EPHESIANS. its   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 %&® isthe hope of his calling, + what his calling, and what the   
 mitted riches of the glory of his ? inhe- riches of the glory of his   
 by our ritance in the saints, 19 and what inheritance in the saints,   
 outhorities, exceeding greatness of his power 19 and what is the exceed-   
 p ver. . to us-ward who believe, daccording ing greatness of his power   
 to us-ward who believe,   
 = to the working of the might of his cording to the working of   
 + Sorome of strength, °° which he + hath wrought his mighty power, ?° which   
 \_aewiatss, in Christ, by ‘raising him from the he wrought in Christ, when   
 sPs. dead, and he ‘made him sit at his he raised him from the   
 dead, and set him at his   
 i right hand in the heavenly places, own right hand in the hea-   
   
   
 intelligence has its post of observation, us in the fact of its direction, than the   
 where the stores of experience are laid up, more usual but tamer ‘toward us’), accord-   
 and the thoughts have their fountain. ing to (in proportion to,—as might be ex-   
 Thus the eyes of the heart would be those pected from: but more than this—His   
 pointed at in Matt. vi. 22, 23,—that inner power to us-ward is a part of, a continua-   
 eye of the heart, through which light is tion of, or included as a consequence   
 poured in on its own purposes and motives, in, the other) the working (putting forth   
 and it looks out on, and perceives, and in action, in object) of the might of His   
 judges things spiritual: the eye, as in strength (His might, the actual measure of   
 nature, being both receptive and contem- His strength. The latter is the attribute,   
 plative of the light); that you may know subjectively considered: the former the   
 (purpose of the enlightening) what is the weight of that attribute, objectively es-   
 hope (i.e. the nature of the hope itself, teemed : the operation, in matter of fact,   
 volving also of course the nature of the of the might of that strength), which (viz.   
 thing hoped for, which gives its whole working: compare ver. 6, note) He hath   
 complexion to the hope) of (belonging wrought in Christ (our firstfruits: nor   
 to, see on ch. iv. 4) His calling (i.e. only this, but our Head, in virtue of God’s   
 the calling wherewith he called us. All working in whom, His power to us-ward   
 the matters mentioned, the calling, the is made possible and actual), in that He   
 inheritance, the power, are His,—but not raised Him from the dead (the resurrec-   
 all in the same sense: see below. On tion of Christ was not a mere bodily act,   
 calling, see Rom. vi 8—30), what an earnest of our bodily resurrection, but   
 the riches of the glory of His inheritance was a spiritual act, the raising of His   
 (“what a rich, sublime cumulation, setting humanity [which is ours], consisting of   
 forth in like terms the weightiness of the body and soul, from infirmity to glory,   
 matters described!” Meyer. S i from the curse to the final triumph. In   
 27) in (in the case, as exemplified in; not that He died, HE DIED UNTO SIN once;   
 so weak as ‘among,’ —nor merely ‘in,’ so but in that He liveth, HE LIVETH UNTO   
 as to refer to its subjective realization Gop. And so we who believe, knit to   
 them) the saints (join together “ His in- have died unto sin and live unto God. It   
 heritancein the saints ;?—that inheritance is necessary to the understanding of the   
 of His, the subjects of which, as its in- following, thoroughly to appreciate this—   
 heritors, are saints), 19.] and what or we shall be in of regarding, with   
 the surpassing greatness of his power to the shallower expositors, Christ’s resurrec-   
 us-ward who believe (not His future tion as merely a pledge of our bodily re-   
 power in the actual resurrection only is surrection, or as a figure representing   
 spoken of, but THE WHOLE of His ener- our spiritual resurrection,—not asinvolving   
 gizing to us-ward from first to last, the resurrection of the Church in both   
 pally however His present spiritual work, senses), and setting Him at His right   
 as implied by the present tense, “who hand (see especially Mark xvi. 19) in the   
 [now] believe,” not, as in 2 Thess. i. heavenly places (see on ver.3: and Matt.   
 “that believed?” see also Col. ii. and yi. 9, note. But the fact of the universal   
 1 Pet.i. 3—5. This power is exerted to idea, of God’s dwelling being in heaven,   
 us-ward, which expression of the A. V. I being only a symbolism common to all   
 retain, as giving better the prominence to men, must not for a moment induce us to