the definite article is rather generic, or  
demonstrative, than emphatic) **of Christ**[**Jesus**] **in behalf of you Gentiles** (see  
ver. 13, where this is repeated. The matter  
of fact was so:—his preaching to Gentiles  
aroused the jealousy of the Jews, and led  
to his imprisonment. But he rather thinks  
of it as a result of his great office, and  
himself as a sacrifice for those whom it  
was his intent to benefit), **if, that is** (or  
**if indeed**; i.e., ‘assuming that.’ The  
Ephesians *had heard* all this, and St. Paul  
was now delicately reminding them of it),  
**ye heard of** (when I was among you, not  
“*have heard*,” as A. V., making it appear  
as if it were some intelligence of his proceedings while absent from them : his whole  
course at Ephesus, his converse [Acts xx.  
18—21], and his preaching, were just the  
imparting to them this knowledge) **the  
œconomy** (or, **dispensation**: see note on  
ch.i.10. It is not the Apostolic office,—  
but the dispensation in which he was a  
*steward*, of that which follows) **of the grace  
of God which was given me** (the *grace  
which was given* was the material with  
respect to which the dispensation was to  
be exercised: so that the genitive is objective, as in ch. i. 10) **to you-ward** (to be  
dispensed in the direction of, to, you):

**3**.] **that** (explanatory of the fact implied  
in their hearing of this: as we say, ‘how  
that’) **by revelation** (see reff.; the stress  
is on these words, from their position) **was  
made known to me the mystery** (viz. of  
the *admission of the Gentiles* [ver. 6] to  
be fellow-heirs, &c. See ch.i.9, directly  
referred to below); **even as I before wrote**(not, ‘*have before written*.’ ‘ Before wrote,’  
viz. in ch. i. 9 ff.) **briefly**,

**4**.] **whereby** (viz. *by that which I wrote*: not the fact  
of my having written *briefly*; as some)  
**ye can, while reading, perceive my un-  
derstanding in the mystery of Christ** (by  
comparing Col. i. 27, it will clearly appear that this genitive is one of apposition:—the mystery IS Christ in all His  
fulness; not of the object, ‘*relating to  
Christ’*);

**5**.] **which in other generations was not made known unto the sons  
of men** (this last is not only a way of expressing *mankind*, but gives also the cause  
why men were ignorant, the natural man  
not receiving the things of the Spirit.  
Notice as contrasted, “**his holy** *Apostles  
and Prophets*,” below), **as** (“it was indeed  
made known in a manner,” says Theodoret,  
“to the prophets of old, but not as now:  
for they knew not the things themselves,  
but wrote beforehand the matters concerning those things”) **it hath been now revealed** (more properly,—‘as in this present  
age it was revealed’) **unto His holy** (see remarks above. Olshausen says, “It is certainly peculiar, that Paul here calls the  
Apostles, and consequently himself among  
them, ‘holy Apostles.” It is going too far  
when De Wette finds in this a sign of an  
unapostolic origin of the Epistle: but still  
the expression remains an unusual one. I  
account for it to myself thus,—that Paul  
here conceives of the Apostles and Prophets as a corporation (cf. ch. iv. 11), and  
as such, in their official character, he gives  
them the predicate *holy*, as he names believers, conceived as a whole, *‘holy’* or  
‘*sanctified*’ but never an individual”)  
**Apostles and Prophets** (as in ch. ii. 20,  
the New Test. Prophets—see note there)  
**in** (as the conditional element; in and by)