



# The Appearing of Christ

---

*Exposing the traditional rapture*

When we hold a hope not ours we hold vanity and vexation of spirit

Brian R Kelson

# The Appearing of Christ

Brian Raymond Kelson

Copyright Brian R Kelson  
All rights reserved  
Printed in the United States of America

Requests for permission to reproduce material from this work should be sought from the author [brianActs28@gmail.com](mailto:brianActs28@gmail.com)

Cover Photograph: Weeping Rock, Zion National Park, Utah. By the author.

## 2 Timothy 2-4:1 Right Division

positives and negatives (a casual glance)

2Tim.2:1 Strong in the grace in Christ Jesus

2:2 the good deposit, teach

2:4-6 Right division service. Soldier, athlete, farmer  
please, crown, first fruit

2:7-13 salvation with eternal glory, (or just life)  
Christ's example, the first fruit

2:14-23 Right division doctrine & walk.  
The word of truth divided or gangrene,  
approval or shame and error

2:20-21 Vessels of honor or dishonor

2:24-25 servant of the Lord, teach  
perhaps truth acknowledged

2:26-3:8 failure to rightly divide, snare of the Devil  
form of godliness, ever learning  
unable to acknowledge the truth  
reprobates (unapproved)

3:9 proceed no further

2Tim.3:10 Paul, his doctrine,

3:13 failure to rightly divide, evil men and seducers  
deception

3:14-16 things learned, all Scripture

3:17 maturity, fully furnished;  
thoroughly equipped

2Tim.4:1 judgment by Christ Jesus, at His Appearing

Right division is not an option, it is an obligation for the servant of Christ who seeks approval and salvation with eternal glory.

## The Hope

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

## The Realization

If then you were raised with Christ, seek those things which are above, where Christ is sitting at *the* right hand of God. Be mindful of things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col 3:1-4

## The Life Now

For the grace of God that brings salvation has appeared to all men, teaching us that having denied ungodliness and worldly lusts, we should live discreetly, righteously and godly, in this present world, looking for the blessed hope, and the appearance of the glory of our great God and Savior Jesus Christ, Tit 2:11-13



# Contents

Letter to the brethren	Page	vi
Introduction to first edition	Page	viii
Introduction to continuing edition	Page	ix
Chapter 01	Genesis and Revelation	Page 001
Chapter 02	Israel, the Lord's inheritance connecting Genesis and Revelation	Page 004
Chapter 03	Israel's deliverance tying Genesis and Revelation	Page 009
Chapter 04	Israel's deliverance in the Feasts. The bridge; the pattern, template for the Gospels and Acts	Page 018
Chapter 05	The Book of Acts, the O.T. patterns being fulfilled	Page 033
Chapter 06	Acts in relation to time	Page 061
Chapter 07	Background to Acts	Page 064
Chapter 08	Letters of Paul must be rightly divided	Page 068
Chapter 09	Paul in Acts, his gospel of Acts 13	Page 073
Chapter 10	Paul in Acts, his mission and message	Page 080
Chapter 11	1Thessalonians 4 in the Old Testament Pattern	Page 085
Chapter 12	1Thessalonians 4	Page 092
Chapter 13	1 Thessalonians 4 continued	Page 097
Chapter 14	Paul's letter to the Romans	Page 102
Chapter 15	Summing up so far	Page 120
Chapter 16	New Hope-the prayer of Ephesians	Page 124
Chapter 17	New Hope-raised and seated in the heavenlies	Page 129
Chapter 18	New Hope-when Christ appears, then	Page 134
Chapter 19	New Hope-appearing vs. 1Thess.4	Page 137
Chapter 20	New Hope-how was it lost?	Page 140
Chapter 21	New Hope-appearing, when does it happen?	Page 144
Chapter 22	New Hope-three stages of the second coming	Page 149
Chapter 23	New Hope-appearing vs. 1Cor.15	Page 153
Chapter 24	New Hope-appearing vs. Matt.24 & Thess.	Page 156
Chapter 25	New Hope-hope comparisons with charts	Page 160
Chapter 26	New Hope-Paul's words either side of Acts 28	Page 167
Chapter 27	New Hope-appearing & 1Timothy 6	Page 171
Chapter 28	New Hope-appearing, after the tribulation	Page 175
Chapter 29	New Hope-Phlis.3:11, the out-resurrection	Page 179
Chapter 30	New Hope-the Lord's resurrection	Page 184
Chapter 31	New Hope- timing of the out-resurrection	Page 188
Chapter 32	Concluding summary	Page 193
Appendix 1	Immortality of the soul	Page 203
Appendix 2	Was Paul first in the Body?	Page 206
Appendix 3	Wrath to the Uttermost, 1Thess.2:16	Page 209
Appendix 4	Does the Church descend to the earth?	Page 215
Appendix 5	Are believers today New Covenant Christians?	Page 217
Appendix 6	Water Baptism, its dispensational setting	Page 230
Appendix 7	Romans through Philemon-a dispensational disaster	Page 244
Bibliography		Page 259

# Charts, Structures and Diagrams

Genesis and Revelation parallels	Page 003
Leviticus 23-The Feasts given to Israel	Page 010
The Feasts linking Genesis and Revelation	Page 012
The O.T. “rapture” does not picture “the church”	Page 022 090
Passover to Trumpets, Egypt to Israel, what could have been	Page 024
Passover to Trumpets, Egypt to Israel, postponement	Page 025
Acts 28 structure showing Isaiah 6	Page 028 125
O.T. & N.T. Festive parallels without the present dispensation; Our calling still hid in God before Acts 28	Page 029 195
N.T. Festive parallels without the present dispensation; Gospels and Acts is the O.T. hope before Acts 28	Page 030 165, 196
O.T. & N.T. Festive parallels with the present dispensation; Our calling was hidden but now revealed after Act 28	Page 031 197
N.T. Festive parallels with the present dispensation; Gospels and Acts O.T. hope postponed	Page 032 166, 198
Acts 28 structure showing Isaiah 6 and the divide	Page 057
Paul’s letters – his ministries before and after Acts 28	Page 069
Leviticus 23-Feasts with Acts 28 divide	Page 164 224
1Timothy, a structure	Page 172
Philippians, a structure	Page 180
When is the Out-Resurrection & Appearing? A suggestion	Page 192
Paul’s post Acts prison epistles – prize, crown, out-resurrection	Page 202
Leviticus 23-Feasts with New Covenant settings	Page 224
Peter, Paul & Hebrews harmony in the Acts period	Page 246
Romans through Philemon disaster	Page 256

## Open letter to the church which is His Body

The hope given us by God is nothing vaporous or veiled but we do need to distinguish between things that differ (Phils.1:10 MKJV). There will be some challenges to orthodoxy as we consider this subject from a different view point, specifically the post Acts 28 perspective.

Acts 28 is a dispensational boundary either side of which stands two distinct purposes of God. Prior to Acts 28 and the setting aside of Israel nationally, the purpose was earthly through Israel and the hope was Israel's hope, namely Christ returning to the earth at the last Trumpet. At that event certain believers would be raised to a meeting in the clouds then return with Him to the earth. After Israel was set aside for a time at Acts 28, a new heavenly purpose was revealed to Paul alone and in these writings we find the hope for today; the Appearing in glory. For the Appearing we are raised to the Father's presence and seated there with Christ.

It is my opinion that The Rapture (according to tradition) is a confusing blinker to the current hope which is The Appearing. These two events are not to be mixed together; we must rightly divide the Word of Truth.

May the Father of Glory grant us more of the spirit of wisdom and revelation in the knowledge of Him as we search and see if these things are so.

Kind Regards in Christ our Lord and Head,

Brian R Kelson  
April 2008

## Dedication and Acknowledgments

....God has not given us the spirit of fear, but of power and of love and of a sound mind. Therefore (we) should not be ashamed of the testimony of our Lord, nor of (Paul) His prisoner. But be partaker of the afflictions of the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the eternal times. But it is now having been manifested by the appearing of our Savior Jesus Christ, who has made death of no effect, bringing life and immortality to light through the gospel; 2Ti 1:7-10

It was our Lord who appeared to Paul and revealed The Mystery. In it is declared the great heavenly purpose which includes this humble servant. To the Father of Glory and our Lord Christ Jesus is this work dedicated.

Numerous servants of the Lord have contributed time and energy over the years to bring this vehicle of Acts 28 dispensational truth to a wider audience. Mr C.H.Welch, Stuart Allen, Dr.E.W.Bullinger and many other incredible right dividers of the Word of Truth.

To our Lord Christ, The Head of the Church Which is His Body  
may this humble offering bring Him honor and glory

# Introduction to the First Edition

Paul wrote in his last letter, his second to Timothy, that his ministry was being discarded; [This you know, that all those in Asia have turned away from me, of whom are Phygellus and Hermogenes.](#) 2Ti 1:15

Asia included the Ephesians and the Colossians and, on the surface, it might suggest that there was a massive turning away from Christ. This is not the case. They had turned away from Paul, the apostle of the Gentiles, the one sent to them by Christ.

At the time of writing, Paul would be aware of the persecutions against Christians, particularly by Nero, and was more than likely to die in the same tide of hate. Christians had not turned away from Christ. Many were to die for their faith in Him but within a few centuries from the close of the New Testament era, the church fathers were, for the most part, void of Pauline doctrine. These dark ages for the Christian community lasted nearly 900 years.

The reformation was not the result of anyone reading the Gospels; the reformation came about because Paul was rediscovered. Justification by faith without works resurfaced and the power of the formalized church had diminished.

The literal return of Christ was another doctrine which faded into obscurity and only resurfaced in the years after the reformation. Early in the nineteenth century the “rapture” concept took shape and has become the flagship of most eschatological thinking. This traditional doctrine in all its variations must be exposed for what it is, a masterstroke of deception.

The orthodox rapture theory constantly holds Christians in a false state of heightened expectancy as the faithful look for, and pass, yet another due by date proclaimed by yet another zealous Christian individual or group who claim to have had some “word of knowledge” or “prophecy” about it. When Paul wrote to the Colossians he said this: [since indeed you are continuing in the faith, having been firmly established and steadfast, and are not being shifted away from the hope \[or, confident expectation\] of the Gospel which you heard, the one having been preached in all the creation under heaven, of which I, Paul, became a servant.](#) Col 1:23 ALT.

Paul’s confidence here is that the Colossian had not been moved away from the hope of the gospel which was entrusted to Him by Christ. The hope of Ephesians and Colossians is not the hope of the Gospels, 1Thess.4 or other scriptures written during the Acts period.

When the Christian community moved away from Paul in his later ministry, they moved away from the hope for us today. The widely accepted “rapture” is not the appearing of Christ. This denominational rapture is a sad and sorry testimony to Christianity’s failure to study Paul carefully according to those Bible study principles so clearly given us.

My prayer is that this book will stimulate honest thinking in the matter of the hope before the Church which is His Body only found in the post Acts epistles of Paul.

Brian R Kelson

April 2008

# Introduction to the Continuing Edition

## Christianity's decline into Legalism

Many evangelical Christians are surprised at the growth of the Messianic "Judaism" congregations both here in the United States of America and worldwide. However, a moment of quiet reflection on the history of Christian theology would see such developments as a natural progression from misplaced to misunderstood.

Records suggest that as early as A.D. 160 Justin Martyr saw the "church" as "the true spiritual Israel" and allegory, spiritualization and replacement theology have underpinned Christianity's understanding of itself ever since.

Replacement theology, whether in its wider or restricted view, proclaims that the "church" has either replaced Israel, or is the means whereby God is fulfilling all His divine purposes outlined in the Old Testament Scriptures. Replacement theology transfers all and anything of Israel and eisotetically reads "the church" into most if not all passages of Scripture relating to that nation.

Most of the faithful consider themselves New Covenant believers and many churches have priests, temples, mercy seats, altars, water baptisms, tithing and worship which is centered on the Passover/Communion Table and the promises made to Israel's fathers.

At time of writing the Messianics are one of the fastest growing denominations, and in the light of the transference concepts promoted over two millennia, the fertile theological ground for them to flourish has long been available. Indeed, we could applaud the Messianics as being hyper evangelicals, taking replacement theology to its logical conclusion.

No doubt we are seeing a return to the bondage of works and the complete Judaizing of Christianity as this slide into legalism deepens.

How is it that the gangrene of replacement theology infected the Christian community so swiftly and is now pandemic and ultimately manifested in the Messianic movements? The answer is a simple one; our predecessors failed to follow the New Testament events according to the Old Testament pattern and saw "the church" everywhere. They did not understand that the imminent return of Christ was postponed at the pronouncement of Is.6 in Acts 28, so they spiritualized as an explanation. Thus they were unable to see the new dispensation given to Paul after Acts 28 and despite the fact we now widely acknowledge a literal return of Christ, we have embraced a hope which belongs to Israel as proclaimed in the Old Testament and Paul's pre Acts 28 ministry.

Paul's ministry covered two distinct dispensations, the first up until Acts 28 in which ministry the Old Testament patterns were being fulfilled. After Acts 28, that fulfillment was postponed and a new purpose revealed. Instead of recognizing the Old Testament patterns as typifying the restoration of Israel's kingdom and the reign of Christ on the earth, we have metamorphosed these facts as being the church which is His Body in type. Thus, as they unfolded during the Gospels and Acts, we see our church beginning when in fact, Israel's hope was at hand. It is not surprising that those rich Israeli themes are carried into our worship and doctrines. After Acts 28

there are no Israeli themes but because our vision is blinkered, we mix Paul's letters dispensationally and this has resulted in dispensational confusion. Blinded to the differences in Paul by tradition and replacement eisegesis, we have nurtured the principles upon which the Messianics flourish.

This book hopes to restore the Old Testament pattern in its correct setting and magnify the present dispensation, which up until Acts 28 was hidden in God. The Mystery, revealed to Paul alone, is that which the Father would have all Christians know, Col.1:27.

No attempt has been made to spell out every detail in this unfolding; in many places we have painted with a broad brush. There are repetitions, lots of them, because the blinkers of "orthodoxy" need to be removed. The contents might be disjointed, but please endure all these obstacles as a worthy work person. It is my prayer that the reader will find the joy of the Word of God by searching every reference in its context to see if these things are so.

May this work in progress facilitate a wider understanding of this mystery; the dispensation of the grace of God in which we live and the current hope thereof.

Brian R Kelson  
April 2012

# Chapter one

## Genesis and Revelation

In beginning God created the heavens and the earth. Gen 1:1

Replacement theology blinds Christians to dispensational truth and is responsible for the growing divisions within Christendom. Replacement theology is so pandemic it is now the default and faulty foundation by which some zealous believers struggle into yet another new denomination. Many sing with gusto, "All the precious gems of God's promises in the Book are ours--every chapter, every verse, and every line are ours to claim, to love and to cherish". This falsehood makes much of the Word of God of none effect.

The validity for the confusing claim that the Old Testament was for the Jews and the New Testament is for us is swiftly established by the insertion of blank pages between Malachi and Matthew.

Matthew does not introduce any new purpose; any change from the promises made to Israel's fathers. It is Israel in Malachi and Israel in Matthew

It is easy to find our church in Matthew if we fail to see Matthew as a continuation of the Old Testament purposes of God for the world through Israel. There was no change between Malachi and Matthew; Christ did not come to start the church but to confirm the promises made to the fathers, Roms.15:8. These promises have nothing to do with us who have been raised and seated in the heavenly places, Eph.2. The

Gospels, the Book of Acts, and the New Testament books written during Acts, will never be understood dispensationally if we do not see the Old Testament patterns contained within their pages. Seeing them in isolation and not as the unfolding of the Old Testament patterns, promise and prophecy, leaves us open to all the many and varied interpretations rampant in divided Christianity. The Old Testament patterns have nothing to do dispensationally with the church which is His Body and are absent as the basis of hope in Paul's post Acts epistles.

Paul wrote all Scripture is given by inspiration of God and is profitable making us wise to salvation but in 2Tim.2:15 we are told to rightly divide the Word of Truth lest we be ashamed and reprobate in that day. All the New Testament is for us, but not all the New Testament is about us and regrettably most expositions find the church which is His Body on every page, including Revelation.

Let us begin at the beginning.

Genesis and Revelation are the book ends of God's Word; The Book. They are the opening and closing accounts of the struggle between good and evil, the Son of God and the Serpent. They are rich in compliments but we must be careful. These two books have one common dispensational setting and that is the earth and the new earth. In Genesis, sin entered the world and in Revelation sin will be removed from the world. People and the Lord dwelt together on the former earth and will dwell together again on the New Earth.



