

EPHESIANS 3:1-6

February 10, 1982

Ephesians chapter 3. We finished last week of course with the greatness of that household of God which is God's temple dwelling in us, and tonight we begin in the third chapter of Ephesians. And again I feel like there are no words to describe the great love of God I have in my soul for Him and for His wonderful son, Jesus Christ, and for allowing us to live in this day and time and have the understanding of the greatness of His Word.

There are two sections of God's Word that just every time I read them, they blow me away. I feel like a little seed in the wind that is being carried along all over the area and world. One of the great ones of those, of course of those...of those two is that record in Acts. The first time I understood that God put all the greatness of the new birth, the power of the holy spirit, in four verses of scripture, I just couldn't believe it [taps on desk]. I wrote a book of 380 pages on it [taps desk] or something. God put the whole thing together in four verses of scripture, and every time I look at it, every time I read it, I just stand in utter amazement of the beauty and the greatness of God and His wonderful, matchless Word. And that record of course in Eph...in Acts is:

Acts 2:1-4

¹ And when the day of Pentecost was fully come, they were all with one accord in one place.

² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴ And they were all filled with [*pneuma hagion*, holy spirit], and began to speak with other tongues, as the Spirit gave them utterance.

Those are the first four verses of the second chapter of the Book of Acts, and it just covers the new birth, the fullness of the spirit. God put it all together in just four verses.

Tonight in Ephesians chapter 3 another one of those great ones where God puts together in less than six verses the Mystery that was hidden from the foundation of the world that even Jesus Christ, God's only begotten son, never knew but God put it all together, the greatness of that Mystery, in just a couple of verses.

We open with verse 1 of chapter 3 of Ephesians tonight.

Ephesians 3:1

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

This chapter 3 is just a take-off complete in itself, but it is an added take-off, totally complete but regarding the habitation of God of verse 22 and about this building that was so fitly framed, that temple, that household of God in verse 19—all that foundation of the apostles, prophets, Jesus Christ being that great corner stone. It's just a take-off complete in itself. The whole third chapter of Ephesians is a *Preamble*. A *Preamble* is a figure of speech, it's spelled p-a-r-e-m-b-o-l-e.

The difference between a *Parenthesis* and a *Parembole*, Corps, is that a *Parenthesis* is inserted only by way of explanation. A *Parambo*...a...(did I say *Parenthesis*? that's what I meant.) A *Parembole* is an insertion not just by way of explanation but it is a parenthetical insertion which is totally independent of the context previous or following, and it is completely complete within itself. That's a *Parembole*. This entire third chapter of Ephesians is that.

Now, it's also uniquely important that within this *Parembole* of this third chapter you have a second *Parembole* [chuckles]. Verse 1 starts the *Parembole*. Then verse 2, verse 2 through 13 is another *Parembole* within a *Parembole*. And then it closes out with the prayer on...in verse 21 of this third chapter. The way I mark it in my Bible is with two parentheses. A *Parenthesis* is one thing, but if I want a *Parembole* in a Bible, I just put two marks like a parenthesis. That's a *Parembole*.

You see, if you just look at verse 1, "for this cause"; "for this cause" of verse 1, is repeated exactly like it in verse 14. See it? Uh...Did I ss...yeah, chapter 3, verse 1. "For this cause" is again in verse 14, "for this cause." You see, this *Parembole* here in Ephesians 3 is a fuller explanation than that which is given in chapter 2, and this in chapter 3, Corps, depicts the greatness which was made available to the Church in verses 2-13 the whole doctrine, the whole teaching, the right dividing of the Word of God regarding the Mystery which had never been fully revealed previously 'till it's said here in Ephesians. Then verses 14-21 closes this entire section of the greatness of the Mystery with one of the greatest of all prayers that are in the Word of God. And I believe people that's a tremendously fitting response for the magnitude and the greatness of the abundance of the revelation that was given in chapter 2, which is synthesized then in the opening part of chapter 3.

The words "for this cause" of verse 1—"For this cause," for this cause of what? Because of the Christ dwelling within you, the habitation of God, people, God's habitation. That's why "for this cause." Robertson says that verse 14, and I love the words he used, said that this picks up the subject again of the habitation of God after—and here's what he says quote: the rich paragraph, rich paragraph concluding with verse 13.

