

SEED & BREAD

FOR THE SOWER ISA. 55: 1 0 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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EPHESIANS - CHAPTER THREE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

(1) Of this grace, **A** I Paul, the bound one **B** of Christ Jesus for you of the nations, **C**

(2) Assuming **A** that you surely hear of the administration **B** of the grace of God, **C** which is given to me for *you D*

(3) For by revelation the secret **A** is made known to me, even as I have written before in brief,

(4) By which you, reading, **A** are able to apprehend my understanding in the secret of the Christ, **B**

(5) Which *secret*, in other generations, **A** is not made known unto the sons of men, as it is now revealed **B** to His holy apostles and prophets:

(6) In Spirit **A** the nations **B** are to be joint-enjoyers of a portion, **C** joint-bodies **D** and joint-partakers **E** of the promise in Christ Jesus through the good message,

(7) Of which *secret* I became dispenser, **A** in accord with the gift of God's grace, which is granted to me in accord with His powerful operation.

(8) To me, less than the least of all saints, **A** was this grace granted: to herald among the nations **B** the good message of the untraceable wealth of Christ,

(9) Even to enlighten all **A** as to *God's* secret administration, **B** which has been concealed from the eons **C** in God, Who creates all these **D**

(10) That now to the sovereignties and the authorities among the most elevated **A** may be made known, through the outcalled **B** *One*, the manifold wisdom of God.

(11) In accord with the purpose of the eons, which He makes in Christ Jesus our Lord,

(12) In Whom we have boldness and access with confidence through the faith relating to Him.

(13) Wherefore, I am requesting **A** that you be not despondent at my afflictions for your sake which are your glory.

(14) Of this grace **A** I am bowing my knees **B** to the Progenitor, **C**

(15) Out of Whom every progeny **A** in the heavens and on the earth **B** is named, **C**

(16) That He may be giving you, **A** in accord with the wealth of His glory, to be made staunch with power, **B** through His Spirit, in the inner man, **C**

(17) Christ to dwell **A** in your hearts by faith; **B** that you having been rooted and grounded in love, **C**

(18) Should be strong enough **A** to grasp firmly, with all saints, what is the breadth, and length, and depth, and height,

(19) To know, also, the knowledge surpassing love of the Christ, in order that you may be completed for the entire complement **A** of God. .

(20) Now unto Him Who is able to do superabundantly above all that we are requesting or conceiving, according to the power which is operating in us, **A**

(21) To Him **A** be glory in the outcalled **B** *One*, even in Christ Jesus, for all the generations of the eon of the eons. **C** Amen!

NOTES ON THE VERSION

3:1 (A) The Gk. is *toutou charin*. *Charin* is the accusative form of *charis* (grace), and is used here following the genitive *fouta* (of this). It is a peculiar phrase found only three times in the New Testament, Eph. 3:1; 3:14; Titus 1:5. Thus, "this grace" becomes the specific subject; and Paul will enlarge upon it to show that it is God's present method of dealing with mankind and with the nations. (B) Gk. *desmios*, which means a prisoner, but does not always indicate one confined to a jail. He was the bound one of Jesus Christ in relationship to certain great truths; and if he were at the same time a prisoner of Caesar, that would be another matter. (C) This cannot be the same company as those called "nations in the flesh" in 2:11. This description is as broad as the human race. I am "of the nations"; you are "of the nations." All Israelites are, today, "of the nations," even those living in Israel.

3:2 (A) This is not easy to express in English. The aorist (*ekousate*) is not past, and is here rendered as an indefinite. The facts that are about to be set

forth are true and operative whether they have heard of them or not. (B) *Ten oikonomian* is the Gk. The word "administration" has been used here as it more accurately expresses the meaning of *oikonomia*. (C) He is speaking of God's gracious administration, or God's gracious method of dealing. (D) He speaks of a great truth which he is about to proclaim to them. The word "you" is plural and refers back to "you of the nations" in the previous verse.

3:3 (A) The word *musterion* means "secret," not "mystery." There is no reason for transliterating this word when a good English word is available for its translation.

3:4 (A) They would read; and as they read, they would wonder at his understanding of the things he sets forth. It was by revelation. (B) I understand the genitive here to be that of possession. **It** was Christ's secret, but He entrusted it to Paul with the direction that he should make it known on behalf of "you of the nations."

3:5 (A) That is, in other revelations of divine truth. (See Issue No. 12 for material on the word *generation*.) (B) Paul was the revelator, and all apostles and prophets needed to be informed of this new administration.

