

Berean Echad Ministries  
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LOST LEGACY OF EPHRAIM - THE GOSPEL AND SAINTS  
PART 3 OF 7

What is the gospel? Who are the Saints? The general answer usually given is, “*The gospel is the death, burial, and resurrection of Christ and the Saints are those who go to heaven.*” These answers are essential, but lack a fuller understanding which we will be exploring within this study. If we search the Scriptures, we can start building a fuller understanding of what the gospel is and who the Saints are. Let’s start with the gospel. Yeshua came as the bearer of good news. He mentions the gospel in Mark and the deeper understanding of what the gospel means begins to unravel.

**Mark 1:14-15** <sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

*The gospel is that the kingdom of God is at hand and we must repent and believe in the gospel.* Yeshua/Christ preached the gospel but He did not concentrate on the idea that gospel is His death, burial and resurrection. Rather, He concentrated on the announcement of God’s kingdom being close. He proclaimed we must repent of our sins and believe in the good news. Certainly, the kingdom being close has to do with the gospel, but is there more? What does it mean that the kingdom of God at hand?

**Daniel 7:18** But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

The kingdom at hand is the awaited kingdom that is foretold by Daniel. This specific literal kingdom in Daniel is yet to come, but we must repent and believe in the gospel and as Saints will possess this kingdom forever.

*The gospel is that the kingdom of God is at hand and is foretold as an everlasting kingdom that will be possessed by the Saints forever.* This begs the question, “Who are the Saints?” We will explore this question momentarily, but continue in answering, “What is the gospel?”

**Galatians 3:8-9** <sup>8</sup> And the scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. <sup>9</sup> So, then they which be of faith are blessed with faithful Abraham.

It is not by chance that the gospel is preached to Abraham in his blessing. This is what the whole lost legacy series has been deliberating on. The blessing is carried on through the children of promise and is expounded through the promise of us being “the fullness of the Gentiles” through Ephraim. We must remember that the number of sand in the sea and stars in the sky as promised to Abraham are metaphors for many people or a “multitude of nations” as promised to Ephraim (Genesis 48:19). This understanding has been lost.

The good news (gospel), which is the kingdom of God at hand, that will be given to the Saints, is predetermined in the blessing of Abraham. We must repent and believe in the gospel, and as Saints, will possess this kingdom forever that is at hand.

*The gospel is that the kingdom of God is at hand. The gospel is foretold as an everlasting kingdom that will be possessed by the Saints forever. The gospel is meant to include the Gentiles as part of the blessing of promise in faithful Abraham through Yeshua.*

Ephesians 2:11-12 <sup>11</sup> 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; <sup>12</sup> 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:

At one time we were Gentiles, but not anymore. We were unclean in our uncircumcision of mind and action. We were without Yeshua, not allowed into the commonwealth of Israel, not part of the covenants of promise (which includes the Abraham promise), no hope and without God. Why were we like that? Why would Gentiles not be included in the promises at one time? Remember, the Ephraim promise (the “melo ha' goyim”, meaning “the fullness of the Gentiles” and “multitude of “nations”) had us in a period of becoming and being Gentiles like the book of Hosea prophecies.

Hosea 1:10 <sup>10</sup> Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

This specific inclusion of the northern tribes of Ephraim has come to be through Yeshua, but the recognition of identity to Abraham has been lost in becoming the fullness of the Gentiles. It's like finding out your neighbor is your distant cousin (Ephraim, whose family you belong to) and that you made that conclusion through a mutual known relative (Yeshua).

Ephesians 2:13-16 <sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup> 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; <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

In other words, the fence that was between you and your neighbor was brought down in recognition of being family.

*The gospel is the good news which is the kingdom of God at hand, that will be given to the Saints, and is predetermined in the blessing of Abraham. We must repent and believe in the gospel and as Saints will possess this kingdom forever that is at hand. The gospel includes the Gentiles who become Saints as part of the blessing of promise in faithful Abraham through Yeshua. Just as well, we were once separated from being part of the Saints.*

Let us now answer **Who are the Saints?** The Northern Kingdom was divorced from God because of idolatry and was scattered (Jeremiah 3:8, Ezekiel 22:15), but now we are one and united with the Saints of old.

