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THE FIRST PART OF THE MYSTERY: THE FIRST PART OF THE MYSTERY: THE FIRST PART OF THE MYSTERY: THE FIRST PART OF THE MYSTERY:

Ephesians 1:1-23
(King James Version)

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Ephesians 1:1-23
(Wuest's Expanded Translation)

1-2 Paul, an ambassador of Christ Jesus through the will of God, to the saints, the ones who are [in Ephesus], namely, believing ones in Christ Jesus.

Ephesians 1:1-23
(The Amplified Version)

1 PAUL, AN apostle (special messenger) of Christ Jesus (the Messiah), **by the divine will (the purpose and the choice of God)** to the saints (the consecrated, set-apart ones) at Ephesus who are also faithful and loyal and steadfast in Christ Jesus:

Ephesians 1:1-23
(Easy-to-Read Bible)

1 Greetings from Paul, an apostle of Christ Jesus. I am an apostle because that is what God wanted. To God's holy people living in Ephesus, believers who belong to Christ Jesus.

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Grace to you and peace from God our Father and the Lord Jesus Christ.

2 May grace (God's unmerited favor) and spiritual peace [which means peace with God and harmony, unity, and undisturbedness] be yours from God our Father and from the Lord Jesus Christ.

2 Grace and peace to you from God our Father and the Lord Jesus Christ. Spiritual Blessings in Christ.

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3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

3-14 May the God and Father of our Lord Jesus Christ be eulogized, the One who conferred benefactions upon us in the sphere of every spiritual blessing in the heavenly places in Christ,

3 May blessing (praise, laudation, and eulogy) be to the God and Father of our Lord Jesus Christ (the Messiah) Who has blessed us in Christ with every spiritual (given by the Holy Spirit) blessing in the heavenly realm!

3 Praise be to the God and Father of our Lord Jesus Christ. In Christ, God has given us every spiritual blessing in heaven.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

even as He selected us out for himself in Him before the foundations of the universe were laid, to be holy ones and without blemish before His searching, penetrating gaze;

4 Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, even above reproach, before Him in love.

4 In Christ, he chose us before the world was made. He chose us in love to be his holy people—people who could stand before him without any fault.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

in love having previously marked us out to be placed as adult sons through the intermediate agency of Jesus Christ for himself according to that which seemed good in His heart's desire,

5 For He foreordained us (destined us, planned in love for us) to be adopted (revealed) as His own children through Jesus Christ, in accordance with the purpose of His will [because it pleased Him and was His kind intent] —

5 And before the world was made, God decided to make us his own children through Jesus Christ. This was what God wanted, and it pleased him to do it.

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6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.	resulting in praise of the glory of His grace which He freely bestowed upon us in the Beloved,	6 [So that we might be] to the praise and the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.	6 And this brings praise to God because of his wonderful grace. God gave that grace to us freely. He gave us that grace in Christ, the one he loves.
7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;	in whom we are having our redemption through His blood, the putting away of our trespasses according to the wealth of His grace	7 In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches and the generosity of His gracious favor,	7 In Christ we are made free by his blood sacrifice. We have forgiveness of sins because of God's rich grace.
8 Wherein he hath abounded toward us in all wisdom and prudence;	which He caused to superabound to us in the sphere of every wisdom and understanding,	8 Which He lavished upon us in every kind of wisdom and understanding (practical insight and prudence),	8 God gave us that grace fully and freely. With full wisdom and understanding,

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9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:	having made known to us the mystery of His will according to that which seemed good to Him, which good thing He purposed in himself,	9 Making known to us the mystery (secret) of His will (of His plan, of His purpose). [And it is this:] In accordance with His good pleasure (His merciful intention) which He had previously purposed and set forth in Him,	9 he let us know his secret plan, This was what God wanted, and he planned to do it through Christ.
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:	with respect to an administration of the completion of the epochs of time to bring back again to their original state all things in the Christ, the things in the heavens and the things on the earth, in Him,	10 [He planned] for the maturity of the times and the climax of the ages to unify all things and head them up and consummate them in Christ, [both] things in heaven and things on the earth.	10 God's goal was to finish his plan when the right time came. He planned that all things in heaven and on earth be joined together with Christ as the head.
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:	in whom also we were made an inheritance, having been previously marked out according to the purpose of the One who operates all things according to the counsel of His will,	11 In Him we also were made [God's] heritage (portion) and we obtained an inheritance; for we had been foreordained (chosen and appointed beforehand) in accordance with His purpose, Who works out everything in agreement with the counsel and design of His [own] will,	11 In Christ we were chosen to be God's people. God had already planned for us to be his people, because that is what he wanted. And he is the one who makes everything agree with what he decides and wants.

