

The Book of Ephesians

Chapter 3

Ephesians 3:1–21

“For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already, ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ⁶ that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, ⁷ of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. ⁸ To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ⁹ and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; ¹⁰ to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, ¹¹ according to the eternal purpose which He accomplished in Christ Jesus our Lord, ¹² in whom we have boldness and access with confidence through faith in Him. ¹³ Therefore I ask that you do not lose heart at my tribulations for you, which is your glory. ¹⁴ For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸ may be able to comprehend with all the saints what is the width and length and depth and height—¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹ to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

Ephesians 3:1

“For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles...”

For this Reason

This chapter begins with a personal glimpse into Paul’s motivation. His first of two mentions within the chapter, *“for this reason”* (vs. 1), is a little unclear as the result of chapter breaks found in our Bible translations. Therefore, in order to understand the *“reason,”* we must return to chapters 1–2 where Paul wrote about the plan of God, the purpose of God, the love of God, and the work of God, in and among Jew and Gentile believers—now in the Church Age. The union of Jew and Gentile believers is referred to as a *“mystery”* (vs. 4) planted in the Old Testament—but explained here by Paul. In particular, he unveiled how the Gentiles become partakers of the *“commonwealth of Israel”* (vs. 2:12) through Jesus the Messiah. Other practical applicational instructions follow.

Paul: An Unashamed Prisoner of the Lord Jesus Christ

The revelation of Paul's living conditions shows that he was in prison (for the Gospel) when he wrote this letter. We know that four of Paul's epistles were written from prison: Ephesians, Philippians, Colossians, and Philemon. These are referred to as the "Prison Epistles."

Prior to faith in Jesus, Paul was a leading and prominent member of the Jewish community. His Jewish zeal inspired him to persecute the "disciples of the Lord," by campaign, even under the commissioning of the high priest (see Acts 9:1–22). However, in route to Damascus, Paul experienced a personal confrontation with Jesus. This was the beginning of the revelation of Jesus and the true gospel he referenced when he wrote, "*by revelation He [Jesus] made known to me the mystery*" (vs. 3). Not only did Paul come to faith in Jesus there on the road, but shortly thereafter was also commissioned. As an apostle (sent one) Paul was given specific revelation of Jesus and instructions concerning the Gospel, the Church, the Church Age, eschatological (end time) insight, and tremendous practical wisdom—which he proclaimed and taught.

Having become a believer, Paul spoke boldly and openly about Jesus. This inspired persecution from unbelieving Jewish and Gentile communities (see Acts 9:23–30) which Paul explained was costly but nonetheless embraced. The persecution he endured lasted from the point of his conversion to the time of his physical death.

Concerning persecution Paul wrote, "*Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—besides the other things, what comes upon me daily: my deep concern for all the churches*" (2 Corinthians 11:22–28).

To the Philippians he said, "*Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe. Beware of dogs, beware of evil workers, beware of the mutilation! For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless,*

to the degree that we have already attained, let us walk by the same rule, let us be of the same mind” (Philippians 3:1–16).

No Regrets

It is clear that Paul had no regrets about his calling. The sufferings he endured as a bondservant to Jesus—as Apostle to the Gentiles—was a cause of rejoicing and gain for Paul. Not that the sufferings were pleasurable, but rather, they were worth all he endured for the glory of God—and for the benefit of the Church.

When writing to Timothy he said, *“Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day”* (2 Timothy 1:8–12).

We can all be thankful that God called Paul to take the Gospel to the Gentiles, and that God made known to him the mystery of the Church—and the Church Age.

Ephesian 3:2–13

“...if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in Him. Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.”

The Mystery

The “mystery” Paul explained is the Church, the Church Age, and God’s inclusion of the Gentiles into the family of God.

Here in chapter 3 Paul pointed back to what he had earlier written. He wrote, *“the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been*

revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power” (vss. 3b–7).

In chapter 2 he explained that God is making “one new man” from the “two” showing that the “Uncircumcision” and the “Circumcision” may “now” be one in Christ—and only in Christ. Paul explained that God *“has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments”* (2:14–15), and therefore, entrance into the family of God is by faith alone, in Jesus Christ alone, through the grace of God alone—apart from the Jewish Law found in the Old Covenant. As a result, both the believing Jew and believing Gentile are formed into one body—the Church—by the power of the Holy Spirit and through the shed blood of Jesus. *“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit”* (1 Corinthians 12:13), and *“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”* (Ephesians 1:7).

