

To the Praise of the Glory of His Grace

Ephesians 1:3–6

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Blessed be the God and Father of our Lord Jesus Christ. The Greek word for *blessed* is *eulogētos*. Strong's defines the word as "well spoken of, i.e. blessed."¹ Its usage is that which is ascribed as "only of God." *HELPS Word-studies* states in relationship to the word, that "only God is inherently praiseworthy, deserving every 'good acknowledgment.'" The apostle in writing to the Ephesians states that which to himself is a well-known fact, that the God and Father of our Lord Jesus Christ is worthy of the highest praise and adulation. That all praise and glory should be directed towards heaven simply because the Lord is worthy of it. The apostle's hope is that after the Ephesians are exposed to the breathtaking and heavenly revelation that he is about to impart to them, they will

recognize, like the apostle himself, why the Lord is worthy to be praised, eulogized and adored in such a manner. It is this end result that Paul seeks to be evidenced by The Ephesians—that they would praise the Lord as rightfully He should be praised. To accomplish this purpose greater revelation concerning their redemption needed to be revealed. At the core of God's holy nature, is that He is good.² This goodness is displayed in every divine act in man's salvation, culminating in the believer being raised to sit with Christ³ and being blessed through Christ in heavenly places. The grounds for why the Lord is to be blessed and praised lie in His generous role in the complete salvation and transformation of man, from regeneration⁴ to ultimately heavenly habitation. All salvation originated in the mind of God, long before it ever entered the ear of man. It is He who hath purposed it, planned it, and through His Son, accomplished it. To save some⁵ has always been since the foundation of the world, the intention of the Lord.

Practically every blessing that has ever been given and conferred upon mankind, has for its main and sole reason, that the Lord first willed it. This revelation was

1 Strong's Concordance, #2128

2 Ps. 100:5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Nah. 1:7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Ps. 25:8 Good and upright is the LORD: therefore will he teach sinners in the way.

3 Eph. 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

4 Tit. 3:5–7 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; ⁶Which he shed on us abundantly through Jesus Christ our Saviour; ⁷That being justified by his grace, we should be made heirs according to the hope of eternal life.

II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

I Pet. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

5 Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

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first revealed in the Old Testament, and Paul's letter to the Ephesians is just a further, although more revealing, example of this. *For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, to give you a future and a hope* (Jer. 29:11 BRB). Jeremiah encapsulates what God's will and God's plan is for the saved. It is to provide both a *hope* and a *future* for His people. Ephesians is a detailed and generous example of the Lord doing just this.

Who hath blessed us with all spiritual blessings in heavenly places in Christ. Verse 3 has three important elements: 1. The plain statement of fact that God is to be blessed and praised. 2. The reason why God is to be treated so. 3. The One in Whom these blessings are provided.

In Christ. Practically there are no blessings either reserved or purposed for any soul, which are not directly related to the Son of God. In Him has the salvation of man been purposed by God, and apart from Him, there can be none. Hence any who have not been purposed for heavenly habitation through Jesus Christ, have not been purposed for heaven at all. It is *in Christ*, and only through Him, that the Lord has provided a future for the sinner. In Jesus has the penitent been forgiven, and in Him has the believer been chosen.

Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

According as he hath chosen us in him before the foundation of the world. Here we have the design and purpose for election, it is that those chosen by God in Jesus

Christ, have been purposed to be found *holy and without blame* before Him. It is from election that all spiritual blessings originate and because of election that they are secure. It is in His Son that they have been chosen, and through Him that they shall be found *holy and without blame before him*. The timing of this election is said to have taken place, before the foundation of the world. Before then the material world was, did God choose out for Himself, those purposed to be saved, and become His sons.

(*Pulpit Commentary*, Eph. 1:4) *Even as he chose us in him before the foundation of the world;* literally, he chose us out, or selected us (ἐξελέξατο) for himself (middle voice). The Father chose the heirs of salvation, selected those who were to be quickened from the dead (Ephesians 2:1)⁶ and saved, they chose them in Christ—in connection with his work and office as Mediator, giving them to him to be re-decreed (John 17:11, 12);⁷ not after man was created, nor after man had fallen, but “before the foundation of the world.” We are here face to face with a profound mystery. Before even the world was founded, mankind presented themselves to God as lost; the work of redemption was planned and its details arranged from all eternity.

