

EPHESIANS 3:7-13

February 17, 1982

Ephesians 3:7 reads, in the King James.

Ephesians 3:7

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.

We are right here in Ephesians in the section where you know you do the take-off after the habitation of God at the end of chapter 2, and then “for this cause” of verse 1 and then the parenthesis in here. It isn’t really a parenthesis. It’s something else. I forgot the word. Stands by its what? {self}. *Parembolē*, stands by itself, that’s right, which gives a further detailed explanation standing on its own feet. And here in verse 7 it’s talking about Paul being made a minister according to the gift of the grace of God which was given unto me...given unto him by the effectual working of God’s mighty power.

The word “minister” here is the word *diakonos*, d-i-a-k-o-n-o-s, meaning a servant, a servant. This word is used of deacons who waited on tables. In the Book of Acts it’s used of attendants. It is service that’s rendered to another, a beloved, a faithful, a committed servant.

In the East, in the Biblelands, in the East, the servant, like at dinner time, the servant would always stand at the back, and the servant doesn’t go to sleep. He keeps his eyes constantly on the master, just looks at him, like I’m looking at you, honey. And if the master wants something, he goes like that; goes like that. He doesn’t yell her name and say honey would you please come up here. Never. He simply moves his head or goes like this or if he needs something else he’ll go like that mostly with the head. This true servant never takes his eyes off of the master. If you and I are going to be true servants of God and the Lord Jesus Christ, we never take our eyes off of what? The master [taps on desk]. So baby, most of you in the Corps still need to learn that lesson. Keep your eyes on the master.

Now [chuckles], not only did he keep his eyes on him, but he stood at the appointed place where the master wanted him. That reminds me of the Body of the Church where every member is a peculiar member, a unique member, at the very place God wants him. This servant here that we’re talking about, minister, this minister, servant, of verse 7, is that kind of person, that kind of individual.

Another thing about the servant that I think is fantastic, he always had his shoes on his feet so he was ready to run upon the spur of the moment. He was already ready to move out with the...whatever the master desired. I don’t know, once upon a time, I forget a lot of this stuff, but I recall, not all the details but I can call...recall the principal. It was at Headquarters I believe that we had people lined up that if there were any problem areas with the W.O.W.’s or anything like that, that they could within ten minutes, either five or ten minutes after I called them, they would be on the road moving. Why not? Keep your

bags packed ready to roll, shoes on his feet. That's a servant. If you're really going to serve, you've got to always be ready to move.

During the years that Dotsie and I were in the church in Van Wert, I still do it most of the time; I always have laid out at night what I'm going to wear the next morning, and it's always convenient. And during our years in the church and stuff, in Van Wert, I always had it laid out because if at any time somebody called at night and I had to make an emergency call to the hospital, I could be in my clothes and moving in two minutes time. I don't know how long it takes some of you to get dressed, but I can get dressed like I am right now in two minutes time. So I don't know how long it takes you women when I see some of you women it takes a half hour. I'm thankful to God you never have to meet an emergency, you'd never make it or you men either. That's a servant. You see, you've got to come back to the Word. You and I have to be these wonderful m—we've got to be prepared. So quit copping out. Quit messing. Always be ready to go, baby. That's the greatness of it.

Well, I taught you that “gift of the grace of God,” a Dual Genitive. I think I already gave you all those last week. See? So—

“...given unto me” [chuckles]—You see here in Stephen's text and...it reads that way but the critical Greek texts, many of the other critical Greek texts and many manuscripts have the genitive case modifying “grace” instead of “gift.” Like it is here in... “according to the gift of the grace of God given unto me...”; gift of the grace of God was given unto me. The “was given” is in the accusative case, kids, and modifies “gift.” Most of the other critical Greek texts and many manuscripts have it in the genitive case and it modifies “grace.” That's why the question in this verse is: what is the truth? Was it the gift or the grace that was given to Paul? That's the question in this verse.

Now I want to give you, first of all, the literal translation according to usage of this verse 7. Literal.

Ephesians 3:7 Literal translation according to usage

Of which [parenthesis] (mystery) I became a minister according to the gift of the grace of God which was given to me by His [parenthesis] (God's) [end of parenthesis] energizing the potential power.

