

6/5/22

Ephesians 3:5-10

Paul was in awe by all God has done for the Gentiles and was ready to break out in prayer for the Ephesians once again.

Paul presents himself as the messenger of the gospel by three metaphors. vs. 1-7

1. A prisoner. vs. 1
2. A steward. vs. 2-6
3. A servant. vs. 7

3:1-7 The messenger of the gospel.

* We left off at verse four that continues the messenger of the gospel, we will pick up at verse five.

3:5 The clarification of the past concealed mystery of Christ regarding the gospel.

- 1) The word of God was progressive revelation. vs. 5a
 - a) Paul is still referring to “the mystery of Christ”, at the end of verse four indicated by the word “which”.
 - 1)) The word which “ho” is a relative pronoun in the neuter.
 - 2)) It is reflexive, looking back to the mystery of Christ Paul wanted them to understand as they read his epistle.

3)) The desired insight was about the entire mystery of the gospel related to the person of Jesus, His office and ministry for those saved.

a)) Christ “Christos” Anointed Messiah, Prophet, Priest and King.

b)) All Christ is, His atoning work, ongoing work as Savior, priest to intercede and His Coming as King of Kings and Lord or Lords.

b) Paul revealed that prior to Jesus Coming to earth, all that could be known about Him had not been revealed, “in other ages was not made known to the sons of men.” vs. 5a

1)) The word of God was revealed to differ men in parts and portions in the Old Testament.

a)) In different books, times, prophets and various circumstances.

b)) The word men “anthropos” means mankind, the phrase “sons of men” a Hebraism is found only one other time. Mk. 3:28

c)) The revelation about the salvation of the Gentiles was known in general terms, but not in the specific way of oneness of Jew and Gentile, as verse six will declare. Gen. 12:3; 22:18; 26:4; 28:14; Ps. 72; 87; Is. 11:10;

- 43:19; 49:6; 54:1-3; 60:1-3; Hosea. 1:10; Amos 9:11; Mal. 1:11
- 2)) No one person received all the prophecies by God about the Messiah.
- a)) God revealed to Adam and Eve the virgin birth of Messiah. Gen. 3:15
- b)) God enlarged the prophecies, the Messiah to be God. Is. 7:14
- c)) God gave the birthplace of the Messiah, Bethlehem. Mic. 5:1
- 3)) No one person understood nor comprehended the complete plan of God through the Messiah to come.
- a)) The word known “gnorizo”, means to gain thorough knowledge, found six times in the letter. Eph. 1:9; 3:3, 5, 10; 6:19, 21
- b)) The thorough knowledge about the mystery of Christ was hidden in its clarity.
- c)) In the sister epistle, Paul writes, “of which I became a minister according to the stewardship from God, which was given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery

- among the Gentiles: which is Christ in you, the hope of glory. Col. 1:25-27
- 2) The progressive revelation of the word of God reached its point of completion, “As it now has been revealed by the Spirit to His holy apostles and prophets.” vs. 5b
- a) Paul indicated the point in time that completed the revelation of God, at the First Coming of Christ.
- 1)) The phrase “as it is now” indicated the New Testament church period.
- a)) There being a 400 years between the Old and New Testament time.
- b)) The New Testament period began by the announced birth of John the Baptist to Zacharias and Elizabeth, as the forerunner of the Messiah. Lk. 1
* John and Jesus were cousins.
- c)) The New Testament ushered in the birth of the Messiah, after the visitation of Gabriel to Mary. Lk. 1
- 2)) The word revealed “apokalupto”, means to unveil, uncover or make perfectly knowable.
- a)) So that the mystery “musterion” that had not been made know to the sons of men, prior to the New Testament had now been fully and clearly made known. Rom. 16:25- 26; 1Cor. 2:7; Col. 1:26-27; Eph. 1:9; 3:3, 9; 6:19; 2Cor. 4:3; 1Tim. 3:16

