

SESSION 9: SALVATION COMES TO THE GENTILES

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- I. Prayer
- II. Purpose of Today's Class: to understand...
 - A. [Show schedule, timeline]
[..\01 the mystery of the jews\israel 02 01 schedule.doc](#)
[..\01 the mystery of the jews\israel 02 01 timeline.doc](#)
 - B. The rejection by Israel of the King of the Jews led to a delay in the arrival of the promised earthly Kingdom and the institution of an intervening age - the gap between the 69th and 70th sevens of Daniel (Dan. 9:26).
 - C. This intervening age, like the crucifixion itself, was foreordained by God for His purposes (Acts 2:23) which included bringing salvation to the Gentiles (Rom. 11:11, 30).
 - D. God's purposes included the going forth of salvation to the entire world and the creation of a *new and distinct entity*: the church.
 - E. The inclusion of Gentiles (and Samaritans) on an equal footing with Jews in the new work of God was unforeseen and initially resisted
- III. The rejection by Israel of the King of the Jews led to a delay in the arrival of the promised earthly Kingdom and the institution of an intervening age - the gap between the 69th and 70th sevens of Daniel (Dan. 9:26).
 - A. The grammatical "gap" in Daniel 9:26-27
 1. Daniel 9:26-27 "**And after the sixty-two weeks** Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. **Then** he shall confirm a covenant with many for **one week**; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."
 2. The gap is at *least* 40 years long because it includes both the crucifixion and the destruction of Jerusalem by Rome.
 3. The end of the gap is marked by a covenant between "many" in Israel and a coming prince (not the rapture of the church).
 4. At this time, God's focus returns back to Israel in accord with the revelation given by Paul

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- a) Romans 11:25-26 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;
 - B. Preaching the "good news" of the Kingdom in the early gospels.²
 - 1. Presented only to Israel (Mat. 10:5-6; Mat. 15:24).
 - 2. Did not include the message of the cross, which the disciples did not even realize was yet ahead (Mat. 10:5-7; Mat. 16:15-22; Luke 9:44-45).
 - C. A purposeful switch to emphasize parabolic teaching by Jesus.
 - 1. Hiding information from those who do not have eyes to see (Mat. 13:10-15; Mark 4:11-12; Luke 8:10).
 - 2. *New information* concerning the kingdom (Mat. 13:35-36, 51-52, cf. Ps. 78:2), *not before revealed*
 - a) An important distinction related to the nature of the mystery of the church.
 - D. An intervening age characterized by gradual growth and a final harvest (Mat. 13:41).
 - E. Jesus explicitly teaches on the delay immediately prior to his presentation as King to offset expectations because He knows His destiny in this coming is the cross (Luke 19:11-26).
- IV. This delay, like the crucifixion itself, was foreordained by God for His purposes (Acts 2:23) which included bringing salvation to the Gentiles (Rom. 11:11, 30).
- A. A often-heard criticism of the "kingdom presentation" idea
 - 1. implies that the Jews could have accepted Jesus and the earthly kingdom could have occurred immediately whereby Jesus would *avoid the cross*
 - 2. YES and NO.
 - a) Yes: in the same way that God placed Adam in the garden with the capability of choice and to avoid the fall.
 - b) No: in the same way that the lamb was slain before the foundation of the world (Rev. 13:8), far in advance of Adam's rebellion
 - c) What do these situations have in common?
 - (1) God's sovereignty vs. man's choice.
 - (2) Man is fully responsible for his choice.
 - (3) To be fully responsible implies a bona fide choice.

² Mark 1:14-15; Mat. 3:2; Mat. 4:17

- d) For Israel to be responsible for the rejection of their King, there must have been a bona fide possibility of accepting Him. Such acceptance would not have included His crucifixion.
- 3. Acts 2:23 sets forth this constant scriptural "tension" between God's sovereignty and man's choice.³
- V. God's purpose included the going forth of salvation to the entire world and the creation of a *new entity*: the church.
 - A. The importance of recognizing the distinction between Israel and the Church.
 - B. When we fail to appreciate the distinctions in scripture, confusion or even tragedy results.⁴
 - 1. Infant baptism, is it a replacement for Old Testament circumcision?
 - 2. Are we to *keep* the Ten Commandments?
 - a) Are we to keep the Sabbath?⁵
 - (1) The sign of the Mosaic covenant, given to Israel (Ex. 31:13).
 - (2) What about a Sabbath day's journey?
 - (3) What about lighting fires on the Sabbath?
 - (4) The Sabbath is Saturday, not Sunday.
 - 3. Tithing as a rule vs. freewill giving (2Cor. 9:7)⁶
 - 4. Is there yet a future for Israel as a distinct nation?
 - 5. Jim Bryant
"There are serious issues that surround how the Church is interpreted. It is an important issue beyond its appearance because a wrong interpretation can lead to all kinds of confusion. Issues such as infant baptism, the Lord's table as a

³ I am intentionally avoiding the phrase 'free will' here because I believe it oversimplifies biblical reality and ignores important aspects of our lives which we have no say in (e.g., the timing of our birth, the country and culture of our birth, our access to the gospel).

