368 EPHESIANS. I   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 the gospel of your salvation: in salvation: in whom also   
 whom also ye having believed ¢ were after that ye believed, ye   
 sealed by the Spirit of the promise, were sealed with that holy   
 tSeverat ror even the holy [Spirit], 1# +who is Spirit of promise, \4 which   
 the \*earnest of our inheritance ‘for is the earnest of our inhe-   
 oldest MISS. ritanceuntil the redemption   
 read of the possession,   
 22. the redemption of the & purchased unto the praise of his glory.   
 is : F . 18 Wherefore I also, after   
 ., Possession, Punto the praise of his   
 glory. 15 Por this cause I also,   
   
   
 hearing was the beginning of their being fore insert the article), the Holy One   
 in him) the word of [the] truth (the word (or, Spirit. There is an emphatic pathos   
 whose character and contents are the truth in this addition which should not be lost   
 of God. This word is the instrument of in the usual prefix, Holy Spirit” The   
 the new birth, James i. 18. See Col. i. 5, Spirit with whom He sealed you is even His   
 and, above all, John xvii. 17), (viz.) the own Holy Spirit—what grace, and mercy,   
 Gospel of your salvation (the Gospel and love, is 14.] who (or,   
 whose contents, whose good tidings are is the earnest (the word signifies the first   
 your salvation: compare the expressions, instalment paid as a pledge that the rest,   
 ‘the Gospel of the grace of God,” Acts will follow. And so here—the Spirit is   
 xx. 24,—“ of peace,” ch. vi. 15,—“ of she the uae aL Rom. viii. 23, — the   
 Kingdom,” Matt. ix. 35,—‘“of Jesus pledge and assurer to us of “the things   
 Christ,’ Mark i. 1): in whom also (be- granted to us by God,” 1 Cor. ii. which   
 longs to “having believed were sealed,” eye hath not seen, &c.) of our inheritance   
 not to either verb alone) having believed (here the first comes in again, and   
 (i.e. on your believing: the date from not withoutreason. ‘The inheritance belongs   
 which, as “having heard” above: see to both Jew and Gentile—to all who are   
 Acts xix. 2, ‘Did ye receive the Hol the children of Abraham by faith, Gal. iii.   
 Ghost when ye believed ??—and Rom. xii 28, 29) for (‘in order to,”—not ‘until,’ as   
 11: see also 1 Cor. iii, 5; xv. 2, 11; A.V. The purpose expressed is that of   
 Heb. iv. 3. The past tense marks the the sealing, not of the earnest. These   
 time when the act of belief first place) two final clauses express the great purpose   
 ye were sealed (the fact followed on bap- of all—not any mere intermediate matter   
 tism, which was administered ou belief in —nor can the Holy Spirit be said to be   
 Christ. Sce the key-passage, Acts xix. any such intermediate gift) the [full]   
 1—6.—The act of belief is, and is not, redemption (this word is often used by   
 contemporaneous with the sealing: it is the Apostle in this sense, e. g. iv. 30;   
 not, inasmuch as in strict accuracy, faith Rom. viii. 23, of the full and exhaustive   
 preceded baptism, and baptism preceded accomplishment of that which the word   
 the gift of the Spirit: but it is, inasmuch imports) of the purchased possession   
 as on looking back over a mau’s course, (see the sense of the unusual word here   
 the period of the commencement of his occurring in the original discussed in my   
 faith includes all its and accom- Greek Test.), unto the praise of His glory   
 paniments. The figure of sealing is so (as before, ver. 6; but\_as Stier well re-   
 simple and obvious, that it is perhaps mere marks, the glory of His grace does not   
 antiquarian pedantry to seek for an ex- appear here, grace having done its work.   
 planation of it in Gentile practices of His refers to the Father: compare ver.   
 branding with the names of their deities, 17, “the Father of glory.’ ‘This, the   
 or even in circumcision itself.—The seal- thorough and final redemption of the’   
 ing was outward, making manifest to Church which He hath acquired to Himself,   
 others: see John iii. Rev. vii. 3,— is the greatest triumph of His glory).   
 but also inward, an approval and sub- (B) vv. 15—28.] The IDEA OF THE   
 stantiation of their faith: see Rom. viii. Cuurcu carried forward, in the form of   
 1G; 2 Cor. i. 22; 1 John iii, 24) by the a prayer for the Ephesians, in which the   
 Spirit of the promise (i.e. who “was the Sulfilment of the Father’s counsel, through   
 promise of the Father,” Luke xxiv. 49; the Son and by the Spirit, in His people,   
 Acts i. 4; Gal. iii, 14, 22; and I there- is set forth, as consisting in the KNOW-