

# **Dr. Daniel K. Darko, Prison Epistles, Session 24, Stewardship of the Great Mystery, Ephesians 3**

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This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 24, Stewardship of the Great Mystery, Ephesians 3.

Welcome back to our Biblical Studies series. It's been a wonderful opportunity to spend this time with you, looking at Prison Epistles.

As you may have already observed in our conversation so far, we just finished Ephesians chapter 2 in our last-hour discussion. Now we move to chapter 3, and in chapter 3, you notice I call verses 1 to 13, Stewardship of the Great Mystery. At the beginning of this chapter, Paul is going to spell out a language he hinted earlier on about the mystery of Christ.

A mystery that Paul will argue is now unfolding. This mystery is so linked to the discussion we had on unity in the body of Christ, which is what I called a new community. In Paul's language, perhaps we should read the text so that we can start unpacking the text.

So, let's look at chapter 3, verses 1 to 13. For this reason, I, Paul, a prisoner for Christ Jesus, on behalf of you Gentiles, assuming that you have heard of the stewardship of God's grace that was given to me for you, Please note the word stewardship because I'll have to clarify what that means, how the mystery was made known to me by revelation.

As I have written briefly, when you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. The mystery is that the Gentiles are fellow heirs, members of the same body, and partakers or sharers of the promise in Christ Jesus through the gospel. Of these, I was made a minister according to the gift of God's grace, which was given me by the working of his power.

To me, though I am the least of all the saints, this grace was given to me to preach to the Gentiles the unsearchable riches of Christ and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he realized in Christ Jesus, our Lord, in whom we have boldness and access with confidence through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

The mystery, the stewardship of the great mystery. I would like to tackle these 13 verses by looking at them and dividing them into three sessions. First, we will look at a part of this mystery from verses 1 to 7, the revelation of the mystery.

In the revelation of the mystery, we look at how Paul explains how this mystery was made known to him. Second, we will look at the stewardship and what that entails. And third, we will look briefly at verse 13, how Paul links this to his suffering and the concern of the church for him.

First, let me begin by explaining the word that is translated as mystery. Paul has used this word elsewhere or has used its cognate elsewhere. The Greek word that is used here is the word that traditionally has its roots in how households are managed.

Sometimes, it is used to reflect on how the head of the household or his wife manages the affairs of the household. Sometimes, too, the word is used for the head of a household, especially a wealthy person who migrates or moves to another place and tasks another person to manage their household affairs. The one who manages those household affairs is given the task of such stewardship of household management.

If you knew Greek, you would notice that even the root of this particular word has the house component to it. Its sister word, if I would say, is the word from which we derive the word economics in English just to be able to understand how the management of a household occurs. Paul uses this to sometimes show how he understands his work in relation to God, that God has tasked him with the responsibility for doing an important job, and therefore, he is expected to give an account of such an important work.

A steward is a privileged position. It's not only a menial task. A steward gets to govern and administer household affairs with slaves and all the things that happen in the house. The steward also gets to be in charge of that.

This is how verse 13 would put it. For this reason, Paul, who is a prisoner for Christ Jesus on behalf of you Gentiles, assuming that you have heard of the stewardship of God's grace that was given to me for you, even in jail, Paul is saying, he assumes his role as a steward, not a steward of anything, but a steward of God's grace. Do you remember chapter 2, where he emphasized the grace of God? He also said that stewardship is given to him by the readers or the believers in Ephesus and its vicinity.

Let me just unpack a little bit of the different ways this word is understood. Paul sometimes uses the word stewardship, the Greek *oikonomia*, as administration or for the administration of his apostolic office in the way I explained it earlier to show the readers that he understands his task as someone who has been delegated a task to

accomplish. Sometimes, too, Paul uses it in the way that a household head is likely to use it, in which God's administration of the world or salvation is the issue at stake.

In that sense, God himself is the supreme head managing his own creation. Think about a household and the head of the household and how the household manages or the household delegates the household management to someone else. That is the imagery that should come to mind as you think about this test.

