

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" 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.

One of the most glorious discoveries I have made over my Bible study life is that the Word of God, with the principle of right division applied, explains and interprets itself with brilliance of design and harmony. I know many of you have found this as well and it is my passionate prayer that this particular series will inflame all our joy in this amazing book we love and admire.

I have presented the first of many parallels between Deuteronomy and the 40 years probationary wandering in the wilderness and the Acts period and Paul's letter to the Romans. Here is a brief review.

The 40 years wandering and the Acts period were times of God's grace upon Israel who had seriously failed, but restoration for them was in view.

Deuteronomy, the 5th book of the OT begins by reminding Israel of their failure. But despite their failure, they are given the Law the second time prior to entering the Promised Land. Acts begins by reminding Israel of their failure (Acts 2:22-23). But despite their failure, the Lord's prayer of "Father forgive them" (for their sin of ignorance Acts 3:17) facilitated further opportunity for Israel to accept Christ as their Messiah. Acts is a continuing history of Israel as God held out his hands to them in faithfulness, ready to gather them into the Promised Land.

Following the death of Moses, Joshua led Israel into the Promised Land at the typical Feast of Trumpets. Our Lord Christ, whose name Jesus is Joshua in Hebrew, fulfilled the types of both Moses and Joshua. He had died, but had risen again and was ready to come at the fulfillment of Trumpets, sit on the throne of His Father David and re-gather Israel into the Promised Land. See Acts 3:17-21 and 13:32-35.

Deuteronomy recorded events just prior to Israel entering 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. Just as God did not introduce any new purpose in Deuteronomy, neither did He introduce any new purpose in the book of Acts.

In this lesson we will bring Romans to the fore and set its place in the book of Acts. Then we will begin to note some parallels between Romans and Deuteronomy.

Let us find a reference in Romans which gives a time frame as to its writing.

Rom 15:23 But now, having no more place in these parts, and having a great desire these many years to come to you,

Rom 15:24 whenever I may go into Spain, I will come to you. For *in* traveling through I hope to see you, and to be set forward there by you, if first I may be filled of you in part.

Rom 15:25 But now I am going to Jerusalem to minister to the saints.

Rom 15:26 For it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints in Jerusalem.

Rom 15:27 Truly it has pleased them, and they are their debtors. For if the nations have been made partakers of their spiritual things, their duty is also to minister to them in fleshly things.

Rom 15:28 Therefore when I have completed this, and have sealed this fruit to them, I will come by you into Spain.

Most expositors agree that Paul wrote Romans prior to his departure from Greece to Jerusalem, probably around AD 55-58. Acts 20-21:17 records Paul's return from Europe to Jerusalem from where he had hoped to journey to Rome on his way to Spain. But he was arrested in Jerusalem and arrived in Rome under guard.

This time element is so critical to the understanding of Romans and Deuteronomy; both books were written late in probationary periods for Israel.

As we discovered in the last lesson, Deuteronomy was written right at the end of the 40 years (Deut.1:3). Likewise Romans was written very late in the Acts period, and it is universally acknowledged that Romans is

the last letter Paul wrote during that time. With these facts before us, let us draw some other parallels found in these two books written while Israel remained God's people.

In Deuteronomy, written at the end of its probationary period, we read that God and Israel remained in a special relationship despite Israel's failures. Through God's faithfulness and the demonstration of His mighty power, the promises made to their father's came to fruition. In the following Deuteronomy passages, note the close tie between God and Israel, God's covenant, faithfulness, love and mercy to them;

Deu 4:7 For who is a great nation whose God *is* coming near to them, as Jehovah our God *is*, in all our calling on Him?

Deu 4:31 For Jehovah your God *is* a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.

Deu 4:34 Or has God gone forth to take a nation for Himself from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?

Deu 4:35 It was shown to you so that you might know that Jehovah *is* God, *and* no one else beside Him.

Deu 7:7 Jehovah did not set His love upon you, nor choose you, because you were more in number than any people, for you *were* the fewest of all people.

Deu 7:8 But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers,..

See also Deut.8:3-5

In Romans, written at the end of its probationary period, we have the exact same dispensational elements.

In Romans, the relationship between Israel and God remained despite Israel's failures. During Acts God was faithful to that relationship and He had continued to manifest His mighty power to them so they would know and believe in Him. During Acts His servants testified that He would bring all His promises to their father's to fruition should they turn to Him. In the following Roman passages, note the close tie between God and Israel, God's covenant, faithfulness, mercy, oaths (promises) and love to them;

Rom 3:1 What then *is* the superiority of the Jew, or what is the profit of circumcision?

Rom 3:2 Much in every way! First of all, that they were entrusted with the oracles of God.

Rom 3:3 For what if some did not believe? *Surely* their unbelief will not nullify the faithfulness of God?

Rom 3:4 Certainly not! (EMTV)

See also Romans, 9:3-6.

Rom 11:1 I say then, Did not God put away His people? Let it not be *said!* For I also am an Israelite, of the seed of Abraham, of *the* tribe of Benjamin.

Rom 11:2 God did not thrust out His people whom He foreknew.

Rom 11:26 And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob.

Rom 11:27 For this *is* My covenant with them, when I have taken away their sins."

Rom 11:28 Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the free gifts and calling of God *are* without repentance.

Rom 15:4 For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope.

Rom 15:8 And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises *made* to the fathers,

Rom 15:12 And again Isaiah says, "There shall be a root of Jesse, and He who shall rise to reign over the nations, in Him shall the nations trust."

Rom 15:18 For I will not dare to speak of any of those things which Christ did not work out by me for *the* obedience of the nations in word and deed,

Rom 15:19 in power of miracles and wonders, in power of *the* Spirit of God, so that from Jerusalem, and all around to Illyricum, I have fully preached the gospel of Christ.

Already we have Scriptural evidence proving beyond reasonable doubt that Romans is more in dispensational harmony with Deuteronomy than the post Acts letter of Ephesians.

To conclude this lesson here are some other interesting similarities in Romans and Deuteronomy. In Deuteronomy we see the Lord through Moses reminding Israel of their spiritual sickness and faithless rebellion from the day they were delivered from Egypt at Passover. Yet despite this, God will bring them into the Land of Promise and they will possess it;

Deu 9:6 Therefore, understand that Jehovah your God does not give you this good land, to possess it, for your righteousness. For you *are* a stiff-necked people. (see Deut.10:11-17).

Deu 9:7 Remember, *and* do not forget, how you provoked Jehovah your God to wrath in the wilderness. From the day you departed out of the land of Egypt, until you came to this place, you have been rebellious against Jehovah.

Jehovah had died on the cross as the true Passover Lamb and Israel were rebellious in the Gospels and through Acts. Stephen had this to say against them;

Act 7:51 O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers *did*, so you do.

Paul wrote about Israel as being faithless in this verse;

Rom 3:3 For what? If some did not believe,

In Romans 2:25-29 Paul wrote of that Jew who is one inwardly, circumcised in the heart. But the fact that most of the nation was uncircumcised in heart and ears did not mean God had changed His mind or was prepared to cancel His faithfulness to Israel's fathers. Look at these passages;

Rom 3:3 For what? If some did not believe, will not their unbelief nullify the faith of God?

Rom 3:4 Let it not be!

Rom 9:6 Not however that the Word of God has failed, for not all those of Israel *are* Israel;

Rom 9:16 So then *it is* not of the *one* willing, nor of the *one* running, but of God, the *One* showing mercy.

Rom 10:21 But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people."

Rom 11:1 I say then, Did not God put away His people? Let it not be *said!* For I also am an Israelite, of the seed of Abraham, of *the* tribe of Benjamin.

Rom 11:2 God did not thrust out His people whom He foreknew.

Rom 11:28 Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the free gifts and calling of God *are* without repentance.

In Israel's typical salvation as recorded in Deuteronomy, Israel was rebellious and stiff-necked but God led them into their inheritance. When Paul wrote Romans, Israel remained in the same spiritual condition; enemies of the gospel but God remained faithful. The true Joshua was about to return at the Feast of Trumpets and gather Israel into their inheritance (also God's inheritance) because of His faithfulness to His Word not because of Israel's ability to keep their word.

With God's faithfulness in view, we can begin to understand Paul's doxology of praise for God's faithfulness as found here;

Rom 11:33 O *the* depth of *the* riches both of *the* wisdom and knowledge of God! How unsearchable *are* His judgments, and His ways past finding out!

Rom 11:34 For who has known the mind of *the* Lord, or who became His counselor?

Rom 11:35 Or who first gave to Him, and it will be repaid to him?

Rom 11:36 For of Him and through Him and to Him *are* all things; to Him be glory forever! Amen.

We are considering two incredible time periods in the history of the nation of Israel. The first time period is the typical salvation of Abraham's seed out of Egypt into the Promised Land. The second is the Gospels through to the end of the book of Acts. Remember a Passover started both these time periods. The Acts period features the imminent fulfillment of those events that were foreshadowed in the Exodus. Just as Joshua led Israel into the Land at Trumpets, so during Acts, the hope was the return of the greater Joshua at the fulfillment of the Feast of Trumpets to re-gather Israel into the same Land.

Deuteronomy and Romans were written late in probationary periods upon Israel after great failures of faith. Despite these failures, God remained faithful to Israel in both probationary periods. He did not start anything new. His ultimate act of grace at the time of Deuteronomy was to take Israel into their and His inheritance because of His promises to their fathers. During Acts this same faithfulness of God was in view. The promises made to Israel's fathers were the hope of the Acts period.

In our opening lesson we observed Paul's use of Deuteronomy 30:11-14 in Romans 10:6-8. Paul links the great doctrine of justification by faith to the writings of Moses. Paul links the Acts period doctrine of justification by faith to the Deuteronomy probationary period. Justification by faith is found in both probationary periods of Israel and now we more deeply examine the dispensational setting of this great doctrine. Is justification by faith the start of something new, or is it yet another proof that God remained faithful to His promises to Israel's fathers? To begin we remain in the Acts period and turn to a letter written earlier than Romans, Paul's letter to the Galatians;

[Gal 1:11](#) .. brothers, I make known to you the gospel which was preached by me, that it is not according to man.
[Gal 1:12](#) For I did not receive it from man, nor was I taught *it* except by a revelation of Jesus Christ.

The gospel Paul received by revelation during the Acts included the death, burial and resurrection of Christ. In Christ was found forgiveness of sins and righteousness; justification by faith. Reading further into Galatians we find Paul expounding the gospel he received by revelation;

[Gal 3:5](#) ..He supplying the Spirit to you and working powerful works in you, *is it* by works of *the* law, or by hearing of faith?

