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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		

# THE TRANSITION PERIOD (CIRCA 35 TO 64 AD)

**John's YE  
belongs here.**

Paul  
Wrote  
Romans  
60 AD

Transition  
Period  
Over Col. 1  
Circa 64 AD



**Night of Israel's  
Prophecy under  
Gentile Darkness is  
Far Spent. Rom. 13**

**Israel's  
Proph.  
Prog. Set  
Aside**

Salvation  
Is nearer.  
Day is at  
Hand.  
Rom. 13

Body of  
Christ  
Salvation  
And Day  
Are here

**P  
A  
U  
L**

**Peter  
And  
The  
12**

God's Prophetic Program  
With the Nation of Israel:  
**DIMINISHING**

God's Mystery Program  
With the Body of Christ:  
**INCREASING**

**Not here.**

# What Is Early Acts All About?

Pt. 2

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

1. What most Bible readers have a hard time thinking about, even those who generally rightly-divide, is the idea of a Transition Periods.
  - a. According to Webster, a transition is a change from one state, subject, place to another usually occurring through a process. God the Father is moving Israel, esp. believing Israel, to God the Son. Now devotion to the Son was devotion to the Father (Jn. 5:23).
  - b. There are 2 great transitions in the “New Testament.”
    1. In the Gospel Accounts and early Acts with the earthly ministry of Jesus Christ and ministry of Peter and the 12.
    2. In Acts with the transition from the ministry of the 12 in accord with God’s Prophetic Program with the Nation of Israel to the ministry of Paul in accord with His Mystery Program with the Body of Christ.

2. The people who went through these transitions, had a unique problem that we do not have today after hearing about Christ for 2,000 years.
  - a. During the transition you had what I'll call IN-BETWEEN-PEOPLE.
  - b. People who began in one state but then needed to transition to another state.
  - c. No one since about 50-60 AD has lived in a divinely originated transition period. It was unique to those people and that time. Everyone since Paul has been born in, lived their lives and died (barring the Rapture) in only one state—the Pauline Grace state.

d. Believing Jews who lived during and immediately after Christ's earthly ministry, were born and partially lived in one state, then Christ came, and God moved them to another state.

--The Gospel Accounts introduce Jesus Christ to Israel, especially to the believing Jews in Israel.

--Early Acts introduces Jesus Christ to all the Jews of the world, especially believing Jews living out among the Gentiles.

e. These believing Jews had lived their whole lives not knowing who this man in Israel, Jesus, was. Now they knew, and they needed to believe and follow Him for He will instruct and preserve them through the Coming Wrath and usher them safely into the Kingdom.

--The Father hands His own over to His Son.

3. The IN-BETWEEN-PEOPLE who lived in Israel during the transition from the state that existed before Christ's earthly ministry to the state that existed after His earthly ministry:
  - a. At His 1<sup>st</sup> Coming, there were those in Israel who were members of the Believing Remnant of Israel.
    - They had already believed in and belonged to the God of Israel. And the Father, like Abraham, they had believed in God and had counted their faith for righteousness (Gen. 15:6; Rom. 4:3-4).
    - They were already individually saved and had forgiveness of their personal sins BEFORE Christ came—Mary/Joseph, Elizabeth/Zacarias, Simeon/Anna, JohnB and his disciples, etc.
    - JohnB tells us explicitly two times in John that he did not know Jesus Christ (Jn. 1:31,33)—AND THEY WERE COUSINS!



4. Is anyone going to suggest that JohnB wasn't "saved" in the sense of justified before God--individual salvation?
  - a. Of course not! Like all other believers in they needed to go from the state of not knowing Jesus to a state of knowing Him.
  - b. And since they were just finite, dull-witted humans like us, that took time, therefore, the transition process.
  - c. John explains this succinctly and explicitly when at the close of His earthly ministry He tells the 12 that **Ye believe in God** (ie., they had individual/personal salvation) **believe also in Me** (ie., to participate in Israel's national salvation and forgiveness of sins) (Jn. 14:1).

5. The primary point of the Gospel of John is that God was handing those who belonged to Him over to His Son, who as the Prophet-Like-Unto-Moses would lead them through a greater Exodus and into the greater Promised Land of the Kingdom:
  - a. Therefore, as ones who already believed God, they were to believe in His Son and follow Him (Jn. 14:1). They were to honor the Son as they honored the Father (Jn. 5:23).
  - b. Those who believed in God, the Scriptures and Moses were those who would receive and believe the Son (Jn. 5:37-47).
  - c. Those who believed in God were to now believe that Jesus is the Christ, the Son of God, and that believing they would have, take possession, of life for the Kingdom by falling on the grace resident in His I AM Jehovah Name (Jn. 20:31).

