10—15. EPHESIANS.   
   
 AUTILORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 sus our Lord: '2inwhom'eyen Jesus our Lord: 12 in whom   
 we have boldness and ac- we have our boldness and our “ac- aen.itis.   
 faith with confidence by the| cess °in confidence through the faith e Heb.   
 I desire that ye faint not of him.   
 at my tribulations for you, | 3 fWherefore I intreat tacts 1   
 which is your glory. \ For you not to faint at my tribulations }™=   
 this cause I bow my knees \Fon your behalf, seeing that they sver1   
 unto the Father of our, hare your glory. 14 For this cause »2 Cori.   
 Lord Jesus Christ, \ of | Ti my knees unto the Father t, iRom. xi. &   
 whom the whole family in| from whom every family in hea- a xiv.11.   
 ii,10.   
 23,   
 allour   
 oldest   
 opinion of years.’ If so, the sense is hended.” Ellicott) of (objective: = ‘in:’   
 given in English by ‘e¢ernal,’ as in A. V. of which He is the object) Him. 13.]   
 and our text), which (purpose) He made Wherefore (‘seeing which things,’ viz. the   
 (constituted, ordained, purposed. Some glorious things spoken of vv. 1—12: and   
 would render, wrought: and apply it to especially his own personal part in them ;   
 the carrying out, executing, in its his- —sinee I am the appointed minister of so   
 torical realization) in Jesus our Lord great a matter) I intreat you not to be   
 the Christ (or as in text, ‘in the Christ, dispirited in (of the element or sphere, in   
 [even] Jesus our Lord. The former which the faint-heartedness would be shewn:   
 name is official, the latter personal. ‘in the midst of? The phrase is best re-   
 It was in his Christ that He made, the presented in an English version by not to   
 purpose: and that Christ is Jesus our faint at) my tribulations for you, seeing   
 Lord. The words bind together God’s that they are your glory (“how, their   
 eternal purpose and our present state of glory ? because God so loved them as to   
 access to Him by redemption in Christ, give His Son, and to afflict His servants,   
 and so close the train of thought of the on their behalf. For it was that they might   
 last eleven verses, by bringing us again enjoy such blessings, that Paul was bound   
 home to the sense of our own blessedness with chains.” Chrysostom. Bengel com-   
 in Christ): 12.] in whom (for the pares 1 Cor. iv. 10).   
 connexion, see note on last verse: in 14—19.] His prayer for them, setting   
 as their element and condition) we have forth the aim and end of the ministerial   
 our boldness (not ‘freedom of speech’ ‘office respected the Church, viz. its be-   
 merely, nor boldness x prayer: the word coming strong in the power of the Spirit.   
 is used in a far wider sense than these : 14.] For this cause (resumes the   
 viz. that of the state of mind which gives same words in ver. 1 [see note there] :—   
 liberty of speech, cheerful boldness) and viz. ‘because ye are so built in, have such   
 [our] access (see note on ch. ii. 18: here a standing in God’s Church’) I bend my   
 the intransitive sense is even more neces- knees (in prayer: see reff.; and compare   
 sary, from the union with oldness. We 1 Kings xix. 18) towards (directing my   
 may confidently say, that so important an prayer to Him) the Father, 15.) from   
 objective truth as our introduction to God whom (as the source of zame. InGreek,   
 by Christ would never have been thus Father is “pater,” Family is “patria,”   
 coupled to a mere subjective quality in derived from pater. This must be lost   
 ourselves. Both must be subjective if one to the English reader. Sce more below)   
 is: the second less purely so than the first every family (not ‘the whole family’   
 —but both referring to our own feelings as A. Y., which is an ungrammatical ren-   
 and privileges) in confidence (“that is, dering. The sense, see below) in the   
 coupled with a good courage,” Chrysostom. heavens and on earth is named (it   
 Meyer remarks what a noble example St. is difficult to convey in another lan-   
 Paul himself has given of this confidence in guage any trace of the deep connexion of   
 Rom. viii. 38 f.) through the faith («in pater and patria here expressed. Had   
 Christ points to the objective ground of the sentence been ‘the Creator, after   
 the possession, through the faith, the sub- whom every creature in heaven and earth   
 jective medium by which, and in confidence is named,’ all be plain to the English   
 the subjective state in which, it is appre- reader. But we must not thus render;   
 ce