384 EPHESIANS. Ill.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 y Rom, Y from the beginning of the world ning of the world hath been   
 ie Col hath been hidden in “God, who cre- hid in God, who created   
 the Jesus , ated all things +: 1°\*to the intent all things by Jesus Christ :   
 Christie that now #unto the principalities and 10 to the intent that now   
 omitted . to the powers in the heavenly places unto the principalities and   
 our >may be made known through the powers in heavenly places   
 authorities. the manifold wisdom of God, might be known by the   
 a1 Pet Le, 11 \*according to the eternal purpose church the manifold wis-   
 a Rom. vi dom of God, 1! according   
 al to the eternal which   
 he purposed in Christ Je-   
 which he purposed in the Christ,   
   
   
 heen revealed to the heavenly powers by angels more naturally recognize the power,   
 means of the Church.” Ellicott), which good angels the wisdom of God”) by means   
 hath been hidden from (the beginning of) of the Church (‘when we learnt it, then   
 the ages (this expression gives the tem- they also learnt it means of us,” “Chry-   
 poral limit from which the concealment. sostom. See also Luke xv. 10; 1 Pet. i.   
 dated: so in Rom. xvi. 25. The decree 12. “That the holy angels are capable of   
 itself originated “before the of a specific of knowledge, and of a   
 the world,” ch. i. 4, “before the ages,’ 1 deepening insight into God’s wisdom, seems   
 Cor. ii. the “ages” being the spaces or from this passage clear and incontroverti-   
 reaches of time necessary for the successive ble.” Ellicott. ‘See what honour is put   
 acts of created beings, either physical or upon men, in that God willed that these   
 spiritual) in (hidden within,—humanly His secret counsels should be made known   
 speaking, ‘in the bosom or the mind of’) to angels by them, chiefly by the Apostles.   
 God, who created all things (‘for gene- For this cause the Angels henceforth refuse   
 ral creation is be foundation of all God \* worship from Apostles, as their superiors   
 of the economy of God’s dealings.” The in the ministry, Rev. xix. 10, and with   
 stress is on all things: this concealment reason.” Grotius. But, as Stier well no-   
 right to adjust all as He will. The tices, it not by the Apostles directly, nor   
 expression is used in the widest sense, em- by human preaching, that the Angels are   
 bracing physical and spiritual alike) instructed in God’s wisdom, but by the   
 10.] to the intent that (general purpose of Church ;—by the fact of the great spiritual   
 the whole: more properly to be referred body, constituted in Christ, which they con-   
 perhaps to was this grace given, than to template, and which is to them the theatre   
 any other one word in the last two verses. of the glory of God) the manifold wisdom   
 For this sublime cause the humble Paul of God (tow is the wisdom of God mani-   
 was raised up,—to bring about,—he, the fold? It is all one in sublime unity of   
 least worthy of the saints,—that to the truth and purpose: but cannot be appre-   
 heavenly powers theinselyes should be made hended by finite minds in this its unity,   
 known, by means of those whom he was and therefore is by Him variously portioned   
 empowered to enlighten, &c.) there might out to each finite race finite capacity   
 be made known (emphatic, as opposed of individuals—so that the Church is a   
 to “hidden,” above—‘uo longer hidden, mirror of God’s wisdom,—chromatic, so to   
 but . ”) now (has the secondary em- speak, with the rainbow colours of that.   
 phasis: opposed to “from the beginning light which in itself is one and undivided.   
 of the ages’’) to the governments and to Perhaps there was in the Apostle’s mind,   
 the powers (see ch. i. and note) in the when he chose this word, an allusion to the   
 heavenly places (see ch. i. 3 note. The “wings of a dove covered with silver and   
 governments and the powers are those of. her feathers with yellow gold,” the adorn-   
 the holy angels in heaven: not, as has been ment of the ransomed church, in Ps. Ixviii.   
 vainly imagined Jewish rulers, Christian 13. See Heb.i.1;1Pet.iv.10), 11.) ac-   
 yulers, or good and bad angels. These are cording to (depends on may be made known   
 excluded by the general tenor the passage, —this imparting of the knowledge of God’s   
 as Ellicott remarks, who adds well: “ Evil manifold wisdom wasin with, &c.)   
 the purpose of (the) ages (so literally:   
 the genitive in the original is apparently   
 one of time, as when we say, ‘it been an