Now here's the expanded one. “Of which mystery I became God's ministering servant”—boy that's beautiful.

Ephesians 3:7a Expanded translation

Of which mystery I became God's ministering servant running God's errands as a slave,...

Boy, when you really see that someday, you're heart will bubble. It's great. “Running God's errands.” Running whose errands? {God's.} Not what I want to do but what's my master want me to do. Keep my eyes on the master. I'm a minister for him. You're going Lightbearers. Who are you going for? {God.} So you keep your eyes upon Him and you're running God's errands as a what? slave. Sold out slave, marked for the master, ears bored [chuckles] with holes in them, bought with a price, paid for, labeled, baby.

Listen to the rest of this: According to the gift. According, that sets the standard always. People, the word “according” always sets the standard. I taught you that in some class.

Ephesians 3:7b Expanded translation

...according to the gift I received by grace from God that was given to me by the energizing of God's power.

Now you'll notice on the last phrase that I used the word "that." Your mind should have said "that what"? See. "According to the gift I received by grace from God, [comma] that..." That, that what? Was given unto me... "was given to me by the energizing of God's power." Is it that gift or is it that grace? I didn't put the word in here. I know it's grace. I don't know why I didn't put it in. I think I told somebody sitting with me because I didn't like the fight any more. But I...I believe with all my heart it's grace. And I think as we go deeper into this you'll see why it has to be as we go further along. And I just gave it to you from the texts. This is absolutely true what I told you that in the accusative case it would modify "gift." But most other critical Greek texts and many manuscripts have it in the genitive case. Then it has to modify "grace." So you can go either way or other. One way or the other. But let me put a second check on it. How about the context? Remember once upon a time you sat in the Foundational Class the immediate word fits where? In the verse. The verse fits where? {In the context.} Why do you forget so quickly? I believe the context will warrant the word "grace." So don't go home. If you're already at home, stay awake.

Verse 8 in King James reads.

Ephesians 3:8a

Unto me, who am less than the least of all saints, is this grace given,...

Is this what? {grace}. See immediately you pick up on what word? {Grace.}

Ephesians 3:8b

...that I should preach among the Gentiles the unsearchable riches of Christ;

How can you be less than the least? [Laughter.] You know, if you haven't got any clothes on, how can you take some off? It says that in the Bible, you who are naked take your clothes off. It says that. How can you take clothes off if you don't have any on? If you are less already than the least, how can you be less? It's a tremendous figure of speech. It's just beautiful [chuckles]. The figure of speech is called...spelled m-e-i-o-s-i-s, *Meiosis*, and that is where you lessen one thing in order by contrast to really blow something else up big, magnify something. Here Paul is lessened in order to magnify grace. [Slams fist down.] Boy, that's terrific kids [taps on desk several times]. Paul is lessened so that the grace of God is magnified whereby he then is able to be a minister keeping his eyes upon the master because of God's grace.

"...less than the least" is the second figure. How do you like that one, when God doubles it on you. That means He's really pouring it on. And the...the Greek word is spelled o-x-y- (and I like the last part of the word) m-o-r-o-n. The word "moron" is the word "foolish" you know. This, this figure of speech, *Oxymoron*, is a wise saying that sounds foolish; a wise saying that sounds foolish, you know. Less than the least. If you're naked, take your clothes off. Sounds foolish. [Chuckles.] How God marked this Bible, I just stand in utter amazement and thanksgiving of—it's just unbelievable beautiful. The great impact here is that this revelation to the Apostle Paul came entirely by grace because Paul had no credentials in any way, shape or form to earn it.

The word "unsearchable"—It means it cannot be tracked. But even though something

cannot be tracked, it can still be enjoyed. On the original day of Pentecost when they were born again, they could not explain it for the revelation had not yet been what? given, but could they enjoy it? Sure did. Likewise, even though this grace, this grace is unsearchable, unsearchable, untrackable, you just cannot track it.