Now that you understand what stewardship entails, let's start the discussion on how this mystery was revealed to this steward. Paul will talk about this mystery repeatedly, so it's important that you understand what is going on here. The revelation of the mystery, Paul is a pioneer and steward of the grace of God and it is to him that the mystery was made known.

Note the passive expression here. Paul is saying that he did not uncover this mystery on his own. In what we call the Greek expression divine passive, Paul writes that he received this revelation.

In other words, a divine agent, perhaps God, revealed this mystery to him. We will see how he later explains his unworthiness when asked to be the one who would handle or make this mystery known to the rest of the world. Paul understands that.

What is being revealed to him is great indeed. The content is life-transforming. It transforms societies and different ethnic groups.

If you remember the end of chapter 2, as we were discussing in the previous lecture, I drew your attention to how Paul states in Christ that those two groups, Jews and Gentiles, have become one. There is something about that unity that Paul will tell us more about in relation to the mystery. The mystery was hidden from previous generations, and Paul is privileged that it was hidden from many others in the past, and it is now being made known to him.

What a blessing. And yet, what an honor. The content of the mystery is now being revealed.

Yes, to him, Paul, but it's also now being revealed to the apostles and the prophets by the Spirit. Maybe I should pause here to explain that. Apostles and prophets here must be understood in the light of the New Testament.

Sometimes, students confuse references to prophets here to mean Old Testament prophets. In our New Testament, we seem to have the nuance for prophets, for Old Testament prophets, when we come across the phrase, the prophets, and the law. We begin to see that that will have the Old Testament nuance for the most part.

Here, Paul is referring to the apostles of Jesus Christ and perhaps people who have been gifted with the gift of prophecy. Perhaps I should clarify something about the gift of prophecy. In modern charismatic parlance, a prophet comes and predicts the future.

And sometimes, I call it concerning. I don't know what you think. Some of these prophets have said things that one wonders: why would God make such a thing known to anyone? I'll give you an example.

I was told about a prophet who talked about a lady in the congregation and her underwear and the underwear color and what is that and started describing so many other things. I have wondered what that is. That is not the kind of prophet Ephesians writes about or what I'm talking about here.

Prophecy, basically, in both the Old and New Testaments, is forth-telling or fore-telling. A prophet, as a messenger of God, gifted and given that mandate, tells forth what God has revealed to him or her to the people. And sometimes, this comes with some predictive features for people.

In the New Testament, as we find in Ephesians, Romans, and 1 Corinthians, the prophet is gifted by the Holy Spirit to fore-tell, to speak forth, often, what God is giving them. They may have predictive elements, but Paul, in 1 Corinthians 12 and 14, is very concerned about the abuse and misuse of prophecy and clarifies that. Here in Ephesians, Paul's point is to draw our attention to the foundations of how God revealed the mystery that he is talking about to the apostles and prophets.

So that the true essence of the gospel of the Lord Jesus Christ will be made known to the world. Be careful about false prophets because they do exist. Paul does not support that.

And here, by mentioning them as people who have received the mystery, is not by any means suggesting that you go to some of these prophets today that I call questionable prophets, to let them use their gimmicks on you. The true mystery will be explained as we go on in this study. The mystery was not so new.

Paul said he had written about it briefly. Scholars have often asked the question, what does write about briefly mean? Does it mean he had sent a letter earlier on? Or does it mean the church in Ephesus had the opportunity to actually read Colossians? Where he mentions the mystery as well. By all indications, the argument more and more is tilting towards the fact that Paul mentions the mystery in chapter 1 and did not elaborate on that.

So, it is very likely that that is what he is talking about here. The mystery, as he goes on to explain, is the unification of Jews and Gentiles. You remember in chapter 2

when he said they are no longer strangers or aliens but members of the household of God.

Paul said this is something that was never known to all the generations past. That God in Christ will bring Jews and Gentiles together and make known his power, not only to the world, that in a world where ethnic-racial divide can create unnecessary tension, people of these various groups can come together and share fellowship and share one inheritance and all share that participation in the body of Christ. Paul said this is a mystery.

It's a mystery that was not made known but has been made known. In other words, the unity he talked about in chapter 2 from verses 11 to 22 is an essential part of God's work in human history today. If you remember, when we were talking about chapter 1, verse 10, I reminded you about how Paul writes that God will sum up all things in Christ, things in heaven and on earth.

