T\Vgutl EPHESIANS. 387   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 length, and depth, and the breadth, and length, and depth,   
 height ; 19 and to know the and height ; 19 and to know the love   
 love of Christ, which pass- of Christ, which surpasseth know-   
 eth knowledge, that yemight ledge, ‘that ye may be filled up unto Jom   
 be filled with the fulness all the fulness of God. 2° But \* unto , £24":   
 of God. \* Now unto him him that is able above all things ““\*\*   
 that is able to do exceed- to do exceeding abundantly t above t1cor.iis.   
 ing abundantly above all what we ask or think, " according »ye,7. co.   
 that we ask or think, ac- to the power that worketh in us,   
 cording to the power that \*Lxunto him be the glory in the xRom,xi.s.   
 worketh in us, 2! unto him church ft and in Christ Jesus to all , He,   
 be glory in the church by   
 Christ Jesus throughout all   
 ages, world without end,   
 Amen. t So allo   
 IV.1 I therefore, the the generations of eternal ages. "°°   
 Amen.   
 r een fin.   
 IV. 1 I beseech you therefore, \*I gh.   
 hend with all the saints (all the people of 20, 21.] Doxonoey, aRIsING FROM THE   
 God, in whom is fulfilled that which is CONTEMPLATION OF THE FAITHFULNESS   
 here prayed for) what is the breadth, and AND POWER OF GOD WITH REGARD TO   
 length, and height, and depth (all kinds of His Cuvrcu. 20.] But unto Him   
 fanciful explanations have been given of (brings out a slight contrast to what has   
 these words. See specimens in my Greek just preceded—viz. ourselves, and our need   
 Test. It is most probable, that the ques- of strength and our growth in knowledge,   
 tion, of what, after these nouns, is left and fulness) who is able to do beyond   
 indefinite—that you may be fully able to all things, far beyond the things which   
 comprehend every dimension—i.e., of all we ask or think (“our thoughts reach   
 that God has revealed or done in and for wider than our prayers: there is a climax   
 us [“the mystery of God,” Col. ii. 2]— in the words.” Bengel), according to the   
 though this is not genitive to be supplied, power which is working (viz. the might   
 but lying in the background entirely), and of the indwelling Spirit; see Rom. viii. 26)   
 (this and introduces not a parallel, but a in us, 21.) to Him (solemn and   
 subordinate clause. The knowledge here emphatic repetition of the personal pro-   
 spoken of is not identical with the com- noun) be the glory (the whole glory ac-   
 prehension above, but forms one portion of cruing from all His dealings which have   
 it, and by its surpassing exceilence serves been spoken of: His own resulting glory)   
 to exalt still more that great whole to in the Church (as its theatre before   
 which it helongs) to know the knowledge- in which that glory must be recognized   
 passing (to ‘now that which passeth and rendered) and in Christ Jesus (as   
 knowledge is a paradox: “knowledge” its inner verity, and essential element in   
 being taken in the sense of ‘mere,’ ‘Lare’ which it abides, The two clauses are not   
 knowledge, and “to know” in the pregnant altogether independent: it is ‘in the   
 sense of that knowledge which is rooted Church, and [thus] in Christ Jesns’) to   
 and grounded in love, Phil. i. Love of all the generations of the age of the ages   
 Christ (subjective genitive,—Christ’s love (so literally. Probably the account of the   
 to us—see Rom. v. 5 note, and viii. 35— meaning is, that the age of ages [eternity]   
 39—not ‘our love to Christ’), that ye is conceived as containing ages, just as our   
 may be filled even to all the fulness of ‘age’ contains years: and then those ages   
 God (“all the fulness of the Godhead” are thought of as made up, like ours, of   
 abides in Christ, Col. ii. 9. Christ then generations. Like the similar expression,   
 abiding in your hearts, ye, being raised ages of ages, it is used, by a transfer of   
 up to the comprehension of the vastness what we know in time, to express, im-   
 of God’s mercy in Him and of His Love, perfectly, and indeed improperly, the idea   
 will be filled, even as God is full—each in of Eternity).   
 your degree, but all to utmost capacity, IV. 1—VI. 20.] Sxconp (hortatory)   
 with divine wisdom and might and love). PORTION OF THE EpistnE: and herein