

5/29/22

Ephesians 3:1-4

Paul is so overwhelmed by all God has done for the Gentiles that he prepares to break out in prayer for the Ephesians once again.

1. Paul first prayed they comprehend the riches of Christ's inheritance in the saints and the exceeding greatness of God's power towards them. Eph. 1:16-23
2. Paul will pray again that they avail themselves of the power of the Spirit trusting God for all things beyond their own abilities. Eph. 3:14-21

Commentators say that Paul gets side-tracked and goes off on some tangent when he states the word "Gentiles". vs. 1

1. And that what we have from verse 2-13 is a digression, a very long parenthesis, and that you can go right from verse one to verse fourteen and flow right into Paul's prayer.
3. But Paul is writing under the Inspiration of the Holy Spirit, this digression cannot be attributed to human distraction, but to Divine direction, Paul gives to the Ephesians important information about himself.
 1. The messenger of the gospel. vs. 1-7
 2. The ministry of the gospel. vs. 8-13

Paul presents three pictures of himself as the messenger of the gospel. 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.

3:1a-b The anticipation of Paul.

- 1) The declaration that he was going to pray, "For this reason." vs. 1a
 - a) Paul says, "For this reason", literally, "for this cause", what he just stated.
 - b) Paul is referring to the previous section. Eph. 2:19-22
 - 1)) That the Gentiles were no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, Jesus Christ Himself being the chief *cornerstone*. vs. 19-20
 - 2)) That the Gentiles and Jews as the whole building were being joined together, growing into a holy temple in the Lord, together for a dwelling place of God in the Spirit. vs. 21-22
 - c) The Greek Scholar Lenski says the phrase "For this reason" is to be connected with a verb according to Greek grammar.
 - 1)) But the verb is not in verse one, the phrase, For this reason "Tautou charin" is repeated again after the long parenthesis from verse 2-13.

- 2)) This is where the verb is supplied, “For this reason I bow my knees.” vs. 14
- a)) The word bow “kampto”, means to bend, synonymous with prayer.
- b)) The attitude behind is in honor and respect to a superior, in context is to the Father of our Lord Jesus Christ.
- 2) The declaration of Paul’s love for them, “I, Paul.” vs. 1a-b
- a) The phrase “I Paul” is emphatic in Greek.
- 1)) He had been their Pastor for 3 years, gone about five years by this time, but still loved and cared for them.
- 2)) He was, “an apostle by the will of God”. Eph. 1:1a-b
- 3)) He had given thanks to God the Father for them. Eph. 1:16-17
- b) The name Paul as we have noted comes from the Latin meaning small or little.
- 1)) The derivative is the verb “pauo” to pause, stop, restrain, come to an end.
- 2)) The Roman name Paul we have stated is a beautiful reality of what happened to him on the Damascus rode. Acts 9
- a)) He was so big before his own eyes, as the Pharisee of Pharisees making havoc of the church. Acts 8:3
- b)) He was brought to his knees, seeing his sin before God, “Lord what do You want me to do?” Acts 9:6

- c) Paul’s name before his conversion was Saul in Hebrew and means ask, inquire or request.
- * The combination of his two names is interesting in view of God’s call on his life, “Ask, little one”.
- d) Prayer is our communication with heaven revealing out dependency on Jesus.
- 1)) Jesus said, “Men ought always to pray and not lose heart.” Lk. 18:1b
- 2)) Paul said we are to “pray without ceasing.” 1Thess. 5:17
- 3)) “Paying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints. Eph. 6:18
- * Payer opens our eyes so as not to trust what we see!
- e) Prayer protects against worry.
- 1)) The birds and lilies of the field are to teach us to trust and depend on God. Matt. 6:24-34
- 2)) We are to be anxious for nothing, but all things by prayer and supplication with thanksgiving make our request known to God... Phil. 4:6-7
- f) Prayer is that we might see God work.
- 1)) God told Jeremiah, “Call on Me and I will answer you, and I will show you

great and mighty things which you know not.” Jer. 33:3

- 2)) Jesus said, “Pray to the Lord of the harvest to send out laborers to His harvest.” Matt. 9:38

1:c The situation of Paul.

