

Session 75: The Fulness of the Gentiles, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 75)

Reviewing the 3 phases to the attack of Satan's policy of evil.

- Phase One: corrupt the message (1 Corinthians).
- Phase Two: attack the messenger (2 Corinthians).
- Phase Three: discredit the messenger (Galatians).

In Ephesians (advance doctrine), Paul begins to set forth:

1. The fulness of the blessing of the gospel of Christ.
2. The doctrines for our advanced, perfect godliness.

Outlining the book of Ephesians (broken down into 3 major sections):

1. Ephesians 1:1-3:21 – The doctrines for our advanced godly thinking.
2. Ephesians 4:1-5:17 – Doctrines for our advanced godly living.
3. Ephesians 5:18-6:24 – Doctrines for our advanced godly labor.

- Along with an alert to and remedy for the next round of the advanced tactics to Phase 1 of the policy of evil, which are designed to thwart our godly thinking.

First section of Ephesians 1:1 – 3:21: This section is also broken down into 3 parts.

1. Ephesians : - : – Our purposed _____ in Christ in the heavenly places.
2. Ephesians : - : – The fullness of God's _____ unto us “in Christ” making us fit for our heavenly vocation.
3. Ephesians : - : – The advanced _____ of phase 1 of the policy of evil.

Now, with that basic grasp of the book of Ephesians, we can go to the second chapter and see the answer to this question: What is God doing with Gentiles during this dispensation of Gentile grace?

For one thing, we know that he is making up his “one new man.”

Ephesians 2:11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;¹² That at that time ye were without Christ, being aliens*

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵ Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

The one new man is the entirety of the body of Christ which is made up of both Jews and Gentiles who have trusted Jesus Christ as their all-sufficient Savior during this dispensation of Gentile grace.

According to Paul, the purpose of the one new man is to provide for the _____
_____ over the government of the universe.

To see this, we must turn back to Ephesians 1, which, as you recall from our outline, generally contains the doctrines for our advanced godly thinking, with chapter 1 more specifically referring to our purposed vocation in Christ in the heavenly places.

Ephesians 1:15 *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you in my prayers; ¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²² And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.*

While we are leaving out most of what is contained in these verses, suffice it for now to say that God wants the governments in both the earth and in the heavenly places, in all of their offices and positions, restored to his service and functioning under the headship of his Son.

The body of Christ will have the opportunity to be installed into those positions of governmental authority, returning righteousness to the creature, providing the heavenly places as an inheritance, and putting the government (principalities and powers, etc.) to be under the headship of the Lord Jesus Christ.

Session 76: The Fulness of the Gentiles, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 76)

Ephesians 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²² And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.*

Who will inherit that – the Lord Jesus Christ. What does God want us to be in connection with that – joint-heirs with Christ (Romans 8).

The whole contention between God and Satan is about who will have the authority in heaven and earth; who is going to control the government over the entire creation.

One day in the resumption of God’s program with Israel, Satan and his angels will be removed from heaven.

Revelation 12:7 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; neither was their place found any more in heaven. ⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

Do you know what this event is about? It is about removing the adversary and his minions so that we can be installed in the offices of the government in heaven.

Revelation 12:12 *Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

There are people who will dwell in the heavens. And they will rejoice when Satan and his angels are cast out.

The ones who are dwelling in the heavens and rejoicing at the casting out of Satan and his angels are the _____.

Today, in this dispensation of Gentile grace, God is calling out the members of his body which will take up their vocation in the heavenly places and assume positions in the government up there. We are responsible for establishing God’s authority up there in the heavens. And we will do so in order to bring “all things” under the headship of Jesus Christ.

If we might digress just for a moment, let me show you something. Turn with me to Luke 11. In this chapter, Jesus has cast out a devil and his critics said that he did it by the power of Beelzebub. What we are about to look at is part of Jesus' response to that accusation.

Luke 11:19 *And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. ²⁰ But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. ²¹ When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

This same issue is recorded in Matthew and Mark.

Matthew 12:28 *But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ²⁹ Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

In other words Jesus is saying that the only way to 'spoil Satan's house' which would be happening by the casting out of his devils, would be by first binding the strong man.

Mark 3:27 *No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.*

What Jesus says here may be true for any "strong man," but the one he primarily has in mind is Satan, because he has been accused of casting out devils by the power of Satan. If I am correct about this, then looking back at the passage in Luke, we find something interesting.

Luke 11:21 *When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

So, Satan is "armed." What is he armed with? Among other things, he is armed with "unclean spirits" which were a large part of what he was doing with Israel just prior to and during the earthly ministry of Jesus Christ. Moreover, notice he also has armour. Satan has things in place to protect his palace.

