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**C0444 -- November 10, 2004 – Ephesians 3:10-13 – God’s Wisdom Revealed to
Angelic Realm**

Last week, I showed you that Paul was a **minister** of the mystery explained in v. 6, that the Gentiles were fellow-heirs and fellow partakers of the promise in Christ Jesus. Remember that Paul was **made a minister**. Paul did not make himself a minister. Paul was not a self-made minister. I fear that many today are self-made ministers. This is inexcusable. This is asking for a harsh judgment. This is not a position anyone should take unless it is the only thing you can do. If there is anything else you can make a life doing then do that. If there is nothing else you can do in life then you better be a minister. I gave you three reasons some who are called to minister never minister: (1) because seminary training in elitist schools is expensive, (2) traditionally ministry is a low-paying job and when you put together expensive training and low paying job it’s a real turn-off, and (3) the tug of the culture on brilliant minds to go make a lot of money. The result is mental illness and dysfunctional or broken families for those men who refuse to go into the ministry when God has made them ministers. Paul goes on in v. 7 to tell us that he was made a minister **according to the standard of God’s grace**. It was not because God looked down and said, “Paul, you’re such a good boy and I really need you Paul because you’re so special.” No, Paul was made a minister by the **gift of God’s grace**. This **grace** can only be measured by the **working of God’s power**. That is, God’s power in action. This is the potential energy (*dunamis*) of God being transferred into kinetic energy (*energeia*). This power of God is available to you today. God never gives you any task that he doesn’t at the same time give you the ability to complete the task. He provides everything and it’s all by His grace.

In v. 8 Paul begins by saying **to me, less than the least of all saints**. We think Paul was one of the greatest saints the world ever knew. He wrote 13 epistles which span more than half of the NT and yet Paul considered himself **less than the least of all saints**. This is a genuine claim of humility. Paul considered himself so lowly because of two things: (1) He

was the vilest sinner (1 Tim. 1:15) and (2) he persecuted Christians, he persecuted Christ, and he was a violent transgressor (Acts 9). Nevertheless, God chooses who He wants to use and when He wants to use them and God chose this vile sinner, this persecutor of Christ and His body **to preach to the Gentiles the unfathomable riches of Christ**. We learned that the **unfathomable riches of Christ** were things that could not be figured out by human study or reason. They could only be known by revelation and that was why Paul was so eager to make known God's revelation so we could understand these riches. We learned from Col. 2 that ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE HID IN CHRIST. This refers to every area of life. Paul is combating against the idea that genuine divine wisdom and genuine divine knowledge can be gained through the university. If ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE HID IN CHRIST then how can we find WISDOM and KNOWLEDGE in the university? I challenge you with this (and I'll do all I can to help you with this). But I want you to avoid what Paul called **falsely called knowledge** (1 Tim. 6:20) and seek to know all things in a divine viewpoint framework. Facts are interpreted in a given framework and Paul determined to never know anything apart from divine revelation (1 Cor. 2:2). This is the only way, I repeat, the only way to follow Paul's command to "**take every thought captive to Christ**" (2 Cor. 10:5). We have to develop a fully-integrated Christian educational system where we take every discipline you can think of and orient it to Christ. We can't just tack on Bible class at the end of the day or at home. We have to integrate the Bible into every course. You can never study mathematics, history, art, philosophy, etc., apart from the Bible. Both our textbook and our Bibles ought to be open side by side so that we are not taken captive by philosophy and empty deception (Col. 2:8). This is not a new approach to thinking. In the second century AD Tertullian, one of the early church fathers, asked:

"What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?...Our instructions come from "the porch of Solomon"...Away with all attempts to produce a mottled Christianity...! We want no curious disputation after possessing Christ Jesus...!