[Gal 3:6](#) Even as Abraham believed God, and it was counted to him for righteousness.

[Gal 3:7,9](#) Therefore know that those of faith, these are the sons of Abraham ...and... are blessed with faithful Abraham.

Abraham's justification by faith (v 6) looks back to Gen 15:6 but Paul's gospel included justification (righteousness) for the Gentiles by faith. Those Gentiles who had believed, their faith was just as effective as Abraham's in the matter of righteousness reckoned by grace. To show the Scriptural basis of the Gentiles' justification, Paul goes way back to the call of Abraham as found here;

[Gal 3:8](#) And the Scripture, foreseeing that God would justify the nations through faith, preached the gospel before to Abraham, *saying*, "In you shall all nations be blessed."

[Gen 12:1](#) And Jehovah said to Abram, Go out of your country, and from your kindred, and from your father's house into a land that I will show you.

[Gen 12:2](#) And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing.

[Gen 12:3](#) And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed.

What gospel was it that the Scriptures (here personified) preached before to Abraham? Did the Scriptures indeed preach Paul's gospel before Paul received it? Paul received it by revelation but doesn't Paul himself say his gospel was clearly foreseen? Absolutely! Once we acknowledge this we can see a huge difference between this revelation of the Acts period and the post Acts revelation of

Eph. 3:1-3a, 7-9. The post Acts revelation of Ephesians was not preached before, not foreseen, it was unsearchable even hidden in God and has nothing to do with Abraham.

In the Acts period letters of Galatians and Romans, Paul expounds the great doctrine of justification by faith. In this great probationary period upon Israel, this great doctrine is proclaimed. Justification for Abraham was when he believed God as recorded in Genesis 15:6 but the justification of the Gentiles was found in the call of Abraham, that is, before Abraham experienced the grace of God. When Jehovah called Abram, He embedded in that call the promise of justification for the Nations. Let us go back and see clearly the first dispensational setting of the promise of justification by faith for the Gentiles.

In Genesis 10:23 and 11:8-9 the Lord scattered the descendants of Adam and in so doing He scattered them according to this passage in Deuteronomy;

[Deu 32:8](#) When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the sons of Israel.

[Deu 32:9](#) For Jehovah's portion is His people. Jacob is the lot of His inheritance.

Please notice very carefully, justification (righteousness) was promised to the Gentiles after the Gentiles had been scattered in a relationship with Israel. Justification by faith for the Gentiles is firmly set in God's faithfulness to Israel, His people, His inheritance. The Scriptures preached justification by faith for Gentiles when God called the father of Israel; when He began the great nation through whom the scattered Gentiles would be blessed. Israel was His called out people for a purpose;

[Isa 61:6](#) But you will be named the priests of Jehovah; it will be said of you, Ministers of our God; you will eat the riches of the nations, and you will revel in their glory.

[Isa 61:11](#) For as the earth comes out with its bud, and as the garden causes that which is sown to grow; so the Lord Jehovah will cause righteousness and praise to grow before all the nations.

Justification by faith is in the call of Abraham and in the life of Abraham. This great doctrine of justification by faith is firmly set in the beginnings of Israel, not in the beginnings of "the church". In the light of these facts, how could any teach that justification by faith in Paul's Acts gospel given by revelation is the genesis of God's purposes for heavenly places and the new creation of Ephesians which has nothing to do with Israel, the Nations and the earth?

Justification by faith is not an Acts period launch pad to Ephesians, it is a cause way leading back to the very beginning of Israel and the promises made to their fathers.

Justification by faith was foreseen & preached to Abraham in Gen.12 because the Gentiles had been put aside not Israel. How can any teach that justification by faith was taught as the beginning of Ephesians truth because Israel was set aside? How back to front is that? Is justification by faith a glorious doctrine for us today? If we affirm it is, we must however recognize that during Acts, it is embedded in the earthly purposes of God and must be left in that setting. This great doctrine does not of itself signal any change of dispensation, quite the opposite, during Acts it affirms the continuance of God's earthly purposes through Israel.

During the Acts period Israel remained God's people; they had not been cast aside and justification by faith was preached to Gentiles who were then included in the blessings given to Abraham. This was in perfect harmony with the call of Abraham, the father of that nation through whom the world would be blessed. And here is an amazing parallel which cannot be understated. During Acts it was Jew first (Acts 3:25-26 & Roms.1:16-17) and way back in Genesis it was Jew first. Abraham, we can

call him a Jew, was made righteous by faith first, Gen.15:6. Back in Genesis it wasn't the cast off nations dragging Abraham into a new calling; it was Abraham being made righteous by faith first in an earthly dispensation. If it was an earthly calling in Genesis when justification by faith was foreseen, then it is also an earthly calling during Acts when it was made plain. The passages from Galatians below prove this fact.

The Acts period was not and is not a transition or a progressive revelation. Israel remained stumbling and unfaithful, but just like Deuteronomy, God remained faithful. He declared His "gifts and calling" were without change of mind (irrevocable), Roms.11:29. All that was included in the call of Abraham was being fully disclosed during Acts and this included the justification of the Gentiles by faith.

We return to Galatians and Paul's gospel given by revelation to find the earthly setting of justification by faith fully and clearly outlined;

Those Gentiles who were justified by faith were the Sons, that is, the Heirs of Abraham.

[Gal 3:7](#) Therefore know that those of faith, these are the sons of Abraham.

They would be blessed with Abraham.

[Gal 3:9](#) So then those of faith are blessed with faithful Abraham.

They enjoyed the blessing of Abraham, the supernatural gifts and powerful works of the Spirit.

[Gal 3:5](#) Then He supplying the Spirit to you and working powerful works in you, *is it by works of the law, or by hearing of faith?*

[Gal 3:14](#) so that the blessing of Abraham might be to the nations in Jesus Christ, and that we might receive the promise of the Spirit through faith.

Their inheritance was the very land of inheritance given to Abraham by promise.

[Gal 3:18](#) For if the inheritance is of Law, it is no more of promise; but God gave it to Abraham by way of promise.

The Gentiles of faith were included in Abraham's "seed" because they had put on Christ.

[Gal 3:27](#) For as many as were baptized into Christ, you put on Christ.

[Gal 3:28](#) There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus.

[Gal 3:29](#) And if you are Christ's, then you are Abraham's seed and heirs according to the promise.

Like Abraham, they also looked for a city whose builder and maker is God, Hebrews 11:8-10, 12:22. Their rejoicing is in harmony with the prophecy of Isaiah 54, see verses 1-5, and they, like Isaac, were children of promise.

[Gal 4:26](#) But the Jerusalem *from above* is free, who is the mother of us all.

[Gal 4:27](#) For it is written, "Rejoice, barren one not bearing; break forth and shout, you not travailing; for more are the children of the desolate than she having the husband." (Isaiah 54)

[Gal 4:28](#) But brothers, we, like Isaac, are children of promise.

Justification by faith in this gospel given to Paul by revelation during Acts is set firmly and emphatically on the earth. It was preached to Abraham after Gentiles had been put aside around Israel. To take it out of this dispensational setting and claim it begins another in the heavenly places is not right division at all and totally out of step with the Word of God.

Next lesson we move to Romans where we find Paul emphasizing that justification by faith was witnessed by the Law and the Prophets. And we find it especially in Deuteronomy, that book of Moses written late in a probationary period on Israel just before they entered the Promised Land at Trumpets.

The apostle Paul affirms very clearly that the gospel he received during the Acts period was by revelation of the Lord Christ Jesus;

[Gal 1:11](#) And, brothers, I make known to you the gospel which was preached by me, that it is not according to man.

[Gal 1:12](#) For I did not receive it from man, nor was I taught *it* except by a revelation of Jesus Christ.

The fact that it was given by revelation does not mean it was the mystery hidden in God of Ephesians nor the beginning of it. One of the great elements of this Acts period gospel, justification by faith, was indeed preached before to Abraham;

[Gal 3:8](#) And the Scripture, foreseeing that God would justify the nations through faith, preached the gospel before to Abraham, *saying*, "In you shall all nations be blessed."

After God had scattered and separated the Nations into their lands in a relationship to the Nation Israel, He embedded and promised the very principle of righteousness reckoned by faith for all, in the call of Abraham. Righteousness by faith was promised to the world but it was a Jew who first received the blessing. Abraham was reckoned righteous in Genesis 15:6 and the simple truth of it recorded in the Word of God for all to see. From the beginning of Israel, righteousness by faith is in covenant and promise; a setting of Jew first and then the world. This is not the dispensation of Ephesians.

Peter uses the same Scripture in Acts 3 as Paul did in the Galatians verse above. Prayerful examination of Acts 15:7-11 and Galatians 2:14-16 might suggest that Peter, as a Jew, knew justification by faith long before Paul did, after all, it was the Lord who opened Peter's mind to understand the Scriptures, Lk.24:45. This would make Gal.1:23 a very strong word of understanding. Here is Peter's gospel of blessing for the world with Jew first in Acts 3;

[Act 3:25](#) You are the sons of the prophets and of the **covenant** which God made with our fathers, saying to Abraham, "And in your Seed shall **all the kindreds of the earth** be blessed."

[Act 3:26](#) Having raised up His son Jesus, God sent Him to **you first**, to bless you in turning every one of you away from his iniquities.

We now turn to Paul's letter to the Romans written towards the end of the Acts probationary period of Israel. Paul pens a great encapsulation of his gospel given by revelation;

[Rom 1:16](#) For I am not ashamed of the gospel of Christ, for it is *the* power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.

[Rom 1:17](#) For in it the righteousness of God is revealed from faith to faith, as it is written, "The just shall live by faith."

We shall look at Habakkuk in a moment but just like Peter before him, Paul writes Jew first for salvation and righteousness by faith. It was Jew first in Israel's beginning, and here in Acts.

We saw in Galatians that those Jews and Gentiles of faith were the sons or heirs of Abraham; "children of promise" just like Isaac. Their hope was the inheritance of the Land given to Abraham by promise and the additional blessing of the Jerusalem from above, the mother of them all. The hope of the Acts period was the very land to which Abraham was called and in which calling justification by faith was seen for the entire world. How wonderfully linked is Paul in Galatians to the Word of truth in the call and life of Abraham.

In Romans 1 Paul finds justification by faith in Habakkuk whose prophecy is about the land promised to Abraham. Let us place some verses from Romans, Habakkuk and Isaiah side by side;

[Rom 1:17](#) For in it the righteousness of God is revealed from faith to faith, as it is written, "**The just shall live by faith.**"

[Hab 2:4](#) Behold, the soul of him is lifted up, and is not upright; but **the just shall live by his faith.**

Hab 2:14 For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.

