*of the hope of His calling, of the  
riches of His promise, and the power which  
He exercises on His saints as first wrought  
by Him in Christ, whom He has made  
Head over all to the Church.*

**15, 16**.]  
INTRODUCTION TO THE PRAYER.— {15} **Wherefore** (i.e., on account of what has gone before since ver. 3: but especially of what  
has been said since ver. 13, where **ye also**  
first came in:—because ye are in Christ, and  
in Him were sealed, &c.) **I also** (**also**, either  
as resuming the first person after the  
second,—or as corresponding to “*ye also*”  
above) **having heard of** (on the indication  
supposed to be furnished by this respecting  
the readers, see Introd. § ii. 12) **the faith  
in the Lord Jesus which is among you**(this is not the same as “*your faith,*” A.V.,  
but it implies the possibility of some not  
having this faith, and thus intensifies the  
prayer which follows), **and** [**the love which  
ye have**] **towards all the saints** (the  
omission of the words in brackets *may*  
have been occasioned by similar endings,  
but the three ancient MSS. which leave  
them out are perfectly independent of one  
another), {16} **cease not giving thanks for you,  
making mention of you in my** (ordinary,  
see Rom. i. 9 note) **prayers**;

**17**.]  
*Purport and purpose of the prayer*:—  
**that the God of our Lord Jesus Christ** (see  
on ver. 3, The appellation is here solemnly  
and most appropriately given, as leading on  
to what is about to be said in vv. 20 ff. of  
God’s *exaltation of Christ* to be Head  
over all things to His Church. To His  
God, Christ also in the days of His flesh  
prayed, “*Father, glorify thy Son:*” and  
even more markedly in that last cry, “*My  
God, my God*”), **the Father of Glory** (not,  
merely the *author*, or *source*, of glory: but  
God is the Father,—by being the God and  
Father of our Lord Jesus Christ,—of that  
glory, the true and all-including glory, and  
*only glory*, of the Godhead, which shone  
forth in the Manhood of the only-begotten  
Son (John i. 14),—the true Shechinah,  
which His saints beheld in the face of  
Christ, 2 Cor. iv. 4, 6, and into which they  
are changed by the Lord the Spirit, ib. iii.  
18. In fact, 2 Cor. iii. 7—iv. 6, is the key  
to this sublime expression), **would give  
unto you the Spirit** (certainly it would not  
be right to take the word here as signifying  
solely the Holy Spirit, nor solely the spirit  
of man: rather is it the complex idea, of the  
spirit of man indwelt by the Spirit of God,  
so that as such, it is His special gift ; see  
below) **of wisdom** (not, which *gives* wisdom,  
but which possesses it as its character; to  
which appertains wisdom) **and of revelation** (i.e. that revelation which belongs to  
*all Christians* : see 1 Cor. ii. 10 ff.: not  
the *spiritual gifts* of the early Church;—  
nor could the Apostle be alluding to any  
thing so trivial and fleeting, see 1 Cor. xiii.  
xiv. To those who are taught of God’s  
Spirit, ever more and more of His glories  
in Christ are revealed, see John xvi. 14,  
15) **in** (belongs to *would give*: as the element and sphere of the working of this  
gift of the Spirit) **full knowledge** (not  
knowledge only, but knowledge full and  
complete : see 1 Cor xiii. 12) **of Him:**  
(**of Him** refers to the Father,—not to Christ,  
as some think; compare “*his*” four times  
in vv. 18, 19: Christ first becomes thus  
designated in ver. 20), **having the eyes of  
your heart enlightened** (the expression  
**eyes of your heart** is somewhat unusual.  
The word “*heart*” in Scripture signifies  
the very core and centre of life, where the