

BS
W4
19
A*

for His boundless grace, that we who believe are for any reason among the saints whom He "hath blessed with all spiritual blessings in heavenly places in Christ," and also that this is "according as he chose us in him before the foundation of the world." And let us go and spread His invitation, given in all good faith to the world, "whosoever will let him come," and "him that cometh unto me I will in nowise cast out."

For what were we chosen? "*That we should be holy.*" The word "holy" is the same as the one rendered "saints" in verse 1. "That we should be saints." This is how saints are made; not canonized by the church years after they are dead, but chosen before the foundation of the world. Some of us are very poor saints, as were some of them, and often you hear a Christian say: "I don't profess to be a saint." You should not profess anything, but if you do not *confess* that you are a saint, you deny your calling.

"*And without blemish before Him.*" As we are chosen "in Christ," so we stand in His righteousness, and before God are spotless.

Then follows predestination. *Having predestinated us unto the adoption as sons.* This differs from election, which designates the persons chosen, while predestination determines their rank or position. And what is the position to which they are predestinated? "Unto the adoption of sons." Many see in both election and predestination, only salvation. The words are neither of them used here in that sense. Election is to sainthood and holiness in Christ; predestination is to the rank of sonship.

We have seen, in Gal. iv, that "the adoption of sons," means, not, to make them children, but the raising of