Genesis begins our Heavenly Father's account of His redemptive plan for the earth. In Genesis, God, man and the animals co-existed peacefully on the earth in a garden. Sin and death eradicated by the Lord Christ as the great sin offering is anticipated in Genesis 3 & 4 but this does not authorize any change of purpose and place. Redemption through the Lord's shed blood is as vital for those who will inherit the earth as it is for us who inherit the above heavens. Genesis is not a springboard from which the earthly redemptive purpose gradually elevates to the heavenly one.

When we rise from the earth in Genesis to the church going to heaven in Revelation, we have read into those Scriptures dispensational truths which are not there.

Certainly, Revelation records things happening in heaven, but this does not authorize any inclusion of our calling in them. Genesis and Revelation are not about Christians today who have been raised and seated with the Savior in the heavenly places, but they contain redemptive truths which are common for every fatherhood, Eph.3:15.

We shall focus on the dispensational themes of these two books and how most of the Bible is an unfolding; a revelation of redemption for people on the earth and eventually the new earth. We will show the Gospels and Acts for what they are, a continuation of the earthly purpose which began in Genesis.

We will eventually arrive at Acts 28, the dispensational boundary after which God revealed His redemptive purpose for the heavenly places which previously had been hidden in God. This purpose cannot be found in Genesis, Revelation, Matthew, Mark, Luke, John or Acts or the New Testament books written during Acts.

In the following complementary lists, I have highlighted some of the great dispensational themes found in Genesis and Revelation. The fundamental or continuing element, namely the Lamb as the Sin Offering is essential for this earthly purpose for without His offering for sin and sins, no one would dwell with Him in Paradise on the New Earth. All these elements are eventually featured and developed in the nation of Israel and her redemption.

A chart in the following chapter also highlights these links showing the redemptive purpose from Earth to New Earth, not from earth to heaven. Genesis and Revelation are for our learning but not about us dispensationally.

<b>Genesis- The Beginning</b>	<b>Revelation-The Ending</b>
1:1 Original Creation Heaven & Earth	21:5 New Creation 21:1-2 New Heaven, New Earth
1:2 Holy Spirit, abyss	9:1, 11:7 Holy Spirit, abyss
1:3 Light	22:5 Light
1:5 Darkness, night	22:5 No night there
1:14- Sun, moon, stars Earth's government	6:13, Sun, moon, stars 8:12, 16:8 Earth's judgment
1:27 Man in God's image	13 Image of the Beast
2:2 Seventh Day	1:10 The Day of the Lord
2:9-10, 15:18 River, Euphrates, Tree of Life	9:14, 16:22, 22:1-2 River, Euphrates Tree of Life
2:18-24 Adam & Bride	21:2,9 Last Adam & Bride
24 (Bride for Abraham's son)	19 (Bride City for The Son)
3:8 Lord and people in Paradise (on earth)	2:7 Lord & people in Paradise (on new earth)
3:1-15 Serpent, rebellion End foretold	12:9,14 Serpent, rebellion 20:2,10 End realized
3:15 Seed of the Woman Two seeds	1:13 Son of Man 13 One empowered by Satan
15:4 Seed of Abraham	2:18 Son of God
3:16 Children thru (15:13) suffering – travail	12:1-3 Children thru suffering - travail
21:9-10, 37:19-24 Seed/Heir, rejected/suffering	11:15, 19:16 The Heir enters inheritance
3:17 Curse	22:3 Curse removed
3:19 Sin and death, the world	20:14, 21:4 Sin & death removed (earth)
3:21, 4:4, 7 Lamb, Sin offering	21:22 Lamb, no Temple
3:21 Covering of skins	19:8 Linen clothes, righteousness
3:24 Lord dwelling between cherubim	4:6 Lord dwelling between cherubim
26:5 The Law	12:17, 14:12, 22:14 Commandments
3:24 Fire (sword), First death	20:14 Lake of Fire, Second death
6-9 Flood destroys evil 4:14,16 Murderer out, the Lord's face hid	12 Satan's flood to destroy elect 21:27, 22:4 unholy out, holy see His face
9:13-15 Rainbow, reminder Covenant with earth	4:3 Rainbow, remembrance 10:1 Covenant with earth
10:8-9 Nimrod = we will revolt	13-18 The Beast, rebellion
10:10 Babylon	14:8 Babylon revived & fallen
37:9 Sun, moon stars - Israel	12 Sun, moon, stars - Israel

Next chapter we see Israel's typical deliverance as the great bridge between Genesis and Revelation; the steps the Lord takes to bring in all that was anticipated in Genesis.

# Chapter two

## Israel, the Lord's inheritance, connecting Genesis & Revelation

Three important characters stand forth in the opening chapters of Genesis; Adam, Noah and Abraham.

Adam and Noah were instructed to be fruitful and multiply and replenish/fill the earth Gen.1:28, 9:1. After the flood and in defiance of the Lord's command, Nimrod was a mighty enslaver of men, subjecting them under his own rule in defiance of the God's command to fill the earth. He built a city and people congregated there. At Babel, the Lord scattered people with varying languages and physiological differences, and during the 239 years of Peleg, the continents drifted into their present locations, Gen.10:18-19, 1Ch.1:19.

Immediately following this division of people into nations in their lands, God calls out Abram and makes a covenant with him and his seed. The earthly redemptive purpose now threads through this man and his seed in one central land.

Abraham was called into a land of Promise and it is said to him and his seed the following;  
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. And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. 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. Gen 12:1-3

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. For Jehovah's portion is His people. Jacob is the lot of His inheritance. Deu 32:8-9 (Ps.135:4)

For you *are* a holy people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself above all people that are upon the face of the earth. 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. But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt. Deu 7:6-8 See also Ex.19:5-6, 1Kings 8:53

Israel is the Lord's inheritance on the earth, as He walked in a garden with people originally, so He will dwell in His Land which will become as Eden. Not only so, but His Word will go out from there to the world for all people. Isaiah 51:1-6 is rich in these connecting dispensational themes. It links Abraham back to Eden and the earthly redemptive purpose begun there. Later in Isaiah 65:17, 66:22 the Lord looks on to the New Heaven and New Earth. What a connection! Here is a section;

For Jehovah 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 Jehovah. Joy and gladness shall be found in it, thanksgiving and the voice of melody.

Listen to Me, My people; and give ear to Me, O My nation; for a law shall go out from Me, and I will make My judgment to rest for a light of peoples.

My righteousness *is* near; My salvation has gone out, and My arms shall judge peoples; the coastlands shall wait on Me, and on My arm they shall trust. Isa 51:3-5

Israel, the Land and the People, is the center from which the circumference of this earthly redemptive purpose will unfold; the great redemptive link tying Genesis and Revelation. When

Israel is redeemed, then in her the Lord will reign as King of Kings and she will manifest His righteousness and glory to the world among which she was once a reproach. Then the scattered Gentiles will know of the Lord and many will rejoice with Israel in the Lord their God; 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 again,

Sing to Jehovah, all the earth. Show forth from day to day His salvation. Declare His glory among the heathen, His marvelous works among all nations. 1Ch 16:23-24 (Ps.22:27)

And again,

Therefore I will give thanks to You, O Jehovah, among the nations, and sing praises to Your name, magnifying the salvations to His king, and working mercy to His anointed, to David, and to his seed forevermore. Psa 18:49-50

And again,

O let the nations be glad and sing for joy; for You shall judge the peoples righteously and govern the nations on earth. Selah. Psa 67:4

And again;

The Word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall be, in the last days the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come, and let us go to the mountain of Jehovah, to the house of the God of Jacob. And He will teach us of His ways, and we will walk in His paths. For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come and let us walk in the light of Jehovah. Isa 2:1-5

And again,

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. 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. And He shall lift up a banner for the nations, and shall gather the outcasts of Israel and gather together the scattered ones of Judah from the four corners of the earth. Isa 11:8-10,12

And again;

And He said, It is but a little thing that You should be My servant to raise up the tribes of Jacob, and to bring back the preserved ones of Israel; I will also give You for a light to the nations, to be My salvation to the end of the earth. Isa 49:6

See also, Ex.15:17-18, 1Kings8:43, Ps.22:27, 18:49-50, 24:1, Is.11:10, 42:11, 55:4, 60:3-10, Amos.9:9-15 and Matt.8:11 et al.

The earthly purpose from Genesis 1 is that the Savior should shine forth as a light for Israel and the world. The fact that Gentiles were saved during Acts is no reasons to see the church which is His body beginning. The salvation of Jews and Gentiles in those prophetic passages above is not the salvation of today for the heavenly places. The common redemptive fact is our Lord's shed blood which is essential for both salvation purposes.

While Adam and Noah had many offspring Abraham and Sarah had one child who was born through a miracle of the Lord, Gen.15:4, 17:16, 18:14. The seed of the woman, born through a miracle of the Lord, is now also the seed of Abraham. In Isaac we see this earthly redemption secured by the shed blood of the substitute. Isaac was the heir of the Promised Land, (not

heaven) and when Abraham offered Isaac, the son he loved, this certainly anticipated the offering of the Lord on the cross as the Lamb of God who takes away the sin of the world but the redemption was all on the earth and never anticipates the heavenly purpose. The Old Testament blood bought redemption types and shadows spoke of an earthly salvation, not our heavenly one. Isaac foreshadows Christ as the Savior who is the Heir of the Promised Land and the world, Ex.15:17 and Ps.2:6-8.

When the Lord promised an inheritance for Abraham's seed, it was a land divided into two portions; the wider land from Euphrates to the River of Egypt, but also the inner portion, the Land of Canaan;

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, Gen 15:18-21

And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be a God to you and to your seed after you. And I will give the land to you in which you are a stranger, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God. Gen 17:7-8

The Feasts link Genesis with Revelation and declare the salvation of Israel into the Promised Land. They do not declare the salvation of our church from earth to heaven

Notice the Seed was given all the land but the divine presence was in the central portion which alone was given to Abraham and his Seed. Many prophecies of restoration and redemption for Israel focus on this inner portion which will be made like Eden. Perhaps the wider portions of the Land might be "outer darkness". Genesis begins with a garden on the earth, the land of Israel will be like that garden on the earth, and in Revelation we find that garden fully restored on

the earth. Certainly, the Lord will reign in Zion on the mountains whereupon He suffered and in the New Jerusalem on the New Earth his glory will be manifested.

In Genesis 15 we find a prophetic statement about Abraham's seed. The seed is in servitude but then re-gathered back into the Promised Land and glorified with great substance;

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. And also I will judge that nation whom they shall serve. And afterward they shall come out with great substance. And you shall go to your fathers in peace. ... in the fourth generation they shall come here again, for the iniquity of the Amorites is not yet full. Gen 15:13-16

In Genesis 15:3 we have the Festive Exodus deliverance program in a nutshell and the Feasts step out the deliverance of Israel historically but they prophecy a future deliverance for Israel and salvation going out to all the world. The Feasts do not predict the church which is His Body going to heavenly places.

This specific festive prophetic pattern of the Exodus begins to be fulfilled as the Gospels and Acts unfold. If we read the Gospels and Acts without reference to this earthly redemptive pattern we end up with total confusion. Reading the church which is His Body into the Feasts and Matthew, Mark, Luke and John is dispensational confusion of the worst kind.

Messiah is also Abraham's seed and Scripture reveals this inseparable bond between the nation of Israel and the Jehovah their Messiah;

[But Jehovah has taken you and brought you out from the iron furnace, out of Egypt, to be to Him a people of inheritance, as you are today. Deu 4:20](#)

[The land shall not be sold forever; for the land is Mine. For you are strangers and pilgrims with Me. Lev 25:23](#)

[For Jehovah's portion is His people. Jacob is the lot of His inheritance. Deu 32: 9](#)  
See also Deut.9:29, Amos 3:1-2.

We find therefore in the prophecy of Gen.15:13-18 and in the Feasts, the pathway from suffering to glory in the Promised Land for both the Nation of Israel and Messiah their High Priest King. In this pathway of restoration, sin and death which entered the world in Genesis, is eradicated for all people, so while the Feasts show redemption they do not foreshadow Christians today; the church which is His body being raised to the heavenly places.

Let us now connect some threads widening the character set to include Isaac and Joseph which, along with Adam, show forth earthly dominion in the Seed Heir.

Adam stands at the top of the page as a type of Messiah Roms.5:14. Adam anticipates the One in whom dominion over the earth will be restored and the location of His dominion is later identified as the inheritance promised to Abraham's Seed. Genesis and Exodus are inseparable as to dispensational purpose for the earth.

Isaac, the Heir of the Land, is another figure of the greater Heir and he suffers on Moriah and was raised from the dead in a figure Hebs.11:19. The Heir who is to have dominion on the earth is also the Lamb to suffer then reign in the Promised Land. We must rightly divide Scripture, and Isaac's suffering certainly shows how redemption comes, but it is for redemption on the earth, not in heaven. We must separate the continuing truths from the non-continuing truths and this we have monumentally failed to do as a movement. As soon as we see the shed blood of the Savior we see the church which is His body and unwittingly undermine the faithfulness of God.

Joseph, another picture of the Heir, is rejected and "killed" by his brethren and when they recognize him the second time he says this;

[And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. Gen 50:19-21](#)

Messiah will be recognized the second time, as was Joseph and Moses. When He returns to the earth in power and glory He will nurture, protect and abundantly provide for his brethren, like Joseph. When He returns in power He will deliver and give the Law in the second covenant as Moses delivered and gave the Law in the first.

In the lives of Adam, Isaac and Joseph we see redemption through the shed blood but the salvation anticipated is not ours in the heavenly places. The Salvation in view thus far is earthly; the deliverance of Israel and her nourishment under the dominion and reign of the Heir. When this is accomplished then redemption goes forth to the nations scattered around her.

Genesis opens with creation and peace in Paradise but sin and death enter to mar God's creation. Genesis brings to light the shed blood in type and concludes with a coffin in Egypt. While this is for us, containing continuing or fundamental redemptive truths, none of it is about us, the Church which is His Body.

When the Lord told Abraham, his seed would "come out with great substance", the details of that deliverance unfolded in the Exodus. Exodus is an anticipation of a greater, future deliverance for Israel. The Exodus story portrays the deliverance of Israel from under Gentile dominion, which deliverance included the rejection of their brother, the Heir. Joseph was rejected when Israel went into Egypt. Moses was rejected when Israel were to be brought out.

The rejection of Christ in the Gospels by Israel is not any key to alter any of this to a heavenly purpose.

Christ's shed blood as the key to Israel's deliverance is abundantly revealed in the Exodus pattern. Messiah's blood delivered Israel, His blood sanctified Israel and His blood equipped Israel for service. The Old Covenant, which foreshadows the New, was established through His blood, and all His blood in these pictures was for the nation selected as God's inheritance on the earth. Exodus does not show our church going to heaven but His blood is essential for it too.

The Feasts provide the historic details of Israel's typical salvation under Moses but they also provide the prophetic details of her greater deliverance under the One Moses said was coming, Deut.18:15, 18. Included in the process of Israel's greater deliverance, is the restoration of all that was lost in Genesis as recorded in Revelation.

The Feasts given to Israel are the great bridge between Genesis and Revelation. They show forth redemption through the blood for people on the earth, they are not in any way a picture of Christians today going to heaven.

A chart linking Genesis through Israel's salvation to the accomplishment of that earthly (and new earthly) redemptive purpose as given in Revelation will be found in chapter 3.

## Chapter three

### Israel's deliverance; The Feasts tying Genesis and Revelation

We now begin an exciting journey with the children of Israel which is the pattern fulfilled in the Gospels and Acts and which would have come to fruition as Revelation records.

The Lord brings them out with an outstretched arm and with fearful might, and with miracles and with wonders. Israel was brought forth from bondage with great substance just as the Lord had promised their father Abraham.

The Exodus is an historical fact but where we fail is to totally miss its prophetic message. The Exodus, as unfolded in Passover, Unleavened Bread, Weeks (Pentecost), Trumpets, the Day of Atonement and Tabernacles/Booths, is Israel's salvation journey not the journey of the church which is His Body. The Exodus foreshadows God's future dealings with the church Israel, not believers today. It was Israel in type, it is Israel in fulfillment.

The church Israel is given an inheritance on the earth, but the church which is His Body has an inheritance in the heavenly places. Same Savior, different place and blessings

This age-old problem of seeing the church which is His Body in Old Testament typology comes about because of the blood. Every step of Israel's deliverance shows forth in some way Christ, His shed blood, resurrection, access and abundant provision and seeing these essential truths for all churches, we glibly dismiss the dispensational setting. All the Promises and the divine purposes for the world through Israel are lost and so

we transfer all the dispensational figures of the Exodus to our completely different calling today.