Isa 11:9 They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

In Habakkuk 2 the righteousness of God by faith is dispensationally embedded in the glory of the Lord in the earth. Righteousness by faith in Habakkuk is the exact same setting as the call of Abraham, the Promised Land. The very words of Habakkuk 2:14 are almost word for word in Isaiah 11:9 and we find Isaiah 11 in Romans but before turning to the Romans passage which contains Isaiah 11 here are some powerful words from Isaiah;

Isa 45:25 In Jehovah (in Christ) shall all the seed of Israel be justified, and shall glory.

(This is Galatians)

Isa 53:5 But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.

(Isn't this 1Cor.15:3?)

Isa 53:11 He shall see the fruit of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify for many; and He shall bear their iniquities.

(Isn't this Acts 13:38-39?)

Towards the end of Romans, after Paul has expanded his great doctrine of justification by faith, we find a passage about the hope of the Acts period and by brilliant inspiration, the hope of Romans is found in both Moses and the prophet Isaiah where justification by faith can also be found;

Rom 15:4 For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope.

Rom 15:8 And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, (Righteousness by faith is included in promise & covenant)

Rom 15:9 and that the nations might glorify God for His mercy, as it is written, "For this cause I will confess to You in the nations, and I will praise Your name." (Psalms 18:49-50)

Rom 15:10 And again He says, "Rejoice, O nations, with His people." (Moses, Deut.32:43)

Rom 15:12 And again Isaiah says, "There shall be a root of Jesse, and He who shall rise to reign over the nations, in Him shall the nations trust." (Isaiah11:1,10)

Rom 15:13 And may the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit.

Can we see the link between Romans 1:16-17, Habakkuk 2 and Isaiah 11:1, 9-10? Here is Isaiah 11;

Isa 11:1 And a Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots.

(See Roms.1:1-4)

Isa 11:9 They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. (Hab.2:14)

Isa 11:10 And in that day there shall be the Root of Jesse standing for a banner of the people; to Him the nations shall seek; and His resting place shall be glorious.

Romans 1 and 15 have not budged from the glory of the Lord in the Land as found in both Habakkuk and Isaiah. Justification is found in Habakkuk and Isaiah but justification is for all the seed through Christ in the land. We ask again, how can anyone, in the light of these facts, teach that Paul's Acts period gospel of justification by faith is the launch pad to the hidden dispensation of Ephesians in the heavenly places?

Now let us return to Romans chapter 10 where the inspired apostle finds justification by faith in the great prophet Moses, the same Moses who wrote of the hope of Romans as found in 15:10 above;

Rom 10:4 For Christ is the end of the law for righteousness for everyone who believes. (Isaiah 45:25)

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

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;

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;

Romans 10:6-8 refers to Deuteronomy 30:12-14 which passage Paul says was Moses writing of justification by faith. Paul's gospel of Acts preached before to Abram and found in Moses;

Deu 30:12 *It is not in Heaven, that you should say, Who shall go up for us to Heaven, and bring it to us, so that we may hear it and do it?*

Deu 30:13 *Nor is it beyond the sea, that you should say, Who shall go over the sea for us to the region beyond the sea, and bring it to us, so that we may hear it and do it?*

Deu 30:14 *But the Word is very near you, in your mouth and in your heart, so that you may do it.*

We have shown from Scripture that Deuteronomy was written late in the 40 year probationary period of Israel immediately prior to their entering the Promised Land. Moses saw the Promised Land and writes of justification by faith. Moses saw the Promised Land, see Deut.34:1-4 but it was Joshua who led Israel in at the typical Feast of Trumpets. Justification by faith was written by Moses just prior to Israel entering their inheritance under Joshua. Paul sees the glorified Promised Land in Galatians and Romans and writes of Justification by faith. Paul writes of justification by faith while the Trumpet hope of Acts was in view when the true Joshua would re-gather Israel into the Land.

Genesis, Deuteronomy, Habakkuk, Isaiah, Galatians and Romans contain Paul's' gospel of justification by faith and all are set on the earth.

Let us return to Genesis 15 where Abraham was justified by faith in the Promised Land and find two passages;

Gen 15:5 *And He brought him outside and said, Look now toward the heavens and count the stars, if you are able to count them. And He said to him, So shall **your seed** be.*

Gen 15:6 *And he believed in Jehovah. And He **counted it to him for righteousness.***

Gen 15:7 *.. He said to him, I *am* Jehovah that brought you out of Ur of the Chaldees, to give you **this land to inherit it.***

Let us sum up this passage by observing that Abraham was promised an innumerable seed. Abraham believed (had faith) and this was counted as righteousness; this is justification by faith. Abraham's inheritance was the Promised Land. This is Paul's gospel in the Acts period; Abraham's seed, righteousness by faith and the Promised Land. Now let us find a promise and the covenant God made with Abraham on the day he was reckoned righteous;

Gen 15:13 *And He said to Abram, You must surely know that your seed shall be a stranger in a land not theirs, and shall serve them. And they shall afflict them four hundred years.*

Gen 15:16 *But in the fourth generation **they shall come here again**,.....*

Gen 15:18 *In the same day Jehovah made a covenant with Abram, saying, **I have given this land to your seed**, from the river of Egypt to the great river, the river Euphrates,*

On the day Abram was made righteous by faith God gave his seed the Promised Land by a covenant. On the day Abram was made righteous by faith God told him that his seed would be afflicted in a land not theirs. On the day Abram was made righteous by faith God promised they would eventually return to the Promised Land. Can we see justification by faith and the faithfulness of God linked from Genesis 15 to Deuteronomy?

On the day God faithfully fulfilled His promise of Gen.15 and brought Israel out of Egypt into the Promised Land, Moses writes in Deuteronomy about the very same righteousness by faith blessing Abram received when God foretold the events. The same righteousness by faith Abram received was confirmed for his seed by Moses. Moses writes of justification by faith immediately prior to Israel entering the very Land of Promise in which Land their father Abraham received righteousness by faith. It is contrary to Scripture to imply that justification by faith is the exclusive blessing of the Church which is His Body destined for heavenly places. It is equally contrary to Scripture to imply that during Acts it signals the unveiling of the revelation given to Paul in Ephesians. Acts is not a progressive revelation or transitory period.

Passover brought about Israel's release and Trumpets would bring them into their Land according to God's promise. Justification by faith is in the call and life of the father of Israel. Justification by faith is in the redemptive purposes of God for Israel and the World. Justification by faith is set in God's faithfulness to His promises to Israel's fathers. Now let us conclude this lesson with the words of Paul spoken and written during the probationary Acts period when he preached justification by faith just prior to the Feast of Trumpets;
[Act 13:32](#) And we preach the gospel to you, the promise made to the fathers,

[Rom 3:1](#) What advantage, then, does the Jew have, or what value is there in circumcision?

[Rom 3:2](#) There are all kinds of advantages! First of all, the Jews have been entrusted with the utterances of God.

[Rom 3:3](#) What if some of them were unfaithful? Their unfaithfulness cannot cancel God's faithfulness, can it?

[Rom 3:4](#) Of course not! ISV

Paul's gospel of justification by faith during Acts is a wonderful confirmation of God's faithfulness to Israel, not the proclamation of something new and previously unknown.

This lesson is a general overview of the dispensational setting which was in place both in Moses and Deuteronomy and in Paul and Romans written during the Acts period. We will also compare Peter and Paul in regard to the Lord's faithfulness and longsuffering grace towards Israel during Acts.

Let us turn back to Israel's past and review the faithfulness of God in action. After Israel was delivered out of Egypt by the Passover, they failed in faith at Kadesh-barnea when God told them to go up and possess the Promised Land, see Deut.1; 21 & 26. God turned them back to walk in the wilderness for 40 probationary years of learning and correction during which time He remained faithful to them despite their rebellious attitude, see Deut.4:31-35. Their journeys were accompanied by supernatural signs and wonders of provision and judgment, see Deut.8:2-4. At the end of this period of testing the words and events of Deuteronomy took place and then Joshua led Israel into their inheritance at typical Trumpets. Despite Israel's failure of faith, their Lord God was longsuffering and took them into the Land according to His promise, not according to their self righteousness. God did not start anything new simply because Israel was blind and deaf to His message.

When God gave Moses the Law on tables of stone the second time as recorded in Ex.34:1-11, He proclaimed His name and included the virtues accompanying His name. One of His characteristics is "longsuffering" and it is very relevant to note that this second tables of the Law was after Israel had rebelled with the golden calf. Twice God gave Israel the Law a second time. The second tables of stone and Deuteronomy was the second giving of the Law. Please consider Acts in this typology. This is strong evidence that God did not change His purposes because of Israel's failures;

And Jehovah came down in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him and proclaimed, **Jehovah! Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth**, keeping mercy for thousands, forgiving iniquity and transgression and sin, and who will by no means clear *the guilty*, (or acquitting him who is not innocent) visiting the iniquity of fathers on the sons, and on the sons of sons, to the third and to the fourth generation.

And Moses made haste and bowed toward the earth, and worshiped. And he said, If now I have found grace in Your sight, O Jehovah, I pray You, **let my Lord go among us. For it is a stiff-necked people. And pardon our iniquity and our sin, and take us for Your inheritance.**

And He said, Behold! I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you *are* shall see the work of Jehovah, for it *is* an awesome thing that I will do with you. [Exo 34:5-10](#)

This Old Testament typology in Israel's history anticipates the dispensational setting of the Gospels and Acts. The Acts is yet another period of probationary opportunity for Israel to learn and respond to the grace of God. For the second time the Lord is presented to them. Mighty signs and wonders confirmed the message and Stephen speaks of God's faithfulness to His unfaithful people in Acts 7:36-45. Years later Paul writes in Romans that despite Israel, God was faithful to them had not cast them aside;

But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people." I say then, Did not God put away His people? Let it not be *said!* ...God did not thrust out His people whom He foreknew., [Rom 10:21-11:2](#)

For those who love deeper study, please read Isaiah 65:1-9 verse 2 of which Paul quotes in Romans 10:21. Isaiah and Paul both speak of the remnant that will enter the kingdom, compare

Is.65 and Roms.9:23-29 and 11:5-6. The inclusion of Elijah by Paul is dispensationally significant, in his time Israel was unfaithful but God remained faithful to them and a remnant was reserved.

Despite Israel's unfaithfulness in the Exodus, their God took them into the Land because of His promise to their fathers and the hope of the Acts period is summed up in Romans 15:8
And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, Rom 15:8. Compare Acts 13:32, 26:6-7, Gal.3:17-18, 28-29 and 4:26-28.