- b)) The indicative aorist passive tense indicating the past historical fact, before Paul's call and conversion.
- b) Paul indicated the revelation had been made known by the same person that gave the progressive revelation of the Old Testament, "the Spirit".
- 1)) The word Spirit is capitalized to refer to the Third person of the Trinity.
- a)) The One who knows all things.
- b)) The One that came upon kings, priests and prophets of the Old Testament.
- 2)) The Holy Spirit revealed the word of God and directed men in the Old Testament and the Spirit spoke directing Peter about Gentiles at Joppa to go to the house of Cornelius to preach the gospel and the Spirit fell upon them as on Pentecost. Acts 10:12-17. 44; 11:15-17
- c) Paul indicated the completed revelation had been given to specific people, "His holy apostles and prophets."
- 1)) These are not referring to the Old Testament, but the New Testament individuals confirmed by the letter.
- a)) "having been built on the foundation of the apostles and prophets, Jesus Christ Himself being

the chief cornerstone." Eph. 2:20; 4:11

- b)) The word holy "hagios", means set apart for God by their relation to God and used for "saint", Christians.
- 2)) These apostles and prophets are also found in the New Testament.
- a)) The twelve apostles chosen by Jesus after an entire night in prayer were entrusted with this unveiled mystery of the gospel. Matt. 10:2; Mk. 3:14; Lk. 6:13
- b)) Agabus, Philip, Barnabas, Judas and Silas called prophets confirmed the mystery and message of the gospel. Acts 13:1; 14:14; 15:32; 21:10
- c)) Paul the apostle to the Gentiles, a chosen vessel, immediately preached Jesus was Messiah, the Son of God in the synagogues. Acts 9:15, 20, 22
- d)) Paul wrote 13 books of the New Testament, 14 including Hebrews.
- d) God revealed and illuminated individual to know His will, purpose and prophecy, but withheld comprehension from things angels desired to look into. 1Pet. 1:10-12
- e) God's plan to reveal the complete clear revelation of the mystery of Christ was at the exact time. Gal. 4:4-5; Heb. 1:1-4

3:6 The explanation of the present fulfillment of the mystery of Christ regarding the gospel.

- 1) The one particular aspect of the many things that are included in the mystery of Christ as a good steward Paul points out, the inclusion of the Gentile regarding the gospel.
 - a) The mystery of the gospel involved the entire revelation of the gospel message.
 - 1)) Salvation by grace through faith, not law.
 - 2)) Total dependence on the atonement of Christ on the cross for sins by His death and resurrection for eternal life.
 - 3)) Our body is the temple of God to glorify Him in it and enabled by a new divine nature to escape the corruption of the world, pertaining to all things in life and godliness.
 - 4)) We are witnesses of Jesus to warn sinners to repent and flee from the wrath to come.
 - 5)) Jesus will rapture His church before the 7 year tribulation, return to judge the world and set up His Kingdom.
 - b) The mystery of Christ as we stated has to do with the insight to all Christ is in His person, what He has done and continues to do through His office and ministry for sinners and the saints.
 - 1)) His conception by the Holy Spirit.
 - 2)) His Incarnation, yet without sin.

- 3)) His Justification of sinners by His vicarious death and resurrection.
 - 4)) His Office of Messiah, Prophet, Priest and King according to Scripture, one family, Jew and Gentile, His church.
 - 5)) Paul said he was the apostle to the Gentiles, commissioned by Jesus. Rom. 11:13
- 2) The three particular things regarding the mystery of Christ in the uniting and oneness of Jews and Gentiles Paul also pointed out, “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.”
- a) Paul wanted them to understand his knowledge in the mystery of Christ, “that the Gentiles should be **fellow heirs.**” vs. 6a

* Paul already stated their former state to their present state. Eph. 2:11-22

 - 1)) The word is a compound word.
 - a)) The word “sun” with, and “kleronomos”, one who receives by lot, an heir.
 - b)) The compound word refers to one who obtains something assigned to himself and others, joint participants.
 - 2)) The Gentiles were fellow sharers in the divine spiritual inheritance of Christ with the Jews. Eph. 1:14