You know, if it snows and a rabbit runs around you can track the old rabbit. His Little footsies are here, there and yonder. You can track him right in the snow. But the grace of God is so fantastic that it cannot be tracked. You see it in evidence. You can enjoy it, you can be blessed with it, honey, but it cannot be what? tracked. That's right. That's unsearchable, you see. In Romans 11:33 it's translated "untrackable." You see, in the Word of God you can track. We can go from Genesis to Revelation, track truths in God's Word. But the ways of God, He made known His ways unto whom? {Moses}. That's the only reason Moses knew it. The children of Israel did not know it. Made known His ways unto Moses but His acts, his acts, only his dumb acts, they only saw the results of it. Understand? Here in this tremendous verse in Ephesians, you see, the Word you can track. We can take a word study, track it through. But the ways of God, the grace of God or the riches of God in Christ cannot be tracked. You can enjoy it but you can't track them.

This word "riches"—That one word fits into three different figures of speech in this verse. Does every place here in Ephesians. It's a *Heterosis*. It is an *Idiom*. And it's an *Anthropopatheia*. Those three.

Now here's the literal translation of verse 8.

Ephesians 3:8 Literal translation according to usage

To me who is less than the least of all saints was this grace given that I should evangelistically declare among the Gentiles the untrackable riches of Christ.

Now the expanded translation of verse 8.

Ephesians 3:8a Expanded translation

Yes to me the most unworthy of the worthless of all the saints was given grace so that I should and could...

Maybe I will invert those words; I think I will. I think it will be better in understanding.

Ephesians 3:8b Expanded translation

...so that I could and should...

Think that would be better Corps.

Ephesians 3:8c Expanded translation

...announce and declare evangelistically among the Gentiles the riches of Christ that which is not trackable.

Verse 9 in King James reads:

Ephesians 3:9

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 [made] all things by Jesus Christ:

The word "fellowship" is the word *oikonomia*, administration.

Which was “hid” means it was concealed. It was closed in. It’s like having a cover over the top of this cup that nobody can open, just closed in.

The words “from the beginning” are from the ages.

Now for our wonderful Trinitarians, the words “by Jesus Christ” are their deliberate forgeries in the texts, because they are not in the Aramaic text except a couple of them that they put them in. So scratch “by Jesus Christ.” It’s a deliberate forgery by the Trinitarian gang.

Verse 9 literally translated is as follows:

Ephesians 3:9 Literal translation according to usage

And to enlighten all regarding the administration of the mystery which was completely hidden from all ages [e-s] in God who created all.

Now the expanded translation.

Ephesians 3:9 Expanded translation

And I will clearly enlighten all the saints regarding the administration of the mystery which has been hidden protectively away from all the ages by and in God only who created all things.

People, you see, the Word of God says that the revelation of the mystery was first given to the Apostle Paul. Jesus Christ lived before the Apostle Paul. And if Jesus Christ knew the revelation, then the Word of God is a lie. But the Word says that it was hidden in whom? {God} until He made it known to the Apostle Paul. That’s why Jesus Christ did not know the what? {the Mystery}. That’s why he can’t be God, because God is all smart. He knows it all. Sorry you Trinitarian gang [inaudible], see. Why they just don’t come to believe God’s Word, I don’t know. For the same reason unbelievers desire to do to hell, I guess. Trinitarians want three gods, so they lose all their rewards. That’s their privilege. I know what the Word teaches and I know what it says. That’s it. Beautiful.

Now verse 10, King James.

Ephesians 3:10

To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

(Strong or just simple water? Shucks. I love it when the Corps kicks the bottle. I’m always interested in what’s in it {audience laughter}.)

“...now”—The word now is omitted.

The “principalities” and “powers” include both good and evil people. It says so in 1 Peter 1:12.

“...in heavenly places”—in the heavenlies.

“...the manifold wisdom”—That’s...is really an extraordinary wisdom. The wisdom of God is chromatic with a rainbow of colors. God is light. You see, His wisdom is variegated, multi-colored, spectacularly radiant. I love what Alford said about it. He says “...the church is a mirror of God’s wisdom,” listen to that, “it’s a mirror of God’s wisdom chromatic so they separate with the rainbow colors of that light which in itself is one and undivided.” That is a beautiful, beautiful statement. Love that.

