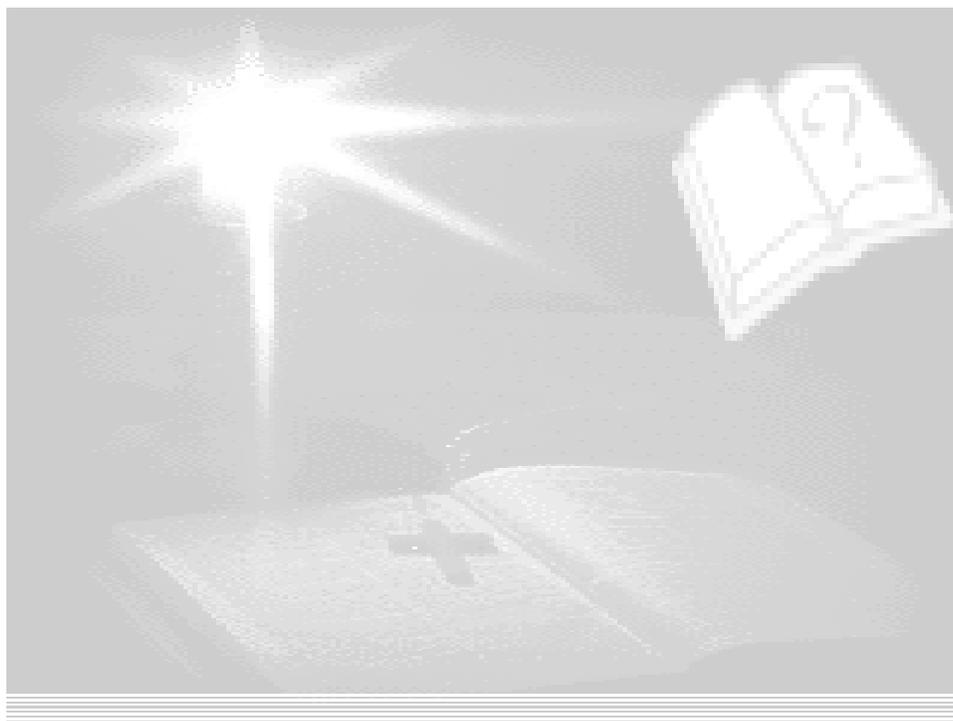


Lesson Two

Volume Three

Doctrinal Exposition



What is the Revelation of the Mystery?

Grace Gospel Ministry

Scripture Lesson Text

Romans 16:25-26

25 To the one who is able to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which has been kept silent in times, eternal,

26 but has been made manifested now through the prophetic writings, according to a commandment of the eternal God, having been made known unto obedience of the faith unto all the Gentiles.

I Corinthians 2:7

7 but we speak a wisdom of God in a mystery; that which has been hidden, which God foreordained before the ages unto our glory.

Ephesians 1:9

9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Him.

Ephesians 3:5-9

5 which in other generations was not made known to the sons of men, as it now has been revealed to His holy apostles and prophets by the Spirit,

6 to be, the Gentiles fellow-heirs and fellow-body members and fellow-partakers of the promise in Christ Jesus through the gospel,

7 of which I was made a minister according to the gift of the grace of God that was given to me according to the energizing of His power.

8 To me the lesser of all the saints this grace was given, to preach to the Gentiles the unsearchable riches of Christ,

9 and to enlighten (all) regarding the dispensation of the mystery that has been hidden from the ages in God who has created all things.

Colossians 1:26-28

26 the mystery which has been hidden from the ages and from the generations but now was manifested to His saints,

27 to whom God willed to make known what the rich glory of this mystery is among the Gentiles, which is Christ in you, the hope of glory;

28 whom we proclaim admonishing every man and teaching every man in all wisdom that we might present every man perfect in Christ.

What is the Revelation of the Mystery?

Scriptures: Romans 16:25-26; I Corinthians 2:7; Ephesians 1:9; 3:3-9; Colossians 1:26-28.

Read: Ephesians 6:19; Colossians 4:3

Key Point: the Mystery details terms of the Gospel of Grace

Key Verse: Romans 16:25

Introduction

The revelation of the "Mystery Gospel" foremost addresses the question of Gentiles' relationships within the "Body of Christ." There is never any question regarding elect Jews' prior relationship due to their covenantal relations in the Commonwealth of Israel. In this sense, the greatest of the "Mystery's" focus is its certification of the "Grace Covenant," which affords the placement of previously estranged Gentiles in the flesh who were (once) separated from Christ, alienated from the commonwealth of Israel.... "but now in Christ Jesus, you who once were far off have been brought nearso then you are no longer strangers and sojourners but you are fellow citizens with the saints" (Ephesians 2:11-13, 19). This distinction blends into a new entity "that the two He might create, having created in Himself into one new man, making peace" (Ephesians 2:15). Hence, the "Body of Christ" exudes both Jews and Gentiles without distinction "who did make both one and the middle wall of enclosure did break down" (Ephesians 2:14)." This Truth was never before manifested prior to its revelation in the Mystery, to the Apostle Paul (Ephesians 3:3-6).

This in effect establishes the "Mystery of God, of Christ (Colossians 2:2). Hence, this was revealed to Paul, "to whom God did Will to make known what (is) the riches of the glory of this Mystery among the Gentiles ...which is Christ in you, the hope of the glory." Ultimately, the "Mystery" exposes identity of elect Gentiles' relationship through the "Gospel of Grace," which provides long-sought answers for those who are confused about where they fit in God' Eternal Salvation Plan. This scriptural oasis of messages convey the "eternal purpose of God" in a wealth of knowledge for those caused to comprehend such gloriously revelations. Unfortunately, in the circles of too many of God's people, this is a fact that often is typically unnoticed, overlooked or deliberately ignored. Sadly, there is gross disconnecting of distinguishing between the Church and Israel, as well as between the Law, Kingdom and Grace Gospels. It's as if a comprehension wall has been erected. Even there is a vague partition dividing Old Testament and New Testament, Jew and Gentile, there is yet the amalgamating or meshing of the messages thus resulting in the confusion of all of them but the correct explication of none of them.

This should and must not be, in that such schizophrenic connective conveyances of the Scriptures do not bode well in manifesting that God is truly One, His Word is One and His elect are One according to election yet they are distinguishable in calling and son-positioning. The "Mystery" exuding the Gospel of Grace is about distinguishing the boundaries of son-positioning His elect per divers' dispensations while explicating the common unity of salvation by His grace (Titus 3:7; I Peter 5:10), as it uncovers

that common embedded root. Hence, the "Mystery" message it turns out, is at the very center of Paul's proclamation of the Gospel of Grace, in delineating the elect Gentiles' share in Christ as part of the grand scheme of redemption before the creation of the world. The "Mystery's" direct inclusion of Gentiles in God's eternal salvation plan also introduces the realization of God's universal Kingdom projection beyond the Earth, as depicted in the spiritual organism, the Body of Christ. It is a profound revelation that the word "Mystery" in the Grace Testament (Covenant) refers to the doctrine, which is specific for the present Church Age.

It is called "the Mystery" because it conveys things that were never revealed in Old and New Testament times. Paul states in Romans 16:25-26, Colossians 1:25-26 and Ephesians 3:3-6 that this mystery is now revealed. Ignorance of this fact is the greatest scriptural occupational hazard for comprehending present dispensational Grace Church Truth. Ignorance of this plan of God causes God's people to make wrong assessments of this life, establish wrong priorities and fail to view problems correctly. The many Grace Testament commands to "grow in knowledge", "grow in Christ", "be edified" and "having this mind in you which was also in Christ Jesus; are goals obtained in overcoming ignorance of the knowledge of the Grace Doctrine. The contents of the "Mystery" engenders the "Doctrines" proclaimed as previously "unknown" prior to revelation in Paul's Gospel (Galatians 1:11-12) by our Lord Jesus Christ, which were not known to the Old and New Testaments writers of Scripture:

Baptism by the Holy Spirit into the Body of Christ (I Corinthians 12:12-14)

One Union with (in) Jesus Christ (Positional Truth) (Romans 12:5; I Corinthians 1:2, 6; Galatians 2:20; 3:28; Ephesians 1:10; 2:5)

The spiritual organism called the Body of (in) Christ (Romans 7:4; 12:5; I Corinthians 10:16; 12:12, 27; Ephesians 3:6; 4:12; Colossians 2:17)

The unique plan of God and its precise procedures of His elect having been foreordained, called and elected and placed in Christ in Eternity (Romans 8:28-30; Ephesians 1:4-7; II Timothy 1:9-10; Titus 1:2-3)

Equal status, privileges and equal opportunities of the elect in the Body of Christ (Galatians 3:28; Ephesians 1:18; Colossians 3:11).

Spiritual portfolio of assets, " Spiritual blessings in the Heavens, in Christ" (Romans 15:29; Ephesians 1:3)

The unique commissioning of the elect as ambassadors (Ephesians 6:20; II Corinthians 5:20)

The main function of the Grace Dispensation pastors, teachers, elders, etc., is to communicate the "Mystery Doctrinal Truths" as the primary enlightenments of the Grace Gospel. I Corinthians 4:1 states "In this way, men ought to regard us as servants of Christ and stewards of the mysteries of God. I Corinthians 2:7 states "but we communicate God's wisdom in a mystery, the hidden assets, which God foreordained before the ages to our glory. I Timothy 3:9 states, "holding the mystery of the faith in a pure conscience." Hence, the Grace Ministry's prioritized function is to uphold the "Mystery" as its primary tenet and inculcate it incessantly as the gospel revealed for and to the "Grace dispensation Church".

Exposition of Scriptures

Romans 16:25-26

25 “in To the one who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been silent times eternal,”

In spite of the designated “Majority Greek Text’s,” exclusion of Romans 25-27 in their manuscripts, most all of the translation do in fact recognize these verses as a genuine part of the original manuscripts. They emphasize the distinct Gospel, which Paul proclaimed and calls “my gospel” in Romans 2:16, as they are couched in the form of a prayer. Here they establish all of God’s elect in the Grace Dispensation in accordance with the distinct truth revealed in the Gospel, which truth, as has been manifested; particularly those associated with “Mystery Ministering in the Grace Dispensation (Ephesians 3:5).

The opening words are, *Ἐγὼ δὲ δυναμένῳ ὑμᾶς στηρίζαι* (**to theh thee-nahm-ehno ee-mahs stee-ree-xeh**) rendered “To the one who is able to establish you,” certify that God alone is *δυναμένῳ* (**thee-nahm-ehno**) rendered “able,” has the ability and the power to establish His elect. This is testimony that God transmits this ability and power to the comprehension of His elect through the Holy Spirit. The Greek infinitive *στηρίζαι* (**stee-ree-xeh**) rendered “establish” conveys the commitment of God’s people to the One who is able to cause them to stand fast, be steadfast and unmovable in their spiritual relationship with Him. In light of the fact that so many militate against the Gospel of Grace (Romans 16:17-18), there is certainly a need to emphasize and acknowledge the solidities and firmness in this revealed Truth (Romans 1:11; II Thessalonians 2:17; 3:3).