⁴ Tragedy may result when Old Testament laws and instructions given to the *theocracy* of Israel (e.g., stoning, burning witches, taking the enemy by sword) are implemented by misguided believers or movements today.

⁵ No: Ac 15:22; Ro 14:5; Ga 3:13; 4:9; Col 2:16

⁶ "The New Testament saint, while not obligated to keep the details of the Mosaic law [although tithing was practiced prior to the Mosaic law] in which God required Israelites to give a specific portion of their worldly goods, should nevertheless according to the Bible offer his sacrifice of substance (1) systematically; (2) regular (1Co 16:2); (3) proportionately (1Co 16:2); (4) sacrificially (2Co 8:2); (5) liberally (2Co 9:6, 2Co 9:13); (6) cheerfully (2Co 9:7); (7) trusting God to supply his own needs (2Co 9:8). John Walvoord, *Jesus Christ Our Lord* (Chicago, IL: Moody Bible Institute, 1969), pp. 249-250.

sacrament, Sabbath keeping, the role of the law, tithing 10%, certain diets, ceremonial garments and rituals, modern prophecy and visions, eschatology, and many other issues largely have to do with how the Church is interpreted."⁷

6. [OVERHEAD of Camano Chapel's position]
- C. A unique relation to the Holy Spirit
1. The promise of the Father, Holy Spirit baptism.
 - a) THIS IS A HISTORICAL TRANSITION - this cannot be overemphasized. Failure to understand this promise and its fulfillment within the historical setting of the creation of a new spiritual organism, the church, has led to much confusion and frustration.
 - b) Predictions
 - (1) John the Baptist predicts (Mat. 3:7-12).
 - (2) Jesus promises the Holy Spirit to those who ask (Luke 11:9-13).
 - (3) John's editorial remark on "rivers of living water" (John 7:37-39).
 - (4) Jesus prays for another Helper (John 14:16-18).
 - (a) He dwells *with* you and will be in you.
 - (5) Advantageous for Jesus to leave?!!! (John 16:7-14).
 - (a) *If I do not go away, the Helper will not come to you*
 - c) Transition from the Kingdom Now idea
 - (1) Global evangelism was never a priority for Israel.
 - (2) Jesus begins to reveal His death (Mat. 16:21) after Peter's proclamation recognizing Who He is. Jesus responds to Peter indicating His church is yet future (Mat. 16:18).
 - (3) The Great Commission given by Jesus (Mat. 28:16-20)
 - (4) Kingdom delayed, a new program initiated (Acts 1:4-8)
 - (5) The new program requires the indwelling of the Spirit.
 - d) Waiting in the upper room....for what?!
 - (1) The "Promise of the Father"
 - (2) How would they know when He arrived? They had no idea what to expect.
 2. The coming of the Spirit (Acts 2)

⁷ Jim Bryant, "The Church Is Not Israel," *The Conservative Theological Journal*, Vol. 6 No. 19 (December 2002) : 337.

- a) Supernatural evidence for *both* believers and non-believers.
 - (1) Sound as of a rushing mighty wind.
 - (2) Tongues as of fire, one on each person.
 - (3) Speaking in tongues.
 - (a) They had never even *heard* of speaking in tongues.
 - (b) They received no special instruction about 'how to receive the gift.'
 - (c) There was no psychological manipulation or known expectations whatsoever (see also Acts 8:17⁸; 10:44; 19:6).
 - (d) Known human languages.
- b) The use of tongues in Acts
 - (1) The primary purpose of tongues in Acts is to serve as an *evidential sign* of the reception of the Holy Spirit to the people groups Jesus identified in association with the promise and the going forth of the gospel to
 - (a) *Jerusalem* (Acts 2)
 - i) Signified to the disciples that the Holy Spirit had come.
 - ii) Signified to the visiting Jews that God was doing a work and to pay attention.
 - iii) (Signified to extremely perceptive Jews that God was moving toward foreign tongues!)
 - (b) *Judea and Samaria* (Acts 8, implied)
 - i) Signified to Peter and John that the hated Samaritans were granted the Spirit.
 - ii) Signified (via laying on of hands) that authority was vested in the Jews (especially Peter) and not the rival Samaritan religious system centered on Mt. Gerizim (see John 4).
 - (c) *the end of the earth* (Acts 10).

⁸ Tongues are not explicitly mentioned in Acts 8:17, but *implied*. How else were Peter and John to know the Samaritans had received the Holy Spirit as the Jews had previously?

