1i—18. EPHESIANS. 369   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ‘having heard of the faith in the iqg.is |   
 LT heard of your faith in the Lord Jesus which is among you, and   
 Lord Jesus, and love unto + [the love which ye have] unto all \* sticditss,   
 all the saints, 16 cease not   
 to give thanks for you, omit these   
 making mention of you in the saints, 1°\*cease not to give Heme   
 my prayers; 7 that the thanks for you, making mention of oat   
 God of our Lord Jesus . se   
 Christ, the Father of glory, you in my prayers; 17 that ! the, 2 Pres.   
 may give unto you the spi- God of our Lord Jesus Christ, the   
 rit of wisdom and revela- Father of glory, ™ would give unto meo.i.0.   
 tion in the knowledge of| you the spirit of wisdom and reve-   
 him: 38 the eyes of your lation in full knowledge of him:   
 understanding being en- 8 4having the eyes of your T heart n Acts xvi.18,   
 lightened; that ye may   
 know what is the hope of enlightened ; that ye may know what understand.   
 ing, o   
 ancient MSS,   
 LEDGE of the hope of His calling, of the God is the Father,—by being the God and   
 riches of His promise, and the power which Father of our Lord Jesus Christ,—of that   
 He exercises on His saints as first glory, the true and all-including glory, and   
 by Him in Christ, whom He has made only glory, of the Godhead, which shone   
 Head over all to the Church. 15, 16.] forth in the Mauhood of the only-begotten   
 InrRODUCTION TO THE PRAYER.—Where- Son (John i. 14),—the true Shechinah,   
 fore (i.e., account of what has gone be- which His saints beheld in the face of   
 fore since ver. 3: but especially of what Christ, 2 Cor. iv. 4, 6, into which they   
 has been said since ver. 13, where ye also are changed by the Lord the Spirit, ib. iii.   
 first came in :—because ye are in and 18. In fact, 2 Cor. iii. 6, is the key   
 in Him were sealed, &c.) I also (also, to this sublime expression), would give   
 as resuming the first person after the unto you the Spirit (certainly it not   
 second,—or as corresponding to “ye also” beright to take the word hereas signifying   
 above) having heard of (on the indication solely the Holy Spirit, nor solely the spirit   
 supposed to be furnished by this respecting of man: rather is it complex idea, of the   
 the readers, see Introd. § ii. 12) the faith spirit of man indwelt by the Spirit of God,   
 in the Lord Jesus which is among you so that as such, it is His special gift see   
 (this is the same as “your faith,” A.V., below) of wisdom (not, which gives wisdom,   
 but it implies the possibility of some not but which possesses it as its to   
 having this faith, and thus intensifies the which appertains wisdom) and of revela-   
 prayer which follows), and {the love which tion (i.e. that revelation which belongs to   
 ye have] towards all the saints (the all Christians : see 1 Cor. ii. 10 ff.: not   
 omission of the words in brackets may the spiritual gifts of the early Church ;—   
 have been occasioned by similar endings, nor could the Apostle be alluding to any   
 but the three ancient MSS. which leave thing so trivial and fleeting, 1 Cor. xiii.   
 them ont are perfectly independent of one xiv. To those who are taught of God’s   
 another), cease not giving thanks for you, Spirit, ever more and more of His glories   
 making mention of you in my (ordinary, in Christ are revealed, see John xvi. 14,   
 see Rom. i. 9 note) prayers; 17.) 15) in (belongs to would give: as the ele-   
 Purport and purpose of the prayer :— ment and sphere of the working of this   
 that the God of our Lord Jesus Christ (see gift of the Spirit) full knowledge (not   
 on ver. 3, The appellation is here knowledge only, but knowledge full and   
 and most appropriately given, as leading on complete : see 1 Cor xiii. 12) of   
 to what is about to be said in vv. 20 ff. (of Him refers tothe Father,—not to Christ,   
 God’s exaltation of Christ to be Head as some think; compare “his” four times   
 over all things to His Church. To His in vv. 18, 19: Christ first becomes thus   
 God, Christ also in the days of His flesh designated in ver. 20), having the eyes of   
 prayed, “ Father, glorify thy Son:” and your heart enlightened (the expression   
 even more markedly in that last cry, “ eyes of your heart is somewhat unusual.   
 God, my God’’), the Father of Glory (not, The word “heart” in Scripture signifies   
 uicrely the author, or source, glory: but the very core and centre of life, where the