

Wrath to The Uttermost, exposing Mid-Acts isolated eisogesis.

When Paul wrote to the Thessalonians he commended them for their work of faith, labor of love and patience of hope. They had turned from idols and were waiting for God's Son out of heaven, 1Thess.1:2-3, 9-10.

They were suffering at the hands of the unbelieving Jews just as Paul had done, Acts 17:5, and when he wrote to them about this he lists some of the charges against the Jews thus;

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the **wrath is come upon them to the uttermost**.....

1Th 2:14-16

In this passage, the Mid-Acts brethren find a confirmation for their view that the nation of Israel was cut off at Acts 7 (or 9 or 13). They claim that the words "wrath is come upon them to the uttermost" can only mean that God had set Israel aside because He was done with them. Israel's sins being filled up; wrath to the uttermost to Mid-Acts means Israel was set aside at the stoning of Stephen. While they might agree that this wrath was yet future, they incorrectly assume that it triggered a setting aside of the nation early in the book of Acts.

Mid-Acts will agree that wrath is future, but they then want it both ways and say, because His wrath was to the uttermost, this somehow proves Israel had already been cast aside early in Acts, indeed Acts 7. There is no grounds for assuming that, because Paul wrote "wrath to the uttermost" Israel had been set aside.

They force into one verse of Thessalonians, a "proof" for their theory that Israel had already been cast aside but this position is contrary to the facts. Israel remained God's people when Paul wrote Thessalonians, and were not cast aside until Acts 28.

Such a conclusion from believers 2000 years after the words were written would seem at the least curious in the light of the fact that Paul does not say such in either of the letters to the Thessalonians, but worse still, the very context denies the eisogetical understanding of the Mid-Acts brethren.

This belief that 1Thess.2:16 means Israel had already been cast aside is the result of isolated eisogetics. Let me explain. When we take a verse of Scripture out of its context, we are viewing it in isolation. When we take a verse of Scripture out of its context and explain it contrary to its

context, we are practicing eisogesis, that is reading into a verse that which we desperately want it to say.

Paul does not say Israel had already been cast aside in 1Thess.2 but Mid-Acts does. Paul did not say that wrath to the uttermost of God upon unrepentant Jews meant Israel nationally would be cast aside and a new dispensation introduced, but Mid-Acts does. Mid-Acts believe that wrath means a setting aside of Israel, but wrath means a very unpleasant experience upon the very people named, that is the unrepentant Jews.

Studying God's Word requires an adherence to the rules found within its pages. God's Word explains God's Word when we study it according to right division and right division includes the observance of what went before, what went after. Context is determined by what is written in the immediate vicinity, what is written in the near and remote vicinities as well. The very theme of the Thessalonian letters must be influential in any conclusions drawn, and the dispensational setting of them will certainly prove the Mid-Acts conclusions are as false a view as can be imagined.

The Mid-Acts view that 1Thess.2:16 "proves" Israel had been nationally cast aside early in Acts only proves that Mid-Acts fails in the very principles of right division they eloquently espouse.

If Mid-Acts (also abbreviated MA) had any basis for their position, it shall not be found in Thessalonians, nor indeed anywhere else in the Acts period letters of Paul. Before we continue, would the reader relax and read both letters of Paul to the Thessalonians.

One of the first things we notice in these letters is their great Jewish themes which we shall highlight shortly. Isn't it incredible that Paul continues to write of Jewish themes, which in itself is opposed to the MAs view that they have already been cast aside? This MAs theory claims wrath was in the past because Israel was placed aside early in Acts but Paul says the wrath is coming, that is, yet future to his letter to the Thessalonians;

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, **which delivered us from the wrath to come. 1Th 1:9-10**

Revelation is a prophesy about "the things that will shortly come to pass", as The Lord said in it, "surely I come quickly" and Revelation speaks of the wrath of God. This is not God scattering and casting off His people Israel, it is God pouring out His wrath on them. Look carefully at the wrath of God being filled in this passage;

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. [Rev 15:1](#)

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. [Rev 15:7-8](#)

The word "filled" in Rev.15:1 is the identical original word "uttermost" in 1Thess.2:16. Revelation says in these 7 vials is the wrath of God filled or comes to completion. The events of Revelation were future to Acts 7 and 1Thess.2:16. The theory that Israel was cast aside way back in the past of Acts 7 is contrary to the Word of Truth. Those vials were about to be poured out, but they had not been. Yes, Paul wrote Israel's sins were filled to the full, that wrath was come upon them to the uttermost, but Paul wrote those words when the time was short (1Cor.7) and they would not all die and be alive and remain to the coming of the Lord THEN that wrath filled or to the uttermost, would be poured out in those 7 vials upon Israel.

Revelation 16 declares the effect of these vials upon the land and we remember the Israel's exodus, but now the same wrath is poured upon them. This was about to happen when Paul wrote Thessalonians and his wording is perfectly in harmony with the things that were to shortly come to pass, not things that had happened in the past.

John the Baptist, speaking to the same group of unrepentant Jews, warned them of the wrath to come;

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, **who hath warned you to flee from the wrath to come?** Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and **cast into the fire.** [Luk 3:7-9](#)

I don't think "cast into the fire" in a context of wrath could mean the setting aside of the nation, but rather a warning against the individual. Revelation is not written about a nation cast aside but warnings to them of what is about to unfold.

This seems to be Paul's thoughts too when he writes to the Thessalonians. They were delivered from the wrath to come but upon the Jews opposing, wrath was to the uttermost. Just as the faithful were to be delivered, so the unfaithful would not be delivered but were to experience the wrath at the same future time. It is an out of context

assumption that wrath to the uttermost means something in the past had happened upon the Nation.