When Paul told the Ephesians that these truths were given to him by “revelation” (vs. 3), he was declaring that God, through Paul’s direct interaction with Jesus, by the inner working of the Holy Spirit, received an unveiling of those things (the “mystery”) once previously hidden. Paul told the Galatians, that he *“neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ”* (Galatians 1:12).

Paul was not suggesting that these truths were something he alone came to understand. They were also revealed by the Holy Spirit to the *“apostles and prophets”* (vs. 5). The first century apostles and prophets receive information necessary for their learning (and ours). These truths are contained now in the New Testament Scriptures.

Dispensation?

Dispensational Theology describes God’s distinctive administrative rule during various periods of time through history. Each dispensation contains a responsibility by divine command, a human failure, and a consequential divine worldwide judgment. (See timeline chart in chapter 1—page 11)

Paul’s use of *“oikonomia”* translated *“dispensation”* refers to both the administration God employs in the Church Age and also the dispensing of grace to both Jew and Gentile in a way previously unclear or unknown—apart from the Law.

Progressive Revelation and a Word of Caution

Paul received tremendous insight into the previously unrevealed *“mystery.”* The information unveiled to Paul (and now understood today) were not inventions, fabrications or delusions; they were present in the Old Testament Scriptures—yet veiled to full understanding. The Gospel of Grace, salvation by faith, the inclusion of Gentiles into the blessings of Israel, the virgin birth, our sinless Savior, the suffering Messiah, His death/burial/resurrection, the annulling/abolishing of the Old Covenant, etc. were all present in the Old Testament but predictive and unclear to full understanding. Please allow me to say this again: Paul did not “invent a new religion”—he explained what was already present in the Old Testament Scriptures, yet unrevealed to full understanding. This cannot be overstated.

For example, Daniel (an Old Testament/Old Covenant prophet) was given a degree of revelation from the Lord at the close of what is known as the Babylonian exile. At that time the Lord told him,

“But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase” (Daniel 12:4). It is therefore apparent that the *“time of the end”* would include revelation and insight previously unrevealed.

This said, it should be noted that God has and will give increasing/progressive revelation of the truths found in Scripture to men and women in the Church Age today. However, new revelations must be in harmony with the written word of God—The Bible—in the same way they were at the time Paul and the other *“apostles and prophets”* explained the previously veiled *“mysteries”* of the Old Testament. No extra-biblical information may be put on par with the Bible. Far too many errors have occurred (some with egregious consequences) by those who have added to Scripture words thought to be equal to the approved texts we now enjoy. (The Book of Mormon is a prime example!) Moreover, any communication, be it written or verbally communicated (in the first person or otherwise), must be carefully scrutinized through the filter of that which is written in Scripture. If or when this does occur, Paul said, *“Let two or three prophets speak, and let the others judge”* (1 Corinthians 14:29). One must be very careful not to misrepresent the Lord when speaking on His behalf. Misrepresenting the Lord is a serious matter. God sternly warned those who spoke in His name but had not been sent (see Jeremiah 14:14 and 23:21).

When one speaks in the first person for God, he or she objectively communicates what would be perceived (at least in theory) to be on par with the word of God. Therefore, this practice blurs a distinct line of demarcation between the authoritative word of God and any other spoken or written word. Approach with great caution.

Apostle to the Gentiles...by the Power of God

Paul did not choose for himself the role of Apostle to the Gentiles. He was called, chosen, and appointed by God to that purpose. As a result, he was given grace to perform the task. He said, *“I became a minister according to the gift of the grace of God given to me by the effective working of His power”* (vs. 7). The work of ministry—whatever it is—must be accomplished in us and through us by the power of God, not by the work of the flesh. *“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life”* (John 6:63).

It is apparent that Paul understood that the work of God within him—and through him—was not of his own doing or power. He demonstrated this humility when saying that he was *“less than the least of all the saints”* and added that *“this grace was given”* so that he *“should preach among the Gentiles the unsearchable riches of Christ”* (vs. 8). Not only did Paul see himself through the Biblical lens of humility, knowing his own personal inabilities, but also humbled himself in his own eyes as *“the least of all the saints.”* This attitude should be ours as well! We are called to think soberly and humbly. For, *“...he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted”* (Matthew 23:11–12). Paul rightly shows himself as a servant (one of many) to the Church.

