FATHER, in His eternal Love, has *chosen  
us to holiness* (ver. 4),—*ordained us to  
sonship* (ver. 5),—*bestowed grace on us  
in the Beloved* (ver. 6):—vv. 7–12] In  
the SON, we have,—*redemption according  
to the riches of His grace* (ver. 7), *knowledge of the mystery of His will* (vv. 8,  
9),—*inheritance under Him the one Head*  
(vv. 10–12):—vv. 13, 14] through the  
SPIRIT we are *sealed*,—by *hearing the  
word of salvation* (ver. 13),—*by receiving  
the earnest of our inheritance* (ver. 14),—  
to the *redemption of the purchased possession* (ib.).

**3.**] **Blessed** (see note  
on Rom. ix, 5: and a similar doxology,  
2 Cor. i. 3. Almost all St. Paul’s Epistles  
begin with some ascription of praise. That  
to Titus is the only exception [not Gal.:  
see Gal. i. 5]. See also 1 Pet. i. 3) **be the  
God and Father of our Lord Jesus Christ**(see Rom. xv. 6; 2 Cor. i. 3; xi. 31; Col.  
i. 3—also 1 Cor. xv. 24, Such is the simplest and most forcible sense of the words  
—Theophylact says, “God and Father of  
one and the same Christ: God, as of Christ  
in the flesh; Father, as of God the Word.”  
See John xx. 17, from which saying of  
our Lord it is not improbable that the ex-  
pression took its rise), **who blessed** (not, as  
A. V., ‘*hath* blessed:’ the historical fact in  
the counsels of the Father being thought  
of throughout the sentence. “ *Blessed*”—  
“*who blesse*d”—“*blessin*g”—such was the  
ground-tone of the new covenant. As in  
creation God blessed them, saying, “Be  
fruitful and multiply,”—so in redemption,  
—at the introduction of the covenant, “All  
families of the earth shall be BLESSED,”—  
at its completion,—“ Come ye BLESSED of  
my Father.’—But *God’s* blessing is in  
*facts*—ours in words only) **us** (whom? not  
the Apostle only: nor St. Paul and his  
fellow-Apostles :—but, ALL CHRISTIANS—  
all the members of Christ. The “*ye also*”  
of ver. 13 perfectly agrees with this: see  
there: but the “I also” of ver. 15 does  
not agree with the other views) **in** (better  
than “*with:*” see below : it is instrumental  
or medial: the element in which, and  
means by which, the blessing is imparted)  
**all** (i.e. **all** possible—all, exhaustive, in all  
richness and fulness of blessing: see ver.  
23 note) **spiritual blessing** (i.e. **blessing  
of the Spirit**: as we sometimes understand  
*spiritual*, not merely, ‘inward blessing?  
the word in the New Test. always implies the working of the Holy Spirit,  
never bearing merely our modern inaccurate  
sense of spiritual as opposed to bodily. See  
1 Cor. ix. 11, which has been thus misunderstood) **in the heavenly place**s (so the expression, which occurs five times in this  
Epistle, and nowhere else, can only mean;  
see ver. 20. It is not probable that St.  
Paul should have chosen an unusual ex-  
pression for the purposes of this Epistle,  
and then used it in several different senses.  
But *what is the sense*? Our country,  
*place of citizenship*, is *in heaven*, Phil. iii.  
20: there our High Priest stands, blessing  
us. There are our treasures, Matt. vi. 20,  
21, and our affections to be, Col. iii. 1 ff. :  
there our hope is laid up, Col. i. 5: our inheritance is reserved for us, 1 Pet. i. 4.  
And there, in that place, and belonging to  
that state, is the *blessing*, the gift of the  
Spirit, Heb. vi. 4, poured out on those who  
*mind the things above*. Materially, we are  
yet in the body: but in the Spirit, we are  
in heaven—only waiting for the redemption  
of the body to be entirely and literally  
there) **in Christ** (“the threefold **in** after  
‘*who blessed,*’ has a meaning ever deeper  
and more precise: and should therefore be  
kept in translating. The blessing with  
which God has blessed us, consists and expands itself—in all *blessing of the Spirit—*then brings in *Heaven*, the heavenly state in  
us, and us in it—then finally, CHRIST, *personally*, He Himself, who is set and exalted  
into Heaven, comes by the Spirit down into  
us, so that He is in us and we in Him of  
a truth, and thereby, and in so far, we  
are with Him in heaven.” Stier):

**4.**] **even as** (this explains and expands the  
foregoing—shewing wherein the *blessing*consists as regards us, and God’s working  
towards us. Notice, that whereas ver. 3  
has summarily included in the work of  
blessing the Three Persons, the FATHER  
bestowing the SPIRIT in CHRIST,—now  
the threefold cord, so to speak, is un