opinion of years.’ If so, the sense is best  
given in English by ‘*eternal*,’ as in A. V.  
and our text), **which** (purpose) **He made**(constituted, ordained, **purposed**. Some  
would render, **wrought**: and apply it to  
the *carrying out, executing, in its historical realization*) **in Jesus our Lord  
the Christ** (or as in text, ‘*in the Christ*,  
[even] *Jesus our Lord*.’ The former  
name is official, the latter personal.  
It was in his Christ that He made, the  
purpose: and that Christ is Jesus our  
Lord. The words bind together God’s  
eternal purpose and our present state of  
access to Him by redemption in Christ,  
and so close the train of thought of the  
last eleven verses, by bringing us again  
home to the sense of our own blessedness  
in Christ):

**12**.] **in whom** (for the  
connexion, see note on last verse: in whom,  
as their element and condition) **we have  
our boldness** (not ‘*freedom of speech’*merely, nor boldness *in prayer*: the word  
is used in a far wider sense than these :  
viz. that of the *state of mind* which *gives*liberty of speech, cheerful boldness) and  
[**our**] **access** (see note on ch. ii. 18: here  
the intransitive sense is even more necessary, from the union with *boldness*. We  
may confidently say, that so important an  
objective truth as our *introduction to God  
by Christ* would never have been thus  
coupled to a mere subjective quality in  
ourselves. Both must be subjective if one  
is: the second less purely so than the first  
—but both referring to our own feelings  
and privileges) **in confidence** (“that is,  
coupled with a good courage,” Chrysostom.  
Meyer remarks what a noble example St.  
Paul himself has given of this *confidence* in  
Rom. viii. 38 f.) **through the faith** (“**in  
Christ** points to the objective ground of  
the possession, **through the faith**, the subjective medium by which, and **in confidence**the subjective state in which, it is apprehended.” Ellicott) **of** (objective: = I:’  
of which He is the object) **Him**.

**13**.]  
**Wherefore** (‘seeing which things,’ viz. the  
glorious things spoken of vv. 1—12: and  
especially his own personal part in them ;  
—since I am the appointed minister of so  
great a matter) **I intreat you not to be  
dispirited in** (of the element or sphere, in  
which the faint-heartedness would be shewn:  
‘*in the midst of*.’The phrase is best re-  
presented in an English version by **not to  
faint at**) **my tribulations for you, seeing  
that they are your glory** (“how, their  
glory ? because God so loved them as to  
give His Son, and to afflict His servants,  
on their behalf. For it was that they might  
enjoy such blessings, that Paul was bound  
with chains.” Chrysostom. Bengel compares 1 Cor. iv. 10).

**14–19**.] *His prayer for them, setting  
forth the aim and end of the ministerial  
office as respected the Church, viz. its becoming strong in the power of the Spirit.*

**14**.] **For this cause** (resumes the  
*same words* in ver. 1 [see note there] :—  
viz. ‘because ye are so built in, have such  
a standing in God’s Church’) **I bend my  
knees** (in prayer: see reff.; and compare  
1 Kings xix. 18) **towards** (directing my  
prayer to Him) **the Father**,

**15**.] **from  
whom** (as the source of the *name*. In Greek,  
Father is “pater,” Family is “patria,”  
derived from *pater*. This must be lost  
to the English reader. See more below)  
**every family** (not ‘*the whole family’*as A. Y., which is an ungrammatical rendering. The sense, see below) **in the  
heavens and on earth is named** (it  
is difficult to convey in another language any trace of the deep connexion of  
*pater* and *patria* here expressed. Had  
the sentence been ‘the *Creator*, after  
whom every *creature* in heaven and earth  
is named,’ all would be plain to the English  
reader. But we must not thus render;