Christ and His shed blood, resurrection and provision are essential for Israel's future glory as well as ours. But the future glory of the church Israel and the church which is His Body are completely different. Simply because Christ and His vicarious offering and the blessed consequences thereof are pictured in the Exodus does not mean the Exodus is about us today. In Exodus, Christ as the High Priest King Deliverer is clearly foreshadowed but these locations and titles are not associated with our heavenly calling. There are continuing truths in the Exodus but many discontinuing truths, namely the truths about Israel and the Promised Land and these have been constantly overlooked, ignored or transferred. What a mess we have made of God's Word by misplacement. Here follows a simple chart of the Feasts as found in Lev.23 which chart, is also available at <https://www.acts28.net/biblecharts/>. Look under the Charts menu.



## Leviticus 23

# The Feasts given to ISRAEL

23:1-2 Moses to Israel. MY FEASTS Proclaim

23:3 **The Sabbath (of Rest).** (The weekly reminder)  
7th day. Holy assembly. In your dwellings. No work.

23:4 FEASTS of JEHOVAH. In their season

1.23:5 \* **PASSOVER.** (10th) 14th day. 1st month, evening. Lamb. Ex.12

2. 23:6-8 \* **UNLEAVENED BREAD.** 7 days. 1<sup>st</sup> (15th) day, 7th (21st) Holy assemblies. No work. 8  
[Firstfruits] 16th day 1st month Wave offering grain/sheaf, when in land.

3. 23:15-21 \* **WEEKS.** (Pentecost) (:21) 7x7sabbaths+1day = 50. Assembly. No work.  
[Firstfruits] 2 loaves with Leaven 7 lambs, 1 bull & 2 rams

23:22 Harvest sharing for the poor and the stranger (alien =gentile) Stranger.  
Num. 1:51, 3:10:38. The corners of the field. Gentiles blessed of Israel, (Roms.15:27)

4. 23:23-:25 **TRUMPETS.** 1st day. 7th month. Sabbath, trumpet blasts. No work. Assembly. Offering.  
(harvest)

5. 23:26-32 **ATONEMENT.** 10th day 7th month. Sabbath. Assembly. No work. (or destroyed)  
Afflict /deny (humility, repentance) or cut off. Is.53. Lev.16. H.Priest,  
Holiest of all. Scapegoat. National cleaning.  
Lev.25 Jubile trumpet. 7x7 yrs+1year =50. Liberty, Restoration

6. 23:33-36 \* **TABERNACLES.** 15th day, 7th month. 1st-8th days assemblies. No Work. 8  
(harvest) Offerings. No Work.

23:37-:38 The FEASTS of the LORD with offerings

7. 23:39-:43 **BOOTHES.** 15th day, 7th month (after harvest) 1st-8th sabbaths.  
Celebrate, celebrate. (No Offering mentioned). Israelites build booths

23:43 Moses declared (to Israel) the FEASTS of the LORD

Christ and His cross seen in Exodus and the Feasts, does not authorize anyone to see the church which is His body in them. For centuries, we have glibly inserted our calling into the Exodus typology and thus deepened confusion and promoted replacement theology on which the modern Messianic movements flourish.

This brief survey of the Feasts is just that, a brief overview. We begin with a structure which emphasizes the relationship of them all but especially the joining of Pentecost and Trumpets.

A simplified structure of the Feasts is now essential to capture the deliverance of the Nation of Israel from Egypt into the Promised Land. The Feasts are not simply holy days; they commemorate Israel's steps of deliverance and the power and purpose of the Lord in that deliverance. This structure ties Pentecost and Trumpets as the central pairing since they are tied together in type as we shall see.

**Passover** Ex.12, Lev.23

**Unleavened Bread (First Fruit)** Ex.12, Lev.23

**Pentecost (First Fruit)** Ex.19, Lev.23

**Trumpets** Ex.19, Num.13-14, Joshua 6

**Atonement (Jubilee Trumpet)** Lev.16, 23

**Tabernacles/Booths** Joshua 5:12, Lev.23

These steps of deliverance must be understood in the context of the Genesis Revelation redemptive theme. Who could not miss the Lord and cherubim in Genesis and Revelation without thinking of the cherubim in Israel's Tabernacle? Who could not miss the river Euphrates in Genesis and Revelation and the border of the Promised Land? The Feasts link Genesis and Revelation, not the church which is His Body with the heavenly places.

The chart following shows this earthly purpose pattern, linking the early chapters of Genesis through Israel's exodus to Revelation. This purpose was unfolding through the Gospels up until Acts 28 at which point the nation of Israel was set aside for a time and this earthly purpose postponed. We live in the dispensation of the grace of God which is not anticipated in these Scriptures.

The next chart captures an overview of the redemptive purposes unfolding from Genesis all the way to Revelation. But at Acts 28, these purposes were put on hold; postponed, not discarded or replaced. We fit as it were, in a parenthetical dispensation between the time Israel was cast aside and the future day when God will resume His purposes for and through her. This chart is available as a pdf at <https://www.acts28.net/biblecharts/>

<p><b>Genesis</b> ←</p> <p>The Feasts represent the steps the Lord took to deliver Israel from bondage to the Promised Land of milk and honey. They prophesy the future steps the Lord will take to deliver Israel into a glorious Land, Is.51:3. Through these steps the enemy, sin and death will be removed and the restoration of things lost will be found on the new earth.</p> <p><b>The Feasts reveal the earthly purposes made possible by redemption through His blood, they do not typify salvation of Christians today going to heaven</b></p> <p><b>a</b> 1:1 Creation  <b>b</b> 1:2 Heaven &amp; Earth  <b>c</b> 1:3 Holy Spirit, abyss  <b>d</b> 1:5 Light  <b>e</b> 1:14-15 Darkness, night  <b>f</b> 1:14-24 Sun, moon, stars  <b>g</b> 1:27 Man in God's image  <b>h</b> 2:2-9 7th Day-dominion  <b>i</b> 2:9-10 River, Euphrates  <b>j</b> 2:2-9 Tree of Life  <b>k</b> 2:18-24 Adam &amp; Bride  <b>l</b> 24 Bride for Abraham's son  <b>m</b> 3:8 Lord and people in Paradise on earth  <b>n</b> 3:1-15 Serpent, Rebellion  <b>o</b> End foretold  <b>p</b> 3:15 Seed of the Woman  <b>q</b> Two seeds  <b>r</b> 15:4 Seed of Abraham  <b>s</b> 3:16 Children thru  <b>t</b> 15:13 suffering – travail  <b>u</b> 21:9-10, 37:19-24 Seed/Heir, rejected/suffering  <b>v</b> 3:17 Curse  <b>w</b> 3:19 Sin and death, world  <b>x</b> 3:21, 4:4, 7  <b>y</b> Lamb, Sin offering  <b>z</b> 3:21 Covering of skins  <b>aa</b> 3:24 Lord dwelling between cherubim  <b>ab</b> 26:5 The Law  <b>ac</b> 3:24 Fire (sword)  <b>ad</b> First death  <b>ae</b> 6-9 Flood destroys evil  <b>af</b> 9:13-15 Rainbow, reminder  <b>ag</b> Covenant with earth  <b>ah</b> 10:8-9 Nimrod = we will revolt  <b>ai</b> 10:10 Babylon  <b>aj</b> 37:9 Sun, moon stars - Israel</p>	<p><b>OLD TESTAMENT pattern, the bridge showing how all is restored on the earth</b> →</p> <p><b>Revelation</b></p> <p>The Feasts represent the steps the Lord took to deliver Israel from bondage to the Promised Land of milk and honey. They prophesy the future steps the Lord will take to deliver Israel into a glorious Land, Is.51:3. Through these steps the enemy, sin and death will be removed and the restoration of things lost will be found on the new earth.</p> <p><b>The Feasts reveal the earthly purposes made possible by redemption through His blood, they do not typify salvation of Christians today going to heaven</b></p> <p><b>a</b> 21:5 Creation  <b>b</b> 21:1-2 Heaven &amp; Earth  <b>c</b> 21:1-2 Holy Spirit, abyss  <b>d</b> 22:5 Light  <b>e</b> 22:5 No night there  <b>f</b> 22:5 Sun, moon, stars  <b>g</b> 6:13 Earth's judgment, 8:12, 16:8  <b>h</b> Image of the Beast, 13  <b>i</b> Day of the Lord-dominion 1:6, 10  <b>j</b> River (Euphrates) 22:1, 9:14  <b>k</b> Tree of Life 22:2  <b>l</b> Last Adam &amp; Bride 21:2, 9  <b>m</b> the bride's a city, New Jerusalem  <b>n</b> Lord and people in 2:7  <b>o</b> Paradise, new earth  <b>p</b> Serpent, Rebellion 12:9, 14  <b>q</b> End realized 20:2, 10  <b>r</b> Son of Man 1:13, 14:14  <b>s</b> one empowered by Satan 13  <b>t</b> Children thru 12:1-3  <b>u</b> suffering – travail  <b>v</b> 11:15, 19:16  <b>w</b> Heir enters earthly inheritance  <b>x</b> Curse removed 22:3  <b>y</b> Sin, death removed 20:14, 21:4  <b>z</b> 21:22  <b>aa</b> Lamb, no need of Temple  <b>ab</b> Linen clothes, righteousness 19:8  <b>ac</b> Lord dwelling 4:6  <b>ad</b> between cherubim  <b>ae</b> Commandments 14:12, 22:14  <b>af</b> Lake of Fire 20:14  <b>ag</b> second death  <b>ah</b> Satan's flood to destroy elect 12  <b>ai</b> v  <b>aj</b> Rainbow, remembrance 4:3  <b>ak</b> w  <b>al</b> Covenant with earth 10:1  <b>am</b> The Beast, rebellion 13-18  <b>an</b> x  <b>ao</b> Babylon revived &amp; fallen 14:8  <b>ap</b> y  <b>aq</b> Sun, moon, stars – Israel 12  <b>ar</b> z</p>						
<p><b>Abraham-seed suffering,</b>          inheritance, Land (Euphrates) Gen. 15, 17          Abraham's journey was from the outer          Promised Land to the inner. Cp. Matt 8:12</p> <p><b>Sabbath.</b> Gen 2: EX 16</p> <p><b>Lev 23:3</b></p>	<p><b>Passover</b> EX 12 gods of Egypt judged          meal given. Israel made ready for deliverance</p> <p><b>Lev 23:5</b></p>	<p><b>Unleavened Bread</b> EX 12 Land Lev 23:10          firstfruit (Christ's resurrection seen)          deliverance from grave seen</p> <p><b>Lev 23:6-8</b></p>	<p><b>Pentecost</b> EX 19, 24:9-10 The Lord descends,          gifts given. firstfruit supernatural gifts. EX 28, 31, Numb 11</p> <p><b>Lev 23:15-21</b></p>	<p><b>Harvest is shared with poor and GENTILES</b>          Num.1:51, 3:10, 38. Gentiles partake of Israel's blessings</p> <p><b>Lev 23:22</b></p>	<p><b>Trumpets</b> (possible at Numb 10:1-10) Israel rescued          gathered into Promised Land. Christ's dominion.          Harvest resurrection seen. Joshua 3-6</p> <p><b>Lev 23:23-25</b></p>	<p><b>Day of Atonement</b> Israel cleansed Lev 16,          Joseph's brothers recognize the true Joseph. Zech. 12, 13:6</p> <p><b>Lev 23:15-21</b></p>	<p><b>Tabernacles/Booths</b> Wonderful provision for Israel.          Is 51:3, 55. The nations come up to worship the Lord in Zion.          Ps 2:6, 9:11, Micah 4:2. Rivers. EX 17, Is 41:18, 43:19, Ez 47          Israel made like Eden, Is 51:3.</p> <p><b>:39-43</b></p>
<p><b>The Seed, suffering before deliverance &amp; glory in the Land on earth (&amp; new earth),          the seed of the woman is Christ but also Israel, Messiah, Israel &amp; the world in this purpose</b></p>							
<p><b>Genesis, Israel and Revelation are about companies of redeemed on the earth. Most of the New Testament is not ABOUT us. Paul's post-Acts letters are ABOUT us today.</b></p>							

Brian R Kelson © 20 Oct. 11, brianAcis28@gmail.com www.Acis28.net

The reader is invited to explore all the complimentary pairings on the chart a through z, in Genesis and Revelation. These same themes unfold in the typical salvation of Israel tying the earthly purpose started in Genesis through Israel to Revelation.

Israel is the channel through which the earthly redemptive purposes of Genesis will be accomplished. Revelation is the culmination of Israel's history and the bringing in of all that Genesis anticipated and examining these links might bring the same conviction to our readers. Not all references are given for each element; this is only your launch for an exciting Scripture research.

**e/z. The Sun, Moon and Stars. Genesis through Israel to Revelation.**

In Gen.1:14-18 these were placed to distinguish day and night, to govern, to be for signs, seasons and days. Israel are the sign people and the sun, moon and stars can be found in Israel's history and prophecy; linking the earthly Genesis and Revelation redemptive purpose through that nation.

- e1. Gen.37:9 Shows that the Heir will rule and govern in the Promised Land. Adam typified dominion and in Israel it will be under the last Adam, see Isaiah 11.
- e2. Joshua 10:12-13 describes the Sun standing still for the benefit of Israel. See also 2Kings 20:9-11.
- e3. Is.13:10-13 prophecies of the day when the Heir comes. Then the sun, moon and stars are shaken, but His reign in power and glory is also linked with these, see Psa.72:5, 17, 74:16, 89:36, Is.24:23, 30:18-26, 38:8, 60:19-20, Eze.32:7-8, Joe.2:10, Joe.2:31, Joe.3:15, Amo.8:9-10, Hab.3:11, Zep.1:15-16, Matt.24:29, Mar.13:24, Luk.21:25 & 1Cor.15:41.
- e4. Jer. 31:31-36 Looks forward to the Day when the Lord makes a New Covenant with both houses of Israel and the sun moon and stars are a testimony to the Lord's faithfulness for her. See also Is.65:17-18, 66:22.

The sun, moon and stars are linked from Genesis, through the nation of Israel to Revelation showing unity of this earthly redemptive purpose.

**g. The Sabbath. Genesis through Israel to Revelation**

If Christians could acknowledge the Sabbath as belonging with church Israel and not the church which is His Body what walls of division would crumble. It is said in the book of Hebrews that there remains a rest for the people of God and that rest is not our rest in the heavenly places, for "the people of God" does not always refer to us.

The seventh number is so inseparably linked with Israel, the Lord's inheritance that it leaps off the pages.

In Genesis, the Lord ceased from His labors on the seventh day and blessed it. The Sabbath is not enjoined upon any people until Israel is typically delivered. Abraham did not observe the Sabbath though he walked according to God's Law, Gen.26:5.

- g1.** Ex.16. The Lord appears to Israel in a cloud and provides for them despite their murmurings. The first instruction to Israel regarding the seventh day is given. In this incident in Israel's typical salvation we see the Lord in glory providing for His people Israel, the people of God. This incident is rich in prophesy. One day Israel will be delivered from among the nations, and their rest with divine provision will begin.
- g2.** Gen.2:2, Ex.20:8-11 and Lev.23:3. The Sabbath is specifically given to Israel in the Law and the Feasts. The weekly Sabbath which is linked back to Genesis stands atop of the annual Festive calendar as an encapsulation of all the Feasts typified. The weekly Sabbath looks to Israel resting with blessings under Messiah; it does not foreshadow Christians today enjoying blessings in the above heavens. The Sabbath and the other festive Sabbaths were to be enjoyed by Israel in their dwellings Lev.23:3, 14, 21 & 31. They were not to be observed today by Gentiles in their dwellings. The Sabbath was blessed by God and foresees Israel's blessings on the earth, in their Land under their Lord who gave the Sabbaths specifically to them and will dwell among them, see Ex.24:16.
- g3.** Ex.16:29, 31:13-17. The weekly Sabbath was given to Israel as a sign and a covenant to remind them that the Lord sanctified them. The Sabbath is not a sign or covenant between God and the Church which is His Body. Again the references back to Genesis are another great link tying Genesis Israel and Revelation together.
- g4.** Ps.8, 92, Is.66:23, Matt.12:8. The Lord is the Lord of the Sabbath day looking onto to His reign of glory on the earth. The enemy is stilled (Ps.8:2 shabath elsewhere rested) and all enemies subdued during His reign. The Sabbath looks to this Day of the Lord as in Is.2, 13, 34:8, Ezek.30:3, Joel 2:11, 31, Amos 5:18, Zep.1:7, 2:2-3, Mal.4:5, 1Thess.5:2-3 and of course, Revelation.

