3—9. EPHESIANS. 882   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 joint-heirs, and "joined in the same nen.ii.1s,u   
 Gentiles should be fellow- body, and °joint partakers of the   
 heirs, and of the body, T promise in Christ + Jesus through t %eu ow   
 and partakers of his pro-   
 mise in Christ by gospel: Oldeet   
 1 whereof I was made a the Gospel : 7 ? whereof I was made + Ger olde   
 minister, according to the eos . . (SS.   
 gift of unto me by the effec- the grace of God, which the gift of pXe.s.19.   
 tual working of his power. unto me Taccording to the working Rom.   
 ® Unto me, who am less of his power. i, 18,   
 than the least of all less than the least Unto all saints, was , fei,   
 is this grace given, that I this grace given, to ' bring to + the t 4a. i. 13,   
 should preach among the Gentiles the glad tidings of the \*un- }   
 Gentiles the unsearchable searchable riches of Christ; 9 and to '\*hwena/\*   
 riches of Christ; 9 and to   
 make all men see what is   
 the fellowship of the mys- enlighten all men what is the + dis- ,%%, oldest   
 tery, which from the begin- pensation of the \* mystery, which +S anaee   
   
 ship,” our ancient of every fellow-   
 Xver.3. ch. 9.   
 the Spirit (Chrysoston remarks, “Notice, (not past, but present and inherent, see 1   
 as an example, that Peter would never ‘Tim. i. 15) unworthiness of the high office,   
 have gone to the Gentiles, had he not heard and resumes the context with an emphatic   
 the truth from the Spirit”’); that (‘namely, declaration of it. Unto me, who am less   
 that ’—giving the purport of the mystery) than the least (thus admirably rendered   
 the Gentiles are (not, as A. V., ‘should hy A. V.: the adjective is a double super-   
 bea mystery is not a secret design, but lative in the original: the Zeastes)   
 a secret fact) fellow-heirs (with the Jews) of all saints (‘he not say, “ofthe Apos-   
 and fellow-members (of the same body) “been regarded as an expression of this has   
 and fellow-partakers of the promise (in depth of humility than that in 1 Cor. xv.   
 the widest sense; the promise of salvation: 8: but each belongs to the subject in hand   
 —the complex, including all other —each places him far below all others with   
 even that chief promise of the Father, the whom he compared himself), was given   
 promise of the Spirit itself) in (not be this grace, (viz.) to bring to the Gentiles   
 referred to the promise, but to the three (emphatic, and pointing out his distinguish   
 foregoing appellatives,—in Christ Jesus, as ing office) the tidings of the unsearch-   
 the conditional element in which their par- able (‘in their nature, extent, applica-   
 ticipation consisted) Christ Jesus through tion ”) riches of Christ (i.e. the fulness of   
 the Gospel (He Himself was the objective wisdom, righteousness, sanctification, and   
 ground of their incorporation ; the Gospel, redemption—all centred and summed up in   
 the joyful tidings of Him, the subjective Him); 9.] and to enlighten (not   
 medium by which they apprehended it): of merely externally to teach, referred to his   
 which (Gospel) I became (a reference to work,—but internally to enlighten the   
 the event by which he was made so) a hearers, referred to their apprehension: as   
 minister (see the parallel, Col. i. ac- when the Apostles gave witness with great   
 cording to (in consequence of and in ana- power of the resurrection the Lord Jesus,   
 logy with) the gift of the grace (genitive Acts iv. 33. On St. Paul’s mission to en-   
 of apposition, as clearly appears from the lighten, see especially Acts xxvi. 18) all   
 definition of the grace given in the next men (no emphasis on all men) what is   
 verse: the grace was the gift) of God, (i.e. as to what is, &c.) the economy (see   
 which was given unto me according to on ch. i, 10) of the mystery (“the   
 the working [in me] of His power (be- dispensation [arrangement, regulation] of   
 cause, and in so far as, His Almighty the mystery [the union of Jews and Gen-   
 power wrought in me, was this gift of the tiles in Christ, ver. 6] was now to be   
 grace, the apostleship, the office preach- humbly traced and acknowledged in the   
 ing among the Gentiles, &c., bestowed fact of its having secretly existed in the   
 upon me). 8.] Instead of going primal counsels of God, and now having   
 straight onward, he calls to mind his own