

71. As time passed and Daniel's final few, prophesied heptads culminated in the birth, life, crucifixion, death, and resurrection of Jesus, the apostles began to grasp the relationship between the Tanakh's multiple prophecies that identify the Messiah and the historical reality that Jesus was their fulfillment.
72. The Acts of the Apostles introduces the birthday of the Church Age and its incipency which were to be explained first of all by the apostles and many disciples.
73. When Jesus gathered the apostles together in Acts 1, He disabused them of the idea that He was about to establish His kingdom:
- Acts 1:6 -** So when they ["the apostles whom He had chosen," v. 2] had come together, they were asking Him saying, "Lord, is it at this time You are restoring the kingdom to Israel?"
74. After three years of close association with Jesus, even the apostles were still convinced that the kingdom was at hand. To this the Lord responds in:
- Acts 1:7 -** He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority."
75. The phrase, "not for you to know" is the Lord's way of saying that these men did not comprehend what He communicated to them during the Last Supper, but what they would have to come to know later.

PRINCIPLES:

1. The information about what will occur in the times of Israel is well known to them, but they do not comprehend that a new dispensation is about to occur during which they will be instrumental in its beginnings.
2. The conclusion of Daniel's sixty-ninth heptad initiated a transition away from the dispensation of Israel over to that of the Church.

3. This unprophesied dispensation will witness the scattering of all Jews throughout the world not to be regathered until the Second Advent.
4. This dispersion will result in the final Diaspora of the Israelites, initiated by the destruction of the temple in A.D. 70 and which will continue for a time yet future.
5. Between A.D. 70 and the Second Advent, the Jews will be scattered throughout the world as a means of protection from the Dark Side's attempts of genocide.
6. In the NASB, the Lord uses the words "times" and "epochs" both of which He says the apostles do not understand.
7. This means they are not cognizant of the program of the dispensations which are clearly delineated in the Tanakh and the Lord's teachings.
8. The word "times" is the plural of the Greek noun **χρόνος** (**chrónos**). The word perceives time as a succession of events, one after another.
9. The word "epochs" is the plural of the Greek noun **καιρός** (**kairós**). Whereas *chrónos* observes time as a succession of events, *kairós* divides time into sections.
10. To put it our nomenclature, the apostles are will-familiar with the events of history, but they didn't know what time it was when each occurred individually.
11. They were ignorant of the program of the dispensations: (1) Gentiles, (2) Israel, (3) the Incarnation, (4) [Church], (5) Tribulation, and (6) Millennium.
12. These men will kick-off the Church Age in ten days and they need to start putting things together in their souls so they can comprehend something entirely new is about to occur.
13. Their duties in this new dispensation will be empowered by the permanent indwelling and consistently available filling ministries of the Holy Spirit, circumstances that are unique to the Church Age.

Acts 1:8 - but you will receive power [δύναμις (*dúnamis*): inherent power due to the indwelling & filling ministries of the Spirit] when the Holy Spirit has come upon you [(**Acts 2:4**)]; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.

14. The apostles are to move out of Jerusalem with the objective of taking the gospel to all people, even the Samaritans. First-century Jews were prejudiced toward the Samaritans.[†]
15. Prejudice is often precipitated by politics or religion. Judean Jews believed that Samaritans were not full-blood Jews but half-breeds, part Jew and part Assyrian. The truth is there may have been some sporadic intermarriage, but for the most part, the Samaritan population was overwhelmingly pure Israelite.
16. After the Lord's ascension, the apostles waited ten days and regathered at the site of the Last Supper. The official list of the Apostles commissioned by Jesus, sans Judas Iscariot, are noted in:

Acts 1:12 - Then they returned to Jerusalem from the mount called Olivet, which was near Jerusalem, a Sabbath day's journey [**1,000 yards**] away.

v. 13 - When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

17. On the tenth day following the ascension of Jesus, these eleven men, plus 109 others, were assembled in the upper room. It was the day of Pentecost because it fell on the fiftieth day after the offering of the barley sheaf during the Passover celebration.

[†]“Samaritans. The term normally applies to an Israelite sect that lived in the territory of Samaria and had their center of worship on Mt. Gérizim. Their history began after the Assyrian capture of the city of Samaria in 721 B.C., and the deportation of 27,290 of Israel's population. Their history as recorded by Jewish sources describes Samaritans as descendants of colonists whom the Assyrians planted in the northern kingdom, who intermarried with the Israelite population that the Assyrians had left in the land. More likely they were the pure descendants of the Israelites left in the land, for Samaritan theology shows no sign of the influence of paganism among the colonists sent by the Assyrians. If there was intermarriage, the children became true Israelites. At His Ascension (Jesus) commanded that world evangelism begin in Jerusalem, then reach out into Judea, then to Samaria, and finally to the uttermost parts of the earth. Thus, Samaria was regarded as a special unit” (J. L. Kelso, “Samaritans,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 5:244, 45, 46).

18. The Greek word **πεντηκοστή (pentēkosté)** means “a fiftieth part or the fiftieth day after Passover.”

Just as the first-born of man and cattle were sacred to the Lord, so also the production of a vineyard (Leviticus 19:23–25) and the first of the annual production of grain, wine, olive oil, sheared wool (Exodus 23:16; 34:22; Deuteronomy 18:4), of honey and of all the produce of the land (2 Chronicles 31:5 cf. Proverbs 3:9) were the Lord’s. Bread of first fruit was offered on the day of first fruit. Christ is the first fruit of them that slept (1 Corinthians 15:20, 23).²

1 Corinthians 15:20 - Now Christ has been raised from the dead, the first fruits of those who are asleep.³

19. There was a first-fruits presentation to the Lord following the harvest at Pentecost. It was then that God chose to inaugurate the Church Age described in:

Acts 2:4 - And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

v. 5 - Now there were Jews living [καταοικέω (*kataoikéō*): to dwell in a place temporarily; to visit] in Jerusalem, devout [εὐλαβής (*eulabés*): a pious person but ignorant of the gospel] men from every nation under heaven.

20. Pentecost is one of three major feast days celebrated by the Jews which brought many of them from other countries to participate in the celebration. The nations represented are mentioned in context (Acts 2:9–11).
21. These Jews were the offspring of parents that suffered divine impositions of fifth cycles of discipline. All five cycles are noted in Leviticus 26.⁴
22. The fifth cycle results in the “destruction of the nation due to maximum rejection of biblical principles (Leviticus 26:27–39).”

² J. P. Lewis, “First Fruits,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, 2:541.

³ “Those who have fallen asleep” precede those “who are alive and remain” at the Rapture of the Church. See 1 Thessalonians 4:15–17.

⁴ See R. B. Thieme, Jr., “The Client Nation,” in *Freedom through Military Victory*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 16n13.