Here is a list of sevens tied to Israel, all relating prophetically to the reign of Messiah on the earth and all that entails;

- 1. 7th day. The weekly Sabbath.
- 2. 7 weeks. Weeks or Pentecost, 7 sabbaths shall be complete, Lev.23:15.
- 3. 7 months. The Feasts span 7 months. 7th month a Sabbath, Lev.23:24,
- 4. 7 years. In the seventh year a Sabbath (of one year). Lev.25:2-5.
- 5. 7x7 years. Seven x seven years, Jubilee. Lev.25:8-10.
- 6. 7 x 70 years. Seventy weeks are determined for Israel and Jerusalem, not the church His Body, Dan.9:24-27.

Was it 490 ammi years Abraham to Exodus?

Was it 490 ammi years from Exodus to the Dedication of the Temple?

Was it 490 anni years from the Temple to decree of  
Cyrus?

(Find The Divine Names and Titles on [www.acts28.net/books](http://www.acts28.net/books) by Dr E.W. Bullinger)

The Seventh day of Genesis is developed through Israel and reaches its climax in Revelation. The weekly Sabbath ties Genesis, Israel and Revelation all of which is about this earthly redemptive purpose.

#### **h. River, Euphrates, Tree of Life. Genesis through Israel to Revelation.**

- h1.** Eden was watered with a river divided and when Moses struck the Rock in Exodus 17:1-7, rivers flowed in the desert and the Lord's people drank living waters. This is all prophetic, and looks to the Day when Israel's Messiah will remove Israel's water scarcity and their land will be filled with waters which flow and are divided, Zech.14:8. See each of these references Ps.46:4, 78:16, 20, Is.35:6, 41:18, 43:20, Jer.31:9. But especially Joel 3:18, Ezek.47:1-12 and eventually Rev.22:1-2. Does Zech.13:1 speak of water baptism for Israel in that Day? Certainly, water baptism belongs to Israel and the earthly redemptive purpose (see Appendix 6). Moses striking Christ the Rock has nothing dispensationally to do with our calling today.
- h2.** The Euphrates of Genesis is also the Eastern border of the Promised Land, Gen.15:18, Deut.1:7, 11:24 and Rev.9:14. Another dispensational component tying Genesis and Revelation through Israel.
- h3.** The Tree of Life, guarded in Genesis but available in Revelation, bears 12 fruits, one for each month, and 12 is the number of Israel. Only the leaves will be for the healing of the Nations. We have the healing of the wilderness and the Dead Sea in Ex.47 and Is.35:1 by the waters which flow from Messiah's throne and outwards but see Ez.47:12 which certainly anticipates Revelation 22:1-2.

#### **i. Adam and Isaac's Bride. Genesis through Israel to Revelation.**

It is axiom in replacement theology that believers today are the Bride of Christ and many a zealous expositor will refer to the story of Isaac and Rebecca as typical of Christ and His church today. This does not fit the pattern; Israel was God's wife.

- i1.** The Bride, the Lamb's wife is a city called the New Jerusalem, Rev.21:1-5, and such plainness of speech demands plainness of exegesis. The Bride anticipated in Genesis and Isaac and foreseen by Abraham, Hebs.11:8-10, is the city that comes down from God out of heaven and rests on Zion, replacing Jerusalem which now is. From Rev.21:10 onwards we cannot escape the Jewish nature of this Bride. The vision of this City descending to the New Earth was from a high mountain as in Ez.40. However, Is.54 is the stepping stone from Genesis through the restored Jerusalem to the New in Revelation. In this prophecy Jehovah clearly speaks of being a husband to Israel, see also Is.54:5, 62:4-5, Jer.2:2, 3:14, 31:32, Ezek.16:8, Ez.23:4 and Hosea. Husband and Bride relationship belong to the earthly redemptive purpose, not the heavenly one and we shall consider

2Cor.11 later. We are the Church which is His Body and Christ is our Head. Believers today are not the Bride of Christ and may never enter the Streets of Gold.

All that is wiped away at the time this great City descends is seen in prophecies regarding Israel, compare Rev.21:4 with Is.25:8, 30:19, 35:10, 60:20, 61:3, 65:18-19, Jer.31:13.

**m. Children through suffering, travail. Genesis through Israel to Revelation.**

The pains of childbirth are not only the result of the fall, but look to the suffering that the children of Israel will endure before glory. Israel's Messiah and Israel are both the seed of Eve and Abraham, and both will be brought into salvation through much suffering. Jer.30:30-6-8, Lk.24:26.

- m1.** Travail, or birth pains are prevalent in prophecy regarding the Day of the Lord and Israel's final and greater deliverance which culminates in the Revelation. Consider, Is.13:6-11, 26:13-21, Jer.6:22-27, 30:3-9 and Hos.13:9-14,

**r. Covering of Skins. Genesis through Israel to Revelation.**

The Atonement, redemption through the shed blood, is that which enables man and God to dwell together again, ultimately with no Temple, Rev.21:22. Israel's tabernacle was covered with the skins of animals Ex.26, under which the Lord dwelt between cherubim on the mercy seat. Animal skins were used to cover Adam and Eve tying the atonement seen in Genesis through Israel's typical atonement to Revelation. On the day Adam sinned, a substitute died in his place, anticipating the Lamb of God who takes away the sin of the world, essential for the earthly redemptive purpose.

Was there a tabernacle outside Eden? Then the Bible opens with a building and closes with a more glorious one in Revelation

**s. The Lord dwelling between cherubim. Genesis through Israel to Revelation.**

Genesis 4 contains much that is suggestive and prophetic. We see its redemptive themes developed in Israel's services to the Lord.

- s1.** In Gen.4:3 offerings were brought in the process of time. Offerings, including schedules for some of them, were later included in the Tabernacle services given to Israel.
- s2.** In Gen.4:7 Cain was told that a sin offering was laying at the door, the door was later part of the Tabernacle. The laws for the Sin Offering can be found in Ex.29:14, 36, 30:10, and see sin and sin offering in Lev.4-6, 14, 16.
- s3.** Cherubim are tabernacled (Deut.12:11) at the East of the Garden and some have rendered Gen.3:24 like this "And he dwelt between the cherubim at the East of the Garden of Eden and a fierce fire, or Shekinah, unfolding itself to preserve the way of the tree of life." (Jamieson, Faussett and Brown Commentary). The Lord dwelling between cherubim and Seraphim relates to the

earthly redemptive purposes. See Ex.25:22, Ps.80:1, 99:1, Is.6, Ez.1 and consider Ez.28:11-.

**u. Fire (sword) & first death. Genesis through Israel to Revelation.**

Fire is associated with the Lord's presence on the earth; His holiness and His purging and removal of evil.

- u1.** The Lord's presence on the earth is in Israel's Tabernacle/Temple where fire is widely featured in the offerings. The fire of Genesis is seen in Israel's typical salvation where evil doers are purged from among the people with fire. The fire of Genesis and in Israel anticipates the Valley of Hinnom; the hell which is a valley beside Zion and will be the place of those who sin against the Lord when he reigns on earth, Is.66. Is this valley the Lake of Fire of Revelation (the second death) into which evil doers, death and hell (the grave) are eventually cast? See Gen.19:24, Ex.3:2, 9:23, 13:21, 19:18, 24:17, 40:34 (Is.4), Lev.9:24, 10:2, Num.11:1-2, 16:35, et.al.
- u2.** Fire purging in the suffering before glory process. The Lord often spoke to Israel in His anger and promised a future fiery purging of them as well as their enemies. This was anticipated in the events in Israel's typical salvation as shown in u1. One prophecy which looks to a yet future purging by fire is found in Is.10:16-19, 11:4 and all of this consistent with Jehovah's claim that He is a consuming fire, see also Deut.29:23-24, Ps.50:3, Is.66:15, Nah.1:5-6 and Dan.7:9.

It is our prayer the reader pursues those many other links we have not examined for greater joy in the consistency of God's Word. However, the thread weaving from Genesis to Revelation is clearly seen in Israel and the Lord's salvation for her.



## Chapter four

### Israel's deliverance in the Feasts. The bridge; the pattern, the template for the Gospels and Acts

The Lord delivered Israel into the Promised Land by steps or stages and these are remembered in the Feasts. The Feasts prophesy a greater deliverance for Israel under a greater Deliverer than Moses. Here are those steps showing the Lord's faithfulness in Israel's deliverance.

**Passover.** Israel preserved by the blood under gentile dominion, the gentiles experiencing the Lord's wrath and the gods of their world judged.

**Unleavened Bread.** (First fruit of resurrection). Israel begin their journey of deliverance, separated to the Lord by the blood into their Land.

**Pentecost.** (First fruit) Israel see the Lord in His glory, the Law given; the Old Covenant, supernatural gifts given to individuals within that nation to prepare them for service.

**Trumpets.** (Harvest of resurrection) The Lord of Glory on the earth in Israel's Tabernacle. The Lord of all the earth. All Gentile domination forever removed.

**Atonement.** Israel's national cleansing. The High Priest (King), Israel's sins removed.

**Tabernacles/Booths.** Israel's abundant provision under Messiah as they reflect on His faithfulness.

Since these steps of deliverance are very well known, we focus our attention on Pentecost and Trumpets. We shall see how they are closely tied together in time they were in type and the condition that increased the time between them.

The Gospels and Acts record the fulfillment of Israel's Feasts for Israel, they are not records of our "church" history

The Gospels record the fulfillment of Passover and the first fruit of Unleavened Bread and the next events were Pentecost, fulfilled in Acts 2, and Trumpets. The Feast of Trumpets is featured in the letters of Paul written during the Acts period but is totally absent from the letters written after.

Trumpets with its "rapture" was imminent all through the book of Acts which covered a period of about 40 years, but Trumpets was postponed when Israel was nationally placed to one side for a season at Acts 28.

The Book of Acts becomes clear to us when we grasp the time relationships of these two Feasts, Pentecost and Trumpets, which featured in Israel's typical deliverance.

The Exodus from Egypt into the Promised Land is not a journey of Israel's faithfulness; indeed, Stephen gives the unhappy picture in his discourse as recorded in Acts 7:38-43. Israel murmured and complained, looked back to the flesh pots of Egypt and constantly doubted, but the Lord was faithful to himself. Here are plain statements as to why the Lord brought Israel into the

### Promised Land;

When Jehovah your God shall bring you into the land where you go to possess it, and has cast out many nations before you... You shall make no covenant with them nor show mercy to them. For you are a holy people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself above all people that are upon the face of the earth.

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. But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt.

Therefore, know that Jehovah your God, He *is* God, the faithful God who keeps covenant and mercy with them that love Him and keep His commandments, to a thousand generations. Deu 7:1-2, 6-9

These statements about the Lord's faithfulness and love for Israel exclude any loose transference of these things belonging to the church Israel over to our church which is His Body. Transferring typology from the original group to another doesn't extol God's faithfulness, it denies it.

Here are more statements as to why God brought Israel into the Land;

Did people ever hear the voice of God speaking out of the midst of the fire as you have heard and live? 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?

And because He loved your fathers, therefore He chose their seed after them, and brought you out in His sight with His mighty power out of Egypt, in order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day. Deu 4:33-34

Do not speak in your heart, after Jehovah your God has cast them out from before you, saying: For my righteousness, Jehovah has brought me in to possess this land. But for the wickedness of these nations, Jehovah your God drives them out from before you. Not for your righteousness, or for the uprightness of your heart, do you go to possess their land. But for the wickedness of these nations Jehovah your God drives them out from before you, so that He may perform the Word which Jehovah swore to your fathers, Abraham, Isaac, and Jacob. 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. Deu 9:4-6

But you, Israel, *are* My servant, Jacob whom I have chosen, the seed of Abraham, My friend; whom I have taken from the ends of the earth, and called you from its sides. And I said to you, You *are* My servant; I have chosen you, and not cast you away. Do not fear; for I *am* with you; be not dismayed; for I *am* your God. I will make you strong; yes, I will help you; yes, I will uphold you with the right hand of My righteousness.

Isa 41:8-10

As I live, says the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will reign over you. And you shall know that I *am* Jehovah when I have worked with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel, says the Lord Jehovah. Eze 20:33, 44

See also, Gen.22:16-18, 1Sam.12:22, Ps.44:3, 105:42, Is.43:1-5, Jer.31, Zep.3:14-20.

Both in the past, and in the future, God clearly states that He saves Israel into the Promised Land not because of their righteousness or faithfulness, but according to his righteousness and faithfulness. Is it any wonder Paul wrote these words during Acts when the Jews were persecuting the Lord's disciples;

What then is the superiority of the Jew, or what is the profit of circumcision? Much in every way! First of all, that they were entrusted with the oracles of God. For what if some did not believe? Surely their unbelief will not nullify the faithfulness of God? Certainly not! Rom 3:1-4 EMTV

Israel found grace, God loved, chose and delivered them, not because of who they were or what they did, but because of his own faithfulness to the unconditional promises He had made. Yes, some died under his judgment but He said he would never permanently cast off his people, so it is near contradiction to say the types involved Israel but foreshadow our "church". The types of Israel show the future for Israel and when we teach otherwise, we teach replacement theology which denies God's faithfulness.

The faithful God of Abraham, Isaac and Jacob brought Israel out from bondage and Passover and Unleavened Bread were seen. He guided them directly to Mount Sinai, the location of which is given in Gal.4:25. Here at the Mountain the Feast of Pentecost and Trumpets is tied together and the "rapture" is typified. I have inserted quotations marks around the word rapture to imply that the traditional concept of it is outside the word of truth rightly divided.

Pentecost is recorded in Exodus 19 and it would be very helpful if the reader paused and read the chapter.

Israel dwelt around this mountain while the High Priest's garments, the Tabernacle and its vessels were completed. These were made by those who had received supernatural gifts, Ex.28, 31. Certainly the giving of supernatural gifts upon a remnant in Israel (see also Num.11) took place at the typical Pentecost but these are not the aspects of that Feast brought forth in Ex.19.

We know that once the Lord brought Israel to Mount Sinai, there were a number of ascents and descents by Moses over a 40-day period of time, but here is a brief list of the significant features of Pentecost as recorded in Ex.19.

1. Ex.19:1, the third month, the time of Pentecost. Fifty days from Egypt.
2. Ex.19:3-6, Israel, unique to the Lord above all nations, a Kingdom of Priests. Pentecost is not about the church which is His Body. When we read in the New Testament about a royal priesthood, an holy nation, a kingdom of priests we are not reading about the church which is His Body. Mixing relationships is not correctly handling the Word of Truth. It was Israel in Ex.19 and Pentecost is Israel in the New Testament.
3. Ex.19:8. Israel enters the covenant by agreeing to obey. The Law is not the Old Covenant, the agreement between Israel and the Lord is the Covenant. The Law is central to the Old and New Covenants as a reading of Jeremiah 31 will show. When the New Testament says we are not under the Law, this does not mean the Law has been abolished, it means we are not under the all guilty verdict of the Law.
4. Ex.19:9. The Lord comes in a cloud so Israel will believe Moses, and in the future fulfillment, Messiah. When the Lord returns at Trumpets, Israel will have been manipulated and exploited and misled by false prophets, and false Messiahs, but they will only see the One sitting at the right hand of God, coming in the clouds, the One who they had pierced, as the true Messiah, see Matt.26:64. They shall look upon Jehovah, the One they pierced, Zech.12:10.
5. Ex.19:10-25. The Lord descends to the mountain in the sight of all Israel (every eye shall see Him). The people and the priests must sanctify themselves. He descends at a Trumpet blast, a voice is heard, and there are earthquakes, thunders, lightning, thick smoke and fire. It would be

so profitable if the reader would underline the common words that tie Ex.19 with 1Thess.4, 1Cor.15, Matt.24 and Revelation. How anyone can read this chapter of the Exodus and believe that the Old Testament was about the church Israel and the New is entirely about the church which is His Body is beyond comprehension and a testimony to how subtly and thoroughly the enemy has hoodwinked those who claim to practice sound hermeneutics.

There are two meetings in this trumpet/"rapture" type of Ex.19 and 24. The nation of Israel meets the Lord at the base of the mountain when He comes at the Trumpet blast. All Israel heard His voice, but a remnant is honored, they go up into the clouds to personally meet the Lord (1Thess.4), see also Ex.24:9-10. Because this typology is so important, we shall revisit it later in the book when we examine 1Thess.4

Here is a chart showing this great anticipation of the Lord's coming back to Israel at the last Trumpet and the fulfillment of the Ex.19 prophesy which includes the "rapture". Would to God every Christian knew the O.T. rapture for then they would not hold the true "rapture" of 1Thess.4 as the hope for the church which is His Body.