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12 That we should be to the praise of his glory, who first trusted in Christ.

with a view to our being to the praise of His glory who had previously placed our hope in the Christ,

12 So that we who first hoped in Christ [who first put our confidence in Him have been destined and appointed to] live for the praise of His glory!

12 We Jews were the first to hope in Christ. And we were chosen so that we would bring praise to God in all his glory.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

in whom also, as for you, having heard the word of the truth, the good news of your salvation, in whom also having believed, you were sealed with the Spirit of the promise,

13 In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in and adhered to and relied on Him, were stamped with the seal of the long-promised Holy Spirit.

13 It is the same with you. You heard the true message, the Good News about your salvation. When you heard that Good News, you believed in Christ. And in Christ, God put his special mark on you by giving you the Holy Spirit that he promised.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

the Holy Spirit, who is the token payment of our inheritance guaranteeing the full payment of all, looking forward to the redemption of the possession which is being preserved with a view to the praise of His glory.

14 That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption and our acquiring [complete] possession of it — to the praise of His glory.

14 The Spirit is the first payment that guarantees we will get all that God has for us. Then we will enjoy complete freedom as people who belong to him. The goal for all of us is the praise of God in all his glory.

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PAUL'S FIRST PRAYER FOR THE CHURCH:

1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
16 Cease not 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 unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

PAUL'S FIRST PRAYER FOR THE CHURCH:

1:15-23 On account of this, I also, having heard of the faith in the Lord Jesus which is among you and of your love to all the saints, do not cease giving thanks for you as I constantly make mention of you in my prayers,

that the God of our Lord Jesus Christ, the Father of the glory, might give to you a spirit of wisdom and revelation in the sphere of a full knowledge of Him,

the eyes of your heart being in an enlightened state with a view to your knowing what is the hope of His calling, what is the wealth of the glory of His inheritance in the saints,

PAUL'S FIRST PRAYER FOR THE CHURCH:

1:15 For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God),
16 I do not cease to give thanks for you, making mention of you in my prayers.

17 [For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him,

18 By having the eyes of your heart flooded with light, so that you can know and understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

PAUL'S FIRST PRAYER FOR THE CHURCH:

1:15-16 That is why I always remember you in my prayers and thank God for you. I have done this ever since I heard about your faith in the Lord Jesus and your love for all of God's people.

17 I always pray to the great and glorious Father, the God of our Lord Jesus Christ. I pray that he will give you the Spirit, who will let you know truths about God and help you understand them, so that you will know him better.

18 I pray that God will open your minds to see his truth. Then you will know the hope that he has chosen us to have. You will know that the blessings God has promised his holy people are rich and glorious.

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19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,	and what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might,	19 And [so that you can know and understand] what is the immeasurable and unlimited and surpassing greatness of His power in and for us who believe, as demonstrated in the working of His mighty strength,	19 And you will know that God's power is very great for us who believe. It is the same as the mighty power
20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,	which might was operative in the Christ when He raised Him from among the dead and seated Him at His right hand in the heavenly places,	20 Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],	20 he used to raise Christ from death and put him at his right side 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 world, but also in that which is to come:	over and above every government and authority and power and lordship and every name that is constantly being named, not only in this age, but also in the one about to come.	21 Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age and in this world, but also in the age and the world which are to come.	21 He put Christ over all rulers, authorities, powers, and kings. He gave him authority over everything that has power in this world or in the next world.

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22 And hath put all things under his feet, and gave him to be the head over all things to the church,

And all things He put in subjection under His feet, and Him He gave as Head over all things to the Church,

22 And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church], [Psalms 8:6.]

22 God put everything under Christ's power and made him head over everything for the church.

23 Which is his body, the fulness of him that filleth all in all.

which is of such a nature as to be His body, the fulness of the One who constantly is filling all things with all things.

