

**EPHESIANS – THE MYSTERY OF GOD’S CHURCH –
OUR IDENTITY, OUR WALK, OUR WARFARE
PROGRAM 10 (#912190)
WEEK 2 (912342)
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**SERIES: Ephesians – The Mystery Of God’s Church –
Our Identity, Our Walk, Our Warfare**

TITLE: Program 10 – There Is No Salvation Apart From Jesus Christ

FRIDAY

OPEN

When you think of Christianity do you think of a religion that belongs to the West? O my friend, Christianity started in the Middle East and from the Middle East it spread and when it spread it started with Jew and then it went to Gentile and Gentile includes Muslims, it includes everybody that is not a Jew. How does it all fit together? That’s what we’ll see as we look at God’s precepts for life.

PART ONE

So often, Beloved, we think of Christianity as I said as a Western religion and we forget that the cradle of Christianity is the Middle East and as we look at what God has to tell us in Ephesians chapter 1, we see a very, very interesting statement that explains to us God summing up all things in

Christ, explains to us the administration of the mystery of Jesus Christ which is being revealed to the world through His first coming and will be revealed to the world through His second coming. Well let's go to Ephesians chapter 1 because this is so interesting and it is so essential to your understanding of what is to follow in the book of Ephesians because Ephesians reveals the mystery of the church. Now I'm not going to tell you what the mystery of the church is right now but you're gonna find out, you're gonna discover it and by the way we have a free study guide that you can download just by going to preceptsforlife.com and you can download that and you can discover truth for yourself. Well when we come to Ephesians chapter 1 he's bringing this eulogy of praise to a close. Remember it begins with verse 3, **"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in...heavenly places...."** (Ephesians 1:3) Now Paul uses that plural that "us" and yet we know from the beginning of the letter that it is **"Paul, an apostle of Jesus Christ by the will of God....,"** (Ephesians 1:1a) and that it's to the church at Ephesus. So it's a singular person writing and yet he keeps using this plural "we" and "us." Well when we come down to verse 11 it says, **"Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will."** (Ephesians 1:11) This is what we looked at in our last program, but we didn't touch this verse, **"To the end that we....,"** now watch the plural again, **"...that we who were the first to hope in Christ would be to the praise of His glory."** (Ephesians 1:12) Now watch the contrast. **"...We who were the first to hope in Christ would be to the praise of His glory."** (Ephesians 1:12b) Who's the "we"? Well Paul includes himself as the first. Now one of the things that we teach you when you study the Bible inductively is your constantly asking the 5 W's and an H. These are in the study guide so you don't need to write them down but the 5 W's are investigative questions. They're questions that you ask of the text. You interrogate the text and you

discover the answers and it's who, and what, and when, and where, and why, and how. And one of the things that we instruct you in your study guide is to mark time phrases. Now what I do is I draw a green clock, just a circle. I put two little feet. It's an old kind of clock not a digital clock and a dinger on top. And when I look at that I know hey, there's a time phrase. So here is a time phrase. It tells me not when something actually happened but it gives me a sequence of events which is very important and many people read Ephesians chapter 1 and they miss this. So watch what it says, **"To the end that we who were the first..."** so it's a time phrase, **"...the first to hope in Christ..."** (Ephesians 1:12a) And then in verse 13 what the contrast or watch how he brings this to a conclusion and how he adds the others. It says, **"In Him..."** and remember we're putting a cloud around every **"in Christ"** every **"in Him,"** **"In Him..."** in Christ, **"...you also..."** "you also", it's like a conjunction. We're going to add you. **"In Him, you also, after listening to the message of truth..."** this is a message of truth, **"...the gospel..."** the good news, **"...of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise."** (Ephesians 1:13) Now let's just stop there and see what he is saying to you. He's saying okay, we were the first to hope in Christ. You also having also believed were sealed in Christ with the Holy Spirit of promise. So you've got two groups of people. We've got the "we," the "us." We've got the "you also". Now who are the "you also"? Well the way that you discover that is remember he's writing an epistle. He is writing a letter. The author is going to use "I". The author is going to use "we" and he's going to use those pronouns but when he talks to those he's writing to he's gonna call them "you," "you." I'm speaking to "you," "you also" because he's writing to them these "you also". We need to discover who they are. Well if you've done your homework, if you've been studying with me, if you sit down here with me day after day, Monday through Friday and and you sit with me and you listen and we study one on one, you know that the "you" here are the