A copy of this chart is available on <https://www.acts28.net/biblecharts/> Look under the Charts menu.

# Pentecost, Trumpets & "rapture", do not picture "the church"

**Pentecost to** ..... Mighty signs and wonders - supernatural gifts for Priests, garments, & Tabernacle, divine blessing, judgments, wicked cut off, provision, visions, ministry of angels, ..... **Trumpets**

**At Pentecost Trumpets**  
The Deliverer descends out of heaven to His throne in the Holiest of All in a cloud on the Mercy Seat Ex:40:34-35, Lev:16:2, 13

Redemption of the **FIRSTBORN**, Israel is God's Firstborn on the earth. Darkness, gods, judgment Ex:12:12, suffering, shed blood, deliverance. MEAL eaten in readiness- when in the LAND Ex:12:25. Until He comes Israel baptized into Moss by sea and cloud, after shed blood. Manna, The Sabbath, The Lord's glory in a cloud, Ex:16

**Ex:19 & 24:9-10 The "Rapture"?**  
a MEETING in the clouds honor  
3 days Ex:19:11 covenant Ex:19:6, 24:3, 7  
angels Deut:33:2 voice Ex:19:5, 9, 19 clouds Ex:19:9 trumpet Ex:19:13, 16, 19  
fire Ex:19:18 earthquake Ex:19:18 lightning Ex:19:16 thunder Ex:19:16 smoke Ex:19:18 darkness Deut:4:11-12  
Mt Sinai  
a MEETING in the land, Israel gathered to the Lord out from foreign lands. Ex:12-19  
**EVERY EYE SEES** Ex:19:11 less honor

remnant caught up to MEET the One Descending out of heaven  
trons  
Gifts of deliverer onto remnant at Tabernacle to bear the rule Numb:11  
11 days  
From Passover to The Lord's coming at Trumpets. Deut:1:2  
Faithless Israel turned back 11 day march becomes 40 years

Kadesh-barnea- Trumpets possible  
National rebellion (this generation Deut:1:35)  
defeat without the Lord, remnant kept alive to Trumpets  
40 year postponement is not a change of purpose  
The Acts period in the pattern  
The 4 blood offerings of Lev. = Acceptance, fellowship, sin and sins removed, identification, substitution effective on the Day of Atonement  
Trumpets follows the observance of Passover, Josh:5  
Joshua looks up to the Captain of the Lord's Hosts, Josh:5:14-15  
7<sup>th</sup> day<sup>7</sup> Trumpets, shout, at last the Kingdom is entered, Joshua  
Israel repentance, cleansing by their High Priest and His better sacrifice, celebration, Jubilee  
Joseph recognized the second time  
Israel abundant provision, Messiah  
You prepare a table for me  
The King & His Kingdom both out of Heaven on the earth, in the inner portion of Promised Land



**Abraham rejoiced to see the Lord's day Jn.8:56**

Brian R Kellison ©April08 brianrks28@gmail.com Act28.net

In the opening plan of God for Israel, Pentecost is mostly about the Lord's coming to that nation at Trumpets. Pentecost and Trumpets are tied together in time. Let us further see exactly how close they are in type by turning to Deuteronomy;

[These are the words which Moses spoke to all Israel beyond Jordan in the wilderness, in the plain opposite the Red Sea, between Paran and Tophel and Laban and Hazereth and Dizahab, eleven days from Horeb by way of Mount Seir to Kadesh-barnea. Deu 1:1-2](#)

It is clearly written that from the Mount where the Lord descended and gave the Law, it was but 11 days journey and a suggestion is opinioned that the 12th day Israel could have entered the Kingdom at Trumpets had they been faithful. In other words, it was the Lord's plan that the deliverance was to be rapid and united, but because of Israel's lack of faith, a 40 year intervening period transpired.

The Lord's purposes are immutable, unconditional as to fact but can be conditional according to human factors. The reader is invited to read Numbers 13-14 where in a short period of time, Israel was brought to the southern border of their Promised Land. Go up and possess was the order but faithless Israel wanted to stone those who believed the Lord. Did this lack of faith mean that God promptly changed His will? The Answer to that is and emphatic no! But when we see Israel crucifying and rejecting their Messiah and then stoning those who proclaim the gospel to them during the book of Acts, tradition promptly decides to alter God's purposes from an earthly to a heavenly one and thus confuses the Scriptures and the faithfulness of God.

At Kadesh-barnea there was no change in plan, just a change in direction and Israel wandered for 40 years in the wilderness. Yet Trumpets was the next salvation event and the ancient remnant lived through those 40 years and entered the Kingdom with Joshua. Likewise during Acts a remnant was looking to live and remain to the coming of the Lord. As Israel was turned away from Kadesh-barnea the Lord declared;

[But truly, as I live, all the earth shall be filled with the glory of Jehovah. Num 14:21](#)

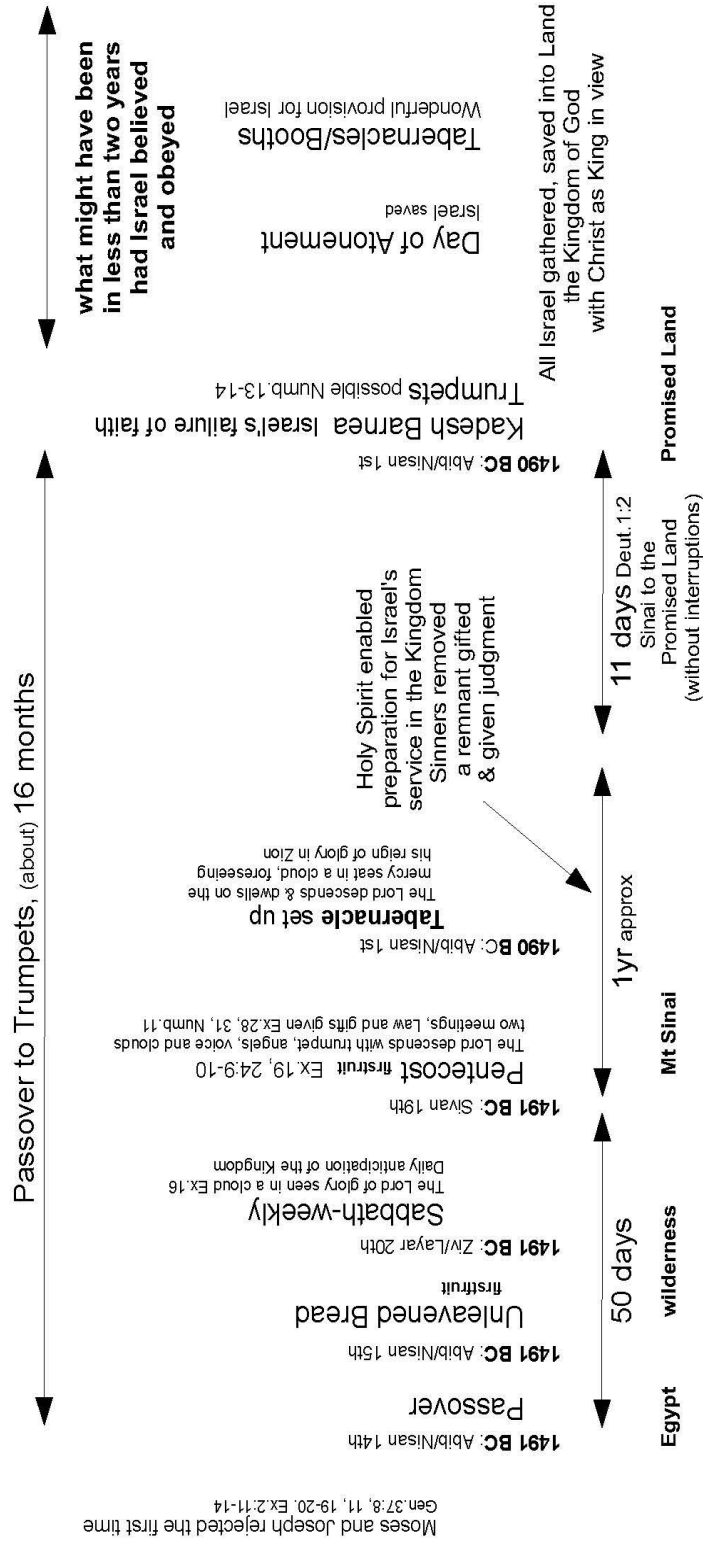
When Israel rejected their Messiah in the Gospels and Acts this great determinate counsel of God stood, no change eventuates for the earth will be filled with His glory, see Malachi 3:6 and Roms.3:1-4, Habakkuk 2:4, 14, Isaiah 11:1, 9 with Roms.1:16-17 & 15:12.

Two charts follow showing the complete deliverance of Israel as encapsulated in the Feasts. What could have been had Israel been faithful (cp Acts 3:17-26), and what still happened despite a 40-year postponement. One thing is essential for any clear understanding of the New Testament; these charts do not show the steps to lift our "church" from earth to heaven. They show how quickly the Kingdom could have come had Israel been faithful at Kadesh-barnea and what resulted because they were not. Today we live in another postponement of a much longer duration. Copies of these charts available at <https://www.acts28.net/biblecharts/>

### These dates show the time possible for Israel's deliverance out of Egypt into the Promised Land

God's purposes are immutable, but the timing can be conditional when Israel's faith is the trigger

\*dates taken from the Companion Bible App.50 E.W.Bullinger



supernatural mighty signs and wonders belong to this earthly purpose

### This is the Gospels and Acts in dispensation and doctrine. We must interpret the Gospels and Acts according to this pattern

The Gentiles are included and thus their blessing with Israel during the Gospels and Acts is anticipated in these festive steps of deliverance

\* alternative dates might be valid but our emphasis is on the timing of the Exodus from deliverance out to deliverance in  
Brian R Kelton © 20 Oct. 11, brianAct28@gmail.com www.Acts28.net







Not one dispensational ounce of these Feasts as outlined on the previous three charts has anything to do with believers today. We are the church which is His Body over whom Christ is the Head. The Feasts which were about Israel and the earth in the Old Testament continue to be about the same people and the same earthly purpose for most of the New.

Up until Acts 28, the purposes of God are entirely earthly and new earthly. The redemption from a Paradise lost to the new Paradise with the New Jerusalem the Bride the Lamb's wife included. The nation of Israel was cast aside at Acts 28 and the Feasts and the earthly salvation they taught were postponed.

Our calling, the church which is His Body, does not replace Israel and the Father's purposes through her. We are not "spiritual Israel" or a spiritual fulfilment of O.T. type and shadow

The following structure and charts show the objective of this book; to clearly outline the Old Testament pattern unfolding in the New up until Acts 28.

The structure of Acts 28:23-31 highlights the final announcement of Isaiah 6 and the letting go of the nation of Israel. The change in dispensations occurs

here, not between Malachi and Matthew.

The first chart shows how the believers up until Acts 28 were looking for the hope of the promises made to the Fathers, none other things than the Prophets and Moses did say should come. It does not show the present parenthetical dispensation. The second chart expands the gospel and Acts period portion, showing the imminent return of the Lord. None of the present dispensational truths were revealed during the Gospels and Acts and so we must not include them.

Charts 3 and 4 show the present parenthetical dispensation sitting between what was fulfilled as recorded in the Gospels and Acts and what is yet to be completed in the postponed Festive redemptive program.

The clear dispensational differences around the Acts 28 divide, especially seen in Paul's letters, are often referred to as contradictions. Many long and twisted explanations have been offered over the years, but the conflicts are not so when seen as truths for different dispensations. When God changes things, we need to mark the changes. These apparent contradictions dissipate when we understand the great NT dispensational divide of Acts 28. Paul's letters written prior to Acts 28 are dispensationally identical to the Genesis through Israel to Revelation salvation plan. Those letters written after Acts 28 are the only Scriptures which contain the dispensational truths for today; truths about the heavenly purpose hid in God from Genesis 1 to Acts 28.

The first chart shows the perfect harmony of the OT and the NT with the present dispensation excluded. Christ could have returned back then as expected; "we shall not all die" is not written about us. The second chart expands the Gospel and Acts period when today's calling was unknown. Chart three shows the present dispensation as a parenthesis, positioned between Acts 28 and the future resumption of the earthly programs. The fourth chart is an expanded

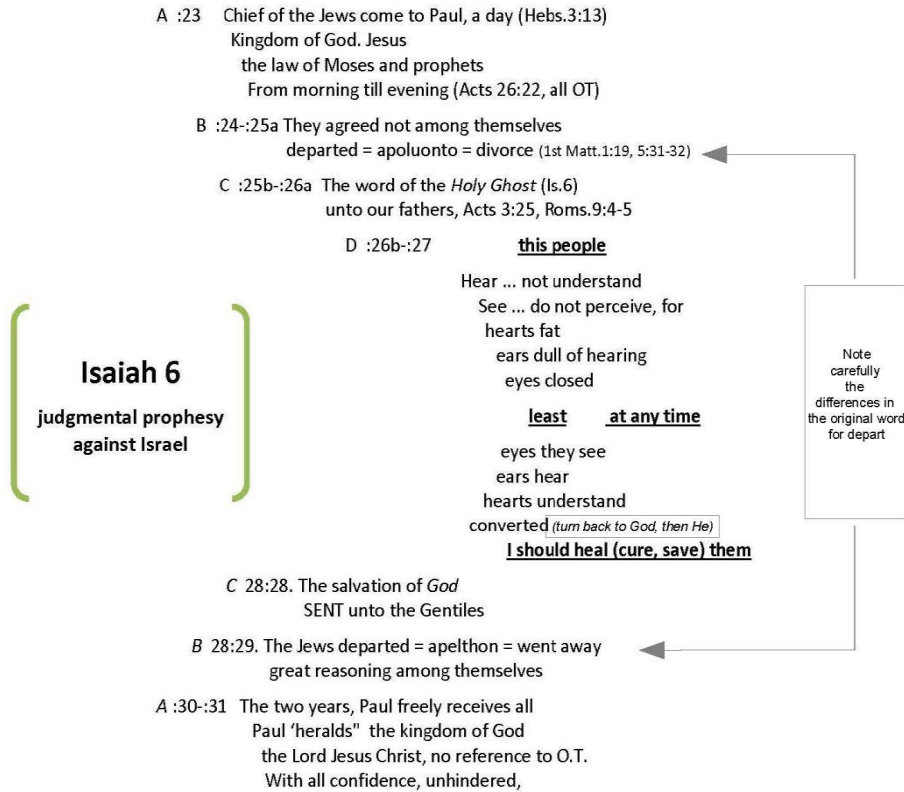
view of this present age. At Acts 28 Israel and her hope were set aside and a new calling with a new hope was given Paul. The Appearing is our hope, not the “rapture” of Israel.

Acts 28 is the great N.T. dispensational divide.

Not all the N.T. or all of Paul is about us today. Testing things differing is not an option for the unashamed workman. Larger versions of these charts available at <https://www.acts28.net/biblecharts/> Look under the Charts menu.

# Acts 28:23-31

## The Great New Testament Dispensational divide













# Chapter five

## The Book of Acts-the patterns linked

The Book of Acts holds a key to New Testament understanding. If we go wrong with Acts, we throw out the entire New Testament as to its dispensational setting.

Acts is an historical record of the witness following the Gospel era. Acts tells us clearly what message was given and to whom it was directed. The book covers approximately 40 years beginning in Jerusalem and ending at Rome.

Luke is the historian who recorded Acts and he begins with a beautiful glance back to his own Gospel in which glance he confirms the ministry of Christ and the period from the resurrection to the ascension;

[Truly, O Theophilus, I made the first report as to all things that Jesus began both to do and teach until the day He was taken up.....Act 1:1](#)

The phrase “all things that Jesus began both to do and teach” provides us the opportunity to quickly review the gospel events. To begin we will reference Paul and his inspired statement regarding the Lord’s first advent ministry. This passage will recur throughout since we believe recognizing its truth is imperative to understand the Lord’s earthly ministry;

[Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:](#) Rom 15:8

Our Lord’s ministry was not to start our church; He was the Lamb of God who took away the sin of the world. People need to be saved from sin and death whether they’re members of the church Israel or our calling today. He came to suffer on behalf of all, but His ministry was to the church Israel who remained God’s people up until Acts 28. Our calling was not revealed at any time during the Gospel and Acts. Here are our Lord’s own words confirming Paul’s statement;

[But he answered and said, I am not sent but unto the lost sheep of the house of Israel.](#) Mat 15:24  
(see Matt.10:5-6 and Jer.50:6-7).