The way the church answers this question is extremely important! Unfortunately, very few have answered it correctly. Most have answered that Athens has genuine knowledge we need only tack Christ on to their knowledge. But if all the treasures of wisdom and knowledge are hidden in Christ, then how can this be? It cannot, it must not, we must reject this amalgamation of worldly wisdom with divine! We possess Jesus Christ! Why would we want anything besides Him and the **unfathomable riches** found **in Him**? Paul was

given the task of preaching to the Gentiles these **unfathomable riches of Christ**. Why now would we want to mottle Christianity with vain philosophy and empty thought?

v. 9, the second thing Paul was called to do in his ministry was to **bring to light what is the dispensation of the mystery**. He's talking about the Church. Paul was to preach the dispensation of the Church which had **for ages** been **hidden in God**. From Adam till Pentecost the revelation of the Church was hidden. It was hidden in God, not in the OT. No one could have known anything about the Church before God revealed it on the day of Pentecost (Acts 2). Paul goes on to say that this God is the one who **created all things**. He's not only the Creator of the heavens and earth, but He's the Creator of the Church. He created it on the Day of Pentecost, it was always a part of His plan, but the revelation of it was hidden until revealed to Paul and the other apostles and prophets. Now, verse 10, the purpose of God holding back and not revealing the Church until He created it. God has something He wants to accomplish with the Church and it has to do with the angelic realm.

c. The Purpose of the Ministry (3:10-12)

Paul has explained that God made him a minister to preach to the Gentiles the unfathomable wealth of Christ and to enlighten all people about the mystery dispensation that was hidden in God until revealed. Now Paul gives God's strategy of revealing this mystery: to make God's wisdom known to the angelic rulers.

(1) God's Wisdom Made Known to the Angelic Rulers (3:10)

It is interesting that God decided to make His wisdom known to angelic rulers indirectly through the Church rather than directly.

Greek Text 3:10 hina gnoristhe nun tais archais kai tais exousiais en tois epouraniois dia ths ekklesias he polupoikilos sophia tou theou,

Translation 3:10 in order that He may now make known to the rulers and authorities in the heavenlies, through the Church, the manifold wisdom of God,

hina gnoristhe nun, "in order that He may now make known". The *hina* clause gives the purpose--why the mystery was hidden from humans in the past ages--and introduces God's strategy with the Church. God could have revealed his future strategy for the Church from the beginning of time but He kept it hidden so that He could **make known to the** angelic rulers His **manifold wisdom** during and through the Church. The word **now** refers to the beginning of the Church on the Day of Pentecost (Acts 2). What is the **manifold**

wisdom of God that is being revealed to the angelic rulers? It is primarily the harmonious co-existence and co-equality of Jewish and Gentile believers. The Church is a testimony of the wisdom of God.

tais archais kai tais exousiais en tois epouraniois dia ths ekklesias, “**to the rulers and authorities in the heavenlies, through the Church**”. Who are the **rulers** and **authorities**? We’ve already met these characters in Eph. 1:21. Remember in 1:21 there were 2 classes of angels described by four different Greek words. Here two of those words are used again. Both classes of angels are, once again, represented here; (1) *arche* (**rulers**) and (2) *exousia* (**authorities**). The **rulers** are like the owners of a football team. The **authorities** are like the coaches of the football team. The **rulers** make the final decisions and they delegate tasks to the **authorities**. The **authorities** carry out the will of the **rulers**. As in professional football, so in the angelic realm. There is a hierarchy in the angelic realm to whom the wisdom of God is being made known through the Church.

The problem is who are these angels? Are they good angels? Are they evil angels? or are they both? In Eph. 6:21 it is clear that they refer to the evil angels. But in 1:21 it refers to both the good and evil angels. Ellicot was insightful when he said, “the evil angels would more naturally recognize His power, but the good ones His wisdom.” This is probably true. God’s wisdom is probably having a different effect on the good angels than on the evil angels.

EVIL ANGELS

On one hand, the evil angels have been trying to stir up the Gentile nations against the Jews for thousands of years. It must be hard for the evil angels to watch God come into their domain and create unity between believing Jews and Gentiles as He builds the Church. That God can create unity between Jew and Gentiles demonstrates His power.

GOOD ANGELS

On the other hand, the good angels may be wondering how God will solve the angelic conflict. When Lucifer fell a third of the angels fell with Lucifer (Rev. 12:4). We do not know the original number of angels created, although we know it was at least 600 million (cf. Rev. 9:16ff). The good angels may be wondering who will take over the functions that the fallen angels performed. Throughout the ages good angels have tried to figure out the plan of God (1 Pt. 1:12). Perhaps now that God has revealed the mystery of the Church, they are gradually seeing the plan of God unfold. They can see each believer, Jew and

Gentile, our qualities and what God is building us into, and how we may be able to fulfill the functions of the fallen angels. This may be a possible scenario. This of course would anger the fallen angels who once held these posts but have to watch God make replacements from the human race. If God planned the Church saints to fulfill the fallen angels' functions before time then this would demonstrate the wisdom of God.

