**comprehend with all the saints** (all the people of  
God, in whom is fulfilled that which is  
here prayed for) **what is the breadth, and  
length, and height, and depth** (all kinds of  
fanciful explanations have been given of  
these words. See specimens in my Greek  
Test. It is most probable, that the question, *of what*, after these nouns, is left  
indefinite—that you may be fully able to  
comprehend every dimension—i.e., of all  
that God has revealed or done in and for  
us [*“the mystery of God*,” Col. ii. 2]—  
though this is not a genitive *to be supplied*,  
but lying in the background entirely), and  
(this **and** introduces not a parallel, but a  
subordinate clause. The knowledge here  
spoken of is not *identical with* the *comprehension* above, but forms one portion of  
it, and by its surpassing excellence serves  
to exalt still more that great whole to  
which it belongs) **to know the knowledge-passing** (to *know* that which *passeth  
knowledge* is a paradox: “*knowledge*”  
being taken in the sense of *‘mere,’ ‘bare’  
knowledge*, and “*to know*” in the pregnant  
sense of that knowledge which is rooted  
and grounded in love, Phil. i. 9) **Love of  
Christ** (subjective genitive,—*Christ’s love  
to us*—see Rom. v. 5 note, and viii. 35—  
39—not *‘our love to Christ’*), **that ye  
may be filled even to all the fulness of  
God** (“*all the fulness of the Godhead*”  
abides in Christ, Col. ii. 9. Christ then  
abiding in your hearts, ye, being raised  
up to the comprehension of the vastness  
of God’s mercy in Him and of His Love,  
will be filled, even as God is full—each in  
your degree, but all to your utmost capacity,  
with divine wisdom and might and love).

**20, 21**.] DOXOLOGY, ARISING FROM THE  
CONTEMPLATION OF THE FAITHFULNESS  
AND POWER OF GOD WITH REGARD TO  
HIS CHURCH.

**20**.] **But unto Him**(brings out a slight contrast to what has  
just preceded—viz. *ourselves*, and our need  
of strength and our growth in knowledge,  
and fulness) **who is able to do beyond  
all things, far beyond the things which  
we ask or think** (“our *thoughts* reach  
wider than our *prayers*: there is a climax  
in the words.” Bengel), **according to the  
power which is working** (viz. the might  
of the indwelling Spirit; see Rom. viii. 26)  
**in us**,

**21**.] **to Him** (solemn and  
emphatic repetition of the personal pronoun) **be the glory** (the whole glory accruing from all His dealings which have  
been spoken of: His own resulting glory)  
**in the Church** (as its theatre before men,  
in which that glory must be recognized  
and rendered) **and in Christ Jesus** (as  
its inner verity, and essential element in  
which it abides, The two clauses are not  
altogether independent: it is ‘in the  
Church, and [thus] in Christ Jesus’) **to  
all the generations of the age of the ages**(so literally. Probably the account of the  
meaning is, that the *age of ages* [eternity]  
is conceived as containing ages, just as our  
‘age’ contains years: and then those ages  
are thought of as made up, like ours, of  
generations. Like the similar expression,  
*ages of ages*, it is used, by a transfer of  
what we know in time, to express, imperfectly, and indeed improperly, the idea  
of Eternity).

IV. **1**–VI. **20**.] SECOND (hortatory)  
PORTION OF THE EPISTLE: and herein