The term "salvation" is put against "wrath" in the following passage which again, looks to the future. Once again the MAs position that wrath brought a penalty in the past, is in conflict with Paul;

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. 1Th 5:9-10

Wrath would not be the lot of the believing but the unbelieving when the believing ones would live together with Him. This is personal salvation or loss thereof, not National and when would this occur? See 1Thess.4:13-18 which was yet future.

Romans was written late in the Acts period, certainly after Thessalonians and Acts 7. Here are Paul's words about wrath;

For the **wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Rom 1:18**

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of **wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of **the Jew first, and also of the Gentile; Rom 2:3-9**

According to Mid-Acts, Israel was nationally cast aside at Acts 7 because wrath was to the uttermost and the new dispensation of equality between Jew and Gentile introduced through Paul. But how then is Paul writing years later of the Jewish advantage? The wrath is upon the Jew first, then the Gentile.

The wrath of Roms.2 is not National wrath just as it was not national wrath in Thessalonians. Paul clearly looks to the future Day of judgment in Romans, then the wrath will be experienced upon the individuals who have suppressed the truth in unrighteousness.

Wrath in Romans 2 is put against, glory, honor and peace. Paul has not changed his position, the good and the bad things from the Lord upon the individuals who deserve them will be when He comes, not in the past.

Previously, in Thessalonians, salvation and wrath were also tied with the Lord's coming. In what way can any of this endorse the MAs theory that wrath was in the past upon the Nation? It can't, they have isolated one verse and injected into it concepts foreign to the context.

Here is the complete portion of the letter;

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. [1Th 5:1-3](#)

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. [1Th 5:4-5](#)

Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. [1Th 5:6-11](#)

These "times and seasons" are times and seasons that relate to the Day of The Lord, not the dispensation of the grace of God.

This entire passage looks forward to that Day and in that Day of the Lord there will be deliverance from wrath on the one hand, destruction on those who shall not escape on the other.

Here is a passage from the biggest NT book about the Day of the Lord; Revelation;

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? [Rev 6:12-17](#)

Notice again, wrath upon individuals when "the day of His wrath is come". In Revelation there is a remnant, 12:17 as there was a remnant in Romans 9.

Turning to Romans again, Paul writes specifically;

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

God hath not cast away his people which he foreknew.

Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, **they have killed thy prophets**, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. Rom 10:21-11:5

Despite Israel "killing their prophets", the same charge in 1Thess.2:15, God had not cast them aside. These are Paul's words of inspiration years after Thessalonians was written. How can Romans contradict Thessalonians? It can't, the MAs position is incorrect, wrath to the uttermost does not mean Israel as a nation was set aside.

Now let us pick up the microscope and see the exact words in 1Thess.2:16 again;

Who both **killed** the Lord Jesus, and **their own prophets**, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. 1Th 2:15-16

Here is Paul's indictment against the Jews. It lists 6 things which fill up the sins of these unrepentant Jews and brings wrath to the uttermost;

1. They killed the Lord Jesus.
2. they killed their own prophets.
3. They persecuted Paul and his friends, or believers in general.
4. They please not God.
5. They are contrary to all men.
6. They forbid Paul and friends from speaking to the Gentiles that they might be saved.

Please note that at Acts 7 only four (4) of the six (6) things listed had been committed. I repeat, at Acts 7 only four of the six had occurred.

At Acts 7 the Jews had NOT persecuted Paul and his friends nor believers on a wide scale, 3 above. In fact Paul was one of the Jews. It is clearly stated that widespread persecution began after the death of Stephen, Acts 8:1, 11:19.

At Acts 7 the Jews had NOT forbidden Paul to speak to the Gentiles, 6 above. Paul was one of the Jews persecuting the faithful and forbidding them to live their faith.

If Paul lists six infringements, then we can't ignore or deplete the list because it suits our purposes. It would be a brave person to determine against Paul's words, that 4 of the 6 were sufficient to fill up their sins and bring in wrath to the uttermost. It is impossible for this verse to prove Israel were cast aside at Acts 7, on the contrary, it shows that the imagined dismissal of Israel at Acts 7 could never have happened, the sins had not been filled up, and the wrath had not reached the uttermost. This is consistent with Paul writing later in Roms.11 Israel had not been cast aside.

Romans, written after Thessalonians, says Israel had killed their prophets but God had not cast them aside. Thessalonians says Israel killed their prophets and the list of things which filled up their sins and brought wrath to the uttermost was not completed at Acts 7 or 9. Mid-Acts imagines Israel was nationally cast aside early in Acts and thus Mid-Acts is in gross error on two counts by Paul.

Why is it Mid-Acts can't see this obvious barrier to their own position in the very verse they think supports it, namely 1Thess.2:16? The answer is Isolated eisogesis. They constantly read into the verse that which they want it to say. This is constantly reinforced by isolation. Mid-Acts takes the verse out of its context and teaching others their confused eisogetic view multiply confusion and error.

Now we turn to further proof that this Mid-Acts position is false. When Paul wrote to the Thessalonians, the hope in view was the hope of Israel. The prophetic fulfillment of Trumpets which heralded the return of the Lord to clean the Temple and re-gather His people. Mid-Acts imagines Israel cast aside from 1Thess.2:16, but Thessalonians is the National hope of Israel. The context of the letters disallows the theory that Israel had been cast aside early in Acts.

The Mid-Acts invention, that 1Thess.2:16 proves Israel had been cast aside is just that, an invention to prop their misunderstanding of the book of Acts.

Brian R Kelson

www.Acts28.net