**the Spirit** (Chrysoston remarks, “Notice,  
as an example, that Peter would never  
have gone to the Gentiles, had he not heard  
the truth from the Spirit”); **that** (‘namely,  
that ’—giving the purport of the mystery)  
**the Gentiles are** (not, as A. V., *‘should*  
be:’ a *mystery* is not a secret design, but  
a secret fact) **fellow-heirs** (with the Jews)  
**and fellow-members** (of the same body)  
**and fellow-partakers of the promise** (in  
the widest sense; the *promise of salvation*:  
—the complex, including all other promises,  
even that chief promise of the Father, the  
promise of the Spirit itself) **in** (not to be  
referred to *the promise*, but to the three  
foregoing appellatives,—**in Christ Jesus**, as  
the conditional element in which their participation consisted) **Christ Jesus through  
the Gospel** (He Himself was the *objective  
ground* of their incorporation ; the **Gospel**,  
the joyful tidings of Him, the *subjective  
medium* by which they apprehended it): **of  
which** (Gospel) **I became** (a reference to  
the event by which he was made so) **a  
minister** (see the parallel, Col. i. 23), **according to** (in consequence of and in analogy with) **the gift of the grace** (genitive  
of apposition, as clearly appears from the  
definition of the grace given in the next  
verse: the grace *was* the gift) **of God,  
which was given unto me according to  
the working** [in me] **of His power** (be-  
cause, and in so far as, His Almighty  
power wrought in me, was this gift of the  
*grace*, the *apostleship*, the office of preaching among the Gentiles, &c., bestowed  
upon me).

**8**.] Instead of going  
straight onward, he calls to mind his own  
(not past, but present and inherent, see 1  
Tim. i. 15) unworthiness of the high office,  
and resumes the context with an emphatic  
declaration of it. **Unto me, who am less  
than the least** (thus admirably rendered  
by A. V.: the adjective is a double superlative in the original: literally, the *leastes*)  
**of all saints** (‘he does not say, “*of the Apostles*,”’ Chrysostom: and herein, this has been regarded as an expression of far greater  
depth of humility than that in 1 Cor. xv.  
8: but each belongs to the subject in hand  
—each places him far below all others with  
whom he compared himself), **was given  
this grace**, (viz.) **to bring to the Gentiles**(emphatic, and pointing out *his* distinguishing office) **the glad tidings of the unsearchable** “‘in their nature, extent, and applica-  
tion ”) **riches of Christ** (i.e. the fulness of  
wisdom, righteousness, sanctification, and  
redemption—all centred and summed up in  
Him);

**9**.] **and to enlighten** (not  
merely externally to teach, referred to *his  
work*,—but internally to enlighten the  
hearers, referred to *their apprehension*: as  
when the Apostles gave witness *with great  
power* of the resurrection of the Lord Jesus,  
Acts iv. 33. On St. Paul’s mission to enlighten, see especially Acts xxvi. 18) **all  
men** (no emphasis on all men) **what is**(i.e. as to what is, &c.) **the œconomy** (see  
on ch. i, 10) **of the mystery** (“the  
dispensation [arrangement, regulation] of  
the mystery [the union of Jews and Gen-  
tiles in Christ, ver. 6] was now to be  
humbly traced and acknowledged in the  
fact of its having secretly existed in the  
primal counsels of God, and now having