

THE BOOK OF EPHESIANS

“We Are His Workmanship”

Date: 9-8-24 Lesson: 18

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THE TEXT - (Ephesians 3:8-12)

(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

I have given You as a Light to the nations. By this word we, too, are incorporated with the covenant and promises and grace of God. Also we Gentiles have been made partakers of His grace, and for its glorification and certainty the apostles labored against the arrogance of the Jews. Here the tribe of Israel is very clearly distinguished from the Gentiles. He says that the God of Israel is also Leader and Savior of the Gentiles. The Jews cannot withstand this argument, although in their pride they do not want us to be participants. Here you see it most clearly written: “I have set You, Christ, who are the God of the Jews, **as a Light to the nations.**” The counterpart has been produced, that He was not found by those to whom He had been promised, and that He was found by the Gentiles, to whom He had not been promised. He does not say, “I have given You as a Tyrant and as a Judge to the nations,” but, “**as a Light to the nations.**” Therefore all who believe in Him and have Him as **their Light** are the true children of Israel.

Luther, M. (1999). *Luther's works, vol. 17: Lectures on Isaiah: Chapters 40-66*. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 17, p. 175). Saint Louis, MO: Concordia Publishing House.

19. *The sun shall be no more your light by day.* The prophet returns, as it were, to the beginning of this chapter, where he spoke of **the light**. Here he clearly distinguishes **Christ's kingdom** from the kingdom of the world. He calls the Light of this world the Sun of the world. Therefore he does away with Moses and his law altogether; he shall not shine. **Here is the Day; it is Christ. He alone will shine.** “In that new realm you will not be concerned about those walls and gates and the light of the sun, but I will call you away from the external administration to an internal worship.” There will be no need of a golden or silver city or of the sun, but there will be another city and sun which will be proclaimed through the Gospel, which will teach about **the rays proceeding from Christ.**

This is the church, where hearts will be **illuminated and enlightened by Christ.** Not an external administration will be taught by the Gospel, but another kingdom. So, then, you have two suns: The visible sun, which rules the world, the elements, and government. **But the other sun is Christ, who instructs us in the divine righteousness.** Therefore you must carefully distinguish between these two suns and clearly separate between Christ's kingdom and the world, between the functions of the bishop and the prince, and not confuse everything, as used to be done. Therefore the prophet says here, “I am not speaking about that visible sun that must be the concern of the civil ruler, but **I am speaking of another Sun, whose rays shine forth through the Gospel.**”

Luther, M. (1999). *Luther's works, vol. 17: Lectures on Isaiah: Chapters 40-66*. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 17, pp. 324–325). Saint Louis, MO: Concordia Publishing House.

LIFE APPLICATION:

“To bring to light for everyone what is the plan of

the mystery hidden for ages in
God who created all things”

Since God created all things, how do we use creative ways,
to bring to light, this mystery of the Gospel, for our post-Christian, pagan culture?