These specifications are: to be established *κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ* (**kaht-ah to ehv-ahy-yehl-ee-on moo keh to kee-reeg-mah Ee-ee-soo Khrees-too**) rendered “according to my gospel and the preaching of Jesus Christ.” This denotes that ones steadfastness and solidness must be *κατὰ τὸ* (**kaht-ah to**) rendered “according to,” in keeping with and conforming to the Gospel which Paul preached. Here the pronoun *μου* (**moo**) is rendered “my” three times to depict his relation to this distinct Gospel (Romans 2:16; 16:25; II Timothy 2:8). The pronoun *ὑμῶν* (**ee-mon**) rendered “our” is used three times in Paul’s epistles (II Corinthians 4:3; I Thessalonians 1:5; II Thessalonians 2:14). Also, three times he speaks of the gospel preached *ὑπ’ ἐμοῦ* (**eeh ehm-oo**) rendered “by me” I Corinthians 15:1; Galatians 1:11; 2:2). Thus the conveyance is that such ones are to be established according to his gospel, which is annexed to the additive phrase *καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ* (**keh to kee-reeg-mah Ee-ee-soo Khrees-too**) rendered “and the preaching of Jesus Christ.” The conjunction *καὶ* (**keh**) rendered “and” may also be translated even; which establishes this gospel as even the preaching of Jesus Christ. In this case the phrase “the preaching of

Jesus Christ” defines and explains what Paul’s “my gospel” really is, i.e., the message that he received from Jesus Christ.

In recognition of the fact that Jesus Christ in prior dispensations was preached as set forth in Old Testament prophecy or as presented in the Synoptic Gospels as well as in other writings, Paul’s distinct preaching is *κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου* (**kaht-ah ahp-ok-ahl-eeep-seen mees-tee-ree-on khron-ees eh-o-nee-ees seh-see-yee-mehn-oo**) rendered “according to the revelation of the mystery which has been kept silent in times eternal.” In contrast to the manner in which Jesus Christ was proclaimed in the Old Testament and the Synoptic Gospels, as God incarnate in the form of human fleshnow, as revealed in the Mystery, II Corinthians 5:16 states, “we know no one according to the flesh; even if we have known Christ according to the flesh but now we no longer know” Him. In this view, Jesus Christ is now seated at the right hand of God in the Heavens in resurrection-body form (Romans 8:34; Colossians 3:1). In this position, He is the Spiritual Head of the spiritual organism, the Church, which is designated as His Body (Ephesians 1:22-23). In other words, the Jesus Christ that Paul was preachinggave to Him a new role in revealing truth for God’s present manner of relating to His elect in the present Grace Dispensation.

Here the inquiry isif God’s people in the present Grace Dispensation should not be following the truth in the Old Testament and in the Synoptic Gospels, what should they be following? The answer is: that Gospel *κατὰ ἀποκάλυψιν μυστηρίου* (**kaht-ah ahp-ok-ahl-eeep-seen mees-tee-ree-on**) rendered “according to the revelation of the mystery!” Note, the Greek noun *μυστηρίου* (**mees-tee-ree-on**) rendered “mystery” denotes that which is hidden, concealed or secret. The word *ἀποκάλυψιν* (**ahp-ok-ahl-eeep-seen**) rendered “revelation” denotes the uncovering, revealing and disclosing of something, which has been concealed. Hence, the phrase *ἀποκάλυψιν μυστηρίου* (**ahp-ok-ahl-eeep-seen mees-tee-ree-on**) rendered “revelation of the mystery” denotes truth, which has been hidden and concealed but now is in a revealed and disclosed state. Note the emphasis on the statement *χρόνοις αἰωνίοις σεσιγημένου* (**khron-ees eh-o-nee-ees seh-see-yee-mehn-oo**) rendered “has been kept silent in times eternal.” Here the Greek verb *σεσιγημένου* (**seh-see-yee-mehn-oo**) rendered “has been kept silent,” is a perfect, passive participle and as such denotes that God has kept silent, quiet and said nothing about the Mystery. Here the inquiries are: is it yet hidden and if not, how long had God kept it a Secret? The answer is: *αἰωνίοις* (**eh-o-nee-ees**) rendered “in times eternal,” literally, in times/ages. Hence, God had kept the Mystery Truth hidden in the past ages from eternity until He revealed it to the Apostle Paul for the Grace Church’s recipients.

26 “but has been manifested now through the prophetic writings, according to a commandment of the eternal God, having been made known unto obedience of the faith unto all the Gentiles.”

The phrase *φανερωθέντος δὲ νῦν* (**phahn-ehr-o-thehn-dos theh neen**) rendered “but has been manifested now,” denotes that it has been brought to light, openly displayed and made obvious *νῦν* (**neen**) rendered “now,” which reference is to the time when it was written. The implication is that prior to its revelation to Paul, it was eternally hidden but now God has manifested it, as the passive voice indicates. It was not a matter of Paul discovering it but totally the fact that God brought it to light at that point of time in history. The method God chose through which to make the hidden mystery known was the *γραφῶν προφητικῶν* (**grahph-on proph-ee-teek-on**) rendered “prophetic writings.” Note that the noun *γραφῶν* (**grahph-on**) rendered “writings” may also be rendered “Scriptures.” The Greek word *προφητικῶν* (**proph-ee-teek-on**) rendered “prophetic” is an adjective, which describes that which has been written by prophets or that are prophetic in nature. Many, in commenting on this verse confuse this description with the Old Testament prophets but the Old Testament prophets can not be referenced if these contents had been kept silent in their era. To attribute these writings to the Old Testament prophets is a gross contradiction to what is conveyed about them (Ephesians 3:5; Colossians 1:26). The phrase *γραφῶν προφητικῶν* (**grahph-on proph-ee-teek-on**) rendered “prophetic writings,” as used in this verse, obviously refers to what Paul and those associated with him were writing.

Paul is the only one who specifically claims that the Mystery as revealed to him is the basic disseminator of this Church Truth. Note that the main emphasis is not on the one to whom the Mystery was revealed but on how it was manifested, displayed and made known among designated ones of God’s elect. In the light of other writings in corroboration and in alignment with Mystery Truth, it can be scripturally concluded that these writings, particularly in some of the non-Paul epistles would fall into the category of these “prophetic writings.” For example it must be recognized some of the writings of John was written in the light of his exposure to at least some aspects of Mystery Truth, as well as Peter (II Peter 3:15), by the Holy Spirit and that they contain many truths which are common to both the Messianic Kingdom and Body of Christ. However the distinct truths in the Grace Gospel are strictly in accordance with what Paul has written in his epistles and are in accordance with the principle of progressive revelation, as applicable to this present Church age.

This means that in the final analysis, these writings must be evaluated in the light of the post-Acts Paul’s Epistles. Furthermore, this Mystery Truth was manifested through the “prophetic writings” according to *ἐπιταγήν* (**ehp-ee-tahyeen**) rendered “commandment” arrangement and charge *τοῦ αἰωνίου θεοῦ εἰ* (**too eh-o-nee-oo Theh-oo**) rendered “of the Eternal God.” Paul was the one to whom the Mystery was first revealed (I Corinthians 2:7-10; Galatians 1:12; Ephesians 3:2-9; I Timothy 1:11-14), which verifies I Corinthians 9:17, as it corroborates the truth in this verse, namely that he had a dispensation entrusted unto him. In other words, Paul did not choose his prophetic position in the Church but in God’s Eternal Decree, He arranged him in it and charged him with it (I Timothy 1:12-16). One of the best examples of how the Mystery Truth revealed unto Paul was dispersed

via others is seen in his relation with Timothy. According to II Timothy 1:13-14, the sound words, which Timothy had heard from Paul, referred to as a “deposit,” are to be guarded by him through the Holy Spirit; i.e., he is not to allow them to be perverted (I Timothy 6:20). Also Paul gives Timothy the following instructions: “What you have heard from me in the presence of many witnesses, commit these things to faithful men, who shall be qualified to teach others (II Timothy 2:2; Philippians 4:9).

Accordingly, the manifestation of the Mystery through the prophetic writings was γνωρισθέντος (**gno-rees-thehn-dos**) rendered “made known” ὑπακοήν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος (**eep-ahk-oeen pees-teh-os ees pahh-dah tah ehth-nee gno-rees-thehn-dos**) rendered “unto the obedience of the faith unto all the Gentiles.” This Truth of the Mystery relates to designated Gentiles obeying this Gospel, in distinctly identifying Paul as the writer of the prophetic writings (Romans 1:5; 15:18). Also, Ephesians 3:5-6 is dealing with the same subject, as disseminating the same Mystery Truth, which had been revealed to Paul and then via the apostles and prophets associated with him. Part of the Truth of the Mystery is that God is sovereignly manifestly saving Gentiles, as well as Jews in this present Church age. Hence, the total Truth of the Mystery is the manifold and exceedingly variegated (diversified in eternal application) wisdom of God or Truth of the Gospel given to the Church in the present Grace Dispensation.

I Corinthians 2:7

7 “but we speak a wisdom of God in a mystery; that which has been hidden, which God foreordained before the ages unto our glory.”

This verse begins with the Greek phrase ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, (**ahl-lah lahl-oo-mehn Theh-oo soph-ee-ahn ehn mees-tee-ree-o**) rendered “but we speak a wisdom of God in a mystery,” as the wisdom emphasized is in stark contrast to the so-called wisdom of this age. Hence, this wisdom is ἐν μυστηρίῳ (**ehn mees-tee-ree-o**) rendered “in a mystery,” which denotes that it is wisdom that had previously been in the essence of τὴν ἀποκεκρυμμένην (**teen ahp-ok-ehk-reem-mehn**) rendered “a secret.” This entails revelation that God had before creation and time established all the elect grace recipients according to His eternal purpose (Ephesians 1:4-7; Colossians 1:12; II Timothy 1:9; Titus 1:2). No searching in any of the other Scriptures will glean the Truth regarding the unsearchable riches of Christ (Ephesians 3:8). God foreordained this wisdom prior to the ages unto our glory. The Greek verb προώρισεν (**pro-or-ee-seen**) rendered “foreordained” denotes that God predestinated and predetermined πρὸ τῶν αἰώνων (**pro ton eh-onon**) rendered “before the ages” εἰς δόξαν ἡμῶν (**ees thox-ahn ee-mon**) rendered “unto our glory,” i.e., the end and object of making known the wisdom and glory of His work of glorifying His elect.

Ephesians 1:9

9 “having made known to us the mystery of His will, according to His good pleasure which He purposed in Him.”

The Greek participle *γνωρίσας* (**gno-ree-sahs**) rendered “having made known” is in the aorist tense, which is indicative of the completed revelation of knowledge, cogitation and comprehension of the Mystery of His Will. This is affirmation that God revealed this secret knowledge of His will to designated ones. The emphasis is on truth which God had made known to the Apostle Paul (I Corinthians 2:10; Galatians 1:12), which he conveyed with other apostles, prophets, teachers and elders (Acts 20:24; Philippians 4:9; Colossians 1:25-28; II Timothy 2:2). What God made known to Paul was *μυστήριον τοῦ θελήματος αὐτοῦ* (**mees-tee-ree-on too thehleemahtos ahftoo**) rendered “the mystery of His will.” Here the Greek word *μυστήριον* (**meesteereeon**) rendered “mystery,” denotes what had been hidden, concealed and kept secret and The word *θελήματος* (**thehl-ee-mah-tos**) rendered “will” conveys that which God has willed, as a product of His design, plan and purpose.

