

The Building of the Masterpiece of Grace in Ephesians - 15
Pastor Jesse O'Doriso – December 14, 2022
Bible Text: [Ephesians 3:6](#)

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Let's open our bibles tonight and we'll begin here again in Ephesians Chapter Three and continue on in the Masterpiece of Grace in Ephesians, and let's just jump right into it verse one, chapter three. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles, oh thank You Jesus, and prophets by the Spirit. That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. 02:07

Isn't that marvelous? Praise His name. That's ours, and we're just going to anchor down tonight by the power of His might in verse six and there's the masterpiece brothers and sisters that the Gentile should be fellow heirs. That's it. That's it and of the same body thank You Lord and partakers of his promise in Christ by the gospel. You have to come by hearing, and hearing by the word of God. It has to come by the gospel, and as Paul said, my gospel. And as Paul said, preach no other gospel thank you Lord. And it's all right here and we're thanking the Lord how many times Paul again magnifies the grace of God that was given to Him, and what the fellowship of his life was called to and made for, and for us to mark that example and to follow him as he followed Christ so we could have the same fellowship with the mystery; the mystery that was hidden, the mystery that again hidden from the prophets and sons of men , but now is made manifest. 03:31

But now, and it's made manifest to him for us, this Apostle Paul which is so wonderful, and what that mystery is, is that he would preach among the Gentiles, and again we went back and we'll hit it again, and again, and again these are the saved Gentiles, these are God's saints, what he would preach to them, Paul this mystery is the unsearchable riches of Christ. You could never exhaust it, matter of fact it just blows your mind, blows you away, it's just too exceeding, abundantly above all we ask or think, but that's the perisseuo grace, that hyper grace, that grace beyond, the exceeding beyond, and beyond that, and then beyond, and ever exceeding, infinitely beyond and never stopping. And that's the truth and it's still beyond that because that's something we could at least utter, or somehow at least kind of comprehend, but you still can't because it's that exceeding. But you can know that love that backs that up, and that love by the grace of

God will work that faith, and that faith will believe. And that faith will have fellowship with that mystery, and with that and only that gospel. 04:55

Now, I just love it with you, but that masterpiece of His grace is right there in that word sugkleronomos. We've heard that word now for some time. I'm so thankful for that word in the Greek. It comes from klēronomeōs which means heir, but it's more than an heir; it's a joint heir so it's sugkleronomos or with or jointly as that , sug klēronomeōs is an heir. So, everything about the heirship with sugkleronomos is what's mine is yours, and what's yours is mine exactly what King Ahasuerus was saying to Esther when she was just asking for the life of her people, and he said to her honey, whatever you ask it's yours, and whatever he was saying is mine is yours. It wasn't just half of the kingdom, it was everything. Praise the Lord, line upon line, and let the Holy Spirit lay it all up and build that masterpiece of grace. But see, joint heirs as husband and wife, and I want you to understand this to really know it, it's that word sugkleronomos, it's not another word. It's only that word, it's not another, it's only that meaning of that word and it's not another, and it's only that intention of that word and it's not another. And what the intention is I'm going to have my wife to share everything with; is it you? Do you believe that you've been blessed with all spiritual blessings in the heavens in Christ that that's you? I do. I think we do praise God, that's how this whole thing started off. 06:53

You have been blessed. We have been blessed. See, just what you know what you have, now what will you believe? He tells you when He did it and when He finished it, and what He created everything for was for you to have it, and all that was waiting for is this grace to be manifest in us to perform it because He said I will perform the good work which I've begun in you. Let me tell you something, he began that a long time ago and here's the manifestation of it. And that's the beautiful thing that encourages my heart so much. I know the reason I believe it because I 've lived the life, there's a life that lives in me that lives by the faith of the Son of God. The same faith that shares with the Father that oh the Lamb slain Father before the foundation of the world, that faith. That wasn't an if or a when, it's done. It's just done, it's just this time that we'll create because remember that was before time anyway; it'll come for us, it's just muddled. So, by His grace we say yes Lord. So brothers and sisters, it's not to compare ourselves amongst ourselves, but this is just to preach the word. Most Christians don't see this, most don't want sound doctrine, most do not want the strong meat, the word of God and especially Paul. He went after his brethren all the time. He even chastened Peter, Barnabas, there's a tendency but for the grace of God for us to turn away from it. It's the truth, it don't want it, but greater is He that's in me than he that's in the world and if we'll feast upon this gospel we'll grow strong in grace. 08:49

