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 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
 1Rom.ayi.2s. God; 6 even the ‘mystery which 26 even the mystery which   
 hath been hidden from the ages and hath been hid from ages   
 Eph. ifi, from the generations, but \* now hath and from generations, but   
 Matt. been manifested unto his saints: now is made manifest to   
 2 Tim. 1.10, whom God was pleased to his saints : \*7 whom God   
 make known what is ™the riches would make known what is   
 12 Cor. 14, of the glory of this mystery among the riches of the glory of   
 m Rom, ix. the Gentiles; which is Christ among this mystery among the   
 Eph. 1.7. the hope of the glory: Gentiles ; which is Christ   
 28 whom we proclaim, in you, the hope of glory:   
 28 whom we preach, warn-   
 nl Timi. you, ing every man, and teaching   
 0 Acts 27, ° warning every man in all wisdom ;   
 3. every man, and teaching every man   
   
   
 Rom. xv. 19, to fulfil the duty of the mystery, because the mystery contains   
 stewardship towards you, in doing all that and reveals it as a portion of its contents.   
 this preaching of the word requires) ; The richness of this glory is unfolded and   
 26.] (namely) the mystery (see on Eph. made known by God’s Spirit as the Gospel   
 i. 9) which hath been hidden from (the is received among the Gentiles, as the   
 time of; the preposition is temporal, not, most wonderful display of it: the Gen-   
 “from’ in the sense of ‘hidden from’) the tiles having been sunk so low in moral   
 ages and the generations (before us, or and spiritual degradation); which (mys-   
 of the world: the expression is historical, tery: this is more in analogy with St.   
 and within the limits of our world), but Paul’s own method of speaking than to   
 now (in these times) was manifested (so understand which of the riches. Besides   
 in the original: but in English in con- which [this mystery] [among the Gentiles]   
 uexion with now, we must say, hath been. is strictly parallel being explained by   
 ‘The expression is historical: it was mani- (Christ (amen you}) is (consists in)   
 fested at the glorification of Christ and Christ (Himself: to be weakened away   
 the bestowal of the Spirit) unto His saints into the knowledge of Christ,—or the doc-   
 (all believers, merely as in Eph. iii. 5, frine of Christ: compare Gal. ii. 20;   
 where the reference is different, Apos- Eph. iii. 17; 1 Tim. iii, 16) among you   
 tles and prophets [sec there], as some of (not to be confined to the rendering, ‘in   
 the Commentators have explained it): you,’ individually, though this is the way   
 27.) to whom (equivalent to, “seeing that in which Christ is among you: among you   
 to them?” this verse setting forth, the here is strictly parallel with among the   
 contents of the mystery before mentioned, Gentiles above: before the Gospel came   
 but a separate particular, that these they were “separate from Christ,” Eph. ii.   
 saints are persons to whom God, &c.) 12), the nore (emphatic; explains how   
 God willed to make known what (how Christ among them was to acquaint them   
 full, how inexhaustible) is the richness of what is the riches, &c., by being Him-   
 the glory of this mystery among the self the HorE of that glory) of the glory   
 Gentiles (is this the [subjective] glory of (not abstract, ‘of glory?’ it is, glory   
 the elevated human character, brought in which has just been mentioned):   
 by the Gospel: or is it the glory of God, 28.) whom (Christ) we (myself and Timo-   
 manifested [objective] by His grace in thy: but generally, of all who were asso-   
 this mystery, revealing His Person to the ciated with him in this true preaching:   
 Gentiles? Neither of these seems to not, ‘I,’ which here quite the force.   
 satisfy the conditions of the sentence, in We preach Christ—not circumcision, not   
 which the glory reappears below with the angel-worship, not asceticism, as source   
 hope prefixed. On this account, we must of this hope) proclaim (as being this hope   
 understand it of the glory of which the of the glory), warning (see on Eph. vi. 4,   
 Gentiles are to become partakers by the and below) every man, and teaching every   
 revelation of this mystery: i.e. the glory man (I am inclined with Meyer to take   
 which is begun here, and completed at warning and teaching as corresponding in   
 the Lord’s coming, see Rom. viii. 17, 18. the main to the two great subjects of   
 And it is the glory of, belonging to, this Christian preaching, repentance and faith)