386 EPHESIANS. Il. 16—2L   
   
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 ven and on earth is named, 16 that 16 that he would grant you,   
 ” k i according to the riches of   
 xRom.ix.2. he would grant you, \* according to his glory, be strengthened   
 78. glory, to be with might by his Spirit in   
 1strengthened with might through the inner man: that   
 .vii.22. Spirit towards ™the inner man ; Christ may dwell in your   
 2 Cor. hearts by faith; that ye,   
 n John xiv.28. 8 s9 that Christ may dwell in your being rooted and grounded   
 hearts by your faith, [ye] having in love, 18 may be able to   
 ecali.%.& been rooted and grounded in love, comprehend with all saints   
 pehias, 18 that ye may be fully P able to com- what is the breadth, and   
 afom-\*8 prehend with all the saints 4 what is   
   
   
 for it is not in virtue of God’s creative strengthening was to take place: 3) the   
 power that the Apostle here prays to Him, instrumental sense seems the best: ‘with   
 but in virtue of His adoptive love Christ. [His] might, imparted to you) by His   
 It is best therefore to keep the simple Spirit (as the instiller and imparter of   
 sense of the words, and leave it to ex- that might) towards (not merely ‘in,’   
 planation to convey the idea, Patria is but ‘to and into, as Ellicott: import-   
 the family (or in a wider sense, as the ing “the direction and destination of the   
 Romans named it, the gens), named so prayed for gift of infused strength :” to-   
 from its all having one pater. It is wards the building up of that hidden man   
 not easy to say, to what the reference of the heart, which is a man’s self trans-   
 is, or why the idea is here introduced. formed into the likeness of Christ: “the   
 The Apostle seems, regarding God as inner man which contains Christ,” as a   
 the Father of us His adopted children in Greek writer admirably says) the inner   
 Christ, to go forth into the fact, that man (the spiritual man [see above]—the   
 He, in this His relation to us, is in noblest portion of our being, kept, in the   
 reality the great original and \_proto- natural man, under subjection to the flesh,   
 type of the paternal relation, wherever but in the spiritual, renewed by the Spirit   
 found. And this he does, by observing of God); that (continuation from the   
 that every patria, compaternity, body being sérengthened,—and that as its result)   
 of persons, having a common father, is Christ may dwell (emphatic; abide, take   
 thus named [in Greek], from that father, up His lasting abode: “not looked on afar   
 —and so every earthly [and heavenly] by faith, but received with the embrace of   
 family reflects in its name [and constitu- our souls, that He may dwell in you.”   
 tion] the being and sourceship of the Calvin) by your faith (apprehending Him,   
 great Father Himself. But then, what and opening the door to Him,—see John   
 are families in heaven? Some have xiv. 23; Rev. iii, 20,—and keeping Him   
 treated the idea of paternity there as there) in your hearts (for there, as Calvin   
 absurd: but is it not necessarily involved strikingly says, is Christ’s proper place,   
 in any explanation of this passage? He not bandied about on the tongue, nor   
 Himself is the Father of spirits, Heb. sii, flitting through the brain),—ye having   
 9, the Father of lights, James i. 1 been rooted and grounded (both images,   
 may there not be fathers in the heavenly that of a tree, and that of a building, are   
 Israel; as in the earthly? May not the supposed to have been before the Apostle’s   
 holy Angels be bound up in spiritual mind. But the verb to root was so con-   
 families, though they marry not nor are stantly used in a figurative sense as   
 given in marriage ?), 16.] that (the hardly perhaps of necessity to suggest its   
 purpose and purport of the prayer are primary image. The participles are what   
 blended) He may give you, according tothe is called a pendent nominative, agreeing   
 riches of his glory (specifies gift, not with you understood) in love (love gene-   
 what follows: give you, in full proportion rally. As Ellicott well says, ‘This [love]   
 to the abundance of His own glory—His was to be their hasis and foundation, on   
 own infinite perfections), be strengthened which alone they were to be fully enabled   
 with might (“with might” has been taken to realize all the majestic proportions   
 in several ways: 1) adverbially, :’ of Christ’s surpassing Jove to man”),—   
 2) of the form or shape in which the that ye may be fully able to compre-