

Brian-Bible lesson. Ephesians and Romans' differences 01. August 2010

We have just concluded a wonderful examination of the dispensational setting of Paul's Acts period letter to the Romans.

Because many of us, including myself, are visual people, I have created a chart which shows the contextual division of [Paul's letters which fall either side of the Acts 28 boundary](#). Please download and open this chart before continuing with the lesson.

Romans was the last letter of Paul written in the Acts period and is linked with Israel. Romans was written when Israel remained God's people and is full of Israeli themes, read Romans 8:18-23 and 15:4-13. We discovered Romans is at home in the typical salvation setting of the Exodus because the hope of Romans is Israel's real salvation which Day had drawn near, see Romans 13:11-13. This imminent hope of Romans was put aside at Acts 28 when Israel nationally was put aside. In Deut.30:12-14, just prior to Israel being gathered into the Promised Land, Moses wrote about justification by faith which Paul uses in Roms.10:6-8. Romans 11:25-26 is perfectly in harmony with Paul's hope statement of Acts 26:6-7. The parallels, the monumental use of the OT by Paul in Romans provide adequate sign posts for the diligent student that Romans is set in the Kingdom of Heaven on the Earth and dispensationally must be left back in the Acts period.

Now let us compare some of the dispensational elements of Romans with those of Ephesians. Ephesians was written after Acts 28, after Israel had been put to one side.

When Paul opened his letter to the Ephesians he began with a hymn of praise. This is what Paul wrote; [Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; Eph 1:3](#)

We can read Roman in any translation without finding anything like this. The blessings in Ephesians are "every spiritual" and they are located "in the heavenlies" where Christ is seated at God's right hand. Here is the Ephesians passage which proves that;

[...the working of His mighty strength which He worked in Christ in raising Him from the dead, and He seated Him at His right hand in the heavenlies, Eph 1:19-20](#)

Our blessings today are not the blessings of Romans. The location of our blessings is not the same location as Romans. Let us go back and remind ourselves of Romans blessings and locations. In Roms.1:16-17 Paul wrote about the gospel of Christ, belief and the righteousness of God yet we found, just like the setting of Moses in Deuteronomy, the place of blessing in Habakkuk was the earth;

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

In Romans 8 the earth is in view. Paul quotes Ps.44:22 in Roms.8:36. Psalm 44 is a plea for Jehovah to bring "victories for Jacob"; for Israel to be "saved from (their) enemies" and that He would "not cast (Israel) off forever". How can Paul's use of this Psalm in the Roms.8 chapter which speaks about the "coming glory" be any anticipation of the glory of Ephesians? Romans is not a transition book, it's an earthly book,

In Romans 15:12 Paul quotes Isaiah 11:10 in which prophet Paul finds his glorious imminent earthly hope. Isaiah 11 also speaks like Habakkuk in verse 9 and mentions the earth four times along with the Lord's holy mountain. Isaiah 11 looks to the day when Israel's enemies will be subdued and Israel and Judah will be gathered from the four corners of the earth. Remember Roms.11:25-26, "all Israel shall be saved"?

Romans blessings are on the earth. They include re-gathering, provision and peace for Israel when the dominion Adam lost over creation is restored in the Promised Land.

In Romans 10:11 Paul quotes Isaiah 28:16 which is a prophecy when “the Lord of Hosts shall be a crown of Glory and a diadem of beauty, to the rest of His people” and “when He casts down the earth with His hand”.

In Roms.10:13, Paul like Peter before him, quotes Joel 2:32 where the supernatural gifts are abundant when Israel will know that Jehovah is “their God, and no one else” and “in the midst of Israel”. In that day, the Lord will “restore”, he will “remove the northern army”, and the “floors will be full of wheat and the vats shall overflow with wine and oil”. In that day the Lord calms the beasts of the field and calls for the land to “be glad and rejoice”. In that day “then Jehovah will be jealous for His land and pity His people”, Joel 2:18.

Joel 2:18 is so identical in hope as Deuteronomy 32:43 which Paul considers twice in Romans. Once more here is Deut.32:43;

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 Find this in Roms.12:19 and in the hope section Roms.15:10

Now, can we see the dispensational differences between Romans written in the Acts period and Ephesians written after? The blessings in Romans by prophetic inclusion and as evidenced in Paul and the believers of that time included supernatural gifts and the hope of the re-gathering of Israel into their Land where animals would live in harmony, food would be abundantly provided and peace assured on the earth.

The blessings for us today are completely different and in a different place. They are all spiritual, and they are in the heavenly places where Christ is seated at God’s right hand.

Brian-Bible lesson. Ephesians and Romans' differences 02. Sept 2010

The dispensational differences between Romans and Ephesians are very important and must be recognized if we are to walk worthy of our calling today.

For this cause, I, Paul, am the prisoner of Jesus Christ for you nations, if (since) you have heard of the dispensation of the grace of God which is given to me toward you, that by revelation He made known to me the mystery Eph 3:1-3
I therefore, the prisoner in the Lord, beseech you that you walk worthy of the calling with which you are called, Eph 4:1

The Mystery of Ephesians was given to Paul after Acts 28 and cannot be found in Paul's writings during Acts. Don't forget the chart [showing Paul's two groups of letters](#).

We have found already that Romans does not contain the dispensational elements of the present "age" of grace. Romans was written during the Acts period and the dispensational setting of Romans is the earth. Romans does not set our affection on things above where Christ sits on the right hand of God, it directs the Acts believers to the restored earth as found in Isaiah 11 which prophecy features in Roms.15:4, 12. No student of the word can miss Roms.11:9-10 as a direct quote from Psalm 69:22-23. The Psalm concludes with the assurance that despite wrath on rejecting Israel, "God will save Zion, and will build the cities of Judah", Ps.69:35. Roms.11:25-26 and Psalm 69 are identical in Israel's condition but their ultimate salvation.

This lesson we turn and examine the different adoptions in Romans and Ephesians. Adoption is not the taking of an unfortunate child and making that child a member of the family. Biblical adoption is to appoint the heir, the firstborn son. When the Lord speaks about adoption He is speaking about the one who has the inheritance, a place of honour in a specific location.

In Romans 3:1 Paul asks what is the advantage or superiority of the Jew and in chapter 9 Paul picks up this theme and expands on it;

.... Israelites; to whom belong the **ADOPTION**, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom is the Christ according to flesh, He being God over all, blessed forever. Amen. Rom 9:4-5

Israel remained God's people during Acts and the adoption God had given them was one of their advantages. Israel was God's Son, see Ex.4:22-23. There are other nations, but Israel is God's heir on the earth and He took them into the Promised Land the place of their inheritance. Consider the future Exodus in Jer.31:9-10.

