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### ***Exegesis Research Paper***

#### **I. Text/Passage:**

Ephesians 3:1-6, “1-Because of this, I Paul, the prisoner of Christ to you Gentiles... 2- if at least you have heard what is the dispensation of God's grace, which has been given for you. 3- It is by the revelation that I became aware of the mystery on which I have just written in a few words. 4- By reading them, you can imagine the intelligence that I have of the mystery of Christ. 5- It was not manifested to the sons of men in other generations, as it has been revealed now by the Spirit to the holy apostles and prophets of Christ. 6- This mystery is that the Gentiles are joint heirs, form one body, and participate in the same promise in Jesus Christ through the Gospel.”

#### **II. Introduction:**

Despite the non-Jews being excluded from this sense as joint heirs of the promise, then Paul reassures the Gentiles that they are joint heirs with Jesus Christ. Paul was commissioned to announce to Gentiles the secret of the good news of Christ and teach them that they have been qualified by the grace of Jesus Christ to the good news of the promise of salvation in Jesus. According to Eckhard, “Paul does not exclude anybody from his preaching. Despite the differentiation of audiences and despite his specialized commission as a missionary to Gentiles, Paul understands himself as obligated to the “people under the Torah” (1 Cor

9:20).”<sup>1</sup> Paul received the knowledge of God's plan: the promise made to the people of Israel is now offered to all humanity thanks to Jesus Christ. The apostle is fully invested in announcing this good news. He sees in it the development of what God has begun since creation. History has a meaning; the mission of the church is to make known the way of truth. According to Ralph, “In contrast to their former identity as Gentiles, the audience is reminded of their new identity as children of God. They called to renounce vices.”<sup>2</sup>

My research is an exegesis study of Ephesians 3: 1-6 concentrates on non-Jews and the promise as fellow heirs. Furthermore, I will focus my work on teaching and preaching what Ephesians 3:1-6 wants to communicate about God’s salvation. This work will emphasize main words like Greek languages, analyze precise themes, and make a theological approach. The audience I will use is my social platforms and my ministry online in which I will deliver the message of my work. The work will benefit everyone on social platforms and others. This work allows me to expand my knowledge in the exegetical study and will help those who consider themselves to be rejected by their community.

### III. **Observations:**

A. Who is mentioned in this passage? Are they referred to by name, by relationship, or in some other way? Is there any description given for each one? If so, what words are used to describe them?

In the text of Ephesians 3:1-6 the name of Paul is mentioned, the author speaks and mentions his name as an apostle of Jesus Christ. There are no other names that are described in the verses, but the author speaks of the non-Jews whom we call Gentiles

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<sup>1</sup> Eckhard J. Schnabel, “*Early Christian Mission*”, Downers Grove, England: InterVarsity Press (2, vol. 1; Apollos, 2004 Exported from Logos Bible Software, 9:17 AM October 31, 2022), 49.

<sup>2</sup> Ralph P. Martin, Carl N. Toney, “*New Testament Foundations: An Introduction for Students*”, (20180), 164.

whom Paul addresses directly. Then I noticed that Paul describes himself as a prisoner of Christ having the mission to announce the grace of salvation to the Gentiles.

- B. If there are multiple participants, is there any dialogue between the participants? Can one of the speakers be identified as the main speaker in the passage? If so, who is the main speaker?

The main speaker in this passage is Paul. There was no dialogue between the participants, but the author speaks directly to a category of people who are considered pagans.

- C. Were you able to tell when and where the events and/or discussions in this passage occurred? If so, when, and where did these things occur? What places, if any, are mentioned in the passage?

Not applicable.

- D. What is happening, or what is being described in the passage? What is being presented or argued for (or against)? What does the writer want the readers/hearers to know, believe, feel, and/or do as a result of what he is saying?

The author presents a valid argument to motivate readers to understand the importance of non-Jews in God's plan of salvation and everyone who accepts and believes in Christ. This personal note from Paul leads to the theme of his preaching seen in the light of the mandate he was charged to fulfill. The basis of this mission is centered on the divine plan of salvation offered to mankind. This truth, of which Paul was the main depository as Apostles of the Gentiles, is highlighted by three terms having in Greek a common prefix (Syn): same heritage, same body, same promise. In contrast, the pagans following the term (syn), want the pagans to share in all the blessings promised to the Jews

- E. What things are being discussed? Are there any commands, promises, warnings, words of encouragement, instructions, etc.? If so, what are they? Are there any other Scriptures quoted, cited, or referred to? If so, which ones and why?

In this passage, the interesting subject is Paul who considers himself a prisoner of Christ, and the message he addresses to Gentiles as joint heirs of the kingdom of God. The promise that has been mentioned in this passage is that the Gentiles are joint heirs, form one body, and partake of the same promise in Jesus Christ through the gospel. (Ephesians3:6).