He will bring all together in Christ. This is a mystery that was not revealed prior. Paul has been given this task, this privileged position to be a recipient of this great mystery as a gift of God.

In other words, he could not merit the status of being the one to be chosen as a proclaimer or as a messenger for this mystery. He is not worthy as we will read in a few minutes. He actually, as a Jew, caused more problems.

He actually worked against the expansion and the unfolding of this mystery until he came to meet Christ on the road to Damascus. It is just a gift of God. Perhaps you want to think about the word grace that we talk about in Ephesians 2, verses 8 to 10.

When Paul said in those lines, this is by grace. It is not out of work. It is the gift of God underlining any sense of worthiness or any sense of entitlement that will make anyone boast.

Paul says the mystery was revealed to him as a gift. He cannot boast because he does not deserve to be the one to be given such a privileged task. It is in that spirit that he will take his stewardship very seriously.

He will be so conscious of who he is as he carries out and unfolds this mystery. The mystery is no ordinary mystery. It is according to the mighty working of his power.

And the content of this mystery is so important for us to spell out with a high degree of clarity. I have tried in this lecture series not to use Greek too many times. But this is one of those few areas that I can't help but at least give you a glimpse of how our translation does not necessarily help us in conveying the verbal construction of Paul in the way he articulates the content of this mystery.

The content of the mystery in verse 6 is this. The mystery is that the Gentiles are fellow heirs, members of the same body, partakers of the promise in Christ Jesus through the gospel. If you know Greek or you don't know Greek, I will just explain that.

In verse 6, what is going on is when he says fellow heirs, he uses a compound word to show not just two people who are able to inherit together but people who are knit together to emphasize the closeness by using compound words. In the same way, when he comes to talk about the same body, he uses another compound word to actually emphasize the closeness and the sameness of the body. Talking about people who are sharers, he still uses a compound expression for people who are sharers of the promise in Christ Jesus through the gospel.

Paul's point is that Jews and Gentiles are now one and solidly one as he thinks about their inheritance in God. Paul makes another point is that in this mystery and in the unfolding nature of this mystery, both Jews and Gentiles are members of the same body. They are not members of different groups of bodies becoming under one umbrella of a big body, but they belong to the same body and they are sharers together in a close sense of the word of the promise.

Talking about the content of the mystery, Gentiles are sharers in the promise. It is sharing in the sense that they are sharers in the promise of the Spirit. I mentioned to you earlier in Paul, as in Acts, that the fact that Jews and Gentiles are all benefiting from the same experience as Pentacles is a major part of how Paul wants them to understand their place in Christ.

I like how one colleague puts this. The mystery, then, is not the unity of Jews and Gentiles in the worship of the one God but their equality with each other. The mystery unknown to people in other generations and now revealed, therefore, is that in Christ Jesus and through the gospel, Gentile Christians are fully equal members of the people of God with Jewish Christians.

It is in this framework that Paul will move on to talk about the nature of his stewardship. He'll write from verse 8 To me, I am the least of all the saints. This grace was given to preach to the Gentiles the unsearchable riches of Christ and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness and access and confidence through our faith in him. So, let's begin to look more closely at stewardship and what it entails. Paul will

highlight the fact that being a steward is a privilege, and this comes to an agent, to someone who is the least of all.

In fact, this Greek expression, for the least, is a word that Paul created because it's a word that we don't find anywhere else. It actually means the least of the least. Imagine.

Imagine Paul's consciousness of his unworthiness. It is not that Paul is saying or showing some false sense of humility that he is just unworthy. You know how people say I'm sorry when they don't mean they are sorry? You know how people try to get, in my language, that's what we call the okramai ahombrasi, which means the humility of the dog, just to pretend that they are so when actually they are using that as bait to get what they want from you.

That is not what is in question here. Paul perceives himself in relation to this great mystery that God is making known and realizes that he is so unworthy to be the bearer of this message. It is to that extent he would describe himself as the least of the least.