Like Deuteronomy, Romans was written late in the extended opportunity of grace period for Israel. In Romans Paul writes that "the night is far spent, the Day is at hand" 13:11-13. He exhorts his readers to walk as if they were living in THE DAY. And when would that Day begin? In both Corinthians and Thessalonians he writes of the Feast of Trumpets as being imminent at which event the true Joshua would re-gather Israel into the Promised Land and the day of glory would begin for them. It would also be the day when "the vessels of wrath" and the rebellious would perish as Paul warned in his gospel of Acts 13:40-41.

We have seen in Moses that the Lord proclaimed His Name and His gracious longsuffering for His stiff-necked people and it is this feature I want to emphasize.

The original NT word "makrothumia" translated "longsuffering" first occurs in Paul's Acts period letter to the Romans. The verbal form is found in Luke 18:6-8 which also features the coming of the Lord. I want to show the theme of Romans in which we find the Lord's longsuffering towards Israel. Here is the first occurrence of makrothumia translated longsuffering which longsuffering provided space for Israel to repent;

And, O man, the *one* judging those who do such things, and practice them, do you think this, that you shall escape the judgment of God? Or do you despise the riches of His kindness, and the forbearance and long-suffering, not knowing that the kindness of God leads you (JEWS) to repentance? Rom 2:3-4 (note v17).

Immediately following this statement concerning God's longsuffering for the Jews, Paul confirms God's faithfulness and their superior position dispensationally;

Then what *is* the superiority of the Jew? Or what *is* the profit of circumcision? Much, by every way! Chiefly, indeed, because they were entrusted with the oracles of God.

For what? If some (JEWS) did not believe, will not their unbelief nullify the faith of God? Let it not be! Rom 3:1-4a

Regarding Israel in Romans, Paul states that God was longsuffering to lead them to repentance and His longsuffering stood because He remained faithful to them despite their unfaithfulness to Him. Paul resumes this theme in chapter 9 where he reaffirms that "the Word of God has not failed" in the matter of Israel. The election of Israel through Isaac and the sub elections of honor and wrath are both a testimony to God's purposes for the nation and an explanation of the situation during Acts;

Not however that the Word of God has failed, for not all those of Israel are Israel; nor because they are the seed of Abraham are they all children. But, "In Isaac shall your Seed be called." Rom 9:6-7. See also, 9:10-13.

For He said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." So then *it is* not of the *one* willing, nor of the *one* running, but of God, the *One* showing mercy. Rom 9:15-16 and compare Roms.11:28-32

What if God, willing to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy which He had before prepared to glory; Rom 9:22-23

I appreciate that these things regarding God's election in the matter of Abraham's seed are difficult to understand though we do understand them. These things are associated with God's twofold longsuffering. He was patient in order that the Jews might come to repentance and thus be saved and secondly, He was enduring the vessels of wrath. It is important that we can accept the fact that Paul, from Romans 2-3:4, and then from 9 through 11 is writing of God's longsuffering heart for His people who remained but nationally remained unfaithful. Please read Roms.3:1-4a again.

The truths expressed in Romans 3:1-4a are confirmed and consummated in Paul's glorious conclusion of the matter here;

And so all Israel shall be saved; ...Indeed as regards the gospel, *they are enemies...* But as regards the election, *they are beloved for the fathers' sakes.* For the free gifts and calling of God *are without repentance.* Rom 11:26-29

The apostle Peter also wrote about God's longsuffering towards Israel and he uses, in 2Pet.3:10, the identical original word Paul used in Roms.2:4 and 9:22. Notice Peter also affirms the coming of the Lord as the hope;

.. **in the last days** scoffers .. saying, Where is the promise of **His coming**? 2Pe 3:3-4

The Lord is not slow concerning His promise, as some count slowness, but is **long-suffering** toward us (Israelites), not purposing that any (**of us JEWS**) should perish, but that all (**Jews**) should come to repentance. 2Pe 3:9.

This is so important I need to interrupt Peter and post Paul's words in Romans again;

And, O man, the *one* judging those who do such things, and practice them, do you think this, that you shall escape the judgment of God? Or do you despise the riches of His kindness, and the forbearance and **long-suffering**, not knowing that the kindness of God leads you (JEWS) to repentance? Rom 2:3-4 (note v17).

Can we all see that Peter and Paul are on the same page in the matter of God's patience with Israel? He is longsuffering towards Israel because He waits for their repentance, not willing that any should perish. Let us return to Peter who writes to contradict the scoffers;

But the day of the Lord will come as a thief in the night, (cp 1Thess.5:2) 2Pe 3:9-10

Therefore, .. looking for these things, ... And think of **the long-suffering of our Lord as salvation** (FOR ISRAEL) (as our beloved brother **Paul also has written to you** (dispersed Israelites) according to the wisdom given to him 2Pe 3:14-15.

Peter says Paul had "written to you" (JEWS) regarding the longsuffering of the Lord as a gracious opportunity for repentance and salvation for Israel, not the church which is His Body. Peter is writing to dispersed Israel (1Pet.1:1 and Gal.2:7). Now some will try and affirm that Paul did not write to the dispersed Jews but Peter clearly says he did. Paul had not seen Rome when he wrote to them but there were Roman Jews at the Feast of Pentecost as seen in Acts 2:10.

Returning to the second of Peter we read this passage which is often confused and perverted today;

as also in all his letters, **speaking in them of these things**; in which are some things hard to be understood, which the unlearned and unstable pervert, as also *they do the rest of the Scriptures, to their own destruction*). 2Pe 3:16

The "things hard to be understood" do not include the glorious gospel of justification by faith; they are the things of the Lord's longsuffering love for Israel with the certainty of His coming. Peter wrote of the salvation and the grace of God in 1Pet.1:10-12. In 2Pet.3 he writes of the

understanding given to Paul in the matter of the Lord's longsuffering towards His rebellious people; these are the things which the unlearned and unstable pervert. Peter starts this section with mockers and ends it with the unlearned and unstable both groups casting doubt on the grace of God for Israel.

This longsuffering of the Lord is the theme in Peter and in Romans. Despite what seemed to be a delay in the Lord's return, the fulfillment of the Feast of Trumpets was imminent, compare Roms.13:11-13 and 1Pet.4:7.

My dear readers, are we beginning to see the true nature and purposes of the Acts period? We cannot imagine a God who, while proclaiming His faithfulness to the nation of Israel, was at the same time quietly disclosing through Paul a new dispensation where the promises He made to the fathers would be put aside. Could your God inspire Paul to write that His "gifts and calling were without change of mind" and that Israel were loved for the Father's while at the same time He was putting them aside? Israel had stumbled at the stumbling stone but they were not cast aside. The later truths of Ephesians had not been revealed, and Israel remained God's people and channel when Paul wrote Romans and Peter wrote his letters.

Back in Moses the Lord spoke of His longsuffering kindness towards a stiff-necked people. He took them into the Promised Land regardless of their rebellious attitude. Peter and Paul write during Acts of the same faithfulness of God to the same people. In Romans Paul writes that the Lord was longsuffering and kind to Israel which was designed to lead them to repentance in a time when the night was far spent and the Day was at hand. Peter wrote the same thing nearly word for word; the Lord was longsuffering not willing that any (Israelites) should perish but the Day of the Lord would come and it was "near".

The Acts was not the beginning of anything new, but a glorious testimony of the grace of God towards His people Israel and His faithfulness to those promises He had made to their fathers.

When the Lord instructs us to rightly divide His Word of Truth we can be sure there are many beneficial consequences for those who apply this enlightening Bible study rule.

In this series we are comparing Paul with Paul; rightly dividing the writings of the only Apostle sent to us Gentiles. We are discovering that Paul wrote two groups of letters which relate to two distinct purposes of God. One group was written during the Acts when Israel remained God's people. During Acts the earthly purposes of God pervade Paul's writings but after the Acts a completely different purpose concerning the heavenly places is in view.

Romans was written late in the Acts period and we are finding the letter is dispensationally aligned with Moses, Israel and the earth. Romans was written before Israel was put aside a Acts 28 and if there was any progression in Paul, any gradual unveiling of the dispensational truth of Ephesians, then it should be apparent in Romans, but not one hint of the dispensation of Ephesians can be found.

In this lesson we examine one of the strongest links between Romans, the Acts period and Moses and Deuteronomy. If ever there existed a confirmation that Romans is about the earth, then "The Song of Moses" would have to be it. There are two major songs recorded in Israel's deliverance and journey to the Promised Land. The first is found in Exodus 15.

After the Lord rescued Israel from Egyptian gentile dominion, Moses and the children of Israel sang a song of praise. This song is not the Song of Moses but we note it sets a dispensational setting of the Exodus which includes Israel, God's purchased possession and Zion where the Lord will reign;

So Jehovah saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which Jehovah did upon the Egyptians. And the people feared Jehovah, and believed Jehovah and His servant Moses. **Then the sons of Moses and Israel sang this song to Jehovah**, and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; *the* horse and his rider He has thrown into the sea. Jehovah *is* my strength and song, and He has become my salvation. He is my God, and I will glorify Him, my father's God, and I will exalt Him.
Exo 14:30-15:2

Fear and dread shall fall upon them. By the greatness of Your arm they shall be still as a stone, until **Your people** pass over, O Jehovah; until the people *whom* **You** have **purchased** pass over. You shall bring them and plant them in **the mountain of Your inheritance**, the place, O Jehovah, You have made for You to dwell in; the Sanctuary, O Jehovah, *which* Your hands have established. **Jehovah shall reign forever and ever.** Exo 15:16-18

We will find the Lord's holy mountain appearing again later in this lesson. Exodus 15 concludes with 12 wells of water and 70 palm trees, both numbers associated with Israel. Isn't it interesting that despite Israel's murmuring (Ex.15:24) the Lord remained faithful and took them into His inheritance, Ex. 34:9, Deut. 32:9. Israel's lack of faith has never negated God's faithfulness to His oath for them.

In Deuteronomy, written immediately prior to Israel entering the Promised Land, Moses sang another song to the nation without any change of the dispensational setting. The song of Moses is actually a poem and is found in Deut. 32:1-43 but before we examine the parts of the Song of Moses used by the apostle in Romans, here are important words regarding it in Deut. 31.

Now, therefore, write this song for you, and teach it to the sons of Israel. Put it in their mouths, so that this song may be a witness for Me against the sons of Israel.

For when I shall have brought them into the land which I swore to their fathers, the land that flows *with* milk and honey, and they shall have eaten and have become satisfied, and become fat, then turn to other gods and serve them, and provoke Me and break My covenant.

