

To the Praise of the Glory of His Grace

Chapter 1

Ephesians 1:3–5

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 #2128 (you-low-gay-TOES) *eulogētos*. The *Strong's Greek Lexicon* defines the word as “well spoken of, i.e. blessed.”

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.’” (END QUOTE)

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 toward Him sim-

ply 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, as has the apostle himself, why the Lord is worthy to be praised, eulogized, and adored in such a holy and exalted manner.¹ 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 and God's plan for their eternal future needs 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 the Son of God and ultimately *blessed us with all spiritual blessings in heavenly places in Christ*.³ The grounds therefore why God is to be so blessed and praised, lie in His generous role in the salvation

1 Rev. 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

Ps. 145:3 *Great is the Lord, and greatly to be praised; and his greatness is unsearchable.*

Ps. 96:4–6 *For the LORD is great, and greatly to be praised: he is to be feared above all gods. ⁵For all the gods of the nations are idols: but the LORD made the heavens. ⁶Honour and majesty are before him: strength and beauty are in his sanctuary.*

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:*

To the Praise of the Glory of His Grace

and transformation of the sinner, from regeneration⁴ to final glorification.⁵ The believer's salvation also has its complete origination in the mind of God, and long before it was ever revealed to the ear of man.⁶ It is He, God, Who has purposed

to save, and through the death,⁷ resurrection,⁸ and ascension⁹ of His Son, has accomplished the salvation of His people, through the ministry of His Son. To save those lost, bound, and held captive

4 Titus 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 Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom. 8:17–18 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ¹⁸For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Phil. 3:20–21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Col. 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

I Pet. 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

II Thess. 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

6 Col. 1:26–27 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

I Cor. 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

II Tim. 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,

I Cor. 2:9–10 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

7 Rom. 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Heb. 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

8 Rom. 4:24–25 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ²⁵Who was delivered for our offences, and was raised again for our justification.

I Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

9 Heb. 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Eph. 4:8, 10 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.... ¹⁰He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

by sin,¹⁰ has always been the intention of the Lord.¹¹

The sole reason that both heavenly salvation and spiritual blessings have been given and conferred upon saints, is simply because the Lord willed it. This divine revelation first was hinted at 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, plans to give you hope and a future"* (Jer. 29:11 NIV). Jeremiah encapsulates, in extraordinary clarity, what God's will and God's plan is for the saved. It is to provide them with a *hope and a future*. The apostle's epistle to the Ephesians is a very detailed and generous example of the Lord revealing how He has done exactly this.

Who hath blessed us with all spiritual blessings in heavenly places in Christ. Verse 3

has three important points: (1) The plain statement that God is to be both blessed and praised; (2) the reason He is to be so treated; (3) the One (His Son) through Whom these blessings have been provided to the called.

In Christ. Practically there are no blessings either reserved or purposed for any saint that are not directly related to the Son of God.¹² In Him heavenly salvation has been purposed,¹³ and apart from Him there can be none.¹⁴

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 revealed the ultimate design and purpose for the believer's election. It is so that those chosen by God in His Son,

10 II Tim. 2:25–26 *In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*²⁶ *And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Luke 4:18 *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

11 Titus 1:2 *In hope of eternal life, which God, that cannot lie, promised before the world began;*

Eph. 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:*

I Pet. 1:18–20 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*¹⁹ *But with the precious blood of Christ, as of a lamb without blemish and without spot:*²⁰ *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

12 Col. 2:9–10 *For in him dwelleth all the fulness of the Godhead bodily.*¹⁰ *And ye are complete in him, which is the head of all principality and power:*

13 Eph. 1:4–5 *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:*⁵ *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

II Tim. 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,*
Eph. 3:11 *According to the eternal purpose which he purposed in Christ Jesus our Lord:*

II Thess. 2:13–14 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*¹⁴ *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

14 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.*

John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

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.*

To the Praise of the Glory of His Grace

will be found *holy and without blame* before God. The timing of this predestination is said to have taken place before the foundation of the world. That is, before the material world was, God chose those called in Christ, to share with Him, in the glory and majesty of heaven.