Thus, prior to God’s revelation of His design for His Church, this truth was concealed and His purpose was kept secret. This is the consistent message of the Mystery that God made known His will to Paul for the Church, truth which had previously been hidden from all men in the prior ages (Romans 16:25; I Corinthians 2:7-9; Ephesians 3:5, 8; Colossians 1:26). The ultimate characteristic of God’s motive imbues that it was *κατὰ τὴν εὐδοκίαν αὐτοῦ* (**kaht-ah teen ee-thok-ee-ahn ahf-too**) rendered “according to His good pleasure,” which denotes that He revealed His Will in accordance with, in keeping with or in conformity to His good pleasure. Hence, this is the truth, which constitutes the mystery of His Will, i.e., the truth, which was revealed to Paul for the (Grace) Church. The Greek noun *εὐδοκίαν* (**ee-thok-ee-ahn**) rendered “good pleasure” is derived from *εὖ* (**ehv**) and *δοκεῶ* (**thok-ee-oo**) and denotes that God decreed the specific truth for the Church in accordance with what He designed and approved as good.

The “Mystery of God’s Will” revealed in Paul’s epistles is the masterpiece of God’s manifestly designed Will in the present Grace Church age! Accordingly, the Mystery of God’s Will is the plan, which He was pleased to design for the Grace Dispensation *ἣν προέθετο ἐν αὐτῷ* (**een proeh-theh-to ehn ahf-to**) rendered “that He purposed in Himself.” Hence, that which constitutes the “mystery of His will” was *προέθετο* (**proeh-theh-to**) rendered “purposed,” set forth, and effectively determined beforehand *ἐν αὐτῷ* (**ehn ahf-to**) rendered “in Him.” The end of this message resides in the revealed fact that individual elected ones were chosen in Him (Ephesians 1:4), foreordained to son-positioning through Him (Ephesians 1:5), Thus having received the epitome of God’s Grace in Him (Ephesians 1:5) and redemption from their sin nature through His (Christ’s) blood (Ephesians 1:7).

Ephesians 3:5-9

5 “which in other generations was not made known to the sons of men, as it now has been revealed to His holy apostles and prophets by the Spirit,”

This verse opens with the Greek relative pronoun *ο* (**o**) rendered “which,” as its reference is to the antecedent noun “Mystery” in the preceding verse; of which it modifies. Here it is affirmed that the Mystery was not made known in *ἑτέροις γενεαῖς* (**eht-ehr-ehs yehn-eh-ees**) rendered “other generations.” The Greek word *ἑτέροις* (**eht-ehr-ehs**) “ rendered other” may also be rendered another, second or different. Also, the Greek noun *γενεαῖς* (**yehn-eh-ees**) rendered “generations,” conveys the same meaning as the English noun, in confirming the fact that the making known of this Mystery to Paul had never previously been made known in another or different generation “to the sons of men” (Romans 16:25; Colossians 1:26). This is in effect declaration that the Mystery had never before been made known to members of the human race, as it now has been and is revealed to the apostles and prophets.

Next note that there is a contrast here between two groups, i.e., those whom the Mystery was not previously made known to (the sons of men) and those whom it has now been revealed to (the holy apostles and prophets). These two groups are both a part of the same human race; one belonging to “other generations” and the other to the “now generation.” Throughout the generations, when God has revealed new truth to His people, He has always done it through a given person. Examples of this are: Abraham, Moses, the Old Testament prophets, John the Baptist, Jesus (incarnate in-flesh) and the Apostle Paul, which verifies this principle. This revelation of New Truth must be distinguished from what was previously revealed; hence it is imperative to properly identify who *τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις* (**tees ahy-ee-ees ahp-os-tol-ees ahh-too keh proph-ee-tehs**) rendered “the apostles and prophets” are in this verse, in correlation to the general category of *τοῖς υἱοῖς τῶν ἀνθρώπων* (**tees yee-ees ton ahnth-ro-pon**) rendered the “sons of men,” as the former are those to whom this Revelation of truth was dispensed.

Exegeses of the Truth in Paul’s epistles represent the inspired Word of God given to the Grace Church, as it must be recognized that their contents are not contradictory to God’s eternal workings but consistent with the disclosure of that which was previously unknown by the sons of men. This documentation clearly establishes that the Mystery, the Truth for the Church, was made known and revealed unto the Apostle Paul and gives no inkling that there is an alternative other than to interpret his epistles in the light of this principle. Considering the following evidence, confirmation of the Mystery, Church Truth, was revealed to Paul (Romans 16:25; I Corinthians 2:7, 10; 4:1; 15:51; Ephesians 1:9; 3:3-4; 3:7-9; Colossians 1:25-26; 4:3-4). It is concomitantly established that Paul had a distinct Gospel which he refers to as my gospel (Romans. 2:16; 16:25; II Timothy 2:8), our gospel (II Corinthians 4:3; I Thessalonians 1:5; II Thessalonians 2:14)

and the preached-by-me-gospel (I Corinthians 15:1; Galatians 1:11; 2:2). This all certifies that the contents of Paul's Mystery-Gospel are distinct from the Kingdom Gospel, which compel that they are dispensed in distinct dispensations.

Boldly, the Apostle Paul is the only one who claims that the Mystery, i.e., Church (Grace) Truth, was revealed to him and he is the only one who has a distinct "dispensation of the grace of God" message. It is in this light that it must be acknowledged that the apostles and prophets mentioned in this verse were the dispensers of the Truth that was revealed to the Apostle Paul; thus they are exclusively those who were ministers under Paul (Ephesians 2:20). It was one thing for the Apostle Paul to have his Gospel revealed to him by Jesus Christ (Galatians 1:12), by the Holy Spirit (I Corinthians 2:10) and it is quite another thing for this Spirit-given Truth to make sense to its emissaries (I Corinthians 2:14-15). The Truth about the Church would absolutely make no sense to those coming out of Judaic and heathenistic backgrounds (I Corinthians 1:23) except the Holy Spirit revealed the truthfulness of the Mystery Truth to them. Hence, it is exclusively the convincing work of the Holy Spirit and His enlightenment to perform ministries in accordance with the Mystery, the Truth for the Church that distinguishes those who are caused to dispense the Grace Gospel (I Corinthians 14:29-32). Summarizing, the only way for the apostles and prophets that were associated with the early Church to know and understand the Mystery made known through Paul, was by means of the Holy Spirit. Through revelation the Holy Spirit gave them insight into the nature and functioning of the Body of Christ, as He must do to all those comprehending this message in the Grace Dispensation (Philippians 3:15; I Corinthians 14:26; Ephesians 1:17).

6 "to be, the Gentiles fellow-heirs and fellow-body members and fellow-partakers of the promise in Christ Jesus through the gospel,"

Note that an accurate rendering of the first word in this verse exudes the present infinitive *εἶναι* (**ee-neh**), which is technically translated "to be," according to those who have authoritatively established the rules of the Greek grammar. This has caused confusion in most translations in that "to be" gives a future connotation and even challenges in some mind the absolute surety of the conveyance. One case of note is the King James' rendering "should be" however this truth, discloses that according to the revealed Mystery, the Gentiles are not "to be" but are now fellow-heirs, fellow-body members and fellow-partakers of the promise and even more than that; these status positions and benefits were established and activated before times, Eternal (Titus 1:4) or before the creation of the world (Ephesians 1:4). Hence, the Mystery authoritatively declares that the Gentiles were (from eternity) co-equal with the Jews in the Body of Christ; based the Mystery's decree of it beforehand.

If these working were transitional in time, It would seem that Paul would have been compel to discourse at what point the Gentiles became equal with the Jews in the Body, the Church except the entity itself (Body of Christ) is a revelation of

the Mystery. The Gentiles that are subordinated subjects in the Commonwealth of Israel were disclosed prior to Paul's revelation of the Mystery (Acts 10:44-48) and at this point in time in Caesarea, Peter knew nothing about the organism, the Body of Christ and joint heirship of Jews and Gentiles in it. The Mystery is the sole source of authority that the Gentiles have for claiming an eternal equal status with the Jews in the Body of Christ, the Church (Galatians 3:26-28). Hence, the Gentiles arebecause they eternally were "fellow-heirs," with the Jews. The Greek noun *συγκληρονόμα* (**seeg-klee-ron-om-ah**) rendered "fellow-heirs," is derived from *συν* (**seen**), which denotes "with or together," *κληρος* (**klee-ros**), which denotes a "lot or portion" and *νεμο* (**vehmo**), which denotes "to assign or occupy." This basically means that the Gentiles were eternally assigned together and occupy a portion with the Jews in the Body of Christ. In other words, The Mystery, Church Truth given to Paul, affirms that the Gentiles were and are co-heirs with the Jews in the Church, as a different declension of this same Greek word, i.e., *συγκληρονόμοι* (**seeg-klee-ron-om-ee**) is used to describe the elect's co-heir relation with Jesus Christ (Romans 8:17).

In addition, in the Grace Covenant, the Gentiles are "fellow-body members with the Jews." Here the Greek noun *σύσσωμα* (**sees-so-mah**) rendered "fellow-body members" is derived from *συν* (**seen**) and *σωμα* (**somah**), which respectively mean "with or together and body." It literally means with-body-ones, together-body-ones or those who are together in the Bodyhence the translation "fellow-body-members," i.e., Jews and Gentiles equally participating in membership in the Body of Christ and "members of one another" (Romans 12:5). Also, the Gentiles are "fellow-partakers of the promise in Christ." The Greek noun *συμμέτοχα* (**seem-meht-okh-ah**) rendered "fellow-partakers," is derived from a combining of *συν* (**seen**), and *μετα* (**meht-ah**) and *έχο* (**ehkho**), which literally means to "have-together-with" or "to hold-together-with," hence, those who share together with or who are joint-partakers. Ephesians 5:7 states that the elect are not to be fellow-partakers with the sons of disobedience but according to Mystery Truth the Gentiles equally share and participate with the Jews in the promise in Christ.

In considering the inquiry of what is the promise of which the Jews and Gentiles are fellow-partakers, it is very important to comprehend that it is not just A promise but it is THE promise. This specific promise as implied by the article preceding the Greek noun *έπαγγελίας* (**ehp-ahy-yehl-ee-ahs**) rendered "promise." Here it is encumbered to note that the ultimate promise of salvation engenders all of God's elect regardless of their covenantal relationship and dispensation. Jesus promised His disciples that He would send the promise of the Father upon them (Luke 24:49). In Acts 1:4, Jesus charged His disciples not to depart from Jerusalem, but to wait for the promise of the Father. In Acts 2:33, Peter says that Jesus Christ having been exalted to the right-hand of God, "the promise of the Holy Spirit having received from the Father, he poured out this which you both see and hear." The above citations should be sufficient evidence for identifying the promise with the Holy Spirit's coming and presence, all encompassing these

passages that are primarily applicable to their eternal relation in the Earthly Kingdom;

However, this passage's focus is the specific promise that is primarily applicable to elect in the Grace Church dispensation (Ephesians 3:2) in which such applies today. Here the conveyance is that both Jews and Gentiles equally share and participate in the Holy Spirit. The sphere in which this participation in the Spirit takes place is *ἐν Χριστῷ Ἰησοῦ* (**ehn Khrees-to Ee-ee-soo**) rendered "in Christ Jesus." In the light of the conveyance of the last part of the Ephesians chapter two, the interpretation of this phrase is synonymous in meaning with the phrase "in the Body of Christ" (I Corinthians 12:12-13). This applies to the total work of the Holy Spirit on behalf of the elect in conjunction with the Body of Christ. Note that the Greek phrase *διὰ τοῦ εὐαγγελίου* (**theeah too ehv-ahy-yehl-ee-oo**) rendered "through the gospel," indicates that the Gentiles being made fellow-heirs, fellow-body- members, and fellow-partakers of the Holy Spirit is positioned in the eternal sphere and manifested through the testimony of the Truth that of the above results, which is the Gospel of the Grace of God!

