2. The MEANING of it v. 26
   a. Named
      A dispensation is synonymous with the word “mystery” in the text. This is not something “mysterious,” but rather, held in wraps, but now revealed.

   b. Concealed
      The perfect passive articular participle affirms that the “mystery” stayed hidden and that by an act of God outside of the mystery itself! This concealing was from two points: “from the ages” and “from the generations.” These phrases denote when the concealment properly began.

   c. Revealed
      The big change from concealment to revelation is indicated by “but now.” At this logical and chronological point in history, something changed! The sudden change (anacoluthon) is also noted by the move from a participle (hidden) to a finite verb (revealed). See also Eph. 3:2, 9. Here “the saints” are given the revelation which in Ephesus Paul and the apostles get it, principally Paul (cf. v. 25 here). For those who do not recognize the dispensational movement, a second look is absolutely imperative.

3. The MATTER of it v. 27.
   Here is the crux of the issue. Prayerfully look at the text:
   a. God’s will
      The verb “would” is the Greek “will” ( ). God Himself wanted to unseal the mystery and “make it known” ( ). The aorist infinitive suggests this as a once for all event.

   b. God’s glory
      “The riches of the glory of this mystery” are involved here. This is not child’s play. Rather, the bounty of “the glory” which has been concealed. Where is it? “IN the Gentiles” not “among” them. Hence, to include the Gentiles is (in fact) the riches of the mystery (cf. Eph. 3:6).

   c. God’s presence
      Ah, this is the essence of the matter. Christ is God’s Shekinah glory in the believer. He is the pledge of eternal glory (cf. Ex. 40:35).

Think it over.
This dramatic portion of the Bible shows unequivocally that there is a difference between Israel and the Church. They are distinct entities which will prevail for all eternity. Today both Jew and Gentile are called upon to believe and be saved -- then to be put into the church.