23 Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

23 The church is Christ's body. It is filled with him. He makes everything complete in every way.

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THE REVELATION OF SALVATION FROM HEAVEN'S PERSPECTIVE

Ephesians 2:1-19
(King James Version)

2:1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

THE REVELATION OF SALVATION FROM HEAVEN'S PERSPECTIVE

Ephesians 2:1-19
(Wuest's Expanded Translation)

2 1-10 And you being dead with reference to your trespasses and sins, He made alive;

in the sphere of which trespasses and sins at one time you ordered your behavior as dominated by the spirit of the age in this world system, as dominated by the leader of the authority of the lower atmosphere, the source also of the spirit that is now operating in the sons of the disobedience

THE REVELATION OF SALVATION FROM HEAVEN'S PERSPECTIVE

Ephesians 2:1-22
(The Amplified Version)

2:1 AND YOU [He made alive], when you were dead (slain) by [your] trespasses and sins

2 In which at one time you walked [habitually]. You were following the course and fashion of this world [were under the sway of the tendency of this present age], following the prince of the power of the air. [You were obedient to and under the control of] the [demon] spirit that still constantly works in the sons of disobedience [the careless, the rebellious, and the unbelieving, who go against the purposes of God].

THE REVELATION OF SALVATION FROM HEAVEN'S PERSPECTIVE

Ephesians 2:1-22
(Easy-to-Read Bible)

2:1 In the past you were spiritually dead because of your sins and the things you did against God.

2 Yes, in the past your lives were full of those sins. You lived the way the world lives, following the ruler of the evil powers over the earth. That same spirit is now working in those who refuse to obey God.

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3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

among whom also we all ordered our behavior in the sphere of the cravings of our evil nature, continually practicing the desires of our evil nature and of our thoughts, and were continually children of wrath by nature, as also the rest.

3 Among these we as well as you once lived and conducted ourselves in the passions of our flesh [our behavior governed by our corrupt and sensual nature], obeying the impulses of the flesh and the thoughts of the mind [our cravings dictated by our senses and our dark imaginings]. We were then by nature children of [God's] wrath and heirs of [His] indignation, like the rest of mankind.

3 In the past all of us lived like that, trying to please our sinful selves. We did all the things our bodies and minds wanted. Like everyone else in the world, we deserved to suffer God's anger just because of the way we were.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

But God, being wealthy in the sphere of mercy, because of His great love with which He loved us,

4 But God — so rich is He in His mercy! Because of and in order to satisfy the great and wonderful and intense love with which He loved us,

4 But God is rich in mercy, and he loved us very much.

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5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

and we, being dead with respect to our trespasses, made us alive together with the Christ; by grace have you been saved completely in past time, with the present result that you are in a state of salvation which persists through present time,

5 Even when we were dead (slain) by [our own] shortcomings and trespasses, He made us alive together in fellowship and in union with Christ; [He gave us the very life of Christ Himself, the same new life with which He quickened Him, for] it is by grace (His favor and mercy which you did not deserve) that you are saved (delivered from judgment and made partakers of Christ's salvation).

5 We were spiritually dead because of all we had done against him. But he gave us new life together with Christ. (You have been saved by God's grace.)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

and raised us with Him and seated us with Him in the heavenly places in Christ Jesus,

6 And He raised us up together with Him and made us sit down together [giving us joint seating with Him] in the heavenly sphere [by virtue of our being] in Christ Jesus (the Messiah, the Anointed One).

6 Yes, it is because we are a part of Christ Jesus that God raised us from death and seated us together with him in the heavenly places.

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7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.	in order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus.	7 He did this that He might clearly demonstrate through the ages to come the immeasurable (limitless, surpassing) riches of His free grace (His unmerited favor) in [His] kindness and goodness of heart toward us in Christ Jesus.	7 God did this so that his kindness to us who belong to Christ Jesus would clearly show for all time to come the amazing richness of his grace.
8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:	For by the grace have you been saved in time past completely, through faith, with the result that your salvation persists through present time; and this [salvation] is not from you as a source; of God it is the gift,	8 For it is by free grace (God's unmerited favor) that you are saved (delivered from judgment and made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves [of your own doing, it came not through your own striving], but it is the gift of God;	8 I mean that you have been saved by grace because you believed. You did not save yourselves; it was a gift from God.
9 Not of works, lest any man should boast.	not from a source of works, in order that no one might boast;	9 Not because of works [not the fulfillment of the Law's demands], lest any man should boast. [It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory to himself.]	9 You are not saved by the things you have done, so there is nothing to boast about.

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10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

for we are His handiwork, created in Christ Jesus with a view to good works which God prepared beforehand in order that within their sphere we may order our behavior.