<p>Passover in Egypt was Israel’s national deliverance. Passover in the Gospels was Israel’s national deliverance.</p>
--

The Lord was crucified at Passover and we have seen that Passover is the first step in the deliverance of Israel. The Old Testament pattern or type is now about to unfold in wonderful reality for Israel. Passover and Unleavened Bread with its first fruit are there before our eyes in the Gospel records; the parallel is

inescapable. Christ’s ministry was purely in accordance with the pattern already stepped out in Scripture. The Gospel and Acts are records of the beginnings of Israel’s greater deliverance, they are not the records of “the early church”. Would Israel believe in the One who would deliver them or would they reject Him the first time as they did Moses?

Christ died and rose again, the first fruit from the dead (1Cor.15:20 & Col.1:18) Passover and Unleavened Bread are fulfilled. With wonderful consistency to the OT pattern, Luke opens Acts with the Lord’s promise of supernatural gifts upon the faithful;

[For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.](#) Act 1:5 (and 8).



Not many days hence is right, the Lord had been seen of them for forty days and it was fifty to Pentecost, the very next Feast in Israel's deliverance. Looking back at the OT Pentecost we find supernatural gifts given to prepare Israel to enter the Kingdom, and this is the exact same purpose in Acts 2. These Feasts have nothing to do with our calling.

Moses, Malachi, Matthew and Acts are the same earthly Kingdom purpose. If we inject into their accounts truths still "hid in God" then we have eisotetically spiritualized God's Words into vain traditions of men.

Acts can be divided according to geography and personality. Geographically the story is divided into the following locations, from Acts chapters 1 through 12 the story is centered in Jerusalem and the Land. Acts 13 to 21 records the story outside the Land, but returns to Jerusalem in Acts 21 to 26. With even more rejection in that capitol, the witness moves outside the Land again in Acts 27 to 28 where the last record of a testimony to the dispersed Israelites is seen.

The book can be divided around two key apostolic figures, namely Peter and Paul. From Acts 1-12 it is Peter and the eleven who hold the platform, but from Acts 13 to the close it is Saul, also called Paul.

It is not our intention to thoroughly examine all the details of the book. Such thorough examinations have been compiled already and we recommend that every reader have a copy of Mr C.H.Welch's "From Pentecost to Prison"; available on <https://www.acts28.net/books/> look for the Books menu.

In this canvas of Acts we hope to confirm the true nature of it, and in so doing challenge some very shaky traditions. One tradition says the Book of Acts records the witness and growth of the early church, but certain facts within it deny this. Acts is a continuation of Israel's history and during the years covered by it, the Lord was holding out his hands to a disobedient and gainsaying people, namely Israel, Roms.10:21. Yes, Gentiles were saved during the Acts period but they were graft into Israel, not members of our church which is His Body.

It might be best if we visualize the theme of Acts by utilizing some words from key passages at the beginning, in the middle, and at the close of the book. We shall find a consistency of theme from beginning to end.

These following themes run like a giant thread through Acts; THE KINGDOM, THE CALL, and THE CONSEQUENCES. We could also call these, the HOPE, the WITNESS and the CONDITIONS. Passages from the beginning, the middle and the close of Acts which show us these themes are Acts 1:6-8, 3:17-26, 13:32-52 and Acts 28:23-28.

1. Acts1:6-8; THE KINGDOM (the Old Testament spoke about), and THE CALL message.

Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel? And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own authority. But you shall receive power, the Holy Spirit coming upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and to the end of the earth. Act 1:6-8

2. Acts 3:17-26, THE KINGDOM, THE CALL, and the CONSEQUENCES.

And now, brothers, I know that you did it through ignorance, as also your rulers did. But those things which God before had shown by the mouth of all His prophets, that Christ should suffer, He fulfilled in this manner.

Therefore repent and convert so that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, who before was proclaimed to you, whom Heaven truly needs to receive until the times of restoration of all things, which God has spoken by the mouth of His holy prophets since the world began. For Moses truly said to the fathers, "The Lord your God shall raise up a Prophet to you from your brothers, One like me. You shall hear Him in all things, whatever He may say to you. And it shall be that every soul who will not hear that Prophet shall be destroyed from among the people."(Deut.18) And also all the prophets from Samuel and those following after, as many as spoke, have likewise foretold of these days. 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." 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. Act 3:17-26

3. Acts 13:32-52. THE KINGDOM, THE CALL, and the CONSEQUENCES. Please read the passage entirely.

And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You."

.....  
Therefore be it known to you, men, brothers, that through this One the forgiveness of sins is announced to you. And by Him all who believe are justified from all things, from which you could not be justified by the Law of Moses.

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." .....

But when the Jews saw the multitudes, they were filled with envy and contradicted those things which were spoken by Paul, contradicting and blaspheming. But speaking boldly, Paul and Barnabas said, It was necessary for the Word of God to be spoken to you first. But since indeed you put it far from you and judge yourselves unworthy of everlasting life, lo, we turn to the nations. For so the Lord has commanded us, saying, "I have set You to be a light of the nations, for salvation to the end of the earth." .....

But the Jews stirred up the devout and honorable women, and the chief ones of the city, and raised a persecution against Paul and Barnabas. And they threw them out of their borders.

But shaking the dust of their feet off on them, they came into Iconium. ....Act 13:32-52

4. Acts 28:25-28. THE KINGDOM, THE CALL, and the CONSEQUENCES.

And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go, Paul saying one word: Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say: Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Therefore be it known to you that the salvation of God is sent to the nations, and they will hear. Act 28:23-28

Acts records the opposition of the leadership and their supporters to this wonderful witness of hope. The summary of the national Israeli response to the powerfully confirmed message is summed up in these words:

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. Act 28:22

This final appeal only brought dissention and consequentially that Nation was placed aside despite the fact that many individual Israelis responded and believed into their Messiah.

THE KINGDOM; that is the Kingdom governed by heaven, not in heaven. The Kingdom the Old Testament spoke about. When we compare Acts 1:3 with Acts 1:6 we are compelled to include

the word Israel when defining the Kingdom as featured in the Gospels and Acts. The OT pattern started at Passover when Israel was under Gentile dominion in Egypt, then stepped through to Trumpets when they were brought into the Kingdom under Joshua (Jesus).

THE CALL was given by witnesses who were empowered by the Holy Spirit with divine credentials. The witness was to the fact that Jesus of Nazareth was the Messiah in whom the salvation of the individual and the nation could be found. The witness was directed primarily to the Israeli people.

THE CONSEQUENCES. The people of Israel had been told about the “coming One” and there were consequences if they ignored Him. Conditions were in place and the choice was clearly set before them. They could listen and respond to the call with very glorious consequences, or they could choose to ignore it and suffer very inglorious consequences.

We drew four Passages from the beginning, the middle and the close of Acts which show us these themes. As we examine them a little more extensively, I believe we shall find they are consistent with Old Testament themes.

1. Acts 1:6-8;

Because Acts is a continuation of all that Jesus began to do and teach, we need to turn to the last chapter of Luke. Here we see the two on the road to Emmaus disappointed because they thought Jesus of Nazareth was the Messiah who was about to redeem Israel. But He died, and they were saddened by His death. The hope these two held was the national redemption of Israel which was the hope of all the disciples at that time;

.....judgment of death.....But we had trusted that He was the One who was about to redeem Israel. And besides all this, today is the third day since these things were done. Luk 24:20-21

And He said to them, O fools and slow of heart to believe all things that the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Luk 24:25-27

And He said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms about Me.

And He opened their mind to understand the Scriptures.

And He said to them, So it is written, and so it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be proclaimed in His name among all nations, beginning at Jerusalem. Luk 24:44-47

Acts continues with the message of the redemption of Israel and the Lord’s glory. The Gospels and Acts are inseparable. This glorious redemption of Israel is not the glory of our church.

Acts is not the history of the early church, it is a continuation of God’s appeal to a disobedient and gainsaying Israel

As Luke records, the Lord opened His disciples’ minds to understand the O.T. Scriptures. The suffering was now past and the earthly kingdom glory in view was that which had been declared by Moses and all the Prophets. But not only so, the Lord also tells his disciples that the commission to preach repentance and forgiveness was also found in the O.T. There is a link

between the preaching and the glory. The glory at that time was dependent on the response

from Israel. The promised Kingdom with their Messiah sitting on the throne of His father David was conditional as to time.

We now turn to Acts 1 where we read that the Lord spoke of the coming Kingdom glory for forty days. The promised Holy Spirit would empower the testimony they were to take to Israel; [to whom He also presented Himself living after His suffering by many infallible proofs, being seen by them through forty days, and speaking of the things pertaining to the kingdom of God. And having met with them, He commanded them not to depart from Jerusalem, but to await the promise of the Father which you heard from Me. For John truly baptized with water, but you shall be baptized in the Holy Spirit not many days from now.](#) Act 1:3-5

The disciples did not need to have the Kingdom explained to them, indeed, not one person had asked John the Baptist what he meant by the Kingdom of Heaven either. In Acts 1, that earthly Kingdom and supernatural gifts are inseparable. The gifts belong with Israel.

After 40 days of instruction regarding the earthly kingdom of God that Moses and the Prophets spoke about, the disciples had one question, would He restore that Kingdom at this time. Without responding specifically as to time, the Lord re-emphasizes their witness and we shall see that Israel's response was the key to the timing. Way back in the pattern Joshua and Caleb gave positive testimony about the Kingdom, but Israel rejected the opportunity through lack of faith and entering the Kingdom was postponed for 40 years, see Numb.13, 14. Coincidentally, the Book of Acts covers nearly the same time.

Acts1:6-8; THE KINGDOM (the Old Testament spoke about), and THE CALL message. [Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel? And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own authority. But you shall receive power, the Holy Spirit coming upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and to the end of the earth.](#) Act 1:6-8

In Luke we have the redemption of Israel; in Acts we have the restoration of the Kingdom. In Luke and Acts the Kingdom is linked to the preaching. In Luke and Acts we have none other things than those which the Prophets and Moses said would come. In Luke and Acts 1 we have the Kingdom as described in the Old Testament.

Our first passage was Acts 1:6-8 and it clearly shows that in the mind of those closest to our Lord, the restored Kingdom to Israel was the hope they held. The Lord did not rebuke or correct them for holding such a hope and it should suffice us to recognize that hope as the opening theme. Their hope, that is the hope of Acts, was not a heavenly one.

In Acts 1, the ascent of the Lord into heaven is recorded and the words of the two men in white should be read with care;

[And saying these things, as they watched, He was taken up. And a cloud received Him out of their sight. And while they were looking intently into the heaven, He having gone, even behold, two men in white clothing stood beside them, who also said, Men of Galilee, why do you stand gazing up into the heaven? This same Jesus who is taken up from you into Heaven, will come in the way you have seen Him going into Heaven. Then they returned to Jerusalem from the mount Of Olive Grove, which is a sabbath day's journey from Jerusalem.](#) Act 1:9-12

The Lord ascended from the Mount of Olives. He was taken up in the clouds and the Mount of Olives was a Sabbath day's journey from the capital.

Prophecy tells us clearly that the Lord will return to Israel in the clouds and His feet will stand upon the Mount of Olives;

And Jehovah shall go out and fight against those nations, like the day He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall divide from its middle, from the east and to the west, a very great valley. And half of the mountain shall move toward the north, and half of it toward the south. Zec 14:3

And Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name shall be one. Zec 14:9

I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed. Dan 7:13-14

This ascent of Christ into heaven in Acts 1 anticipates the day when He shall return as King and then Israel will have their kingdom restored. Yes indeed, “he will come in the way you have seen him go”. He went up into heaven in a cloud, He will return in a cloud, see also, Ex.19:9, 34:5; Is.19:1; Nah.1:3; Luk.21:27; 1Thess.4:13-18, Rev.1:7 and 14:14. In these passages, the Lord returning in the clouds is a Kingdom on earth context. He left his Land a Sabbath day’s journey from where He will sit on the throne of his father David. This coming back of the Lord to restore the Kingdom to Israel is inseparable, indeed the very basis of the next event recorded in Acts 1.

The disciples were moved to elect a replacement for Judas. They had been promised that when the Lord did come back and sit upon His throne, they would also sit upon 12 thrones. This election back to 12 also confirms that the disciples were expecting that earthly Kingdom; Then answering Peter said to Him, Behold, we have forsaken all and have followed You. Therefore what shall we have? And Jesus said to them, Truly I say to you that you who have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel. Mat 19:27-28

When Peter introduces the need to replace Judas and bring the number back to 12 he turns to prophecy which anticipated this very event. He quotes Psalms 69 and 109. In these prophecies we have yet another confirmation that Acts opens with the restoration of Israel’s Kingdom as the divine purpose. We cannot read our “church” into Psalm 69 and Acts. Here is Psalm 69 in which the Lord’s suffering, the loss of Judas’ portion and the future glory of Zion is foretold.

The Lord’s suffering.

They also gave Me gall for my food; and in My thirst they gave Me vinegar to drink. Psa 69:21

Judas loses his portion.

Let their dwelling be wasted; let none dwell in their tents. Psa 69:25 (see Ps.109:8-9).

The restoration of the Kingdom.

Let the heavens and earth praise Him, the seas, and everything that moves in them. For God will save Zion, and will build the cities of Judah; so that they may dwell there, and possess Psa 69:34-35

At the close of Acts 1 all is in readiness for THE KINGDOM to be restored. However, they knew that an unrepentant nation would reap the consequences. That Kingdom would or would not be established back then depending upon Israel’s response to THE CALL to repent. Failure to turn back to God had serious CONSEQUENCES.

2. Acts 3:17-26.

This passage is directly linked to the great earthly salvation plan centered in Abraham and his

Seed. In this passage Peter assured his Israeli audience that they were the first to be blessed through Christ, but salvation for the rest of the earth was to follow the establishment of the Kingdom.

**"And in your Seed shall all the kindreds of the earth be blessed."** 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. Act 3:25-26

Peter had already preached about the resurrection of Christ in Acts 2. Christ was raised to the earthly Kingdom and king David foresaw his greater Son's suffering and the glory;

Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne, seeing this beforehand, he spoke of the resurrection of Christ, **that His soul was not left in Hades, nor would His flesh see corruption** (Ps.16:10), Act 2:29-31

Peter preaches from Ps.16 that Christ was raised to sit on an earthly throne. The Lord's death burial and resurrection brought hope to the believing Jews and Gentiles during Acts who were to be blessed when Christ would sit upon David's throne. We who have believed after Acts have believed into the same Savior but are destined for blessings in heaven; the same saving power of His sacrifice, but now a different heavenly purpose is in view. These differences are very important and must not be mixed together.

During Acts Christ was raised to sit on the throne of his father David and all believers were to be blessed in that earthly Kingdom. Going forward into the history record of Acts we find Paul preaching exactly the same hope to the dispersed Jews and the Gentiles of Antioch;

And when they had fulfilled all that was written concerning Him, taking Him down from the tree, they laid Him in a tomb.

But God raised Him from the dead, who appeared for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

And we preach the gospel to you, the promise made to the fathers,

this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." (Ps.2)

And that He raised Him up from the dead, no more to return to corruption, He spoke in this way: "I will give you the holy promises of David." (Is.55)

Therefore he also says in another psalm, "You shall not allow Your Holy One to see corruption." (Ps.16:10) Act 13:29-35

Paul uses Ps.2, Isaiah 55 and, like Peter, Ps.16 to emphasize the earthly hope of Acts. These prophecies used by Paul make the same call to the nation of Israel to repentance as Peter had done back in Acts 3.

Peter preached to Israel that if they returned to the Lord He would return to them, Acts 3:17-25.

This is a plain statement regarding the conditional offer to Israel, but the references used by Paul in Acts 13 show the prophets had already spoken the same thing. They linked repentance and conversion with that glorious Kingdom promised. As they spoke of Christ's glory, they appealed to Israel to repent. Look at Paul's O.T. references which call Israel to repent, turn back, seek the Lord and come to Him. The O.T. KINGDOM at the time of Acts was conditional upon the nation responding to THE CALL they had already received through the prophets, and were again receiving at the hands of the apostles;

**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. **Seek Jehovah while He may be found; call on Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Jehovah,** and He will have mercy on him; and to our God, for He will abundantly pardon. Isa 55:3-8

Yea, I have set My king on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel. And now be wise, O kings; be instructed, O judges of the earth. **Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish from the way,** when His wrath is kindled in but a little time. **Blessed are all who put their trust in Him.** Psa 2:6-12

Both Peter and Paul are using prophecies in which Christ is the King on the holy hill of Zion and Israel saved and restored.

Returning to Acts 3, we find another event in the context confirming this great Kingdom restoration salvation in view at that time.