What is a palace? A palace is place where the glory of your reign is manifested and the seat of authority. Where do you think Satan's palace is? His seat of authority and the place which manifests the glory of his rule is in the heaven. His palace is in a stronghold in heaven. From there Satan projects his rule throughout the creation.

The war in heaven, which we read about in Revelation 12, is a literal war in the literal heavenly places, is the taking away of the heavenly places from Satan. Every battle requires boots on the ground at some point.

For us, that battle has already taken place.

***Colossians 1:9** For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; ¹¹ Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; ¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:*

Jesus, as part of the work he did in his death, burial, and resurrection, has destroyed Satan's right to run your life. This is what is contained in our new identity in Christ as it pertains to our sanctification.

Before, in Adam, we were Satan's possession. We 'aided the adversary' in what he was doing. We were spiritual unfit to be utilized by God in any way.

But now, in Christ, we have a heavenly vocation, are citizen's of Christ's kingdom, and are part of the one new man as it pertains to our exaltation.

At the cross, Christ earned the right to change our citizenship from darkness to light.

Now, let us return to Ephesians and look at the verses which contain the issue we are most interested in as we further answer this question. What is God's purpose with the body of Christ?

***Ephesians 1:22** And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.*

The Gentiles (the church of which we are a part) are Christ's body and we are meant for the fullness of Christ!

We are going to participate in the exaltation and the glorification of God the Father by the manifestation of his Son. We are called the body of Christ. A body is the vehicle in which you reside.

And we are the vehicle through which the Lord Jesus will express and execute his actions, his attitudes, plans, will, and his purposes, etc.

When God puts all things under the authority of his Son, it is so that he can accomplish something through his creation. God intends to fill up the entire creation with the glory of his Son. Satan's purpose is to stop that from happening.

Our function will be to dispossess Satan and his angels from the heavenly places and take up residence in the heavenly places to the honor and glory of the Lord Jesus Christ. This is what the last two verses in Ephesians 1 are about.

***Ephesians 1:22** And hath put all things under his feet, and gave him to be the head over all things to the church,²³ Which is his body, the fulness of him that filleth all in all.*

Notice it says, "to the church" not 'for the church.' Most of the time this is taught like this: God is in control of all things so that he can manage all the things that take place in your life. That is how God provides for you and protects you and takes care of all of your problems. But that is a misreading of the preposition.

When verse 22 says that Christ is to "be head over all things," that is referring to the principalities and powers mentioned up in verse 21 (the previous verse). Christ is seated at the right hand of the Father, far above all of the positions of heavenly government.

***Ephesians 1:20** Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

Jesus Christ will be head of all governmental authority in the heavenly places.

***Colossians 2:9** For in him dwelleth all the fulness of the Godhead bodily.¹⁰ And ye are complete in him, which is the head of all principality and power:*

Why will Jesus Christ be made head over all things?

***Ephesians 1:22** And hath put all things under his feet, and gave him to be the head over all things to the church,*

Ephesians says, "...to the church."

In the English language, that phrase, "to the church" is what is referred to as a 'dative of advantage' (or disadvantage). The dative case indicates a direct object, often as part of a prepositional phrase.

The dative in this construction is often called the dative of advantage or disadvantage, (‘as denoting the person or thing for whose benefit or to whose prejudice the action is performed).

For example, if we say, Israel sacrificed to Baal; Baal is the indirect object. They did not sacrifice Baal; they sacrificed to Baal, which means that Baal was supposed to benefit somehow from the sacrifice. The preposition ‘to’ is the directive of the advantage (or disadvantage, as the case may be) to Baal.

When Paul writes that God set his Son at his right hand, far above all principality and power and put all things under his feet and gave Christ to be head over all things (those all things in the context being the positions of governmental authority in heaven and in earth), he gave Christ to be head over all things “to the church.” There is the dative of (in this case) advantage.

Christ’s exaltation over all of the government is for our advantage: for our benefit.

Now think about this. God has put all things under his feet and made him to be head over all things, how is that to our advantage? Well, turn to Ephesians 2.

Now keep in mind what we have seen in chapter 1: Christ has been exalted above all principality and power, all things are under his feet and he is exalted as the head of the heavenly government. Again, how do we benefit from that?

***Ephesians 2:4** But God, who is rich in mercy, for his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶ And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

According to verse 6, we are made to sit together with him in the heavenly places. We are made to participate with the Lord Jesus in his status over all things.

***Ephesians 1:22** And hath put all things under his feet, and gave him to be the head over all things to the church, ²³ Which is his body, the fulness of him that filleth all in all.*

When it says that we are the fullness of Christ that “filleth all in all,” that “all in all” is referring to the entirety of the creation. In our vernacular we could call it the universe.

God had a purpose behind creating the heaven and the earth. God created the creation in order to have a place in which God could manifest his glory. God wanted a creation which would understand his glory and respond properly to it.

