

This lesson begins a short series about the book of Deuteronomy, the Acts period and Paul's letter to the Romans. It might seem a strange mix at first, but the inseparable relationship of these three things will become very apparent as we allow the rightly divided Word of God to speak.

Without examination at this point, we present a slice from Romans 10 which is centered on Moses out of Deuteronomy. Romans was written in the Acts period;

Rom 10:5 For Moses writes of the righteousness which is of the Law, "The man who does those things shall live by them." (Lev.18:5)

Rom 10:6 But the righteousness of faith says this: "Do not say in your heart, Who shall ascend into Heaven?" that is, to bring Christ down; (Deut.30:11-14)

Rom 10:7 or "Who shall descend into the deep?"; that is, to bring up Christ again from the dead.

Rom 10:8 But what does it say? "The Word is near you, even in your mouth and in your heart"; that is, the Word of Faith which we proclaim;

Rom 10:9 Because if you confess the Lord Jesus, and believe in your heart that God has raised Him from the dead, you shall be saved.

Rom 10:10 For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation.

Rom 10:11 For the Scripture says, "Everyone believing on Him shall not be put to shame." (Is.28:16)

Rom 10:12 For there is no difference both of Jew and of Greek, for the same Lord over all is rich to all who call on Him.

Rom 10:13 For everyone, "whoever shall call on the name of the Lord will be saved." (Joel 2:32)

Paul's letter to the Romans was his last written during the Acts period and contains a number of references to Deuteronomy. If the Holy Spirit links the Acts, Romans and Deuteronomy then it would be wise for us to examine this interrelationship.

There could be some who wonder why we make such an issue of the Acts period but the reasons are very serious ones indeed. If we had a road map and followed its instructions while holding the map upside down, our journey would be endless frustration, debilitating and totally unproductive. The fact that all of Christianity has the Acts book and period upside down has resulted in no less disastrous consequences for the Bible hungry child of God. The map must be read correctly in order to prevent confusion.

The view that the Acts period is the beginning of a new administration; purpose of God, has been the underlying cause of division and conflict of doctrine in the modern Christian movement. Consider any major doctrine and the differences will certainly come down to the premise that in Acts, God started dealing with or introducing "the church". Christians start "the church" at Acts 2, Acts 9 or Acts 13 but all of these positions are an upside down map.

Here are some problematic issues we all have to face if we believe the Acts was the beginning of the church. During Acts supernatural gifts, divine healing, supernatural transportation and judgment were in operation most of which can be found in Paul's Acts period letters, but not so in his writings after Acts 28. During Acts, Israel still stood but was partially blinded and stumbling and as a result Salvation had come to the Gentiles, this is not the case after Acts 28. During Acts Gentiles were saved to provoke Israel to jealousy and graft into the Olive Tree Israel, this is not so after Acts 28. During Acts Gentiles were saved and called according to prophecy, this is not the case after Acts 28. If we believe the church started at Acts 2 then we believe the Feasts belong to the church and not Israel.

I believe many of you are now beginning to consider that Acts, from chapter one to twenty eight and the period covered by it, is not the genesis of The Church which is His Body. With this view the map is correctly aligned, conflicts are removed and the joys of pursuing this scriptural position are endless, invigorating and increasingly productive.

The Acts and the letters written during the period of Acts are all in very clear and concise correspondence with Deuteronomy. The parallels are exciting and very elucidating.

The period covered by the Book of Acts spans about 40 years. Forty is a significant number in the life of Israel and prominent Israelites and is consistently associated with a period of probation, testing or correction. Dr Bullinger in his "Number in Scripture" ([available here](#)), elaborates that 40 is the product of 5 and 8. Five is the number of grace and 8 the number of superabundance often in a fresh start, a new beginning. Thus the grace of the Lord in trial or probation has a view to a revival or renewal for those under the probation.

This time period provides the first link between Acts and the book of Deuteronomy. Both books deal with God's probationary grace upon Israel over a 40 year period with the promise of a fresh start in the Promised Land. Another circumstantial evidence is found in their respective positions in our canon of Scripture; both are the 5th book in their divisions and 5 is the number of grace, grace upon Israel.