And on the same day Peter and John went up into the temple at the hour of prayer, the ninth hour. And a certain man, who was lame from his mother's womb, was being carried. And they laid him daily at that temple gate which is called Beautiful, to ask alms from those who entered into the temple. Act 3:1-2

But Peter said, Silver and gold have I none, but what I have I give you. In the name of Jesus Christ of Nazareth, rise up and walk! And taking him by the right hand, he lifted him up. And immediately his feet and ankle-bones received strength. And leaping up, he stood and walked and entered with them into the temple, walking and leaping and praising God. Act 3:6-8

The miracle upon the lame man was not a chance event. Through the rejected and despised Lord Jesus of Nazareth, this impotent man was restored and entered into the Temple worshipping and praising God. This lame man represents the hope of the nation, to be restored under Christ their King and consequently for them to be the Kingdom of Priests God purposed. Should they believe into Christ they too would be restored and enter service. Jacob was made lame in Gen.32, and here the restoration of Jacob, whose name was changed to Israel, a prince and ruler with God, is seen in a marvelous miracle.

Believing into their kinsman was the key evidence of the salvation of the individual Israelite during Acts. Faith in Israel's Messiah ben-David was the salvation for the Gentiles during Acts. The restored Kingdom to Israel was the hope during Acts.

The context of Acts 3 affirms the great earthly salvation purpose which runs from chapter one through to chapter 28 of Acts, Israeli's history book.

We have seen Peter's plain statement in Acts 3:17-26, that The CALL demanded a response. We also saw in the prophecies used by Paul that appeals to Israel were in a context of the restored Kingdom. There is one more event in this early Acts context which speaks volumes to the fact that Acts is not about you and me, and that event is Pentecost itself.

Peter's preaching was on the fulfillment of a great Feast Day as Acts 2 says;  
**And in the fulfilling of the day of Pentecost, they were all with one accord in one place.** Act 2:1

This is not a mere acknowledgment that it was the day of Pentecost, no; rather the Feast was fulfilled on that day. Acts 2 was not just a celebration, since there had been many since the



Feasts were established under Moses in Lev.23. Acts 2 was the fulfilment of all the Feast of Pentecost foreshadowed. The gifts of Acts 2 are a confirmation the purposes through Israel were continuing. As the gifts prepared Israel for the Kingdom back in the O.T. pattern, so here they prepared the disciples for the true Kingdom out of heaven.

As we see Pentecost in its Old Testament setting, we shall see that Israel's Feasts and their prophetic import focus on Christ the Savior and King and His reign on earth.

Israel's Feasts are divided into two distinct seasonal groupings. Firstly the spring set; Passover, Unleavened Bread with its First Fruit and Pentecost or the Feast of Weeks and its First Fruit. Later in the year the late summer set of Trumpets, Atonement then Tabernacle/Booths. Please review the charts.

The Feasts were memorial days commemorating the steps God took to deliver His people Israel, out from bondage into the KINGDOM; from one land to another. They were both historic and prophetic.

Brief review of the Feasts OT Historic setting.

PASSOVER, the blood preserved the faithful, Ex.12:7, the gods of Egypt were judged and the firstborn were destroyed, Ex.12:12. At Passover, Israel consumed the lamb ready to walk out to the Promised Land. The Meal was to remember and to hope.

UNLEAVENED BREAD. Israel marched out of Egypt with great substance, Ex.12:51.

At PENTECOST, approximately 50 days later, Israel arrived at Mt Sinai where supernatural gifts were given to make the garments for the High Priest and to build the Tabernacle, Ex.28:3, 31:3-6, 35:30, 35. Pentecost is preparation for the Kingdom on earth, not the doorway to heaven.

TRUMPETS. Israel entered the KINGDOM. Possible at Kadesh Barnea, Numb.14 but they lacked faith to enter, Numb.14:11. The CALL was given to go in and possess the KINGDOM which was at hand but the CONSEQUENCE, through lack of faith, was an unhappy one. The Trumpet entry into the Land was postponed for 40 years until Joshua lead Israel into the Kingdom at the last Trumpet, see Joshua 6. Trumpets are about the Kingdom on the earth.

ATONEMENT. The day of national cleansing, Lev.16. Israel cleansed by the same shed blood.

TABERNACLES/BOOTHES was a day of plenty, the harvest ingathering, a day of rejoicing and remembrance of all that the Lord had done for them. Israel was instructed to dance and rejoice on that day, see Lev.23:40. In the Day their King sits upon the throne of His father David there will be great rejoicing.

These Feasts stepped Israel's salvation from Egypt to the Promised Land; this is the God given pattern. The Feast are a horizontal salvation from one Land to God's Land, they are not a perpendicular pattern of salvation from the earth to heaven. If they were from a land to another Land in the OT pattern, then that is exactly what they represent in the NT.

Brief review of the Feasts prophetic NT and future setting.

PASSOVER. The true Lamb of God saves the faithful, Satan is judged and the redeemed are ready for entry into the Kingdom. This Feast is fulfilled. Communion is Passover with the same earthly hope; "till He comes", not till we go.

UNLEAVENED BREAD. Separated from sin and death, the redeemed are to sanctify themselves



as they wait the return of their Deliverer, Christ. Not fulfilled, Israel is yet to be re-gathered in from among the Nations.

PENTECOST. The ascended King of Israel sheds divine gifts upon the faithful, gifts to equip them for worship and service in the imminent Kingdom. This Feast is fulfilled.

TRUMPETS. Christ will return to Israel at the last trumpet. Yet to be fulfilled because like their forefathers, Israel nationally, failed to believe and at Acts 28 their program was put on hold; postponed.

ATONEMENT. Is.53 looks forward to the day when Israel shall look upon the One they pierced and mourn for Him. He, like Joseph will forgive them. Yet to be fulfilled. Roms.11:26.

TABERNACLES/BOOTHES. Israel will rejoice and dance in the Land as their King blesses them in basket and store. Yet to be fulfilled.

Pentecost was a preparation for the entry into the KINGDOM of God on the earth. At Pentecost Peter CALLED Israel to repent and the next Feast, Trumpets, was the positive CONSEQUENCE. This pattern is in the OT Feasts and is before us in the historic Acts record as those Feasts were being fulfilled for the people to whom they were given.

As we step through the book of Acts, we keep our focus on significant passages which feature the redemptive theme of it. Acts is a continuation of God's grace to a stiff-necked Israel who remained obstinate despite the vivid and powerful displays of God's handiwork among them. Israel knew of the KINGDOM preached, it was Israel who received the CALL and they were very aware of the CONSEQUENCES.

Acts was a period of expectation that the return of Christ was very near and that He would return upon Israel's repentance as a nation. John the Baptist had proclaimed, "repent, for the Kingdom out of heaven was at hand" and that remained the circumstances to Acts 28. However, what had drawn near could also be drawn back.

So far, we have looked at Acts chapters one, two and three but now move forward to chapter 13 for further evidence of the salvation in view back then. Chapters one through twelve record the witness inside the Land, but now God moves it out to surrounding countries and the Israelites dispersed there, Acts 11:19, 13:1-3.

Acts 13 is more than a geographical change in the witness. It also opens a new phase of God's dealings with His people Israel. THE KINGDOM, CALL, and the CONSEQUENCES did not change, but now Gentiles are included. Peter (in Acts10-11) after a vision had known that God had opened this door to the Gentiles. Paul however, is the featured Apostle in this regard and he remains the center of witness to the close of the book.

4. Acts 13:32-52. So far as the message or good news is concerned, nothing has changed from the question of Acts 1:6, Peter's gospel in Acts 2-3 and Paul's great message recorded here in Acts 13:32-52. The restoration of Israel's Kingdom is in view and that Kingdom had always accommodated those of other nations. Before allowing Scripture to show why the Gentiles were included during the Acts, a brief revision of the call to repentance in the prophetic passages used by Paul in his gospel message is beneficial.

Peter and Paul open their preaching with direct reference to the Son of David raised to sit on David's throne. This is the KINGDOM and both men direct their audiences to prophesy in this regard:

PETER.

Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne, (2Sam.7:11-16, Ps.16, 89 &110) Act 2:29-30

PAUL.

And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." (Ps.2) And that He raised Him up from the dead, no more to return to corruption, He spoke in this way: "I will give you the holy promises of David." (Is.55) Act 13:32-34

The gospel of these two giant NT apostles was not faith in Christ, forgiveness and redemption alone. Their gospel contained dispensational truth for the house of Israel first, and also for the Gentile. The gospel preached during Acts contained the same redemptive truths we preach today, but our calling had not been introduced. During Acts Christ was raised to sit on an earthly throne, and the hope during that time was to be blessed there with Him. That is the KINGDOM Paul preached up until Acts 28.

Once again, here are two powerful kingdom references Paul uses in Acts 13, Ps.2:

Yea, I have set My king on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. Psa 2:6-8

And Is.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 55:3b-5

In both passages prophesy looks forward to Israel's King commanding many peoples in the day Israel is glorified. We have looked at these passages previously, but now let us find the CALL and the CONDITION associated with the call. In Ps.2 David warns Israel of two consequences:

Serve the LORD in fear! Repent in terror! Give sincere homage! Otherwise he will be angry, and you will die because of your behavior, when his anger quickly ignites. How blessed are all who take shelter in him!

Psa 2:11-12 NET

THE CALL to turn back to the Lord is evident here and the CONSEQUENCES are in harmony with the blessings and curses of the Law. On the one hand there is death for those disregarding the message but blessings for those who believe into Christ Jesus on the other. Now let us see the same CALL in Isaiah:

**Ho, everyone who thirsts,** come to the waters; and he who has no money, **come,** buy and eat. Yea, come, buy wine and milk without money and without price

**Listen carefully to Me,** and eat what is good, and let your soul delight itself in fatness.

**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. Isa 55:1-3

**Seek Jehovah while He may be found; call on Him while He is near.**

**Let the wicked forsake his way,** and the unrighteous man his thoughts; and let him **return to Jehovah,** and He will have mercy on him; and to our God, for He will abundantly pardon. Isa 55:6-7

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 55:12-13

When Paul referred to these prophecies of glory, the Israeli audience also heard the call to repentance which was linked to that glory. The glory on offer during Acts was conditional upon Israel's response to that call and Isaiah 55 is plainly Christ, Israel's King reigning on the earth in glory.

While Israel, as a nation, refused to respond to this call, some Gentile adherents heard and responded positively as we read here;  
For so the Lord has commanded us, saying, "I have set You to be a light of the nations, for salvation to the end of the earth." And hearing, the nations rejoiced and glorified the Word of the Lord. And as many as were ordained to eternal life believed. Act 13:47-48

These Gentiles were included, not because our calling had begun, but because of Israel's provocative obstinacy. This we shall consider directly.

By the time we reach Acts 13, the opposition to the message of truth had been growing in number and intensity; Israel, from the leadership down, was rejecting the truth. This rejection was in the face of many incredible miracles and signs which confirmed that the truth was coming from God. In this rejection of truth and abuse of God's servants, Israel provoked the Lord. They were contradicting and blaspheming (Acts 13:45) when they ought to have been repenting and turning back to Him.

Two significant turns of events are found recorded in Acts 13. First a very strong warning is given Israel about pending punishment;

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." (Hab. 1:5) Act 13:40-41 see also Prov. 1:24-32, Is. 28:14-22.

Habakkuk's prophetic warning used by Paul is not about Israel nationally being discarded, but rather Israel being punished by an army for their sins prior to Israel's restoration, see Hab. 1:5, 2:4 and 2:14. The prophet's cry against Israel for wickedness and lack of judgment was appropriate and very timely, see Hab. 1:2-4. Paul uses Habakkuk as a warning to Israel and way back in Acts 2 Peter refers to Joel who also warned of the Lord's army ravaging Israel as punishment for their sins prior to the Lord dwelling in Zion. See "even now" in Joel 2:12, then 2:18 and 3:21. Rejection of the truth by Israel did not mean God's purposes for them were to be changed. Israel's unfaithfulness did not change God's faithfulness to His own Words for them, as Paul wrote in Roms. 3 many years later;

Therefore what advantage does the Jew have, or what is the value of circumcision? Actually, there are many advantages. First of all, the Jews were entrusted with the oracles of God. What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not! Let God be proven true, and every human being shown up as a liar, just as it is written: "so that you will be justified in your words and will prevail when you are judged." (Ps. 51) But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.) Absolutely not! For otherwise how could God judge the world? Rom 3:1-6.

This is a critical truth. The tradition which says Israel was cast aside at any point before Acts 28, either the cross; Acts 2, Acts 9 or Acts 13, is an enormous error. Israel and God's purposes for

the world through her remained in place up to the end of Acts. Our “church” had not been revealed to Paul anywhere during Acts.

Ps.51 is used by Paul in Roms.3 in a context extolling God’s faithfulness to a disobedient Israel (see also Roms.10:21). Ps.51 is a prayer of repentance by King David and looks to restoration; the Lord’s good pleasure to Zion and rebuilding of the walls of Jerusalem, Ps.51:15-19. Every Israeli reader would see the appeal in Ps.51 subtly used by Paul in this passage; the Scriptures are saying, God is faithful, let us all repent with a lowly and contrite heart like King David and then God will restore “at this time”, Acts 1:6, and show his good pleasure to Zion. Acts 13 is not about heaven but God faithful to His promises to Israel.

The second very important aspect to note in Acts 13 is the significant miracle recorded in verses 6 through 12. A Jew was “full of all deceit and all craftiness, (an) enemy of all righteousness ... perverting the right ways of the Lord”. This was the condition of the nation manifested by its continuing opposition to the Lord’s servants.

This Jew, not wanting the message for himself, tried to stop it going to a Gentile. Two things happened here; the Jew was partially blinded and the Gentile was astonished at the doctrine of the Lord and believed. Also worthy of note is the fact that Saul is also called Paul, his Gentile name; the name of the gentile deputy.

The partial blindness upon the Jew was an act of mercy and because of their unbelief, the message was sent to the Gentiles to provoke Israel. Paul expounds these dispensational features in his letter to the Romans, see Roms.11:7-15, and here;

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. Roms. 11:26-29

Paul was not receiving a progressive revelation about our truth for today during Acts. Here in Romans, written about Acts 20, the salvation of all Israel was his expectation.

The partial blindness of the Jew was only temporary, and this partial blindness of Israel was only until the day when the fullness of the Gentiles had come in, and then the Deliverer would come out of Zion (Is.59).

Israel provoked the Lord, were partially blinded and Gentiles were included/grafted in to provoke her. This is Acts, not the church of today

The reader is invited to find the harmony of Acts in Is.59:18-21. Israel’s partial blindness did not mean Israel’s destruction. Israel’s national partial blindness was a promise of her national salvation, when her enemies would be destroyed and the Deliverer would come out of Zion, remember Ps.51. Previously a Jew had been partially blinded and needed someone to lead him by the hand, see Acts 9:8. But his was only an

aspect of Paul’s salvation, not the destruction of the man himself or an indication of any change in the Lord’s purposes. See Roms.11:28-32.

Acts 13 is a new phase of the Lord's appeal to Israel. The message moves outside the Land and Gentiles are saved to provoke Israel who had provoked the Lord. Their increasing opposition brought about a partial blindness as an act of Mercy. Yes indeed, during Acts did Israel's unbelief nullify the faithfulness of God? Absolutely not! Roms.3:1-4.

We are enjoying a compressed view of Acts by highlighting repeating features or themes which demonstrate that Acts is a continuation of God's purposes for Israel and the world through her. We have noticed these recurring ideas THE KINGDOM, THE CALL, and THE CONSEQUENCES.

The message of hope given to the nation of Israel through Acts was the Old Testament Kingdom out of heaven. However, Israel had been warned that first it was their responsibility to turn back to God in repentance then He would turn back to them. These things were in perfect harmony with the conditional Old Covenant under which Israel had responsibilities. Tradition tells us that, when the Lord declared His shed blood was the blood of the New Covenant, the New Covenant was introduced but this is impossible. Certainly, His blood authorized it. Here are the terms of the New Covenant;

Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jehovah; but this shall be the covenant that I will cut with the house of Israel: After those days, says Jehovah, I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more. Jer 31:31-34

When the New Covenant is established, Israel will no longer teach each other, and Israel from the least unto the greatest will know Jehovah; this was not the case during the Acts period. Hebrews tells us that the New Covenant had not been established because that writer, having quoted Jer.31, clearly states that;

"In that He says, A new covenant, He has made the first one old. Now that which decays and becomes old is ready to vanish away." Heb 8:13.