7 "of which I was made a minister according to the gift of the grace of God that was given to me according to the energizing of His power."

An accurate rendering of the first word of this verse exudes a translation of the Greek relative pronoun *ου* (**oo**), rendered "of which." This pronoun is in the genitive case and its modified antecedent in the previous verse (six) is the Greek noun *εὐαγγελίου* (**ehv-ahy-yehl-ee-oo**) rendered "Gospel." The Greek phrase *τοῦ εὐαγγελίου* (**too ehv-ahy-yehl-ee-oo**) rendered "the gospel," identifies it as Paul's relation to this specific Gospel. Note again that the use of the article prior to the noun "Gospel" is significant in this context, in referring the promise through the agency of this Gospel. The relative pronoun rendered "of which" specifically ties the Apostle Paul to this distinct Gospel and dispensation (Grace), thus it is with reference to this Gospel that Paul declares, "of which I was made a minister." Here note that the Greek verb *ἐγενήθην* (**ehy-ehn-ee-theen**) rendered "I was made," is in the indicative mood, aorist tense and passive voice in its conveyance that Paul was previously decreed (in eternity) made, constituted and appointed a minister by God. In this light, Jesus Christ was the Active Agent who did this, thus rendering Paul completely passive (Acts 9:3-8; I Timothy 1:12-14).

Without the precept of God's predetermined arrangement, It is impossible on the basis of human reasoning to explain the complete reversal in the life of Saul of Tarsus; whereas a confirmed blasphemer was instantaneously manifested as a minister ready to die for Christ (Acts 9:15-16; 20:24). Hence, Paul's manifested conversion and the cataclysmic effect it had on his lifestyle was indeed the sovereign work of God and exclusive adduce to this inexplicable phenomenon, which defies human comprehension. The Greek noun *διάκονος* (**thee-ahk-on-os**) rendered "minister" designates Paul's assigned position in relation to this specific Gospel, which basic meanings are one who serves, attends to a given work or

administers and is transliterated into English in the form of the noun “deacon.” Wherein this word’s tended usage exudes a limited connotation as a proper name for certain church officers, it incites examination of its application in the Grace Covenant. In Romans 13:4, its possessive usage is of God and in Romans 15:8; of Christ. This noun is emitted from the verb *διάκονεο* (**thee-ahk-on-eh-o**) rendered “ministering” and as such, depicts one who is actively serving, waiting on others or ministering, which in Paul’s case was focused on the Gospel and Dispensation that brought the good news of the Gentiles’ inclusion in the Body of Christ.

Hence Paul was made a minister of the Gospel “according to the gift of the grace of God that was given to me.” Note that the Greek adverb *δωρεάν* (**tho-reh-ahn**) rendered “gift,” may also be depicted according to the free giving, gratuitous giving and undeserved giving of the grace of God that was freely extended to Paul, which was what made him a minister of the Gospel. As has been already pointed out on the basis of the passive voice confirming in this verse that the Lord was the one who made Paul a minister; this phrase explains how the Lord did it, namely: freely, gratuitously and apart from any merit on Paul’s part. This is certification that God sovereignly made, constituted and appointed him a minister of the Gospel. Observe that the usage of the aorist passive participle *δοθείσης* (**thoth-ee-sees**) rendered “given,” conveys that it was God’s grace, which gave as a free gift, the ministry of the Gospel to Paul. Finally, note the statement, “according to the energizing of his power.” Even as the origin of the free gift is the grace of God, likewise, the energizing of God’s power is also. Here note that the Greek noun *ἐνέργεια* (**ehn-ehrg-ee-ah**) rendered “energizing,” is derived from a combination of *ἐν* (**ehn**) and *έργον* (**ehrg-on**) and literally means “work-in,” “working in,” “working” or “activity,” of which the English word “energy” is a transliteration of this Greek word. Ultimately, it was God’s power energizing and working on his behalf that made Paul a minister of the Gospel for the Grace Dispensation. In this sense, note that the Greek clause *τῆς δυνάμεως αὐτοῦ* (**tees thee-nahm-eh-os ahf-too**) rendered “of His power,” denotes God’s ability, strength and might, i.e., the reservoir which supplied the necessary effectual energy to make him a minister of the Gospel. Colossians 1:29 documents the requisite of God’s continuous Divine energizing in the fulfillment of Paul’s daily ministry in the Dispensation of Grace.

8 “To me the lesser of all the saints this grace was given, to preach to the Gentiles the unsearchable riches of Christ,”

This verse opens with Paul’s testimony of what the grace of God which has been given to him, in its most intensive sense actually portrays. This fact of his terrible past and how finite he is, in effect reflects on the greatness of His sovereign God, of whom he is amazed that God chose him to be the minister of the Gospel to the Gentiles. Note the first person singular of the pronoun *ἐμοί* (**ehm-ee**) rendered “to me,” in the Greek phrase *ἐμοί τῷ ἐλαχιστοτέρῳ πάντων ἀγίῳ* (**ehl-ahkh-ees-tot-ehr-o pahn-don ah-yee-on**) rendered “to me the lesser of all

the saints.” Note that the Greek adjective *ἐλαχιστοτέρω* (**ehl-ahkh-ees-tot-ehr-o**) rendered “lesser,” is a comparative form added to the superlative form, which expresses that he is the lesser of the least of all the saints. This cogitative statement can be interpreted to mean that when God extended His grace to Saul of Tarsus, he was less than the least of all the saints from whom God might have chosen at that time. Paul assigns himself this deplorable comparative rating in assessment of his testimony that he was a blasphemer, persecutor, insulter and the chief of sinners (I Timothy 1:12-16).

In verse seven, the aorist passive participle *δοθείσης* (**thoth-ee-sees**) rendered “given,” is used to indicate that the Lord gave this grace; likewise, in this verse, the aorist passive verb *ἐδόθη* (**eh-thoth-ee**) rendered “was given,” reinforces the same truth, i.e., Paul’s salvation and placement in the ministry were totally the resultant of the grace of God, which was a special grace given unto Paul for a distinct ministry. Hence he refers to the grace given unto him as *ἡ χάρις αὕτη* (**ee kah-ees ahf-tee**) rendered “this grace.” Here the demonstrative Greek pronoun *αὕτη* (**ahf-tee**) rendered “this,” sets it apart as a specific grace for a specific ministry. Note that the Greek phrase *τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ* (**tees ehth-nehs-een ehv-ahy-yehl-ees-ahs-theh to ahn-ehx-eekh-nee-ahs-ton ploo-tos too Khrees-too**) rendered “to preach to the Gentiles the unsearchable riches of Christ” conveys the fact of this special Gentile ministry. The revelation that Paul would go to the Gentiles was noted and incorporated in his original commission (Acts 9:15) and reaffirmed by the Lord a second time when he was in the temple at Jerusalem (Acts 22:17-21). Galatians 1:16 reiterates God’s purpose given to Paul, to preach to the Gentiles. Also, James, Peter and John acknowledged his Gentile ministry (Galatians 2:9).

Hence, attention is focused on the message which he was to proclaim, which had been committed unto him: “to preach to the Gentiles the unsearchable riches of Christ.” The Greek aorist infinitive *εὐαγγελίσασθαι* (**ehv-ahy-yehl-ees-ahs-theh**) translated “to preach,” is derived from *ευ* (**ehv**) and *αγγελος* (**ahy-yehl-os**) and denotes a good message, good news or good tidings. Here the essence and substance of this inherent meaning of good news or gospel engenders, “to preach the gospel (the good news), the unsearchable riches of Christ, to the Gentiles,” which is the truth contained in the unsearchable riches of Christ. Thus the inquiry is: What are the unsearchable riches of Christ which Paul is to preach to the Gentiles? The answer to this question is inherent in the etymological meaning of the Greek word *ἀνεξιχνίαστο* (**ahn-ehx-eekh-nee-ahs-ton**) rendered “unsearchable,” as it is derived from *ἀ* (**ah**), which negates what follows, *ἄξ* (**ahx**), which means “out,” and *ιχνος* (**eekh-nos**), which denotes a track or footprint. Combining and inverting these meanings exudes “track-out-unable,” hence, “unable-to-track-out” riches of Christ, i.e., the untrackable or untraceable riches of Christ. The phrase, *πλοῦτος τοῦ Χριστοῦ* (**ploo-tos too Khrees-too**) rendered “the riches of Christ,” is identified with the phrase, “the mystery of Christ” (Ephesians 3:4; Colossians 4:3), in that it is intertwined with the context of “the Mystery.” Also, the word untrackable is together used with the word riches in the

mystery context (Romans 11:25), hence certifying that the words Untrackable riches and mystery refer to the same truth.

Hence, consideration is focus on the inquiry: why is the riches of Christ in this verse referred to as being unsearchable, untrackable and that which cannot be traced out? The obvious answer is that it had never been revealed to anyone before Paul and is not found in any other Scriptures, which certifies that this Body of truth can not be gleaned in the Old or New Testament. This solidly establishes the authenticity of the Grace Dispensation with its distinct unheard of and untrackable message, “the preaching of Jesus Christ, according to the revelation of the mystery having been kept silent in times eternal” (Romans 16:25). I Corinthians 2:7-8 states, “We speak the wisdom of God in a mystery that which has been hidden away, which no one of the rulers of this age knew.” In this view, Ephesians 3:5, states that the mystery “was not made known to the sons of men in other generations as it has now been revealed.” Also Ephesians 3:9, states, “the dispensation of the mystery which had been hidden from the ages in God” and Colossians 1:26 states, “the mystery which had been hidden from the ages and from the generations but now has been manifested to His saints,” which citations clearly convey the message that Paul was preaching; as not searched or tracked out in the Old or New Testament, but this represents a new revelation of truth for the Church in the Grace Dispensation.

9 “and to enlightened (all) regarding the dispensation of the mystery that has hidden been from the ages in God who has created all things”

In elaborating on the observation that Paul’s task as a minister of the Gospel was to preach to the Gentiles the unsearchable riches of Christ, the continuation of this entails: “and to enlighten all regarding the dispensation of the mystery.” In this context, much evidence is referencing the Gentiles as constituents of this ministry but this does not constitute them as its sole targets. Note that there are some discretions in the various Greek Manuscripts as to whether the Greek adjective *πάντας* (**pahn-dahs**) rendered “all” should be included and some have inserted the word “man” in an attempt to reinforce its intercalation. Paul’s constituent limitation of ministry is clarified by the contextual statements that his ministry was to both Jews and Gentiles (Romans 1:14-16; 9:3-4; I Corinthians 9:12-22). Thus the word “ALL” is limited to God’s elect, of whom the Scriptures do not in every instance individually identify univocally, as neither does Paul nor should anyone else ever attempt to certify who such are.