During Acts Israel remained God's people but was unfaithful but this did not alter the adoption which was irrevocably and non-transferable. Roms.9 confirms Israel's adoption remained in place at that time.

While Israel nationally was unfaithful during the Acts period, many Jews and Gentiles did believe and these believing ones were another called out company with an adoption of their own.

In Romans (and Gals.), Paul refers to the faithful believing Jews and Gentiles of the Acts period as the "called out ones of Christ Jesus" Roms.1:6; as the "the seed of Abraham" their father, Roms.4:16-18 (Gal.3:27-29). The "children and Sons of God" Roms.8:14-17 and Gals.3:26. The "vessels of mercy, prepared for glory" Roms.9:23 and the "remnant" of prophecy and a preserving "seed" Roms.9:27, 29.

We read in Roms.11:4-5 about the parallels between the OT in Elijah's time and the Acts period. In Elijah's time Israel was unfaithful but God had preserved a remnant, this is exactly what was happening during Acts. Israel was unfaithful, but the believing Jews and Gentiles were the preserving remnant, not the church which is His Body of Ephesians.

This remnant, those believing Jews and Gentiles also had an adoption, they were also placed as God's Sons and we read about their adoption in Romans and Galatians. We start with Romans;

For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage

again to fear, but you have received the **Spirit of adoption** by which we cry, **Abba, Father!** The Spirit Himself bears witness with our spirit that we are the children of God. And if we are children, then we are **heirs**; heirs of God and **joint-heirs with Christ**; so that if we suffer with Him, we may also be glorified together. [Rom 8:14-17](#).

Some expositors are trapped by the words "joint-heirs" assuming that because they can be found in Ephesians 3:6 this means the church His Body is in view in Roms.8. However, when we remain in Roms.8 we find the inheritance of this called out company of believing adopted Jews and Gentiles of the Acts period is nothing like the inheritance of Ephesians.

At the conclusion of this very chapter Roms.8, Paul brings his thoughts together in a wonderful doxology and when considering the victory in view turns to Psalm 44:36 as follows;

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "**For Your sake we are killed all the day long. We are counted as sheep of slaughter.**" (Ps.44:36) But in all these things we more than conquer through Him who loved us. [Rom 8:35-37](#)

Despite being counted as "sheep of slaughter" the believing Jews and Gentiles of the Acts were "more than conquer(s)" through Him who loved them. Who was it that loved them? Psalm 44 provides the answer; We have heard with our ears, O God; our fathers have told us the work which You did in their days, in the days of old. **You drove out the nations with Your hand**, and planted them; You brought evil on peoples and cast them out. For they did not get the land in possession by their own sword, neither did their own arm save them; but *it was* Your right hand, and Your arm, and the light of Your face, because You favored them. **You are my king, O God; command victories for Jacob.** [Psa 44:1-4](#)

The adopted called out believers of Roms.8 were conquerors and Psalm 44 is about Jehovah, Israel's KING, commanding victories for Jacob. If Paul made this connection so should we. Psalm 44 expresses the hope that as God had delivered Israel in the past, He would do so again. What is the conquest in view in Psalm 44 and Romans? The same redemption of Exodus but under the greater Joshua;

Awaken! Why do You sleep, O Jehovah? Arise! Do not cast us off forever. Why do You hide Your face, and forget our affliction and distress? For our soul is bowed down to the dust; our belly holds fast to the earth. Arise for our help, and **redeem** us for the sake of Your **mercy**. [Psa 44:23-26](#)

When we see the words redeem and mercy in Psalm 44 our minds turn to Roms.11:25-32 when all Israel would be saved. The believing Jews and gentiles of the Acts had an adoption in Roms.8 and that adoption included the very same Promised Land but something more was included.

We turn to Paul's other use of use of "Abba Father" as it relates to the adopted believers of the Acts period and we find it in Galatians, that other letter where the Promised Land is in view ([Gals.3:18, 29](#));

But when the fullness of the time came, God sent forth His Son, coming into being out of a woman, having come under Law, that He might redeem those under Law, so that we might receive the **ADOPTION** of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. So that you are no longer a slave, but a son; and if a son, also an **HEIR** of God through Christ. [Gal 4:4-7](#)

Further down in Gals.4 Paul continues this focus on the Promised Land by quoting Isaiah 54, the glory passage immediately following the suffering of Is.53. However, we must note that the Jerusalem from above is included in the inheritance those Acts period believers who were God's adopted sons;

But the **JERUSALEM FROM ABOVE** is free, who is the mother of us all. 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." (Is.54:1) But brothers, we, like Isaac, are children of promise. [Gal 4:26-28](#)

Notice the Jerusalem is not the existing one, it is "from above" also called the Heavenly, New and the Holy Jerusalem, see Hebs.12:22, Rev.3:12, 21:2 and 10.

Now we turn to Ephesians, written after Acts 28 which is about us today. It reveals that we Gentile believers also have an adoption;

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in **THE HEAVENLY PLACES**, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he **predestined** us for **ADOPTION AS SONS** through Jesus Christ, according to the purpose of his will, Eph 1:3-5 ESV.

Notice that as the adopted sons, the heirs, we have blessings all spiritual and located in the heavenly places a place of blessing never before revealed. Try finding heavenly places in Romans and Galatians or conversely try finding the Promised Land and the New Jerusalem in Paul's post Acts writings. Further down in Ephesians chapter one we read these words;

in whom also we have been chosen to an **INHERITANCE**, being **predestinated** according to the purpose of Him who works all things according to the counsel of His own will, Eph 1:11

Finally, we who have the adoption of Ephesians, have been made alive, raised and seated together in Christ in the heavenly places, the very place our blessings and inheritance are located;

But God, who is rich in mercy, for His great love *with* which He loved us (even when we were dead in sins) has made us alive together with Christ (by grace you are saved), and has raised *us* up together and made *us* sit together in the heavenlies in Christ Jesus, so that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us through Christ Jesus. Eph 2:4-7

In my early Christian days as I read Paul's letter to the Romans I failed to see most of the Old Testament quotes he used let alone recognize the significance of them. Praise the Lord that has changed. Paul's use of the Old Testament during the Acts period is a confirmation of his words before Agrippa;

[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; Act 26:22](#)

Moses and the Prophets spoke about the sin bearer, justification, and salvation but all these wonderful redemption words were set in the purposes of God for the earth. In recent lessons we have seen the earth clearly in the prophetic passages Paul uses in Romans. It would be a terrible failure of right division if we read into Romans the heavenly places of Ephesians simply because Paul is expanding these OT themes of redemption including justification by faith through grace. Romans is not a launch pad to Ephesians dispensationally.

