



# Ephesians

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**...who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. Ephesians 1:14**

It is right to look at this verse along with verse 13 for proper context –

“In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.”

The believer trusts in Christ after hearing the word. It is this word which is the gospel of his salvation. Once a person believes in Christ, he is sealed with the Holy Spirit. It is the Holy Spirit “who is the guarantee of our inheritance.”

The word for 'guarantee' is *arrabón*. It is a rare word, found only three times in the New Testament and it means “properly, an installment; a *deposit* ('down-payment') which *guarantees* the balance (the *full* purchase-price)... [It] is the regular term in NT times for '*earnest-money*,' i.e. *advance-payment* that guarantees *the rest* will be given...[it] then represents *full security* backed by the purchaser who supplies sufficient proof they will *fulfill* the entire pledge (promise).”

Understanding the meaning of this word, it is impossible to see how anyone can believe in a loss of salvation for a person who has – at any time in his life – believed in Him and

been saved. If God seals us with His Holy Spirit as a guarantee, and if we can lose that, then –

- It was not a very good guarantee.
- It is of our effort and not of God that we are saved.
- It devalues the value of Christ's blood which was used for that purchase.
- God made a mistake in sealing us with His "guarantee."

If we can lose our salvation, at any time after being saved, then salvation is not of grace, but of works.

This word, *arrabón*, comes from the Hebrew word *eravon* which is also found only three times in the Bible, all in Genesis 38 in the account of Judah and Tamar. In that account, a picture was being made of the work of Christ, including the Gentile-led church age. The story is a magnificent one and a detailed sermon on its meaning can be viewed by clicking either [YouTube](#) or [Sermon Audio](#). (*Genesis 38:1-23: Judah and Tamar, The Transfer of the Pledge*)

As noted, the word *arrabón* is found only three times in the New Testament. The other two times are in 2 Corinthians 1:22 and in 2 Corinthians 5:5. In all three uses, it is referring to the pledge of the Holy Spirit. He is our surety and our guarantee. As this is the sealing of God in us, it represents the highest of all authorities. It further represents an eternal decree of God. It can never be undone without violating the initial decree.

Therefore, we are one hundred percent secure as we wait "until the redemption of the purchased possession." What is being referred to here is "the complete and final salvation from sin and death" (Charles Ellicott). This indicates the result of the action, and not the action itself. In other words, we have already been purchased by and through the work of Christ. This is evidenced by the sealing of the Holy Spirit. What is being referred to is the action that will be taken, at some future point, based on the what has already been purchased. This action is noted in 2 Thessalonians 2 where Paul speaks of the revealing of the coming antichrist. There he writes –

"Do you not remember that when I was still with you I told you these things?

<sup>6</sup> And now you know what is restraining, that he may be revealed in his own time.

<sup>7</sup> For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way." 2 Thessalonians 2:5-7

The "He" referred to in this verse is the Holy Spirit with Whom we are sealed. Paul says that a day is coming, prior to the revealing of the antichrist, that the Holy Spirit will be

“taken out of the way.” This is the rapture of the church. We will be taken to be with Christ during the time of tribulation which is coming on the earth. As noted above, if the Holy Spirit is taken out and we are not, then that was not a very good guarantee.

Rather, we are guaranteed of being taken out – just as the Bible states. God cannot lie and our hope is secure. And all of this is “to the praise of His glory.” Vincent’s Word Studies notes that this final clause is to be taken together with the words “you were sealed.” Our sealing is to the praise of God’s glory because it conforms to “God’s purpose as it respects Himself.”

His plan of redemption is that for which He is to be glorified. The sealing of the Spirit, based on faith in the work of Christ, is what brings Him this praise. He is glorified through the way He deals with His redeemed. And praise God for this wonderful plan!

Life application: If you have doubts concerning the doctrine of “eternal salvation,” then all you need to do is think logically about what God’s word says. If your salvation is up to you, then it is not by grace. If not by grace, then we are pursuing the wrong God, because the Bible says that God saves us by grace through faith. Works are excluded.

**Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, Ephesians 1:15**

Paul’s wording here is very close to the wording of Colossians 1:4. It is known that Paul had visited Ephesus and that he had not visited Colossae. For this reason, some look at this letter as not being written exclusively to the saints at Ephesus. However, he uses similar terminology in Philemon 1:5 also, and so the address solely to the Ephesians is not necessarily to be considered a later addition, nor is this a reason to dismiss this letter as a forgery.

“Therefore” is based on verse 13 which concerns their having “heard the word of truth” and then “having believed.” Based on this, they were “sealed with the Holy Spirit of promise.” Because of these things, he says, “I also, after I heard of your faith in the Lord Jesus and your love for all the saints...” He will state in the next verse what the result of these things are. For now, it is sufficient to concentrate on the words at hand.

“After I heard of your faith in the Lord Jesus” are the words scholars lean on to state that the address “to the saints who are in Ephesus” is a later addition. As Paul had been there and personally seen the faith of those in Ephesus, the logic is that there would be no point in stating this. But as was seen above, he uses the same terminology in Philemon. Instead, this is speaking of their faith which obviously continued to grow,

both in number and in maturity. Paul had not been to Ephesus for some time. When hearing of their status, his words of elation make complete sense.

The words translated here as “your faith” are literally, “the faith among you.” It is the only time he uses this phrase, and it therefore lends credence to the thought that this letter was actually addressed to the Ephesians. As he has been gone, and as “the faith among” them had expanded, it is natural to think that he would have heard of it after it occurred. He is pleased to have learned of the state of the Ephesian church.

The words, “in the Lord Jesus” do not give the same idea as “towards the Lord Jesus.” Faith towards Jesus is centered on Jesus; whereas, faith “in the Lord Jesus” embodies much more. It signifies a faith which acknowledges God’s work, in Christ, and thus it is a faith which includes the plan of God the Father as well as the work of the Spirit. Each of these have already been noted in his opening words (e.g. see verses 3 & 13).

Paul is especially elated to hear of both this faith as well as their “love for all the saints.” This is an evidence of their faith in Christ. It is the expression of that faith being worked out among those who are also “in Christ.” It is the mutual respect that all believers should have, but which is sorely lacking among the redeemed in today’s world. Doctrinal differences lead to immense divides in the church. Among the Ephesians, such problems may have existed, but their love remained strong towards all believers. It was, therefore, of exceptional note.

Life application: With the Bible written, we have our source of doctrine for proper Christian conduct and belief. Because of this, divisions within the faith are certainly more pronounced. When a congregation practices something which clearly violates Scripture, it is rather hard to continue to show them fraternal love. They are demonstrating disregard for the word, and thus for God who gave the word. It will be good when Christ returns and sorts out our many differences, both petty and great.