Unsearchable Riches of Christ

As a believer grows in grace—and in the knowledge of the Lord—they come to understand that the more they “know” the more they see just how much they have yet to learn. Paul was no exception! Even though Paul was called to *“preach among the Gentiles the unsearchable riches of Christ”* and that *“this grace was given”* to him, he also knew just how much there was to discover about our infinite Lord. To the Romans he wrote, *“Oh, the depth of the riches both of the wisdom and knowledge of God!*

How unsearchable are His judgments and His ways past finding out! 'For who has known the mind of the LORD? Or who has become His counselor?' 'Or who has first given to Him and it shall be repaid to him?' For of Him and through Him and to Him are all things, to whom be glory forever. Amen" (Romans 11:33–36). Indeed, the Psalmist was right when he wrote, "Great is the LORD, and greatly to be praised; and His greatness is unsearchable" (Psalm 145:3).

The Fellowship of the Mystery

The *"fellowship of the mystery"* Paul was called *"to make all see"* (vs. 9) is the knowledge of and participation in the Church, which Paul said was, *"from the beginning of the ages," "hidden in God who created all things through Jesus Christ."* This fellowship was apparently, like the *"mystery"* itself (believing Jews and Gentiles joined together as the Church), previously hidden even from the angelic hosts of the heavenly places, for *"the manifold wisdom of God"* is now *"made known by the church to the principalities and powers in the heavenly places"* (vs. 10). This would include both the fallen and faithful angels.

For this reason, among others, the fallen angels hate the Church just as they hate Israel—desiring to destroy both! However, Jesus said, *"I will build My church, and the gates of Hades shall not prevail against it"* (Matthew 16:18), and of Israel God said, *"Thus says the LORD, Who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, Who disturbs the sea, and its waves roar (The LORD of hosts is His name): 'If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever"* (Jeremiah 31:35–36). Therefore, we can have peace with God and live in that peace, knowing that all He promised Israel is sure as is all He has promised us.

Boldness and Access

The peace of God is overwhelming to we who have come to understand all that God has done for us—in Christ. We no longer live under the condemnation of sin, and no longer live with the fear of being rejected. *"We have boldness and access with confidence through faith in Him"* (vs. 12) by grace alone, in Christ alone.

Eternal Purpose

The *"mystery"* and associated Church Age was not an afterthought in the plan of God. This was all *"according to the eternal purpose which He accomplished in Christ Jesus our Lord"* (vs. 11). Furthermore, it was not an inconvenience to God—but was according to His good pleasure (see 1:3–12). Moreover, the purpose and plan was put in place to *"make all see"* the glorious nature of His grace toward all who believe—Jew and Gentile alike.

To this end Paul says, *"Therefore I ask that you do not lose heart at my tribulations for you, which is your glory."* (vs. 13) His persecutions, sufferings, abandonments, rejections, beatings, stoning, and imprisonments were considered worth every moment—in order that the Gospel would go forth and the lives of those who believe might be eternally changed.

It appears that the Ephesians were grieved about Paul's sufferings, but in Paul-like fashion, he took the focus off himself and returned ministry toward them.

There is always grief when we see suffering. When we see others suffer, we grieve for them and with them. However, when we suffer for Christ (as difficult as it may be), we are called to “*count it all joy*” (see James 1:2–4). Paul said, “*I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*” (Romans 8:18). To this we say a hearty amen!

Ephesians 3:14–19

“For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.”

Why?

Earlier in this chapter Paul wrote about why he was writing the Ephesians: To explain to them the great “*mystery*” of the Church and Church Age (vss. 1–13). In this next section he explained why he prayed for them. He wrote, “*For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God*” (vss. 14–19).

Every pastor and/or leader in the Church (who genuinely cares for the members) prays for those they are called to serve. All who faithfully lead also desire to see the people they love grow in the grace and knowledge of the Lord. Believers are God’s workmanship (2:10), but He has called and equipped the Church with pastors and leaders who minister to the people “*of our Lord Jesus Christ, from whom the whole family in heaven and earth is named*” (vs. 14b–15).

The Family

The “*whole family*” of God “*in heaven and earth*” (vs. 15) is made up of every believer—from all of history. The misconception that all people are children of God, and are therefore the family of God, is not supported in Scripture. While it is correct to teach and believe that God created all things, one cannot include the rebellious and unbelieving within God’s family. It should be understood that “*as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*” (John 1:12–13) and that believers “*are all sons of God through faith in Christ Jesus*” (Galatians 3:26). By contrast, unbelievers were told, “*You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it*” (John 8:44).