Verse 10 literal translation is as follows:

Ephesians 3:10 Literal translation according to usage

To the end that the church will know so will the principalities and authorities in the heavenlies the infinite radiantly diversified wisdom of God.

The expanded translation of verse 10.

Ephesians 3:10 Expanded translation

To the end that the church of the one body will know as well as all principalities and powers in the heavenlies the spectacularly radiant and infinitely diversified wisdom of God.

Verse 11 in King James reads:

Ephesians 3:11

According to the eternal purpose which he purposed in Christ Jesus our Lord:

That's King James.

The eternal purpose—well the again, the “According to” Corps—“According to” always sets the standard. Remember? Don't ever forget that one. Whenever it talks about “according to,” it's always the standard. The standard was the purpose of the ages, the administration, the eternal purpose. It's...The words “eternal purpose” in the Aramaic are translated “which was prepared from the ages.”

“...which [God] purposed”—Which God carried out. It's a relationship clause. God carried it out, His purpose in Christ Jesus our lord. You see, in God's foreknowledge, Corps, all the ages were structured around Jesus Christ who was God's plan for man's redemption. And this is why the Christ administration stands fourth in the seven administrations. It stands right in the middle of the seven administrations. Everything revolves around Jesus Christ, God's only begotten son. And every time I think about these things, I'm always thankful that somebody once tried to set the calendar around the Lord Jesus Christ, A.D. and B....A.D and B.C. Before Christ and after Christ. He missed it. He wasn't smart enough to calculate it rightly, but he had the right person he talked about, Jesus Christ, that everything centers around him, everything floats around, everything is structured around the Lord Jesus Christ.

The literal translation of verse 11 is:

Ephesians 3:11a Literal translation according to usage

According to the eternal purpose of the ages which he carried out effectively...

And right now my mind flips again, would it be better, more accurately, more accurately stated to use the word “effectually” or “effectively”? I don't know and I don't want an answer now, but I'm thinking. The usage of the word “effectually” or “effectively.” I'll keep it in mind. “It may be better, “which he carried out effectually,” than effectively. Maybe I should have put both in there: Which he carried out effectively and effectually. Then I know I'd be right {audience laughter}. For the time being put that in. Boy oh boy. Did I say:

Ephesians 3:11b Literal translation according to usage

...by Jesus Christ our lord.

Well that's it. Now here's the expanded one: "According to the working out of God's absolutely desired plan..."

Ephesians 3:11 Expanded translation

According to the working out of God's absolutely desired plan the purpose of the ages and administrations and God carried it out effectively and effectually by Jesus Christ our lord.

You'll notice King James has "purposed in Christ Jesus our lord." And I changed it around to Jesus Christ. Very simple to me, context. This absolutely desired plan of God, God carried it out effectively and effectually not by Christ Jesus, but it was carried out here upon earth by Jesus Christ. That's why the word "Jesus" precedes "Christ," And there are texts that back this up. There...one...some of them say Christ Jesus and some say Jesus Christ. So we select the one that we feel absolutely agrees with the principles of the integrity and accuracy of the Word.

Verse 12 in King James reads:

Ephesians 3:12

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

I think the "access" thing, or another word like it, I've taught you previously that it is Jesus Christ who introduces us to the Father. Christ is our access to the Father. No man cometh unto the Father but by what? {me}. Except a man be born again, he can't see. "I am the way." Christ is our access to God. It is he who introduces us to Him.

The words "with confidence" are confident obedience, or certainty, or assurance, absolute assurance. It's...it's related to the word "obey." That's why I said "confident obedience."

The word "faith" is *pistis*, believing, the believing of Jesus Christ.

Our literal translation according to verse 12 is as follows:

Ephesians 3:12 Literal translation according to usage

In whom [parenthesis] (God) [end of parenthesis] we have freedom of speech and direct access with confidence by the believing of Jesus Christ.

The expanded translation is:

Ephesians 3:12a Expanded translation

That which in God gives us boldness in freedom of speech [parenthesis] (with the veil torn down and the wall of partition broken down) [end of parenthesis]...