Not strong in what I know. I was thinking today, I thank God for all my teachers, but I am going to tell you the truth, I had people that taught me this that knew it in their head that did not love it in their heart. Now I'll leave that to God if they want, I didn't see a lot of manifestation of it. Now I think that bride is she's joyous, and she's loving like Him, and she's not cold, she's not legal; no, she's not. She's not looking to tear and devour

and to harbor bitterness, and all that, she's spiritual, she just waits to restore. Always a cold cup of water, always anointing. But stand in the word of God, this is it and praise be to God anytime that we can fellowship in this gospel let's get it on, hallelujah, praise His name. 09:47

Now, but most don't want it and what happens in this portion of scripture they'll often say well, this text is concerning now Gentiles can be saved. Well, we already addressed that part last week which in verse one-one we know that this letter is not just to Gentiles, it's not. In one-one it says that this letter is to the saints which are at Ephesus, and these saints happen to be, they happen to be Gentiles and praise be to God a saint is someone who's saved; a Christian, thank You Jesus and I'm talking about the way that the word of God defines that, not the world or whatever they want to call whatever they do. So, we'll rightfully divide it into truth. But they say that, and then it's almost as if in saying that you know again that the Gentiles you know could be saved trying to explain it that way, it's like you're saying so what you're saying is that the Gentiles were never saved until after the Jews rejected Jesus Christ, and when He turned to the Gentiles. That's what basically what you're saying because I'm going to tell you something, the Gentiles were the very first ones to ever be saved in the bible. 11:10

Know that, Gentiles were the very first ones to believe on the blood. Adam praise God, Abel, Noah, Enoch, you know we keep going and I will adventure to guess hundreds of thousands of others too, a lot of people were on the planet at that time, and even in that flood it said that there were ones that were just, or ones that were not wicked and evil that died in that flood. There were only eight people that believed God, there were only eight people that were walking with the Lord at that time; I'm talking about looking for that deliverance. That's the truth. Know the word of God, read it, you'll understand. But brothers and sisters Adam all the way through Abraham were all Gentiles. And all those lives again like Enoch and different ones they were saved by the blood of the Lamb first and believe it or not Gentiles continued to be saved in the Old Testament even after Jacob birthed the twelve tribes and God started to deal with the Jewish nation, the Gentiles were still saved; yes, they were. Ruth, Rahab, Asenath, all them Gentile, wonderful brides and others of their families with them. 12:40

So, we thank God, so we know it's not that, brothers and sisters, we appreciate that that blood and that grace has been there for all, and we give that to God. Even Scofield if you have a Scofield bible and you look at the bottom, the very bottom where he starts to make his notes what did he say down there? This is Scofield that the Gentiles were to be saved was no mystery, amen! Thanks be to God he's, got some wonderful notes in here, he really does. Right there on the cusp to really see he really seen the deep things of God but never wrote about them so I think if you know it, you'd write about it, you know it you'd talk about it matter of fact if you did it's the only thing you would write or talk about praise the Lord. But I thank God for what he used this precious brother to encourage our hearts in, in this precious bible; I love it, one of my favorites thank you Lord. 13:40

