

The Ephesians Supplement to Preaching Through the Bible in one year

“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 and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...” (Ephesians 3:1-6)

The church is the called out assembly, some in heaven and some still on earth, called the whole family in heaven and earth, the one body of Jews and Gentiles; the kingdom of Christ is the future government and land of those people--ruling now one heart and mind submitting to the will of God and Christ but fully realized a literal forever kingdom on the new earth under the new heavens which God creates after the Second Coming of Christ. The kingdom is not of this world else my disciples would fight, Jesus said. Of course, like in the Garden before the cross, that is what Jesus said, and the Scofield mites still demand for several reasons a kingdom of this world and in Israel where the zealots can rule. Jesus had troubles with His own disciples as well as the whole nation then asking the question, “Will you at this time restore the kingdom of David?” It is so simple to tell the difference between the church and the kingdom if we just listen to the above words of Jesus and how He taught us to pray, “Thy Kingdom come”. It was not there and was not on earth, a kingdom to be fulfilled after the Second Coming as a new heaven and a new earth are established where Christ rules supreme and then turns it over to God the Father, that God the Father may be all in all.

I. We pray as taught by Jesus for the kingdom to come, the complete government of Christ on the new earth; we are half of the visible church now here on earth as some members of the thousands and millions of local churches assembly to honor Christ are also members of the one Church; and of course as such will be in the literal forever kingdom on the new earth.

Now the church is here and visible now, that is the half that is not in heaven. Any time you see a local called out assembly of Christ, you are seeing some of the Church. Since

“many are called and few are chosen”, you can not tell which ones are eternal members of the church of the firstborn written in heaven; nor should we try – that is the job of God and Christ. Now, Paul did make some efforts to allow the local church at Ephesus to see which ones were also members of the One body of Christ in that whether they had learned Christ or not. First, it was obvious that they were not members of the One Church if they live like the other Gentiles in the vanity of their mind. They were members of the one church written in heaven if they indeed had seen and heard Christ, in other words had a personal experience with Christ and experienced the 9-month new birth. “The Cause of Christ”, sometimes overlooked in the reading of Ephesians as completely new revelation of NT times, summarizes the uniqueness of the one church, that Jews and Gentiles should be members of the same body.

You can appreciate somewhat the unbelief of the Jewish people as for generations as a called-out people of God, they were admonished constantly and, in many ways, to separate themselves from Gentiles; and now suddenly with this new revelation of the One Church body, they were called fellow citizens with the Gentiles. It could be one way that God caused them blindness for their rejections of Him and Jesus until the fulness of the Gentiles be come in.

II. In preaching through the Bible, we must each time add one point on the Cause of Christ as OT quotes in the NT could not cover this Cause since in all the ages before Paul, this revelation was not made. "...Which in other ages was not made known unto the sons of men..."

In other words, there were in the long history of the OT no revelations made through the Prophets of this Mystery and Cause of Christ. Can you even imagine in the OT days telling the Jewish nation, that the loathed Gentiles are going to be members of the same body of Christ with their own nation? There was some missionary work among the Gentiles like with Jonah, the reluctant prophet, who warned Nineveh, a Gentile nation, to repent or destruction; and when they repented as God decided not to destroy them, Jonah sat down under a tree and pouted. It is hardly to be thought that God was withholding something from His own people of the Jewish nation, it is just that they would not have been able to take it. Goodness, they still have trouble taking it, how horrible being one body and fellow citizens with Gentiles; yet Christ told his 12 disciples to first take the Gospel to the house of Israel; and there was a vast revival in Israel starting with 5,000 saved on Pentecost and every nation in the Roman Empire, then spreading through the Empire as Paul and the other Apostles first went to the Jewish synagogues to preach, then after rejected by the majority took some of them with them to form a local church with Gentiles.

To help you visualize the difference between the church and the kingdom of Christ, you can think of how each believer is one living stone that makes in heaven a holy temple to the Lord Jesus Christ and God the Father, and that Temple is in the New Jerusalem which is headquarters for the forever kingdom of Christ on the new earth. Is it important to even distinguish between the church and the kingdom? Yes, primarily because it will counter so much false doctrine today in the falling away and of past history: first, in the great falling away of the Roman Vatican about 1000 A.D. as forbidding priests to marry (and you know all the trouble that is creating with fallen priest pedophiles today), the Vatican both lost their continuing with Christ and the church and became victims of "seducing spirits and doctrines of devils"; and then the great apostasy started among Protestants with the Scofield Reference Bible in 1929 and found its full destructive manifestation in the falsely called "Conservative Resurgence" that split the evangelical work of the largest SBC into 3 denominations and out of a lack of love destroyed careers and reputations of fellow Christian brothers.