We, as members of the body of Christ, are going to participate in the exaltation and the glorification of God the Father by the manifestation of his Son.

Once the fullness of the Gentiles is achieved, God will end this dispensation of Gentile grace with the event of the blessed hope.

So let us wrap this up. What God is doing during this dispensation of Gentile grace is working toward the fullness (or the completion of his purpose) of the Gentiles. During this dispensation of Gentile grace, God is building us up by his word; edifying us unto godliness, preparing us and equipping us for our vocation in the heavenly places where we will be utilized to function in our vocation within the government of God in the heavenly places, to the glory of his Son. And while every member of the body of Christ will have some part, some job in the creature, that job will be reflective of the edification of our inner man.

Now, going back to Romans 11:25 where we were discussing the differences between the “times of the Gentiles” and the “fullness of the Gentiles.”

I do not think the “in part” has to do with only some of Israel being saved during this dispensation of Gentile grace. The “in part” has to do with an aspect of Israel’s blindness. Israel’s dispensational blindness will end when this dispensation of Gentile grace ends.

It will end because then they will *see* their prophetic program being carried out once again. God will begin to treat them differently again.

Just as the illustration with the olive tree showed that the present grafted-in Gentile branches are temporarily in the good olive tree, the warning not to be ignorant tells us Israel’s blindness is also temporary.

When that takes place, then God will be finished with his present program with the Gentiles. Then the unbelieving Gentiles will be cut off and put back out in their wild state while the believing natural branches are grafted back in. Then God resumes his program with Israel where they will eventually have their fullness as verse 26 says.

Space for personal reflection and notes

Session 77: Romans 11:26

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 77)

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

Paul writes “And so” instead ‘And then.’ Do you see the difference?

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

No matter how we define the “salvation” in verse 26, every single Israelite will not be the recipient. Who is “all Israel”? This is the true Israel: the believing Israel, the members of the little flock.

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

Well, if I am correct in saying that the Israel mentioned here are the members of the little flock, then the “saved” is not a reference to saving them from their sins, for they are already saved. They have already had faith. That is what makes them the ‘true Israel’ of God.

What is the “saved” about? In view of the fact that God is going to resume and fulfill his program with Israel, everything that is spoken about is with regard to their salvation package (from the prophets, to the Messiah and all the way to when Israel finally possesses her fullness). They will have that complete salvation package which includes the remaining mandates of the Davidic covenant and the institution of the new covenant.

Therefore, the first phrase of verse 26 is saying that every member of the little flock is going to receive the entirety of the salvation package that was promised to Israel back in the time past of their program. God is not only going to graft believing Israelites back into the good olive tree, but as branches in the tree of his goodness and mercy; they are going to get everything that was promised to them.

The Redeemer has functioned there at the cross, but they still need the Deliverer, Avenger, King and Blessor and that’s all going to come.

Romans 11:26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

The first phrase, “there shall come out of Sion the Deliverer” is from Isaiah 59. There are 66 chapters in Isaiah. So, when you are in chapter 59, what do you know?

All of the prophets are writing about _____.

Each prophet begins his book by writing to the nation concerning their circumstances _____.

Each prophet ends his book by writing to the nation concerning _____;

So, again, when you are in Isaiah 59, where on the timeline is Isaiah writing about?

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. ²¹ As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Look again at the Isaiah passage; notice how long the benefits of the covenant are going to be available. Verse 21 says, “from henceforth and for ever.” When these members of the little flock are given the benefits of the covenant, they will have them forever. That is the message Paul is setting forth; God is going to give them everything that was promised.

It is obvious that Paul does not quote the verse exactly, but that is on purpose. First of all, Paul is not addressing the exact same issue that Isaiah does. Paul is specifically addressing the issue of the Gentiles not having taken Israel’s place. But there is something else.

Isaiah says that “the Redeemer shall come to Zion.” Paul writes, “there shall come out of Sion the Deliverer.” What do you know about the Deliverer?

Deliverer is one of the _____ given to _____.

The Deliverer describes a particular function of Christ in connection with one of the _____.

Does it seem odd that Paul would only use one of the mandates? Could he have used the avenger or king mandates? The question is what are we supposed to understand when we read “the Deliverer” in verse 26?”

In a nutshell, Paul appeals to a specific mandate for a reason. The mandate regarding the promise to fulfill the covenants to Israel has to do with Christ’s title as Deliverer. The reason for that is because the deliverance actually begins after the blessed hope, after the fullness of the Gentiles has come in.

(Mike does a 8 minute aside completing recording on Deliverer's timeline – Intrude of Mercy (IoM)– found in 1Samuel 16-1 King 10).

During the Interlude of Mercy: God will bestow 3 categories of blessings upon the nation:

1. Rest from their enemies
2. A righteous rule established

(Continued in Session 78)

Space for personal reflection and notes