

EPHESIANS - Ephesians 3:8-9
The Wonderful Work of Salvation
Message 50
September
Words: 6300

INTRO: We have been looking at Paul's second digression from telling the Ephesians about his prayers for them. We will come back to the subject of his prayers for them soon. The second digression has to do with the revelation of the mystery, and this mystery is a revelation of the Church of Jesus Christ. It was a mystery because it was not revealed in the OT. The letter to the Ephesians is, I think, the most important letter with regard to the doctrine of the Church.

We saw that this is called a mystery because it was never revealed in the OT. That does not mean there may not be some glimpses of it such as the idea that Gentiles will be brought in. But that it is the Church that will become God's primary work on earth, that was never revealed before. So Paul says it was not revealed as it has now been revealed.

And what is the mystery of the Church? It is that Jew and Gentile form one body. The nation of Israel as a theocracy through which God worked would come to an end until the Church age is over. Jesus had prophesied that Jerusalem would be destroyed. The Church was born around 30 AD, and by 70 AD Jerusalem was destroyed and lay dormant for almost 2,000 years. Today the fig tree is budding. Soon the Church will be removed, and Daniel's 70th week will begin. So the mystery is the revelation of the Church, and the Church age.

So we have looked first at Paul's explanation of the mystery, that it was revealed to him and that it was only now revealed, and that it was that Jew and Gentile make up the one body, called the Church. We saw further the history of this mystery and that took us up to verse seven. We are now up to verses 8-11 which will give us two purposes for the revealing of this mystery. Then in verses 12-13 we will see the conclusion regarding this mystery. So with that brief introduction we go to verse 8 to look at the first purpose of the revelation of the mystery to Paul.

b. The mystery of the Gentiles salvation (3:1-13)

2) The purpose of the revelation of the mystery (3:8-13)

a) The first purpose (3:8)

We find the first purpose for the revealing of the mystery to Paul in verse 8. It says:

8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

Notice how Paul begins this sentence. He says, "To me, who am less than the least of all saints..." He is not saying he is among the least of the saints. He is not even saying he is like the least saint. He is saying he is less than the least of all saints.

Turn to Philippians 3. Little Paul who was once the mighty Saul of Tarsus, taught by Gamaliel, considers himself not only small, but less than the smallest of all the saints. In this chapter we see the big Saul once more. We begin in verse 4:

4 ...though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

As a Jew, you could hardly give a greater list of someone who was really something to be looked up to. But on the Damascus road he was smitten down. He became blind. He had

to be led around like a child. And there on that road he met the Lord Jesus. From there on he was dependent, not on Saul, but on the Lord. And we got to know him from then on as Paul, which means *little one*.

So in Philipians 3 he goes on like this:

7 *But what things were gain to me, these I have counted loss for Christ.*

8 *Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ*

9 *and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;*

10 *that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,*

11 *if, by any means, I may attain to the resurrection from the dead.*

Now he says that his birth, all his accomplishments, and his righteousness was like a heap of rubbish. The actual word there is *dung*. Knowing Jesus Christ exceeded by far, all he had ever known before. Now, instead of wanting achievements, he wanted to know the righteousness that comes by exercising faith in Christ. He wanted to know Christ and the power of His resurrection.

But that is not all. He wanted to know the fellowship of His sufferings. Think of that. He wanted

this. I ask you, do you know anything of the fellowship of the Lord's sufferings? Let me ask you, have you suffered for what you believe, and what you believe is true? Do you know the fellowship of His sufferings? You see, these sufferings must be for truth, and truth done right.

But that is not all, he wanted to be conformed to Christ's death. What does that mean? That means first of all that you have to live right and your motivations must be right. Suffering for wrongdoing is not the fellowship of the sufferings of Christ. But if living right brings about sufferings, this is what it is talking about.

But what does it mean to be conformed to His death? It means that when you suffer for doing what is right, or for standing for truth, that suffering does not cause you to want to vindicate yourself, or squirm and make you desire to get out of that suffering. You have learned to rejoice in suffering. Oh to be there! Truly, then one can say, "I am less than the least of all saints!" and say it honestly.