It is very interesting that God decided to do this **through the Church**. The **Church** is instrumental in revealing God's wisdom. The **Church** refers to the local and universal **Church**. Although the canon of Scripture is closed, the **Church** is presently revealing the wisdom of God to the angelic rulers. The **Church** is a revelatory device of God. If you are a believer here tonight you are a part of the collective Church which is God's form of revelation during this age. This revelation is coming gradually because the Church is growing gradually day by day until the rapture. This displays the manifold wisdom of God and His power.

he polupoikilos sophia tou theou, “**the manifold wisdom of God**,”. What is the **manifold wisdom of God**? We looked at the word **wisdom in** Eph. 1:8. We concluded that it refers to true insight into known facts. It is the true means by which one gains insight into God's plan. But this **wisdom** is prefixed by an adjective **manifold**. This word means “many, many rich colors” that are interwoven (embroidered). This word is used in the OT LXX of Joseph's coat of many colors (Gen. 37:3). God's wisdom is multifaceted, and multi-colored in all its richness and wonder, not only in salvation but in the unity of believing Jews and Gentiles in Christ. This multifaceted, multi-colored plan of God is being revealed to the angelic rulers through the Church.

“In conclusion, Paul declares that the multisided or intricate wisdom of God is made known to angelic leaders through the instrumentality of the church. Throughout the ages good angels have tried to decipher God's plan (1 Pet 1:12) but were unable to do so. No doubt, evil angels also had wanted to know God's plans in advance in order to frustrate them. In fact, the animosity between Jews and Gentiles may well have been encouraged by the evil angels...Equality between Jews and Gentiles was beyond the comprehension of any human being and any angelic being. Nevertheless, contrary to all prior thought, Paul has been showing that the mystery is the church, composed of believing Jews and Gentiles united into one body. This was a revolutionary concept...It is a defeat for evil angels who would like to continue to engender animosity between Jews and Gentiles in order to frustrate the plan of God.” But the gradual formation of the church is evidence that their evil power is broken and that all aspects of creation are under the power of Jesus Christ. The church is now God's revelatory tool to all angels of His multicolored wisdom, grace, and power.

(2) God's Purpose Accomplished in Christ (3:11)

Greek Text 3:11 kata prothesin ton aionon hen epoiesen en to Christo Iesou to kurio hemon,

Translation 3:11 according to the eternal purpose which he accomplished in Christ Jesus our Lord,

kata prothesin ton aionon, “**according to the eternal purpose**”. Once again, we have *kata* with the accusative of *prothesis*. This structure always denotes the standard (or measure). Here it links back with God's strategy of revealing the mystery through the Church to the angelic rulers. This strategy was not a last-minute idea that God had but was a part of God's purpose even before time. “Israel's rejection of their Messiah did not make it necessary for God to create hastily a new plan, namely, the church.”¹ In other words, God's plan was not thwarted by Israel's rejection of their Messiah. Because Dispensationalists say that God has two distinct peoples, Israel and the Church, we are charged with teaching that God's plan with Israel was thwarted and therefore God had to hastily create a new plan, namely, the Church to salvage history. This is absurd. And Paul X's out that criticism right here by saying that God's strategy from eternity past was to form a new people, the Church, through which He would reveal His manifold wisdom to the angelic realm. The Church is not plan B, while Israel was plan A. God has one eternal plan or purpose and that plan includes two distinct peoples, Israel and the Church. In what ways are they distinct?

<u>Israel</u>	<u>Church</u>
Nation	Supra-National
Earthly	Heavenly
Calendar Time	No Calendar

en to Christo Iesou to kurio hemon, “**which he accomplished in Christ Jesus our Lord,**”. God the Father **accomplished...His eternal purpose in Christ Jesus our Lord.** There's a relationship here between the Father's eternal purpose and how those eternal purposes were accomplished in history. Remember when I taught Ephesians 1:3-14? Let's briefly review the structure of Eph. 1:3-14 so you will remember and see the relationship between God and His eternal purposes and Christ as the one who carries out the Father's purposes. If you recall, verse 3 is a summary of everything in vv. 4-14 (Box/Everything in the Box analogy). God is to be blessed because of His inherent character and because of all the spiritual blessings He has given us. We already have every spiritual blessing. It's

