simple, and perspicuous in construction.  
whereas this is involved, and rhetorical.  
This objection however is completely answered by the supposition that the doxology  
was the effusion of the fervent mind of the  
Apostle, on taking a general survey of the  
Epistle. We find in its diction striking  
similarities to that of the pastoral Epistles:  
a phenomenon occurring in several places  
where St. Paul writes in a fervid and impassioned manner,—also where he writes  
*with his own hand*. ‘That the doxology is  
made up of unusual expressions taken from  
Puul’s other writings, that it is difficult  
and involved, are facts, which if rightly  
argued from, would substantiate, *not its  
interpolation, but its genuineness*: seeing  
that an interpolator would have taken care  
to conform it to the character of the  
Epistle in which it stands, and to have left  
in it no irregularity which would bring it  
into question.  
The construction is exceedingly difficult:  
but the reader must be referred to the  
notes on the Greek Test. in order to appreciate its difficulty. In an English version we are obliged to adopt one hypothesis  
or other as to the construction, and thus  
translate more plainly than the literal  
rendering would warrant

**25.**] **according to**, i.e. **in reference to**, ‘in sub-  
ordination to,’ and according to the re-  
quirements of. **the preaching of  
Jesus Christ** can hardly mean, ‘*the preaching which Jesus Christ hath accomplished  
by me*’ (ch. xv. 18)—**but the preaching  
of Christ**, i.e. making known of Christ, as  
the verb is used 1 Cor. i. 23; xv. 12, and  
in many other places. **according to  
the revelation**] This second **according** **to**  
is best taken, not as co-ordinate to the  
former one, and following the verb “*to  
  
.  
  
stablish you,*” nor as belonging to “*him  
that is able*,” which would be an unusual  
limitation of the divine Power,—but as  
subordinate to what has gone immediately  
before,—t**he preaching of Jesus Christ  
according to, &c. the mystery**] The  
*mystery* (sec ch. xi. 25, note) *of the Gospel* is often said to have been thus *hidden  
From eternity* in the counsels of God—see  
Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit.  
i, 2; 1 Pet. i. 20; Rev. xiii. 8.

**26.**] See ch. i. 2. The prophetic writings  
were the storehouse out of which the  
preachers of the gospel took their demonstrations that Jesus was the Christ see  
Acts xviii. 28; more especially, it is true,  
*to the Jews*, who however are here included among **all the nations**. **ac-  
cording to the commandment**] may refer  
either to the *prophetic writings* being  
drawn up by the command of God,—or to  
the *manifestation of the mystery by the  
preachers of the gospel* thus taking place.  
The latter seems best to suit the sense.  
**eternal** refers back to **eternal ages**  
before. The word is the same in the original, and should have been kept scrupulously the same in the English, not, as  
here and in Matt. xxii. 46, rendered by two  
different English terms.

**27.**] The words **through Jesus Christ** must, by the  
requirements of the construction, be applied to the **only wise God**, and not (as in  
the A. V.) to **glory**. It must be rendered  
**to the only wise God through Jesus Christ**,  
i.e, Him who is revealed to us by Christ  
as such.—The **to whom** cannot without.  
great harshness be referred to *Christ*,  
seeing that the words **to the only wise  
God** resume the chief subject of the sentence, and to them the relative pronoun  
must apply.