10 For we are God's [own] handiwork (His workmanship), recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us [taking paths which He prepared ahead of time], that we should walk in them [living the good life which He prearranged and made ready for us to live].

10 God has made us what we are. In Christ Jesus, God made us new people so that we would spend our lives doing the good things he had already planned for us to do.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

11-18 On this account be remembering that at one time, you, the Gentiles in the flesh, the ones habitually called uncircumcision by that which is called circumcision in the flesh made by hand,

11 Therefore, remember that at one time you were Gentiles (heathens) in the flesh, called Uncircumcision by those who called themselves Circumcision, [itself a mere mark] in the flesh made by human hands.

11 You were not born as Jews. You are the people the Jews call "uncircumcised." Those Jews who call you "uncircumcised" call themselves "circumcised." (Their circumcision is only something they themselves do to their bodies.)

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12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:	that you were at that time without a Messiah, alienated from the commonwealth of the Israel and strangers from the covenants of the promise, not having hope and without God in the world.	12 [Remember] that you were at that time separated (living apart) from Christ [excluded from all part in Him], utterly estranged and outlawed from the rights of Israel as a nation, and strangers with no share in the sacred compacts of the [Messianic] promise [with no knowledge of or right in God's agreements, His covenants]. And you had no hope (no promise); you were in the world without God.	12 Remember that in the past you were without Christ. You were not citizens of Israel, and you did not know about the agreements with the promises that God made to his people. You had no hope, and you did not know God.
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.	But now in Christ Jesus you, who at one time were far off, have become near by the blood of the Christ.	13 But now in Christ Jesus, you who once were [so] far away, through (by, in) the blood of Christ have been brought near.	13 Yes, at one time you were far away from God, but now in Christ Jesus, you are brought near to him. You are brought near to God through the blood sacrifice of Christ.

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14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;	For He himself is our peace, the One who made the both one, having broken down the middle wall of the partition,	14 For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,	14 Christ is the reason we are now at peace. He made us Jews and you who are not Jews one people. We were separated by a wall of hate that stood between us, but Christ broke down that wall. By giving his own body,
15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;	the enmity, in His flesh having rendered inoperative the law of the commandments in ordinances, in order that the two He might create in himself, resulting in one new man, making peace,	15 By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.	15 Christ ended the law with its many commands and rules. His purpose was to make the two groups become one in him. By doing this he would make peace.
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:	and in order that He might reconcile the both in one body to God through the Cross, having put to death the enmity by it,	16 And [He designed] to reconcile to God both [Jew and Gentile, united] in a single body by means of His cross, thereby killing the mutual enmity and bringing the feud to an end.	16 Through the cross Christ ended the hate between the two groups. And after they became one body, he wanted to bring them both back to God. He did this with his death on the cross.

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17 And came and preached peace to you which were afar off, and to them that were nigh.	and having come, He proclaimed glad tidings of peace to you who were far off, and to you who were near,	17 And He came and preached the glad tidings of peace to you who were afar off and [peace] to those who were near. [Isaiah 57:19.]	17 Christ came and brought the message of peace to you non-Jews who were far away from God. And he brought that message of peace to those who were near to God.
18 For through him we both have access by one Spirit unto the Father.	because through Him we have our entree, the both of us, by one Spirit into the presence of the Father.	18 For it is through Him that we both [whether far off or near] now have an introduction (access) by one [Holy] Spirit to the Father [so that we are able to approach Him].	18 Yes, through Christ we all have the right to come to the Father in one Spirit.
19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;	19-22 Now then, no longer are you aliens and foreign sojourners, but you are fellow citizens of the saints and householders of God,	19 Therefore you are no longer outsiders (exiles, migrants, and aliens, excluded from the rights of citizens), but you now share citizenship with the saints (God's own people, consecrated and set apart for Himself); and you belong to God's [own] household.	19 So now you non-Jewish people are not visitors or strangers, but you are citizens together with God's holy people. You belong to God's family.