And it shall be when many evils and troubles have found them, this song shall testify against them as a

witness. For it shall not be forgotten out of the mouths of their seed. For I know their imagination which they do, even now, before I have brought them into the land which I swore. And Moses wrote this song the same day, and taught it to the sons of Israel. And he commanded Joshua the son of Nun, and said: Be strong and of a good courage. For you shall bring the sons of Israel into the land which I swore to them, and I will be with you. [Deu 31:19-23](#)

The Lord says that the Song of Moses was to be a testifying witness against the children when they were in the land and hard times were upon them. These background statements do not hint that God is casting aside or changing His purposes for Israel but that they might recall through this song, their unfaithfulness and His power, love and grace for them.

When Paul wrote his letter to the Romans, Israel had not been cast aside but they were under the control of the Romans and many were dispersed among the nations. Those Israelites who read Romans would recognize the song of Moses which "shall not be forgotten out of the mouths of their seed". The inclusion of the Song and specific elements of it were witnesses against Israel and a reminder of God's faithfulness. Paul magnified his office to provoke Israel, Gentiles were saved to provoke Israel (Roms.11:11-14) and the inclusion of the Song of Moses was also a testimony against them. Just as the Song did not hint at any change in Deuteronomy but in fact confirmed God's faithfulness to His oaths, so in Romans the same faithfulness to Israel must be recognized.

It would be too much to post the complete Song but it would help if the reader turned and read Deuteronomy 31:30-32:43 before we show some of the parts of it used in Romans.

Here follows a reference from the "song of Moses" as used in Romans 10:19-21;
[They have moved Me to jealousy with a no-god. They have provoked Me to anger with their vanities. And I will move them to jealousy with a no-people. I will provoke them to anger with a foolish nation.](#)
[Deu 32:21](#)

[But I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by *those who are no people*, and by a foolish nation I will anger you."](#) [Deu 32:21](#)
[But Isaiah *is* very bold and says, "I was found by those who did not seek Me, I became known to those who did not ask after Me."](#) [Isaiah 65:1.](#)
[But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people."](#) [Isaiah 65:2.](#) [Rom 10:19-21](#)

It was the Song of Moses, a testimony not forgotten by Israel, which is used by Paul to affirm that when Romans was written, Israel had heard but rejected the gospel and was being provoked by the Gentiles. The Song was a faithful witness down through the centuries. Despite this provocation, God's grace to Israel remained; He had made oaths and according to His oaths, He would save "all Israel". This provocation and certainty of hope for Israel is found in chapter 11 in majestic parallel to Deut.31 & 32:

[And so I ask, "They have not stumbled so as to fall, have they?" Of course not! On the contrary, because of their stumbling, salvation has come to the gentiles to make the Jews jealous.](#) [Rom 11:11](#) ISV.

[And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. For this *is* My covenant with them, when I have taken away their sins."](#) [Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes. For the free gifts and calling of God *are* without repentance.](#) [Rom 11:26-29](#)

\When we turn back to Romans 10:19-21 we find that Paul follows the Song of Moses with a reference to Isaiah 65:1-2. The prophet foretells that Gentiles would be saved despite the fact they did not seek God and how Israel would be blind and provocative despite the gracious hands of God held out to them. Romans 10 and 11 are exactly in harmony with the Song of Moses and the Prophets.

Those who love to find the consistency in Scripture will read Isaiah 65 and find provocation, a remnant, the Lord's holy mountain and Jerusalem the joy of the Lord, the very dispensational themes of Romans. Isaiah 65 concludes with a reference to the wolf and the lamb feeding together which turns our minds to Romans 8:20-22 where Paul writes about creation also being delivered from the bondage of corruption at the coming of the Lord. Please hold the vision of the wolf and the lamb; we'll be back to it when we find the song of Moses another time in Romans.

The Song of Moses occurs again in Romans 12, a portion of practical advice, where Paul writes this;

If it is possible, as far as is in you, being in peace with all men. not avenging yourselves, beloved, but giving place to wrath; for it is written, "**Vengeance is Mine, I will repay, says the Lord.**" (Deut.32:35) therefore if your enemy hungers, feed him. If he thirsts, give him drink. For in so doing you shall heap coals of fire on his head. Rom 12:18-20

Once again, the Song of Moses confirms the Lord's faithfulness to Israel for, at His triumphant Trumpets return the hope of the Acts period, He will take vengeance on Israel's enemies.

I have written before of the hope of the Acts period as found in Roms.15:4-13. Paul writes that the bases of the hope at that time were "the things written before"; the comfort of the Old Testament Scriptures. To add weight to this statement, he assures his readers that the Lord Christ Jesus ministered to confirm the promises made to Israel's fathers. Then he includes the Song of Moses which foresees the blessing of Jews and the Gentiles with them when the Lord returns. Again we post the Song passage then its location in Romans;

Rejoice, O nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43

And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that the nations might glorify God for His mercy, as it is written, "**Rejoice, O nations, with His people.**" Rom 15:8-(9)-10

Isn't it wonderful to see the mercy of God upon unfaithful Israel in the Song of Moses? Isn't it a glorious testimony to God's faithfulness to see His mercy upon unfaithful Israel in Romans, especially 11:26-32? The salvation of the Gentiles and their hope during Acts was in harmony with Moses and prophecy and that hope would be realized when the Lord returns at Trumpets to take vengeance to His foes and be merciful to His Land and to His people. The inclusion of the Song of Moses in Romans discounts any thought that God was introducing anything new.

The wolf and the lamb of Isaiah 65 enter into Roms.10 where Paul quotes the prophet. In Romans 15:12 Paul refers to Isaiah 11 which chapter also speaks of the wolf and the lamb in creational harmony. The dominion lost by Adam's disobedience is restored on the earth by the last Adam and this is an essential part of the hope proclaimed in Romans. This dominion restored is the Lord being merciful to His land which is to be like Eden, Isaiah 51:3, where dominion first reigned. The only Bible writer who expounds the relationship between the two Adams is Paul in Roms.5 and 1Cor.15. Maybe this relationship between Adam and Christ is the mystery of Romans 16 but certainly the inheritance in view during Acts is the Lord's Holy Mountain, Zion glorified.

The right division of Paul confirms that during Acts, God's purposes remained centered in His promises to Israel's fathers. The Song of Moses can be heard in full voice in Romans confirming that the church which is His body had not been revealed to Paul at that time. Praise God for the joyous consequences of right division.

Together we are finding a glorious thing; the Word of Truth rightly divided explains itself. This is learning directly from the Word and it's exciting. The Word gives clarity in confusion and our faith and walk is enriched as a consequence.

We are considering Romans and the Acts period compared to Moses, and the times of Deuteronomy. We are finding with clear consistency that Israel's salvation is before us in these Scriptures. Romans and Deuteronomy are on the same page dispensationally; Israel and God's purposes for the earth.

The Song of Moses found in Deuteronomy is used by Paul in his Acts period letter to the Romans and we are wise to take the lessons thus provided by the parallels.

This lesson I'd like to begin showing some links between the Song of Moses, Isaiah, Romans and Paul's other Acts period gospel and writings. Then I'd like to link Romans with one of most incredible books of the NT which also features the Song of Moses and Isaiah. The evidence is mounting that Romans is a kingdom letter and can never be presented as a launch pad to the dispensation of the grace of God in Ephesians.

We begin by revisiting the identical dispensational elements in the Song of Moses and Romans.

In the Song of Moses Israel is reminded of their unfaithfulness; how they provoked the Lord. *But Jeshurun grew fat and kicked. You grew fat, thick, and satisfied. Then he forsook God who made him, and lightly esteemed the Rock of his salvation. They provoked Him to jealousy with strange gods; with abominations they **provoked** Him to anger (wrath). And He said, I will hide My face from them; I will see what their end *shall be*. For they *are* a very **perverse generation**, sons in whom *is no faithfulness*. Deu 32:15-16, 20*

The Lord then responded with a provocation of his own, not to destroy them all but to save them;

They have moved Me to jealousy with a no-god. They have provoked Me to anger with their vanities. And I will move them to jealousy with a no-people. I will provoke them to anger with a foolish nation. Deu 32:20-21

*Rejoice, O, nations, *with* His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43*

Certainly the Lord was going to heap evils on the nation of Israel as a result of their spiritual adultery but for the sake of the Lord's enemies mocking Him, He spoke of the days when he would restore them, see Deut.32:27-29 and here;

*For Jehovah will bring His people justice (rule in judgment); and He shall have compassion on His servants, for He sees that *their* power is gone, and only the imprisoned and abandoned *remain*. See now that I, **I am He**, and there is no god with me. I kill, and I make alive; I wound and I heal; and there is no deliverer out of My hand. Deu 32:36, 39.*

Moses in his song reminds Israel how they provoked the Lord but despite this, Joshua led them into the Promised Land foreshadowing a greater day of deliverance when the Lord would be vengeful to Israel's enemies and merciful to His land and people.

Coming to the Acts period we find Saul of Tarsus a classic picture of Israel nationally. Paul resisted the Holy Spirit but Paul was saved. He was disobedient and contradicting but was saved under the Kingdom dispensation with a light from heaven, a voice from heaven and

partial blindness. Paul was saved because God separated him from his mother's womb and called him, just as God had separated and called Abraham and Israel. Paul was saved despite his attitude and resistance to the Word.

When Paul wrote Romans, Israel had not been cast aside but they, just like their forefathers, were disobedient, contradicting, provoking the Lord with their rejection of His messengers and message. The Lord visited His people with a judgment, they were partially blinded but it was an act of mercy (Roms.11:26-32). Israel was stumbling and because of this stumbling, Gentiles were saved to provoke Israel to jealousy, see Roms.11:11. This is exactly how the Lord said he would deal with Israel in the Song of Moses. Here is the Song in Romans again but note Paul's inclusion of Isaiah;

But I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by *those who are no people*, and by a foolish nation I will anger you." Deu 32:21 The song of Moses.

But Isaiah *is* very bold and says, "I was found by those who did not seek Me, I became known to those who did not ask after Me." Isaiah 65:1.

But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people." Isaiah 65:2.

Rom 10:19-21

The Gentiles were finding the God of Israel and the God of Israel was using these saved Gentiles to provoke Israel to jealousy as He held out His hands to them. Stretching forth His hands to Israel cannot mean God is actually using the Gentiles to bring Israel into a completely new and different inheritance; this is quite contrary to Paul's gospel. In Romans 11 Paul looks to the day when all Israel will be saved and he includes Isaiah 59 as proof of Israel's salvation and includes Isaiah 40 in his hymn of praise because of it;

And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. Isaiah 59:20

For this *is* My covenant with them, when I have taken away their sins." Isaiah 59:21

Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes. Rom 11:26-28

For God has shut up all in unbelief, so that He might show mercy to all.