**Ephesians 2:17-19<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.**

Remember that Daniel 7:18 pointed to the Saints possessing the kingdom of God forever. Now, in context the once so called, “Gentiles” are no longer strangers but are now Saints in the kingdom of God. In other words, they were once not of God’s people and now are of God’s people. There is a large portion of Christianity that believes in a certain dispensation for Christians and another for Jews. The simple idea that Saints existed prior to the incarnation of Christ/Yeshua allows us to know that the Gentiles who become Saints are united together as one entity. The Saints that existed prior to the incarnation of Yeshua are now one entity in the kingdom and household of God. This does not include all Jews or all Gentiles but includes all Jews and Gentiles who are Saints. This allows us to understand there is one people of God, the Saints, not two or three.

**1 Peter 2:9-12<sup>9</sup> But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; <sup>10</sup> Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. <sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.**

1 Peter 2:10 is a quotation from Hosea 1:10 as mentioned earlier in the study. Some people believe 1 Peter was written to the Jews only because they misunderstood the 12 tribes of Israel as being all Jews (from Judah). 1 Peter happens to be written to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Peter 1:1). In context, if they were once not a people of God, the passage above cannot be talking about the Jews being the scattered strangers. The scattered strangers in the book of Peter could only be the northern tribes of Ephraim. 1 Peter 2:9 refers to these specific people as a holy nation. A holy nation is a nation of Saints (G1484 -ethnos, G40- hagios) according to the Greek. Again, we unite with the Saints of the past who existed prior to Christ’s incarnation. Besides Peter, Paul quotes the same verse in the book of Romans:

**Romans 9:24-26<sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. <sup>26</sup> And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.**

In this context, verse 24 attributes the quote from Hosea 1:10 as Gentiles, while Hosea attributes those who are not God’s people as the northern tribes of Ephraim. Would they not be one and the

same people to whom Peter and Paul speak to and of? God gives grace to those whom he considered not His people. Through the blood of Yeshua they receive forgiveness by grace. The northern tribes of Ephraim who were once Gentiles can now return to being God's people as Saints. Those who have only considered themselves Gentiles now have an entrance into being Saints.

In conclusion, *the gospel is the good news which is the kingdom of God at hand, that will be given to the Saints, and is predetermined in the blessing of Abraham. We must repent and believe in the gospel and as Saints will possess this kingdom forever that is at hand. The Gentiles who are from the nations are part of the blessing of promise in faithful Abraham through Yeshua.*

In this respect, the Gentiles are to recognize the gospel as an inclusion into Israel as Saints and not adhere to dispensational theology. Paul and Peter agree with Hosea as to the identity of the Gentiles being the northern tribes. There are no longer Jew or Gentile, and all who are saved are to be recognized as Saints. The grace that is given to the Gentiles is in response to the divorce God had given the northern tribes of Ephraim.

**Jeremiah 3:8** *8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*

The distinction of Israel and Judah is made. Both played the harlot. Yet God had divorced Israel (northern tribes). As a result of this divorce, they were truly no longer Israel - His people. This may seem like a non-issue to many, but let's consider what God's own Law says about one who divorces a woman and the command given regarding remarrying the same women.

**Deuteronomy 24:4** *Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.*

**Jeremiah 3:1** *They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord.*

God's own Law forbids Him to remarry those He divorced. The northern tribes of Ephraim had received a bill of divorcement because of their idolatry or spiritual adultery. So how could He take them back? Paul gives us some insight to this matter.

**Romans 7:2** *2 ...for example, by law a married, woman is bound to her husband as long as he is alive, if her husband dies, she is released from the law that binds her to him.*

On top of all the reasons why Yeshua died for us let us add that He may once again take us as His bride. The grace of Yeshua allows those who were once not His people to be His people once more. He is able to marry His bride because of the grace He has given us by dying. The gospel is

intertwined with the grace given to those who were once His people and now could be His people again.

Galatians 1:6-10 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Has Christianity been preaching a different gospel? We all preach the core message of salvation through Christ but fail to understand the inclusion into being his people and/or recognizing our Ephraim heritage. Some might argue that grace is imparted to those who were the northern tribes and to those who are and will never recognize blood identity with Abraham as separate. One must ask where are the lost tribes then? We answer this question and more in our study “Lost Legacy: The Captives.” We will also speak more of the Biblically and historically accurate gospel message in our study “Lost Legacy: The Resurrection”