improper to pray for more spiritual blessings. We already have every spiritual blessing. The problem is believers don't appropriate this promise by faith. They don't really believe God has already given us every spiritual blessing. The reason they don't believe this promise and enjoy the spiritual blessings is simply because they don't study the word of God enough. They are taking in too much HVP and not enough DVP. We meet 3 times a week here for teaching from the books of Genesis, Ephesians, and 1 John. We also have a class now on Marriage and a Ladies Bible study on the book of Esther. Now, I still get some flack about teaching too long; no one can pay attention for 1 hour so why not just stop after 30 minutes. I've had people in this community tell me they won't come to this church until the sermons are 20 minutes or less. They say, people can't listen for more than 20 minutes! I don't know if you've heard talk radio much. There's a guy on talk radio now named Sean Hennedy. And one of his little sayings or mottos that he repeats every day on the radio is this, "All I'm asking for is three hours of your day." That's right, Sean Hennedy expects his listeners to give him three hours a day! I'm only asking for three hours of your week! It's simply not true that Christians can only pay attention for 20 minutes. It's not even true that Christians can only pay attention for one hour. We can develop the ability to concentrate for very extended periods of time. I want you to turn over to Acts 20:7-11 briefly because I want to show you how long some people were able to concentrate in the ancient world. We're always told that the ancient man was stupid and yet here are these people listening to one of the most learned men in the history of mankind, a man who was not a persuasive teacher, not gifted with words, and yet these people are listening all night long. So, if you're wondering why you aren't enjoying all the spiritual blessings that v. 3 says you have it's simply a matter of logistics; where do you spend your time? If you're not taking in one hour of Bible doctrine a day, at least, you won't be able to appropriate the spiritual blessings. You just can't make yourself believe them. Faith comes by hearing and hearing by the word of God (Rom. 10:17). Now, back to the main point I'm trying to get to, v. 3 is the summary of vv. 4-14. And vv. 4-14 reveal some of the spiritual blessing we all possess. #1, in vv. 4-6 we have Paul's discussion of why the Father is to be blessed. The Father is the Planner. His plan in eternity past includes election (v. 4), your future in His presence (v. 4), predestination (v. 5), and adoption (v. 5). So, the Father is the planner. In vv. 7-12 we have Paul's discussion of why the Son is to be blessed. The Son is the Executer of the Plan. It is in the Son that we have redemption, forgiveness of sin, the assets of wisdom and insight, etc. So, the relationship being spoken of here in Eph. 3:11 is that the Father is the Planner and the Son is the one who Executes the Father's Plan. The Son of God came into the world, not to carry out His own will, but to carry out the Father's will. He came not on His own mission, but on His Father's mission. We tend to think that we're here to fulfill our own plans and our own will. But we're actually here to fulfill God's plan and God's will for our lives. God's plans don't conform to our plans but our plans are

to conform to God's plans. God's not here to put a stamp of approval on your plans. God doesn't put His stamp on anyone's plans except His own. He's interested in accomplishing His eternal plan and the Central Aspect of the Father's Plan is **carried out** in history **in Christ Jesus our Lord**. When was the Father's eternal purpose carried out in Christ Jesus? At the cross, some 30 years before this letter was written to the Ephesians and almost 2,000 years ago from our perspective today.

Christ Jesus our Lord is the full title of Christ. As discussed in 1:3 and 17 this title denotes four things: (1) his Lordship (that "Jesus is Lord" was an early confession of the Church (Acts 2:36; 8:16; 10:36; 11:17; 19:5, etc.). Jesus Christ in His humanity is **Lord**. A human being now sits as Lord over the universe. (2) His human name is **Jesus** (this was the name the angel told Mary to name her virgin-born child in Matt. 1:21). It refers to his humanity and Davidic descent and it means "YHWH saves". (3) His title is **Christ**. Here it is preceded by the definite article, He is **the Christ** or better **the Messiah** as in verse 8. **Messiah** is not so much Jesus' name as it is His title. He is the promised one of Israel who would bring salvation to both Jews and Gentiles and who made it possible for both to be created into one new humanity, the Church. (4) **Messiah Jesus is our Lord** emphasizing the personal relationship. He is **our Lord** but often we live as if we are our own Lord's. We are not our own but we are His. We are called to submit every area of our lives and thinking to the Lordship of Christ Jesus.