In Romans 1:17 Paul and Habakkuk are on the same page as to justification by faith but Habakkuk looks to the day when "the earth shall be filled with the knowledge of the glory of Jehovah" who "is in His holy temple; let all the earth be silent before Him", Hab.2:14, 20. If Habakkuk speaks of justification by faith in the earth then we should leave Romans in the earthly setting as well.

We found the words "adoption", "hope", "redemption of the body", "coming glory", "heirs", "predestinated", "justified", "mortal bodies" made alive and "the first fruit of the Spirit" in Romans 8. However, all these words must be understood in the dispensational setting of our Lord as Israel's King and commanding victories for Jacob which is Psalm 44, the very OT Scripture Paul highlights in Romans 8:36.

When Paul writes of the Acts period remnant in Roms.9:24-29 he rejoices from the prophet Isaiah and Isaiah does not speak of the dispensational truths of Ephesians but rather looks to Israel's glorious future;

[therefore so says the Lord Jehovah, Behold, I place in Zion a Stone for a foundation, a tried Stone, a precious Cornerstone, a sure Foundation; he who believes shall not hurry. Isa 28:16 Roms.9:33](#)
[In that day Jehovah of Hosts shall be for a crown of glory, and for a diadem of beauty, to the rest of His people, Isa 28:5](#)

There are countless references from Romans where Paul uses the Old Testament; in fact he uses the Old Testament in Romans around 70 times. Since Romans was written last in the Acts period we must reject as false the claim that Paul gradually reduced his use of it.

This lesson we examine a very unique Acts period usage by Paul of an Old Testament character, namely Adam. Apart from Luke who includes Adam in our Lord's genealogy and Jude who identifies an Enoch the 7th from Adam, Paul is the only NT writer who teaches about Adam. Only Paul in Acts identifies our Lord as the "last Adam", only Paul in Acts speaks of "as in Adam all die, even so In Christ all will be made alive".

In Romans 5 Paul identifies Adam not only as the one through whom sin and death entered the world, but as a type or foreshadowing of Christ. What might be the dispensational significance found in this statement;

[.... Adam, who is the type of Him who was to come; Rom 5:14](#)

Before proceeding we turn to the only other Acts period letter of Paul where Adam is featured, namely Corinthians;

For since death is through man, the resurrection of the dead also is through a Man. For as in Adam all die, even so in Christ all will be made alive. But each in his own order: Christ the first-fruit, and afterward they who are Christ's at His coming; 1Co 15:21-23

Please notice both the contexts of Romans and Corinthians, Adam is a type or anticipation of Christ the coming one. How does Adam anticipate the Lord's coming dispensationally?

It helps if we start with Adam who was "a son of God" placed in a Garden or Paradise, see Gens.2:8. Do we think this might anticipate the Acts period coming of the Lord as to location? Absolutely! Adam and Paradise anticipate the hope of Romans. Paul uses Isaiah in Romans nearly 30 times and in Isaiah 35 the prophet looks to the day when "the desert shall rejoice and blossom like the rose" and goes even further in chapter 51;

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isa 51:3: see also 41:18-19 and Romans 11:25-26

We know that Adam was made in the image of God as is our Lord, see Gen.1:27, 1Cor.11:7, 15:49, Col.1:15, Hebs.1:3 and consider Rev.13:14. Will Christ as the Coming One be the Image of God on the earth just like Adam? Yes indeed. Notice the word "image" featured in 1Cor.15:49, and 1 Cor.15 is a resurrection to the earth as is 1Thess.4:13-18.

When we consider Adam as a figure of the Coming One we remember that Adam had dominion over creation in a Garden or Paradise. Man's dominion was lost but Adam anticipated our Lord's dominion over all creation on the earth, see Gen.1:26, Ps.8:4-8, Hebs.2:6-9, 12, Ps.22:25-28, Zech.9:9-10 and consider Mark 11:2. Image is featured in Hebrews 1 and dominion in chapter 2 which also speaks of sanctification. Yet the context of Hebrews 1 & 2 is the earth. Please compare Hebs.1:5 with Ps.2 and Hebs.1:8 with Ps.45:6-7. Neither of these Psalms are about the heavenly places of Ephesians. Image and dominion anticipated in Adam will be fulfilled in the same place as Adam dwelt, the earth which is the sphere of Romans and Corinthians.

Adam through disobedience brought sin and death into the world and sin and death reversed is also to be seen on the earth. In 1Cor.15:3-4 Paul writes about our Lord's death for sins and resurrection. The resurrection of 1Cor.15 is to the earth since verses 54-55 refer to Isaiah 25:8 and Hosea 13:14. It is a very limited view of redemption to think that only we members of the church which is His Body have our sins forgiven through our Lord's offering; He died as the King of the Jews who bore their sins as well as ours. Isaiah 53 is the national Day of Atonement fulfilled, when Israelites see the one they pierced and recognize that He bore their sins and by Him are justified. Justification in Isaiah is the Land and in Galatians justification is located in the same land and the New Jerusalem and thus indirectly Paradise, see Gal.3:8, 18, 4:26. In Galatians 4:27 Paul quotes Isaiah 54 which glory is Galatians but not Ephesians.

Adam lost the privilege of Paradise and access to the Tree of Life. Paradise is a garden on the former earth under the former heavens looking forward to the new heavens and new earth where paradise and the Tree of Life reappear. Is this yet another way Adam was a type of Christ. Surely Paul isn't thinking of Paradise in Romans and Corinthians? Yes he most certainly is. Here are the references to Paradise, Rivers and the Tree of Life. See Gen.2:9-10, (Ez.47:1-12), Rev.2:7, 21:1-5, and 22:1-5, 14. Notice in these passages from Revelation the New Jerusalem comes down out of heaven and a river and the Tree of Life is associated with the New Jerusalem.