That we should be holy and without blame. To be made *holy* is to be made different, separate from others, and like unto God in nature. *Strong's* defines holy (*hagios*)⁸ as “sacred, holy” “set apart by (or for) God, holy, sacred.” HELPS Word-studies states of the word, “The fundamental (core) meaning of 40 (*hágios*) is ‘different’—thus a temple in the 1st century was *hagios* (‘holy’) because [of it being] different from other buildings (Wm. Barclay). In the NT, 40 /*hágios* (‘holy’) has the ‘technical’ meaning ‘different from the world’

6 Eph. 2:1 *And you hath he quickened, who were dead in trespasses and sins;*

7 John 17:11–12 *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

¹²While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

8 *Strong's Concordance*, #40

because [of it being] ‘like the Lord.’” For those chosen in Christ, this reveals that they were chosen by God, in order that they would be made sacred, set apart from others, and consecrated to be God’s own. That which is *holy* is that which has been disunited out from the world to be reckoned for the use and possession of God. In conjunction with being made holy by the Lord, those chosen in His Son are also purposed to be found *without blame*. It is God that all men must stand before to be found either accepted or rejected by Him. It is He Who is man’s final Judge, and there is no other. Thus all salvation must have as its final result, becoming accepted by the Lord. The English words *without blame* are one Greek word, *amomos*; both *Strong’s* and the *NAS Exhaustive Concordance* define the word “without blemish.” The NASB translation is, “above reproach (1), blameless (5), unblemished (1), without blemish (1).”⁹ It is this final state of being made holy, and without blemish, which is the Lord’s endmost design for those chosen in His Son. That they might be from Christ’s redemptive work, freed from the disease of sin, and all that which is contained in their old nature,¹⁰ which has repeatedly defiled God’s original creation. Sin makes man unacceptable to the Lord; through His Son this human failure can be removed. So much so, that all that will be left, is a new creation,¹¹ created by divine power and might, holy and without blemish in God’s sight. This is the ultimate purpose and design of being chosen in Christ, that all previous blame before God is removed.

Understandably, those saved through the Son of God, were never chosen because they were holy, but so that through God’s plan of redemption, they could be made holy. This is a work that will require God’s power, simply because it is impossible through any human ability, for a man to either make himself *holy* or so remove sin from himself, that all spiritual *blame* before God, no longer exists.

In order for us to more fully understand and hopefully believe in the spiritual reality of election and predestination as the foundation of being accepted by God, a closer study of this topic will be helpful. II Timothy speaks on this subject.

II Timothy 1:9 *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

The apostle understood that both his Salvation and calling, as well as Timothy’s salvation and calling, were solely because of the Lord’s purpose for their lives. Ultimately a man can only be saved by his own work, worth, or person, or by God’s purpose. And since no man’s inherent state could ever make him worthy of heaven, then only God’s will and God’s purpose for his life can get him there. This is why if salvation is not by election, then there can be none. Primarily because through themselves, *there is none that doeth good, no, not one.*¹² Because no man is either good, or can be saved through himself,¹³

9 *NAS Exhaustive Concordance*

10 *Eph. 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*

Col. 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

11 *II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

12 *Rom. 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

13 *Rom. 3:10–20 As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they*

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then the only chance of being saved, is if the Lord chooses to save man. Thus without election, no man could ever be saved. If any choose to argue and debate about men being saved by divine choice, they must believe that human holiness can be sufficiently developed, in order that the sinner can save himself. Because if salvation is not by God's choice, then it must be by human works. Practically, there are only two paths whereby men can be saved—either through their own worth, or by God's purpose. To choose one, shall result in rejecting the other. Thus if divine election is not the only cause for the believer's salvation, then men must be saved, because of something inherently good within themselves. Something that scripture reveals, is a plausible impossibility.

