intelligence has its post of observation,  
where the stores of experience are laid up,  
and the thoughts have their fountain.  
Thus the **eyes of the heart** would be those  
pointed at in Matt. vi. 22, 23,—that inner  
eye of the heart, through which light is  
poured in on its own purposes and motives,  
and it looks out on, and perceives, and  
judges things spiritual: the eye, as in  
nature, being both receptive and contemplative of the light); **that you may know**(purpose of the *enlightening*) **what is the**  
**hope** (i.e. the nature of the hope itself, involving also of course the nature of the  
thing hoped for, which gives its whole  
complexion to the hope) **of** (belonging  
to, see on ch. iv. 4) **His calling** (i.e.  
the calling wherewith he called us. All  
the matters mentioned, *the calling, the  
inheritance, the power, are His*,—but not  
all in the same sense: see below. On  
*calling*, see notes, Rom. viii 28—30), **what  
the riches of the glory of His inheritance**(“what a rich, sublime cumulation, setting  
forth in like terms the weightiness of the  
matters described!” Meyer. See Col. i.  
27) **in** (in the case, as exemplified in; not  
so weak as *‘among*,’—nor merely *‘in*,’ so  
as to refer to its subjective realization in  
them) **the saints** (join together “His inheritance in the saints;”—that inheritance  
of His, the subjects of which, as its inheritors, are the saints),

**19**.] **and what  
the surpassing greatness of his power to  
us-ward who believe** (not His future  
power in the actual resurrection only is  
spoken of, but THE WHOLE of His energizing to us-ward from first to last, principally however His *present* spiritual work,  
as implied by the present tense, “*who*  
[now] *believe*,” not, as in 2 Thess. i. 10,  
“*that believed:*” see also Col. ii. 12, and  
1 Pet.i. 3–5. This power is exerted *to  
us-ward*, which expression of the A. V. I  
retain, as giving better the prominence to *us* in the fact of its *direction*, than the  
more usual but tamer ‘*toward us*’), **accord-  
ing to** (in proportion to,—as might be expected from: but more than this—His  
power to us-ward is a part of, a continuation of, or rather included as a consequence  
in, the other) **the working** (putting forth  
in action, in an object) **of the might of His  
strength** (His *might*, the actual measure of  
His *strength*. The latter is the attribute,  
subjectively considered: the former the  
weight of that attribute, objectively es-  
teemed : the operation, in matter of fact,  
of the might of that strength), **which** (viz.  
*working*: compare ver. 6, note) **He hath  
wrought in Christ** (our *firstfruits*: nor  
only this, but our *Head*, in virtue of God’s  
*working* in whom, His power to us-ward  
is made possible and actual), **in that He  
raised Him from the dead** (the resurrection of Christ was not a mere bodily act,  
an earnest of our bodily resurrection, but  
was a spiritual act, the raising of His  
humanity [which is ours], consisting of  
body and soul, from infirmity to glory,  
from the curse to the final triumph. In  
that He died, HE DIED UNTO SIN once;  
but in that He liveth, HE LIVETH UNTO  
GOD. And so *we who believe*, knit to him,  
have died unto sin and live unto God. It  
is necessary to the understanding of the  
following, thoroughly to appreciate this—  
or we shall be in danger of regarding, with  
the shallower expositors, Christ’s resurrection as merely a *pledge* of our *bodily* resurrection, or as a mere *figure representing*our *spiritual* resurrection,—not as *involving*  
the resurrection of the Church in both  
senses), **and setting Him at His right  
hand** (see especially Mark xvi. 19) **in the  
heavenly places** (see on ver.3: and Matt.  
vi. 9, note. But the fact of the universal  
idea, of God’s dwelling being in heaven,  
being only a symbolism common to all  
men, must not for a moment induce us to