Now someone who was endowed with such a great grace as Paul was here could have forgotten his past and gloried in the present. But I think Paul could never get over what he had done as a highly trained Bible scholar. With all the knowledge he had he had failed to recognize the Messiah, and he persecuted and stood by when the Messiah's own were being killed. How many who had the amount of Bible training he had would have been that horrible? And I suppose it ever kept him humble.

Now Paul says here, "To me, who am less than the least of all saints, this grace was given..." We would put the sentence in this order in English, "This grace was given to me, who am the less than the least of all saints..." In the Greek you can put a sentence in any order, and usually it begins with what is most important. And most important to Paul here was stressing that he was less than the least of all saints. So he begins with himself, and his smallness.

God can entrust His greatest gifts to the most humble Christian. Now when he says, 'this grace' and that it was given to him, what grace is he talking about? I think it is that the revelation of the Church including that he should preach among the Gentiles the unsearchable riches of Christ. Now we note that it was given to him. He knew that he did not deserve it. He did not earn it. It was given to him. Therefore it was a gift.

And so we ask, for what purpose did the Lord give this grace to him? Well, listen to verse 8 once more:

8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

The reason the Lord gave this grace to him is that he should preach among the Gentiles the unsearchable riches of Christ! And the mystery was that Jew and Gentile would become one body, known as the Church. From that time until this, like a mighty army, the Church is moving on.

When the Lord gave this great revelation to Paul it infused such an energy into Paul that he went through untold persecution and trouble and kept right on going. Such trust did he have in the Lord who called him that he called himself the prisoner of Jesus Christ, not of Rome.

And this grace, this great revelation was given to him that he might preach the unsearchable riches of Christ to the Gentiles! Surely any Jew would not class himself as less than the least of any of these, which included the Gentiles would he? But Paul did. You can only honestly do that when you see yourself for what you truly are.

But note what he calls the message he was given to preach. It is the message of the unsearchable riches of Christ. And what does it mean that they are unsearchable? The word 'unsearchable' is the negative of the word searchable. The original word has the meaning of 'to track out', to be able to track something and find it. Unsearchable means you can track it but never find the end of something.

Many years ago I worked in the woods with a man. It was hunting season and going to work he saw a young moose and shot at it and hit it without putting it down. He tracked it for, I think, almost a day. When he came the next day he saw another nice young moose and he got this one. So he told me where he had left off tracking the wounded moose and said I should pick up where he left off.

Well, it was morning. If I remember right the moose had bedded down not long after I picked up the track. It had lost a lot of blood so

probably stayed down longer than it normally would have. But when I got near, I heard it get up and take off again. It had to cross water backed up by a beaver dam. The water was frozen enough for me to walk on the ice, but the moose broke through, and it did not take long for me to get close enough to take it.

You see, this moose was trackable. But the word in our text speaks of something un-trackable. You cannot track out the riches of Christ. You can never reach the end of His riches. Turn to Romans 11:33. This word occurs one other time in this verse. In Romans 9-11 Paul deals with why the Jew has been set aside during the Church age. And when he is done he marvels at the depth of God and he breaks out like this:

33 *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!*

34 *"For who has known the mind of the LORD? Or who has become His counselor?"*

35 *"Or who has first given to Him And it shall be repaid to him?"*

36 *For of Him and through Him and to Him are all things, to whom be glory forever. Amen.*

How un-track-out-able are His judgments! His ways are past tracking out! You can never get to the end and say, "We finally understand it all."

And Paul is saying in our verse the gift of the grace of God was given to him to preach among the Gentiles the unsearchable riches of Christ. My boss and friend at Prairie

Bible Institute won several awards for the Bible study materials he put together. One of those was a correspondence study of the book of Ephesians. And on the cover he had the picture of a treasure chest full of valuable treasures of gold and silver and all kinds of other things. It was so full that some was hanging over the sides of the top of the treasure chest. This was his picture of the book of Ephesians.

And you can pick up some of these treasures and begin to track them to see where they end, and they are un-track-out-able. You cannot find the end! The Psalmist prayed, "Oh Lord, open my eyes that I may behold wonderful things out of Your law." These un-track-out-able riches of Christ are there. Our trouble is our spiritual eyes. We cannot see them. Unless we search and ask God to open our eyes, they can lie right there on the page but we cannot see them.

