for it is not in virtue of God’s creative  
power that the Apostle here prays to Him,  
but in virtue of His adoptive love in Christ.  
It is best therefore to keep the simple  
sense of the words, and leave it to explanation to convey the idea, **Patria** is  
the *family* (or in a wider sense, as the  
Romans named it, the *gens*), named so  
from its all having one **pater**. It is  
not easy to say, to what the reference  
is, or why the idea is here introduced.  
The Apostle seems, regarding God as  
the Father of us His adopted children in  
Christ, to go forth into the fact, that  
He, in this His relation to us, is in  
reality the great original and prototype of the paternal relation, wherever  
found. And this he does, by observing  
that every **patria**, *compaternity*, body  
of persons, having a common father, is  
thus named [in Greek], *from that father*,  
—and so every earthly [and heavenly]  
family reflects in its name [and constitution] the being and sourceship of the  
great Father Himself. But then, what  
are *families in heaven*? Some have  
treated the idea of paternity *there* as  
absurd: but is it not necessarily involved  
in *any* explanation of this passage? He  
Himself is the Father of spirits, Heb. xii,  
9, the Father of lights, James i. 17:—  
may there not be fathers in the heavenly  
Israel; as in the earthly? May not the  
holy Angels be bound up in spiritual  
*families*, though they marry not nor are  
given in marriage ?),

**16**.] **that** (the  
purpose and purport of the prayer are  
blended) **He may give you, according to the  
riches of his glory** (specifies the *gift*, not  
what follows: give you, in full proportion  
to the abundance of His own glory—His  
own infinite perfections), **to be strengthened  
with might** (“*with might*” has been taken  
in several ways: 1) adverbially, *‘mightily* :’  
2) of the *form* or *shape* in which the  
*strengthening* was to take place: 3) the  
instrumental sense seems the best: *‘with*  
[His] *might*, imparted to you) **by His  
Spirit** (as the instiller and imparter of  
that might) **towards** (not merely ‘in,’  
but *‘to and into*,’ as Ellicott: import-  
ing “the direction and destination of the  
prayed for gift of infused strength :” towards the building up of that hidden man  
of the heart, which is a man’s self transformed into the likeness of Christ: “the  
inner man which contains Christ,” as a  
Greek writer admirably says) **the inner  
man** (the spiritual man [see above]—the  
noblest portion of our being, kept, in the  
natural man, under subjection to the flesh,  
but in the spiritual, renewed by the Spirit  
of God); **that** (continuation from the  
being *strengthened*,—and that as its result)  
**Christ may dwell** (emphatic; abide, take  
up His lasting abode: “not looked on afar  
by faith, but received with the embrace of  
our souls, that He may dwell in you.”  
Calvin) **by your faith** (apprehending Him,  
and opening the door to Him,—see John  
xiv. 23; Rev. iii, 20,—and keeping Him  
there) **in your hearts** (for there, as Calvin  
strikingly says, is Christ’s proper place,  
not bandied about on the tongue, nor  
flitting through the brain),—**ye having  
been rooted and grounded** (both images,  
that of a tree, and that of a building, are  
supposed to have been before the Apostle’s  
mind. But the verb **to root** was so constantly used in a figurative sense as  
hardly perhaps of necessity to suggest its  
primary image. The participles are what  
is called a pendent nominative, agreeing  
with **you** understood) **in love** (love generally. As Ellicott well says, ‘This [love]  
was to be their basis and foundation, on  
which alone they were to be fully enabled  
to realize all the majestic proportions  
of Christ’s surpassing love to man”),—  
**that ye may be fully able to**