Conscious of who he is and conscious of how he lived his life, and how if God was looking for someone to do such important work, he could not have found someone like Paul, who is not worthy to be such a steward. But Paul said he chose me. For that reason, he is so glad that even in jail, he remains a steward of this message.

Prison walls have not caused any change of mind or sense of privilege that Paul has to be the agent of the gospel of the Lord Jesus Christ. The message to the Gentiles, the gospel that says in Christ Jesus, Jews and Gentiles are fellow earths. The timing.

Paul, talking about stewardship, says, Actually, this was hidden for ages in God, but now he gets to be the one to whom it was revealed. It is for this reason that he finds it a great privilege to proclaim the good news and to make the plan of the mystery clear to all people, to make known the wisdom of God even to the principalities and powers. Here, I'll pause and try to explain some things further here.

What Paul is saying here is this. When he, who was unworthy, was given this mystery, which had been hidden for ages in God, he was given the task of this express purpose: to proclaim the good news and to make the plan of the mystery known. To the extent that when Jews and Gentiles are together in unity in the church, their very presence in unity begins to deal a blow to the principalities and powers in the heavenly realms.

Think about that. I mentioned to you about the heavenly realms in the early part of this discussion on Ephesians. That is a special concept.

The heavenly realm is an immaterial world. It is a spiritual world. It is the unseen world where good and evil spirits do exist.

In that realm, God exercises his rule, and things that happen in that realm can have a direct effect on human life in ancient cosmology. Paul said these powers, if they wanted to hinder the advancement of the gospel, they failed. So, when Jews and Gentiles are living together, it is exactly what they don't want.

And it becomes a big blow to them. Let me read verses 9 and 10, which actually carry this out clearly. And to bring to light for everyone the plan of the mystery hidden for ages in God, who created all things so that through the church, the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly realms.

As the church exists in unity, as Jews and Gentiles function as members of the same body, fellow heirs, and sharers of the promise, and people from outside don't see any distinction between Jews and Gentiles, as they exist this way; they actually communicate a powerful message to the principalities and powers. Wow! Talk about dealing with spiritual warfare. Do you know that when the church is firmly and strongly united, evil spiritual powers are losing their strongholds? That's Paul's point here.

They want to come and destroy. They want to come and bring disunity. They want to come and emphasize our differences in Christ, who is our peace and has come to proclaim peace.

We are one, and as we live together as one in the body of Christ, as Paul says, the rulers and authorities in the heavenly realms are being dealt with, and they are not happy. They are not happy because their aims are not accomplished. Do you know that, and I'll bring this up towards the end of this lecture series on Ephesians, the church living in one accord is one of the greatest blows we can deal to the evil spiritual world? Do you realize that when we live at peace and choose to live at peace, we deny access to and influence of evil spiritual beings? Conversely, do you know that when we allow our ethnic, racial, and all the things we want to invoke, tribal, divide into the community of God's people, we give access to the principalities and powers, or we make them happy to see that the church of Christ is not functioning the way it's supposed to be? The mystery that was made known to Paul when in action, when Jews and Gentiles are together, through the church, he makes the manifold wisdom of God known.

As Peter O'Brien writes it in his commentary on Ephesians, as he reflects on his commission to be Christ's missionary to the Gentiles, Paul is filled with amazement at the extraordinary privilege that has been given to him using a striking expression in which he neither indulges in hypocrisy nor grovels in self-deprecation. He indicates



how deeply conscious he is, sorry for my spelling there, on his own unworthiness of Christ's overflowing grace. To me, I'm less than the least of all God's people. Has this grace been given?

Snoggrass put it this way in light of the blow to principalities and powers. Ephesians 3.10 assigns a lofty and cosmic role to the church. It is the channel by which God's wisdom is demonstrated to the rulers and authorities in the heavenly realms.

O'Brien adds that most interpreters believe that Paul has neither evangelism nor social action in mind, nor any other additional activity by God's people. Instead, through the church, it signifies that every existence of this new multi-racial community with Jews and Gentiles has been brought together in unity in one body, which is the manifestation of God's rich wisdom. Its presence is the means by which God himself discloses to the powers his own richly diverse wisdom.

