

THE BOOK OF EPHESIANS “We Are His Workmanship”

Date: 9-1-24 Lesson: 17

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The Divine Exchange	
Jesus ...	So I could...
Was punished	Be forgiven
Was wounded	Be healed
Was made sin with my sin	Be made righteous with His righteousness
Tasted death	Share His life
Was made a curse	Receive His blessing
Was made my poverty	Share His abundance
Bore my shame	Share His glory
Endured rejection	Have His acceptance with the Father
Was cut off	Be joined with the Father
my old person put to death	Be a new person in Christ



THE TEXT - (Ephesians 3:6-12)

(6) **This mystery** is that the Gentiles are fellow heirs, members of the same body, and partakers of the **promise in Christ Jesus through the gospel.**

(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.**

(Ezek 47:22; Rom 8:17; 12:3; 15:9-16; 1 Cor 3:5; 15:3; Gal 3:28,29; Col 1:23-29)

(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,**

(9) and to bring to light for everyone what is the plan of **the mystery hidden for ages in God** who created all things,

(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.

(Ac 8:1-3; 9:15; 26:18; Rom 2:4; 11:33; 1 Cor 2:7; 15:9; Gal 1:13-16; Col 1:26; 2:10,15; 1 Tim 1:15; 1 Pet 1:12; Rev 4:11)

(11) This was according to **the eternal purpose** that he has realized in **Christ Jesus our Lord,**
(12) **in whom** we have boldness and access with confidence through our faith **in him.**

(Mk 11:22; Jn 14:6,7; 2 Cor 3:4; Php 2:11; 3:9; Heb 3:14; 4:16; 10:19,35; 1 Jn 2:28; 3:21; 4:17;

STUDY HELPS

Faith in Christ Justifies

Note: While the Roman Church does not bypass Christ or God's grace, it does base its doctrine of justification on our cooperation with God's grace rather than on Christ's work alone. Inclination toward goodness is increased by participation in the Church's sacramental system, whereby we receive grace from the merits of Christ and the saints. Through our cooperation with this grace, we earn eternal life. This teaching is subtly and deceptively nuanced, and must be exposed as false and potentially damning ([Galatians 3:10-14](#)). It diverts our eyes from Christ and His full, complete, and perfect satisfaction for sins. Through careful analysis of religious terms and their use, Melancthon shows that the Roman Catholic teaching on justification is contrary to the Holy Scriptures, that it confuses grace and works, and that it obscures the merit and glory of Jesus Christ.

[61] In the first place, lest anyone think that we speak about an idle knowledge of history, we must state how faith is obtained. Afterward, we will show both that faith justifies and how this ought to be understood. We will also explain the objections of the adversaries. **[62]** Christ, in the last chapter of Luke, commands "that repentance and forgiveness of sins should be proclaimed in His name" (24:47). The Gospel convicts all people that they are under sin, that they are subject to eternal wrath and death. It offers, for Christ's sake, forgiveness of sin and justification, which is received through faith. The preaching of repentance (which accuses us) terrifies consciences with true and grave terrors. In these matters, hearts ought to receive consolation again. This happens if they believe Christ's promise, that for His sake we have forgiveness of sins. This faith, encouraging and consoling in these fears, receives forgiveness of sins, justifies, and gives life. For this consolation is a new «birth» and spiritual life. **[63]** These things are plain and clear and can be understood by the pious. They also have testimonies of the Church. The adversaries cannot say how the Holy Spirit is given. They imagine that the Sacraments give the Holy Spirit by the outward act (*ex opere operato*), without a good emotion in the one receiving them, as though, indeed, the gift of the Holy Spirit were a useless matter.

[64] We speak of the kind of faith that is not an idle thought, but that liberates from death and produces a new life in hearts. This is the work of the Holy Spirit. This does not coexist with mortal sin. As long as faith is present, it produces good fruits, as we will explain later. **[65]** About the conversion of the wicked, or about the way of regeneration, what can be said that is simpler and clearer? Let the Scholastics, from so great a host of writers, produce a single commentary upon the *Sentences* that speaks about the way of regeneration. **[66]** When they speak of the habit of love, they imagine that people merit it through works. They do not teach that it is received through the Word. They teach just like the Anabaptists teach at this time. **[67]** But God cannot be interacted with, God cannot be grasped, except through the Word. So justification happens through the Word, just as Paul says in [Romans 1:16](#), "[The Gospel] is the power of God for salvation to everyone who believes." Likewise, he says in 10:17, "Faith comes from hearing." Proof can be derived even from this: faith

LIFE APPLICATION:

The promise in Christ Jesus through the gospel.
the gift of God's grace = faith in Christ justifies.

How can this best be explained for yourself and when you share that with others?