O *the* depth of *the* riches both of *the* wisdom and knowledge of God! How unsearchable *are* His judgments, and His ways past finding out!

For who has known the mind of *the* Lord, or who became His counselor? Isaiah 40:13

Or who first gave to Him, and it will be repaid to him?

For of Him and through Him and to Him *are* all things; to Him be glory forever! Amen. Rom 11:32-36.

At my last count Paul used Isaiah over 30 times in his Acts period ministry so let us connect the Song of Moses Isaiah and Paul in the matter of the hope which was in view during that time. We have already seen in the Song that Moses looked to the day when the Lord would bring His people to judgment and be merciful to them and His land;

Rejoice, O, nations, *with* His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43

Now let us further establish the hope in Moses, Isaiah and Romans by finding other passages of hope from the Isaiah chapters we have found in Romans thus far. In Romans 10:20-21 Paul quotes Isaiah 65:1-2. Here is another excerpt from that same prophetic chapter;

I will rejoice in Jerusalem, and I will rejoice in My people; and the voice of weeping will no more be heard in her, nor the voice of crying be heard in her.

And it will be, before they call I will answer; and while they are still speaking, I will hear.

The wolf and the lamb will feed together, and the lion will eat straw like the ox; and dust *will be* the food of the snake. They will not hurt nor destroy in all My holy mountain, says Jehovah. Isa 65:19, 24-25.

In Romans 11:26-27 Paul quotes Isaiah 59:20-21. Here is the hope of Isaiah 59 and please notice the salvation is for Israel not the church. their enemies fleeing and Zion the center of the Lord's purposes. Also notice the words which shall not depart are the words in the mouth of the prophet, not the words of Paul in Ephesians;

Behold, Jehovah's hand is not shortened so that it cannot save, nor is His ear heavy so that it cannot hear.

So they shall fear the name of Jehovah from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of Jehovah shall make him flee.

And the Redeemer shall come to Zion, and to those who turn from transgression in Jacob, says Jehovah.

As for Me, this *is* My covenant with them, says Jehovah; My Spirit that is on you, and My Words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Jehovah, from now on and forever. Isa 59:1, 19-21.

When Paul concluded Romans 11 with his doxology, he quoted Isaiah 40:13 "who has directed the Spirit of Jehovah and what man taught him counsel?" But Isaiah 40 also says this; Comfort, O comfort my people, says your God.

Speak lovingly to the heart of Jerusalem, and cry to her that her warfare is done, that her iniquity is pardoned; for she has received of Jehovah's hand double for all her sins. Isa 40:1-2

Go up for yourself on the high mountain, bringer of good tidings to Zion. Lift up your voice with strength, O you who bring good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, Behold your God!

Behold, the Lord Jehovah will come with a strong *hand*, and His arm shall rule for Him; behold, His reward *is* with Him, and His work before Him.

He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those with young. Isa 40:9-11

Are we beginning to see that the Scriptures Paul uses have the earth in view as the hope? It's the earth in Moses and Isaiah. If Paul is using Moses and Isaiah in Romans isn't the earth still in view? How can we deny these passages that Paul is so often inspired to use?

To conclude this lesson, we find some other uses of Isaiah in Paul beginning with his gospel in Acts 13. It has been claimed that Paul had a "progressive" revelation, that he started with the kingdom message but gradually unfolded more truths about the heavenly dispensation as the Acts period continued. I think we must reject this concept as we find Paul remaining with Isaiah from the beginning to the end of the Acts period.

In Paul's gospel in Acts 13:34 he quotes Isaiah 55:3. The Lord clearly affirms in Isaiah 55:11-13 that His word "will not return unto Him void but it shall accomplish what (He) pleases" and the Word in Isaiah is the establishing of the Kingdom on the earth. Here are some other verses from Isaiah 55;

Bow down your ear, and come to Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given Him *for* a witness to the people, a Leader and Commander of peoples.

Behold, You shall call a nation that You do not know; a nation *that* did not know You shall run to You because of Jehovah Your God, and for the Holy One of Israel; for He has glorified You. Isa 55:3-5

For you shall go out with joy, and be led out with peace; the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap *their* hands.

Instead of the thorn, the fir tree shall come up; and instead of the brier, the myrtle tree shall come up; and it shall be to Jehovah for a name, for an everlasting sign *which* shall not be cut off. Isa 55:13-14

Not only do we read of the Savior being a Leader and Commander of peoples but he is the Holy One of Israel. Christ in the Acts period was the Holy One of Israel, not the Head of the church which is His body.

Isaiah 55 speaks of joy for Israel and creation producing abundantly on their behalf when the curse of Genesis is removed. This is Isaiah, this is Moses and this is Paul's gospel in Acts 13. Already we see the same dispensational setting in Acts 13 and Romans, no change, no progression.

Next lesson we will examine some other references from Isaiah in the Acts period ministry of Paul before linking Moses, the prophets and Romans with the book of Revelation.

We have seen enough Scriptural evidence in this series to realize that Romans cannot be aligned dispensationally with Ephesians. Romans was written in the Acts period when Israel remained and God was stretching out His hands to them. Ephesians was written after the Acts period closed, when Israel and the hope of Israel had been set aside for a time and a new dispensation with a new hope was introduced. To link these two letters dispensationally is impossible when we consider the contents of both letters.

Romans contains much internal evidence that it is in harmony with Moses and Deuteronomy; a kingdom of Christ on the earth epistle rich in prophecy. Ephesians on the other hand is a Kingdom of Christ in the above heavens epistle and is thin on prophecy. Romans and Ephesians are chasms apart dispensationally.

Romans and Ephesians are two letters of Paul written at different “times” and dealing with two dispensationally different aspects of our Lord’s Kingdom. Romans was written before Acts 28, Ephesians written after Acts 28.

Thus far we have found that Romans and Deuteronomy were both written late in probationary periods for Israel who, at both times, had not been cast aside. God had made a promise to Abraham in the day he was justified by faith that his seed would return to their Promised Land, see Gen.15. On the day God kept His promise despite Israel being a stiff necked and uncircumcised people of inheritance, Moses wrote of justification by faith in Deut.30:12-14. Justification by faith in Romans is embedded in the earthly purpose of the Lord and cannot be used as a tool to drag Ephesians truth back into Romans or preach Romans through Philemon as the Body of Christ letters.

In the days following Passover when Israel was delivered from Egypt and Unleavened Bread typified forgiveness and justification, the sons of Moses and Israel sang a song of praise as they journeyed to the Promised Land. A few months later Moses wrote a Song of prophecy which looked to Israel’s greater and still future deliverance into the same Promised Land under a greater Joshua with greater trumpets.

Here is an excerpt from the first Song sung by the sons of Moses and Israel. Please do not miss the Lord reigning in Zion, the mountain of His inheritance on the earth:

Then the sons of Moses and Israel sang this song to Jehovah, and spoke, saying, I will sing to Jehovah, for He has triumphed gloriously; the horse and his rider He has thrown into the sea. Exo 15:1

You shall bring them and plant them in **the mountain of Your inheritance**, the place, O Jehovah, You have made **for You to dwell in**; the Sanctuary, O Jehovah, *which* Your hands have established. **Jehovah shall reign forever and ever. Exo 15:17-18**

The second song, the Song of Moses is found in Deuteronomy 32 which is heavily used by Paul in Romans, and looks to Israel’s greater deliverance as summed up by this excerpt. Notice that the vengeance is regarding Israel, His people and His land, that is, the Promised Land.

Rejoice, O, nations, with His people; for He will **avenge** the blood of His servants, and will render **vengeance** to His foes and will be **merciful to His land, to His people. Deu 32:43**

This very passage from the Song of Moses is one of the promises made to the fathers, one of the promises confirmed by the ministry of our Lord and the hope of Romans, see Roms. 12:18-20, 15:8 and 10 in the context of this verse;

For whatever things were written before were written for our learning, so that we (the believers of the Acts period, not “we” today) **through patience and comfort of the Scriptures might have hope. Roms.15:4.**

The hope of the Song of Moses and the hope of Romans are identical (consider Acts 26:6-7) but here is the exciting part; The Song of Moses is set in the few months prior to the typical feast of trumpets when Joshua led Israel into the Promised Land. Romans, which contains references to the Song of Moses, was written late in the Acts period when the Day of the Lord was at hand, when the true Joshua would return out of heaven at Trumpets to the Promised Land. The hope of Romans and Moses is not the hope of Ephesians and Colossians.

Let us remind ourselves of the imminent return of the Lord as found in Paul during the Acts period. During Acts Paul wrote that they (the believers of the Acts period, not “we” today) who were alive and remained unto the coming of the Lord would not go before those who were asleep in Christ, 1Thess.4:15 & 17.

Before Acts 28, in 1Cor.15:51, Paul wrote that they, (the believers of the Acts period) would not all die. In Thessalonians he wrote this;

[But of the times and the seasons, brothers, you have no need that I write to you. For you yourselves **know accurately** that the day of *the Lord* comes like a thief in the night. 1Th 5:1-2](#)

During Acts which was the “ends of the ages” not the beginning of anything (1Cor.10:11), the return of the Lord was expected in their lifetimes. Not only so, the believers knew accurately (compare “perfect” understanding in Lk.1:3) about the Day of the Lord. The fulfillment of Trumpets was in view as per Matt. 24, 1Cor. 15 and 1Thess. 4. We have already seen Paul writing in Romans that they also knew these things;

[... **knowing** the time, that *it is already time* to awake out of sleep; for now our salvation *is nearer* than when we believed. **The night is far spent, the day is at hand**; Roms.13:11-12](#)

We have linked Romans with Deuteronomy as to hope and time setting. The time in both books being the time just prior to the Lord taking Israel into their Kingdom. Now let us see links between Romans and the most detailed book in the NT about the Day of the Lord, the book of Revelation. Revelation speaks about the Lord’s coming at Trumpets and is in dispensational harmony with Deuteronomy, Joshua 6, Matt.24, 1Cor.15, and 1Thess.4. Here is the opening to Revelation;

[A Revelation of Jesus Christ, which God gave to Him to declare to His servants things which must **shortly come to pass**. And He **SIGNified** *it* by sending His angel to His servant John, Rev 1:1](#)

Notice the book begins with a sign, something strongly related to Israel and the sign confirmed that the things of Revelation must shortly come to pass. This certainly makes 1Cor. 1:4-8 an interesting comparative read. The things expected shortly in Revelation were the exact same things found in Paul’s Acts period letters and Paul preached with SIGNS during Acts, see Roms.15:19. Here is the hope of Revelation; here is the main thing which, back then, was to shortly come to pass. The main event was the coming of the Lord in clouds and every tribe of the Land will see Him;

[Behold, He comes with the clouds, and every eye will see Him, and those who pierced Him will see Him, and all the kindreds of the earth will wail because of Him. Even so, Amen. Rev 1:7 \(Cp.Zech.12:10 & Matt.24:30.\)](#)

The Bible student will see in Revelation 1:7 the same coming in the clouds of 1Thess.4, Matt.24, and Daniel 7:9, 13, 22. By comparing the Scriptures we know that the Lord comes in the clouds with a trumpet blast and with a voice exactly like He did after Israel had been redeemed from the bondage of Egypt, see Ex. 19:11, 16 and 19. The Exodus must be understood if we are to understand Paul’s Acts period letters.