Adam was on the earth and in Paradise and made in the image of God and he anticipated the Coming One, the Last Adam who is "The Son of God" who has dominion, who is the light of the New Jerusalem on the New Heavens and Earth. From this New Jerusalem a river flows and the Tree of Life is found in Paradise. Since these are the themes of Paul in the Acts period, it is quite significant Paul writes of Adam in the epistles of that time.

We have found the resurrection of 1Cor.15 is the earth and by Divine supervision, Paul writes in 2Cor.12 of a vision enjoyed 14 years before he wrote the letter.

I know a man in Christ. Fourteen years ago-whether in his body or outside of his body, I do not know, but God knows-that man was snatched away to the third heaven. ...was snatched away to Paradise and heard things that cannot be expressed in words, things that no human being has a right even to mention. 2Co 12:2, 4 (ISV)

Adam anticipating the Coming One and Paradise are dispensational elements of Paul's acts period letters fitting in perfectly with the earthly themes of Moses and the Prophets. During Acts the Lord was coming to them; to the earth at the last Trumpet.

Now here is the Ephesians and Romans difference. Adam is not presented as a type of Christ the coming One in Ephesians. We are not "in Adam" and then "in Christ" in Ephesians.

All we are and have in Ephesians is totally "in Christ" and purposed before the foundation of the World; before Adam, before Eden which is Paradise. It is interesting that Adam, post Acts 28, is seen as the one first formed and who was not deceived, see 1Tim.2:13-14. May we truly appreciate the beauty, majesty and wonder of these verses which place us, not in the earthly purpose of God, but in His purposes for the heavenly places where Christ is seated at God's right;

Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; according as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, in which He has made us accepted in the One having been loved. Eph 1:3-6

We continue our adventures in the dispensational differences between Romans and Ephesians and this lesson we pick up from the first Adam and Paradise and link to the restored earth and supernatural gifts of Romans.

It is irrefutable that Romans says absolutely nothing of the heavenly places of Ephesians, indeed, quite the opposite. Paul writes consistently and deliberately; both directly and using prophecy, of the earth and the restoration thereof under the Deliverer who will come out of Zion. Anyone who reads the hope and setting of Ephesians into Paul's Acts period letter to the Romans is reading eisotetically; reading into Romans things which do not exist in its pages.

In Romans 5 Paul identifies Adam not only as the one through whom sin and death entered the world, but as a type or foreshadowing of Christ and we carefully considered these words;

.... Adam, who is the type of Him who was to come; Rom 5:14

Adam was created in the time when the Spirit of God was active, Gen. 1:2, and Paradise was curse free, sufficient for all of Adam's needs. Adam in Genesis anticipates these same conditions restored with sin and death removed. The Psalmist looks back to the Spirit's work in creation and says this;

By the Word of Jehovah were the heavens made; and all the host of them by the breath of His mouth. Psa 33:6
You send forth Your Spirit, they are created; and You renew the face of the earth. Psa 104:30

Isaiah the prophet, featured so much in Romans, looks forward to another working of the Holy Spirit when the thorns, briars and desolations will be removed (Is.32:13-14) in the day when;

..... the Spirit is poured on us from on high, and the wilderness becomes a fruitful field, and the fruitful field is thought to be a forest. Isa 32:15

During the Acts period, the Holy Spirit was poured out on the believing Jews and Gentiles who constituted the remnant, see Roms.9:23-29, not the church which is His Body. The gifts they enjoyed were a first fruit, an anticipation of the future Kingdom of heaven on the earth where the Holy Spirit would be poured out on all Israel and the crops would be abundant. See Hebs.6:4-5 and Joel 2 as well as the Isaiah passages we are enjoying. Again Isaiah writes;

So says Jehovah who made you, and formed you from the womb, who will help you; Fear not, O Jacob My servant, and you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, and floods on the dry ground. I will pour My spirit on your seed, and My blessing on your offspring; and they shall spring up as among the grass, as willows by the water-courses. Isa 44:2-4

The grass; the willows by the water-course, speak of the abundance of the Land in the day the Lord "floods" out of His Spirit on all Israel. Last lesson we saw this wonderful passage of restoration of the land of Israel in similitude to the glory of the original Paradise;

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isa 51:3 (11), see also 41:18-19.

In Eden we remember there was an enemy (Ez.28:12-14) and in Isaiah 59 the prophet looks to the day when Israel's enemies will be subdued and the Spirit on the Deliverer will be placed upon the delivered (compare Num.11:16-17, Is.11, Jn.3:34 and Acts 2);

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 59:19-21

This is the very passage used by Paul in Romans 11:26-27 in which letter he writes of Adam. So we have these wonderfully consistent links of Adam, Eden, the Holy Spirit and His gifts and the Enemy destroyed. These things are about the earthly purposes of God. When we turn to Romans 11 we find a change in the words of

Isaiah 59. Instead of “words”, “mouth”, “your seed” and “your seed’s seed” we read this;
For this is My covenant with them, when I have taken away their sins." Rom 11:27

How did Paul link the covenant of “spirit and word” in Isaiah 59:21 with the removal of sins in Roms.11:27?

Jeremiah 31:31-34 speaks of the future New Covenant with the house of Israel and Judah and under the terms of that Covenant Jehovah will forgive Israel’s iniquity and will remember their sins no more. The Lord died on the cross and His shed blood facilitated this New Covenant in the future day He brings it in for all Israel. In that day when Israel’s iniquity is forgotten and sins remembered no more, how will the Law be written in Israel’s hearts? How will God’s Words not depart out of their mouths? The Law will be written in their hearts by the Holy Spirit, that is how.

The Acts period foreshadows this wonderful future day. In 1Cor.12 Paul writes that the Holy Spirit gave gifts to each person.

But the one and the same Spirit works all these things, distributing separately to each one as He desires. 1Co 12:11.

These gifts resided within each believer at that time. The word of knowledge and the word of wisdom were given to some and in 1Cor.13:8-12 Paul looked to the day when “partial knowledge” would give way to the perfect thing coming. The perfect thing coming meant Paul would be known as he was known when he was “face to face” with the King of Israel. Then the Law would be in their hearts and as Jeremiah 32 says;
Behold, I will gather them out of all the lands where I have driven them in My anger, and in My fury, and in great wrath. And I will bring them again to this place, and I will cause them to dwell safely. And they shall be My people, and I will be their God. And I will give them one heart and one way, that they may fear Me forever, for their good and for the good of their sons after them. And I will cut an everlasting covenant with them that I will not turn away from them, to do them good. But I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will truly plant them in this land with all My heart and all My whole soul. Jer 32:37-41

The Acts period gifts anticipated the return of the Lord and the New Covenant being established by the working of the Holy Spirit poured out on the nation when the land would blossom like the rose (Is.35:1).

