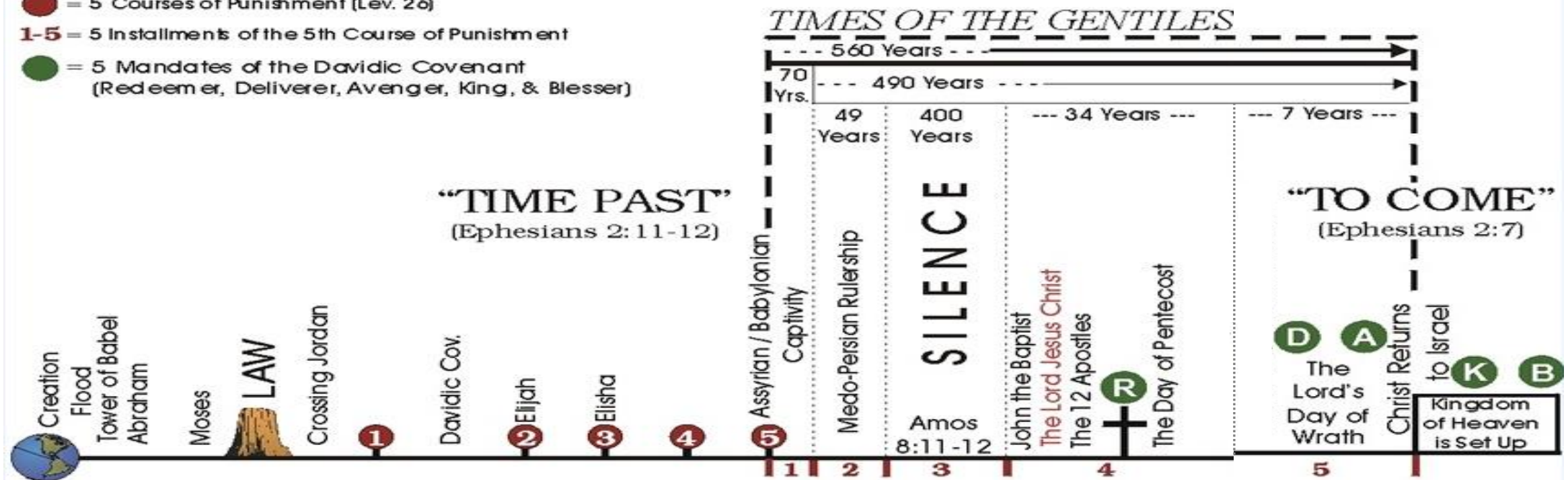


- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

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 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.				

What Is Early Acts All About?

Pt. 5

Jn. 5 and 14:1; Acts 2:38-41

Acts 2:38: Be water baptized in the Name of Jesus Christ, falling on the Grace resident in His I AM Jehovah Name, for remission (setting free) of sins (Israel's accumulated NATIONAL sins that ALL Israelites are associated with, esp., the sins Peter just proclaimed, and they would receive the Holy Spirit.

a. By participating in water baptism for remittance--separation, and freedom--from their association with Israel's national debt of sins, a vignette, a foretaste, of what Jesus Christ is going to do at His 2nd Coming as He ushers them into the Kingdom (Ezek. 36:24-25).

--Can't read through Martin Luther's eyes and put our own sins here!

- b. Water baptism did NOT play a role in their participation in individual salvation and forgiveness of personal sins—they came to Jerusalem for the Feast with that!**
- It played a role in their participation in Israel's national salvation and forgiveness from being under Israel's national debt of sins.**
 - AND IT HAS ABSOLUTELY NO ROLE TODAY IN THE DISP. OF GRACE WHEN GOD HAS TEMPORARILY CAST AWAY THE NATION OF ISRAEL!**

c. God ALONE is the sole moderator and dispenser of forgiveness of personal sins for individual salvation for a right standing before Him unto eternal life ...

--God gave Peter and the 12 the authority to moderate and dispense forgiveness from Israel's national debt of sins for participation in Israel's national salvation for a right standing before Christ at His 2nd Coming to live out their eternal life in the Kingdom (Jn. 20:22-23; Mat. 18:18).