- F. Is there anything else that was unfamiliar to you or that you needed to look up, such as a particular name, the definition of one of the words used, etc.?

Not applicable

- G. Is there anything that is repeated, that is emphasized, or that stood out to you as being unusual?

Not applicable

#### **IV. Interpretation:**

- A. Social Context: (What is the social context of the people in the passage? What did they believe about God, themselves, and each other? How did they interact with each of these mentioned? What did they think about and how did they interact with their families, villages/cities, neighbors, etc.?)

The social context is not clear in this passage, but Paul the way he addressed the non-Jews shows that non-Jews have this sense excluded from the divine promise may the Jews consider them pagans, but Paul comes to reassure them of their participation in the promise.

- B. Literary Context: (Where does this passage occur in the book? The beginning, middle, the end? What has come before it? What comes after it? You can insert an outline of the book, and/or a brief summary of what is mentioned before this passage and what is mentioned after it. Also, how does what we find in this passage relate to what has come before and what comes after? How does this passage fit into the overall presentation or argument of the author? What would be lost if it were removed?)

In this passage, verse 1 says: Because of this, I Paul, it allows me to understand that there was something that was mentioned before and this phrase has a relationship between the previous verses. Because of takes the meaning: following, considering, this proposition is used to introduce the consequence of a cause. This cause is related to Ephesians 2:19-22, which shows that the Gentiles are no longer strangers, but are fellow citizens of the saints, people of the household of God and they are the habitations of God in the Spirit. At the end verse, 7-8 conclude to reiterate the message and the promise that was addressed to the Gentiles. All those who edit before or after the passage conclude the intention of the author who wants to show the place of non-Jews in the plan of salvation.

- C. Genre: (What type of literature is this, such as a psalm, a proverb, a law text, a narrative, etc.? Does it contain other forms of literature, such as a narrative, a dialogue, a prayer, poetry, a parable, etc.?)

In this passage, the genre of literature or style is a dialogue, a message that the author wants to present to the non-Jews community.

- D. Language: (Is there a special meaning to the original Greek, Hebrew, or Aramaic? Compare various translations at this point. Is there a particular word that may have a special meaning?)

There is a specific meaning because the words are essential for this passage:

Because of this: The Greek word: οὗτος, τοῦτο is a demonstrative pronoun, and the word χάριν, it is an adverb that means for the own good of, because of. Thus, these words demonstrate the essential message that Paul, the slave of God presented in chapter 3 relates to chapter 2 which explains the very reason that Paul introduces chapter 3 in this way.

**E. Text Criticism: (Is there a debate in the manuscript tradition about this passage? Footnotes in study Bibles and most academic commentaries will pick this up. Does the text variant alter the meaning or interpretation of the passage? If so, how?)**

The debate I found is concerning inheritance and adoption. According to Kuy, “the term οἰκονομία can be used to refer to household management in respect of inheritance and adoption in ancient documentary papyri. In Eph 1:10 and 3:9, the term οἰκονομία is employed in the context of inheritance and adoption, and should be interpreted as ‘the household management of God,’ who includes both Jewish and Gentile believers as adoptive children and heirs in his family.”<sup>3</sup>

**F. History of Redemption: How does this passage relate to the rest of the Bible? (Is it part of the story of Israel before the coming of Christ? Does it occur during Christ’s time in the world between his birth and death? Does it occur after the resurrection of Christ and the giving of the Holy Spirit? Is it a result of the fall, or part of the fulfillment of the Christ event?)**

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<sup>3</sup> Kyu Seop Kim, “*God’s Household Management*”: Greek Contract Papyri and Ephesians 1:10 and 3:2, 91, Asia United Theological University, 48.

This passage is a summary of the plan of redemption of mankind that God has made for man in his Son Jesus Christ. This passage summarizes the essentials of the whole message of salvation in Jesus and throughout the Bible, as this passage speaks of the plan of salvation for Jews and non-Jews alike, in conclusion to mankind.

**G. Commentaries: What are some of the main issues discussed by the commentators concerning this passage? What verse or verses, if any, do they seem to focus on more than others? How do they see what is said here impacting what happens elsewhere in the Old Testament and/or the New Testament? Consult and interact with at least two (2) commentaries here.**

According to Bill, “Paul was specifically commissioned to work among the gentiles, his message was clear that he did not want to divide the church. The lesson is that as Christians, we are to constantly remind ourselves that we are all on equal terms, and we should be regarded as one in Christ.”<sup>4</sup> According to Bill, “The truth that gentiles are equal heirs with the Jews to the same inheritance is explained by Paul, Paul despite his own unworthiness.”<sup>5</sup> According to Thielman, “Recall the biblical emphasis on Israel as God’s people, so the notion that God’s people are his heirs, of God.”<sup>6</sup>

## **V. Application(s):**

A. Summary: Summarize in two paragraphs/ten sentences what the passage is teaching.

What is the main point of this passage? What is the main message to the original audience in their context?