III. Several things can be seen immediately by the failure of the church today to distinguish between the One Church of all believers in Christ and the one literal kingdom of Christ to be fully fulfilled at the second coming:

(1) Scofield mites have taken dispensation, the only place mentioned in the Bible is Ephesians 1:10 and created a whole false philosophy and theology called dispensationalism with other words also not found even once in the Bible of millenniums and rapture; (2) to strain at consistency of their Scofield and Oxford Press theology, they have distorted the meaning of the first resurrection, created two second comings of Christ, and have with their bad mathematics of attempted additions to the Bible created two kingdoms, the first kingdom of one thousand years for the Jews to control, and the second kingdom after Christ comes again.

Ephesians, a Book for the New Revelation of the Mystery of the Cause of Christ--

Paul, next to Jesus Himself was the extreme quoter of the OT in the NT, especially in Hebrews and Romans. Yet when it came his writing of Ephesians after have published his first ten of the 14 books of the New Testament, he summarized those first ten with a meager 5 OT quotes, and further used Ephesians as a Book for the New Revelation of the Mystery of the Cause of Christ, a new revelation so mysterious that it demanded the Jews and Gentiles become members of the same one body in Christ.

Check the quotes out for yourself by either looking at the quotation marks in the body of Ephesians and comparing with either Hebrews or Romans, or if you have a Bible like the Nelson Ultra slim, you can check for OT quotes at the bottom of the page. Granted

those five quotes are great and significant for the realization in lives in Ephesians 4-6 of the new revelations of the Cause in Ephesians 1-3: (1) Psalm 68:18 in Ephesians 4:8 where the Ascended Christ determined captivity for His Kingdom and where He gave the gifts of pastors, teachers, apostles and prophets to the Church; (2) Zechariah 8:16 in Ephesians 4:25 about speaking truth with your fellow members of the one body in the Church; (3) following closely and in connected thought in Ephesians 4:26 is a quote from Psalm 4:4 on how to be angry and no sin and not letting the sun go down on your wrath as to give place to the devil; (4) Genesis 2:24 in Ephesians 5:31 where in marriage male and female become one flesh, and again Paul mentions the great Mystery by the way of the analogy of marriage when he speaks, "but I speaking concerning Christ and the church" (while many think in local churches that Paul is meddling in something as personal as their divorce, they should be honored that God the Holy Spirits compares something of such magnitude as the Church, one body of Jews and Gentiles, to their marriage; and (5) Deuteronomy 5:16 in Ephesians 6:3 where honor of father and mother is a pre-requisite for a long and good life.

IV. You see how important these 5 quotes are to implement in Ephesians 4-6 the Cause of Christ, although meager if you compare the number of 9 OT quotes in the first chapter of Hebrews alone, and the 5 quotes in Romans the first two chapters.

1. You can see some obvious connection of the Church with the Kingdom in Ephesians 2:19-21 with telling the Gentiles that they are fellow citizens with the original Jewish saints in Jerusalem.

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord...”

Fellow citizens automatically reminds you of a country or nation, the household of God reminds you of the whole family in heaven and earth, strangers and foreigners is obvious a reference to nations and kingdoms; and the church growing into a holy temple to be established in New Jerusalem on the new earth under the new heavens is another phrase for the church of one body.

2. As we preach through the Bible in one year, you in particular will see this fellow citizenship between Jews and Gentiles, that of Top Topic #11, the New King of Israel which outlines the quotes in Isaiah 54 through Jeremiah 17.

{II. Topic #11: THE NEW KING OF ISRAEL}

I. Jews and Gentiles as citizens in the new kingdom.

1. The unmarried have more children than the married, the Gentiles have more children of God than the Jews: Isaiah 54:1 and Galatians 4:27.
2. None comes to the Father except as drawn by the Father, and all those who are taught by the Father: Isaiah 54:13 and John 6:45.
3. God gave in the Temple to the Jews a House of Prayer, but they had turned it into a den of thieves by the time of Jesus: Isaiah 56:7 and Matthew 21:13 and Luke 19:46.
4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26.

II. Characteristics of the New King of Israel.

1. The message to Zion is that your new King comes meekly, riding on a donkey: Isaiah 61:11 and Matthew 21:5.
2. Jesus told them in Nazareth of how the Spirit of God was upon him: Isaiah 61:1,2 and Luke 4:17,18.
 - (1). God anointed Him to preach the gospel to the poor. (A King especially for the poor people.)
 - (2). God sent Him to start the release of captives, and to make provisions that the blind might be able to see.
 - (3). To provide freedom for the downtrodden.
 - (4). To make a Proclamation as to when is the Acceptable Year of the Lord (the last days) that leads to the One Day of the LORD and Lord.
3. Happiness in this new kingdom will come only to those who first mourn because of their inability to do it for themselves: Isaiah 61:1,2 and Matthew 5:4.

III. The Method of Citizenship Only That from God, on Gods terms as dictated in the Old Testament and made evident in the New Testament.