3:6 (A) There is a bad verse break here. These two words belong to verse six. (B) "The nations" now becomes the subject, not individuals of the nations, but nations as such. God's present attitude toward all nations is now to be revealed. (C) These five words translate *sunkleronoma*. A definite portion from God, untraceable and unexplainable, is the portion of every nation. He permits all nations to walk after their own ways, and this freedom is probably one aspect of this portion. (D) The word here is *sussoma*, which is plural. A nation is composed of individuals which, when organized, becomes a body. All nations are bodies; and today, in God's sight, they are joint-bodies, that is, bodies on the basis of absolute equality. This is His present attitude toward the nations. What He does for one nation, He does for all. (E) The word here is *summetocha*, which means partakers together, on the basis of equality. It is no longer "to the Jew first."

3:7 (A) The word here is *diakonos*, one through whom a service *flows*.

3:8 (A) Paul breaks the rules of grammar and piles a comparative upon a superlative. (B) The nations may ignore it, but the message has been heralded officially. (C) "Untraceable" is *anexichniaston*. The nations today are enjoying wealth flowing from God that cannot be traced back to Him. His present administration is secret.

3:9 (A) This is, "all nations." (B) "God" is supplied here as it is most certainly His administration. Since an administration is a method of dealing,

we now have learned that God's present administration is gracious; it is untraceable, and it is in secret. (C) An eon is always a channel. Any being into whom God is flowing, and who in turn *flows* out to others is a divine eon. For example, see the angel in Luke 2:9-12. In no previous divine eon did God ever give forth the truth revealed in Ephesians 3. (D) The Gk. is *ta punta*, which means "all these," and points to the eons. The words "by Jesus Christ" are not in the original.

3:10 (A) The fourth occurrence of *en tois epouraniois*. (B) *Ek* means "out" and *kaleo* means to position, to designate, or to name (to invite is a secondary meaning), Bring them together in *ekklesia* and we have the "out-positioned," that is, those who have a position out of another. Jesus Christ, whose position or name is out of God, is the preeminent outcalled One. He is the One spoken of here.

3:13 (A) Paul's vigorous ministry has come to an abrupt halt. He is now dwelling in his own hired house, receiving all who come to him, but going out to none. This, along with his miserable physical condition might lead some to think that the cause was hopeless and God's plan defeated;

3:14 (A) This is *toutou chafin*, same as in 3:1. (B) The great symbol of submission. (See Gen. 41 :43.) (C) This is *patera* which means Father, but which I have rendered "Progenitor" in order to show the relationship with *patria* (progeny) in the next verse. Rotherham uses "Father" and "fatherhood." The words "by Jesus Christ" are not in the original.

3:15 (A) In order for this to be "the whole family," as the K. J. V. renders it, there would need to be the definite article before *pasa patria*. (B) God is not the Father or Progenitor of all beings in heaven; neither is He the Progenitor of all men upon earth. He is the Creator of all, and all are His creatures. This passage speaks of certain celestial beings and certain human beings to whom God has granted a special measure of His character so that they express Him and He is seen in them. He is the Progenitor and they are His progeny. (C) The word "name" signifies character and standing. (See Luke 6:13, "Whom also He named apostles.")

3:16 (A) Following this statement Paul will list the various aspects of his prayer for them. (B) If the believer experiences this, he will not hesitate to choose the way of truth and stand up for it. He will not become frightened by the contention this may cause. (C) The result of this power will not be seen in outward manifestations. The operation of it will not result in words and works that will alarm the world.

3:17 (A) "To dwell" is to make your home in a place, to have a settled residence. (B) Faith is taking God at His word and responding accordingly. (

C) "Having stricken your root deep into the soil of the Love of God, having built your house of salvation firm upon its rock" (Moule).

3:18 (A) The very pettiness of our own personalities can act against us in regard to laying hold of great truths. It is too much to hope that selfish, petty, touchy individuals will ever grasp the truth of the length, breadth, depth, and height of the love of Christ. A change of character must come first. (See Rom. 12:1,2.)

3:19 (A) These are words so great that it is impossible to fathom them. The translation is correct.

3:20 (A) This is the "untraceable outflowing wealth" of Christ spoken of in 3:8.

3:21 (A) To God be glory. (B) If *ekklesia* means "church," or if it means "all believers," then Paul has placed these ahead of Christ. It is my conviction that "the outcalled" here is "the outcalled One." The word *kai* belongs in the text here and should be translated "even," as I have done. (C) This is a faithful reproduction of the Greek. To find what it means is the work of the student.

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