(3) God's Presence Accessible in Christ (3:12)

Greek Text 3:12 en ho echomen ten parresian kai prosagogen en pepoithesei dia tes pisteos autou.

Translation 3:12 in whom we have the boldness and access with confidence through His faith.

en ho echomen ten parresian kai prosagogen en pepoithesei, "in whom we have the boldness and access with confidence". The beginning of v. 12 **in whom**, of course, refers back to **Messiah Jesus our Lord** of v. 11. It is in Messiah Jesus our Lord that we have **boldness and accessⁱⁱ with confidence**. The word for **boldness** is *parresia* and meant "freedom of speech" in the time this was written. The word **access** was used back in 2:18 and is the Greek word *prosagoge* and means "freedom of approach". So, the basic idea is that in Messiah Jesus we have freedom to approach God the Father and we have freedom of speaking without restraint to God the Father. Best says, "Without Christ they may shout rashly at him and go unheard but with Christ believers may speak boldly knowing that they will be heard." Let me give you a few examples from the OT of believers freely

approaching God and freely speaking to God. Turn to Psalm 69:18-28. Here we find David freely approaching God and freely speaking to God without restraint against his enemies. This is the kind of boldness Christians have in Messiah Jesus. You can and should argue from Scripture with God. We have Christ, we therefore do not have to approach God with knees knocking. We can approach freely and speak freely. I only suggest that you build your speech from Scripture and argue according to the promises and blessings of God, not with arrogance but with humility and with a sense of awe for who and what God is and what He can do in His almighty power. The word **confidence** is used mainly to strengthen the concept of free access and speech.

dia tes pisteos autou, “**through His faith**”. This expresses the means by which believers have freedom of access and speech before God. We have freedom of access and freedom of speech through faith. The Greek is difficult here. It could be translated **through His faith**, a reference to Christ’s faithfulness to God or it could, less likely, be translated **through faith in Him**, a reference to our faith in Christ. The choice is difficult but Paul is probably referring to Christ’s faithfulness to God. If Christ was not faithful to God then we could not have access to God in Christ. So, it should be translated **through His faith**.

4. The Command (3:13)

Finally, Paul is finishing up this parenthetical thought. He set out in 3:1 with a prayer, but by the end of v. 1 something had triggered him to stop praying and to give more doctrine. It was probably his use of the word **Gentiles**. He wanted to crystallize in their minds the mystery that he had revealed to them while he was still with them 6 years ago (54-56AD). Now, he’s giving them a command.

Greek Text 3:13 dio aitoumai me egkakein en tais thlipsesin mou uper humon, hetis estin doxa humon.

Translation 3:13 Therefore, I ask you not to lose heart at my tribulations on behalf of you, which is your glory.

dio, “**Therefore**”. He begins with the word **therefore**. Whenever we see this word, we always ask what is it **there for?** It’s there because of what He’s just finished writing in vv. 2-12. In light of what I told you about my condition (prisoner of Christ), the revelation of the mystery which I received, the mystery itself, the ministry God gave me to reveal this mystery, and the power God gave me to fulfill this ministry **I ask you not to lose heart at my tribulations on behalf of you**. If the Ephesians truly understood the mystery revealed in vv. 2-12, they will be able to follow Paul’s command here **to not lose heart at Paul’s**

