*hearing* was the beginning of their being  
in him) **the word of [the] truth** (the word  
whose character and contents are the truth  
of God. This word is the instrument of  
the new birth, James i. 18. See Col. i. 5,  
and, above all, John xvii. 17), (viz.) **the  
Gospel of your salvation** (the Gospel  
whose contents, whose good tidings are  
your salvation: compare the expressions,  
“*the Gospel of the grace of God,*” Acts  
xx. 24,—“*of peace,*” ch. vi. 15,—“*of the  
Kingdom,*” Matt. ix. 35,—“*of Jesus  
Christ,*” Mark i. 1): **in whom also** (be-  
longs to “*having believed were sealed,*”  
not to either verb alone) **having believed**  
(i.e. **on your believing**: the *date from  
which,* as “*having heard*” above: see  
Acts xix. 2, ‘Did ye receive the Holy  
Ghost when ye believed?’—and Rom. xii  
11: see also 1 Cor. iii, 5; xv. 2, 11;  
Heb. iv. 3. The past tense marks the  
time when the act of belief first took place)  
**ye were sealed** (the fact followed on baptism, which was administered on belief in  
Christ. See the key-passage, Acts xix.  
1—6.—The *act of belief* is, and is not,  
contemporaneous with *the sealing:* it is  
not, inasmuch as in strict accuracy, faith  
preceded baptism, and baptism preceded  
the gift of the Spirit: but it is, inasmuch  
as on looking back over a man’s course,  
the period of the commencement of his  
faith includes all its accidents and accompaniments. The figure of *sealing* is so  
simple and obvious, that it is perhaps mere  
antiquarian pedantry to seek for an explanation of it in Gentile practices of  
branding with the names of their deities,  
or even in circumcision itself.—The sealing was *outward*, making manifest to  
others: see John iii. 33; Rev. vii. 3,—  
but also *inward*, an approval and substantiation of their faith: see Rom. viii.  
1G; 2 Cor. i. 22; 1 John iii, 24) **by the  
Spirit of the promise** (i.e. who “*was the  
promise of the Father*,” Luke xxiv. 49;  
Acts i. 4; Gal. iii, 14, 22; and I therefore insert the article), **even the Holy One**(or, **Spirit**. There is an emphatic pathos  
in this addition which should not be lost  
in the usual prefix, ‘the Holy Spirit’ The  
Spirit with whom He sealed you is even *His*  
*own* Holy Spirit—what grace, and mercy,  
and love, is here!),

**14.**] **who** (or, **which**)  
**is the earnest** (the word signifies the first  
instalment paid as a pledge that the rest,  
will follow. And so here—the Spirit is  
the “*firstfruits,*” Rom. viii. 23,—the  
pledge and assurer to us of “*the things  
granted to us by God,*” 1 Cor. ii. 12, which  
eye hath not seen, &c.) **of our inheritance**  
(here the first person comes in again, and  
not without reason. The inheritance belongs  
to both Jew and Gentile—to all who are  
the children of Abraham by faith, Gal. iii.  
28, 29) **for** (‘in order to,’—not *‘until*,’ as  
A.V. The purpose expressed is that of  
the *sealing*, not of the *earnest*. These  
two final clauses express the great purpose  
of all—not any mere intermediate matter  
—nor can the Holy Spirit be said to be  
any such intermediate gift) **the** [**full**]  
**redemption** (this word is often used by  
the Apostle in this sense, e. g. ch. iv. 30;  
Rom. viii. 23, of the full and exhaustive  
accomplishment of that which the word  
imports) **of the purchased possession**(see the sense of the unusual word here  
occurring in the original discussed in my  
Greek Test.), **unto the praise of His glory**  
(as before, ver. 6; but\_as Stier well remarks, *the glory of His grace* does not  
appear here, grace having *done its work*.  
**His** refers to the Father: compare ver.  
17, “*the Father of glory*.” This, the  
thorough and final redemption of the’  
Church which He hath acquired to Himself,  
is the greatest triumph of His glory).

(B) vv. **15—28.**] *The* IDEA OF THE  
CHURCH *carried forward, in the form of  
a prayer for the Ephesians, in which the  
fulfilment of the Father’s counsel, through  
the Son and by the Spirit, in His people,  
is set forth, as consisting in the* KNOWLEDGE