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20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;	having been built up upon the foundation of the apostles and prophets, there being a chief cornerstone, Jesus Christ himself,	20 You are built upon the foundation of the apostles and prophets with Christ Jesus Himself the chief Cornerstone.	20 You believers are like a building that God owns. That building was built on the foundation that the apostles and prophets prepared. Christ Jesus himself is the most important stone in that building.
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:	in whom the whole building closely joined together grows into a holy inner sanctuary in the Lord,	21 In Him the whole structure is joined (bound, welded) together harmoniously, and it continues to rise (grow, increase) into a holy temple in the Lord [a sanctuary dedicated, consecrated, and sacred to the presence of the Lord].	21 The whole building is joined together in Christ, and he makes it grow and become a holy temple in the Lord.
22 In whom ye also are builded together for an habitation of God through the Spirit.	in whom also you are being built together into a permanent dwelling place of God by the Spirit.	22 In Him [and in fellowship with one another] you yourselves also are being built up [into this structure] with the rest, to form a fixed abode (dwelling place) of God in (by, through) the Spirit.	22 And in Christ you are being built together with his other people. You are being made into a place where God lives through the Spirit.

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THE SECOND PART OF THE MYSTERY:

Ephesians 3:1-21
1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to youward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

THE SECOND PART OF THE MYSTERY:

3:1-7 On this account I, Paul, the prisoner of the Messiah, Jesus, on behalf of you, the Gentiles,

assuming that you heard of the administration of the grace of God which was given to me for you,

that by revelation there was made known to me the mystery even as I wrote above in brief,

THE SECOND PART OF THE MYSTERY:

Ephesians 3:1-13 (The Amplified Version)
1 FOR THIS reason [because I preached that you are thus built up together], I, Paul, [am] the prisoner of Jesus the Christ for the sake and on behalf of you Gentiles —

2 Assuming that you have heard of the stewardship of God's grace (His unmerited favor) that was entrusted to me [to dispense to you] for your benefit,

3 [And] that the mystery (secret) was made known to me and I was allowed to comprehend it by direct revelation, as I already briefly wrote you.

THE SECOND PART OF THE MYSTERY:

Ephesians 3:1-21 (Easy-to-Read Bible)
1 So I, Paul, am a prisoner because I serve Christ Jesus for you who are not Jews.

2 Surely you know that God gave me this work through his grace to help you.

3 God let me know his secret plan by showing it to me. I have already written a little about this.

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| 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) | in accordance with which you are able when you read to understand my insight into the mystery of the Christ | 4 When you read this you can understand my insight into the mystery of Christ. | 4 And if you read what I wrote, you can see that I understand the secret truth about the Christ. |
| 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; | which in other and different generations was not made known to the sons of men as now it has been revealed to His holy apostles and prophets by the Spirit, | 5 [This mystery] was never disclosed to human beings in past generations as it has now been revealed to His holy apostles (consecrated messengers) and prophets by the [Holy] Spirit. | 5 People who lived in other times were not told that secret truth. But now, through the Spirit, God has made it known to his holy apostles and prophets. |
| 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: | that the Gentiles are fellow heirs, and belong jointly to the same body, and are fellow partakers of His promise in Christ Jesus, revealed through the good news | 6 [It is this:] that the Gentiles are now to be fellow heirs [with the Jews], members of the same body and joint partakers [sharing] in the same divine promise in Christ through [their acceptance of] the glad tidings (the Gospel). | 6 And this is the secret truth: that by hearing the Good News, those who are not Jews will share with the Jews in the blessings God has for his people. They are part of the same body, and they share in the promise God made through Christ Jesus. |

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7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.	of which I became one who ministers according to the gift of the grace of God, which grace was given to me according to the operative energy of His power.	7 Of this [Gospel] I was made a minister according to the gift of God's free grace (undeserved favor) which was bestowed on me by the exercise (the working in all its effectiveness) of His power.	7 By God's special gift of grace, I became a servant to tell that Good News. He gave me that grace by using his power.
8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;	8-12 To me, the one who is less than the least of all saints, there was given this grace, to the Gentiles to proclaim the good news of the incomprehensible wealth belonging to the Christ,	8 To me, though I am the very least of all the saints (God's consecrated people), this grace (favor, privilege) was granted and graciously entrusted: to proclaim to the Gentiles the unending (boundless, fathomless, incalculable, and exhaustless) riches of Christ [wealth which no human being could have searched out],	8 I am the least important of all God's people. But he gave me this gift—to tell the non-Jewish people the Good News about the riches Christ has. These riches are too great to understand fully.