The very word Deuteronomy means "second Law" and the events covered in the book take place in the eleventh month of the 40th year of Israel's wanderings which followed national failure at Kadesh-barnea. [Deu 1:3](#) And it happened, in the fortieth year, in the eleventh month, on the first of the month, Moses spoke to the sons of Israel according to all that Jehovah had commanded him concerning them;

Israel lacked the faith to obey the command of the Lord and enter the Promised Land and was set wandering for a probationary 40 year period. This was over and God was ready to lead them into their inheritance under Joshua whose name means Jehovah the Saviour. Moses died on the east side of the Promised Land (Deut.34) and the book of Joshua opens with Israel entering their inheritance. Israel entered their inheritance at the typical Feast of Trumpets (Josh.6) which was accompanied with a resurrection foreseen, see Josh.4. Deuteronomy is a second giving of the Law and events just before Israel entered their Kingdom.

The book of Acts is a record of events that happened just before Israel was to enter their Kingdom. The fact that God postponed the entering of the Kingdom at Acts 28 does not alter the dispensational nature of Acts. Acts was a 40 year probationary period for Israel after the national failure of rejecting Christ. During the Acts period Israel was presented the second time with Jehovah their Saviour. The nation of Israel was told that the great prophet of Israel, the very One Moses said was coming (Deut.18:15-19), had come. The Lord Messiah, like Moses, had died before the Kingdom was established. The Lord was crucified, dead, buried but rose again and was ready, as Jehovah the Saviour, to re-gather Israel into the Promised Land at the fulfillment of the Feast of Trumpets when a resurrection would take place.

The Book of Acts is parallel with Deuteronomy with one difference only. Deuteronomy is the setting in Israel's typical salvation while Acts is the same setting but with Israel's true salvation in view. Just as Deuteronomy is not about "the church" because it features the nation of Israel and the Land, so Acts is not about "the church" because it also features Israel and the Land.

Here are some other dispensational parallels between Deuteronomy and Acts.

Deuteronomy begins by looking back at Israel's failure of faith at Kadesh-barnea (Numb.14:1-4) which resulted in the 40 year probation. Please read Deuteronomy chapter 1 but note this passage;

[Deu 1:30](#) Jehovah your God who goes before you shall fight for you, according to all that He did for you in Egypt before your eyes,

[Deu 1:31](#) and in the wilderness where you have seen how Jehovah your God carried you, as a man carries his son, in all the way that you went until you came into this place.

[Deu 1:32](#) Yet in this thing you did not believe Jehovah your God,

In Acts chapter 2, and again in Acts 13 outside the land, Peter and Paul recount Israel's national failure of faith when they rejected their Messiah and crucified Him;

[Act 2:22](#) Men, Israelites, hear these words. Jesus of Nazareth, a man approved of God among you by powerful works, and wonders and miracles, which God did through Him in your midst, as you yourselves also know,

[Act 2:23](#) this One given to you by the before-determined counsel and foreknowledge of God, you have taken and by lawless hands, crucifying Him, you put Him to death;

[Act 13:26](#) Men, brothers, sons of the race of Abraham, and whoever among you fears God, the Word of this salvation is sent to you.

[Act 13:27](#) For those living in Jerusalem, and their rulers, not having known this One, and the voices of the Prophets being read throughout every sabbath, condemning Him, they fulfilled the Scriptures.

[Act 13:28](#) And finding not one cause of death in Him, they begged Pilate to do away with Him.

[Act 13:29](#) And when they had fulfilled all that was written concerning Him, taking Him down from the tree, they laid Him in a tomb.

Back in Deuteronomy, Moses reminded Israel about the Lord's punishment on them for their faithless position, note the Lord referred to them as an "evil generation", see also Deut.32:5, 20;

[Deu 1:34](#) And Jehovah heard the voice of your words, and was angry and swore, saying,

[Deu 1:35](#) Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers,

John the Baptist, The Lord and all His witnesses during the Acts period also warned Israel that those who refused to hear the words of "that Prophet" would be cut off, destroyed from among the people who were described as a wicked, adulterous and perverse generation;

[Act 2:38](#) Then Peter said to them, Repent and be baptized, every one of you, in the name of Jesus Christ to remission of sins, and you shall receive the gift of the Holy Spirit.

[Act 2:39](#) For the promise is to you and to your children, and to all those afar off, as many as *the* Lord our God shall call.

[Act 2:40](#) And with many other words he earnestly testified and exhorted, saying, Be saved from this perverse generation.

See also, Matt.3:7-10 (Is.5:24, Ps.1:4-6), 16:4, 17:17, Mk.8:38 and Acts 13:38-42a.

In our next lesson we shall present further wonderful parallels between Deuteronomy and the Acts period before turning to some very strong dispensational features of Deuteronomy and Paul's letter to the Romans.