Are we seeing these links between the first Adam, Eden, the Holy Spirit and Paul’s Acts period letters? Let us look at Romans more closely. The Gospel of Christ was accompanied with all the prophetic supernatural credentials of the Messiah and passed onto His apostles. The Gospel of Christ also included the establishment by a supernatural gift that Paul could pass on to them. The Gospel of Christ had supernatural gifts as its blessed fullness;

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, 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. Rom 15:18-19

And I am sure that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ. Rom 15:29

For I long to see you, so that I may impart to you some **spiritual gift**, to you for the establishing of you. Rom 1:11

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 1:16

Notice the words “power” and “spiritual gift” linked with the Gospel of Christ in those passages above? Notice Paul wanted to establish these saints (not sinners) with a gift?

In Roms.10:11 & 15 Paul utilized Joel 2:32 and Isaiah 52:7. Both Joel and Isaiah speak of Israel’s deliverance, the outpouring of the Holy Spirit, Paradise restored and the Lord reigning in ZION. When he spoke of his ministry concerning the Gospel of Christ in Roms.15:20-21 he turned to Isaiah 52 again;
but as it is written, "To whom nothing was said about Him, they shall see. And they who have not heard shall understand." Rom 15:21

Isaiah 52 speaks of Jehovah reigning in Jerusalem, Israel being re-gathered and being comforted. In Isaiah 53 we have the same Jehovah portrayed as the sin bearer, the One who would justify many. Please read Is.52

carefully because in Romans it was linked by Paul under inspiration, to the gospel of Christ and supernatural gifts, powers and miracles.

Here are just some of the differences in Ephesians. Ephesians does not contain any references to Zion, the Lord reigning on the earth or Paradise restored. The word "signs" in Romans 15:19 cannot be found in Paul's post Acts letters; neither can the word translated "wonders". No believer post Acts 28 is said to be established by receiving some supernatural gift and the hope of Ephesians is not the earthly prophetic hope of Jeremiah, Isaiah and Joel. Today we do not receive forgiveness of sins under the terms of the New Covenant, we are not "spiritual Israel" we are a completely different called out company; the church which is His body. We shall expand these Ephesians differences next lesson.

This is a thrilling series devoted to the dispensational differences between Romans and Ephesians.

As these differences become more and more obvious we ask ourselves why it is they have not been presented and taught in the wider Christian community; why is there such a reluctance to teach dispensational truth?

Before we answer that question we must assure every reader that we are not talking about the basic doctrinal elements of our salvation as being unknown. We do not imply that many Christians are devoid of salvation because they might not understand the present dispensation of grace;

in whom (Christ) also you, hearing the Word of Truth, the gospel of our salvation, in whom also believing, you were sealed with the Holy Spirit of promise, Eph 1:13

So why is there little teaching about dispensational truth? The answer lies in the beginnings of church history when Paul was deserted (2Tim.1:15) and a wrong path taken. Within a short space of time many of the “church fathers” exhibited little understanding of the present great dispensation of the Mystery given to Paul alone. Almost immediately our present dispensation was obscured when the things Israeli were taken as ours.

Thus for nearly 1800 years to the present date, we have had a system based upon replacement theology. Instead of “distinguishing things that differ” (Phils.1:9-10) and leaving Israel as a different church, a called out company with its own place of inheritance and blessings, we have seen their Scriptures as being in some way a picture of our church. The Lord is Israel’s Saviour and King Priest and under Him they will be a great and mighty nation on the earth where their witness lies, Gen.12 & Is.54. We belong to the church which is His Body, the Lord is our Saviour as well but He is the Head. Our witness is to the Principalities and Powers in the heavenly places where our inheritance and blessings are located, Eph.1:3, 19-23 & 3:10.

We are recovering the dispensational things lost and returning to Romans we have found it has absolutely nothing to say of the heavenly places of Ephesians, indeed, quite the opposite. Paul writes consistently and deliberately; both directly and using prophecy, of the earth and the restoration thereof under the Deliverer who will come out of Zion. Anyone who reads the hope and setting of Ephesians into Paul’s Acts period letter to the Romans is reading eisogetically; reading into Romans the later things of Ephesians which do not exist on the Roman pages.

In Romans 5 and 1Cor. 15 Paul writes of the relationship between Adam and the last Adam, the Lord Christ. In 2Cor. 12 he also writes of one person caught away to Paradise, the very same Paradise lost in Genesis and found beautifully restored in Revelation on the new earth. This relationship between Adam and Christ contains truth about forgiveness of sins but, the place where such forgiveness is found is clearly the earth and the new earth, see Gen. 1-3, Rev. 5:10 and remember the resurrection of 1Cor. 15:54-55.

When we turn to the post Acts letters, which were written after Israel was put aside for a time, after God had postponed His purposes for the world through them, we find Adam mentioned but featured differently. Remember, “distinguish between things that differ”. Here are the two references to Adam found post Acts 28;

Let the woman (wife) learn in silence with all subjection. But I do not allow a woman (wife) to teach, or to exercise authority over a man (husband), but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. But she will be kept safe through childbearing, if they continue in faith and love and holiness with sensibleness. 1Ti 2:11-15

Without addressing the curious “she will be kept safe through childbearing” we will observe that during Acts Paul’s preference was for the believers to remain single but post Acts marriage

was the ideal. Please compare 1Cor.7 with this passage, 1Tim.3:2 & 12, Eph.5:22-25 and with 1Tim.5:14. During Acts Paul wrote to the Corinthians that he had “espoused them to one man, to present (them) as a pure virgin to Christ”, 2Cor.12:1-2. This is not the case after Acts 28. We are not virgins feminine, we are His Body masculine.

Back in the Acts period in 1Cor. 11:1-12 Christ was the head of the man not the Head of the church which is His Body. Another difference is that in post Acts 28 there is no relationship between Adam and the Lord as to the heads of human race on the earth, no Paradise, no earth or new earth. These things are important differences not to be confused by mixing the two.