The word "prisoner" in verse 1 of chapter 3 is not referring in this chapter to Paul's physical imprisonment, but it is so...it is...it refers to Paul being sold out, being a *doulos*'s *doulos*, a totally sold out to Jesus Christ. And the reason he uses the word "prisoner" is because a prisoner was hand-cuffed to the guard. Jesus Christ was hand-cuffed to Paul. Paul was hand-cuffed to Jesus Christ. Baby, some day when you get that [taps] figure in your mind and you and I walk hand-cuffed to Jesus Christ, God's only begotten son, we too will be *douloses* serving God's Word to the people [taps] of the world. And you won't be copping out all the time. You won't be going out getting drunk. You won't be doping it up, never touch the damn stuff. If you do [taps through sentence], you are not a *doulos*. You have never been hand-cuffed to Jesus Christ. You're just a bunch of hot air.

"...of Jesus Christ"—Many of the critical Greek texts, manuscripts and so forth have it inverted, Christ Jesus. It is wrong. The accuracy is "Jesus Christ." That's the Aramaic text and it's some of the Greek texts and that's accurate. We are prisoners of Jesus Christ as we...as Paul said he was an apostle of who? {Jesus Christ} Right. Because it's here upon this earth. You understand? That's why the word "Jesus" has to come first. [Taps] You talk about the accuracy and the integrity of the Word... integrity [taps several times]. There it is again. He was a prisoner not of Christ Jesus but he was a prisoner serving the Word of

God hand-cuffed to Jesus, hand-cuffed to him serving upon a horizontal level. That's why the word "Jesus" has to come preceding the word "Christ."

And then it's "for you Gentiles"—Some of the manuscripts add the word "ambassador," and it should be there. An ambassador is one who's hand-cuffed to Jesus Christ. He doesn't speak what he wants to speak. He speaks what the authority says, and Jesus Christ is the head of the Church, and we speak what he says. Paul was an ambassador. He spoke the Word. He spoke what Jesus Christ...God through Jesus Christ wanted him to speak [taps several times]. That's an ambassador. An ambassador speaks what the greater authorities in the country want him to speak. Even if he doesn't understand it, he speaks it [taps desk]. Even if he doesn't agree with it, he still speaks it [taps desk with both fists]. But if he's a good ambassador he lines his butt up [taps desk] with what the authority wants.

"I Paul, the prisoner of Jesus Christ for you Gentiles." A prisoner ambassador, a sold-out *doulos* hand-cuffed to Jesus Christ as an ambassador for you Gentiles.

The literal translation according to usage of verse 1 is as follows:

Ephesians 3:1 Literal translation according to usage

How on account of this I Paul the prisoner of Jesus Christ on behalf of you Gentiles.

Now here's the expanded translation of verse 1.

Ephesians 3:1 Expanded translation

Because of this grace of Christ within the habitation of God I Paul am hand-cuffed to Jesus Christ and [and] an ambassador to and for you Gentiles.

Verse 2 of chapter 3 in the Kings James reads. And this again begins that *Parembole* that I was talking about.

Ephesians 3:2

If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"If [indeed you]...heard"—Indeed you heard. To hear is the Greek word *akouō*, a-k-o-u-long ō. You see, you can hear things at times without understanding. Whenever the word *akouō*, Corps, is followed by an object in the genitive case, it simply means to hear it. There is no implication or indication that you are understanding what you are hearing. However, when that word, *akouō*, when it's used with an object in the accusative case like it is here in Ephesians 3:2 used with the accusative case it always means to hear to the end of understanding [pounds on the desk].

On the road to Damascus they heard, *akouō*, but they did not understand. Paul, remember, Acts? Over here it's in the accusative case; in Acts it's in the genitive. Over here it's in the accusative case. Hearing to the end of understanding. Hence, they *heard* and they understood what they were heard...heard, heard of the "dispensation"—And of course, the word "dispensation" as I've taught you for years and years and years is the word "administration," *oikonomia*, administration. The administration of the grace of God. Here you have two genitives. Look at your King James. Of the grace, "of the grace" is one genitive. "Of God" is a second genitive. See it? That's why this is the "umph" section in here, the emphasized greatness here because it's a Dual Genitive; it's a figure of speech called *Hypallage*, h-y-p-a-l-l-a-g-e, and that is when two nouns, Corps, two nouns in a

genitive relation exchange places. Typical usage would be “grace of God,” Corps, or like it’s used of “grace of our Lord Jesus Christ.” This is a reverse order “of the grace of God.” It isn’t God’s grace or the God of all grace, it is: of the grace of God. That, Corps, puts the dynamic double emphasis on the word “grace” as it came from God.