This harmony of Daniel, Matthew, Thessalonians, and Corinthians is an incredible, undeniable link between Moses, Deuteronomy, Exodus, the Joshua Trumpets, Paul and Romans. Moses wrote of Justification by faith just prior to the Trumpets in Joshua 6, Paul writes of justification by faith when the fulfillment of Trumpets was imminent, when the day was at hand, when the Lord would come in the clouds as was confirmed when He ascended in Acts 1:9-11.

We have seven trumpets in revelation, the very book which reveals the details of those events preceding the coming of the Lord. We find the seven angels with their trumpets here; Rev. 8:2, 7, 8, 10, 12, 9:1, 13 and at the last Trumpet the mystery of God given to the prophets will be accomplished;

But in the days of the voice of the seventh angel, when he will begin to sound (TRUMPET), the mystery of God should be finished, as He has declared to His servants the prophets. Rev 10:7

And the seventh angel sounded (TRUMPETED). And there were great voices in Heaven, saying, The kingdoms of this world have become *the kingdoms* of our Lord, and of His Christ. And He will reign forever and ever. Rev 11:15

When Joshua led Israel into the Promised Land, 7 priests blew 7 trumpets, see Joshua 6. When the Lord, the High Priest of Israel returns at Trumpets, seven of them are blown and the last heralds the consummation of prophecy and His reign in the Promised Land. The reign of the Lord in the book of Revelation is the same reign of the Lord in every OT context of the Day of the Lord; that is, His reign over the kingdoms of the world from His throne on Zion;

And I looked, and lo, **the Lamb stood on Mount ZION**. And with Him were a hundred *and* forty-four thousands, having His Father's name written in their foreheads. And I heard a voice from Heaven, like the voice of many waters and like the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they **sang as it were a new song (or as a new song)** before the throne and before the four living creatures and the elders. And no one could learn that song except the hundred *and* forty-four thousands who were redeemed from the earth. Rev 14:1-3

Amazingly, there is a song featured in the book of Revelation which is associated with this coming of the Lord in the clouds. There is a Song sung when He stands on ZION and it is the Song of Moses of Deuteronomy referred to in Romans. It is sung as a new song. But here is the other amazing thing; the prophetic events of the Song of Moses will have been fulfilled when the Lamb stands on Mt ZION. Praise the Lord, what a Bible;

And I saw as it were a sea of glass mingled with fire. And those who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. **And they sing the song of Moses the servant of God**, and the song of the Lamb, saying, Great and marvelous are Your works, Lord God Almighty, just and true are Your ways, O King of saints. Who shall not fear You, O Lord, and glorify Your name? For You only are holy. For all nations shall come and worship before You, for Your righteousnesses were made known. Rev 15:2-4

On the Mount of Transfiguration, a cloud overshadowed the disciples and a voice from Heaven was heard and Moses (the Law) and Elijah (the Prophets) stood with the Lord, see Mark 9. When the Lord returns to the Mount of Olives and reigns from Zion then prophecy will have reached its peak and the Law will go forth to the world. When the Lord roars out of ZION (Joel 3:16) then Israel will be saved from their enemies, restored and at peace. This is precisely the hope Paul anticipates during Acts when he wrote this;

And so all Israel shall be saved; as it is written, "**There shall come out of Zion the Deliverer**, and He will turn away ungodliness from Jacob. Isaiah 59:20

For this *is* My covenant with them, when I have taken away their sins." Isaiah 59:21

Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes. Rom 11:26-28

It is impossible to claim that when Paul wrote Romans 11 he was looking down the centuries to some great future hope of Israel being saved AFTER the present dispensation. No! When Paul wrote Romans, that great Day of the Lord which included the last Trumpet and the Deliverer coming out of Zion was shortly to come to pass, the day was at hand. Romans 11 was the hope Paul embraced from his conversion to Acts 28, see Acts 26:6-7 again please.

At Acts 28:25-28, Israel was put aside for a time and the events anticipated in the Exodus and embraced in Romans 11 and Revelation were put aside with Israel. Revelation and Romans 11:26 are now future, but when they were written they were the hope of the moment. When Paul wrote Romans he had no idea that Israel was to be put aside and he had no idea of the present dispensation which was later revealed to him.

Praise the Lord, His Word is a glorious word of consistency. Israel sang a song of praise when they were redeemed from Gentile dominion out of Egypt. In the book of Revelation the redeemed sing this song at the Lord's return, as it were a new song for it is the Song of Moses and of the Lamb after the Lord has destroyed the antiMessiah and his Gentile armies. Moses wrote a Song just before Israel was led into the land. Paul refers to the Song of Moses in those last days of the Acts period just prior to the true Joshua returning at Trumpets to reign in the land. It would be a confusion to take Romans out of this earthly setting and inject into it later truths not revealed.

When the Apostle Paul was defending himself before King Agrippa as recorded in Acts 26, he made two incredible statements about the hope he held and his ministry up until that time. This is what Paul said just two chapters prior to the close of the book; And now I stand and am judged for **the hope of the promise made to our fathers** by God, to which *promise* our twelve tribes hope to attain, serving God fervently night and day. For the sake of this hope, king Agrippa, I am accused by the Jews. [Act 26:6-7](#)

After this, king Agrippa, I did not disobey the heavenly vision. But to those first in Damascus, and Jerusalem, and to all the country of Judea, and to the nations, I made known *the command* to repent and to turn to God, doing works worthy of repentance Because of these things, having caught *me* in the temple, The Jews tried to kill *me*.

Then having obtained help from God, **I stand until this day, witnessing both to small and great, saying no other things than those which the prophets and Moses said was going to happen**; whether the Christ *was* liable to suffer, whether first by a resurrection of *the* dead He was going to proclaim light to the people and to the nations. [Act 26:19-23](#)

King Agrippa, do you believe **the Prophets**? I know that you believe. [Act 26:27](#)

Paul's hope at Acts 26 was the same hope the 12 unrepentant tribes of Israel held. The resurrection contained in Paul's hope was the resurrection the 12 tribes hoped to come. Paul's ministry was "no other things than those which the prophets and Moses said was going to happen". Paul's appeal to Agrippa was that he believed the prophets.

One of the prophets Paul used is Habakkuk. Here are three occurrences of that Prophet in Paul's writings. First Paul used Hab.1:5 as a warning to the Jews in Acts 13:49;

Therefore beware lest that come on you which is spoken of in the Prophets: "Behold, you despisers, and marvel, and perish; for I work a work in your days, a work which you shall in no way believe, though a man declare *it* to you." [Act 13:40-41](#) (Hab.1:5)

The prophet speaks of a northern army wreaking havoc in the Land of Israel; the wrath of God on those Israelites who refused to listen. Please compare Roms.3:15, Proverbs 1:15-25, Is.28:14-22 and Roms.10:21.

Paul uses Habakkuk again in Romans here;

For I am not ashamed of the gospel of Christ, for it is *the* power of God unto salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, "The just shall live by faith." [Rom 1:16-17](#) (Hab.2:4)

Paul turns to Hab.2:4 to find Scriptures which declare justification by faith at the opening of Romans. If indeed the Holy Spirit inspired Paul to use a prophecy, then we would be wise to consider the context of that prophecy because Paul and the prophecy are harmonized by the Holy Spirit.

When we turn to Habakkuk 2 as Paul did, we find a context which is about the earth. Here are two verses from Hab.2, the first is the verse Paul used in Romans 1 and the second confirms the dispensational setting of Romans and justification by faith; [Behold, the soul of him is lifted up, and is not upright; but the just shall live by his faith. Hab 2:4](#)

For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. Hab 2:14

We have already demonstrated that justification by faith is firmly established in the purpose of God for the earth when we compared Deut.30 and Romans 10. But here again, we have Paul's teaching of justification by faith set yet again in the earthly purposes of God by the prophet Habakkuk. Justification by faith is not a spring board to the dispensation found in Ephesians and Colossians. Justification by faith is a common feature of the two different callings, essential in the Acts period company and essential for us today. We call such a doctrine, a fundamental, horizontal or universal truth: a common doctrine found in different purposes of God.

Justification by faith in Habakkuk is set in the earth and looks to the day when the knowledge of the glory of the Lord shall fill the earth. Here is a fascinating consistency in God's Word. When we looked at the hope of Romans as found in chapter 15 verses 4, 8-13 we found Paul included a reference to Isaiah as one of the promises made to the fathers. Roms.15:12 is a quote from Isaiah 11:1, 10. What else does Isaiah 11 speak about? Look at this amazing harmony between Habakkuk, Isaiah and Romans; [They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isa 11:9](#)

Isaiah and Habakkuk are practically word for word regarding the earth being filled with the knowledge of the Lord and Paul quotes both prophets in Romans. Paul's warning to the Jews in Acts 13 was not that they would be cut off nationally and a new calling introduced, but that they would suffer under the wrath of God as the prophets had spoken. In Romans 1 and 15 Paul uses two prophets Habakkuk and Isaiah to link Justification by faith with the earthly hope in view during the Acts period.

We know Paul uses Habakkuk 2:4 in Gals.3:11 and Galatians was written early in the Acts period. Galatians is in harmony with Paul's claim in Acts 26 that the hope at that time, was the same hope the 12 tribes of Israel expected. Galatians was written early in Acts, Romans was written last in Acts and there is no change or progression in Paul.

To find the earthly hope of Galatians, please read Gal.3:8-9 where Gen.12 is quoted by Paul and Gen.12 and concerns the call of Abram to a land. See also Gal.3:18 where the inheritance of the believing Jews and Gentiles during Acts was the land promised to Abraham in a covenant. See also Gal.3:28-29 where the believers of that time were the seed of Abraham and heirs according to that promise given Abraham. See also Gal.4:26-28 where the believers of the Acts period were like Isaac, children of promise of Abraham. None of these things are dispensationally compatible with our calling today as found in Ephesians and Colossians.