Before him in love. The reason the believer has been made holy and without blame before God, is because of God's love. Hence, if a man asks himself, "Why such an act of grace?" the answer lies because of the depth of divine love. Believers have been purposed for heaven, because the love of God abides there, and they will enter heaven because His love brings them there.

(Barnes' Notes on the Bible, Eph. 1:4) (1) it was love for us which prompted to it.

(2) it is the highest expression of love to be ordained to eternal life—for what higher love could God show us?

(3) it is love on his part, because we had no claim to it, and had not deserved it. If this be the correct view, then the doctrine of predestination is not inconsistent with the highest moral excellence in the divine character, and should never be represented as the offspring of partiality and injustice. Then too we should give thanks that "God has, in love," predestinated us to the adoption of children by Jesus Christ, according to the good pleasure of his will."

Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Having predestinated us unto the adoption of children by Jesus Christ to himself. It is not just salvation, but heavenly sonship that God has purposed for the elect.¹⁴ Hence it is not just that the believer is to be saved by the will of God, but also that by divine purpose, he shall be made a son of God. It is worthy of note that to save someone is a far different thing, than making them a son. These are in fact two completely different benevolent actions. Since many are saved from danger, harm, or peril, but are not given the honor of becoming a son, of Whom they have been saved. Yet, this is exactly what the Lord has purposed for

not known: ¹⁸There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

14 John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Rom. 8:28–30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ²⁹For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Mark 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Rom. 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

those chosen in Christ—since they have been predestinated because of love, to be adopted as God’s sons.¹⁵ To be saved is an act of divine grace; to be made a son of God, is a privilege of inestimable honor. By natural birth no believer is born a son of God, but by spiritual adoption, and because of divine love, he has become one. What is also true is that no true child of God could ever be, or would ever be, brought into the family of God, if they remained either unholy or unclean. This is why those predestinated to be in the body of Christ, have been created in righteousness and true holiness.¹⁶ Only the righteous will enter heaven,¹⁷ and those chosen in Jesus Christ have been made just this.¹⁸ *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith* (Phil. 3:9).

The Greek word for *predestinated* is *pro-*orizó**.¹⁹ It is defined in *Strong’s* as “to predetermine, foreordain.” *Thayer’s Greek Lexicon* defines the word as “to foreordain, appoint beforehand, Romans 8:29.”²⁰ By this it is revealed that those predestinated to be adopted by God as His sons, were foreordained to become such. Spiritual adoption is therefore not by accident or chance, but by premeditated divine purpose. All true spiritual sonship is therefore according to divine purpose, and not either human choice or human chance. It is the Lord Who has predestinated those He will save, and those He will not. Hence, it is not men who can by their own deter-

mination make themselves the children of God, but only the Lord, Who purposes if they can be.

According to the good pleasure of his will. At the foundation of why God would foreordain heavenly sons, is simply because it is in accordance with His own divine will. What this teaches us is the reason that sinners are made sons, and the reason they are made holy and without blame before God, and the reason that God has purposed these newly adopted sons to be blessed with *all spiritual blessings in heavenly places*, is simply because it was in God’s good pleasure to do so. There is no other reason why the Lord would elect a sinner to be made His son, other than through love, He wished to do so. It is also this same will of God, prompted by the love of God, that makes election so secure. Since it is God Who chooses who are to be Christians, it is certain by divine power, He shall keep them such. What God has willed, shall be done. In contrast to this, is when men will something in the future, but because of their limited natural power, cannot be certain that they shall accomplish it. This is not so with God. For there is nothing that the Lord has ever willed, that has not without exception, become, in even the smallest detail, a visible reality. Consequently, if the Lord has purposed it, it is the exact same thing, as Him already doing it. Whatever also God wills, whether in heaven or the earth, cannot either by devil or man, be hindered from being accomplished. It is also worth noting that not only does

15 Rom. 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

16 Eph. 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

17 Matt. 5:19–20 *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*²⁰ *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

18 II Cor. 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

19 *Strong’s Concordance*, #4309

20 Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

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the Lord will to make someone His Son, but He actually greatly desires to do so. It is through heavenly delight that the Lord saves a soul. Salvation therefore is not something that must be pried from unwilling divine hands, since it is something God wishes through His own good pleasure to give. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom* (Luke 12:32).