- a)) “then heirs--heirs of God and joint heirs with Christ.” Rom. 8:17
 - b)) “And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.” Gal. 3:29
 - c)) “Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.” Gal. 4:7
- b) Paul wanted the Ephesians to understand one more things about his knowledge in the mystery of Christ, “that the Gentiles should be of the same body.” vs. 6b
- 1)) The phrase “same body” is also a compound word, the word “sun” with and the word “soma” is used for a physical body and people closely united into one society.
 - a)) The compound word, the same body “sussomos”, is a metaphor for the saved members of the church.
 - b)) It is believed Paul coined the word, not found in Greek literature.
 - 2)) The Gentiles were united with the Jews with equal standing before God “in Christ”. Eph. 1:23; 2:16; 4:4, 16
 - a)) “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace.” Eph. 2:15

- b)) “and that you put on the new man which was created according to God, in true righteousness and holiness.” Eph. 4:24
 - c)) “and have put on the new man who is renewed in knowledge according to the image of Him who created him.” Col. 3:10
- c) Paul wanted the Ephesians to understand his knowledge in the mystery of Christ, “that the Gentiles should be partakers of His promise in Christ.” vs. 6c
- 1)) The word partakers is another compound word.
 - a)) The word “sun” with and the word “metochos” means sharing or partner.
 - b)) The compound word partakers “sunnetotcov” means a joint partner, sharing together.
 - 2)) The Gentiles were equal partners of the promise in Christ for salvation, life and eternity. Eph. 2:11-13
 - a)) Paul quoted Hosea and Isaiah for the Gentile’s salvation. Rom. 9:24-33
 - b)) Paul quotes Moses and Isaiah for Gentile’s salvation. Rom. 10:19-21
 - c)) Paul quotes Samuel, Moses and Isaiah for the salvation of Jew and Gentile. Rom 15:9-12
- d) Paul wanted the Ephesians to understand his knowledge in the mystery of Christ

about the three particulars came “by the gospel.” vs. 6c

- 1)) The gospel “euaggelion” good tidings of salvation through and by Christ by grace through faith.
 - 2)) “The glad tidings of God’s kingdom to be set up soon, and of Jesus the Messiah, the founder of this kingdom.
 - 3)) After the death of Christ, the gospel preaching was that Jesus suffered death on the cross and resurrected to procure eternal salvation in the kingdom of God for repentant sinners.
 - 4)) And is sitting at the right hand of God in heaven, until He returns in majesty to consummate the kingdom of God.
- e) God declared to Abraham that the Gentiles would be saved through Israel.
* “I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.” Gen. 12:3
- f) Jesus declared He was the Good Shepherd, the door of the sheepfold that Jews and Gentiles would be one flock under one shepherd, Him. Jn. 10:16
- g) God only sees people in three categories, Jews, Greeks or the church of God. 1Cor. 10:32; Gal. 3:28; Col. 3:11
- h) The only hope for sinners is in the Great Commission. Matt. 28:19-20

i) “But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.” 2Tim. 4:5

3:7 The proclamation of the personal commitment to the mystery of Christ regarding the gospel.

- 1) The declaration that God called him to be a minister of the gospel, not himself, “of which I became a minister according to the gift of the grace of God.”
 - a) Paul reminded them of what he said. vs. 2
 - 1)) Many take verse 7 as the first verse for the ministry of the gospel by Paul. vs. 7-13
 - 2)) I see it as a transitional verse still dealing with the messenger by the word “which” that looks back hinging on the word “gospel” at the end of verse six. vs. 1-7
 - 3)) Transitioning from the messenger of the gospel and looking forward to the ministry of the gospel that is affective by the power of the Holy Spirit.
 - b) Paul stated he became a minister the same way he got saved, grace.
 - 1)) The type of messenger he was to be is described by the word minister.
 - a)) The word minister “diakonos”, means one who executes commands for another, an attendant or servant.