Now, Scofield says that the Gentiles being saved was nothing new, and even Strong's in the dictionary definition of it they define this Gentile as it's listed through here in Ephesians not as a non-Jew, but specifically a non-Jew that is a Christian. So, these are saved ones when you're seeing this; these are saints praise God. But it's even more than what Scofield speaks of in a little bit enlarged vision of what he sees here, because what Scofield goes on to say is this has everything and only to do with the Jew and the Gentile believers being made one, the church. Alright? And it does say that in here, and we're going to study that here in a moment. So, it does cover that, wonderful, but there's more and we thank the Lord we've already addressed some of it tonight praise God. 14:45

Now let us go back and think about what we spoke about earlier, if this was just speaking of the entire church let me ask you, why in the world would the word sugkleronomos pop up here, and I can tell you there's a reason and you know the reason is. It's to emphasize, and the beautiful thing about this word sugkleronomos like I said it's two words in the Greek, klēronomeōs, sug klēronomeōs. klēronomeōs means an heir, but sug puts joint heir together; there's a greater meaning on that. It's kind of like when we study about the out resurrection of Philippians Three. Anastasis is a Greek word found many times in the New Testament and it means the resurrection, but where Paul says the out-resurrection if by any means I might attain to the out-resurrection that's exanastasis. So, that's out of the resurrection. So, it's a resurrection out from the resurrection. Paul wasn't just worried, concerned at all about being resurrected, he already knew he was seated in the heavens in Christ. Amen, but he wanted a specific, specific resurrection. He wanted that one that would be first, he wanted the one that would meet the Lord in the air, thanks be to God. 16:16

So, you can see how the word of God is very, very specific, and I thank the Lord as God lays these things out, it's of kings to search out a matter. We come in here and this isn't a theological class, this isn't something that we want to be you know just these cerebral theologians, we're in love, I want to know the lover of my soul. And what happens is the Holy Ghost will come in and you know this, you understand, you begin to understand not only is this the greatest treasure there is, this is the only treasure there is. This is it. This is it; God makes you responsible for things in this life, but this is your treasure; this is the treasure. And so, in that, by His grace with our Father that has been so gracious to us, and again the new birth that we're born of Him there is a great responsibility, great honor, great privilege, great thankfulness; we want to honor Him. I want to know who I am in His Son. I want to know, Who the life of His Son that lives in me is. I want it to grow to the fulness of what it has intended it to be. I understand it's all His grace, it's all His work, it's all His desire, and I all I can say is Lord help me to apply myself, help me to want to know, and Lord even when I don't want to know just let me know. Even when I am not abiding faithful, you'll abide faithful still. 17:57

Even when I believe not He abides faithful still. Even when I'm otherwise minded, He'll make that known unto me. Are you that confident in the grace of God? Let's be

confident in the grace of God, I'm not confident in me, I'm not confident in someone else, I'm confident in Him and I thank the Lord and brothers and sisters, it's all the gospel; it has to be the gospel, not an organization, not a religion, not a denomination, it's the gospel. You can know the gospel, and the word of God says he that wills to know will know of this gospel, they'll know the will of God. That's His intention, ask Him you'll receive it. Praise His name. 18:53

So, what we have here is that we have this word again sugkleronomos that's used here specifically meaning a joint heir as a husband and wife; a joint heir as a husband and wife that Gentile saints can now enter into this place of wedlock. Praise the Lord, that's what this church is about. That's what's so glorious and Paul uses this word three times in his letters and one time we rejoice over in Romans Eight Seventeen, let's turn there. Let's see how it's emphasized there. Romans 8:17, and I do think the Lord's going to bring us if He tarry, I think we're going to have some wonderful time spent in the eighth chapter of Romans coming up in bible study this glorious, but in seventeen it says that if we're children, and this is speaking of children of God, okay? That we are the children of God, and in verse sixteen we are the children of God. And if we're children then we're heirs, kleronomos, there you have that word again. kleronomos means an heir, okay? As a child, now that's an instance in the things of God, that is a child. A child of God is an heir of God alright. But then it says and joint heirs; there's the word sugkleronomos. It's not just kleronomos again, it's not just an heir again with Jesus Christ, there's more and you can see it and this word sugkleronomos is specific again, it means joint with an heirship. It means joint heir as a husband and wife. 20:49