6. With all this in mind, when we come to words and phrases like save/salvation and forgiveness of sins in early Acts (and all the Scriptures) their actual meaning must be determined from the context. We need to stop and ask some questions:
  - a. Save/Salvation—we need to ask what salvation? What are they saved from and unto?
  - b. Forgiveness of sins—we need to ask forgiveness of what sins?
  - c. We cannot just assume if it's in the Bible these words must always refer to individual salvation and forgiveness of all personal sins--justification before God.
    - They might refer to participation in Israel's national salvation and forgiveness of their association with Israel's national debt of sin.

7. What's true of the Gospel of John is true of early Acts where JOHN preached:

Acts 2:5—Key Verse--Luke identifies Peter's primary audience—  
"DEVOUT" Jews out of every nation under heaven." Peter preached to the whole Household of Israel—whether living in the Land or outside of it (2:36). The ones who responded to it positively (like in John) would be those who already believed in God.

--Devout (devoted to God) refers to those who are justified before God (Lk. 2:25; Acts 10:2, 22)

--But just as Jesus taught in Jn. 5:37-47, he knows that for the most part, those who respond positively will be those who ALREADY believe in God, who know and belong to Him personally. Therefore, when they hear Peter preach about the Son, they recognize the Father in the Son and will receive, believe and follow Him.

Acts 2:16-20: The prophecy of Joel 2 that prophesies about the salvation of Israel **BEGINNING** in Jerusalem to Bel. Remnant.

--Joel 2:28-29—Acts 2:16-18: Christ's baptizes believing Israel—those who believe in God and have received and believed in His Son—with the HS. This is what is happening **NOW** at Pentecost—a foretaste of Christ saving His **FRIENDS** (believing Israel and those believing Gentiles associated with them).

--Joel 2:30-31—Acts 2:19-20—This is what is going to happen **NEXT**—the coming wrath and judgment in the Great and Terrible day of the **LORD**, esp., final 3.5 years of Tribulation Period, and culminating in Christ's 2<sup>nd</sup> Coming when he destroys His **ENEMIES** (unbelieving Israel and the unbelieving Gentile nations).

--Joel 2:32--Peter's purpose? To announce God is ready to deliver/save the Nation of Israel beginning with Jerusalem (Acts 2:8) to the Believing Remnant of Israel—DEVOUT Jews from every nation.

- c. Acts 2:21—all who call on the Name of the LORD (by falling on the grace resident in His I AM Jehovah Name) shall be saved:
- Who are the ones calling on the Lord? Those who are under the influence of the Holy Spirit (vv. 17-18), empowering them to persevere to the end, looking for Christ at His 2<sup>nd</sup> Coming, to deliver them from the enemies and into the Kingdom, remaining faithful to Him.
  - What salvation? And what will they be saved from? They will be saved from the coming wrath and judgment that is about to fall on the unbelieving world and from this evil generation (2:41) unto participation in Israel's national salvation and forgiveness of their association with Israel's national debt of sins.

Acts 2:22-35: Peter is introducing them to that God has advanced His program with them by sending His Son, the Lord Jesus Christ, convicting the WHOLE Nation (2:22), the WHOLE Household of Israel (2:36), ALL Jews everywhere as Israelites, fall under the guilt of Israel's sins, the sins that have been accruing under 1500 yrs. under the Curses of the Law in the Courses of Punishment, and especially, the sins of putting their Messiah and King, Lord and Savior, to death on the Cross!



- a. He did the works and said the words of the Father, who sent Him to be the greater Prophet-Like-Unto-Moses ...
- b. But Israel took God's Sent One, His approved Son, and with wicked hands crucified Him and put Him to death (2:22-23)!  
The BAD NEWS OF THE CROSS!
- c. But God raised Him from the dead, to rule the earth from David's Throne in Jerusalem (2:24-35).

- d. Jesus is the Son of the Father/Son team promised to David (2 Sam. 7:14) that would fulfill the Davidic Covenant, which provides for Israel's NATIONAL salvation (2:32-35).
- Now, He is sitting at the right hand of the Father.
  - But when He stands up, He is coming back to destroy all His enemies, beginning with apostate Israel and esp., the enemy Gentile nations.

- e. Now was the time for those who believe in the God of Israel, to also believe in Jesus Christ as His Sent One, the Greater Prophet Like Unto Moses, for He is God's appointed One to usher believing Israel through another greater Exodus into the Promised Land of the earthly Kingdom (Jn. 14:1).
- f. This is the salvation Peter is inviting them into—being saved from the coming wrath and this evil generation and unto the Kingdom to participate in Israel's national salvation.

Acts 2:36: All Israelites were under Israel's national debt of sins not because they necessarily actually did the things themselves but because they are Israelites and as Israelites they are come under Israel's national debt of sins.

- a. Join in Israel's NATIONAL repentance and confession of sin/s:
  - Daniel did this in Dan. 9:1-19 (he didn't personally commit the sins he is repenting and confessing of—but he falls under their guilt and shame just because he was born an Israelite).
  - JohnB called on the nation to do this in Mat. 3:1-12.
  - The basis for this is found in Lev. 26:40-42.