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- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

*TIMES OF THE GENTILES* .....



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					
											Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon		

Who is the YE of Jn. 20:31?

Pt. 2

Jn. 6; 20:31; Acts 2-5

1. But who, exactly, is the YE of Jn. 20:31?

--Members of the Body of Christ in Disp. Of Grace? NO!!

--Israel, especially Believing Israel in Transition Period and Tribulation Period? YES!!

2. John is writing to the circumcision—to those Jews and proselytes in the Temple and synagogues along with the God-fearing Gentiles associated with God's Prophetic Program with the Nation of Israel.
  - a. He recognized their ministry was limited to the circumcision, believing Jews (Gal. 2:6-9; Jms. 1:1; 1 Peter 1:1).
  - b. After the Transition Period, Peter handed what was left of the Believing Remnant over to Paul (2 Pet. 3:15-16).
  - c. There John's YE ended and will not return until God restarts His Prophetic Program with Israel after the Rapture of the Body of Christ.

3. Just as Jesus was presenting Himself to the Believing Remnant in Israel, so too Peter at Pentecost is presenting Jesus to the Believing Remnant, esp. those from the diaspora in Jerusalem for Pentecost,.
  - a. It was not primarily evangelistic preaching for individual salvation and personal forgiveness sins by faith without works before God.
  - b. 2/3 of his audience lived among the nations, just got into town, didn't know much if anything about Jesus and had no personal involvement in His being put to death 40+ days before.
    - No doubt among them were many "just and devout" Jews who had never heard of Jesus but believed in the God of Israel.
    - (Mal. 1:11-12 cp. Mal. 3:11-12).

- c. In other words, they were already “saved” individually, they were already justified before God and His Tribunal Judgment.
  - Being individually saved qualified them to participate in another salvation, Israel’s NATIONAL salvation, Israel’s NATIONAL forgiveness of sins, and become God’s own saved and restored DEBT-FREE Nation of Israel in the Kingdom.
- d. As ones justified before God and His Tribunal by faith without works, they could now be justified before Christ at His 2<sup>nd</sup> Coming for entrance into the Kingdom.

#### 4. Let's follow the story:

Acts 1:3, 6—After 3 years of Christ's earthly ministry and 40 days of His post-resurrection ministry, Peter and the 12 understood that the Kingdom was not a metaphorical, spiritual kingdom in the heart, but the literal, physical Kingdom of God established on the Earth through the literal, physical Nation of Israel with Christ sitting on the literal, physical throne of David in the literal, physical city of Jerusalem.

--Their question was not about the nature of the Kingdom but about its timing. Now? A gap? If so, how long?



Acts 1:8: Jesus instructed them to witness of Him in Jerusalem, then in Judea, then Samaria and they to the world.

- The idea here is not to go to Jerusalem and if they reject Me, go to Judea and Samaria anyway, if they reject Me then go out to the whole world anyway, contrary to the most teaching of historic Christianity.
- The idea is to go to Jerusalem and when Jerusalem receives me and is saved and delivered then go with Jerusalem out to Judea, and when they receive me and are saved, go to Samaria and bring them back into fold of the House of Israel, at which point **ALL ISRAEL WILL BE SAVED:** And then saved and restored Israel will take Christ out to the whole world (Joel 2:32).
- This is what Jesus practiced with them in Jn. 1-4!

Acts 2:9-11: So, they go to Jerusalem, the Lord Jesus Christ baptizes them with the Holy Spirit and Peter preaches. More than 2/3<sup>rd</sup>s of his audience just arrived in Jerusalem for Pentecost.

- a. They came from distant lands: Parthia (modern Iran-1,100 miles from Israel), Medes (NW of Iran), Elamites and Mesopotamia (Iraq—Persian Gulf), Cappodocia, Pontus, Asia, Phrygia and Pamphylia (Asia Minor—400-1,000 miles), Egypt, Libya, Cyrene (Africa—500 and 1,100 miles resp.), Rome (2,500 miles!), Crete (island in Mediterranean Sea—1,500 miles), Arabia (900 miles).

- b. They had probably never heard of Jesus the Christ before, until they got to Israel, at least not in any accurate fullness.
- c. And they had absolutely nothing to do personally with Jesus being put to death some 40 days before—they were hundreds of miles away without the technological gadgets of instant communication.
- d. Peter now was introducing them to the fact that God had advanced His Prophetic Program with Israel by sending His Son to bring about Israel's NATIONAL salvation and forgiveness of sins so that He could lead them into the long-prophesied earthly Kingdom.

e. Based on the general principle Jesus taught in Jn. 5:36-47, those who respond will mostly be those who already belonged to and believed in the God of Israel, knowing His words and works, thereby recognizing the Father in the words and works of the Son and will hear and believe Him (think, Mary/Joseph, Elizabeth/Zacharia, Simeon/Anna, JohnB and his disciples).

--No doubt, just as with Jesus earlier, many of these diaspora Jews were **ALREADY** believers in the God of Israel.

--In fact, Mal. 1:11-12 indicates that the Jews that live out among the Gentiles will be more faithful than the Jews in Jerusalem (cp. Ma. 3:11-12). This is probably because unbelieving Israel in Jerusalem scatters the believing Israel out of the land and into the Gentile world (ex., Acts 8:1-4).

Acts 2:15-21: Peter explains what is going on by referring to prophecy in Joel 2:28-32:

a. What is happening now: Outpouring of the Holy Spirit onto believing Israel, and their believing Gentile friends (2:15-18). They can participate in this right now.

--God is now offering salvation/deliverance to Jerusalem. Once saved, Jerusalem will take salvation out to Judea. Saved Jerusalem/Judea will then take salvation out to Samaria, whereby all Israel will be saved. Then saved and restored Israel will take salvation out to the Gentile nations.

- b. What is happening next: Outpouring of God's wrath and judgment upon unbelieving Israel and the enemy Gentile nations.
- c. They can be saved from God's coming wrath and this evil generation (2:40) by calling on the Lord, whom Peter goes on to explain is, in fact, the Lord Jesus Christ. This is what brings about JERUSALEM'S deliverance/salvation.
- d. Those who believe Him, will receive the Holy Spirit and will call upon the Lord so that they can be the called of God (2:39) when the Holy Spirit gathers them at Christ's 2<sup>nd</sup> Coming for entrance into the Kingdom.