What is conveyed by this uncertainty of “who are God’s elect,” is the emphasis of the need to universally proclaim the Gospel of God’s Grace to all men (Acts 20:20-24) in light of the fact that all God’s elect are not known other than by Him. Hence Paul’s main thrust in this verse is to enlighten all men regarding the dispensation of the mystery or “to enlighten all men as to what is the dispensation of the mystery.” Hence the message to all men is *τίς* (**tees**) rendered “what” the dispensation of the mystery really is, i.e., its nature, mode of

operation and its informational directives and instructions. Thus the focus is on the nature of the dispensation of the mystery, as God causes His elect to in varying degrees to comprehend its truth. In Ephesians 3:2, the meaning of the Greek word rendered “dispensation” was quite thoroughly discussed where it was associated with the grace of God and is in this verse dealt with in conjunction with the word “mystery.” Even though the word “mystery” does not exact inherency in the concept of time, its meaning is manifestly in the sphere of time. Hence its management, administration, arrangement and economy in actual usage identify the Truth, which God has given for the Grace Dispensation, which is “the Mystery.” This Truth covers the span of time from the beginning to the closing of this present Church age, as it determines how God manages, administers and governs the affairs of the Grace Church. In essence, the Truth of the mystery, which is the Truth for the Church, controls the present Grace economy and gives a pattern for its operations and eternal expectations.

The Grace Dispensation and Covenant hinge on consideration of the fact that this Mystery Church Truth was hidden prior to the time of the Apostle Paul. Ephesians 3:8 documents the untrackable riches of Christ and this verse examines it in the light of its immediate context, which affirms that this Mystery *τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ* (**too ahp-ok-ehk-reem-mehn-oo ahpō ton ehon-on ehn to Theh-o**) rendered “had been hidden from the ages in God.” The deduction that the phrase Church Truth is equivalent to the meaning of the word Mystery (Ephesians 3:8) denotes that the Truth regarding the Body of Christ had been hidden from all previous ages. Note that the Greek participle *ἀποκεκρυμμένου* (**ahp-ok-ehk-reem-mehn-oo**) rendered “has been hidden” is in the perfect tense and passive voice, as it is derived from the words *ἀπὸ* (**ahpo**) and *κρυπτο* (**kreep-to**), which when inverted denote to “hide-from,” hence, “to hide away” or conceal from sight. Also the perfect tense denotes that at a given point in eternity, God sovereignly formulated His plan pertaining to the Church and continued to keep the Truth regarding this plan hidden. The passive voice indicates that God Himself was the one who hid this Grace Church Truth from all the former ages. For God to have revealed the Mystery to an earlier age, which was functioning under a different economy such as the Law of Moses or the New Covenant, such would have produced intolerable confusion in the finite, imperfect minds of His elect in the prior ages.

Here the separate usages of the Greek preposition *ἀπὸ* (**ahpo**) rendered “from” emphasize that the Mystery was hidden from or away from the ages. The Greek phrase *τῶν αἰώνων* (**ton ehon-on**) rendered “the ages” is plural, thus designating a significant period of time, an era or a span of time of God’s dealings with men in a specific manner; verses unlimited eternity. The meaning of the word “ages” as used in this verse, is better understood through the consideration of some examples of its usages in Paul’s epistles. First, in the singular it is commonly referred to as “this age” (Romans 12:2; I Corinthians 1:20; 2:6, 8; 3:18; II Corinthians 4:4). Second, in Galatians 1:4, it is spoken of as “the present evil age.” Third, it is called “the now age” three times in I Timothy 6:17; II Timothy

4:10 and Titus 2:12. Fourth, it is used with reference to “this” and “the coming age” in Ephesians 1:21 (cf. Ephesians 2:7). Fifth, the Mystery was foreordained “before the ages” or “prior to the beginning of the ages,” to our glory in I Corinthians 2:7). Sixth, Ephesians 3:11 speaks of the “purpose of the ages.” Hence, the ages in this verse reference the distinct ages from the creation of Adam and Eve up to the present Church age. Accordingly, it is fully documented that God never revealed the Mystery Truth for the Grace Church during these periods, as He related to His elect in differing covenantal arrangements.

In Summary, the companion passage in Colossians 1:26 substantiates the fact that these ages identify different eras when men lived on the earth. This verse certifies that the Word of God for the Grace Dispensation is “the mystery that has been hidden from the ages and from the generations.” Comparative usage of the word generations with the word ages confirms interpreting the latter as definite periods of time when God related differently to men. The observation that the Mystery had been eternally formulated (I Corinthians 2:7) but that it had been hidden, logically raises the question, Where? The obvious answer is: the only secure locale possible, i.e., ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι (**ehn to Theh-o to tah pahn-dah ktee-sahn-dee**) rendered “in God who has created all things.” An expanded translation of this phrase would be: “in the God, the particular God who has created all things.” Here it must be clearly understood that this reference is to the one and only God, the God of creation, in which the Mystery was hidden. This is obviously in the locative case, which means that the Truth regarding the Grace Church was hidden in the sphere of God, in His Decreenot to be divulged before the appointed time of revelation, which was the effluence of the **Grace Dispensation** (Galatians 1:15-16; 4:4).

Colossians 1:26-28

26 “the mystery which has been hidden from the ages and from the generations but now was manifested to His saints,”

In Paul’s epistles, he phrases the “Word of God” and the “Mystery” in apposition, i.e., the Word of God is the Mystery and the Mystery is the Word of God. The Greek word μυστήριον (**mees-tee-ree-on**) rendered “mystery” is used twenty eight times in the “Greek New Testament” manuscript writings: three times in the Synoptic Gospels of Matthew, Mark, and Luke; all three apparently recording the same utterance, which means that Jesus used this word only once to depict the revelations in the Kingdom Gospel. The Apostle John uses it four times in the Book of Revelation in reference to divulging prophetic secrets. The Apostle Paul uses it twenty one times in six of his epistles: Romans, I Corinthians, Ephesians, Colossians, II Thessalonians, and I Timothy. Eighteen times it conveys reference to a distinct body of truth revealed unto him and Three times it is used to convey the basic meaning of a secret.

Thus, it is in the light of this fact that it's preponderant usage is with reference to a distinct body of truth, as it behooves examination of some of the characteristics of this truth. The first basic observation is the basis fact that prior to the Apostle Paul, no one in any age nor in any generation knew anything about the Mystery; during this time it was exclusively actualized in the Decree of God as a secret unknown by anyone other than in the mind of the Godhead. The fact that the mystery had been kept a secret right up to the point that it was revealed to Paul is adequately corroborated in his epistles (cf. Romans 16:25; I Corinthians 2:7-9; Ephesians 3:5, 9). The second observation is that Paul uses the word *νῦν* (**neen**) rendered "now" to focus on a pivotal point for the "Mystery's" revelation in time. Thus, prior to the "now" time, the mystery was a secret solely in God but at the beginning of the now-time there began a gradual unfolding of the truth of the Mystery.

Over a period of fifteen to twenty five years, the Lord was progressively revealing to the Apostle Paul the truth that constitutes the Mystery (cf. Acts 26:16; 20:20, 27; II Corinthians 12:1; Ephesians 3:3-4). Romans 16:26 declares "and having been manifested now...." and Ephesians 3:5 conveys "which to other generations (it) was not made known to the sons of men as it has now been revealed. . . ." There was a time when God dealt with His elect through the administration of the Law; during this time the mystery was a perfectly guarded secret in God. Subsequent to Israel's manifested rejection of the prophesized Kingdom, God revealed to Paul and then to the Grace Testament apostles and prophets, the truth of the mystery (Acts 7:54-59; Ephesians 3:5). The Scriptures emphatically emphasize the fact that the mystery was revealed to the Apostle Paul; however, in this verse, Paul himself states that it was manifested to His saints, which is not a contradiction of the evidence that the mystery was indeed revealed unto Paul.

In Colossians 1:25, Paul states that he was made a minister of the Church and that the dispensation of God (Grace) was given to him, which is the "Mystery," i.e., Truth pertaining to God's administration in the Grace Church. This reference to the revealed truth of the mystery, as being his gospel, is in the first person, i.e., *μου* (**moo**) rendered "my Gospel" or that which belonged to him (Romans 2:16). Also, this truth references the preaching of Jesus Christ according to the revelation of the mystery as his gospel, i.e., *μου* (**moo**) rendered "my Gospel" (Romans 16:25). There the conveyance is that no human being made any contribution to Paul's Gospel, as it was given to him exclusively through revelation of Jesus Christ (Galatians 1:11-12). Paul states elsewhere that God was the one who revealed His Son *ἐν ἐμοί* (**ehn ehmee**) rendered "in me," in order that I might preach Him among the Gentiles (Galatians 1:16). Hence: (1) this revelation of the Son was distinct to Paul, in him, and (2) to preach Him among the Gentiles definitely ties this with the mystery (Ephesians 3:6). Hence, this Gospel was a distinct revelation from the Lord thus embracing the Gentiles (Colossians 2:7-9; 3:26-28; 6:15).

On the one hand, the “Mystery” is the comprehensive truth of Christ and His Church, which was directly made known to Paul (Ephesians 3:2-3, 8-9); further it was the distinct message that Timothy was to teach (II Timothy 1:13-14; 2:2; 3:10, 14). On the other hand, the “Mystery Gospel” given to Paul was distributed and made known through the Grace Testament apostles, prophets and saints (Romans 6:26; Ephesians 3:5-6; Acts 10:34-36; 11:12, 18).

This is all irrefutable evidence is that the “Mystery” was initially revealed to the Apostle Paul! The Greek phrase *νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ* (**neen theh eh-phahn-ehr-o-thee tees ahy-ee-ees ahf-too**) rendered “but now was manifested to his saints” must be understood in the light of the immediate context. Thus, it is affirmed that the mystery was hidden from previous ages and *γενεῶν* (**yehn-eh-on**) rendered “generations” progeny or offspring. The emphasis is that no human being previously knew about the “Mystery” but *νῦν* (**neen**) rendered “now” *ἐφανερώθη* (**eh-phahn-ehr-o-thee**) rendered “it was manifested,” made visible, disclosed and opened up to *τοῖς ἁγίοις αὐτοῦ* (**tees ahy-ee-ees ahf-too**) rendered “His saints,” i.e., His holy ones. Here the contrast is between all who lived previously, from whom the mystery was totally hidden and the now-elect of God, the saints (designated one), to whom it has been disclosed. This disclosure to the saints has been primarily through revelations to the Apostle Paul (Ephesians 3:2-4).

27. “to whom God willed to make known what the rich glory of this mystery is among the Gentiles, which is Christ in you, the hope of glory,”

As Colossians 1:26 declared that the “Mystery” was manifested to the saints, this verse (27) states that God had willed to make known to them something specific about the mystery. Here the Greek verb *ἠθέλησεν* (**eeth-ehl-ee-sehn**) rendered “had willed” denotes that God exercised His will in eternity (note the aorist tense), which exudes predetermination (I Corinthians 12:18; 15:38; Philemon 14) rather than the weaker idea of inclination, in which case it would be translated to wish or want (Romans 1:13; I Corinthians 7:7; Galatians 3:2). Hence, what must be comprehended is that the sovereignty of God having effectuated something is thoroughly apart from all human input or influence, as there is no distinction between His inclination and predetermination. What He is inclined or wants to do mirrors in manifestation what He has already ontologized (brought into being). Averting that God’s doings are dependent upon mankind’s obedience constitutes conditional elements of human participation in the determination of His Will. This would be rendered a “joint-will,” thus denoting God’s plus human input. In such misconceptions, the cogitation is inaccurately expressed by the words “wish, want or desire;” by construing that God’s salvation is contingent upon depraved humans electing to exercise “their” faith in the sphere of time.

Sadly, it is orthodoxly viewed that there is a certain degree of human contingency involved in the carrying out of God’s will. In stark contrast, the manifestation of the “Mystery” reveals the setting of God having willed manifestation to the saints

just what the rich glory of this mystery is in or among the Gentiles. One of the things that God willed and wanted His beloved to know was the quality and richness of the glory that belonged to the “Mystery.” Hence, God’s will for them was to know what the exceeding rich glory of the “Mystery” is. Observing further, the truth of the mystery was exceedingly glorious in that this surpassing rich glory is among the Gentiles; who previously were spiritually bankrupt in trespasses and sins. The surpassing rich glory of the mystery promised both Gentiles and Jews that Christ would spiritually reside in them. Previously, the pagan Gentiles were undoubtedly acquainted with evil spirits indwelling them, hence, the thought of the Son of God living in them certainly is indeed great and glorious news!

The concept of Christ dwelling in believers is effectuated through Christ having made His abode with them in conjunction with the indwelling Holy Spirit. This same inter-related concept of the indwelling Spirit and the indwelling Christ is set forth in the Book of Romans (Romans 8:9-10). Also Ephesians 3:16-17 conveys the indwelling Spirit and indwelling Christ in association, as the latter manifestly dwells in the hearts of designated ones through His imparted faith to them. The center and heart of glorious mystery truth is the fact that Christ is in His beloved, as this is the basis for the hope of glory.

Romans 8:30 conveys the ultimate accomplishment of God sovereignly glorifying His elect together with Christ. According to Philippians 3:21, their bodies will be conformed to the body of His glory, i.e., they will manifestly be given glorified bodies like His for their eternal existence with Him. The fact of Christ dwelling in His chosen ones now, the fact of belonging to Him and intimately being related to Him now, assures them of their future glorification with Him. One’s position of being Christ in us is permanent, as such are sealed in this position by the Holy Spirit unto the time of redemption, namely, when such ones will manifestly become fellow-heirs, partakers of the Holy of the mystery, fellow-body-members, and fellow-Spirit in Jesus Christ (Ephesians 3:6); in being transformed to be like His glorious body (Ephesians 1:13-14; II Corinthians 1:22). Those that are thus informed can rest assured that if God has sovereignly put Christ in them, He will also sovereignly glorify them with Christ! This is the revealed hope of the Gospel of the mystery!

28. “whom we proclaim admonishing every man and teaching every man in all wisdom, that we might present every man perfect in Christ.”

In light of the knowledge that Christ is in His elect and this truth is the basis for their hope of glory with Him, this verse explicates the mode of the “Mystery’s” ministering and its purpose. Here the Greek relative pronoun *ὃν (on)* rendered “whom” points exclusively to Christ as the one *ἡμεῖς καταγγέλλομεν (ee-meess kaht-ahy-yehl-lo-mehn)* rendered “we proclaim.” This phrase conveys the basic connotation of distributing a message, hence to making known by announcing and publishing or as its usage in some passages depicts e.g., to talk about, communicate or even more, the conversational sharing of truth (Acts 16:17, 21;

Romans 1:8; I Corinthians 2:1; Philippians 1:17-18). The present tense depicts Paul and others continuously utilizing the most suitable method for propagating Christ, i.e., this message is centered in Jesus Christ (Acts 17:3; I Corinthians 11:26).

The continuous communication of Christ to others is tantamount to admonishing them. The word *νουθετοῦντες* (**noo-theht-oon-dehs**) rendered “admonishing” is derived from *νοος* (**voos**) and *τίθημι* (**tee-thee-mee**) literally denoting to place or put in the mind, as it conveys: “reminding and warning.” This is a present participle, which implies continuously reminding every believer of this truth for the Church. Note that the absence of the definite article from *πάντα* (**pahndah**) and singular number of *ἄνθρωπον* (**ahnthropon**) renders the singular phrase *πάντα ἄνθρωπον* (**pahndah ahnthropon**) “every man,” as it is used three times in this verse, emphasizing the personal one-to-one ministry to designated ones rather than generally addressing “all men.” This conveys that the “Mystery” is a more personal revelation-type ministry, e.g., at Ephesus Paul admonished each one (Acts 20:31); at Thessalonica the one who disobeyed the Word was to be personally admonished as a brother (II Thessalonians 3: 14-15).

Continuously proclaiming and addressing of the “Mystery” exudes teaching every (designated) man in all wisdom. In the Grace Dispensation, the ideal ministry in the local assembly is one of both mutual teaching and admonishing (Colossians 3:16) in personally ministering to the elect. The contents of this teaching is *ἐν πάσῃ σοφίᾳ* (**ehn pahs-ee soph-ee-ah**) rendered “in each wisdom.” Note that the word *σοφία* (**soph-ee-ah**) rendered “wisdom” is singular, thus referring to a given body of truth, the “Mystery,” which is the subject of this context. It is obvious in the conveyances of Paul’s epistles that the Greek word *σοφία* (**soph-ee-ah**), i.e., “wisdom” is synonymous in reference to the “Mystery” (I Corinthians 2:1, 6-7; Ephesians 1:8-9; 3:9-10). The truth contained in the mystery is the revelation regarding the Body of Christ and as such is the specific wisdom that gives the directives necessary for living pleasingly to God in this present Church age!

The purpose in proclaiming, admonishing and teaching this wisdom according to God’s Decree is that the ministry *παραστήσωμεν* (**pahr-ahs-tee-so-mehn**) rendered “might present, having presented (every (designated man) τέλειον ἐν Χριστῷ (**tehl-ee-on ehn Khrees-to**) rendered “perfect (complete) in Christ.” The Greek word *παραστήσωμεν* (**pahr-ahs-tee-so-mehn**) rendered “present” denotes to place beside or position before. Hence, the ministry’s purpose is to present designated ones mature in Christ in the presence of God (Romans 6:13; II Timothy 2:15). The Greek word *τέλειον* (**tehl-ee-on**) rendered “perfect” denotes having brought to completion one who is fully developed or matured. Admonishing and teaching the truth of the mystery produces spiritual development and maturity in Christ before God as the ultimate goal of “Mystery” ministering (Romans 16:25).

DISCUSSIONS

Revelations in “the Mystery” Gospel as opposed to Revelations in the “Kingdom” Gospel

While all of the principled features of the “Kingdom” Gospel are addressed in “the Mystery,” there-to-fore unknown revelations in Paul’s epistles elaborate beyond that which was previously disclosed in the New Covenant teachings. Hence, the “Mystery” projects and expands beyond above all doctrinal factors in the Gospel: 1). prophesized by the Old Testament (Covenant) prophets, 2). introduced by John the Baptist, and 3). explicated by Jesus Christ and proclaimed by the Kingdom apostles including some of Paul’s prior revelations teaching (Acts 9:11-31). However, the message that Paul received from Christ magnifies and finalizes the fullness of the Grace Doctrine that is disclosed in the teachings of the “Mystery.” This “dispensational teaching” exudes matured revelations but only manifestation-wise was it morphed (transformed in and caused to undergo this process) prior to the conveyance of the Grace Covenant “to the Gentiles” (Acts 13:43). Hence, this is not “an other” Gospel of Jesus Christ (see Lesson Six, Volume Two), in that the “Mystery” projects beyond the earthly physical vantage point, which is time based, into the Heavens spiritual vantage point, which is Eternity based.

This expansion and finalization of the Gospel of Christ (according to the Mystery) revealing the great “Secret,” merely brings out the full teachings of God in Christ hidden in the beginning. This message was decreed in Eternity to be manifested to designated members of the Body of Christ (including both Jews and Gentiles), even before Adam and Eve were ever created. God simply kept it secret from the knowledge of all mankind on the Earth (as well as angelic beings in the Heavens) until it was revealed to Paul and then subsequently the apostles and prophets (Ephesians 3:5). In order to ascertain the contrasted conveyances between the doctrines given in the “Kingdom” teachings the Gospel within its **partial** earthly Gospel; was dispensed and the FULL and COMPLETE Gospel given within the revelation of “the Mystery.” In the following conveyances, the “pre-Mystery” revelations, i.e., the Kingdom-New Covenant Gospel is depicted with regular type while the FULL and COMPLETE Gospel of “**the Mystery**” is depicted in **bold type**.

Contrast Conveyances Number One

Kingdom-New Covenant Gospel.

1. II Peter 3:18’s conveyance is “grow in grace and in knowledge,” which is certainly applicable to all the elect but in this instance this statement is

- specifically addressed “to those who did obtain a like precious faith with us in the righteousness of our God and Savior Jesus Christ” (II Peter 1:1).
2. In John 16:12–13 Jesus states, “I have yet many things to say unto you, but you cannot bear them now. Howbeit when He, the Spirit of Truth is come, He will guide you into all the truth.” This statement is specifically addressed to those whom Jesus came to ministry to doing His earthly mission”

Mystery-Grace Covenant Gospel

Colossians 1:25-26 Paul states that the revelation of “the Mystery” was a message, “TO FILL UP the word of God, the Mystery that was hidden from the ages and from generations but is NOW manifested to His saints.” Hence, Paul taught that “the Mystery” FILLED UP or COMPLETED the word of God as God’s matured doctrine of the Gospel. This was the teaching that discloses how Christ is “the **FULNESS of the Godhead bodily and you (His elect of the Grace Dispensation) **are COMPLETE in Him” (Colossians 2:9-10).****

Contrast Conveyances Number Two

Kingdom-New Covenant Gospel

The tribes of the commonwealth of Israel were the only humans on Earth who had the covenants of promise as all Gentiles were reckoned as aliens to Israel. Hence, all except Israel were cut off from the promises of salvation “**having no hope and without God in the world**” (Ephesians 2:12). Gentiles’ salvation in the Kingdom Gospel requires that they become attached to Christ through Israel’s New Covenant with God. Here, this must not be confused by rendering or reckoning them as the children of Abraham or construing that their status of being “in Christ” made them “Israelites” and inheritors of the promises given to Abraham.

Mystery-Grace Covenant Gospel

In the revelation of “the Mystery,” being an Israelite is not important. In Christ, both Israelites and Gentiles were joined together to form “one new man,” neither Jew nor Greek (Colossians 3:10-11), as both together were made joint heirs joint bodied and joint partakers of the promise IN CHRIST (Ephesians 3:6). Hence, being “**in Christ**” does not make one an Israelite or an heir of Abraham. One is an heir of Christ and will manifestly receive all that He is entitled to, which exceeds what Abraham is entitled to. Now, all in Christ have become the “**new man**” (in a Heavens citizenship, not a citizenship in the commonwealth of Israel). Such are (in God’s Eternal Decree sitting) “**having raise up together and seated together in the Heavens in Christ Jesus**” (Ephesians 2:6; Colossians 3:1).

Contrast Conveyances Number Three

Kingdom-New Covenant Gospel

Having “Christ” as “God with us” in the Kingdom Gospel provides several blessings to the New Covenant recipients. Israelites in this sense were made “true Israel” and Gentiles were “blessed through Israel’s Covenant.” All were also manifested to be true children of Abraham through baptism by water, as all were accounted “dead” but as having come out of the water of death to be reckoned as “resurrected” in Christ. After this future determination as their positions in the Kingdom of God, all are promised to be a part of the New Covenant marriage to be given to Israel just after the Second Advent of Jesus Christ. This Kingdom was decided in accord with their deeds on earth that the future would manifest. However, during this life, the guarantees of the Kingdom Gospel extended no further than these promises. In the Gospel taught in this sphere, all assurances of salvation and rewards in the Kingdom are solidly anchored only to those promises given to Abraham and to Israel. At that time, the right to be reckoned a “pure and virgin Israelite” and to inherit the promises was given to Israel.