[Light tapping after pause.] There are only three Dual Genitives in the whole Book of Ephesians. One of those is in chapter 1, verse 6 that I’ve already taught you where it says “to the praise of the glory of His grace”; of the glory of His grace. The other is here in 3:2. The second is in 3:2, “administration of the grace [of the grace] of God.” The third is in verse 7 of chapter 3, gift...“to the gift of the grace of God.” It is the grace of God, Corps, that describes and puts the dynamic emphasis upon the present administration in which you and I live. And of course, this present administration began in Acts chapter 2 verse 1 and following that I read as I opened our teaching here tonight, and it closes with the gathering together of the Church of the Body in 1 Thessalonians 4:13-18 and in Ephesians 1:10 which we have had previously.

The words in verse 2 “which is given me”—It refers here to the grace that God gave to Paul, this word. It does not refer to the administration of grace but the grace God extended to Paul. The administration, Corps, is grace. It’s an administration of grace, but every individual in that administration, like Paul, is saved by grace. That’s what it’s here.

I wish some of you artists would do me a nice little picture [chuckles] and at the bottom of the picture put “loose lips sink God’s cargo.” So get me a little boat or something, put a believer inside of it with a Bible, and then a lot of loose lips standing around talking about the guy, and then the ship is sinking because it’s loose lips that sink God’s cargo [taps]. Maybe later on you’ll understand it better.

The literal translation of usage according to...according to usage of verse 2 of chapter 3 is as follows.

Ephesians 3:2 Literal translation according to usage

Since indeed you heard of the administration of God [comma], grace was given to me on your behalf.

The expanded one is:

Ephesians 3:2a Expanded translation

Since I am assuming that you heard and understood the administration of the grace of God because God’s grace...

...was given to me...no...because...because, oh “because God’s grace which” did I forget the which? You want that word.

Ephesians 3:2b Expanded translation

...because God’s grace which was given to me is for your benefit.

Verse 3 in King James reads.

Ephesians 3:3

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

“...that by revelation”—Holy men of God spake as they were what? {moved}. Moved by the holy spirit. And when you and I have worked that in our Foundational Class and others, we know that these holy men of God as they wrote and as they spoke what they

spoke was given to them by revelation, and knowing the manifestations of the spirit, how many revelation manifestations are there? Three. All three is revelation: word of knowledge, word of wisdom and discerning of spirits. How that by revelation, word of knowledge, word of wisdom and discerning of spirits, he made known unto me. See, the Mystery was made known to Paul by revelation.

“...as I wrote afore”—Those words in the King James are in the Aramaic “even as I wrote” with the prefix in the Greek of *pro* it means “before.” And the only things that were written before this time to the Ephesians regarding the Mystery are in Romans 9:25 and 26; Romans 16:25 and 26; 1 Corinthians 2:1-16 culled (c-u-l-l-e-d) very carefully; and chapter 4, of 1 Corinthians verse 1. However, it is only here in Ephesians chapter 3 that reveals the whole fullness of the Mystery.

A literal translation of usage of verse 3 is:

Ephesians 3:3 Literal translation according to usage

That by revelation the Mystery was made known to me even as I previously wrote to you in few words.

Now the expanded one is elucidating. Here’s the expanded one.

Ephesians 3:3 Expanded translation

For by word of knowledge, word of wisdom and discerning of spirits [parenthesis] (revelation) [end of parenthesis] the Mystery was made known to me by God even as I wrote briefly in Romans 9:25 and 26 and chapter 16:25 and 26 and in 1 Corinthians chapter 2, verse 1-16 and chapter 4, verse 1.

Verse 4 of the third chapter of Ephesians in the King James reads, “Whereby,” King James.

Ephesians 3:4

Whereby, [verse 4] when ye read, ye may understand my knowledge in the mystery of Christ)

This word “mystery” in the Greek religion, Corps, was a secret ceremony in which certain sacred symbols were revealed, certain rites performed, and only the initiates were the worshippers. There were lesser mysteries in Greek religion and every year in the spring at Athens, Greece, they would participate in these lesser mysteries which was simply basically a...just a purification ceremony and a great procession.