And notice again it's not with God, it's with Jesus Christ; it's the Lamb of God. See, that's why it's married of the Lamb, that's why the wife hath made herself ready, she's the bride of the Lamb of God Jesus Christ, and you just rejoice, and thank Him for this. And here it says the heir is done is given, the joint heir there's a condition, if so be. If so be, so we know that heirship as a child is not contingent upon anything, it's done, it can never be taken away. That love can never be separated, that seed remains, it's competed, but the joint heirship with Jesus Christ it says if so be that we suffer with *Him*, that we may be also glorified together. And you see the extra that's given to the joint heir? Glorified together. That word means exalted to the same glory. The only way you could be exalted to the same glory You know I use this, here is this middle chair, here's the throne. You would have to be in the throne with Him, and that's exactly where she's going to be, that's exactly where the four living ones are found in the midst of the throne with Him glorified together. And that's why they come to Him and so beautiful In Revelation; we're here to give You glory. 22:31

Your grace built it up in us amen? The glory that shall be revealed in us, matter of fact that's the next verse here in Romans. Not glory that's going to be revealed to us, the glory that's going to be revealed in us. Amen. See, we know it's there though don't we because we know this grace; you know the grace of God, and you believe in the grace of God. You know it yet doth not appear we know something don't we? Oh yes, we do know

because we know what grace, and only grace produces. What grace and only grace can produce and will produce of course. You want glory? It's got to be grace; it has to be Him. It has to be all of His work, all praise to Him. When you have that in that vessel of complete mercy, He bestows all of the riches of His glory upon it, every bit of it. 23:35

How beautiful, and so here we are thanking Him for this tonight. But we see how this is more than an Heir. There's a reason the word sugkleronomos is used, and it's to grab your attention, it's to grab your heart's attention. This is different, this is more, this is joint heirship together with Jesus Christ; there is a distinct difference. A child of God is an heir of God. A mature saint, a mature son of God is a joint heir together with Jesus Christ; a child of the Father, or a spouse of the Lamb of God, that's the difference thanks be to God. 24:21

Now, sugkleronomos brothers and sisters the bridal message is the gospel of the unsearchable riches, it's the much the more, it's the motherload of glory praise God. And that's why even though the twenty-four elders, the friends of the Bridegroom are expecting the bride. And they're rejoicing with Him, they're waiting for His voice to call her, all of these different things, when she's there with Him they're going to be in such awe they're going to take their crowns and they're going to cast them, and they're going to say oh, oh Thou art worthy to receive her. You say it doesn't say that, oh yes it does. Thou art worthy to receive glory. That's how unsearchable are those riches. Oh, and that's how we will love one another more, and more, and more all the time when we begin to really see how He sees us in Him, what He's waiting for us in Him. Thank You Lord. 25:49

Now, this is the unsearchable riches of Christ this sugkleronomos. Sugkleronomos, the joint heir together with Him. When we get to chapter five, she's the glorious church, oh yes, she is. As Paul, praise God, wrote to Timothy in 2 Timothy 2:10. This is her that received the salvation with eternal glory, amen. Jesus is going to have His bride, He's going to have His wife, He's going to have His queen and she's going to share His glory, His riches, His power, she is going to share everything equal with Him because He has deemed to share everything of His with her. Now, the masterpiece of grace brothers and sisters we see this, and by His grace I put us in here yes, we see this because of the enlightened eyes of understanding; yes, that's it that knows the difference and understands the separation praise the Lord. 27:06