- 1) The identification of Paul’s imprisonment is said to be, “the prisoner of Christ Jesus.”
 - a) Paul was constantly opposed by the Jews for preaching the gospel and persecuted.
 - 1)) At Philippi Paul was thrown in jail with Silas, at Thessalonica he was chased out, at Berea he had to flee and was escorted to Athens.
 - 2)) Jesus appeared to Paul at Corinth telling him to stop being afraid, to speak boldly, no one would hurt him, God had many in the city to save. Acts 18:9-10
 - 3)) He was nearly killed at Jerusalem.
 - b) Paul never called himself a prisoner of Rome or Nero, but of Jesus His Lord. Eph. 3:1; 4:1; Phile. 1:1, 9
 - 1)) He saw himself as a prisoner of Jesus by appointment for the furtherance of the gospel, some of the Pretorium Guard had gotten saved. Phil. 1:12-21
 - 2)) He was visited in prison by the Lord after his arrest at Jerusalem, assuring

him that he would see Rome as a testimony for Him. Acts 23:11

- 3)) He brought a run-away slave named Onesimus to Christ while in prison and called himself the “aged and now prisoner of Jesus Christ”, Onesimus a “my fellow prisoner in Christ”. Phile. 1:9-10, 23
- 4)) Paul was commissioned an apostle to the Gentiles and called himself so. Acts 9:15; Rom. 11:13; 15:15-16; Gal. 2:8-9; 1Tim. 2:7; 2Tim. 1:11
- 2) The implication is that Paul wrote the epistle of Ephesians from prison.
 - a) The occasion was false teaching at Colossae.
 - 1)) Epaphras who was the Pastor of Colossae came to see Paul during his imprisonment at Rome to tell him of the heresy regarding the sufficiency of Christ for salvation, at which time he also wrote Ephesus. Col. 1:7
 - 2)) Onesimus was sent back to his master by Paul Philemon with a letter by the hand of Tychicus. Col. 4:7-9
 - * Paul’s imprisonment allowed him to receive visitors. Acts 28:30-31
 - b) Paul wrote four prison epistles dealing with the work and person of Jesus, called Christological.

- 1)) Ephesians depicts the body of Christ, Jew and Gentile one in Christ seated in the heavenlies, Christ the head of the church.
 - 2)) Philippians depicts the consecration of the believer to the service of Christ which is the joy of life in Christ.
 - 3)) Colossians presents Christ as the preeminent One and Godhead bodily, in whom we are complete.
 - 4)) Philemon portrays the one lost sheep brought back by love and grace.
- 3) The connection made by Paul as being the prisoner of Christ is “for you Gentiles.”
- a) Paul was not saying he was in jail due to the Gentiles, as if they were at fault.
 - 1)) He was saying he was a prisoner of Christ for their benefit.
 - 2)) He has just told them of their oneness, Jew and Gentile one in Christ, one body, one church. Eph. 2:11-16; 3:6; 4:1-3
* Gentiles included without any distinction or inferiority.
 - 3)) He was about to pray that they yield to the Spirit of God for the good of their lives.
* The Jew and Gentile believers are blessed with all spiritual blessing in the heavenlies in Christ. Eph. 1:3, 20; 2:5; 3:10; 6:12

- b) Paul also knew he was in prison because he was accused of bringing a Gentile into the temple area. Acts 21-25
 - 1)) Paul had been accused of teaching Jews among the Gentile to forsake Moses, not to circumcise their sons or walk according to the customs.
 - 2)) So James and the elders asked Paul to sponsor four men in their vows to silence the rumors and acknowledged the decree sent to the Gentiles of being saved by grace not law.
 - 3)) Seven days after Jews from Asia saw Paul in the Temple and stirred up the whole crowd and laid hands on him, supposing he had defiled the Temple having brought Trophimus the Ephesian into the Temple because they had seen them both together in the city, so they tried to kill Paul.
 - 4)) News reached the garrison and the soldiers and centurions rescued Paul.
 - 5)) Paul was permitted to speak from the stairs to the crowd after he spoke to the commander in Greek, informing him he was a Jew from Tarsus.
 - 6)) Paul then addressed the Jews in Hebrew and they became silent as he told them about his Jewish home, training by Gamaliel, that he was a Pharisee, had persecuted the Way to