Mystery-Grace Covenant Gospel

In the revelation of “the Mystery,” being “**in Christ**” made both an Israelite and a Gentile to be a “**new man**” (a new creation), as contrasted with simply a pure and virgin Israelite. In this view, one’s citizenship is in the Heavens, i.e., not simply in the commonwealth of Israel on the Earth (Philippians 3:20). Thus, “**the Mystery**” reckons the elect of the present dispensation, as now married (not espoused) to Christ (Ephesians 5:32) and members of the household of God (Ephesians 2:19-22). All in “**the Mystery**” who are “**in Christ**” recessively transcend going back to Abraham as their father but back farther to being “in Christ **before the world’s foundation**,” before Abraham was created (Ephesians 1:3–13; II Timothy 1:9).

The righteousness of Christ is solely the standard of God’s assessment of perfection. Hence, Christ sits on God’s right hand in glory and has **placed His beloved in like same positions** (Ephesians 2:6; 1:3; Colossians 3:1-4). This revelation underscores the fact that these such blessed ones have overcome Judgment with Christ but also by-passed all the lesser Kingdom promises of ruling over a few cities (Luke 19:17–19) or maybe a nation (Matthew 19:28) or even ruling over all nations on earth (Revelation 5:10). Body members “in Christ” occupy the highest position of all, i.e., **on the Father’s right hand** ruling the entire universe with Christ (Ephesians 2:6). This scope occurs in the Heavens (Ephesians 1:3), as the conclusion is that this exaltation “in Christ” encumbers the inheritance of “**the Heavenly**

Kingdom” (II Timothy 4:18), as opposed to the one on Earth during the Millennium and subsequently everlastingly on Earth.

Indeed, those now regarded as **joint bodied with Christ** (Ephesians 3:6), have been placed in a legal sense within the “Godhead bodily.” It is strictly in this view that Colossians 2:9-10 states: “**For in Him (Christ) dwells all the fullness of the Godhead bodily and you are complete in Him**” In other words, those “in Christ” are accounted by God, as having passed the Judgment (of which all the non-elect will endure), as His beloved are already sitting in Christ **on the right hand of God**. Of course, such ones do not yet manifest in the power of the Godhead but when they are manifestly resurrected from the dead, they will pass through the Judgment without a word being said, simply because they already went through that ordained Judgment with Christ in Eternity and are now assured the same grace and position that Christ now imbues.

Contrast Conveyances Number Four

Kingdom-New Covenant Gospel

It is in the Kingdom Gospel wherein its constituents are inheritors of the promises of the New Covenant. The persistence of those in their unbelief and sinful trespasses exudes the deliberate and premeditated nature of depraved humanity, which can not and will not inherit the Kingdom of God but all the elect’s placement in salvation has been predominately certified, howbeit, not to their doings (I Corinthians 3:10–15; 5:5; Hebrews 10:16-31), in that all sanctification was perfected forever, beforehand (Hebrews 10:14). It is only the non-elected ones that will miss out on experiencing the earthly Kingdom of God, which commences with the first resurrection at Christ’s Second Advent and will manifest the unrepentant premeditated sinfulness of depraved humanity.

Mystery-Grace Covenant Gospel

Those who understand the teachings of “**the Mystery**” fully comprehend that the constituents experiencing the “**first resurrection**” and being in the Kingdom of God in the Millennium are distinct from those in the present dispensation having been ... “**caught up in the air**” (I Thessalonians 4:13-18). Though all of God’s people will eventually manifest salvation in Christ through the fact that there is only one salvation plan, the conveyances of “**the Mystery**” reveals eternal placement of the Commonwealth of Israel, as distinct from the Body of Christ (Ephesians 2:10-22). Hence, those manifesting their salvation at the resurrection associated with the Second Advent are the ones identified as receiving such subsequent to the ending point, i.e., *ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ*, (**ahkh-rees oo to plee-ro-mah ton ehth-non ees-ehl-thee**) rendered “**until the fullness of**

the Gentiles may come, having come in,” noting the subjunctive mood and aorist tense (Romans 11:25).

It is in the view of the former, i.e., the phrase, *ἀμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα* (**ahm-ah seen ahf-tees ahr-pah-yee-so-meh-thah ehn nehph-ehl-ehs ees ahp-ahnd-seen too kee-ree-oo ees ah-ehr-ah**) rendered “caught away in clouds to meet the Lord in air,” in which Paul stated that his desire was to have a part in “the out-resurrection out of the dead” (Philippians 3:11). This obviously references the “earlier awakening” (resurrection), which occurs prior to the Great Tribulation, as conveyed in to the Thessalonians, information to whom he exposed this “Mystery.” The factors governing these occurrences are structured exclusively according to God’s order of the Kingdom phase Christ salvation to His elect. So even in the revealed Gospel of “the Mystery,” there is the hope of imbuing the “out-resurrection” but prior to, in lieu of concomitant with Christ’s Second Advent to Earth.

Contrast Conveyances Number Five

Kingdom-New Covenant Gospel

In the initial doctrinal teachings of the Kingdom Gospel, Israel physically continued to circumcise their sons and baptized on their conversion to Christ, as well as keeping the Sabbaths and observing the Lord’s Supper on the eve of Passover. Their apostles were also recognized as mediators for doctrines associated with conduct and eating (or not eating) of certain things (Acts chapter 15). They were also mediators involving the forgiving of sins (Matthew 16:19; 18:18; John 20:22). During these developments, they reckoned that Gentiles did not have to be circumcised if they were in Christ but Gentiles were still required to be baptized, refrain from certain foods and keep the Lord’s Supper as a token of their espousal to Christ so they could inherit the promises given to Israel.

Mystery-Grace Covenant Gospel

All of these requisites were supplanted in the directives and information of the “Mystery,” howbeit; observance of the **Lord’s Supper remains viable as an ordinance in the Grace Covenant** (read I Corinthians 11:23-34). No longer are any human mediators needed, i.e., apostles or hierarchical ministers (I Timothy 2:4-6). Being “**in Christ**” in its COMPLETE and FULL doctrine, positions both Jews and Gentiles; reckoned together as a “**new man**” who is no longer a Jew or a Gentile (Ephesians 2:11-22; Colossians 3:10-11). The “Mystery” exposes the view of the elect having been “**in Christ**” **from before the world’s foundation or creation** (Ephesians 1:3-13). When Christ manifestly entered the world, was circumcised at eight days of life and fulfilled that was decreed to be depicted in testimony, His

elect were in essence **“in Him”** at the same time (Colossians 2:11). When Christ was physically water baptized by John the Baptist, in Testimony of the Law, His elect were reckoned as having being spiritually baptized **“in Him”** (Romans 6:1-10; Colossians 2:12), which is the **“one baptism”** that the **“Mystery”** endorses in its Gospel, i.e., spiritual ...NOT physical (water) baptisms (Ephesians 4:5).

In the Grace Gospel, when Christ was crucified, His elect were regarded as **“crucified with Him”** (Colossians 3:3). When Christ was resurrected, His elect were deemed as **“resurrected with Him”** (Colossians 2:13; 3:1). When Christ passed the Judgment Seat of God, His elect victoriously passed that Judgment Seat with Him and are now accounted worthy (in Christ) to sit **“on the Father’s right hand”** (Ephesians 2:6). In truth, Christ became a substitute for His elect in all requirements that God has ever made for them. Being **“in Christ”** in the FULL and COMPLETE teachings, of **“the Mystery”** denotes that His elect have met **all the requirements of God in a perfect (completed) way!**

This is the Good News (the Gospel) that Christ revealed to Paul (and designated ones of His elect) to teach to the Grace Church:

- Romans 16:25: “To the one who is able to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which has been kept silent in times, eternal.”
- Ephesians 3:3-5: “that according to revelation, the mystery was made known to me as I previously wrote briefly, which regarding you are able while reading to perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it now has been revealed to His holy apostles and prophets by the Spirit.”

In Paul's epistles, the frequent use of the term the **“Mystery”** delineates a **hidden truth about God’s plan for members of the Body of Christ. It is designated 'mystery' not because it is yet unknown today but because it was kept by God as a secret in past ages; before it was revealed by God through His apostles for the present dispensation.** In essence, the Greek word *μυστηρίου* (*mees·tee·ree·on*) rendered **“mystery”** actually means **“secret”** but only in the sense that God kept these wonderful truths secret until this **“Age of Grace.”** While Ephesians 3:3-5 conveys that the secret was revealed to other apostles and prophets also, it was to them by Paul, as the principal agent through which these important truths were revealed. Hence, **the mystery was made known to Paul by revelation but was not made known to the sons of men in other ages. It concerns the Church and God's great eternal plan of redemption for members of the Body of Christ.** Ephesians 3:8-10 further yields revelation of this secret as God’s ultimate demonstration to the **“powers and principalities”** of God’s **“manifold wisdom”**. The Greek word *πολυποίκιλος* (*pol·ee·pee·keel·os*)

rendered “manifold” denotes “much variegated” or “multifarious.” **Here, the query may be what does that imply or what kind of God wisdom is demonstrated by the Church?**

The answer lies in the essence and composition of the members of the Body of Christ, the Church engendering its perfected nature (of God) and the undeserved status of its constituents. This is depicted in testimony of it being diversified in the sense of those that comprise its formerly manifested humanly appearance i.e., in its displayed multifarious-ness of having great multiplicity; having great diversity and variety of extreme depraved draftees. Here the amazement will be: how or in what mode or manner was it possible that the antitheses of worthless flesh could evolve into this most supreme synthesis of deified worthiness, as this will be the revealed conclusion drawn about God wisdom. The former numerous facets and aspects of exploration in forming a single unified entity will occupy in all eternity. This will manifest in discovering the extents of all the wonders encompassed in what God accomplished in the Church through Jesus Christ and Him crucified.

- This is what Ephesians 3:8-10 conveys: “to me, the lesser of all the saints this grace was given, to preach to the Gentiles the **unsearchable riches of Christ**; and to cause all to see what (is) the fellowship of the secret that having been hid from the ages in God, who the all things did create: that there might be made known now **to the principalities and powers in the heavenlies might through the church, the manifold wisdom of God.**”

Note that the phrase “**the unsearchable riches of Christ**” in verse 8 is generally misconstrued because the unfortunate fact is that while this great secret has been revealed by Paul in the Grace Covenant (contract), the facets of it are not widely known by God’s people. **The truth about justification through the Lord’s death and resurrection is fairly well known by some but other truths, such as the elect’s position in and identification with Christ are not. The distressing results are that most do not know nor appreciate the value of their position in Christ.** Here some might be thinking, “So what? Why should I be concerned with such doctrinal issues? After all, they just cause divisions and shouldn’t what we be concentrating on is just loving Jesus?” The answer is NO, because of its uttermost importance; constituting the utopia benefit in the Grace Contract:

“having enlightened the eyes of your understanding unto the end of your knowing what is the hope of His calling, what the richness of the glory of His inheritance in the saints and what is the exceeding greatness of His power to us those believing, according to the working of the power of His might” (Ephesians 1:18-19)

“Because of this, we also, from the day in which we heard, do not cease praying for you and asking that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding, walking worthily of the

Lord pleasing in everythingbearing fruitful in every good work and increasing in the knowledge of God” (Colossians 1:9-10).

