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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.					

# The Pattern of Seeing and Entering the Kingdom

Jn. 3:1-16; Acts 2-5

1. When Jesus talks about “seeing” and “entering” the Kingdom, he is referring to Israel’s long-prophesied earthly Kingdom.
  - a. Seeing the Kingdom comes from faith: believing in His I AM Jehovah Name, falling on the grace resident in it, trusting and relying on Him.
  - b. Entering the Kingdom comes from faithfulness: Introduced in the Gospel Accounts as being brought through Israel’s national cleansing and repentance program, beginning with JohnB’s and Jesus’s water baptism before Pentecost to Peter’s water baptism and Christ’s baptism with the Spirit at and after and on into the Tribulation Period.
    - Both of which will be fulfilled by the LORD Himself at His 2<sup>nd</sup> Coming in accord with Ezek. 36:24-25.

2. We have an example of how all this works in the account of Moses and the 12 spies:
  - a. The 10 spies: Didn't believe in His Name; could not "see" or "enter" the Promised Land/Kingdom.
  - b. Moses: Believed in His Name; could "see" the Promised Land/Kingdom; but because of unfaithfulness could not enter it.
  - c. The 2 spies, Joshua and Caleb: They believed in His Name; could "see" the Promised Land/Kingdom; and because of faithfulness could "enter" it.

3. Jesus explained to Nico that in Christ's earthly ministry "seeing" and "entering" the Kingdom required the following:
  - a. Believe in His Name—Jesus is the embodiment of the I AM Jehovah God of Israel, the Messiah and King. This makes them children of God, born ones of God, who is Spirit, and placed into His family (the Believing Remnant of Israel). All individual and personal sins forgiven, justified unto eternal life and now God can ask them to do things. This gives spiritual eyes to "see" the Kingdom, which at that time was manifested in the presence of the King and signs (Jn. 2:23; 3:3; Mat. 12:28).



b. Now as member of the Bel. Rem. God invites them to “enter” the Kingdom by faithfully going through Israel’s national repentance and cleansing program of water and the Spirit baptism to participate in the benefits of Israel’s national forgiveness of sins and restoration, picturing in foretaste manner what He Himself is going to do with believing Israel at His 2<sup>nd</sup> Coming, faithfully serving Him until He comes (Jn. 3:5; Ezek. 36:24-25).

--Water baptism was a picture of cleansing the Bel. Rem. from all association with Israel PAST debt of sins.

--Spirit baptism was a picture of God giving them the Spirit so that in the FUTURE they would never again accrue a national debt of sins.

- c. Now as born ones of the Spirit (3:3) who have been given the Spirit (3:5) they will be the born ones God uses to create the born again Nation of Israel, resulting in her complete raising up and restoration (3:6-8; Ezek. 37:1-14).
- d. It is for this reason that God sent the Son. So that the Son could be lifted up for Israel to look upon and be healed so that Israel could lift up the Son so that the whole world could be healed (3:14-16).



4. We see this in action in early Acts:
  - a. Acts 2:36-37—they heard and believed God’s Word through Peter and responded by faith from the heart. This is Justification #1—justification before God and placed into the Believing Rem. Of Israel—a new generation, new birth—by faith WITHOUT works--a new birth who can see the Kingdom.
  - b. Most of these Jews had no personal involvement in putting Christ to death. But as born Israelites, they were still associated with Israel’s National debt of sins accruing under the Curses of the Law and the Courses of Punishment culminating in their putting their Messiah and King to death.

- c. They weren't being water baptized for forgiveness of their own individual and personal sins but for their association and culpability in Israel's national debt of sins.
- d. This is the "forgiveness of sins" Peter and the 12 were authorized to dispense, thereby regulating who participated in Israel's National forgiveness of sins for entering and enjoying the Kingdom (Jn. 20:23). This is Justification #2—justification before Christ at His 2<sup>nd</sup> Coming for entrance into the Kingdom by faithfulness.
- e. Born ones of God + Born of water and Spirit = BORN AGAIN Nation of Israel.

- f. Acts 2:38-44: Now, as members of the Believing Remnant, who received the Spirit, empowered to walk according to God's commandments, they were able to enjoy a foretaste of the New Cov. and Kingdom blessings (vv. 42-47; 4:31-37).
- g. Note the terminology in this passage is birth related—children, (a new) generation, they were added to the “church,” the Believing Remnant, the Lord's family (vv. 2:39, 40, 47).

5. What about those who participated in water and Spirit baptisms, and who were recipients of a foretaste of Kingdom and New Cov. blessings of the Kingdom but then willfully rebelled against the Spirit? This is seen in the account of Ananais and Sapphira—they received the Spirit but then rebelled against Him (Acts 5:1-11 also James 1:14-21; 2:9-26).

a. Just before this, we were told that the thousands upon thousands members of the Believing Remnant were living in communal perfect accord with the apostles and God (Acts 2:41-47; 4:32-37).

--This was in the context of severe persecution in the present (Acts 4:1-31) and the promise of far greater persecution in the near future; ie., within the next few years (next thing for them was the Tribulation Period) (Mat. 24-25).

b. But there were 2 who were not and they were put to physical death because of their rebellion against the Spirit.

--Physical death does NOT mean spiritual death. While they may have lost the opportunity to enter the manifestation of the Kingdom at that time—a foretaste of Kingdom and New Cov. blessings and were excluded from entering the Kingdom in the near future (7+ yrs.) (ie., they did not pass justification #2) ...

--They remained justified before God in accord with justification #1, right standing before God unto eternal life.

--No doubt when they returned to the Lord and repented, Peter would allow them to once again participate in the benefits of Israel's national forgiveness of sins.

- They weren't excluded from person forgiveness of sin before God—they were eternally secure—but they forfeited the benefits that came through participating in Israel's National Forgiveness of Sins, such as: entering the land, living near the King, partaking in the marriage banquet with Christ, etc.
- While at the 1<sup>st</sup> Exodus the bulk of Israel physically died in the wilderness, including Moses, and only 2 were allowed to enter the Promised Land/the Kingdom, the picture in Acts 2-5 is that the bulk of believing Israel are allowed to enter a foretaste of the Kingdom while only 2 were excluded through physical death. And this can be extended to the 2<sup>nd</sup> greater end time Exodus, indicating that at that time the bulk of believing Israel alive at that time will physically live to enter the Kingdom with only a small number being excluded by physical death.