If we accept that Paul wrote Hebrews then we find Habakkuk used again by the Apostle in this verse;
[Now, "the Just shall live by faith. But if he draws back, My soul shall have no pleasure in him."](#)
[Heb 10:38](#)

Here is a fascinating consistency of Scripture. Hebrews, also written late in the Acts period, declares that the believers were expecting the following;

But you have come to Mount Zion and to *the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb 12:22* Compare Roms.11:25-26 and the Gals' verses above.

This is the very same hope of Romans and Galatians. But wait, there's more. Here are two more encouraging consistencies between Romans and Hebrews. Let us return to chapter 10 of Hebrews to that very context where Paul quoted Hab.2:4. In Hebrews 10 Paul quotes Jeremiah and the new Covenant;

"*This is the covenant that I will make with them after those days, says the Lord; I will put My Laws into their hearts, and in their minds I will write them,*" also *He adds, "their sins and their iniquities I will remember no more."* Heb 10:16-17

Paul refers to this very same covenant in Romans 11:27.

But wait there's more still; more wonderfully consistent parallels to be seen. In Hebs.10:30 Paul quotes the Song of Moses, the very song found in Roms.12 and 15 and in Revelation;

For we know Him who has said, "Vengeance belongs to Me, I will repay, says the Lord." And again, "The Lord shall judge His people." Heb 10:30 Please see Deut.32:35-36.

The Song of Moses is found in Israel's typical redemption just prior to Joshua leading Israel into the Promised Land at Trumpets. The Song of Moses is found in Romans the hope of which is the earth. The Song of Moses in Hebrews, the hope of which is Zion in the earth and the New Jerusalem. The Song of Moses in the book of Revelation, the hope of which is Trumpets fulfilled and the redeemed on Mount Zion singing a deliverance song just like Israel did after the Lord had destroyed Pharaoh and his armies. Romans, Hebrews, Galatians and Revelation were written during the Acts period when the ends of the ages were upon them and the Feast of Trumpets was expected in their lifetimes.

Paul's hope in Galatians is the earth and the New Jerusalem which descends to the earth. Paul's hope in Romans is the earth. Paul's hope in Hebrews is ZION and the New Jerusalem. Justification by faith and the hope of the Gentiles of the Acts period are both found in prophecies which speak of the glory of the Lord filling the earth. Can we accept the truth of Paul's confession?

Then having obtained help from God, I stand until this day, witnessing both to small and great, saying no other things than those which the prophets and Moses said was going to happen; whether the Christ was liable to suffer, whether first by a resurrection of the dead He was going to proclaim light to the people and to the nations. Act 26:19-23

Next lesson we shall bring this series to a close. But my prayer is that, by the grace of God, we are beginning to see the monumental dispensational differences in Paul. Those letters written during Acts were the hope of the church Israel; those letters written after Acts are our hope, the hope of the church which is His body.

What a joy the Word of God has become for each of us when we rightly divide it. How exciting it has been to examine the book of Romans under the microscope and find it is rich in references to the Prophets, Moses, Israel and God's purposes for the earth.

Last lesson we discovered that in Roms.1:17 Paul refers to Habakkuk 2:4 which prophet also looked to the day when; .. [the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. Hab 2:14](#)

We then had the excitement of finding in the hope section of Romans, chapter 15:4-13, that Paul referred to Isaiah 11 in verse 12. Isaiah is practically word for word with Habakkuk 2:14. Here is Isaiah 11;
[They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isa 11:9](#)

Wasn't it also thrilling to discover that Hebrews also contains a reference to Habakkuk 2:4 in chapter 10:38 and the hope of Hebrews is found here;
[But you have come to Mount Zion and to *the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb 12:22*](#)

Then we came full circle back to Romans 11 where the same hope appears here;
[And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. Heb 12:22](#)

Habakkuk, Isaiah, Romans and Hebrews have the same hope in view, which is not the hope of Ephesians written after Israel was set aside at Acts 28.

In previous lessons we saw the Song of Moses in Deuteronomy but what a coincidence, it was also found in Roms.12:19, 15:10, Hebs.10:30 and Rev.14:1-3, 15:2-4. We looked at Psalm 98:1-9 which asked Israel to sing unto the Lord a new song which is interesting when we read those references in Revelation. The hope of the "new song" of Psalm 98, Revelation 14 and 15 and the Song of Moses is the earth. We cannot ignore these OT references used by Paul and suppose that the hope of Romans is the heavenly places of Ephesians 1:3 and 2:6. No! The hope of the Acts period which includes Romans, Hebrews and Revelation is the earth and the New Jerusalem which will descend to the new earth;

[Vengeance and retribution *belong to Me. Their foot shall slide in time, for the day of their calamity is at hand, and the things that shall come on them make haste. For Jehovah will bring His people justice; and He shall have compassion on His servants, for He sees that *their power is gone, and only the imprisoned and abandoned remain. Deu 32:35-36**](#)

[Rejoice, O, nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43](#) and see Ex.15:17-18.

Yes indeed, when Paul dictated these words to the Romans how true they were for that time. Remember, Romans was written during the Acts period and the hope of that time is not our hope today;

[For whatever things were written before were written for our learning, so that we \(the believers of the Acts period, not "we" today\) through patience and comfort of the Scriptures might have hope. Roms.15:4.](#)

When the Lord delivered Israel out of Egypt, the Feasts of Lev. 23 were portrayed in the events which stepped out that great deliverance from bondage to service for the Lord in the Promised Land. Passover, the shed blood brings deliverance for Israel. Unleavened Bread brings separation and holiness. Weeks (Pentecost) brings in preparation for service in the Land and Ex.28 and 31 tell us of the supernatural gifts which were given to Israelites. After Mt Sinai the feast of Trumpets was enacted when Joshua led Israel into the Promised Land. At Trumpets in Joshua 3-6 resurrection was typified and at the time of the last trumpet, Jericho fell anticipating the Kingdoms of the world falling to the King of Israel. Those events of the past are prophetic. They tell us that these steps are about Israel and the Kingdom of Heaven on the earth. Those prophetic steps tell us that a greater deliverance is coming for Israel and it began in the Gospels.

Back in the Exodus, the second coming of the Lord at Trumpets was foreseen in Ex.19 and 24. There was a double gathering in Ex.19.17-20. Israel was gathered at the foot of the mountain when the voice of the trumpet sounded long. But Moses and a remnant went up to meet the Lord, see also Ex.24:8-11. They saw "under His feet as it were a paved work of a sapphire stone, and as the essence of the heavens for clearness" (Ex.24:10).

The believing Jews and Gentiles of Romans were an elect remnant of prophecy and grace, and would enjoy the privilege of going up to meet the Lord as he descended to the earth, 1Thess.4:13-18. And when the Jews and Gentiles of the Acts period go up to meet the Lord they will certainly see Him as clearly as did Moses and the remnant of old and Ezekiel in his prophecy chapter 1. Matt.24 and 1Thess.4 are the fulfillment of the double gatherings at the same time; the trumpets blast.

In the Gospels and Acts 2 the feasts of Passover, Unleavened Bread and Pentecost were fulfilled and the next Feast on the calendar was Trumpets. In Matt.24 the Lord spoke about His return at the sound of a trumpet. Paul also wrote of the Trumpet in 1Cor.15 and 1Thess.4 and there are 7 trumpets in Revelation where it is said that the kingdoms of the World become His. We saw that the period covered by the Book of the Acts is described as the "ends of the ages" not the beginning of anything. See 1Cor.7:29-31, 10:11, 15:51, Roms.13:11-12, 1Thess.4:15, 17, Hebs.10:37, James 5:8, 1Pet.4:7, 1Jn.2:18 and Rev.1:1.

Just prior to Israel entering the Promised Land at Trumpets, the events of Deuteronomy took place. In Deuteronomy Moses wrote of the justification by faith that the Passover shed blood and Unleavened Bread would bring in:

For Moses writes *of the righteousness ..of faith* says this: "Do not say in your heart, Who shall ascend into Heaven?" that is, to bring Christ down; or "Who shall descend into the deep?"; that is, to bring up Christ again from *the dead*.

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 10:5-8 see Deut.30:12-14.

Isn't it amazing that Paul wrote Romans in the Acts period just prior to the fulfillment of Trumpets. To Paul it was given to fully expound this wonderful aspect of redemption, justification by faith through the grace of God. Just as Moses spoke of these things prior to Israel entering the Promised Land, so Paul wrote more fully of these things just prior to the Lord's return at Trumpets when Israel would be gathered into the Promised Land. The parallels are inescapable.

Justification by faith as expounded by Paul in Romans and Galatians is a doctrine as essential to the earthly purposes of God as it is in the heavenly ones. It is a gross confusion to argue that simply because Paul expounds justification by faith through grace in Romans that "grace" (meaning the dispensation of grace of Ephs.3) had begun. Justification by faith is found in the call of Abraham and his belief in God's word, compare Gen.12:1-3 with Gals.3:8, and Gen.15:6 with Roms.4:1-3. Justification by faith is found in Moses when Israel were about to enter the Promised Land and Justification by faith is found in David in Psalm 32:1-2, 11 and in the Prophets;
[In Jehovah all of the seed of Israel shall be justified, and shall glory. Isa 45:25](#)
[He shall see the fruit of the travail of His soul; He shall be fully satisfied. By His knowledge the righteous One, My Servant, shall justify for many, and He shall bear their iniquities. Isa 53:11](#)

The believing Jews and Gentiles of the Acts period were justified by faith through grace but they were an elect remnant of grace as found in prophecy, see Roms.9:24-26 and Hos.2:1, 23 and here;
[Even so then, also in this present time a remnant according to the election of grace has come into being. Rom 11:5](#)

Romans was written in the Acts period when the Lord's return was expected in the lifetime of the believers. The hope of Romans is the earth as is Galatians, Corinthians, Thessalonians and Hebrews. The dispensational aspects of Romans were postponed at Acts 28 when Israel was set to one side for a season. Romans does not anticipate the wonderful new dispensation of the grace of God given to us today through Paul after Acts 28.

When we read Romans now we read of a hope which was anticipated as Paul dictated the words to Tertius. Despite the fact that the hope of Romans was postponed at Acts 28, there is coming the blessed reality;
[And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. Isaiah 59:20](#)
[For this is My covenant with them, when I have taken away their sins." Isaiah 59:21](#)
[Indeed as regards the gospel, they are enemies for your sakes. But as regards the election, they are beloved for the fathers' sakes. Rom 11:26-28](#)

For now we must leave Romans and its earthly hope despite the fact we have left much unsaid.

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