We find this difference as to headship when we read down Ephesians 5. Christ was the head of the man in the Acts period, but now he is the Head of the Church. In Eph. 5 Gen. 2:24 is used to emphasis the oneness, the unity of Christ the Head with the Church His Body;

So men ought to love their wives as their own bodies. He who loves his wife loves himself. For no man ever yet hated his own flesh, but nourishes and cherishes it, even as the Lord loves the church. For we are members of His body, of His flesh, and of His bones. "For this cause a man shall leave his father and mother and shall be joined to his wife, and the two of them shall be one flesh." This is a great mystery, but I speak concerning Christ and the church. Eph 5:28-32

The marriage of a man and a woman makes them “one flesh”, Gen. 2:21-23. This oneness is being emphasized now not marriage. Ephesians 5 is not about Christ the Bridegroom and the church His Bride, it is about the unity principle of marriage; the oneness that the man and woman become. When Eve was brought to Adam he said in Gen. 2:23 “this is now bone of my (man’s) bones and flesh of my (man’s) flesh”. This oneness of Gen. 2:24 has not been emphasized before as it relates to the unity of Christ and any called out company, this is why Paul writes it as a great mystery. Christ is the Head; we are His Body, one with Him, not as His Bride but as His Body, the “fullness (completeness) of Him”, Eph.1:23.

After Acts 28, the divine marriage order of Gen.2:18-24 is now used to emphasize the spiritual oneness of Christ the Head with the church His body but also used to confirm the spiritual headship of the husband and the submission of the wife in all things in the Lord to him. When we turn again to Ephesians 5 we find this;

Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body. Eph 5:22-23

We, as members of the church which is His body, are to be nourished from the Head, Eph.4:15-16 and Col.2:18-19 confirms this oneness and divine order of sustenance;

But that you, speaking the truth in love, may in all things grow up to Him who is the Head, even Christ; from whom the whole body, fitted together and compacted by that which every joint supplies, according to the effectual working in the measure of each part, producing the growth of the body to the edifying of itself in love. Eph 4:15-16

Let no one defraud you, delighting in humility and worship of the angels, intruding into things which he has not seen, without a cause being vainly puffed up by his fleshly mind, and not holding the Head, from whom all the body, having been supplied through the joints and bands, and having been joined together, will grow with the growth of God. Col 2:18-19

Adam is not shown post Acts 28 as being the first head of the human race in Paradise or as a bridegroom or a husband. Eve was made from a part taken from man and made for him and brought to him and they become one flesh. This is the point Paul takes from Gen. 2 in Eph. 4. Adam and Eve became “one flesh” and Paul parallels the oneness thus made. In the new dispensation of Ephesians, Christ is head; we are His body and are inseparable from Him, we

are His fullness. Christ and the Church His Body are united, not in marriage but as a head with a body compose one flesh.

Adam after Acts 28 is shown as being “first formed” and “not deceived” which are figures of the pre-eminent Christ in all spheres now including the above heavens;

who (Christ) is the image of the invisible God, the First-born of all creation. For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him. And He is before all things, and by Him all things consist. And He is the Head of the body, the church, who is the Beginning, the First-born from the dead, that He may be pre-eminent in all things. For it pleased the Father that in Him all fullness should dwell. Col 1:15-19

Husbands, as Christ loved and gave Himself for the church His Body to sanctify, (to purify it), to cleanse it by the washing of the water of the Word, so we have like responsibilities to our wives. They should look to us for guidance in spiritual nourishment; we are the ones finally responsible before God for the spiritual well being of our wives and children. Should any husband take spiritual leadership and nourishment from a wife, then he has exposed himself to the same dangers Adam experienced. A body does not control the head.

Before returning to the dispensational differences between Romans and Ephesians I would like to share a YouTube link with you. Last month, with the help of a regular supporter, we purchased a video camera and have commenced uploading Acts 28 video clips to YouTube. We hope you watch these and also share them with as many friends as you can.

You Tube Acts 28 videos; <http://www.youtube.com/user/aphesisparaptoma?feature=mhum>

Now we return to distinguishing things that differ (Phils.1:9-10) in Romans and Ephesians. Before Acts 28, when the church Israel remained as God's chosen people, Paul wrote about the relationship between Adam and Christ when the earth, the new earth and new Jerusalem were in view and the supernatural gifts and powers or prophecy were in operation. These things are not associated with our calling today. Let us sum up these connections of the Acts period by revisiting Corinthians and Romans.

In 1Cor. 12:1-7 and Romans 12:6 and 15:19 we found the supernatural gifts in full operation among the faithful during the Acts period. The supernatural gifts are evidence that the hope back then was the hope of Israel since the supernatural gifts were first evident in their typical salvation, see Ex.28, 31 and 35 and please read Numbers 11. Also, the supernatural gifts were promised in abundance in the day the Lord returns to Israel and restores their land like Eden. The hope of the supernatural gifts is the earth. Please find the other passages listed with these references and read them;

So says Jehovah who made you, and formed you from the womb, who will help you; Fear not, O Jacob My servant, and you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, and floods on the dry ground. I will pour My spirit on your seed, and My blessing on your offspring; and they shall spring up as among the grass, as willows by the water-courses.

Sing, O heavens; for Jehovah has done it. Shout, lower parts of the earth. Break out into singing, O mountains, O forest, and every tree in it. For Jehovah has redeemed Jacob, and glorified Himself in Israel. [Isa 44:2-4, 23](#)

Cp Joel 2:17-32 and Zeph.3:14-17

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. [Isa 51:3 \(11\)](#), see also 41:18-19.

The saints of Romans and Corinthians; the saints of the Acts period enjoyed these supernatural gifts of prophecy and were going to judge angels and the world. They were not going to judge the Principalities and Powers of Heavenly Places of Ephesians and Colossians;

[Do you not know that the saints shall judge the world? 1Co 6:2](#)

When we read of Eden as we did in that great Isaiah prophecy above, we think of Adam who was featured in these two Acts period letters, Corinthians and Romans. Adam was created on the earth and placed in Eden and by comparing Genesis with Revelation we know that the Last Adam, the Lord Christ Jesus, will also dwell on the earth in Zion (see Joel 2 and 3 again) and then the new earth in the very city that Abraham yearned to see, Hebs.11:10, 16 and 12:22. We will not dwell in any of these places, our inheritance is in the heavenly places.

Adam is featured in 1Cor. 15 and in 1Cor. 15:54-55 when, at that last trumpet the saints of the Acts period were to be resurrected to the earth because Paul uses Isaiah 25:8 and Hosea 13:14 as the great prophetic fulfillment in view when the last trumpet blew.