(*Benson Commentary*, Luke 12:32) *for it is your Father's good pleasure, &c.* — *Ευδοκησεν*, he takes delight, or joyfully acquiesces, in giving you the kingdom, even the kingdom of eternal glory; and can you possibly imagine, that while he intends to bestow that upon you, and even takes pleasure in the thought of making you so rich, great, and happy there, he will refuse you those earthly supplies, such as food and raiment, which he liberally imparts even to strangers and enemies?

Both salvation and sonship are things the Lord has desired to do, and not something because of *guilt*, or any other negative emotion, He feels He has to do. To save a man, therefore is by every conceivable metric a delight to God. It is His good pleasure to save the lost, and therefore none should ever surmise nor imagine, that they are asking anything of the Lord, regarding their salvation, which is beyond what is God's own good pleasure to give. In short, the salvation of man, and all that is entailed with it, including being given spiritual sonship, and being made a joint-heir with Christ, is a delight to Him Who has purposed it. The Lord

takes great delight and satisfaction, when those purposed for heaven, are then made to inherit it.

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Moses prayed, *shew me thy glory*.²¹ The Lord responded with, *I [myself] will make all my goodness pass before thee*.²² At the base of God's glory, the Lord revealed to His servant, Moses, is His heavenly goodness. Thus the Lord's glory is most aptly defined by Him, as His own abounding goodness manifested by providing both grace and mercy, to those who need it. It is this heavenly virtue possessed by the Lord, which is the fundamental reason why He is to be praised. The Exodus record reveals that the glory of the Lord, and why men should praise Him, is directly linked to the Lord's own divine goodness.

Exodus 33:18–19 And [Moses] said, I beseech thee, shew me thy glory.

¹⁹ And [the LORD] said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

(*Keil and Delitzsch Biblical Commentary on the Old Testament*, Exod. 33:18) What Moses desired to see, as the answer of God clearly shows, must have been something surpassing all former revelations of the glory of Jehovah (Exodus 16:7, Exodus 16:10; Exodus 24:16–17),²³ and even going beyond

21 *Exod. 33:18 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

22 *Exod. 33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

23 *Exod. 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?*

Exod. 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exod. 24:16–17 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. ¹⁷ And the sight of the glory of the LORD

Jehovah's talking with him face to face (Exodus 33:11).²⁴ When God talked with him face to face, or mouth to mouth, he merely saw a "similitude of Jehovah" (Numbers 12:8),²⁵ a form which rendered the invisible being of God visible to the human eye, i.e., a manifestation of the divine glory in a certain form, and not the direct or essential glory of Jehovah, whilst the people saw this glory under the veil of a dark cloud, rendered luminous by fire, that is to say, they only saw its splendour as it shone through the cloud; and even the elders, at the time when the covenant was made, only saw the God of Israel in a certain form which hid from their eyes the essential being of God (Exodus 24:10–11).²⁶ What Moses desired, therefore, was a sight of the glory or essential being of God, without any figure, and without a veil.

Moses' prayer was *shew me thy glory*. God's response was that He would make all His *goodness pass before* Moses. It is this heavenly goodness which is the centerpiece of the Lord's glory, and that which He greatly desires to reveal to those who seek Him. Hence, it is the Lord's personal benevolent goodness, manifested in His giving grace and mercy to those who need it, which is the fundamental reason why both praise and glory are due His name.²⁷

The record of God revealing His glory to Moses continues:

Exodus 33:20–23 And [God] said, Thou canst not see my face: for there shall no man see me, and live.