- b)) Literally a waiter on tables.
 - c)) The word deacon comes from it, appearing once more. Eph. 6:21
 - d)) The word became “ginomai” is an indicative aorist middle voice that indicates the historical fact having occurred and he actively embraced it, not forced on him, at his conversion on the Damascus Road. Acts 9
- 2)) The means he obtained the call to be a minister was according to the gift of grace.
- a)) The word gift “dorea”, means something given, endowed freely.
 - b)) The source is the grace “charis” unmerited favor, undeserved.
 - c)) The one giving this gift coming from grace is God, the source of it.
- 2) The declaration that God had equally endowed Paul enabling him to be a minister, not by his own abilities or talents, “given to me by the effective working of His power.”
- a) Paul stated this gift of grace is said to have been given with a purpose in mind.
 - 1)) The word given “dinomi” to give something to one for their advantage.
 - 2)) The advantage was to be able to carry out the call of a minister of the gospel.
 - b) Paul stated God was the One doing the work through him by His divine power.

- 1)) The word effectively “energeia” describes the sufficient and efficient divine enabling to fulfill the task.
 - a)) We get our word energy from it.
 - b)) The word appears two other times for God’s divine enabling. Eph. 1:19; 4:6
- 2)) The word power “dunamis” means inherent power residing in a thing by virtue of its nature, divine power.
 - a)) The word is used by Jesus for the apostles to wait for the Spirit to come to empower them for service. Acts 1:8
 - b)) The word appears four more times in the epistle, three for God, one for fallen angels. Eph. 1:19, 21; 3:16, 20
- c) The call to be a minister is a serious matter of great responsibility before God.
 - 1)) Some men call themselves into the ministry, instead of God.
 - 2)) Some view the ministry as an easy way to get wealthy, merchandising the people.
 - 3)) The call to be a minister come from God, as He makes it clear to the person and they sense their obedience and accountability to God.
 - * “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, although I was formerly

a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.” 1Tim. 1:12-14

- d) The call to be a minister compels the man to have a great dependency on God to fulfill the call.
- 1)) A person has to know they are called, anointed and sent by God, not themselves or a church. Acts 13:1-2
 - 2)) “And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.” 2Cor. 3:4-6; 1Pet. 5:1-4

3:8-13 The ministry of the gospel.

* Remember verse 2-13 is one long sentence in the Greek!

3:8 The evangelizing of the Gentiles.

- 1) The declaration of Paul’s humble high privilege in ministry, “To me, who am less than the least of all the saints.” vs. 8a
 - a) Paul was genuinely shocked over and astonished at the grace of God.
 - 1)) He stated, to me “emoi”, is emphatic in Greek showing this verse is in opposition to the previous one. vs. 8a
 - 2)) In verse 7 the phrase to me “moi” refers to the grace imparted by the effectual working of God’s power, not any ability or merit of his own.
 - 3)) In verse 8 the phrase to me “emoi” refers to the astonishment that God would call him to preach the gospel.
 - b) Paul stated his insignificance among the saints, “who am least of the least of all the saints.” vs. 8b
 - 1)) The phrase is a unique combination of comparative and superlative.
 - a)) The phrase “elachistotero”, literally means “more least”, found only this one time.
 - b)) This is not false humility, but outright genuine humility.
 - 2)) The comparative and superlative is to “all the saints”.
 - a)) Paul considered himself the least of all believers in Christ.
 - b)) Paul was not speaking about his spiritual qualification or being

- ineffective in the gospel, for he just stated the grace given him was by the effective working of God's power as a minister. vs. 7
- c) The perspective of being the least of all the saints was due to his life before Christ, even though it is not stated.
- 1)) Paul consented to the stoning of Stephen, as they placed his clothes at Paul's feet. Acts 7:58
 - 2)) Paul told Agrippa he shut up saints in **prison**, put them to death, punished them in every synagogue, compelled them to blaspheme, persecuted them even to foreign cities. Acts 26:1011
 - 3)) Paul said he persecuted the church of God beyond measure and tried to destroy it. Gal. 1:13
 - 4)) Paul said, "I am chief of sinners." 1Tim. 1:15
* I do not believe Paul live under condemnation, but realized the significance of what he had done!
 - 5)) Yet Paul said his apostleship was not inferior to the other apostles, but not worthy to be called an apostle for all his crimes against the church of God, it was all God's grace. 1Cor. 15:9-10; 2Cor. 12:11
- 2) The declaration of Paul's commissioned ministry, "this grace was given, that I should