(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 (ek-seh-LEK-sah-toh) (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)¹⁵ 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);¹⁶ 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 distinct, separate, and divergent from others, and ultimately like unto God in both nature and heavenly attributes. *Strong’s Greek*

Lexicon defines *holy (hagios)*¹⁷ as “sacred, holy ... set apart by (or for) God, holy, sacred.” This reveals God’s ultimately purpose for those saved through His Son.

HELPS Word-studies states of the word, “The fundamental (core) meaning of 40 (HA-gee-os) (*hágios*) is ‘different’—thus a temple in the 1st century was (HA-gee-os) *hagios* (‘holy’) because [of it being] different from other buildings (Wm. Barclay). In the NT, 40 / (HA-gee-os) *hágios* (‘holy’) has the ‘technical’ meaning ‘different from the world’ 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 and segregated from the corrupt and fallen world around them,¹⁸ which is purposed for both annihilation and destruction. That which is *holy* is that which has been separated out from the world and now purposed for the use of God.¹⁹ In agreement with being made holy through the Son of God,²⁰ those chosen in Him, have entered into a new state of being found without blame before God. It is ultimately the Lord Whom all men must

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

16 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.

¹² While 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.

17 Strong’s Greek Lexicon, #40

18 II Pet. 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

19 Lev. 20:26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

II Tim. 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.

Jer. 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Num. 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

20 Eph. 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:

stand before,²¹ and only He, Who can make men worthy of fellowship, union, and habitation with Himself.

The English words *without blame* are one Greek word, (ah-MOH-moose) *amomos*; both the *Strong's Greek Lexicon* and the *NAS Exhaustive Concordance* define the word “without blemish.” The NASB translation is “above reproach (1), blameless (5), unblemished (1), without blemish (1).”²²

It is this final state of being made holy and without blemish, that is the Lord's end-most design for those chosen in His Son, that they will be, shall be, and have been, made complete in Him. (Col. 2:10) *And ye are complete in him, which is the head of all principality and power:*

(Barnes' Notes on the Bible, Col. 2:10) All that is necessary to secure your salvation is to be found in the Lord Jesus. There is a completion, or a filling up, in him, so as to leave nothing wanting. This is true in respect:

- (1) to the wisdom which is needful to guide us;
- (2) the atonement to be made for sin;
- (3) the merit by which a sinner can be justified; and,

(4) the grace which is needful to sustain us in the trials, and to aid us in the duties, of life; compare the notes at 1 Corinthians 1:30.²³

There is no necessity, therefore, that we should look to the aid of philosophy, as if there was a defect in the teachings of the Saviour; or to human strength, as if he were unable to save us; or to the merits of the saints, as if those of the Redeemer were not sufficient to meet all our wants. (END QUOTE)

(Meyer's NT Commentary, Col. 2:10) Colossians 2:10. (Καὶ ἐστε ἐν αὐτῷ πεπληρόμενοι – “And ye are complete in Him”) Καὶ ἐστε ἐν αὐτῷ πεπληρ.] still depending on (ὅτι – since) ὅτι: and (since) ye are filled in Him, i.e. and since the (πλήρης – fullness / completeness) πληρότης which ye possess rests on Him, the bodily Bearer of the divine (πλήρωμα – fullness) πλήρωμα. The two are correlative: from the (πλήρωμα τῆς θεότητος – fullness of the Godhead) πλήρωμα τῆς θεότητος, which dwells in the exalted Christ, flows the (πεπληρόμενον εἶναι – “having been filled” or “having been made complete) πεπληρωμένον εἶναι of the Christian, which has its basis, therefore, in no other than in Christ, and in nothing else than just in fellowship with Him. Filled with what? was self-evident to the consciousness of the reader. It is the dynamic, charismatic (πλήρωσις – filling / fullness) πλήρωσις, which Christians, in virtue of their union of life with the Lord, whose Spirit and (ζωή – life) ζωή are in them, have received, and

Col. 1:21–22 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled* ²²*In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:*

21 Rom. 14:10–12 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.* ¹¹*For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* ¹²*So then every one of us shall give account of himself to God.* II Cor. 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Eccl. 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Acts 17:30–31 *And the times of this ignorance God winked at; but now commandeth all men every where to repent:* ³¹*Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