You see, we had this earlier in Ephesians. That's why I put it in a parenthesis here to give you the understanding of the greatness of this verse. Which in God gives us boldness in freedom of what? {speech}. Why? Because the veil has been torn down, the walls down, direct access, introduced to God by the Lord Jesus Christ himself. Freedom of speech [taps three times]. I had a wonderful earthly daddy. I talked things over with him. I had freedom of speech. Whenever I wanted to talk to my daddy, he didn't hit me over the head with a ball bat. How much greater my heavenly Father [taps several times].

People through the years have laughed at me because they said, well, they wouldn't trouble God with such insignificant things. Well, they just didn't know my God. They had

a lot of religion maybe, but they didn't know *my* God, because my Daddy is interested even in the hairs of my head, the fowls of the air, the flowers of the field. How much more in His son or in His daughter, honey. There isn't anything nor is there anything that I don't talk over with Him if I need to. You know, I didn't always go to my father. You know, I had to go to the bathroom, I didn't go to my father and say, "Well, Daddy can I go to the bathroom?" You know. He's my daddy. If I had to go to the bathroom, I didn't ask him, I went to the bathroom. Now of course if I was sitting in a class I...in school, I had to hold up my right hand, I think. The left one meant something else but...You know, I don't go to my Heavenly Father and ask Him if I can go to the bathroom, or when things come up like [taps on desk]...came up today, and you say every day, honey, every day—every day, many times, I go to my Father in freedom of what? {speech} speech to talk things over with Him, because I have direct access. I don't have to go through the Virgin Mary or St. Gulliver, or whoever that guy was {audience laughter}, Michael or someone. That's right. I don't have to go through a priest or a rabbi or through a preacher. You and I have direct access in freedom of what? {speech} Honey, you talk to Him "turkey," you talk to Him...you know, in language you've got. God looks on your heart. You don't have to talk to Him in Ph.D. language. If you want to say "nuts," say "nuts." He knew the word. Talk heart. How little, people, we've really loved God and the reason for that is we do not understand the love of His son Jesus Christ and that we have access, freedom of speech, access. Boy, oh boy. Direct entrance. Uh, I...I...I stopped with the parenthesis, did I? {Yeah.} Got hooked on this thing. I'll give you the rest in expanded: "...partition broken down" end of parenthesis. We're that far? {Yes.} Now here's the rest.

Ephesians 3:12b Expanded translation

...and a direct entrance...

[Dr. Wierwille drops his hand on the desk.] Boy I love that. You know, direct entrance. I don't have to go to 15,000 secretaries to finally get to His private one. I don't even have to go through the private one, bypass the whole bunch: and a direct entrance. Oh and I love this. Listen to this:

Ephesians 3:12b Expanded translation

...and a nearness...

And a nearness. He is my Father, kids. And a what? nearness.

Ephesians 3:12c Expanded translation

...with absolute confidence [taps on desk several times and pauses] by the believing of Jesus Christ.

Verse 13. King James.

Ephesians 3:13

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

The word "desire" here is the same word that's used in the Gospels about ask and you shall receive. Like I describe as you walk up to the cashier's window at the bank with a check and you've got a deposit there you collect it. That's the word "ask."

"I desire that ye faint not"—This can mean three things, Corps. "I ask that I may not lose heart." "I ask that *you* may not lose heart." Or thirdly "I ask you *not* to lose heart." The latter one is the one that's here...used here. God is requesting an effort on the part of

the believers that they don't lose heart because of what He's already done for them. Tribulations are pressures of life.

I don't think I need to say anything else over here. Give you a literal, of 13.

Ephesians 3:13 Literal translation according to usage

Wherefore I ask you not to be downcast at the pressures on my life. It is on your behalf, it is for your glory.

And the expanded one.

Ephesians 3:13 Expanded translation

Because of this I demand that you don't ever lose heart or act downcast because I'm under pressure [parenthesis] (in jail) which is in your behalf and for your glory.

Now that's all I'm going to teach tonight. We'll begin next session with the fourteenth verse, and as you know the fourteenth verse picks up after verse 1. Picks up after verse 1, in verse 1 you'll have "for this cause" and then you'll pick it up in verse 14; "for this cause" and it begins the prayer which is the essential prayer, the pivotal prayer, the fulcrum prayer on which the whole great revelation of Ephesians rolls.