- the death as far as Damascus, binding them in chains to punish them.
- 7)) He told them of his blinding encounter and conversion on the Damascus Road and commission by Ananias.
 - 8)) Then he returned to Jerusalem and the Lord appeared to him and told him to leave Jerusalem because the Jews would not receive his testimony.
 - 9)) Paul reminded the Lord they knew his reputation of persecuting Christians, even putting Stephen to death.
 - 10)) Then Paul said Jesus sent him to the Gentiles, the crowd went crazy and wanted to kill Paul, not fit to live.
 - 11)) Paul was going to be examined under scourging, but he revealed his Roman citizenship, so they imprisoned him at Jerusalem.
 - 12)) Paul's nephew revealed the plot to kill Paul, so they transferred him to Caesarea on the Mediterranean.
 - 13)) The Jews and Tertullus the orator went to accuse Paul without success, Felix and Drusilla heard the gospel, but left Paul in prison for two years, as a political scapegoat.
 - 14)) Festus, the new governor wanting to favor the Jews asked Paul if he was

- willing to go up to Jerusalem to be tried, so Paul appealed to Caesar.
- 15)) Agrippa and Bernice visited Festus and heard Paul's case at Festus' request and Paul laid a heavy gospel witness on them.
 - 16)) Herod told Paul, "Paul, you are beside yourself! Much learning is driving you mad!" Acts 25:24
 - 17)) "Then Agrippa said to Paul, "You almost persuade me to become a Christian. And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains." Acts 25:28-29
- * Christians in Iran are in prison for their faith and consider it a privilege.
- c) As American Christians we still have the freedom to preach the gospel, but we are now in open opposition and hostility.
- 1)) Wanting to take away our First Amendment right of free speech by the social-Marxist progressive anti-American liberal Globalist.
 - 2)) Public school education, the Universities, news-media and politicians for the most part are ungodly and globalist.

- 3)) Paul said, “See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord *is*.” Eph. 5:15-17
- 4)) “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day... 2Cor. 4:16-18
- 5)) We are pilgrims and sojourners. Heb. 11:13; 1Pet. 2:11

1:2 The administration of Paul.

- 1) The affirmation that they knew about his stewardship in the gospel, “if indeed you have heard of the dispensation of the grace of God.” vs. 2
 - a) Paul by saying, “if indeed” does not imply any doubt about having heard.
 - 1)) The phrase, if indeed “eige”, means inasmuch and could be translated “since”, affirming the fact of hearing.
 - 2)) Verse 2-7 is one long sentence.
 - b) Paul is saying, “I know you have heard”.
 - 1)) The word heard “akouo”, its root means to be endowed with the faculty of hearing.
 - a)) The plain meaning is to attend to or consider what is or has been said.

- b)) The tense is the indicative aorist active, the simple past fact that they heard and the ongoing hearing of it in the present.
- 2)) The apostle had been gone about five years at this point.
 - a)) There were those who had been there when Paul was their pastor and heard for themselves.
 - b)) Others came to Christ after Paul departed and heard it from others.
 - c)) Some of you were at the founding of the church through a Bible study in Alhambra in 1980, you heard and saw all God did.
 - d)) Those who came after, have heard it from those who were there.
- c) Paul had been entrusted with the office of steward. vs. 2
 - 1)) The word dispensation “aikonomia”, is a compound word.
 - a)) The word “oikos”, a house.
 - b)) The word “nomos”, law.
 - 2)) The word means a management, oversight or stewardship. Col. 1:25
 - a)) Paul used the word for the fulfillment of the church age. Eph. 1:10
 - b)) The word in our text is used for the steward who was wasting his rich