tribulations. Paul is making an apostolic request. He asks the Ephesians not to lose heart, don't be discouraged about my circumstances. Paul had a strong calling in life. God had made him a minister of the mystery. Paul was in God's will. It was God's will that he was in prison in Rome. He's undergoing **tribulations.** **Tribulations** is the Greek word *thlipsis*. It's the same word used of the future end-times Tribulation. The word can be used in two ways: (1) of Church saints undergoing personal **tribulations** (John 16:33; Acts 14:22; Rom. 5:3; Rom. 12:12; 1 Thess. 1:6; Rev. 2:9, 10, 22) or (2) of the 7-year tribulation on earth (Matt. 24:9, 21, 29; Rev. 7:14). Here it is used of Paul's personal **tribulations.** Paul was not in the 7-year tribulation on earth. Paul is saying, don't be discouraged about my imprisonment in Rome. This imprisonment is a form of persecution, an affliction of Paul, but it is by Divine design. Why was Paul put in prison? The problems started in Jerusalem. Paul was accused by some Jews that lived in Asia, where Paul had been ministering to the Gentiles and in the synagogues. These Jews from Asia had come to Jerusalem to find an opportunity to accuse Paul. They began charging him with teaching three things; (1) that the Jews were to forsake the Law of Moses, (2) not to circumcise their children, and (3) not to walk according to the customs of Moses (Acts 21:21) and with bringing a Gentile from Ephesus, Trophimus, into the Jewish Temple. Paul then took a Nazirite vow with four other men and paid their expenses. This was very expensive and would show that Paul was not teaching any of these things. Paul never taught that Jews were to forsake the Law of Moses. This would be legalism. Instead, Paul taught that Jewish believers were free to keep the Mosaic Law if they wished but that it was not a way of salvation or sanctification. Second, Paul did not tell Jewish believers to not to circumcise their children. This would have been contrary to the Abrahamic Covenant (Genesis 17). In fact, Paul circumcised Timothy in Acts 16:3. Third, Paul did not teach that the Jewish believers should refuse follow the customs of Moses. They were free to follow them under grace. These were three bogus charges that the Judaizers brought against Paul. Finally, Paul never took Trophimus, the Ephesian Gentile, into the Jewish Temple. They only saw him and Paul walking around Jerusalem together. The last 10 chapters of Acts are Paul's story about everything that followed. Every time the Jews brought charges against Paul there is never any proof for the charges. They are just empty accusations. At one time 40 Jews plot to kill Paul but this is discovered and he is taken to safety in Caesarea. He stays there for 2 years under Felix and then he gives his defense before Festus. Festus asked Paul if he would be willing to go back to Jerusalem to undergo trial but Paul said there was no reason, he was innocent and then he appealed to Caesar. That's when Paul was shipped to Rome and put under house arrest until his Jewish accusers arrived in Rome for the trial. As you can see Paul was under intense **tribulation.** But Paul's point to the Ephesians was not to **lose heart.** This was all a part of God's plan for Paul's ministry. God had made Paul a minister. God had made Paul a minister specifically to the Gentiles. God had revealed to Paul the mystery for which he

was now being persecuted. God had given Paul His power to fulfill his ministry of the mystery. This was all by divine design. And so, Paul was in chains for Jesus Christ. From Paul's perspective he was not in chains because of the Jews and their empty charges. From Paul's perspective this was God's way of getting him to Rome. Paul longed to go to Rome and he had written them the Epistle to the Romans 4 years earlier (58AD). This was God's way of getting Paul to Rome to continue preaching the mystery dispensation to the Gentiles. Don't worry, no matter what your circumstances in life, God is in control. God has a plan and often that plan involves **tribulation**. I imagine that most of you here tonight have had or are presently in some form of **tribulation**. This is a part of God's plan for your life. Don't be discouraged; be encouraged that God is creating in you patience, and He is using your life as an essential part of His eternal plan. But be able to distinguish **tribulation** from "discipline". Discipline takes place while out of the will of God, tribulation while in the will of God. You may be suffering injustice, loss, financial problems, etc., but don't be discouraged about it, be encouraged and press on toward the mark, toward the upward call in Christ Jesus. Paul was undergoing tribulations **on behalf of** the Ephesians, for preaching to them the mystery dispensation. Paul goes on to say at the close of v. 13, **for they are your glory**. Paul's **tribulation** was for the glory of the Ephesian saints. **glory** is a word we looked at several times in chapter 1. It's the Greek word *doxa* and it refers to the summation of all of one's attributes and thus it refers to one's reputation. Many times, it refers to God but here it refers to humans. Both God and men have glory and it's the summation of their attributes. Paul is saying that his **tribulation** is for the Ephesians **glory**. This means that Paul's suffering in prison was ultimately adding to the Ephesians **glory**. If Paul had not preached the mystery dispensation of the Church he wouldn't have been attacked by the Jews and put in prison. But because he taught the mystery dispensation of the Church, it resulted in salvation for those Ephesians who heard and they were now new creatures in Christ. Their salvation certainly resulted in **glory** for the believers in Ephesus.

ⁱ Hoehner, Harold, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002), 463.

ⁱⁱ This is a figure of speech in the Greek text called a "hendiadys". A "hendiadys" is one idea expressed by means of two words, *hen* "one" *dia* "by means of" *dys* "two". "One" major idea is being expressed here "by means of" "two" words.

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