Now I want to take a few more minutes tonight, we're going to talk about the three distinct layers that are here in verse six and I pray even though we know this, and maybe you don't necessarily have it seen the different layers in this in the name of Jesus and the power of His might. That we come with a greater understanding tonight of who we are and what our calling and choosing is in Him, and I know he's able to do it. So, there's three distinct layers in verse six. If you look at there, it says that the Gentiles should be fellow heirs. And you could say it again that the Gentiles of the same body, and the Gentiles, partakers of His promise in Christ by the gospel. So, we have the fellow heirs' layer, we have the same body layer, and then finally we have the partakers of His promise

layer. Each one of these brothers and sisters you should read even individually in Christ by the gospel; that's why you have this. That's why by the grace of God you're called to all three of these things in Christ by the gospel, amen? It's all in Him, without in Him we're nothing, zero. 28:34

Now, that the saved Gentiles should now be fellow heirs in Christ by the gospel, the same body in Christ by the gospel. partaker of His promise in Christ by the gospel; there it is, three layers. Alright now let's talk about each layer. And here's how you have to begin this I really do believe it. Throughout the word of God Jesus Christ always turned to the Gentiles at, I should say this, He turned to the Gentiles brothers and sisters, but everything was still offered to the Jew first. Even when He turned when His own received Him not and He turned to the Gentiles, He still after that everything that came forth after that still was presented to the Jew first. You think about Pentecost, the infilling of the Holy Ghost, the very first ones that were filled were Jews. Even though He had turned to those that weren't His own because they were going away from Him, He still always gave preference to the Jew first. So, in the infilling of the Holy Ghost the Jew was filled first, then after that time then came the infilling to the Gentiles. Alright? 30:01

Now, I want you to think about even the bridal message. The bridal message was given to the Apostle Paul first, a Jew. Do you know where the Apostle Paul first ministered and preached? In the synagogue. He was preaching that message to the Jew first, but we know that later on the Lord said and called Paul to be the apostle to the Gentile. Amen. So, as you see this come to pass, I think now you'll see these three layers even a little bit clear that if the Lord dealing with the Jew first, then turning to the Gentile. So, in each one of these matters the Jew had taken it first, okay? And then the Gentile took it and that was the order that it would always be. Now let's break it down. So, saved Gentiles should be joint heirs as husband and wife, or the bride and all that means is that bride would now be composed of Jews like Paul and Gentile. Amen, because the ministering of the bridal message once again was first given to the Jew. And the very first bridal saint, the very first one was a Jew named Paul and there you go. So, the Jew first, and then it came to the Gentile. 31:35

So now we have the bride, thank You Lord comprised of Jew and Gentile, but we understand in Christ is there Jew nor Greek; no there isn't, is there? But what is laid out here is the oneness that we have in Christ. With being laid out is that there is no difference, with being laid out is He is no respecter of persons; isn't that beautiful? And so that's where we thank the Lord, and that's where you know sadly Christianity when they just start to break out people, and break out by you know their nationality or how they look, where you going folks? What are we doing, there's no divisions among you. There's just oneness and this verse is so beautiful because it brings the whole oneness, the oneness of the bridal body, the rib portion, it also brings forth the oneness of the church. So, we have that first part is the bridal message is composed of Jews and composed of Gentiles. The it goes as well as the same body; see the next there in verse six? So, we have the

fellow heirs, the joint heirship composed of Jew and Gentile. And then now the same body. 32:50

Now let talk about that same body. What is the body, it's the body of Jesus Christ, amen it is. And brothers and sisters the church is composed of Jew and Gentile, and we thank the Lord that that baptism hallelujah, that baptism what it did is it made one. It was bringing, it broke down that wall of partition; it's one and that one body, and thank You Jesus that's there's no division, and one Spirit. So, the Jew and Gentile made one once again in holding hands? In saying that we're all joining, and multiple faiths. No way, you're made one in Christ and that's the only oneness that there'll ever be. And I thank the Lord, I pray that we even understand that for our families. Our families you really want them to be one, you're only going to be one in Christ. Bring them in moms and dad, bring them in thank You Lord. 33:52