1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.
2. Jerusalem is the city of the Great King: Isaiah 66:1 and Matthew 5:33.
3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be:
 - (1). A ruler of the people; and
 - (2). A shepherd of the people.
4. The sowers of the Old Testament and the reapers of the New Testament will rejoice together in this New Kingdom: Micah 6:15 and John 4:37.

IV. The Good News of the Gospel of the Kingdom preached by messengers.

1. How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15.
 2. Yet most do not believe the report, foolish people without the ability to see or hear Jeremiah 5:21 and Mark 8:18.
 3. God established a House of Prayer, but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17.
 4. Trust in God.
 - (1). Whoever boasts, let him boast only in God: Jeremiah 9:24 and I Corinthians 1:31.
 - (2). Trust only in God: Jeremiah 17:5,7 and II Corinthians 11:9.
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V. You see in this outline of the Bible from Genesis to Revelation with OT quotes in the NT, the specific references in the OT and NT quotes, can not be repeated now and we will come to it near the end of the year; however let us briefly consider from Roman numeral I above and the fourth section under the subject of Jews and Gentiles as citizens of the kingdom and as a doctrine taken for the quote of Isaiah 61:11 from Romans 11:26,27. (From Table 10 of the Master Tables)

1. From Master Table number 10, the Gospel in Isaiah.

"I.4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26."

2. Now the quote in Isaiah 59:10,11 to set up the conclusion of roman number I and division 4.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so, the Lord GOD will cause righteousness and praise to spring forth before all the nations." (Isaiah 61:11 KJV)

Know that reading it alone you do not fully understand it, and neither do any of us without the explanation in the New Testament recorded in Romans 11:16 and IN CONTEXT. However even before the explanation in Romans, it is obvious that God is going in the dispensation of the fulness of time, something of righteousness and praise to happen, spring forth in the colorful language of the Prophet Isaiah, "before all nations".

2. Let us see how much the IN CONTEXT of the quote in Romans 11 can do for us.

²⁶And so all Israel will be ^[a]saved, as it is written:

**“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
²⁷For this *is* My covenant with them,
When I take away their sins.”**

Definitely this quote must be considered IN CONTEXT of all of Romans chapter 11 and more Romans than that as Paul proves step by step like the religious lawyer, he was that ALL ISRAEL in that fulness of time dispensation included Jews and Gentiles.

VI. So many movements today centered around the nation of Israel, do not either get Romans 11 and IN CONTEXT or want to understand it as their eyes are blinded by the false mathematics of the Scofield mites.

Romans Chapter 11

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, ³“LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”? ⁴ But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” ⁵ Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. ^[a]But if *it is* of works, it is no longer grace; otherwise work is no longer work.

⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. ⁸ Just as it is written:

“God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day.”

⁹ And David says:

“Let their table become a snare and a trap,
A stumbling block and a recompense to them.
¹⁰ Let their eyes be darkened, so that they do not see,
And bow down their back always.”

Israel’s Rejection Not Final

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their ^[b]fall, to provoke them to jealousy, salvation *has come* to the Gentiles. ¹² Now if their ^[c]fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy *those who are* my flesh and save some of them. ¹⁵ For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and ^[d]fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you.

¹⁹ You will say then, “Branches were broken off that I might be grafted in.” ²⁰ Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, ^[e]goodness, if you continue in *His* goodness. Otherwise you also will be cut off. ²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own ^[f]opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be ^[g]saved, as it is written:

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
²⁷ For this *is* My covenant with them,
When I take away their sins."

²⁸ Concerning the gospel *they are* enemies for your sake but concerning the election *they are* beloved for the sake of the fathers. ²⁹ For the gifts and the calling of God *are* irrevocable. ³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has ^[h]committed them all to disobedience, that He might have mercy on all.

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

³⁴ "For who has known the mind of the LORD?
Or who has become His counselor?"

³⁵ "Or who has first given to Him
And it shall be repaid to him?"

³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever.
Amen.

2. In the Context of the Chapter 11: Have you read or heard Romans 11 carefully.

3. In the Context of the book of Romans: do you understand All Israel as Jews and Gentiles, more Jews than Gentiles in the first century, less Jews but a few for over 2000 years, but after the fulness of the Gentiles has come in, about right now, there will be again more Jews than Gentiles.

Romans

VII. In the Context of the Bible we preach through the Bible in one year allowing the book of Ephesians to be our commentary on the Bible as it contains the new revelations of the Cause or Mystery of Christ revealed by God in the first century.

The Bible of Apostles and Prophets, the OT according to the New Testament.

1. You can keep up with the total Bible for the year by searching the Master Tables free download.

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Just like with many tabulations of numbers, errors creep in over a period of 40 years, so this copy of the Master Tables has some corrections now and during the year will sustain additional corrections.

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