[But when this corruptible shall put on incorruption, and when this mortal shall put on immortality, then will take place the word that is written, "Death is swallowed up in victory. \(Is.25:8\)](#)

[O death, where is your sting? O grave, where is your victory?" \(Hos.13:14\) 1Co 15:54-55](#)

Romans chapter 5 also speaks about Adam and Christ and this earthly association confirms what we have already found, that the hope in Romans is **earthly**. In Roms.1:20 the original creation is seen and the bondage it experiences because of Adam's disobedience is found here;

[For the creation was not willingly subjected to vanity, but because of Him who subjected it on HOPE that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom 8:20-21](#)

Paul writes during Acts that creation will be liberated from the bondage of corruption at the same time the children of God are liberated from it. The word for corruption in Roms.8:20-21 is the same word used in 1Cor.15:42 and 50 and is the same family word used in verse 54.

In Romans 15:12, Paul turns to Isaiah 11 as the hope of the believers and Isaiah 11 which reads;
And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 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 11:8-9* See also Roms.1:17, Hab.2:4 and 14.

Did you notice "my holy mountain" in Isaiah 11 above? This same mountain is featured in Isaiah 25 which was quoted by Paul in 1Corinthians 15:54. The resurrection of the Acts period at the last trumpet was to the same holy mountain.

And in this **mountain** Jehovah of Hosts shall make a feast of fat things for all the people, a feast of wine on the lees, of fat things full of marrow, of refined wine on the lees. And He will destroy in this **mountain** the face of the covering which covers all people, and the veil that is woven over all nations.

He will swallow up death in victory; (1Cor.15:54) and the Lord Jehovah will wipe away tears from all faces. And He shall take away from all the earth the rebuke of His people. For Jehovah has spoken.

For the hand of Jehovah shall rest in this mountain,.....*Isa 25:6-8, 10*

Isaiah was just one of the prophets which foretold the pouring out of the Holy Spirit on Israel and those blessed with her. Paul wrote to the Gentiles during Acts that they would be blessed with faithful Abraham on the earth with supernatural gifts, see Galatians 3. Here is Isaiah and the supernatural gifts again, on the earth;
So says Jehovah who made you, and formed you from the womb, who will help you; Fear not, O Jacob My servant, and you, Jeshurun, whom I have chosen. For I will pour water on him who is thirsty, and floods on the dry ground. I will pour My spirit on your seed, and My blessing on your offspring; and they shall spring up as among the grass, as willows by the water-courses. *Isa 44:2-4, 23.*

Now we turn to the post Acts letters and find clearly that our blessings, inheritance and hope are not on the earth, the restored earth or the new earth with the New Jerusalem. Our hope today is the heavenly places where our Lord sits at the Father's right hand. Here is the timing of our calling and the blessings and the gifts associated with it. Notice our calling goes back **before** the earth was created, before Adam, before Israel was formed and before any promise of supernatural gifts was given to them:

Blessed *be* the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; according as He chose us in Him before *the* foundation of *the* world, that we should be holy and without blame before Him in love having predestined us to the adoption of SONS by Jesus Christ to Himself, according to the good pleasure of His will, *Eph 1:3-5*

Here are the post Acts gifts of Ephesians and please notice these essential dispensational differences. Not one supernatural gift of 1Cor. 12:7,11 can be found here. The order of 1Cor. 12:28 is absent. Not one gift is for personal edification; these gifts were for the perfecting or adjusting of the saints.

Therefore He says, "When He ascended up on high, He led captivity captive and gave gifts to men."

And truly He gave some *to be* apostles, and some *to be* prophets, and some *to be* evangelists, and some *to be* pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph 4:8, 11-12*

All the healing powers gifted to Paul during Acts are absent in these post Acts letters. He advised Timothy to take a little wine for his illnesses, 1Tim. 5:23. He left Trophimus at Miletum because he was sick, 2Tim. 4:20, and Paul praised God for His mercy on Epaphraditus who was near death.

Paul reminded Timothy to

... inflame anew the gift of God, which is in you by the putting on of my hands. For God has not given us the spirit of fear, but of power and of love and of a sound mind.

Therefore you should not be ashamed of the testimony of our Lord, nor *of* me His prisoner. But be partaker of the afflictions of the gospel according to *the* power of God, *2Ti 1:6-8*

The fact that Timothy had a gift does not mean it was a gift of 1Cor. 12. This context is in perfect harmony with Eph. 4 where the gifts were for the perfecting of the saints. Here Timothy was not to be afraid or ashamed of the testimony of the Lord nor of Paul His prisoner and in this context he was to stir up his gift. The post Acts prison ministry of Paul reveals the great dispensation of the grace of God and Timothy received one of those Eph. 4 gifts for the perfecting or adjusting of the saints who had crossed the great Acts 28 boundary.

Some zealous Christians expect May this year 2011 to be the Day of Judgment and we should get ready for the end. Today, the 16th of January, I strongly recommend you continue with your lives and go ahead if you're considering a new home or family for this will prove to be, in my Biblical opinion, yet another failed money spinning "prophecy" to destabilize the Christian community.

So placing aside these predictions we return our attention to the more important business of rightly dividing the Word of truth. To divide or separate is exactly our current process as we explore the most obvious differences in Paul's Acts period letters and his post Acts letters. Romans and Ephesians are placed either side of the Acts 28 divide and for our chart visit here [Paul's letters either side of Acts 28](#)

This lesson we refocus on the imminent return of the Lord in the Acts period epistles and compare it to the completely different tone in the post Acts letters.

When Paul wrote to the Thessalonians he assured them of the nearness of the Lord's Parousia in these passages. In the first verse Paul clearly anticipated living unto the "coming" of Parousia. In the second he links the Parousia with the day of Christ and goes on to assuage their fears that it was closer than it was because in his day there were the zealous false teachers. This is not to say Paul considered the Day outside his lifetime;

[For we say this to you by the Word of *the* Lord, that we who are alive *and* remain until the coming of the Lord shall not go before those who are asleep. 1Th 4:15 \(&17\)](#)

[Now we beseech you, my brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you should not be soon shaken in mind or troubled, neither by spirit, nor by word or letter, as through us, as if the Day of Christ is at hand. 2Th 2:1-2](#)

And for the imminent return of the Lord during the Acts period see also Acts 1:6, 14:22, 17:31 (about to judge) 26:7, 1Cor.1:7-8, 7:29-31, 10:11 (end of the ages), 15:51 (we includes Paul), Hebs.9:26 (end of the age, cp Matt.13:39-40, 49 & 24:3), Hebs.10:37 (a little, a very), James 5:7-8, 1Pet.4:7, 2Pet.3:10, 1John 2:18 (last hour), Rev.1:1 and 22:10.