Then there were the greater mysteries in which only those selected from the lesser mys...mysteries, individuals selected, initiates that already were in the lesser mysteries were invited to come to and attend, and they would take them into the hall of initiation, and there in that hall of initiation the mystery, that secret ceremony, was performed. And that’s the highest they could go in the Greek religion. They had to fast before they were allowed entrance into this hall where this highest of all the ceremony was to take place. And the initiates would always close their period of fasting getting ready to be initiated into the highest order of all, they would always after their fast, they’d break their fast by participating in a holy communion service where they’d drink a holy mixture of meal and water and they’d eat sacred cakes that had been dedicated to the god.

And the mystic rel... ritual, the mystic ritual that was them...then performed is not even known to this day and it has never appeared in any history or any text or any place as

far as I know. That initiation into the mystery, the highest secret order of Greek religion, that was so fantastic, it was so great that that secret was absolutely kept by every initiated one under the penalty of death. If you as much as declared one bit [snaps], the rest of the initiated ones would take care of you. You'd die.

Now this secret mystery, that Greek word for those in the Greek religions was called the *mystai*, m-y-s-t-a-i, the *mystai*, the initiates. And this word mystery, *musterion*, spelled m-u-s-t-e-r-i-o-n, was used in Greek religion but God used that word or had that word used in Aramaic and then transliterated over into Greek in an entirely different sense. The heathen Greek mysteries were strictly confined to a small group, a narrow circle while the Christian Mystery that we're dealing with here in Ephesians is freely available to all. You see, the idea of secrecy and that it's only reserved for a few disappears when *musterion* is adopted into the Christian vocabulary. And the word *musterion* means and signifies only a truth which was once hidden but now made known. It was a mystery until it was made known.

Now the word "whereby" in verse 4 in King James is "with a view toward." "With a view toward" refers back to the "few words" of the previous verse that I gave you, but this is with a view toward, indicating a goal further along which is that goal of the declaration of the Mystery here in Ephesians.

"...when ye read" or "as you read"; with a view toward what I wrote before, now you can fully understand the Mystery as you read.

And the word "understand" is to "grasp" (g-r-a-s-p) and it's related to the word...the Greek word *nous* that's used for "mind." And it means to grasp, to understand, to know with the mind through logical reasoning processes. It is not a perception just in an experiential knowledge, but it's an actual grasp, Corps, of fully understanding, grasping, the whole knowledge of the greatness of that Mystery which has been made known.

And the word "my knowledge"—My understanding is again this *sunesis* which takes place when two rivers flow together. Here it is when everything flows together in the mind, thoughts all flowing together regarding the declaration of the Mystery to give us a full grasp of it. And it is interesting understanding what I've told you about the mysteries of the Greek religion that the word "mystery" probably comes from the word *muein* (m-u-e-i-n), which means "to close the mouth, the lips." That's why the initiated ones of the mystery of Greek religion had to shut their mouth, close it up, shut up, keep the secret. God had a closed mouth. God had closed lips until the time He made it known. Kept secret from before the foundation, the Old Testament prophets did not know it. Jesus Christ, God's only begotten son, did not know it. Peter and James and John didn't know it. The apostles, the twelve, didn't know it. But one day on the day of Pentecost it happened. They experienced it, but they still did not have the full grasp, the knowledge, the explanation, understand? until God gave it to Paul.

[Dr. Wierwille makes an exhaling sound then tapping.] Boy, what a tremendous thing. You see, when I was thinking of that art work, here's a Bible and people have loose lips around the Bible. They don't have tight lips on the Word. They don't speak the Word. They just speak anything but they hold a Bible, and whenever that occurs, whatever I said, (better read it again, I wrote it this afternoon sometime, I forget what it is): loose lips sink God's cargo, because they are not tight lipped on speaking the Word. They have the running off of the mouth. They don't speak it accurately. That's the usage. You and I are to speak the Word accurately.

The literal translation of verse 4 is as follows:

Ephesians 3:4 Literal translation according to usage

With a view that when and as you read to fully grasp why I have the understanding of the Mystery of Christ.