22 NAS Exhaustive Concordance

23 I Cor. 1:30 *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

To the Praise of the Glory of His Grace

continuously possess, out of the metaphysical (*plērōma* – fullness) πλήρωμα dwelling in Christ, out of the (*plērōma tēs theōtētos* – Fullness of the Godhead) πλήρωμα τῆς θεότητος. (END QUOTE)

The means by which the believer is made holy and without blame, and completely full before God, is through his union, and the fullness of God that resides in Christ. In Him, all the fullness of God dwells,²⁴ and through Him, it is passed on to those who believe upon Him. (John 1:16) *And of his fulness have all we received, and grace for grace.* All that the believer has, is directly linked to the divine fullness of He, upon Whom he has believed. Ultimately, all the gifts and graces of the Spirit, come from the Son of God, Whom God has appointed to send the Holy Spirit. The reason therefore that Christians are complete, lies in the spiritual fullness of their Savior. In Him, there is no lack before God, and as such, all fleshly infirmities and weakness have been overcome, because of union, with the Perfect One. To be in Christ, is to be made to share in His complete life, death, resurrection, and ascension. It is this divine grace imparted to man, through God's Son, that brings glory to God, and ample reason why He should be praised and eulogized among His people.

For us to more fully understand the spiritual reality of both election and predes-

tination, as the foundation of being accepted by God, a closer study of this topic should be examined. Second Timothy further illuminates us on this important 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 sinners can only either be saved by their own work, worth, or holiness—or by a divine plan implemented by God. Practically, these two truths are diametrically opposed, and completely incompatible with each other. And since no man's inherent fleshly condition, produced by being born in sin,²⁵ could ever make him worthy of heaven, then only God's will, and God's purpose, can save him. This is also why if salvation is not through election, then there could never be any true hope of salvation at all. Simply because *there is none that doeth good, no, not one*,²⁶ then no amount of human works, or merely religious education could save any.²⁷ Ultimately if salvation is not by divine choice, then it must be by human works, which the law proved, because

24 Col. 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*

25 Rom. 8:8 *So then they that are in the flesh cannot please God.*

1 Cor. 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

26 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.*

27 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 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.*

of the weakness of the flesh, unable to save any.

Before him in love. The reason the believer has been made holy and without blame before God, has its source in God's love. And if a man asks himself, "Why such an act of divine grace and mercy?" then his answer lies in the depth of God's divine love for him.

(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 also heavenly sonship that God has purposed for the elect.²⁸ Hence it is not just that the true believer shall be saved by the will of God, but also through divine purpose he has by supernatural means been made a son of God. It is also worthy of note, that to save someone, is vastly different, and actually inferior to, making them a child of God, which is one of the highest honors in creation. (I John 3:2) *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* To be saved is an act of divine grace; to be made a son of God is an even greater privilege of incomprehensible honor than this. This is also why those predestinated to be God's sons, have been, through Christ's redemptive work, also created in righteousness and true holiness.²⁹ Ultimately only the righteous shall be allowed entrance into heaven,³⁰ whereas the unrighteous and unholy shall never have a part. And those chosen in God's Son have been given just this, the righteousness of God, by faith.³¹ *And be found in him, not having mine own righteousness, which is of the law, but that which is through the*

28 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.*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.*³⁰ *Moreover 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.*

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

30 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.*

31 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.*

To the Praise of the Glory of His Grace

faith of Christ, the righteousness which is of God by faith (Phil. 3:9).

The Greek word for *predestinated* is #4309 *proorizó*. It is defined in the *Strong's Greek Lexicon* as “to predetermine, foreordain.”

Thayer's Greek Lexicon defines the word as “to foreordain, appoint beforehand, Romans 8:29.”³²

By this it is revealed that those predestinated to be adopted by God as His heavenly children were foreordained to become such. Teaching us that spiritual adoption is not by accident, coincidence, or mere worldly chance, but rather by divine purpose. This is how every true Christians has been saved, and there is no exception to this rule—that is, by his being predestinated and elected, to be God's own, even before the material world was formed.

³² 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.