As Christ followers mature to understand that as a body of believers we are a family—we grow in love and service for one another. A great local church is a church that functions as intended—as a family. We need each other, we grow in trust with each other, and serve side-by-side with one another.

As a family we celebrate together, grieve together, bear one another's burdens, hold each other accountable, and exhort one another toward good works. At times we may have tension, discord, or division. However, as a family we learn to forgive one another, be tender toward one another, and look beyond the weaknesses of one another—growing in the unity of the faith. Therefore, as a family, *“let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching”* (Hebrews 10:24–25). We are a family and the Lord designed that we grow to act like it!

The Inner Man

When Christ Jesus comes to reside in the believer, He begins a work *“through His Spirit in the inner man”* (vs. 16b) that brings the believer a strength and power previously unknown. Paul's prayer to this end *“that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man”* (vs. 16) simply agrees with what God has already promised. This is how we pray—according to His will! Moreover, Paul prayed that the believers would come to know the *“width and length and depth and height”* (vs. 18) of a love that is beyond our full comprehension—for it *“passes knowledge”* (vs. 19b)—yet this prayer is nonetheless appropriate. Paul knew that *“the love of Christ”* (vs. 19a) is inexhaustible, but also knew that believers can *“comprehend with all the saints”* (vs. 18a) that love—to an extent that they being *“rooted and grounded”* therein *“may be filled with all the fullness of God”* (vs. 19c).

Paul prayed that the saints would be blessed *“according to the riches of [God's] glory”* (vs. 16). No believer would suggest that God has a limit to His wealth or riches. Therefore, we can be assured that all we need is found in Him. Far too many believers fall short here! Many run to and fro looking for what they think they need in the praises of men, the physical and/or emotional “satisfactions” of human sexuality, drug or alcohol abuses, secular psychological theory, money and material wealth, only to find that there is no lasting satisfaction in the temporal and certainly not in the sinful. Our true riches come from the Lord—through His grace in the inner man.

The inner man is the primary focus of Paul's ministry. Concerning the temporal he wrote, *“Even though our outward man is perishing, yet the inward man is being renewed day by day”* (2 Corinthians 4:16). To Timothy he said, *“For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come”* (1 Timothy 4:8).

Our inner man is the real person we are. It is in our *“inner man”* that Christ dwells *“in your hearts through faith”* (vs. 16). God, by His Holy Spirit, regenerates us from within—by faith—not of works, not by the will of man, nor by the will of the flesh. True life—manifested by God's grace in the inner man—is found only in *“the fullness of God.”* To this end Paul prayed!

Fullness and Another Incomprehensible: Peace

Being *“filled”* with the love and knowledge of God will develop a peace that *“surpasses all understanding”* (Philippians 4:7). When we know *“the love of Christ”* in fullness we grow in rest. We grow in trust before Him as he leads us, guides us, accomplishes His work in us, and provides for us all we need. Perfect love casts out fear!

John wrote, *“Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out*

fear, because fear involves torment. But he who fears has not been made perfect in love” (1 John 4:17–18).

Paul’s prayer for the believer was both biblical and necessary. We all need to be perfected in Love—and experience God’s rest and peace! This is His will for us! God will indeed bless us with His love, His grace, His peace, and His joy *“according to the riches of His glory”* (vs. 16). It is His good pleasure to do so!

Ephesians 3:20–21

“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”

Now and Then

The inexhaustibility and incomprehensible nature of all the fullness of God will not be experienced this side of eternity. However, we know there is a day coming when we will know all the fullness Paul referred to. *“For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known”* (1 Corinthians 13:12). May the Lord enhance us day by day as we grow in His truth.

Our prayers, our knowledge, our understanding and even our vision is limited in the present. This known fact led Paul to end his prayer with a glorious benediction: *“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen”* (vss. 20–21).

God is unlimited in His mercy, grace, love, and power. He is able to do far above anything we might imagine to ask for or contemplate. Moreover, He is able to do in us (and through us) *“according to [His] power that works in us!”* It is His power at work—all for His glory.

Of Himself God said, *“Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’”* (Isaiah 46:9–10).

Notes: