366 EPHESIANS. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 unto us the mystery of his will, ac- us the mystery of his will,   
 rehiiiu cording to his good pleasure nete according to his good plea-   
 he purposed in himself, which | ire which he hath pur.   
 the dispensation of ‘the fulness unto} posed dispensation of that   
 &   
 \* the times, Col. 1.20. up together “all |fulness of times he might   
 ’ things in Christ, the things which | "gather in Christ, both all   
   
   
 us discussed in my Greek Test. It was in sense is confused. Hardly less confusing   
 God’s manitold wisdom and prudence, mani- is the rendering of Calvin and others,   
 fested in all ways possible for us, that He until the time of the dispensation, &c.,   
 poured out His grace upon us: and this. thereby introducing into the act of pur-   
 wisdom and prudence was especially exem- posing the complex idea of decreed and laid   
 plified in that which follows, the notifica- up, instead of the one which the con-   
 tion to us ot His hidden will, ke. In Col. text requires) the economy (dispensation)   
 i. 9, the reference is clearly : see of the fulness of the times (or, the ful-   
 note there) ; 9.) having made known filment of the seasons. ‘The mistake which   
 (‘in that He made known.’ This ‘ making has misted almost all the Commentators   
 known’ is not merely the information of here, aud which as far as I know Stier   
 the understanding, but the revelation, has been the only one to expose, has been   
 in its fulness, to the heart) to us (not, that of taking the fulness of the times as   
 the Apostles, but Christians in general, a fixed date in the fact, and making it   
 as throughout the passage) the mystery mean, the coming of Christ, as Gal. iv. 4,   
 (reff. and Rom. xvi. 25. St. Panl ever —whereas usage, and the sense, determine   
 represents the redemptive counsel of God it to mean, the whole duration of the   
 as a mystery, i.e. a design hidden in His Gospel times; compare especially ch. ii.   
 eounsels, until revealed to mankind in and 73; 1Cor.x. 11; and Luke xxi. 24; Acts i.   
 by Christ. So that his use of the word 7; iii, 1 Tin. ii. 6. Thus the dis-   
 mystery has nothing in common, except, pensation of the fulness of the times will   
 the facts of concealment and revelation, mean, the filling up, completing, fulfil-   
 with the mysteries of the heathen world, ment, of the appointed seasons, carrying   
 nor with any secret tradition over and on during the Gospel dispensation. Now,   
 above the gospel as revealed in the Scrip- belonging to, carried on during, this ful-   
 tures. All who vitally know that, i.e. all filling of the periods or seasons, is the   
 the Christian church, are the initiated: economy or dispensation here spoken of.   
 and all who have the word, read or And having regard to the derivation and   
 preached, may vitally know it. Only the usage of the word, it will mean, the giving   
 world without, the unbelieving, are the forth of the Gospel under God's pro-   
 uninitiated) of (objective genitive, ‘the vidential arrangements. First and greatest   
 material of which mystery was, &c.’) His of all, HE is the Steward or aconomus, of   
 will (that which He purposed), according the dispensation: then, above all others,   
 to His good pleasure (belongs to “ having His divine Son: and as proceeding from   
 made known,’ and specifies it: iNe. so the Father and the Son, the Holy Spirit—   
 that the revelation took place in a time and then in subordinate degrees every one   
 and manner consonant to God’s eternal who is entrusted with earrying out the   
 pleasure — viz. “unto the dispensation,” economy, i.e. all Christians, even to the   
 ec.) which He purposed in Himself (some lowest, as stewards of the manifold grace   
 render these last words, in him, i.e. in of God, 1 Pet. iv. 10. The genitive of   
 Christ, and they are referred to Christ by times is one of or appurtenance),   
 Chrys. and the ff, Anselm, Bengel, Luther, to gather up (the infinitive to and   
 all. But this seems impossible, because specifies what God’s good pleasure was.   
 the words “in Christ” are introduced with The verb, here as in the only other place   
 the proper name below, which certainly in the New Test. where it occurs (Rom.   
 would not occur on the second mention after xiii. 9), signifies to comprehend, gather   
 havingsaid in him, with thesamereference), together, sum up. As there the whole law   
 10.] unto (i.e, in order to, to is comprehended in one saying, so here all   
 he purposed, not to “ having made known.” creation is comprehended, summed up, in   
 The A. V. takes this “unto” wrongly, as Christ. See more below: and compare   
 equivalent to “in,” by which the whole the parallel place, Col. 19, 20, and note