- i) Signified to the Jews that God had poured out His Spirit *even on the Gentiles!* (Acts 10:44; 11:16-18; Acts 15:8-9).
 - ii) Signified to the Jews that the Gentiles were full-fledged citizens in this new work, they were absolute equals (Peter had not laid hands on them, God poured out His Spirit aside from Jewish confirmation).
 - (2) No biblical examples where tongues are used to proclaim the gospel, Peter's first sermon is *not* given in a tongue (Acts 2:14-29). Nor does Peter speak in a tongue when the gospel goes to the Gentiles.
 - (3) A sign of judgment for Israel (1Cor. 14:21-22 cf. Jer 5:15; Eze 3:5-6)⁹
- 3. The new ministries of the Spirit
 - a) [OVERHEAD, significance of Pentecost - see companion document]
[israel 02 09 coming of spirit.doc](#)
 - b) Holy Spirit baptism¹⁰
 - (1) Joins each and every believer to the body of Christ (1Cor. 12:13; Gal. 3:27; Tit. 3:6).
 - (2) *Animates* the new spiritual entity: the body of Christ (cf. Gen. 2:7).
 - c) Permanent indwelling¹¹
 - (1) The priesthood of the believer
 - (a) John 7:38 "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

⁹ Ge 11:7; De 28:49-50; Isa 28:11; Isa 33:19; Jer 5:15; Eze 3:5-6; Mr 16:17; Mr 16:20; Ac 2:4-11; Ac 10:44-46; Ac 11:15-18; Ac 19:6; 1Co 14:21-22

¹⁰ Once again this position "in Christ" could not occur until after the death, burial, and resurrection of the Lord Jesus, thus constituting something not possible in the Old Testament. Another result of the baptism by the Holy Spirit into the body of Christ is the indwelling presence of the Holy Spirit in each believer (Rom 8:9; 1 Cor 6:19; Gal 4:6; 1 John 3:24; 4:13) as the seal of God on that individual (2 Cor 1:22; Eph 1:13; 4:30) and the earnest or down payment of the glory to come (2 Cor 1:22; 5:5 ; Eph 1:14). This indwelling of the Holy Spirit as the seal and earnest of God is permanent (Eph 1:14; 4:30) despite sinful deeds by the indwelt believer (1 Cor 6:19-20) that grieve the Spirit (Eph 4:30). The ascended Lord Jesus Christ also indwells the believer (John 14:20, 23; 15:4-5 ; 17:23, 26 ; Col 1:27; cf. 1 John 4:15-16). As Ryrie wrote, "This relationship was unknown in Old Testament times. Dallas Theological Seminary. Bibliotheca Sacra Volume 149, Vol. 149, Page 265, Dallas Theological Seminary, 1992;2002

¹¹ Eze 36:27; Eze 37:14; Joh 7:37-39; Joh 14:16; Joh 14:18; Joh 14:23; Ro 5:5; Ro 8:9-11; 1Co 2:12; 1Co 3:16; 1Co 6:19; 1Co 12:13; 2Co 1:22; 2Co 5:5; Ga 3:2; Ga 4:6; Eph 2:22; 1Jo 3:24; 1Jo 4:13

d) Spirit told Peter to go (Acts 10:19)

B. Opposition by the other Jews (Acts 11:1-3)

1. Tongues played a key role in convincing Peter and the other Jews that Gentiles were going to be part of the church (Acts 11:15-18).

C. Jerusalem council (Acts 15)

1. What must Gentiles do to be saved? Be circumcised? (Acts 15:1).

a) DANGER: Faith + *anything* is no longer faith alone!

2. Peter refers once again to the signs of the outpouring to the Gentiles (Acts 15:8-9).

3. Gentiles given instructions on what to avoid so as not to offend believing Jews (Acts 15:20, 29).

VII. Implications

A. In relation to God's work with the Jews *as a nation*, there is a gap in the program. They have been temporarily set aside while the gospel goes forth to the world and is *primarily* in Gentile hands.

B. The coming of the Spirit in a new way on the day of Pentecost indicates a new program in God's redemptive history: the church. Confusing the church with Israel leads to all sorts of problems.

1. How to read and understand the Old Testament?

2. How to know what instructions *directly* apply to us and which do not, and why?

3. Reinterpreting the *physical* promises to Israel as denoting *spiritual* promises to the church.

4. Denying the physical reality of a coming Kingdom with Israel as a focal point as per the Old Testament prophecies.

5. An inability to appreciate that when the "fullness of Gentiles has come in" (Rom. 11:25) the emphasis will shift back once again to the nation Israel. During this time of tribulation, also known as the "time of Jacob's trouble" (Jer. 30:7), the church will no longer be present on the earth (2Th. 2:7).

VIII. Prayer