Turn to Ephesians 1. We'll begin in verse 15:

15 *Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,*

16 *do not cease to give thanks for you, making mention of you in my prayers:*

17 *that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,*

18 *the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the*

saints,

19 *and what is the exceeding greatness of His power toward us
who believe, according to the working
of His mighty power*

20 *which He worked in Christ when He raised Him from the dead
and seated Him at His right hand in
the heavenly places,*

21 *far above all principality and power and might and dominion,
and every name that is named, not
only in this age but also in that
which is to come.*

Paul prayed for the Ephesian believers that the God of the Lord Jesus Christ, the Father of glory would give to them the spirit of wisdom and revelation in the knowledge of Him. You see, before God can give us the spirit of wisdom and revelation, we have to have a knowledge of Him. If we do not read the Bible and go to church and get fed and feed ourselves in the knowledge of Him, He cannot give us those things.

Paul wanted God to be able to enlighten the eyes of their understanding. He wanted them to know the hope of the Lord's calling. He wanted them to know what the riches of the glory of the Lord's inheritance in the saints is. He wanted them to know the exceeding greatness of His power towards us as Christians is. Oh, to know these things by experience!

And Paul marveled that to him, who was less than the least of all saints, this grace was given that he might preach among the Gentiles the unsearchable riches of Christ!

This then is the first purpose of the revelation of the mystery

to Paul.

b) The second purpose (3:9-13)

(1) The content (9)

There is a second purpose and Paul gives this to us in verses 9-13. We look first then at the content of this second purpose and we find it in verse 9 which says:

9 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...

The second purpose is to make all see what is the fellowship of the mystery. Now there is a translation difficulty in this verse. Those manuscripts often referred to as the *oldest and best* have the word *oikonomia*, which in an earlier passage was translated a *dispensation*, instead of the word *koinonia*, which means fellowship as the KJV and NKJV have it.

If you use the NKJV it will give a note that the NU text has this word as *oikonomia* instead of *koinonia*. However, the NU text also leaves out the words, 'through Jesus Christ' in this verse.

The ESV which is quite a literal translation but does not prefer the MSS used by the KJV translates this word as a *stewardship* in verse 2 and in other places as, a *management* or a *plan*. And here it has translated it as 'to bring to light for everyone what is the

plan of the mystery'.

Now both the readings *oikonomia* and *koinonia* make good sense. Since I hold to the Majority Text, I would naturally view it as speaking of *koinonia* or *fellowship*. But it took me a long time to make a more objective decision. And then later, having taken into consideration the whole, I think there is no good reason to reject the Majority Text here.

It must also be noted that the NU text, leaves out the words, 'through the Lord Jesus Christ' at the end of this verse as well and they add a lot to the text. Now the Apostle's further description of God, as 'who created all things' is significant. But the addition that it was 'through the Lord Jesus Christ' is even more significant. All in all, I feel there is no good reason to abandon the word 'fellowship'.

Now, if it is viewed as the *fellowship* of the mystery, Albert Barnes comments like this, "Archbishop Whately... renders it, 'the common participation of the mystery'... In this way he contrasts it with the mystery religions of that day, where only a special few, that is the initiated, could understand their mysteries. But this mystery, he says, is open to all. If that is correct, that would be why it is referred to as the 'fellowship' of the mystery.

It seems to me, however, that the idea of fellowship here is that of bringing together in

fellowship both Jew and Gentile. This is the subject of the entire passage. God brought Jew and Gentile together in one body and they now fellowship together. This is the fellowship of the mystery.

We go on then, to the word 'see'. When the NKJV says, 'to make all see' the word translated 'to see' is *photizo*. It is the verb of the noun *phos*, which means *light*. It is *to bring to light*. Darby's literal version translates it as 'to enlighten all'. So the second purpose for revealing the mystery was to enlighten the mystery to all, not a select few.

Now verse 9 says of this mystery that it is that:

which from the beginning of the ages has been hidden in God who created all things through Jesus Christ...