²¹ ***And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:***

²² ***And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:***

²³ ***And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.***

If we understand that Moses was not able to look directly upon the Lord, because of the blinding presence of God, then it is not too difficult to surmise, that Moses, when he beheld the backside of the Lord, was actually exposed to, a light which emanated God's goodness. For if God was to show Moses His glory, then the Lord's goodness must have accompanied His presence. To then see the Lord properly, without also a veil between Him and us, is to observe and come to know the expansiveness and depth, of His divine goodness. This, no doubt, is what Moses perceived when he was by divine grace exposed to the Lord's glory. A glory also which manifested itself in celestial light, and which contained direct exposure to the glory, albeit goodness of God. Divine goodness, like light, can be felt, and especially so when its source is man's Creator. Ultimately, that which God considers His greatest attribute, is not His ability to put down the wicked,²⁸ nor His power to bring the proud low,²⁹ but rather to provide both mercy and compassion on those who by their own right, remain completely unworthy of it. It is this glory and this

was like devouring fire on the top of the mount in the eyes of the children of Israel.

²⁴ *Exod. 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.*

²⁵ *Num. 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

²⁶ *Exod. 24:10–11 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. ¹¹ And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*

²⁷ *Ps. 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.*

²⁸ *Ps. 145:20 The LORD preserveth all them that love him: but all the wicked will he destroy.*

²⁹ *Isa. 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:*

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divine goodness that Moses was directly exposed to. It is also this goodness which was evident in the Son of God, and which He was purposed to reveal to the world. *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him* (Acts 10:38).

(Barnes' Notes on the Bible, Acts 10:38) *Who went about doing good* — Whose main business it was to travel from place to place to do good. He did not go for applause, or wealth, or comfort, or ease, but to diffuse happiness as far as possible. This is the simple but sublime record of his life. It gives us a distinct portrait of his character, as he is distinguished from conquerors and kings, from false prophets and from the mass of people.

There is another great revelation in the Exodus record: it is that Moses prayed, *if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.*³⁰ It was therefore the favor that Moses had found in God's sight, like also Noah,³¹ which kept Israel remaining God's people. Because Moses had found favor in God's sight, this allowed His prayer for Israel to be answered. *If I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.* This is also exactly the same heavenly process whereby sinners are saved today. Like Moses, God's only begotten Son was favored in God's sight,³²

Christ's prayer,³³ like Moses' prayer in Exodus, would be answered. Christians are thus both saved and blessed, because Jesus Christ is favored in heaven. Because Christ pleased the Father,³⁴ His will for His people is secure. The grace that is the possession of One, Jesus Christ, is thus passed onto the many, those chosen by God in Him. *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ* (Rom. 5:17).

(Matthew Poole's Commentary, Rom. 5:17) Here he shows the difference in respect of the effects and consequents of their acts. If by means of one man and his one offence death had power over all mankind, then much more shall the grace and gift of righteousness, which is by Jesus Christ alone, obtain eternal life for all that have received abundant grace and mercy from him.

To the praise of the glory of his grace.

(Barnes' Notes on the Bible, Eph. 1:6) *To the praise of the glory of his grace* — ... The meaning is, that the doctrine of predestination and election lays the foundation of adoring gratitude and praise. ... "all" that is done by election is suited to excite praise. Election is to life, and pardon, and holiness, and heaven.

He hath made us accepted in the beloved. It is in Christ that we are made acceptable to God, and in Christ that we have been made to become worthy of receiving divine sonship. There is also no man, no sinner, nor any religious convert, who can

30 Exod. 33:13

31 Gen. 6:8 *But Noah found grace in the eyes of the LORD.*

32 Matt. 3:17 *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

33 John 17:20–24 *Neither pray I for these alone, but for them also which shall believe on me through thy word; ²¹That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. ²²And the glory which thou gavest me I have given them; that they may be one, even as we are one: ²³I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. ²⁴Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

34 John 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

be found acceptable in God's sight, other than through their being both called and chosen, in the Son of God. In Him does the hope of all mankind rest, and apart from Him there is no hope of ever being accepted in the beloved.³⁵

(Matthew Poole's Commentary, Eph. 1:6) He hath made us accepted in the beloved; having chosen us in Christ, he likewise favours us, is well pleased with us in Christ, to whom we are united, whose members we are, and in whom God looks upon us. We are hate-

ful in ourselves as sinners, but accepted in Christ as sons.

In ourselves we are nothing but sinners, yet by divine grace, we have become God's sons. There is also no grace, nor favor, that has ever been given to man, that can match the grace and favor, given through Jesus Christ. *And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:16–17).*

³⁵ Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

I Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.