

## **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]
  - 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 69<sup>th</sup> and 70<sup>th</sup> 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 69<sup>th</sup> and 70<sup>th</sup> 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.<sup>2</sup>
  - 1. Presented only to Israel (Mtt. 10:5-6; Mtt. 15:24).
  - 2. Did not include the message of the cross, which the disciples did not even realize was yet ahead (Mtt. 10:5-7; Mtt. 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 (Mtt. 13:10-15; Mark 4:11-12; Luke 8:10).
  - 2. *New information* concerning the kingdom (Mtt. 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 (Mtt. 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.

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<sup>2</sup> Mark 1:14-15; Mtt. 3:2; Mtt. 4:17



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 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."<sup>7</sup>

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 (Mtt. 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 (Mtt. 16:21) after Peter's proclamation recognizing Who He is. Jesus responds to Peter indicating His church is yet future (Mtt. 16:18).

(3) The Great Commission given by Jesus (Mtt. 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"

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

- (2) How would they know when He arrived? They had no idea what to expect.
- 2. The coming of the Spirit (Acts 2)
  - 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 8:17<sup>8</sup>; 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

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<sup>8</sup> 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?

Samaritan religious system centered on Mt. Gerizim (see John 4).

- (c) *the end of the earth* (Acts 10).
  - 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)<sup>9</sup>

### 3. The new ministries of the Spirit

a) [OVERHEAD, significance of Pentecost – see companion document]

b) Holy Spirit baptism<sup>10</sup>

(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 indwelling<sup>11</sup>

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<sup>9</sup> 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

<sup>10</sup> 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

<sup>11</sup> 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

- (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."
  - (b) "Old Testament priests *were Levites*. New Testament priests *wear levis!*"
- (2) The Temple of God
  - (a) 1 Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (cf. John 4:21-23)
- d) Sealing of the Spirit – a guarantee of our inheritance
  - (1) Jesus. John 1:33; 6:27
  - (2) Believers. John 14:16; 2Cor. 1:22; Eph. 1:13-14; 4:30
  - (3) Compare with OT believers. **1S. 16:14**; Ps. 51:11

**D.** The Church as a Mystery (Eph. 3:1-10; Col. 1:24-27)

- 1. Not known in ages past. Eph. 3:5,9; Col. 1:26
- 2. A demonstration by the church to the angelic realm! Eph. 3:10
- 3. The formation of the Body of Christ. Something new. Eph. 2:14-16; 3:6; Col. 1:24
  - a) Eph 2:11-22 (which makes the point that whatever the Church is, it is the new man) shows the distinctness of the Church from Israel as an institution. It had its start in the ministry of Jesus and the apostles when Jew and Gentile were brought together. Israel did not become the Church. Jews and Gentiles became Christians and entered the new entity.<sup>12</sup>
- 4. The indwelling of the Spirit. Col. 1:27

**VI.** The inclusion of Gentiles (and Samaritans) on an equal footing with Jews in the new work of God was unforeseen and initially resisted.

**A.** Cornelius and Peter – a study in uncertainty and reluctance (Acts 10)

- 1. Cornelius
  - a) Given a vision in which an Angel instructs him to send to Joppa for a man named Peter (Acts 10:5)
- 2. Peter

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<sup>12</sup>The Evangelical Theological Society. Journal of the Evangelical Theological Society Volume 32, Vol. 32, Page 544, The Evangelical Theological Society, 1989;2002.

- a) Given a *vision* in which unclean animals are to be eaten (Acts 10:9-14)
  - b) He was told, "What God has cleansed [declared clean] you must not call common." (Acts 10:15)
  - c) Not about *animals*, but about *people: Gentiles*.
  - 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