We note that it existed from the beginning of the ages. The KJV translates this as from the beginning of the world. The word translated as 'ages' NKJV, or 'world', KJV is *aiwn*. It means an age, not world. The KJV translates this word as 'world' many times. When the beginning of an age refers to creation, one could say from the beginning of the world, or better, the beginning of the universe. Since this verse speaks of all created things, that seems to be the idea. This mystery was never made known to mankind since mankind existed until God revealed it to Paul.

(2) The aim (10)

We come then to verse 10. It gives the aim of the purposes for the revealing of the mystery to Paul in verse 10. It says:

10 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,

When I pondered this verse it left me with one word, "Wow!" We will take some time on this. God gave this grace to Paul that he might preach the unsearchable riches of Christ to the Gentiles and to make all people see what the fellowship of the mystery is, verse 10, in order that now... God has done all of this to accomplish something. The NKJV says, 'to the intent that'. What is it that God intended? Why did He reveal this mystery to Paul? Well, God had specific intentions when He did so.

First, God did all this so that the manifold wisdom of God might be made known by the Church. Here is the means of accomplishing God's purpose. Now what is this 'manifold' wisdom of God? The word manifold could be said to be 'manyfold'. It is like a picture of many colors. It is like multifaceted tool. It is of many different varieties of wisdom. It is like the manifold on a car. For example, for our younger men, how many of you know what a manifold is on a car? It is an exhaust pipe that has many-fold ports leading into it to get rid of exhaust from more than one piston but leading out through

only one exhaust pipe.

That is manifold. And what is wisdom? You cannot have wisdom without knowledge, but you can have a lot of knowledge and yet no wisdom. That is what makes one a fool. You see, some people, when they learn the laws of math can become rich from having that knowledge. Some get rich from knowledge in agriculture. But very few people excel in more than a few fields. God excels in wisdom, manifold.

For example, probably one of man's greatest questions, if there is actually a God, and he is supposedly a good God, is why do we have suffering? How many of you have or have had things happen or things in your life right now and you are left with is the question, "Why?"

In recent years we have heard of many earthquakes, and one in Indonesia just a little while ago. How many people left alive there will say, "Why?" When a mother holds a baby screaming with pain and she does not know what to do, how can you put this together? I heard Chuck Swindol tell of a strong young man who got, I think maybe it was leukemia or something like that. And he became a skinny man and in deliria he said, "Mommy, Mommy, can you do something for me?" But mommy could only stand by and watch. There was nothing she could do. And in our minds forms this question: Why?

Through the years from time to time I have read this poem for you:

I think that one of the greatest tasks of God's multifaceted wisdom is how to make proud man humble. For most people, including many Christians, they do not even recognize the problem they have with pride. They think they are humble.

God requires two things from man for initial and ongoing salvation. They are repentance and faith. May I ask you, have you learned to repent? It is of late that I have come to realize how, for the most part, the older generation among our people have never learned to repent properly. I think the main reason is because true repentance is so very humbling.

The second thing God requires, which is also very humbling is to learn to trust Him by faith. Let me show you that. What are our circumstances in life? What is in our past? And can we with confidence entrust God with all that? It takes great humbling to trust God. We want to be able to figure things out, and once we can we have no trouble trusting God. But, to use a line from L.E. Maxwell, we have to trust where we cannot trace.

So let me tell you something about God. He knows everything! I mean there is nothing He does not know. He is omniscient. But that is not all. He knows how to get the maximum usage out of that knowledge. That is what makes up this manifold wisdom we are talking about here.

So look at the verse once more. It says, *to the intent that now*

the manifold wisdom of God might be made known by the church... God wants to make this manifold wisdom of His to be made known. And who is to make it known? The Church! And who is the Church? All truly saved Jews and Gentiles. That means you and I if we are truly Christians.

Now I ask you, how can the Church make known this manifold wisdom of God? Who is big enough for this. Notice first, it is by the Church, not by one Christian. When you take one small body of believers like we are, it adds a lot to the manifestation of God's wisdom, instead of it being done by just one Christian. Take now all of our Province and what all is manifested of the wisdom of God through all those who are truly Christians put together?