- master's goods and had to give an account of himself. Lk. 16:1, 3, 4
- 3)) The responsibility of Paul was to be a faithful steward of God.
- a)) As a steward nothing belonged to him, God had given all things to him.
- b)) As a steward he was responsible to dispense, manage and multiply what God gave him.
- d) Paul had been called and entrusted with the management and administration of the grace of God.
- 1)) The grace of God is synonymous with the gospel of salvation.
- a)) "But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the **gospel** of the **grace** of God." Acts 20:24
- b)) "I marvel that you are turning away so soon from Him who called you in the **grace** of Christ, to a different **gospel**." Gal. 1:6
- c)) "just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the **gospel**, you all are partakers with me of **grace**." Phil. 1:7

- 2)) The word grace "charis" means unmerited favor.
- a)) Grace was the common Greek greeting and appears twelve times in the epistle. Eph.1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8, 4:7, 29; 6:24
- b)) Grace conveys beauty and charm, giving joy to the hearer and the beholder. Wuest
- c)) Grace is undeserved, without claim or expectancy by which we are saved. Eph. 2:8-9
- d)) Grace is an act that is beyond the ordinary course that is expected.
- e)) Grace is the ever flowing and constant supply of God to the believer. Eph. 3:20
- f)) The word in it's classical meaning is "thankfulness" and translated "thankworthy" and "acceptable". Rom. 6:17; 2Cor. 8:16
- g)) Grace is extended to all sinners for God died for the ungodly, His enemies. Rom 5:8-10
- 2) The confirmation of Paul's stewardship in the gospel of grace for the Gentiles, "which was given to me for you." vs. 2
- a) This office of great responsibility had been given to Paul at his conversion.
- 1)) The word given "didomi" means to bestow, granted or supplied.

- 2)) The word is a participle aorist passive, a fact in the past, literally, “having been given”.
* “But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before **Gentiles**, kings, and the children of Israel.” Acts 9:15
- b) This office given to Paul was for the benefit and blessing of the Gentiles.
- 1)) To be saved by grace through faith, apart from the law.
 - 2)) To be made one with God through His Son Jesus Christ.
 - 3)) To be endowed with the Holy Spirit to be able to live their new life in Christ.
- c) All believers are stewards of the gospel of grace, “Now then, we are **ambassadors** for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.” 2Cor. 5:20
- d) Not all people are happy to hear the gospel of grace, “For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to life. And who *is* sufficient for these things?” Rom. 2:15-16

- 3:3** The gospel was given to Paul by Divine revelation, “how that by revelation.”
- 1) The reminder to the Ephesian the manner or method Paul obtained the gospel. vs. 3
 - a) Paul in using the word revelation to indicate God had imparted to him the gospel.
 - 1)) The word revelation “apollalupsis”, means literally an unveiling, laying bare or naked.
 - a)) The idea in the context refers to making Divine truth known.
 - b)) The word is used for the book of Revelation, the unveiling of Jesus Christ. Rev. 1:1
 - c)) The word is found 18 times in the New Testament, the context will indicate what is unveiled.
 - d)) Revelation is defined as the acts of God whereby He makes Himself and truth known at special times and to specific people.
 - 2)) The present context is the disclosing of truth about the gospel of grace.
 - a)) Paul was the prisoner of Jesus Christ for the benefit of the Gentiles. Eph. 3:1c
 - b)) Paul was a steward of the grace of God entrusted to him for the Gentiles. Eph. 3:2

- c)) Paul had received all this through Divine revelation to him.
- b) Paul knew of two types of revelation.
 - 1)) There is general revelation, but it cannot save you, but only let you know there is a God and Creator.
 - a)) Creation. Rom. 1:19-21
 - b)) Conscience. Rom. 2:14-15
 - c)) History.
 - 2)) There is special revelation to man for the purpose of salvation.
 - a)) In the Old Testament by theophanies, miracles, visions and prophecy. Ex. 3:2-5
 - b)) In the New Testament by His Son Jesus Christ. Heb. 1:1-2; Rom. 1:16-17
- c) Paul knew the revelation was and is the inspired word of God.
 - 1)) Inspiration is the supernatural influence of the Holy Spirit upon divinely chosen men in consequence of which their writings became trustworthy and authoritative. (Bakers Dict. of Theol.)
 - 2)) Inspiration deals with the recording of God's truth making it infallible and inerrant, not only in things pertaining to life and practice but history, archaeology and science, not theories of man.