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9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:	and to bring to light what is the administration of the mystery which has been kept covered up from the beginning of the ages in the God who created all things,	9 Also to enlighten all men and make plain to them what is the plan [regarding the Gentiles and providing for the salvation of all men] of the mystery kept hidden through the ages and concealed until now in [the mind of] God Who created all things by Christ Jesus.	9 And God gave me the work of telling all people about the plan for his secret truth. That secret truth has been hidden in him since the beginning of time. He is the one who created everything.
10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,	in order that there might be made known now to the principalities and powers in the heavenly places through the intermediate agency of the Church the much-variegated wisdom of God,	10 [The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.	10 His purpose was that all the rulers and powers in the heavenly places will now know the many different ways he shows his wisdom. They will know this because of the church.
11 According to the eternal purpose which he purposed in Christ Jesus our Lord:	according to the eternal purpose which He carried into effect in the Christ, Jesus our Lord,	11 This is in accordance with the terms of the eternal and timeless purpose which He has realized and carried into effect in [the person of] Christ Jesus our Lord,	11 This agrees with the plan God had since the beginning of time. He did what he planned, and he did it through Christ Jesus our Lord.

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12 In whom we have boldness and access with confidence by the faith of him.

in whom we are having our freedom of speech and entree in perfect confidence through faith in Him.

12 In Whom, because of our faith in Him, we dare to have the boldness (courage and confidence) of free access (an unreserved approach to God with freedom and without fear).

12 In Christ we come before God with freedom and without fear. We can do this because of our faith in Christ.

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PAUL'S SECOND PRAYER FOR THE CHURCH:

3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

PAUL'S SECOND PRAYER FOR THE CHURCH:

3:13-19 Wherefore, I am asking in my own interest, that you do not lose heart by reason of my tribulations on your behalf which are of such a nature as to be your glory.

On this account I bow my knees to the Father

from whom every family in heaven and on earth is named,

PAUL'S SECOND PRAYER FOR THE CHURCH:

3:13 So I ask you not to lose heart [not to faint or become despondent through fear] at what I am suffering in your behalf. [Rather glory in it] for it is an honor to you.

14 For this reason [seeing the greatness of this plan by which you are built together in Christ], I bow my knees before the Father of our Lord Jesus Christ,

15 For Whom every family in heaven and on earth is named [that Father from Whom all fatherhood takes its title and derives its name].

PAUL'S SECOND PRAYER FOR THE CHURCH:

3:13 So I ask you not to be discouraged because of what is happening to me. My sufferings are for your benefit—for your honor and glory.

14 So I bow in prayer before the Father.

15 Every family in heaven and on earth gets its true name from him.

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16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;	that He would grant to you according to the wealth of His glory, with power to be strengthened through the Spirit in the inward man,	16 May He grant you out of the rich treasury of His glory to be strengthened and reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].	16 I ask the Father with his great glory to give you the power to be strong in your spirits. He will give you that strength through his Spirit.
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,	that the Christ might finally settle down and feel completely at home in your hearts through your faith; in love having been firmly rooted and grounded	17 May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love and founded securely on love,	17 I pray that Christ will live in your hearts because of your faith. I pray that your life will be strong in love and be built on love.
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;	in order that you may be able to grasp with all the saints what is the breadth and width and height and depth,	18 That you may have the power and be strong to apprehend and grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];	18 And I pray that you and all God's holy people will have the power to understand the greatness of Christ's love—how wide, how long, how high, and how deep that love is.

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19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

and to know experientially the love of the Christ which surpasses experiential knowledge in order that you may be filled up to the measure of all the fulness of God.

19 [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

19 Christ's love is greater than anyone can ever know, but I pray that you will be able to know that love. Then you can be filled with everything God has for you.

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**THE
DECLARATION OF
THE RESULTS OF
THE REVELATION
OF THE MYSTERY:**

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**THE
DECLARATION OF
THE RESULTS OF
THE REVELATION
OF THE MYSTERY:**

20-21 Now to the One who is able to do beyond all things, superabundantly beyond and over and above those things that we are asking for ourselves and considering, in the measure of the power which is operative in us,

to Him be the glory in the Church and in Christ Jesus into all the generations of the age of the ages. Amen.

**THE
DECLARATION OF
THE RESULTS OF
THE REVELATION
OF THE MYSTERY:**

20 Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over and above all that we [dare] ask or think [infinitely beyond our highest prayers, desires, thoughts, hopes, or dreams] —

21 To Him be glory in the church and in Christ Jesus throughout all generations forever and ever. Amen (so be it).

**THE
DECLARATION OF
THE RESULTS OF
THE REVELATION
OF THE MYSTERY:**

20 With God's power working in us, he can do much, much more than anything we can ask or think of.

21 To him be glory in the church and in Christ Jesus for all time, forever and ever. Amen.

