

blame before Him in love. <sup>Having</sup> ~~Has predestinated~~ predestinated us unto the adoption of children by Jesus Christ to Himself." Now, Jesus Christ is going to be ruler of this world. And we will be adopted ~~as~~ as his children ) (In Ro. 8 it could fit also the same<sub>1</sub>). <sup>approach</sup> (Keep in mind , I'm not trying to say this is the proper interpretation. I'm trying to bring to the foreground that ~~that~~ there might be interpretations which could make this thing compatible which are not a far stretch of the imagination). It's compatible all right, but I'm just questioning that we have any knowledge of how it's compatible. I don't think it's a real contradiction. I think that there's an ~~explication~~ explanation but I don't think <sup>the Lord has revealed to us,</sup> A. (Well, I'm suggesting that part of our trouble is not understanding what is meant by predestination). (Starting with Ro. 8:27. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession <sup>the saints according to the will of God.</sup> for us with groanings which cannot be uttered.) @ (And we know that all things work together for good to them that ~~in~~ love God, to them who are the called according to His purpose.). (For whom he did foreknow -when He says foreknow there I'm suggesting He means those ~~whom~~-He who knew him or He knew or believed in Him before this new world --for those he did foreknow, he also did predestinate to be conformed to the image of His Son--in other words we who believe in Him now will be by decree will be formed in the image of the Son. That is, by decree, we will be held sinless at a later state , that He might be the first born among many brethren--I don't know exactly what that means. 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. It seems that ) Well, you turn across ~~that~~ over to chapter nine, across, the page and you read that in verse 18 , "Therefore hath he mercy on whom he will have mercy, and <sup>whom</sup> ~~whom~~ he will He hardeneth." Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? His answer is, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus. Hath ~~in~~ not the potter power over the clay, of the