- preach among the Gentiles the unsearchable riches of Christ." vs. 8b-c
- a) The declaration "this grace was given" points back to "the gift of the grace of God" in verse 7. vs. 8b
 - 1)) To qualify Paul for ministry.
 - 2)) To enable Paul in ministry.
 - b) The commission was specific to "preach among the Gentiles." vs. 8c
 - 1)) The word preach "euaggelizo" means good news, glad tidings to be saved.
 - a)) It gives us the word evangelism.
 - b)) The word is used for the preaching of Jesus after He rose from the dead, to Gentile and Jew. Eph. 2:16
 - c)) Jesus told Ananias, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel." Acts 9:15
 - 2)) The majority of those saved in the first century were Gentiles, not Jews.
 - 3)) The emphasis of the Greek grammar is on "Gentiles", Paul being their special appointed apostle to Gentiles.
 - a)) "For I speak to you **Gentiles**; inasmuch as I am an **apostle** to the **Gentiles**, I magnify my ministry." Rom. 11:13; Gal. 2:7-8
 - b)) He tells Timothy he was appointed apostle and teacher to the Gentiles. 1Tim. 2:7; 2Tim. 1:11

c) The content is the “unsearchable riches of Christ”.

1)) The word unsearchable

“anexichniastos”, means what cannot be searched out, comprehended or untraceable. Job 5:9; 9:10

a)) The word appears only one other time in the New Testament, “Oh, the depth of the riches both of the wisdom and knowledge of God! How

unsearchable are His judgments and His ways past finding out! Rom. 11:33

b)) The word is synonymous with the word “mystery of Christ”. Eph. 3:4, 9

2)) The unsearchable riches of Christ deal with His person and prophetic office.

a)) Jesus was conceived by the Holy Spirit, yet without sin, born of a virgin, Immanuel. Matt. 1:20, 23

b)) Jesus is the Last Adam, died in our place paying the price for our sins. 1Cor. 15:45; 2Cor. 5:21; 1Jn. 2:2

e)) Jesus is the only way to God, able to forgive sins, only Savior and Mediator. Jn. 14:6; Acts 5:31; 13:38; 26:18; Eph. 1:7, 18; Col. 1:14; Jn. 4:24; 1Tim. 2:5; Heb. 8:6; 9:15

* “For we do not preach ourselves, but Christ Jesus the Lord, and

ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.” 2Cor. 4:5-7

d) The late Pastor Chuck Smith, the founder of Calvary Chapels regarded the ministry as a high privilege merited by no one and to be exercised by serving and caring for the people, not fleecing them, but warning them about false teachers.

* Ezekiel stated a woe against shepherds that fed themselves, not the sheep. Ezk. 34:2

e) The most valuable content in printed or e-book is the Bible, the gospel of Jesus Christ declare all to be sinners under the wrath of God in need of repentance trusting the atoning work of Jesus Christ. Jn. 3:16; Rom. 1:16-17; Eph. 2:1-2

3:9 The unveiling of oneness to Jew and Gentile.

1) The declaration of Paul’s responsibility was to reveal that Jew and Gentile were one

body, “and to make all see what *is* the fellowship of the mystery.” vs. 9a

- a) Paul was to make known to the Jew and Gentile the same message.
- 1)) The phrase to make see “pjotisai” means to cast light upon.
 - a)) The aorist active make it affective.
 - b)) This is the work of the Spirit to the hearer, Paul was the instrument.
 - c)) Satan blinds, the Holy Spirit illuminates. 2Cor. 4:4; Eph. 1:18
 - d)) Jesus is the true light that lights every man that comes into the world, Jesus said, “I am the light of the world.” Jn. 1:9; 8:12
 - 2)) The implication of Jew and Gentiles being one was present in Scripture, but veiled until the prophetic fulfillment, as stated next.