Please be assured that the Acts period was not the beginning of "the church", on the contrary, the Acts period was the consummation of the ages for the church Israel and had that nation repented and turned to God, then the kingdom would have been restored almost immediately at the Parousia or "second coming" of the Lord.

Peter writes during Acts in his second letter chapter 3 that in regard to the apparent delayed coming of the Lord Paul had written to the dispersed Israelites about it, see 2Pet.3:15-16. We find Romans the perfect candidate because first of all, Paul hadn't been to Rome when he wrote and thus the fellowship would have been predominantly Jews (see Acts 2:10). Secondly the hope of Romans is identical to the hope Peter held, that is the earth and we have proven this in past issues. And thirdly, Romans explains the longsuffering of the Lord in relation to Israel which still stood when Romans was written. Please consider these verses;

[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 did not believe, will not their unbelief nullify the faith of God?](#)

[Rom 3:4 Let it not be! But let God be true, and every man a liar; as it is written, "That You might be justified in Your sayings \(or declared righteous in your words\), and will overcome when You are judged." Rom 3:1-4](#)

Isn't it wonderful that Paul quotes Psalm 51 in Roms.3:4? Ps.51 is the penitent plea of David to God seeking forgiveness and RESTORATION of the joy of Salvation. During Acts the Lord called

upon the nation of Israel to repent and turn to Him and then He, according to His word would turn to them, see Joel 2:12, Hos.6:1 and Zech.1:3-4. Paul uses a David's prayer of Psalm 51 which looks to the earth for in Ps.51 we find these words;

Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar. [Psa 51:18.](#)

During Acts, the Lord through His apostles was calling upon Israel to repent so that restoration could be made and Christ would return to them, see Acts 1:6, 2:29-31 and 3:19-20. In Romans Paul writes this;

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

Despite the fact Israel remained unfaithful during Acts; this did not negate God's faithfulness to them. Back in the wilderness wanderings, Israel was unfaithful but God lead them into the Promised Land at Trumpets with Joshua. In the Exodus, God gave Israel 40 years to learn, and find their loyalties and faithfulness to Him. Likewise this is the longsuffering of the Lord during the Acts period. That Kingdom anticipated was coming but as in the past, only the remnant would enter while the wicked and perverse generation would die. Paul writes during Acts that the gifts and calling (singular) are without change of mind and all Israel would be saved, see [Roms.11:29, 25-26.](#)

When would all Israel be saved? The answer is simple, when the Deliverer comes out of Zion and that was imminent 2000 years ago. Here are the passages from Romans which prove it. In the first, child birth pangs are those pains which immediately precede the birth. In the second, the Day as in 2Pet.3 and 2Thess.2:1-2 was imminent, and the third confirms the hope of Romans as the earth because the original threat against Satan was in paradise, [Roms.16:20](#) being a reference back to [Gen.3:15-16](#) which is also a context of childbirth;

[And we know that the whole creation groans and travails in pain together until now. Rom 8:22](#)

(for other Gospel and Acts period birth pang references see, [Matt.24:8](#), [1Thess.5:3](#) and [Rev.12.](#))

[This also, 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; therefore let us cast off the works of darkness, and let us put on the armor of light. Rom 13:11-12](#)

[And the God of peace shall bruise Satan under your feet shortly. May the grace of our Lord Jesus Christ be with you. Amen. Rom 16:20](#)

When Paul urged the Romans to present their bodies a living sacrifice in chapter 12:1-2, I wonder if it wasn't just a euphemism to serve the Lord fervently? Perhaps they were to die as they endured that great tribulation. Please consider Acts 14:22 and 1Cor.7:26 and this verse; [...because of the present necessity; that it is good for a man to be so \(that is unmarried\). 1Co 7:26](#)

[Are you bound to a wife? Do not seek to be free. Are you loosed from a wife? Do not seek a wife. 1Co 7:27](#)

[... brothers, The time is short. It remains that both those who have wives should be as not having one. 1Co 7:29](#)

Now let us turn to Ephesians which presents the Post Acts hope of the heavenly places. The imminent return of the Lord and the tribulation was postponed at Acts 28. Here are two passages which speak to the relaxed change of pace evident in this post Acts letters;

[Husbands, love your wives, even as Christ also loved the church and gave Himself for it, Eph 5:25](#)

[Eph.5:21-33](#) is the longest exposition for husbands and wives in the New Testament and is certainly contrary in spirit to [1Cor.7:29](#). There is no pressing need for husbands to live as though they did not have wives after Acts 28, or that a pregnant or nursing wife was facing woe as in [Matt.24:19](#). Before Acts 28 the suggestion is that falling pregnant was not helpful but after

Acts 28, speaking of children, Ephesians exhorts fathers as follows;

And fathers, do not provoke your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph 6:4

In fact, Paul had advised children to obey their parents, he wrote of servants and masters and things that cover the ordinary course of life under peace. The conflict in Ephesians was not the antichrist and his armies, no advice is given to flee into the Judean Hills, rather the armour was to be worn against the opposing Principalities and Powers in high places, the very place where our blessings and inheritance is found;

Finally, my brothers, be strong in the Lord and in the power of His might. Put on the whole armor of God so that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the world's rulers, of the darkness of this age, against spiritual wickedness in high places. Eph 6:10-12

Blessed *be* the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ; Eph 1:3

But God, who is rich in mercy, for His great love *with* which He loved us (even when we were dead in sins) has made us alive together with Christ (by grace you are saved), and has raised *us* up together and made *us* sit together in the heavenlies in Christ Jesus, so that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us through Christ Jesus.

For by grace you are saved through faith, and that not of yourselves, *it is* the gift of God, Eph 2:4-8

There is a total lack of urgency in these post Acts Letters. The focus is not the earth and the imminent return of the Lord. The by faith grace salvation of Ephesians 2 is not the salvation in view in Romans linked with justification by faith through grace. Romans looks to the earth when Israel had not been cast aside but the Salvation by grace in Ephesians is centered in the heavenly places where our Lord and Head Christ Jesus is seated at God's right hand.

The dispensational truths of Ephesians were revealed after Israel had been set aside at Acts 28 and the tribulation preceding the second coming and the second coming itself were set aside with her.

Brian R Kelson

brianacts28@gmail.com

www.Acts28.net