The expanded one, of verse 4 is:

Ephesians 3:4 Expanded translation

With a view that you are able to understand exactly and fully grasp my understanding of the Mystery as it relates to Christ in you.

Verse 5 in King James reads:

Ephesians 3:5

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 ages” is any other generation or any other age, and this refers to the Mystery. Other generations as it is now revealed, as that which now was revealed puts it in the present tense although the past tense of the verb puts it in the past tense. It was revealed before the present moment in the present now administration.

And this word “revealed” is from the same root as the word “revelation.” It was revealed by revelation to the apostles and prophets of this administration by means of or by way of the gift, the spirit.

A literal translation according to usage of verse 5 is as follows:

Ephesians 3:5 Literal translation according to usage

Which in other ages was not made known to the sons of men as it is revealed in this present generation to his holy apostles and prophets.

The expanded one, and this is beautiful.

Ephesians 3:5 Expanded translation

That Mystery which in all other preceding ages was never declared or made known to anyone [parenthesis] (sons of men) [end of parenthesis] but just now in this generation was revealed to God’s holy apostles and to his prophets by the spirit by revelation.

Verse 6 of chapter 3 in the King James reads. (I’ll have some coffee please.)

Ephesians 3:6

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Now Ephesians 3:6 here, Corps, contains three Greek words that all begin with the prefix spelled s-u-n. (Thank you. If the coffee tasted as good as you’re pretty, we would be in business {audience laughter}. A figure of speech, Corps [audience and Dr. Wierwille laugh].) The prefix...the prefix, s-u-n, means “together with”; together with. It is real significant and interesting to me that in the Book of Ephesians this is just one of the places where in one verse or so or couple of verses this prefix precedes certain words. There are two other places in the Book of Ephesians, Ephesians chapter 2, verse 5 and 6 that I’ve already covered previously is where this prefix *sun* appears before three words. Then in Ephesians 2:19-22 that I’ve given you where this prefix *sun* is before three words. And

then here in 3:6 is the final one. Tonight I want to give you all nine of these because when I finish with this now, there's nothing greater that I know that the Word can teach you than this.

In Ephesians 2:5 and 6, the Greek word the first one I want to give you is spelled s-u-z-long \bar{o} -o-p-o-i-e-long \bar{o} .¹⁰ That equals “made alive together with.” The second word is spelled s-u-n-e-g... ([sneezes twice] five more times, I'd be alive {audience laughter})...s-u-n-e ... (isn't that how many times she sneezed in the Gospels?) g-e-i-r-o¹¹ which equals “raised together with.” The third one in Ephesians 2:6 is s-u-n-k-a-t-h-i-z-long \bar{o} , which is “seated together with.”

Now in Ephesians 2:19-22 the first word used there in the Greek is spelled s-u-m-p-o-l-i-t-long \bar{e} -s, “fellowcitizens together with.” The second word is spelled s-u-n-a-r-m-o-l-o-g-e-o-m-a-i, which is fitly... “fitly framed together with.” The third word in Ephesians 2 is spelled s-u-n-k-l-e-r-o-n-o-m-o-s. No it's not {audience laughter}. You got that written down? That's the first one in 3:6 so just change it. The last one in 2:22 is...Ephesians 2 is spelled s-u-n-o-i-k-o-d-o-m-e-long \bar{o} , which means “build together with.”

Now the one that I just gave you from 3:6 that we're working here for our closing verse for the Corps tonight is spelled s-u-n-k- (did I give you that one?) l- \bar{e} -r-o-n-o-m-o-s, and that means “heirs together with.” The second word used in verse 6 is spelled s-u-s-s-long \bar{o} -m-a, “same body together with.” And the final word is s-u-m-m-e-t-o-c-h-o-s, which is “partners together with.”

When you put all nine of these together, Corps, in this great opening section of Ephesians chapters 1-3, that's the great doctrinal section of Ephesians, you come up with these nine great truths.

- [1.] Number one: Made alive together with Christ.
- [2.] Number two: Raised together with Christ.
- [3.] Number three: Seated in the heavenlies together with Christ.
- [4.] Number four: Fellow citizens together with the Judeans.
- [5.] Number five: Frit...Fitly framed as a temple together with the Judeans.
- [6.] Number six: Builded as a habitation of God together with the Judeans.
- [7.] Number seven: Fellowheirs together with the Judeans.
- [8.] And number eight: A body together with the Judeans.
- [9.] And finally number nine: Partakers of the promises together with the Judeans.