- 3)) Inspiration claims divine source and authority.
 - a)) All Scripture is given by inspiration of God. 2Tim. 3:16
 - a) The word "theo" means is God, "pneusto" breathed.
 - b) Literally expired out of God!
 - b)) The Scriptures are ex-pired, out of God as holy men were carried along by the Holy Spirit. 2Pet. 1:19-21
 - a) They did not speak of their own impulse, sourced in human origin.
 - b) They were carried along by the Holy Spirit.
 - c) Called "plenary verbal Inspiration".
- 2) The reminder to the Ephesians about Paul's conversion and discipleship by Jesus. vs. 3
 - a) His conversion took place on the Road to Damascus Jesus appeared to Paul and saved him. Acts 9
 - 1)) Paul hated Christians, "As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." So he, trembling

and astonished, said, “Lord, what do You want me to do?” Then the Lord *said* to him, “Arise and go into the city, and you will be told what you must do.” Acts 9:3-6

- 2)) Ananias objected to going to Paul, “But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. “For I will show him how many things he must suffer for My name’s sake.” And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.” Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus. Immediately he preached the Christ in the synagogues, that He is the Son of God.” Acts 9:16-20
- 3)) He told Agrippa, “While thus occupied, as I journeyed to Damascus with authority and commission from

the chief priests, “at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. “And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? *It is* hard for you to kick against the goads.’ “So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting. ‘But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.” Acts 26:12-16

- b) His discipleship took place in the Arabian dessert.
- 1)) Jesus spent 3 1/2 years with the 12 disciples.
- 2)) Jesus spent three years with Paul.
- a)) The gospel was not sourced in man nor imparted by man to Paul, “But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the

revelation of Jesus Christ.” Gal. 1:11-12

b)) Jesus taught Paul, “But when it pleased God, who separated me from my mother’s womb and called *me* through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.” Gal. 1:15-17

c)) “Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord’s brother. (Now *concerning* the things which I write to you, indeed, before God, I do not lie.) Afterward I went into the regions of Syria and Cilicia.” Gal. 1:18-21

- d) Do you believe all 66 books of the Bible were given by God as His word?
- 1)) There were prophets who received divine revelation, but did not put them to written form, like Ahijah, Elijah, Elisha, all mentioned in the historical books.
 - 2)) “For this reason we also thank **God** without ceasing, because when you

received the **word** of **God** which you heard from us, you welcomed *it* not *as* the **word** of men, but as it is in truth, the **word** of **God**, which also effectively works in you who believe.” 1Thess. 2:13

- e) Do you believe in the infallibility and inerrancy of the Scriptures?
- 1)) If you do not, how can you in all good conscience proclaim the word of God with authority?
 - 2)) The Lord Jesus believed it was the word of God, He never doubted or implied manuscript error, mentioning Adam and Eve, Cain, Abel, Noah, etc.
 - 3)) Jesus said, “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law, till all is fulfilled”, the smallest letter or the smallest stroke above the letter. Matt. 5:18

3:3 The gospel was understood by Divine illumination.

- 1) The declaration of Paul that God had also imparted to him the ability to perceive the gospel, “He made known to me.” vs. 3
 - a) Paul distinguishes the three persons of the Trinity constantly.

- 1)) The personal pronoun “He” refers back to God the Father in the previous verse. vs. 2
 - 2)) The Second person is Christ Jesus in verse one. vs. 1
 - 3)) The Third person is the Holy Spirit. Eph. 2:22
- b) The phrase made known “gnorizo” means to become known or be recognized.
- 1)) The idea is perceptive understanding.
 - 2)) Thorough knowledge.
 - 3)) The context is spiritual truth.
 - 4)) The word is found six times in the epistle. Eph. 1:9; 3:3, 5, 10; 6:19, 21
 - a)) All of them refers to the ability of believers to understand the word of God that reveals the will of God!
 - b)) The context always regards spiritual truth illuminated by the Spirit to one believing in faith God’s revelation made know by His Word.
- c) Paul was declaring that he did not come to comprehend the revelation of God based on his own human intellectual ability, yet he was an intellectual giant.
- 1)) Paul said he had more confidence in the abilities of the flesh than any of his contemporary Jews, “If anyone else thinks he may have confidence in the flesh, I more so.” Phil. 3:4