* Paul did not preach from a New Testament Bible, but from the Old.
 - 3)) The ones needed to be enlightened were all “pantas”.
 - a)) Anyone and everyone.
 - b)) The unsaved Jew and Gentile.
- b) Paul was to make known that Jew and Gentile were one “in Christ”.
- 1)) This is what is indicated by the phrase “the fellowship of the mystery”.

- a)) The word fellowship “koinonia”, means association, participation, community, a complete oneness.
- b)) The term mystery “mysterion” from “muo” means to shut the mouth, something hidden or secret and used for secret initiation to pagan religions.

* The term is used always in the New Testament for previously hidden things, but now known.

- 2)) This message was foreign and offensive to Jews, who considered the Gentiles as unclean, created by God to fuel the fires of hell.
 - a)) This message of Jew and Gentile being one “in Christ” was opposed by the Jews at the First Church council, but James, Peter and Paul exposed them to be unscriptural and sent out letters to the Gentile churches to not be troubled by Jews teaching the law and circumcision to be saved. Acts 15
 - b)) This message marked Paul as a traitor unworthy to live. Acts 22:22
- 2) The declaration of Paul’s responsibility to reveal this fellowship of the mystery of Jew and Gentile being one body and was the eternal plan of God, “which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.” vs. 9b

- a) The economy of grace and dispensation which Paul was called to administer was part of God's plan and purpose from the beginning of the ages or time. Eph. 3:2-4
 * It was not an after-thought nor plan B, after Israel's rejection of Jesus.
- b) The origin of the plan and purpose had "been hidden in God".
- 1)) The phrase indicates the sovereign mind, will, counsel and plan of God.
- a)) The word hidden "apolrupto", means to keep secret or concealed in its clarity and understanding, till the appointed time.
- b)) Paul said, "which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel." Eph. 3:5-6
 * Gen. 12:3; 22:18; 26:4; 28:14; Ps. 72; 87; Is. 11:10; 43:19; 49:6; 54:1-3; 60:1-3; Hosea. 1:10; Amos 9:11; Mal. 1:11
- 2)) The word "God" refers to the Father.
- a)) The distinction can't be missed "in God" and "Through Jesus Christ".
- b)) God the Father created all things, through His Son, Jesus Christ.

- c)) There is no contradiction, all three persons of the Godhead being God were involved in creation. Gen. 1:1-2; Col. 1:16
- d)) The name Jesus and the title Christ, verifies the Incarnation of God as man. Jn. 1:1, 14; Phil. 2:5-11
- c) This mystery "hidden in God" that Jew and Gentile have the same access to God, accepted the same way and comprise the new community of God's redeem "in Christ", "His Church", "His Bride", no longer Jew or Gentile, is clearly known.
- * Paul told the Gentiles, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity." Eph. 2:13-16, 19-22; 3:2-6; Rom. 16:25; Col. 1:26
- d) Many Jews still have their eyes blinded from seeing Jesus as their Messiah.
- * "But their minds were blinded. For until this day the same **veil** remains

un-lifted in the reading of the Old Testament, because the **veil** is taken away in Christ. But even to this day, when Moses is read, a **veil** lies on their heart. Nevertheless when one turns to the Lord, the **veil** is taken away.” 2Cor. 3:14-16

- e) Many in the church are allowing many cultural things to divide them, instead of seeing their oneness in Christ and judge all thing by the Word of God.
* “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the **doctrine** which you learned, and avoid them.” Rom. 16:17