Ephesians and Colossians, as well as sections of Romans richly delineate these positional and identification beneficial truths of the “**Mystery.**” In those contexts, **Paul earnestly prayed for God to open the understanding of His people to know them.** Below, observe the results of a full understanding of the “**Mystery’s doctrines:**

- Walking worthily in the Lord,
- Pleasing God in the sphere of His grace, and
- Fruitful spiritual living.

The practical value of assimilating the Doctrines of the “Mystery”

The extent to which these precious truths are comprehended and accepted will determine scriptural growth and development. Those understanding unity in Christ and therefore with Him, i.e., all who are in Christ will not be sectarian in heart or practice but will embrace the essence of His fellowship. To profess to believe the truth is one thing but to be governed by truth is quite another. So intimate is the link that binds all of God’s people to each other and to the glorified Head of the Body in the Heavens; influences everything that one says or does and has an effect for good on all fellow body members; just as every part of the human body affects every other part. This amazing truth of the “**Mystery**” contractually directs and guides ones walk and attitude toward others of God’s elect. As God’s people realize that they are members one of another (Romans 12:5), one practical result will be a genuine concern for the uninformed members of the Body. All should strive to be even more informed about the contents of the “**Mystery**”, as it comprises the mainstream media of chartering not only elect ones current abode but more importantly their **Eternal Existence!**

THE RESEARCH ENGINE

The “**Mystery’s declarative contractual clauses chartering the Lord Jesus Christ in His elect and His elect in Him** in the following Scriptures:

- “but we speak a wisdom of God in a **mystery** ... that having been, which God foreordained before the ages unto our glory” (I Corinthians 2:7).
- “that according to revelation, the **mystery** was made known to me (as I previously wrote briefly), Which considering you are able while reading to perceive my understanding ... in the **mystery** of Christ” (Ephesians 3:3-4).
- “to the one who is able to establish you, according to my gospel and the preaching of Jesus Christaccording to the revelation of the **mystery**, which was kept secret since the world began” (Romans 16:25).
- “praying also at the same time for us that God might open to us a door for the Word, to speak the **mystery** of Christ, on account of which also I have been bound” (Colossians 4:3).
- “This **mystery** is a great but I speak regarding Christ and the church” (Ephesians 5:32).
- “the **mystery**, which hath been hidden from the ages and from the generations but now was manifested to His saints: To whom God willed to make known what the rich glory of this **mystery** is among the Gentiles, which is **Christ in you**, the hope of glory” (Colossians 1:26-27).

While the New Covenant Scriptures indeed speak of several different mysteries, they are in reference to explicating details of the Kingdom Gospel prophecies ((Matthew 13:11; Mark 4:11; Luke 8:10). This is in stark contrast to the contents inherent in that revealed by the Apostle Paul, which contain **details of God’s grand redemptive plan for the Body of Christ**. The directives and instructions in the “**Mystery**” are distinct in application from other generations, howbeit there ultimately is only one redemption plan for salvation in general: **the merit of the blood of Jesus Christ**, which is the theme that pervades the entire Scriptures!

So **what exactly is the “Mystery” referenced in the Grace Covenant?** Was the disclosure that God would send a Messiah to save Israel a mystery? NO, this as well as other related information was available in prior and future covenants (Abrahamic and New). Neither was it a mystery that Gentiles would be saved, e.g., Isaiah 42:6 states, “I the Lord have called you in righteousness and will hold

your hand and will keep you and give you for a covenant of the people, for a light of the Gentiles,” as also it was revealed that the Messiah would be a suffering servant in Isaiah chapter 53.

So what was this great mystery?

What was hidden in the secret counsels of God was this: that **an entire distinct entity**, made up of a diverse assortment of His elect; including both Jews and Gentiles, **possessing incredible spiritual riches, came into existence by His Divine Decree in the Heavens** **BEFORE the manifested formation of creation** (Ephesians 1:3-4; 3:8). This new creation is described as being in a living, spiritual union with the resurrected and glorified Lord Jesus Christ. It is designated “the Body of Christ, the Church”. In this light, **“the Church” is not a physical organization but a spiritual organism**. The Lord Jesus is the head of this unique organism: Ephesians 5:23b states, “Christ is Head of the church, Himself the Savior of the body.” I Corinthians 12:27 states, “and you are the body of Christ and members out of part.”

How is one enjoined in this *organism*?

The Grace Covenant’s conveyance is that members entered the Body of Christ by having been “**baptized**,” i.e., “**placed**” into it by the Holy Spirit. (I Corinthians 12:13) states, “for by one Spirit, we all were baptized into one body, whether Jews or Greeks, whether slaves or free and we all were made to drink one Spirit.” Galatians 3:27 states, “For as many of you as **were baptized into Christ**, put on Christ.” This baptism into Christ is not a ceremony involving water but a work of the Holy Spirit instantaneously by Divine Decree regenerated by the faithfulness of the Lord Jesus in Eternity. **Hence, it is purely a spiritual union of God’s elect with the glorified Christ and His body**. It is the work of God from start to finish, i.e., not **accompanied by** but **preceding** the manifested faith on the part of some of its designated recipients. This **placing** of chosen ones into the Body results in what is described by the phrase “**in Christ**.” This phrase has been counted over 150 times in Paul’s epistles where he used that terminology to describe the exalted position belonging to God’s CHOSEN ONES. Those wholly identified as such are caused to internalize this glorious reality in their lives. As it sinks into their hearts and minds concerning what it means to be “**in Christ**,” such ones personally experience this life-transforming encounter.

The other facet of the great mystery of redemption in this manifestation is that the Lord Jesus Christ permanently resides in His elect. Colossians 1:27 states: “to whom God willed to make known what the rich glory of this **mystery** is among the Gentiles, which is **Christ in you, the hope of glory**.” This is an awesome comprehension, the Lord God Almighty, Creator of the Heavens and the Earth, the great, eternal I AM, indwells such undeserved creations! Romans 8:9 states, “But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in

you. And if anyone does not have the Spirit of Christ, this one does not belong to Him.”

Thus the union is complete: Christ in His elect and the elect in Christ.

Note that the full value of this union exudes realization that abiding ”in the Lord” denotes to dwell or remain; thus to always be in conscious union with the Lord.

This reference to the Church actually engenders a new creation in the actualized sense of the elect recipient’s status in Eternity, as well as in the manifestation of such ones testimony in time. Actually, the revelation of the mystery is devised to enlightened **designated believers that they are components of the Church in time and Eternity simultaneously .**

- The elect was and is born spiritually a new creation when such one was **baptized into Christ, in Eternity.** II Corinthians 5:17 states, “Therefore, if (indeed), anyone is in Christ, he is a new creation: the old things passed away; behold, new things having been and are become new” (notice that the perfect tense of the Greek verb *γέγονεν* (**yeh-gon-ehn**) is accurate).

The mystical **Body of Christ** was first manifested at Antioch: “And having gone forth out of the synagogue of the Jews, the Gentiles were calling upon (them) that on the next Sabbath these sayings may be spoken to them. The synagogue having been dismissed, many of the Jews and of the devout proselytes did follow Paul and Barnabas, who, speaking to them, were persuading them to remain in the **Grace of God.** And on the coming Sabbath, almost all the city was gathered together to hear the word of God and the Jews having seen the multitudes, were filled with zeal, and did contradict the things spoken by Paul, contradicting and speaking evil. And speaking boldly, Paul and Barnabas said, 'To you it was necessary that first the word of God be spoken, and seeing ye do thrust it away, and do not judge yourselves worthy of the life age-during, lo, we do turn to the nations; for so hath the Lord commanded us: I have set thee for a light of nations -- for thy being for salvation unto the end of the Earth.' And the Gentiles hearing were glad and were glorifying the Word of the Lord and believedas many as having been appointed to everlasting life and the word of the Lord was spread abroad through all the region” (Acts 13:42-49).

Hence, any reference to “Church” in the Old and New Testament economies, as in Acts 7:38, implies an assembly of people but not the Body of Christ. The Word ‘Church’ has reference to an assembly in the Grace Covenant (Testament), as in Paul’s letters to the churches wherein the “**New Creation**” disclosure in the “**Mystery**” is the “**Church**” with a capital ‘C,’ the **Body of Christ.** These beloved ones will be manifestly enjoined together “in Christ” before “the Great Tribulation” upon this Earth. I Thessalonians 4:16-17, states, “because the Lord Himself, in a shout, in the voice of a chief-messenger and in the trump of God, shall come

down from Heaven and the dead in Christ shall rise first. Then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be.”

The manifestation of this coming event is undoubtedly the greatest event in the history of the universe! This is the “**Mystery hidden from past ages**” an entirely new organism with the Living Lord Jesus as the head, totally composed of diverse members of each indwelling by the Spirit of Christ. The key to this incredible work of redemption **is the internalization** of this opening of the Heavens and enabled outpouring of God’s grace upon His beloved elect **by His blood**, as depicted by testimony of **the Cross!**

Comprehension of the “Mystery” confirms that God’s revelation to Paul (my Gospel) did indeed supersede His Gospel Given to the Twelve.

Study the Contents of these Scriptural Verses

Romans 9:23

and that He might make known the **riches** of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --
[Romans 9:22-24](#) (in Context) [Romans 9](#) (Whole Chapter)

Romans 11:12

and if the fall of them [is] the **riches** of a world, and the diminution of them the **riches** of nations, how much more the fullness of them?
[Romans 11:11-13](#) (in Context) [Romans 11](#) (Whole Chapter)

Romans 11:33

O depth of **riches**, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!
[Romans 11:32-34](#) (in Context) [Romans 11](#) (Whole Chapter)

II Corinthians 8:2

because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the **riches** of their liberality;
[2 Corinthians 8:1-3](#) (in Context) [2 Corinthians 8](#) (Whole Chapter)

Ephesians 1:7

in whom we have the redemption through his blood, the remission of the trespasses, according to the **riches** of His grace,
[Ephesians 1:6-8](#) (in Context) [Ephesians 1](#) (Whole Chapter)

Ephesians 1:18

the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the **riches** of the glory of His inheritance in the saints,
[Ephesians 1:17-19](#) (in Context) [Ephesians 1](#) (Whole Chapter)

Ephesians 2:7

that He might show, in the ages that are coming, the exceeding **riches** of His grace in kindness toward us in Christ Jesus,
[Ephesians 2:6-8](#) (in Context) [Ephesians 2](#) (Whole Chapter)

Ephesians 3:8

to me -- the less than the least of all the saints -- was given this grace, among the nations to proclaim good news -- the untraceable **riches** of the Christ,
[Ephesians 3:7-9](#) (in Context) [Ephesians 3](#) (Whole Chapter)

Ephesians 3:16

that He may give to you, according to the **riches** of His glory, with might to be strengthened through His Spirit, in regard to the inner man,
Ephesians 3:15-17 (in Context) Ephesians 3 (Whole Chapter)

Philippians 4:19

and my God shall supply all your need, according to His **riches** in glory in Christ Jesus;
Philippians 4:18-20 (in Context) Philippians 4 (Whole Chapter)

Colossians 1:27

to whom God did will to make known what [is] the **riches** of the glory of this secret among the nations -- which is Christ in you, the hope of the glory,
Colossians 1:26-28 (in Context) Colossians 1 (Whole Chapter)

Colossians 2:2

that their hearts may be comforted, being united in love, and to all **riches** of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ,
Colossians 2:1-3 (in Context) Colossians 2 (Whole Chapter)

I Timothy 6:17

Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of **riches**, but in the living God, who is giving to us all things richly for enjoyment; --
1 Timothy 6:16-18 (in Context) 1 Timothy 6 (Whole

Notes