- 2)) Paul gave his pedigree, “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee.” Phil. 2:5
- 3)) Paul was known for his passion, “concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.” Phil. 2:6
- 4)) Paul told the riotous crowd at the Temple about his teacher, “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of **Gamaliel**, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today.” Acts 22:3
- 5)) Paul told Agrippa, “Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against *them*. And I punished them often in every synagogue and compelled *them* to **blaspheme**; and being exceedingly enraged against them, I persecuted

*them even to foreign cities.” Acts
26:9-11*

- 2) The declaration of Paul that God enabled him to perceive the gospel by illumination, “The mystery (as I have briefly written already).” vs. 3
 - a) Paul stated the specific thing he grasped as clear as the noon sun, the mystery.
 - 1)) “The concept of illumination is related to the Holy Spirit making clear the truth of the written revelation.” (Baker’s Dict. Theo:277)
 - a)) As we have seen revelation refers to the material revealed by God.
 - b)) Inspiration to the method of recording the revelation inerrant and infallible.
 - c)) Illumination refers to the meaning of the recording of the revelation.
 - 2)) The term mystery “mysterion” from “muo” to shut the mouth means something hidden or secret used for the secret initiation to pagan religions.

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

 - a)) “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the

mystery kept secret since the world began.” Rom. 16:25

- b)) “For the **mystery** of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way.” 2Thess. 2:7
- c)) “And without controversy great is the **mystery** of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.” 1Tim. 3:16
- d)) “The **mystery** of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.” Rev. 1:20
- e)) “But the angel said to me, “Why did you marvel? I will tell you the **mystery** of the woman and of the beast that carries her, which has the seven heads and the ten horns.” Rev. 17:7
- b) Paul qualified the mystery by the commentary that begins the parenthesis, “as I have briefly written already.”
 - 1)) The Gentiles previous lost condition by the phrase uncircumcised by the

- Jews, without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope and without God in the world. Eph. 2:11-12
- 2)) The Gentiles present nearness to God by the blood of Christ, He being the peace between Gentile and Jews and removing hostility, creating one new man of the two, reconciled to God in one body through the cross. Eph. 2:13-16
- 3)) The Gentiles and Jews came through the preaching of the gospel to the Father by One Spirit, being members of the household of God, according to the teaching of the apostles and prophets, Jesus being the chief cornerstone, comprising the temple of God, the dwelling place of God in Spirit. Eph. 2:17-22
- 4)) Distinct from being a Jew under the law, distinct from being Gentile without the law or religious, one new man, the body and church of Christ.
- c) Paul uses the word “mystery” six times in the epistle.
- 1)) For salvation, “having made known to us the **mystery** of His will, according to His good pleasure which He purposed in Himself.” Eph. 1:9

- 2)) For Jew and Gentile one, “how that by revelation He made known to me the **mystery** (as I have briefly written already.” Eph. 3:3
- 3)) Jesus is the head, “by which, when you read, you may understand my knowledge in the **mystery** of Christ).” Eph. 3:4
- 4)) For unity in Christ, “and to make all see what *is* the fellowship of the **mystery**, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.” Eph. 3:9
- 5)) For a marriage bond of Christ and the believer, “This is a great **mystery**, but I speak concerning Christ and the church.” Eph. 5:32
- 6)) For communication the gospel of Jew and Gentile one in Christ, “and for me, that utterance may be given to me, that I may open my mouth boldly to make known the **mystery** of the gospel.” Eph. 6:19
- * The illumination of the Holy Spirit is much like “night vision”, it allows a person to see and understand the truths revealed in the Bible.
- d) The natural man cannot experience illumination only the believer.