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<sup>4</sup> Bill Domeris and Zolton Erdey, “*A Student’s guide to the New Testament*”, Publish by SATS Press, Johannesburg, Bryanston South Africa, 2019), 242.

<sup>5</sup> Bill Domeris, “*A Student’s guide to the New Testament*”, 246.

<sup>6</sup> Thielman Frank, “*Ephesians: Baker Exegetical Commentary on the New Testament*”, (Baker Academic, Grand Rapids, Michigan, 2010), 71.

The passage teaches the promise made to the people of Israel is now offered to all mankind. The verses speak of the mission of the Apostle Paul toward the Jew and non-Jew as being the co-heir of the kingdom of God. The bride was addressed in a special context to demonstrate that salvation is not for a chosen people, but salvation is offered to everyone, and we become today's participants and co-heirs of the promise as we are. of the human race a generation of the divine promise. According to Daniel, “the affirmation of the righteousness of the God who “has consigned all of humanity to disobedience, so that his mercy may extend to all of humanity.”<sup>7</sup>

B. Impact on/Importance to Believers, Unbelievers, and Me: (What is the importance/significance of these events to people today? What applications might we make to our own lives, such as what we believe, how we treat others, what we do, etc.? In other words, how should knowing what is in this passage then change us now?)

1. Believers: (What does this passage teach a new Christian, a mature believer, etc. about who God is, what He has done, what He is going to do, etc.? Is there a promise to be relied upon, a truth to be known and trusted, a command to be obeyed, etc.?)

The central part of this passage explains the character of God and his plan of salvation, and teaches us the love of God for mankind, without exception and we become joint heirs of the divine promise by the divine grace of Jesus.

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<sup>7</sup> Daniel G. Reid, “*Dictionary of Paul and his letters, InterVarsity press*”, exported from Logos Bible Software, 9:23 AM October 31 2022, Downers, Grove, Illinois, 1993), 22.

2. Unbelievers: (What does this passage teach someone who has not yet trusted Christ?)

Not applicable

3. Me: (What does this passage teach me about God, His ways, and His actions in the past, present, and future? How does this instruct and/or challenge me?)

The passage allows me to discover the goodness and love of God, and the sacrifice of grace offered to me, as a sinner and reminds me of the sacrifices of Jesus and the kingdom that he prepares for me by grace. I am included in the list of co-heirs of the divine promise.

#### C. Preaching/Teaching:

1. What essential elements would you want to include when preaching/teaching this text in your faith community/ministry context?

The first thing I would present in my message is that all are called to be partakers of divine grace. Second, we are not fatherless and homeless children because God is our father and he is preparing a place for us according to the merits of Jesus Christ. Thus, we are not different and we are not strangers, we are joint heirs of the kingdom of God.

2. Are there any parts of it that might require a special explanation to help your ideal/target audience understand?

To target the audience, and make them understand is to show them how important the sacrifice of Christ is for their life and their salvation.

3. Are there any parts of it that might be especially challenging or disturbing to some in your ideal/target audience?

Not applicable

4. List of 6 scholars I choose for my exegetic research:

1-Michael Peppard, "Paul Would Be Proud": The New Testament and Jewish-Gentile Respect, article theological studies, Vol. 76(2) 260-279, Fordham University, New York, USA 2015.

2-Andrew S. Jacobs, "A Jew's Jew: Paul and the Early": Christian Problem of Jewish Origins, Article, fourth Paschal Letter, University of California, Riverside.

3-Robert A. J. Gagnon, "Why the Weak at Rome cannot be Non-Christian Jews, Journal, Pittsburgh Theological Seminary Pittsburgh, PA.

4-Mordechai Liebling, "The Non-Jew in the Synagogue", Journal Fall 1994

5-Eckhard J. Schnabel, "Early Christian Mission", Downers Grove, England: InterVarsity Press (2, vol. 1; Apollos, 2004 Exported from Logos Bible Software, 9:17 AM October 31, 2022).

6-Ralph P. Martin, Carl N. Toney, "New Testament Foundations: An Introduction for Students", 20180.

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Karen Dockrey, Johnnie Godwin, Phyllis Godwin, "The student Bible dictionary" Barbour Publishing, Inc, edition 2000, (Uhrichsville, Ohio,2000).

Darrell L. Bock, and Nicholas Perrin, "Ephesians": An introduction and commentary, IVP Academic, (Downers Grove, Illinois, 2019).

John Stott, "The message of Ephesians": God new society, MLA 9th Edition modern language Assoc. IVP Academic, (Downers, Grove Illinois, 2020).