3:10 The enlightening of the angels about the oneness of Jew and Gentile. vs. 10

- 1) The revelation to Paul that angels do not know all things.
a) Angels are not eternal they had a beginning and were created by God.
* “By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.” Ps. 33:6
b) The angels were created before the creation of the heavens and earth.
* “Praise Him, all His angels; Praise Him, all His hosts! waters above the heavens! Let them praise the name of

the LORD, For He commanded and they were created.” Ps. 148:2, 5

- c) The number of angels is innumerable.
1)) Daniel seeing God’s throne says, “A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him...” Dan. 7:10
2)) Hebrews says innumerable company “*murias*” meaning ten thousand times ten thousand, which would be 100 million. Heb. 12:22
d) Angels are spirit beings having no physical bodies or form.
1)) Who makes His angels spirits, His ministers a flame of fire to the heirs of salvation, in service to God. Ps. 104:4; Heb. 1:7, 14
* Yet are described with physical features, as wings, feet, faces, etc.
2)) Angels appeared to Abraham, then Lot at Sodom. Gen. 18-19
3)) The angel Gabriel appeared to Joseph about Mary’s pregnancy. Matt. 1:20
4)) Some have entertained angels unawares. Heb. 13:2
2) The revelation of Paul that God had in mind for angels to witness the wisdom of God about Jews and Gentiles in real time, “to the intent that now the manifold wisdom of God might be made known by the church to the

principalities and powers in the heavenly places.” vs. 10

- a) Paul gave the intentional purpose of God’s will.
- 1)) The phrase to the intent “hina” introduces a purpose clause.
 - 2)) The time is “now”, during the dispensation of grace, during the fellowship of the mystery.
- b) Paul indicated what God wanted to make known, “the manifold wisdom of God”.
- 1)) The word manifold “polupoikilos”, meaning the variegated, multicolored, only this time in the New Testament.
 - a)) The idea is the diversified wisdom of God that is awe-inspiring.
 - b)) In this case how God worked out the plan for Jew and Gentile to be one body, one new man. Eph. 2:15
 - 2)) The word wisdom “Sophia” is the ability to come to a final and best conclusion by understanding facts and knowledge and comprehension.
 - * God’s wisdom is to perfection!
 - 3)) The phrase, might be made known “gnorizo”, means to make known with no doubt. Eph. 1:9; 3:3, 5, 10; 6:19, 21
 - * The verb placed first and the subject “wisdom” last makes both emphatic in the Greek. Lenski

- c) Paul identified the channel God chose to use, the church.
- 1)) Church “ekkllesia”, those called out of darkness into the Kingdom of God.
 - 2)) Jew and Gentile one in Christ.
- d) Paul introduces the audience, “to the principalities and powers in the heavenly places”, the good angels.
- 1)) Principality “arche”, means a first one or leader.
 - a)) Both words were used by the Gnostics to teach angel hierarchy.
 - b)) Also for men in the highest offices and position in the world.
 - c)) This word is used for the first order of angels, good or evil. Rom. 8:38; Eph. 1:21; 6:12
 - 2)) Power “exousia”, means delegated authority.
 - a)) The word is used for men who are under the authority of other men and used for government. Rom. 13:1-2
 - b)) For angels good or evil. Eph. 1:21; 6:12
 - 3)) Angels desired to look into and see what God had planned. 1Pet. 1:10-12
 - a)) We are told that angels rejoice over one sinner in heaven. Lk. 15:10
 - b)) The apostles were spectacles to angels, the world and me. 1Cor. 4:9

- 4)) The phrase, in the heavenly “espouranios”, literally heveanlies, plural, refering to the spatial realm of the unseen world of spiritual reality, supreme over all the earth below.
- 5)) The word “places” in italic means it is not in the original Greek, but inserted to complete the thought.
- e) The good and bad angels resulted from the rebellion of Satan in heaven. Is. 14:12-14; Ezk. 28:11-18
- f) There are various classes of angels.
- 1)) Regular angels. Heb. 1:14
- 2)) Cherubim appear first in the Garden of Eden, the ark and God’s throne. Gen. 3:24; Ex. 25:19-20; Ezk. 1:5-6
- 3)) Seraphim are found only in the book of Isaiah. Is. 6:1-2
- 4)) Archangels, Michael is the only one called an archangel, who contended with Satan over the body of Moses. Jude 1:9
- 5)) Angels are ministers to the heirs of salvation. Heb. 1:7, 14
 * Listen to the response of Paul for the ability of God to save sinners, “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!” Rom. 11:33