Gentiles and you know that because what you did is you read through the 6 chapters of Ephesians and what you did was you colored every reference to the recipients in orange. And then you made a list of everything you learn about the recipients and what you discovered is who the “you” is and you discovered that when you looked down at Ephesians chapter 2, verse 11 where it says, **“Therefore remember that formerly you, the Gentiles....” (Ephesians 2:11a)** And then you saw it again in chapter 3, verse 1, **“For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles.” (Ephesians 3:1)** So Paul is writing a letter. Paul who is a Jew who was among the first to be saved is writing a letter to the Gentiles who were second to be saved. You say, “What do you mean second to be saved?” Well what I’m saying is this. That Christianity began with the Jews. That the first Christians were Jews and then along side them came the Gentiles. Now once again here we go. We’re going back to that infamous drawing that we make in many of our programs and we draw a straight line. We put a half circle there or a C facing toward the line for this is the beginning of creation. Then we come over and we put a cross on that line. All right now, here’s the death of Jesus Christ. And that cross is going to represent the gospel of our salvation. The death, the burial and the resurrection of Jesus Christ and that represents the gospel. So the good news is this. In AD 29 in the fullness of time when God sent forth His Son born of a virgin, He came to redeem you. The only way that He could take you out of your slavery to sin was to pay the price. You were not redeemed with corruptible things such as silver and gold but you were redeemed with the precious blood of the lamb of God, a lamb without spot, without sin, a lamb without blemish. All right now, Jesus died. Jesus was buried. They put Him in a tomb. He came out of that tomb and what He did is He appeared for 40 days and He was seen by many people during that time. And then after that He ascended to heaven. Now He ascended to heaven so that He could do what He promised to do and what He promised to do was to send the Holy Spirit of promise to indwell people

who believed in Jesus Christ. And so what I have is on my line drawing, I have a picture of Jesus. A picture of Jesus ascending into heaven and then an arrow going up into heaven then an arrow coming down from heaven with a cloud to represent the Holy Spirit and a person standing there with their hands up, as a picture of receiving Jesus Christ. Now who were the first to believe? The first to believe in Jesus Christ were Jews. Now why was this happening? Well what I want to show you is that Christianity did not start in America. It is not a European religion. You and I are blessed but we weren't the first to be blessed. The first to be blessed were the Jews. So let's go back. Now as I say this I want you to see something. This is the summing up of all things in Christ. This is the administration of the mystery that God has kept and is now revealing in Christ. It's God's divine government. It is part of God's divine plan. So when you see that word and we've already covered it and it's in your study guide and you can look it up when we give you the Greek word. But when you see that word "administration," it is a very important word. It means God has a plan. God is working out His plan of salvation and that plan of salvation is, listen carefully, to the Jew first and then to the Gentile. We'll look at it after you listen to this very important announcement.

PART TWO

Welcome back, my friend. Let's get back into Ephesians. Let's look at this we were the first to hope in Christ and **"In Him, you also...having...believed...were sealed...with the Holy Spirit of promise."** (Ephesians 1:13) The Him, you also, are the Gentiles. So let's see how that works and I want to take us on an excursion, a quick one, through the Scriptures because if you understand this you're going to appreciate what you're going to see in Ephesians much more. All right now, Romans chapter 1, verse 16. Paul is going to go to Rome. Rome is primarily a Gentile city. Of course there are

Jews living there that have been dispersed and Jews that have been persecuted and there are believers there. But this is what he says in Romans chapter 1, verse 15, **“So, for my part, I am eager to preach the gospel...,”** we’re going to go into the gospel more later, **“...the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it...,”** the gospel **“...is the power...,”** the urh-h-h, the power, the **“dunamis”**, **“...of God for salvation to everyone who believes...,”** **“...to everyone who believes....”** But now catch this, **“...to the Jew first and also to the Greek.” (Romans 1:15-16)** Now a Greek was anybody that was not a Jew. The whole world fell into that category at that time. You’re either a Jew or you’re a Greek. You’re part of that empire that was conquered by Greece. So he says I’m not ashamed of it. The gospel comes to the Jew first. Now, you say, “Well, you you know I’m not sure about that.” Well let’s go back to Mark chapter 7. Now when you come to Mark chapter 7 you have an account of the life of Jesus and so Jesus has gone into the region of Tyre and Tyre is to the north of Israel and it’s along the Mediterranean shore and it says that He entered a house and He didn’t want anybody to notice Him yet He could not escape notice. Now you’ve got to remember they didn’t have radio. They didn’t have television. They didn’t have anything. All they had were mouths but mouths really communicated and they let them know hey, the one that’s doing all these miracles and signs is here. And it says, **“But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.” (Mark 7:25)** Now He’s in this home and all of a sudden here’s this woman at His feet. This is a desperate, desperate mother because she has a daughter that is demon possessed. An unclean spirit is controlling her child and this woman has heard about this one that has cast out many unclean spirit. **“Now the woman was a Gentile, a Gentile of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter.” (Mark 7:26)** Now just imagine here she is. She’s on her feet. She’s begging Him. I mean she is beseeching Him and she is not letting

