

knoweth the way of the righteous"—*i.e.*, he approves of it. Probably the expression used by Amos was present in the Apostle's mind when he wrote (ch. XI. 2), "God did not cast away his people whom he *foreknew*"—*i.e.*, on whom he set his mind beforehand, whom he previously selected for himself. So here, "Whom he foreknew—*i.e.*, whom he previously set his mind upon, he also foreordained to be conformed to the image of His Son." In ch. XI. 2, he is speaking of the choice of Israel as a nation; here, of the choice of individual Christians, whether Jewish or Gentile: but the meaning of the word is the same. And taking it in this sense, the progress of thought is simple and clear. God's favor and God's image must go together. Men who are admitted to the one must be adorned with the other. Those on whom He set His favorable regard are destined to be Christ-like: and this blessed destiny is wrought out in them by their effectual calling, their justification, and their glorification. This very conjunction of thought—favor in order to holiness—is presented in another example of the use of the word *know* in Hebrew. In Gen. XVIII. 17-19, the Lord says: "Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have *known* him (*i.e.*, set my mind on him, chosen him for my friend), to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment: to the end that the Lord may bring upon Abraham that which He hath spoken of him."

The reason why God sets his mind before hand on some men—selects them for his friends—is not stated. And where God has not spoken, it becomes us to be cautious, and somewhat diffident, in the conjectures. With this promise, let us glance at the explanations offered. The Pelagian says God foresaw that they would stand their probation successfully, in the exercise of their natural powers. The Arminian says God foresaw that they would believe, being aided by universal grace. The Calvinist meets these explanations with a deliberate negation, setting forth that God's election is without any foresight of faith or good works or perservance in them, or any other thing in the creation, as conditions or causes moving him thereunto, but simply of his own secret counsel. It might seem as if the antagonism between