Those are the nine. Fantastic.

I want to say about the word “fellowheirs” it is literally “sons of inheritance.”

“...of the same body,” people, is an equality of membership. The little finger can't say to the big finger, I have no need of you. The eye to the ear, remember. We are one what? body with Christ the head, and there is only an equality of membership in the body. Not one member is of any more importance than another member. All members are equally important in the body.

And this word “partakers” is so tremendous to me because the last verse of chapter 2

¹⁰ Dr. Wierwille is spelling *sunezōpoieō*.

¹¹ Dr. Wierwille is spelling *sunegeiro*.

that I expounded in such detail to you last week about the whole body of believers called a temple, the individual in it is called a tabernacle. But that whole body, that whole temple, is the habitation of God, for it's Christ in you, the hope of glory, which is God's habitation. And this "partakers" here, the word "partakers" in this verse was found in a writing on a papyrus that spoke of it in the sense of a joint ownership, a joint possession of an habitation [slams fist on desk]. A house. Yeah.

F. F. Bruce, Manchester, England, retired a couple of years ago, the great Greek scholar, (Manchester...yes I'm right, University) he wrote this:

"What was not foreseen in Old Testament times was the fact that these promised Gospel blessings would involve the creation of one new man by the incorporation of Jewish and Gentile believers...

Jewish is wrong. He said...he should have said Judean.

...and Gentile believers alike on the common ground of divine grace as fellow members of the body of Christ."

Had he had that one word changed, it would have been exquisite.

Now here's the literal translation according to usage of this wonderful verse.

Ephesians 3:6a Literal translation according to usage

That the Gentiles are joint-heirs and joint members of the same body and joint partakers of [parenthesis] (God's)...

G-o-d-'s, possessive. End of parenthesis.

Ephesians 3:6b Literal translation according to usage

...of (God's) promise in Christ by the gospel.

Now here is the expanded one.

Ephesians 3:6 Expanded translation

That the Gentiles are joint heirs sons of the inheritance joint members of Christ's body and joint possessors in the household due to the promise of God that was fulfilled in Christ Jesus the good news of the greatest of all truths previously hidden but now revealed and known.

That's the verse.

I'd like to close tonight to read you the expanded translation in systematically one right after the other of these first six verses that give the great explanation of the Mystery, and it's been a wonderful night for me, that God has allowed me again to live another day and another night and another time, to have the great privilege of sharing the most wonderful and greatness of God's Word, and the great accuracy of it with all of you Corps at the different locations and all of you who have dialed a Corps night on this February 10th. And I'm especially blessed to have Karen Cross and Jeff Wallace coming thirteenth Corps to be tapped in tonight along with the rest of us and all of you believers there in the Chicago area with Cindy Edwards. May the greatness of the Word that you heard tonight burn in your heart and in your life that you too will put on the mind of Christ.

Well here's chapter 3, verse 1.

Ephesians 3:1-6 Expanded translation

¹ Because of this grace, of Christ within, the habitation of God, I, Paul, am handcuffed to Jesus Christ and an ambassador to and for you Gentiles.

² Since I am assuming that you heard and understood the administration of the grace of God, because God's grace which was given to me is for your benefit.

³ For by word of knowledge, word of wisdom, and discerning of spirits [revelation], the Mystery was made known to me by God, even as I wrote briefly in Romans 9:25 and 26 and chapter 16, verses 25 and 26 and in 1 Corinthians chapter 2, verses 1-16 and chapter 4, verse 1,

⁴ with a view that you are able to understand exactly and fully grasp my understanding of the Mystery as it relates to Christ in you,

⁵ that Mystery, which in all other preceding ages was never declared or made known to anyone (sons of men), but just now in this generation was revealed to God's holy apostles and to His prophets by the spirit by revelation:

⁶ that the Gentiles are joint heirs, sons of the inheritance, joint members of Christ's Body and joint possessors in the household, due to the promise of God that was fulfilled in Christ Jesus, the good news of the greatest of all truths, previously hidden but now revealed and made known,

God bless. I love you. You are the best!...John Lynn... {audience applause}.