Finally, the partakers of the promise. Whenever you see the partakers, and you speak of that promise it's speaking of whether the Jew or Gentile they're the partakers in the promise that was made to Abraham. That's the promise brothers and sisters and we thank God we enter into that. In Genesis 12:3 it said, all families on the earth shall be blessed in Abraham. Isn't that glorious? They're blessed in him. He is the Father, the Father of our faith, we love that, and we thank God because it was all by faith. And whether you were Gentile, you enter by faith. No one ever got saved by the law, no one ever did, so it was always by the blood, it was always by the blood. Praise God whether they were looking to the cross to come, or whether we look back at the cross that's finished, it was all going to be that Lamb slain. That blood must be shed; when I see the blood, I will pass over you. That's what praise God He told those Jews out there when they were there in Egypt all that way back then, it was all by the blood And my oh my, just think of those Egyptians, all they had to do was put that blood on their doorpost too, and you know what? He'd of passed right over them; you know that? He wouldn't have jumped in, oh well that's an Egyptian, He never done that, all He was looking for was the blood of His Son. That's all He's looking for in your life, He's just looking for the blood of His Son. He's not looking at the outward appearance, and that's why we're here, thanks be to God. Those cherubim on the mercy seat, we understand all, yea, the deep things of God still comes from the simplicity of the gospel; it's Jesus. It's Jesus, well thank God. 35:44

Now, so the Gentiles are fellow heirs, amen, and joint-heirs hallelujah, and members of the body thank You Jesus, and fellow joint partakers of the promise. Jew and Gentile share equally in Christ these three different aspects. So, I pray that this, makes it just a little bit more clear. It's not something that's all mashed in there, it's distinct, it's exact and the participation is there for all. But this is what was so beautiful, it was just like you know when those Jews were filled, and they were filled with the Holy Ghost, but then when the Jews saw the Gentiles getting filled it surprised them didn't it? It did, they said look at them, the Gentiles are filled. Huh? Do you think when the ones that were starting to take in the bridal message, those Jews when they were out there and all that, and then they started to see the Gentiles taking the bridal message, do you think they looked at

those and said look at those Gentiles, they're taking in the bridal message. But the Lord always knew, and that's what it was for. And this brothers and sisters, was how and why it came to us. 37:15

Paul, the chosen vessel, and specifically the apostle for the Gentiles. That's why this is such a treasure to us. And thanks be to God, and again giving Him all the glory, but we praise the Lord that even if you are a Jewish person here today and you're a Christian you need Paul's gospel. It's not only for the Gentiles, it's for all men and that's why he said right there, didn't he say that all men; make all men see what the fellowship of the mystery which from the beginning of the world hath been hid in God. This was for all Jews, this was for all Gentiles, so right there you know what? This is for everybody. That's why the word of God said I would that all men be saved and come to the full knowledge of the gospel. This fullness of the unsearchable riches of Christ 38:23

So, to conclude tonight brothers and sisters, Paul's gospel does include the entirety of the word of God, and yes it does, and we just see it right there in verse six. From salvation all the way to the bride for the Lamb of God. But all grace will quickly as this is touched upon, it's pedal to the metal again because once we hit his second prayer in the second half of this, we're one, and now it's let's go. And I thank God because all grace always encourages moving quickly on from salvation. Salvation's wonderful, but the foundations laid. The salvation's laid, you don't go back and lay it again. And we go on with strong meat, and we don't turn back. And next week praise God when we go into that second prayer of Paul it'll make it even the more obvious there's one thing, and that's living in and abiding in first love praise the Lord. 39:36

I pray that's encouraged you tonight thank God. Should and I appreciate you. It is a privilege, and it is a joy, and I'll even say I thank God I have fun because We love you, how could we not be excited, how could we not encourage one another on and just to see your eyes lightening up, and I know we're getting tired. I know you're working hard but He's coming. And if thou hast to leave, you know what His love has cost us to believe. I'm holding my fountain tonight with you, so be it done unto me. amen? Let's stand and be dismissed. 40:31