Wow. Have you thought about that? I have often had reactions when we go through this passage, and I tend to ask students when the last time they thought about the fact that living in unity with fellow Christians is dealing a blow to principalities and powers in the spiritual realm? Well, perhaps we don't think about it because in modern Christianity, we often put those things secondary; we deem them secondary. We don't think about the spiritual realm as part of our world.

In my personal prayer life, I have not ceased to pray the line that Jesus taught: deliver us from the evil one because Jesus himself perceived the existence of the evil one to be real. In fact, at the beginning of his ministry, he was tempted by the evil one.

In John 17, he prays that God will protect his own and keep them united against the schemes and influence of the evil one. Here in Ephesians, when the church stays united, they fight against the evil one. Look at your church, if I may apply this, and ask whether you see the spirit of God at work or if doors are being opened for evil spiritual powers to influence or to rejoice over what is going on.

But where there is a spirit of unity, they are not happy. Last time I checked in the book of Acts, when the saints were together in one accord, in one spirit, they prayed, and things happened. They serve and God is glorified.

They do things together, and many things happen, and we are told after every incident that one accord, one spirit, togetherness is mentioned, and they talk about growth. Ephesians is right. Well, even before we exercise that judgment, Paul says it is a matter of fact that through the church, God is manifesting his power to the principalities and powers.

Through the church, God is making his wisdom known to the powers in the heavenly realms. This is according to his eternal purpose for the work of Christ. It is not by accident.

With this, the Christians or the believers can find boldness and freedom, not bondage and timidity, in their access to God. I like those two words that Paul uses in this expression here, especially in verse 12. In whom we have boldness and access with confidence through our faith in him.

In those words, actually, the word he uses for boldness in classical Greek is the word you use for public speech or freedom of speech. The freedom that one has without hindrance or intimidation to articulate and to express their view. In the early church, as in the book of Acts, for instance, the word *parousia* is actually used to convey boldness in proclaiming the gospel of the Lord Jesus Christ.

When the church is working together and manifesting the power of God in Christ. In this Christ, we can find boldness and access through faith. We will not be overcome by fear.

Either it is fear of intimidation of what demonic powers can do. Or fear or intimidation by what society would like to impose on us. We can be fearless.

Do you know that fear is one of the things that kidnaps all of us from being able to do what God wants us to do. Somebody said there are 365 fear-nots in the Bible. I don't know whether it is accurate or not because I have not checked.

But if it is true, then there is one fear not per day for a year. The point is that there might be fear every day that needs to be conquered. Paul's point here is that for those of us who are in Christ, there is no reason to live in fear.

Let me speak to you directly if you are following these lectures from Latin America or from Africa. You have no need to fear demonic strongholds or witchcraft. You have no need to allow the fear of being harmed by all these forces of evil to haunt you if your faith in Christ is firm and strong.

I share this with you because I have tested it. I have tried it and I know it is true. Yes, I grew up in a village, as you follow from an earlier conversation, where this is real.

Inefficiency as we live as Christ has called us to live as we live at peace with our brothers and sisters in Christ. There is no power that can rise up against us and succeed as long as our standing with Christ is firm. Find a place with the prince of peace.

Find a place with he who is our peace, and do not let fear cripple you in your walk with Christ. Pardon me for my friends who are following this in the Western world. It does not make or may not make sense to you, but this is the world of our brothers and sisters living outside the Western world.

Christ came to conquer these evil powers and gave us victory. The mystery was made known to Paul, and in the unfolding of this mystery, we have had access to this gospel of the Lord Jesus Christ. The power of the gospel is to live not in holiness and righteously but in community, be at peace with one another, and experience that sense of fellow citizens, sharers, and members of the same body.

Paul, on this note, will end that particular paragraph to remind them that it's worth it all. I mean, he is in prison for all this stuff, and it is worth being in prison for. So, I ask you not to lose heart over what I am suffering for you which is your glory.

On the basis of this, I am telling you to take it easy and relax because you know what? I am in a good place. I am there for a good cause I don't want you to feel discouraged for a minute because I am in a very good place. Do you understand the stewardship of the mystery of God now? For Paul, this is the unification of Jews and Gentiles. For Paul, it is an important and privileged endeavor, and a privileged calling is given to him.