him go. He’s trying to talk. He’s trying to escape notice and she keeps saying to Him, “But please, but please, my daughter, my daughter, my daughter, my daughter.” And here is this woman and in a sense as you think about this woman what you think about is you think about a woman that really just doesn’t care about anything else except getting this man to do what she knows that He could do. And He looks at her and this is what He says to her and I want you to see this because it’s so important. He looks at her and He kept saying to her, I mean He didn’t say it once. He said it twice. He said, **“...Let the children be satisfied first, for it is not good to take the children’s bread and throw it to the dogs.” (Mark 7:27)** This woman is saying cast the demon out of my child. Cast the demon out of my child. Please cast the demon out of my child and He looks at her and He says, “I’m telling you, listen to me carefully, it is not good to take the bread that belongs to children and give it to dogs.” You say, “How could He say that?” He said that because when the Jews looked at the Gentiles sometimes they thought of Gentile dogs because they would believe anything, they would eat anything and so they thought of the Gentiles as dogs and what He’s doing is He’s making a very important truth come to light in a very important and inescapable way. And He says, **“...it is not good to take the children’s bread and throw it to the dogs. But she answered and said to Him, ‘Yes, Lord, but even the dogs under the table feed [from the crumbs of the children.]’ (Mark 7: 27b-28)** I love it! I love it. She was not going to let go. All right? You call me a dog but I’m telling you even the dogs get to eat the crumbs and Jesus looked at her, **“And He said to her, ‘Because of this answer...the demon has gone out of your daughter.’” (Mark 7:29)** The demon is gone because of this answer. Now what was the answer? Well watch. It says, **“And going back to her [house,] she found the child lying on the bed, [and] the demon having left.” (Mark 7:30)** The demon has left because of her faith, because of her faith. He turns around in another gospel and He looks at them and He says, “You know, this woman’s faith is

incredible because she believed.” All right, but He made a very important doctrinal statement and that was that the gospel was to the Jew first and then it was to the Gentile. He didn’t come to the Gentiles. He came to the Jews. Look at John chapter 1. You know when you understand all these things and you begin to put the Scripture together you go, “Wow! This is awesome, God.” John chapter 1 it says in verse 11 that **“He came to His own....”** (John 1:11a) Jesus came to His own. Now Jesus was born under the Law. Jesus was of the tribe of David. Jesus was of the house of David. Jesus was going to sit on the throne of David but they didn’t know it. Jesus was the ultimate fulfillment of the Davidic covenant. Jesus genealogy traces back all the way to Abraham to the very first, so to speak, Jew although they weren’t named Jews until after the captivity. But to the very beginning of the nation of Israel, the nation of Jacob from Abraham came Isaac, from Isaac came Jacob, from Jacob came the twelve sons of Jacob or of Israel, the twelve tribes of Israel. It became a nation. Abraham was the father of that nation and so he says, **“He came to His own, [who were] and those who were His own did not receive Him.”** (John 1:11) I mean He came to the Jews but most of the Jews did not receive Jesus Christ. They would not believe but some did. And Paul says, **“we...were the first to [believe in Jesus] to the praise of His glory.”** (Ephesians 1:12) We were the first. We acknowledge who He was that He was the Son of God. That we beheld His glory as of the only begotten of the Father full of grace and truth and then it says, **“But as many as received Him...,”** as many as received Jesus, **“...to them He gave the [power] to become [the sons] of God....”** (John 1:12a) Jews came first and then Gentiles and Beloved, now God’s bringing Gentiles and some Jews from all over the world. Have you come to Him? Have you believed in faith? Have you received Jesus?