

pretations, is not here attempted. We merely show that whether true or untrue in themselves, they have no seat in this passage.

Every interpretation of these words, as far as we know, either makes no allusion whatever to the grammatical connexion of the text with the context ; or traces it no farther than the immediately preceding clause, regarded as severed from the former part of the very sentence to which it belongs. And in either case the consequence is, that the apostle's words are applied to characters directly contrary to those which the context demands.

We shall notice these two classes of interpretation in the order in which they are given.

1. We can apprehend the reason why some wholly omit allusion to the preceding context : they could not connect them, without having to admit frankly, that the foreknowledge of which the one verse speaks, must, in that case, refer to the characters,—“them that love God, (and who are “the called according to his purpose”) of which the previous verse speaks ; and such a reference, would make these verses destroy the creed which asserts that predestination, “was not influenced by the foresight of their faith or good works, or perseverance in either of them.” (Exposition of the confession, p. 65, by Revd. R. Shaw. Revised and published by the Presbyterian Board of Publication.)

To avoid such a reference, some conveniently assume that there is no connexion.

But even if there were no connexion with former texts, these verses would be as unsuitable to that system of doctrine, as if there was. How is it that they do not see this ? By sinking out of sight the manifest connexion, they remove all limitation from the range of foreknowledge. The view of foreknowledge, in that case, rests not on specified persons or characters, but extends to all persons of all characters,—to every human being. Did he not foreknow all persons ? These writers believe that he did. Let them, then, take this view of foreknowledge, and proceed through the apostle's words, in the order in which he has placed them ;—for he undeniably places foreknowledge before predestination. They must then proceed thus : God