- 1)) The god of this world has blinded them to the truth of the gospel. 1Cor. 2:14; 2Cor. 4:4
- 2)) Dead in trespasses and sins. Eph. 2:1
- 3)) The believer is able to understand the deep things of God by the Spirit and the mind of Christ. 1Cor. 2:10, 16
- 4)) Phillip preached the gospel to the Ethiopian eunuch from Isaiah 53 and the Holy Spirit illuminated his understanding, convicted him and he believe the word of God. Acts 8:35-37

3:4 The proclamation was also by Divine enablement.

- 1) The declaration of Paul that they could also understand the spiritual truths of the gospel, “by which, when you read, you may understand.” vs. 4
 - a) Paul is still referring to the mystery of Jew and Gentile one in Christ he was writing about by the phrase “by which”.
 - 1)) He was writing the revelation God had imparted to him by Inspiration, being carried along by the Holy Spirit to insure inerrancy and infallibility.
 - b) Paul refers to their capacity to understand the Divine revelation in the letter he is writing to them, being believers.
 - 1)) The word may “dunamai”, means to be able.

- a)) The idea is to have the power and ability by the Spirit dwelling in them.
 - b)) Not their own natural ability of intellect or education.
 - c)) Literally in Greek, “you are able”, and indicative present middle, the person themselves.
- 2)) The phrase, when you read “anoginosko”, means to distinguish, recognize to know accurately cognitively.
 - a)) He is describes the very moment they would be reading the letter.
 - b)) The tense is a participle present active, literally, “reading”.
 - c)) The word appears 33 times in the New Testament, all refer to reading the word of God, the Scriptures, three times in Colossians. Col. 4:16
 - 3)) The result would be to understand “noieo”, to perceive with the mind, translated “think”. Eph. 3:20
 - a)) Eight times in the gospel by the mouth of Jesus.
 - b)) The six other times are in the epistles.
- 2) The apostle Paul desired they comprehend all the revelation about Jesus, “my knowledge in the mystery of Christ).” vs. 4
 - a) Paul makes the revelation God gave to him personal, “my knowledge”.

- 1)) The word “my” indicates all that Paul learned.
 - a)) All in the three years in Arabia.
 - b)) All revealed to during his 7-9 years in Tarsus.
 - c)) All God revealed to him in the one year at Antioch.
 - d)) All God had imparted to Paul in his travels and three missionary journeys.
- 2)) The word knowledge “sunesis”, means a running together, a flowing together.
 - a)) The Old Testament Scriptures and prophecies to the New Testament fulfillments.
 - b)) Seeing them as complementary, not contradictory.
- b) Paul is not referring to mere intellectual knowledge, but “the mystery of Christ.”
 - 1)) The term mystery “musterion” again means something previously hidden, but now made known.
 - 2)) The relation is to His office Christ “Christos”, the Anointed Messiah.
 - a)) All that can be known about the person, ministry and will for his children.
 - b)) The extent of His atonement that anyone can be save by grace through faith. Eph. 2:8-9

- c) The great benefits of the word of God to those who understand it! Ps. 19:7-14
 - 1)) It is complete and sufficient, “The law of the LORD *is* perfect, converting the soul; The testimony of the LORD *is* sure, making wise the simple.” vs.7
 - 2)) It results in joy and wisdom, “The statutes of the LORD *are* right, rejoicing the heart; The commandment of the LORD *is* pure, enlightening the eyes.” vs. 8
 - 3)) It makes you humble, seeing its authority over ones life, “The fear of the LORD *is* clean, enduring forever; The judgments of the LORD *are* true *and* righteous altogether.” vs. 9
 - 4)) It is of greater value than anything, “More to be desired *are they* than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb.” vs. 10
 - 5)) It is protection and rewarding, “Moreover by them Your servant is warned, *And* in keeping them *there is* great reward.” vs. 11
 - 6)) It is convicting and forgiving, “Who can understand *his* errors? Cleanse me from secret *faults*.” vs. 12
 - 7)) It is able to check me and keep me from sin, “Keep back Your servant

also from presumptuous *sins*; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression.”
vs. 13

- 8)) It is transforming pleasing God, “Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my strength and my Redeemer.” vs. 14
- 9)) Jesus is called the Word of God and in Him are hidden all the treasures of wisdom and knowledge. Rev. 19:13;
Col. 2:3