been revealed to the heavenly powers by  
means of the Church.” Ellicott), **which  
hath been hidden from** (the beginning of)  
**the ages** (this expression gives the temporal limit from which the concealment  
dated: so in Rom. xvi. 25. The decree  
itself originated “*before the foundation of  
the world*,” ch. i. 4, “*before the ages*,’ 1  
Cor. ii. 7: the “*ages*” being the spaces or  
reaches of time necessary for the successive  
acts of created beings, either physical or  
spiritual) **in** (hidden within,—humanly  
speaking, ‘in the bosom or the mind of’)  
**God, who created all things** (‘for the general creation is the foundation of all the rest  
of the œconomy of God’s dealings.” The  
stress is on **all things**: this concealment was nothing to be wondered at,—for God  
of His own will and power created ALL  
THINGS, a fact which involves His perfect  
right to adjust all things as He will. The  
expression is used in the widest sense, embracing physical and spiritual alike) :

**10**.] **to the intent that** (general purpose of  
the whole: more properly to be referred  
perhaps to *was this grace given*, than to  
any other one word in the last two verses.  
For this sublime cause the humble Paul  
was raised up,—to bring about,—he, the  
least worthy of the saints,—that to the  
heavenly powers themselves should be made  
known, by means of those whom he was  
empowered to enlighten, &c.) **there might  
be made known** (emphatic, as opposed  
to “*hidden*,” above—‘uo longer hidden,  
but . ”) **now** (has the secondary emphasis: opposed to “*from the beginning  
of the ages”*) **to the governments and to  
the powers** (see ch. i. 21 and note) **in the  
heavenly places** (see ch. i. 3 note. **The  
governments** and the **powers** are those of  
the holy angels in heaven: not, as has been  
vainly imagined *Jewish rulers, Christian  
rulers*, or *good and bad angels*. These are  
excluded by the general tenor of the passage,  
as Ellicott remarks, who adds well: “ Evil  
angels more naturally recognize the *power*,  
good angels the *wisdom* of God”) **by means  
of the Church** (“when we learnt it, then  
they also learnt it by means of us,” “Chrysostom. See also Luke xv. 10; 1 Pet. i.  
12. “That the holy angels are capable of  
a specific increase of knowledge, and of a  
deepening insight into God’s wisdom, seems  
from this passage clear and incontrovertible.” Ellicott. “See what honour is put  
upon men, in that God willed that these  
His secret counsels should be made known  
to angels by them, chiefly by the Apostles.  
For this cause the Angels henceforth refuse  
worship from Apostles, as their superiors  
in the ministry, Rev. xix. 10, and with  
reason.” Grotius. But, as Stier well notices, it is not by the Apostles directly, nor  
by human preaching, that the Angels are  
instructed in God’s wisdom, but by the  
Church ;—by the fact of the great spiritual  
body, constituted in Christ, which they con-  
template, and which is to them the *theatre  
of the glory of God*) **the manifold wisdom  
of God** (*how* is the wisdom of God **manifold**? It is all *one* in sublime unity of  
truth and purpose: but cannot be apprehended by finite minds in this its unity,  
and therefore is by Him variously portioned  
out to each finite race and finite capacity  
of individuals—so that the Church is a  
mirror of God’s wisdom,—chromatic, so to  
speak, with the rainbow colours of that  
light which in itself is one and undivided.  
Perhaps there was in the Apostle’s mind,  
when he chose this word, an allusion to the  
“*wings of a dove covered with silver and  
her feathers with yellow gold,*” the adorn-  
ment of the ransomed church, in Ps. Ixviii.  
13. See Heb.i.1; 1 Pet.iv.10),

**11**.] **according to** (depends on **may be made known**—this imparting of the knowledge of God’s  
manifold wisdom was in accordance with, &c.)  
**the purpose of** (**the**) **ages** (so literally: and  
the genitive in the original is apparently  
one of time, as when we say, ‘it has been an