*us* discussed in my Greek Test. It was in  
God’s manifold wisdom and prudence, manifested in all ways possible for us, that He  
poured out His grace upon us: and this  
wisdom and prudence was especially exemplified in that which follows, the notification to us of His hidden will, &e. In Col.  
i. 9, the reference is clearly different : see  
note there) ;

**9.**] **having made known**(‘in that He made known.’ This ‘ making  
known’ is not merely the information of  
the understanding, but the revelation,  
in its fulness, to the heart) **to us** (not,  
the Apostles, but Christians in general,  
as throughout the passage) **the mystery**  
(reff. and Rom. xvi. 25. St. Paul ever  
represents the redemptive counsel of God  
as a mystery, i.e. *a design hidden in His  
counsels*, until revealed to mankind in and  
by Christ. So that his use of the word  
**mystery** has nothing in common, except,  
the facts of concealment and revelation,  
with the mysteries of the heathen world,  
nor with any secret tradition over and  
above the gospel as revealed in the Scriptures. All who vitally know that, i.e. all  
the Christian church, are the initiated:  
and all who have the word, read or  
preached, *may vitally* know it. Only the  
*world* without, the unbelieving, are the  
uninitiated) **of** (objective genitive, ‘the  
material of which mystery was, &c.’) **His  
will** (that which He purposed), **according  
to His good pleasure** (belongs to “ *having  
made known,*’ and specifies it: i.e. so  
that the revelation took place in a time  
and manner consonant to God’s eternal  
pleasure — viz. “*unto the dispensation,*”  
*&c.*) **which He purposed in Himself** (some  
render these last words, **in him**, i.e. in  
*Christ*, and they are referred to *Christ* by  
Chrys. and the ff., Anselm, Bengel, Luther,  
all. But this seems impossible, because  
the words “*in Christ*” are introduced with  
the proper name below, which certainly  
would not occur on the *second* mention after  
having said **in him**, with the same reference),

**10.**] **unto** (i.e, **in order to**, belongs to  
**he purposed**, not to “ *having made known.*”  
The A. V. takes this “*unto*” wrongly, as  
equivalent to “*in,*” by which the whole  
sense is confused. Hardly less confusing  
is the rendering of Calvin and others,  
*until the time* of the dispensation, &c.,  
thereby introducing into the *act of pur-  
posing* the complex idea of *decreed and laid  
up,* instead of the simple one which the con-  
text requires) **the œconomy** (dispensation)  
**of the fulness of the times** (or, **the fulfilment of the seasons.** The mistake which  
has misted almost all the Commentators  
here, aud which as far as I know Stier  
has been the only one to expose, has been  
that of taking *the fulness of the times* as  
a fixed date in the fact, and making it  
mean, the coming of Christ, as Gal. iv. 4,  
—whereas usage, and the sense, determine  
it to mean, the whole duration of the  
Gospel times; compare especially ch. ii.  
7; 1 Cor.x. 11; and Luke xxi. 24; Acts i.  
7; iii, 19,21; 1 Tim. ii. 6. Thus *the dispensation of the fulness of the times* will  
mean, the filling up, completing, fulfilment, of the appointed seasons, carrying  
on during the Gospel dispensation. Now,  
belonging to, carried on during, this fulfilling of the periods or seasons, is the  
*œconomy* or *dispensation* here spoken of.  
And having regard to the derivation and  
usage of the word, it will mean, *the giving*  
*forth of the Gospel under God's providential arrangements.* First and greatest  
of all, HE is the *Steward or œconomus, of  
the dispensation:* then, above all others,  
His divine Son: and as proceeding from  
the Father and the Son, the Holy Spirit—  
and then in subordinate degrees every one  
who *is entrusted with carrying out the  
œconomy,* i.e. all Christians, even to the  
lowest, as *stewards of the manifold grace  
of God,* 1 Pet. iv. 10. The genitive of  
**times** is one of *belonging* or *appurtenance*),  
**to gather up** (the infinitive belongs to and  
specifies what God’s *good pleasure* was.  
The verb, here as in the only other place  
in the New Test. where it occurs (Rom.  
xiii. 9), signifies to *comprehend, gather  
together, sum up.* As there the whole law  
is comprehended in one saying, so here all  
creation is comprehended, summed up, in  
Christ. See more below: and compare  
the parallel place, Col. i. 19, 20, and note