For Paul, it is important for the church to know that the way they live together not only enhances peace in the community but also has spiritual repercussions. From there, he will give us these lines that I would like to read to you: verses 14 to 21. For this reason, I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory, he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith, that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

Now, to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen. Paul will go on to lay out how this will unfold in an intercession.

And I just hope to give you a general glimpse of this intercession, so that when we come back to the next lecture, we'll unpack that throughout and weave into the next discussion. In this intercession for the community, we will actually find out that Paul, the apostle of the Lord Jesus Christ, will clearly spell out his posture, which is his attitude. He will show the object of his intercession and state the content of his prayer with clarity.

Paul says, excuse me, as far as posture is concerned, he comes before God with all humility, bowing down on his knees. Wow. He bows down on his knees.

The object of his prayer of intercession is he prays to the Father. Again, I don't want to bother you with kinship language inefficiency, but he prays to the Father. And it is the Father from whom every family in heaven and on earth receive their name.

For him to talk about God, from whom every family receives their name, is to say that it is the one who is powerful overall. We say in anthropological discussions that the namer is the one who has authority to give identity. So, from whom every family is named is to say he created all, and therefore, he has the power to identify them by name, or he can delegate name as we find in the naming part of it as we find in Genesis, when mankind was given the power to name.

But it is the Father from whom every family is named. I have argued elsewhere that this is where Christians need to be careful. We need to be careful not to send people to hell before we give them the opportunity to come to Christ.

When Paul talks about God the Father, who is the one from whom every family is named, he's saying he is the sovereign God of all creation. He's a God who has the interest of unbelievers at heart, and his wish is that they all come to know Christ as their Lord and Savior. In Ephesians, Paul never condemned unbelievers and sentenced them to hell.

He shows a contrast between the unbelieving world and the Christian world and shows the privileges that we have when we know Christ because he wants to leave the door open to that unbeliever no matter what that person is and no matter where they came from. They could be worse than Paul before he met Christ. Paul wants to open the door for them to embrace the grace that God offers through faith in Christ Jesus.

He prays to the Father from whom every family receives its name and the content of his prayer. He prays that God may grant out of the riches of his glory. I don't know if I ever told you earlier on that perhaps it may be a good idea for you to underline the word riches in your Bible for Ephesians because then you begin to realize that you actually serve a rich God but not the rich God as the prosperity preachers like to put it.

He prays that you would be strengthened, namely the church, and he prays that they will be filled with all the fullness of God. Now take note of these three key points here because there will not be enough space to unpack all of them at all times. I would like you to think through these key aspects of the petition.

When we come back in our next lecture, I would like to unpack the petition to grant, the petition to be strengthened, and the petition to be filled. You may notice a pattern in Paul's letters that we have been looking at so far. Paul does not only tell people what God has done for them.

Paul does not only challenge people to live life that is worthy of the gospel or worthy of their calling as he uses the phrase in different books in the prison epistles but Paul prays for the people. He discloses his intention and what he desires that God makes happen to these people. Here, he desires that they may be granted the request he makes before God out of God's riches of glory.

That word can translate as honor. In terms of weakness, if they may find some weakness, he prays that they may be strengthened in the passive, what we call divine passive, that God may strengthen them, and if they even lack anything from within, they may be filled with the fullness of Christ. Paul is not only a steward. He prays that his readers and all others may be faithful stewards as well without using the word steward, and he will end this session with a great benediction, expecting the best for these people.

I want to thank you for following this lecture series on Ephesians. I don't know if you are being challenged, as I am being challenged with how I perceive myself in the greatness of what God is doing, how I conduct myself within the framework of what God expects of his own, and my readiness to pray or to support brothers and sisters in Christ in our shared desire to glorify God in all that we do.

May God bless you and continue to enlighten you. I hope that so far, you are learning something, or, put it differently, that you are enriching your growth with Christ Jesus. May we continue to learn together as brothers and sisters in Christ.

Thank you very much. God bless you.

This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is session 24, Stewardship of the Great Mystery, Ephesians 3.