But our province is a very small part of the universal Church and not very godly. So take all of Canada. How much of the wisdom of God is manifested through true Christians in all of Canada? Well, we are not a very godly country, but it is a lot more than just one of us, or our church. It is a lot more. By the way, I understand that the Muslim religion is the fastest growing religion in Canada today.

But then take the United States of America. They say there are over 173,000 million Christians in the States. The actual number, you understand, is way, way lower. However, now the multiplication of this manifold wisdom of God begins to snowball. Well, take China. It has a

supposed number of 67 million Christians, and the number of actual Christians is probably much higher there, I think, than in many other countries like ours. Well, what about in the world? Statistics say about 1/3 of mankind is Christian. The actual number is much, much lower. But think now of how all the truly born again believers manifest the manifold wisdom of God.

Let me read verse 10 once more: *to the intent that now the manifold wisdom of God might be made known by the church...*

And now add the last part, the ones to whom this manifold wisdom is to be displayed. It is:

...to the principalities and powers in the heavenly places...

Well, we have now arrived at the most difficult part of this verse. God's design of the Church is to make His manifold wisdom of God known by the Church to the principalities and powers in the heavenly places!

Now note, the manifestation of the manifold wisdom of God has its final purpose in the heavenly places! Is that not surprising? Let me tell you why I think this is so. I believe the whole reason why God created man was to defeat the evil that crept into the heavenly places when Lucifer fell and God began to put in place a plan to justly deal with evil in the universe in a righteous way.

In the Bible we have a history of the battle between God and Satan in the mind of man. We saw that when the fullness of time

had come, God sent His Son into the world (Gal. 4:4). We see from the NT that the Jews, God chosen people, rejected the Messiah. And now we have seen that God has revealed to the Apostle Paul the mystery, the Church age. We know that when God is done with the Church, God's plan with the Jewish people will resume, and in the end of the tribulation, Israel will finally turn to the Lord.

Now, between when Israel rejected the Messiah and when the tribulation begins, God is taking out from among the Gentiles a people for His name. So turn to Acts 15. Paul had been establishing churches in Asia, and a problem arose because many Jews in those areas insisted that Gentiles had to keep the ceremonial law. Paul and Barnabas then went to Jerusalem to talk to the other Apostles about this, and it caused some heated debate. We begin in verse 13:

13 *And after they had become silent, James answered, saying,
"Men and brethren, listen to me:*

14 *"Simon has declared how God at the first visited the
Gentiles to take out of them a
people for His name.*

15 *"And with this the words of the prophets agree, just as it
is written:*

16 *'After this I will return And will rebuild the tabernacle of
David, which has fallen down; I
will rebuild its ruins, And I
will set it up;*

17 *So that the rest of mankind may seek the LORD, Even all the*

Gentiles who are called by My name, Says the LORD who does all these things.'

18 *"Known to God from eternity are all His works.*

I have spent much time over the years on the prophecy mentioned here. As best as I can determine it goes like this:

One: God at the first began to take out of the Gentiles a people for His name. This refers to when Peter led the first Gentiles to the Lord in Acts 10.

Two: After God takes out of them a people for His name, He will once again rebuild the temple.

Three: He rebuilds the temple so that the rest of mankind, even all the Gentiles who are called by His name might seek the Lord.

Now verse 16 is not a direct quote. The words, "After this" are supplied by James and indicates his understanding of this prophecy. The prophecy does not speak of the Church age, but James seems to indicate that it comes in before the time when the temple is built again, and that happens in the tribulation.

God always intended the Gospel to go to the Gentiles. He always intended that the Jews would do this. In the tribulation that will happen. The salvation of the Gentiles in the Church age, I think, is not primarily in view in such prophecies as this. I do not profess to fully understand this, but this is what I see.

So God has now revealed the mystery to Paul so that he might preach the unsearchable riches of Christ to the Gentiles for this

purpose, that the manifold wisdom of God might be made known in the heavenlies.

So we now ask, just what does it mean to make the manifold wisdom of God made known in the heavenlies, or heavenly places? Well, God is called our heavenly Father (Matt. 18:35). Why? Because He is in heaven. The Apostle John said in John 3:12 "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" Heavenly things are like things we are discussing right now. And just so, the Church here on earth is a witness to those who are in heavenly places.