- d. Then they will receive the Holy Spirit, who will put the Law in their heart and cause them to walk according to His commands (Ezek. 36:26-29):
- So that they can receive the blessings of the Law rather than its curses ...
 - So that believing Israel will never again accrue a national debt of sins ...
 - So that God could establish them everlastingly as His Own great, holy, debt-free true Nation of Israel.
 - There may be individual sins that will be dealt with immediately and decisively (Acts 5:1-11) but never again will Israel accrue a national debt of sins.

1. Interesting side-note:

- a. In his letters, Paul doesn't use the phrase remission or forgiveness (Gk. *aphesis*) of sins until after the Transition Period and going to the Jew first has ceased completely (Eph. 1:7; Col. 1:14).
--Rom. 3:25 is another Gk. word—*parenesis*-meaning passing by, letting go because of God's forbearance.

- b. In Acts, Luke records Paul using this phrase twice—once at the very beginning of his ministry referencing Jews (Acts 13:38) and once at the very end of his ministry to the Jews first (ie., the end of the Transition Period) when his Jews first is closing (Acts 26:18; 28:28).

c. Remember, the Book of Acts is not about the beginning of God's Mystery Program with the Body of Christ and its INCREASE ...

--Its about the ending of God's Prophetic Program with the Nation of Israel and its DECREASE.

d. During the Transition Period there were two aspects to an unbelieving Jew's salvation:

1. Believe Paul's Gospel unto individual salvation and forgiveness of personal sins—Rom. 3-5.
2. Believe in Paul's Gospel and confess, repent and separate from apostate Israel (the synagogue) to be separated from their association with Israel's national sins (Rom. 10).

Acts 2:39: This provision didn't just apply during their visit in Jerusalem. When they returned to their homes among the Gentiles, it still applied to them, to their children and to all Jews in the diaspora who didn't come at that time for Pentecost (2:39). As God finished His Prophetic Program, esp., Tribulation Period and Christ's 2nd Coming, they were to under the Spirit keep on calling on the Lord, waiting for Him to call them, gather them out from among the Gentiles, and be ushered into the Kingdom.

- Get ready to go through the Tribulation Period and enter the Kingdom. They would do that by believing in the Lord Jesus Christ and following Him in accord with the writings of Peter and the 12, and those associated with them—the non-Pauline Scriptures.
- At that time they will have the Pauline Scriptures, which fully explain how a sinner participates in individual salvation and forgiveness of personal sins for a right standing before God, and the non-Pauline Scriptures, which fully explain how a believing Jew (and believing Gentiles associated with them) who are right before God can be right before Christ at His 2nd Coming for participation in Israel's national salvation and national forgiveness of sins.
- Once Israel is completely off-stage, this will become a moot point.

- Then He will usher them (the believing Israel) into the Land, make them its populace, deliver Jerusalem/Judah, saving and re-uniting the whole nation, and then make them into priests for the Kingdom to take salvation out to the nations.
- They needed to be saved, separated from, the apostate Nation of Israel.

2. If, based on Jn. 5, these were believers in God who then believed in Jesus Christ when Peter introduced them to Him, then the percentage of Jews who truly believed in God was very low indeed. And as Malachi suggested (Mal. 1:11)—their were more believing Jews in the diaspora than there were in Jerusalem (120 (Acts 1:15) vs. 3,000 (2:41)– 10,000 (4:4))!
 - a. This shouldn't be shocking. What percentage of people who say they are Christians because they were born into a “Christian” religious or theological system are true believers? Probably pretty low. Just as in Israel, the bulk of “Christian” are Christians in name only not in reality—just nominal Christians, in name only. To put it more bluntly, they are members of unbelieving apostate Christianity.

- b. In closing, it is important to remember that the Jn. 5 principle is a general principal not an absolute law:
- If there were unbelievers in God, who were not individually and personally saved, and they believed God and His Word through Peter, they would have instantly and eternally individually saved before God unto eternal life.
 - This, then, qualified them to participate in another salvation, forgiveness of sins and justification: Israel's national salvation and forgiveness of their association to Israel's national sins for justification before Christ at His 2nd Coming to live out their eternal live in the Israel's earthly Kingdom.