Ephesians 3:5-13

Ephesians 3:5 – “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.”

1. OT prophets did not understand because it was not revealed to them.
   a. Although the Gentiles are consistently mentioned as being involved, it was not clear how or to what extent:
      i. Genesis 12:3 – “I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
      ii. Isaiah 56:3 – “Let not the foreigner who has joined himself to the Lord say, “The Lord will surely separate me from his people”
      iii. Isaiah 11:10 – “In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.”
      iv. Isaiah 49:6 – “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”
      v. Isaiah 42:1 – Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations."

2. It can be found in the OT, but it was not at the forefront of Jewish theology, that the Old Covenant would be replaced by a better covenant:
   a. Deuteronomy 18:15, 18 –
      i. “The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.”
      ii. “I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.”
      iii. Note the religious leaders asked John the Baptist if he was this prophet, Philip told Nathaniel they had found this prophet and John the Baptist sent his disciples to ask Jesus if he was this prophet:

2. John 1:45 – “Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”

3. Luke 7:19 – “calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?”

b. Jeremiah 31:31 – “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah”

3. “apostles…prophets” here is clearly the New Testament prophets because it has just referred to the OT prophets not having it revealed to them.

4. Prophets of the OT longed to understand these undisclosed revelations:
   a. 1 Peter 1:10-12 – “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.”
   b. Matthew 13:17 (Luke 10:24) – “For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

Ephesians 3:6 -“This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ through the gospel.”

1. The mystery of the Gospel is clearly stated in this verse. It’s a summary of Ephesians 2:11-22:
   a. The Gentiles can come to God through Christ as easily as the Jews can come to God through Christ.
   b. Note these important points:
      i. This does not say the Gentiles are now equal to the Jews, but that the Gentiles can be in Christ just like the Jews can be in Christ. Or, the Gentiles can miss Christ just like the Jews can miss Christ and have nothing.
      ii. This does not say the Jews come to God through the law, but now the Gentiles can come by Christ. Both the Jews and the Gentiles must come to God through Christ.
iii. In Christ the Gentiles and the Jews, or ALL PEOPLE OF THE EARTH, who are in Christ are:
   1. Fellow heirs
   2. Members of the same body
   3. Partakers of the promise IN CHRIST JESUS which is the NEW COVENANT (not in the Abrahamic Covenant, or Sinaic Covenant, the Law of Moses, or any other Covenant)

2. Three “sun-” meaning “with” or “co-” prefixes:
   a. **Co-heirs** – *sygkleronoma*
      i. Romans 8:17 – co-heirs with Christ
      ii. Galatians 3:29 – and 4:7 – Gentiles are co-inheritors of the kingdom along with the Jews

   b. **Co-members** – *syssoma* – of the same body is used only here in the NT and may have been a word created by Paul. There is no other human society comparable to this group because Christ is the head of this society (Eph. 4:15; 5:23; Col. 1:18)

   c. **Co-partners** – *symmetocha* – This is the opposite of what is seen in Ephesians 2:12 which said we “were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.”

**Ephesians 3:7** – “Of this gospel I was made a minister according to the gift of God’s grace, which was given me by the working of his power.”

1. “I became” – *egenethen* – “I was made” or “I became”
   a. a form of the verb *ginomai* meaning “to come into being”, “to happen”, “to become”.
   b. It means to emerge, transitioning from one point, realm or condition to another.

2. “servant” – *diakonos* – meaning “a waiter”, “a servant”, or “any one who performs any service”.
   a. A *diakonos* was someone who was a table waiter always serving the customer and beaconing to their calls.
   b. Originally it meant “someone who raises up dust by moving about in a hurry getting finishing their errands.
   c. The English word “deacon” finds its roots in this Greek word *diakonos* which also means “minister” in English.

3. “gift of God’s grace” – refers to Paul’s spiritual gift of Apostle
   a. This gift of apostleship came with “spiritual power” and “divine opportunity”:
      i. Ep. 3:2 – “assuming that you have heard of the stewardship of God’s grace that was given to me for you”
ii. Ep. 3:8 – “To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,”

b. All members of this household in Christ have a gift with divine empowerment and opportunity:
   i. Ephesians 4:11-13
   ii. 1 Corinthians 12:1-7
   iii. 1 Peter 4:10-11
   iv. 2 Timothy 1:6-7

Ephesians 3:8 -“To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ,”

Ephesians 3:9 -“and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things,”

Ephesians 3:10 -“so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.”
Ephesians 3:11 -“This was according to the eternal purpose that he has realized in Christ Jesus our Lord,”

Ephesians 3:12 -“in whom we have boldness and access with confidence through our faith in him.”

Ephesians 3:13 -“So I ask you not to lose heart over what I am suffering for you, which is your glory.”
Therefore I implore you not to lose heart at the tribulations of me for you which is glory.

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