Now it is very helpful that Paul says that the Church is a witness to the principalities and powers that are in heavenly places. You see, we might have thought it was for people who have gone on before and are now in heaven, but that is not Paul's idea here. We are talking about angelic beings, but that raises a difficulty, which angelic beings is Paul talking about?

So you might ask, "Well, what is the problem?" Well, the problem is, does this refer to good angels or to demons, which are fallen angels, or maybe even to both? To whom does God want His manifold wisdom to be made known?

Well, let us consider first what principalities and powers refers to. Paul says to Titus in Titus 3:1, "Put them (the Christians in Crete) in mind to be subject to principalities and

powers, to obey magistrates, to be ready to every good work." Now here it clearly refers to secular governmental authorities. This is a good reminder to us. I struggle to be subject to the law sometimes. A while ago we were by the side of the river. It is fall time so the river is low. And the beach was wide and it was nice and flat and we were having a wiener roast.

A government vehicle showed up and a game warden came over and he wrote my son-in-law and myself up a ticket. For what? Making tracks on spawning beds for fish. I had to work with an old nature I am quite familiar with. It does me good to be reminded of Scriptures like this.

So just what are the principalities and powers in our text? The web site, Gotquestions.org says:

The phrase *principalities and powers* occurs six times in the Bible, always in the King James Version and its derivatives (NKJV, MKJV). Other versions translate it variously as "rulers and authorities," "forces and authorities," and "rulers and powers." In most places where the phrase appears, the contexts make it clear that it refers to the vast array of evil and malicious spirits who make war against the people of God. The principalities and powers of Satan are usually in view here, beings that wield power in the unseen realms to oppose everything and everyone that is of God.

Turn to Romans 8:38. Paul is speaking about our security in Christ in this section of Scripture. He assures us there is no external force that can separate us from the love of Christ. And he says in verse 38: *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to*

come...

Now note that angels, and principalities and powers are all separate entities. Here is what I see. The word for 'principalities' is *archee*. It speaks of a ruler. The word 'powers' is *dunamis*. As I have mentioned many times we get our word?? dynamite from it. It speaks of ability. So I think what is meant is rulers and those empowered by the rulers. Every position in government is delegated. Any head of a department is empowered by someone over him.

Now the question is, whom do these rulers and authorities in Ephesians 3:10 refer to, good angels or bad angels? Look at Ephesians 6 for a moment. We go to 6:11-12. It says:

11 *Put on the whole armor of God, that you may be able to stand against the wiles of the devil.*

12 *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

Clearly this is a reference to demons. So the phrase, 'principalities and powers' when it refers to the heavenly realm must mean either good angels, or demons or both.

Lange's comprehensive commentary says, "The context does not permit us to apply the terms to bad angels (Ambrosiaster), nor even to consider them as included...., since it treats of a

designed making known of the wisdom of God to His praise." Well, that is about what most commentaries say. It cannot or does not refer to demons.

I personally do not see how this cannot be applied to the demonic realm, nor how it could not apply to both. As a matter of fact, I expect it refers to all personal beings in the heavenlies. Look at verse 9. Paul wanted all, that is every person to see what the fellowship of the mystery is. So he wanted the whole world to see Jew and Gentile working together in the Church. So here we have all people, all of mankind involved.

Then in verse 10 he wants the principalities and powers in the heavenlies to know the manifold wisdom of God as revealed in bringing Jew and Gentile together in the Church. And I think that refers to all personal beings in the heavenlies, whether good or evil. Well, we will consider that further in the next message.

CONCL: And so we conclude. God had revealed to Paul the mystery of the Church. And He had these purposes in mind when He did so. He wanted Paul to preach the unsearchable riches of Christ to the Gentiles! He called this a grace from God. And second, God wanted Paul to make all people see what the fellowship of the mystery is. And that fellowship is that which is brought about between Jew and Gentile through Christ.

And God intended that the outworking of this mystery, the formation of the Church, would be that through the Church He would demonstrate His manifold wisdom to those who are in the heavenlies. In the next message we want to see what that means.