Rom. xv. 19, to fulfil the duty of the  
stewardship *towards you*, in doing all that  
this preaching of the word requires);

**26.**] (namely) **the mystery** (see on Eph.  
i. 9) **which hath been hidden from** (the  
time of; the preposition is temporal, not,  
‘from’ in the sense of ‘hidden from’) **the  
ages and the generations** (before us, or  
of the world: the expression is historical,  
and within the limits of our world), **but  
now** (in these times) **was manifested** (so  
in the original: but in English in connexion with **now**, we must say, *hath been*.  
‘The expression is historical: it was manifested at the glorification of Christ and  
the bestowal of the Spirit) **unto His saints**(all believers, not merely as in Eph. iii. 5,  
where the reference is different, the Apostles and prophets [see there], as some of  
the Commentators have explained it):

**27**.] **to whom** (equivalent to, “*seeing that  
to them*:” this verse setting forth, not the  
contents of the mystery before mentioned,  
but a separate particular, that these  
*saints* are persons to whom God, &c.)  
**God willed to make known what** (how  
full, how inexhaustible) **is the richness of  
the glory of this mystery among the  
Gentiles** (is this the [subjective] glory of  
the elevated human character, brought in  
by the Gospel: or is it the glory of God,  
manifested [objective] by His grace in  
this mystery, revealing His Person to the  
Gentiles? Neither of these seems to  
satisfy the conditions of the sentence, in  
which the **glory** reappears below with **the  
hope** prefixed. On this account, we must  
understand it of the glory *of which the  
Gentiles are to become partakers* by the  
revelation of this mystery: i.e. the glory  
which is begun here, and completed at  
the Lord’s coming, see Rom. viii. 17, 18.  
And it is the glory of, belonging to, this  
mystery, because the mystery contains  
and reveals it as a portion of its contents.  
The richness of this glory is unfolded and  
made known by God’s Spirit as the Gospel  
is received *among the Gentiles*, as the  
most wonderful display of it: the Gen-  
tiles having been sunk so low in moral  
and spiritual degradation); **which** (mystery: this is more in analogy with St.  
Paul’s own method of speaking than to  
understand **which** of *the riches*. Besides  
which [*this mystery*] [*among the Gentiles*]  
is strictly parallel with, being explained by  
[*Christ*] (*among you*) **is** (consists in)  
**Christ** (Himself: not to be weakened away  
into *the knowledge of Christ*,—or *the doctrine of Christ*: compare Gal. ii. 20;  
Eph. iii. 17; 1 Tim. iii, 16) **among you**(not to be confined to the rendering, ‘in  
you,’ individually, though this is the *way  
in which* Christ is among you: **among you**  
here is strictly parallel with **among the  
Gentiles** above: before the Gospel came  
they were “*separate from Christ*,” Eph. ii.  
12), **the** HOPE (emphatic; explains how  
Christ among them was to acquaint them  
*what is the riches*, &c., viz. by being Himself the HOPE of that glory) **of the glory**(not abstract, ‘of glory?’ it is, the glory  
which has just been mentioned):

**28.**] **whom** (Christ) **we** (myself and Timothy: but generally, of all who were associated with him in this true preaching:  
not, ‘I,’ which here quite destroys the force.  
We preach Christ—not circumcision, not  
angel-worship, not asceticism, as the source  
of this hope) **proclaim** (as being this **hope**  
**of the glory**), **warning** (see on Eph. vi. 4,  
and below) **every man, and teaching every  
man** (I am inclined with Meyer to take  
**warning** and **teaching** as corresponding in  
the main to the two great subjects of  
Christian preaching, repentance and faith)