The Old Covenant was ready to vanish away during Acts, but it remained in force on the nation. In other words, while the blood of the New Covenant had been shed and The Lord was the mediator of that New Covenant Hebs.8, these facts alone do not prove it had come in. Those who believed during Acts had the gifts of the Spirit which were a foretaste or first fruit of that covenant but, they only partially knew and were waiting to see the Lord face to face, then they would fully know under the conditions of the New Covenant, 1Cor.13:12. Paul was a minister of the New Covenant in that the Corinthians were Paul's epistle written in their hearts as the New Covenant would be the Law in Israel's hearts, Jer.31:33. In Ex.19, the Old Covenant was brought in when the Lord descended out of heaven to the earth with a trumpet blast, not at Passover when Israel was in bondage to the Egyptian Gentiles. During Acts, the Lord's Apostles anticipated His return at the last Trumpet and then the New Covenant would be established.

Paul writes to this effect in Roms.11;

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. Rom.11:26-27.

Israel remained under the jurisdiction of the first, or Old Covenant up until Acts 28. This Old Covenant had conditions, here is one of 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 32:21

The inclusion of the Gentiles during the Acts period had occurred because Israel had stumbled and provoked the Lord. Israel sought self-righteousness in the works of the Law; Israel was rejecting their Messiah. Thus, the Lord, in response and according to the conditions predetermined for Israel, provoked them by including Gentiles. Paul writes clearly of these things in Romans;

What shall we say then? That the nations, who did not follow after righteousness have taken on righteousness, but a righteousness of faith. But Israel, who followed after a law of righteousness did not arrive at a law of righteousness. Why? Because it was not of faith, but as it were by the works of the Law. For they stumbled at that Stumbling-stone; as it is written, "Behold, I lay in Zion a Stumbling-stone and a Rock-of-offense, and everyone believing on Him shall not be put to shame." Rom 9:30-33

Then he quotes Deut.32 in chapter 10 as proof that the Gentiles were included to provoke Israel. This is even further proclaimed in chapter 11;

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." 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." But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people." Rom.10:19-21

I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel jealous. Rom.11:11 NET

Israel had not been cast aside anywhere in Acts prior to chapter 28. They were disobedient, contradicting and provocative, but remained God's chosen people, Roms.11:1-2. Because of this, warnings were given, Acts 13: 40-41 and partial blindness as an act of mercy was placed upon them. Gentiles were saved to provoke them to jealousy because Israel had stumbled. These are the dispensational conditions during Acts, but absolutely not the dispensational conditions of today. We are not grafted into Israel the Olive tree today; we are not saved because Israel has stumbled and to provoke them to jealousy.

Romans 11 and Ephesians 2 are dispensationally incompatible. Romans is a past dispensation, Ephesians is the present dispensation

Our calling, the church which is His body, is not composed of Israelis being provoked by Gentile believers. Israel is not partially blinded today; they were totally put aside at Acts 28 until a future date. The Jews have no dispensational advantage today as they did during Acts. When Israel was placed to one side at Acts 28, a completely new calling was revealed to Paul.

Our calling is not an evolution, or a progression out of the Acts period but something previously hid in God and away from Moses the Law and the prophets.

Speaking of the Gentiles' disadvantages back in the Acts period, Paul writes these words in Ephesians;

Therefore remember that you, the nations, in time past were in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; and that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus you who were once afar off are made near by the blood of Christ. For He is our peace, He making us both one, and He has broken down the middle

wall of partition between us, having abolished in His flesh the enmity (the Law of commandments contained in ordinances) so that in Himself He might make the two into one new man, making peace between them; and so that He might reconcile both to God in one body by the cross, having slain the enmity in Himself. Eph 2:11-16

The “but now” here is very time specific and could not refer back to Acts. The church is a new creation, not a progression out of Acts where the Gentile was graft in. But now, after Acts 28, God created from both Jew and Gentile one new man, making (dispensational) peace between Jews and Gentiles which did not exist back in Acts. Our calling did not start in the gospels or progress out of Acts; it is given us in a revelation through Paul and Paul alone.

May the Lord give us all eyes to see this wonderful church which is His Body.

Acts 13 is significant for the following reasons:

1. In it we read of the partial blindness (hardening) of a non-responding, unrepentant, Jew. This was a Consequence the nation had been clearly warned about. Roms.11:7-10.
2. Gentiles were included as a responsive provocation. Israel had provoked the Lord, He was now provoking them; another consequence forewarned in Scripture. Roms.10:18-21. However, it remained Jew first, Acts 13:46.
3. A divinely appointed Apostle issued a strong warning against the Nation, a consequence also clearly spelled out in their Scriptures. Acts13:40-41
4. The testimony concluded with obedience to the command of the Lord, Acts 13:51, Matt.10:14, Mar.6:11 & Lk.9:5.

We now take some strides onwards to the final chapter which also features, THE KINGDOM, CALL AND CONSEQUENCES. As we step through, we shall pause momentarily to discover features which are a confirmation that Acts remains the history of Israel and the focus is God’s appeal to that nation with the promise of Christ’s return at Trumpets. The Kingdom on earth was the hope of both believing Jews and Gentiles all the way to Acts 28.

Acts 14 shows Paul is not under the Great Commission but was primarily preaching to Israel; he was in their synagogues on the Sabbath day providing the authenticity of the message with miracles and wonders;

And it happened in Iconium, they both went together into the synagogue of the Jews, and spoke so as a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the nations and made them evil-hearted against the brothers. Therefore they stayed a long time, speaking boldly in the Lord, who bore witness to the word of His grace, giving miracles and wonders to be done by their hands. Act 14:1-3

Acts 15 is one of the greatest confirmatory chapters that the church which is His Body of Ephesians and Colossians had not yet been revealed to Paul. To resolve the issues about the Gentile believers of that time, he along with Barnabas went up to Jerusalem where it was confirmed by James that the inclusion of the Gentiles was according to prophesy, just as it was back in chapter 13:47:

And the words of the Prophets agree to this; as it is written, "After this I will return and will build again the tabernacle of David which has fallen down; and I will build again its ruins, and I will set it up, so those men who are left might seek after the Lord, and all the nations on whom My name has been called, says the Lord, who does all these things." Act 15:15-17



What were the Gentile believers to do as believers was the question resolved in chapter 15. While the Judaizers wanted them to keep the entire Law to be saved, Peter declared in rebuttal that they were saved by grace through faith in the Lord Jesus, see 15:10-11. The decision of the council, overseen by the Holy Spirit, imposed four necessary things upon the faithful Gentiles as a witness that they were obedient to the faith. These four things were extracted directly from the Law;

For it seemed good to the Holy Spirit and to us to lay on you no greater burden than these necessary things: that you abstain from meats offered to idols, (Ex.34:15) and from blood, (Lev.3, 7 & 17:4) and from things strangled, (Gen.9:4, Deut.12:23-25) and from fornication; (Ex. 34:16, Lev.19:29) from which, if you keep yourselves, you shall do well. Be prospered. Act 15:28-29

These Gentiles of Acts had commandments to observe, and so neutralize the enmity of the large Israeli membership within the assemblies at that time. Acts 15 is not the dispensational condition of today. After Acts 28, Paul writes clearly that those ordinances, and the Laws that promoted the differences and separated Jews and Gentiles were abolished, thus making this peace at the creation one new man. This peace was preached to both Israeli and Gentile believers see Eph.2:11-17.

Acts 16 is full of Kingdom features. The Holy Spirit was literally directing their steps and certainly not into the entire world as some areas were closed to them. An evil spirit was cast out as the Lord had done before them and an earthquake accompanied the liberation of the captives. These things are all relevant to the Kingdom on the earth.

Acts 17 has too much to feature here, but in the second verse we see Paul limiting his witness to the Israeli synagogue, as was his custom. Why did Paul receive audience at the synagogues? Simply put, from Paul himself, his ministry during Acts was;

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 26:22

Notice the Jew first in that last phrase? The Jews have no dispensational advantage after Acts 28 but they certainly did before.

Yes, Paul did proclaim a gospel on Mars Hill to godless gentiles but this was not his custom, it was Jew first. Without mentioning our Lord, he warned them that God commanded all men everywhere to repent because of a coming judgment by one raised from the dead. The consequence of divine judgment was Jew first, extended from Israel to the rest of the world as Peter observed in 1Pet.4:17-18.

Striding through Acts following our themes of the Kingdom, call and consequences we pause in chapter 18 to see yet again, the preeminence of the Jew and the consequence of their failure to heed the call:

After this Paul left Athens and went to Corinth.....

Every Sabbath he would argue in the synagogue and try to persuade both Jews and Greeks. But when Silas and Timothy arrived from Macedonia, Paul devoted himself entirely to the word as he solemnly assured the Jews that Jesus is the Christ. But when they began to oppose him and insult him, he shook out his clothes in protest and told them, "Your blood be on your own heads! I am innocent. From now on I will go to the



gentiles." Then he left that place and went to the home of a man named Titius Justus, who worshiped God and whose house was next door to the synagogue. Act 18:1, 4-7

Acts 18 is the Jew witnessing to the Jew; Paul, Aquila and Apollos, and only after rejection by these local Jews did the witness turn to the Gentiles nearby. When Paul said that their blood be upon their own head this was a direct consequence of the rejection of v6. The Kingdom, Call and Consequence is very obvious here and the words of the Lord as recorded in John are relevant: [He who believes on Him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only-begotten Son of God.](#) Joh 3:18

The Kingdom remained on offer; The Jews held the prior dispensational position and simply because Paul moved out of the synagogue into the house adjoining gives no place for us to assume God's purposes for Israel had been put on hold. On the contrary, the witness remained in the earshot of the Jews. The words of Romans 3, written years later, underscore these circumstances;

[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? Let it not be!.....](#) Rom 3:1-4a

Acts 19 is full of Jewish themes and again, the Kingdom is proclaimed in the synagogues, v8, and again, when the Jews rejected the Call, the Consequences followed; the message was proclaimed to the Nations. The word for hardened in v9 also occurs in Roms.9:18, Hebs.3:8, 13, 15 and 4:7, in every case referring to the Jew. In 19:1-6 twelve disciples received the Holy Spirit when Paul laid hands on them; Israelis receiving the gifts promised to that Nation, but when unbelieving Jews tried to exercise the authority of the Lord Jesus, they were sorely beaten. They fled from the house naked and wounded, a picture indeed of the Jews who rejected their Messiah eventually being cast into outer darkness, Matt.8:12.

Acts 20 is also rich in Jewish themes affirming that the earthly Kingdom program remained in view. In verse seven, the first of the Sabbaths is mentioned. This is a direct reference to the appointed time from Unleavened Bread to Pentecost, or the Feast of Weeks; seven Sabbaths were counted. It was this Feast Paul hoped to celebrate in Jerusalem, v16. Acts began with Pentecost and now towards the close, Paul is looking to the same Feast. But here's the difference, this time, instead of such hope for the Kingdom, and thousands of Jews repenting, the rejection has reached new heights.

Paul journeys back to Jerusalem and pausing at Miletus he calls for the elders at Ephesus and assures them that he had taught them all the counsel of God he had received at that time; [And when they had come to him, he said to them, You know how I was with you at all times, from the first day I arrived in Asia, serving the Lord with all humility of mind, and many tears and temptations happening to me through the plots of the Jews; and how I kept back nothing that was profitable, but have shown you and have taught you publicly, and from house to house,](#) Act 20:18-20  
[Therefore I testify to you on this day that I am pure from the blood of all. For I did not keep back from declaring to you all the counsel of God.](#) Act 20:26-27

These are very significant statements by Paul. At this late stage in Acts he had given the Ephesians all the counsel of God and this can be also found in Galatians, Corinthians and Thessalonians which letters have nothing of the post Acts 28 dispensational features. Paul's Acts period letters are all about the promises made to Israel's fathers. After Acts 28, when Israel and

those promises were set aside and postponed, he wrote the circular letter to the Ephesians. In which letter he declared unto them, the new counsel of God for all nations. I say again, our calling today is not a progressive revelation.

Acts 21 is one of the most evidential in regards to the dispensation existing during Acts. Paul arrives in Jerusalem and is made aware of the thousands of Jews who believe and are zealous of the Law. These Jewish Christians had heard the lie that Paul was encouraging the dispersed Jews to forsake Moses. In order to refute this lie, Paul was directed to undertake the obligations of the vow according to Num.6. Paul agrees with James and thus asserts the truth that he “walked orderly and kept the Law”, v24. If Paul was privy to the later truths of Ephesians when “the enmity (the law of commandments contained in ordinances (of Acts 15)” had been abolished, he would not have taken this step. But as a Jew, back in the earthly program of Acts, Paul observed the Law whereas the saved Gentiles observed the four necessary things determined at the council of Acts 15. These differences of Acts no longer exist today. But in Acts 21 there was no change in dispensation, no hint of our present calling can be found in Paul’s actions here, quite the contrary.

Acts is not the history of our early church, not a progressive revelation or any stepping stone from the earthly Kingdom purpose to the heavenly Kingdom purpose. The book of Acts and its dispensational settings are not about us

It is a monumental misunderstanding to assume that Matt.1:1 is the launch pad of the dispensation in operation today. Denominations of every kind believe that God’s present purpose began with the opening of the New Testament, but this is not so.

Matt.1:1 is the announcement of Christ’s genealogy; this is linked back to Abraham and David and of itself would suggest a continuation of the OT purpose. Seeing “save His people from their sins” in v21 it is assumed that salvation by faith in Him demands our inclusion in the Gospels since we are “His people”. “His people” in Matt.1:21, 23 & Is.7 is Israel, not the church which is His Body. Certainly, Christ came and died on the cross and we are saved by that same offering, but salvation by grace through faith was offered first to the nation of Israel and we are remiss to read our calling back in the Gospels and leave Israel back in the O.T.

While Israel as a nation did not repent during the Gospel and Acts period records, the Lord God was not unfaithful to His own promises as we have seen in Roms.3:1-4 and Ps.89;

[What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not!](#)

Rom 3:3-4a

[Also I have set his seed forever, and his throne as the days of the heavens. If his children forsake My Law, and do not walk in My judgments; if they profane My Precepts, and do not keep My Commandments; then I will visit their wickedness with the rod, and their sin with stripes.](#)

[But I will not completely take My loving-kindness from him, and I will not be false in My faithfulness. I will not break My covenant, nor change the thing that has gone out of My lips. Once I have sworn by My holiness that I will not lie to David.](#)

[His seed shall endure forever, and his throne as the sun before Me. Psa 89:29-36](#)

Paul is given center stage from Acts 13 and the rejection by Israeli leaders and the masses increases in animosity. Acts is a record of God’s merciful dealings to His unrepentant people and

The Kingdom promised is before them, but Israel's spiteful rejection of their King is the counter theme in the book. Satan did not want "thy Kingdom come, thy will be done on earth".

Paul returns to Jerusalem late in Acts where, at Pentecost, Israel would be presented with the Kingdom and the Call yet again, but Paul was not permitted to speak those words, Israel shut their ears.

Mark the difference now in the gospel introduction, instead of pointing back to Israel's fathers, their history, prophesy and hope, Paul aligns himself with their rejection of the truth in a vain attempt to hold their attention;

Men, brothers and fathers! Hear my defense now to you. I am truly a man, a Jew born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to the exactness of the Law of the fathers, being a zealous one of God, as you all are today. I persecuted this Way as far as death, binding and delivering both men and women into prisons; as also the high priest bears witness to me, and all the elderhood. And receiving letters from them to the brothers, I traveled into Damascus indeed to lead those being bound to Jerusalem, in order that they might be punished. Act 22:1,3-5

Paul presents his credentials as a well instructed Israeli, and twice recounts his sad treatment of the faithful in the synagogues. But when he speaks of the time in the Temple and the vision of the Lord to go to the Nations, the Israeli crowd loses control and Paul needs to be rescued by the Romans. These refused their own Messiah and were incensed that He should be offered to other people. Paul writes in Thessalonians that this filled up their sins;

For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus. For you also have suffered these things by your own countrymen, even as they also by the Jews; who both killed the Lord Jesus and their own prophets, also driving us out and they do not please God and being contrary to all men, forbidding us to speak to the nations that they might be saved, to fill up their sins always; but the wrath has come upon them to the uttermost. 1Th 2:14-16

Acts 22-23 is the last recorded time the message is preached to the Israelis in their spiritual capitol. It is divine harmony that when Paul was in Jerusalem back in Acts 9 and Israel rejected the message, he was sent outside the Land to the dispersion. Now in Jerusalem again, with Israel rejecting the message with threats of violence, the Lord sends Paul again outside the Land to Rome, the power center of the gentile world:

And the following night the Lord stood by him and said, Be of good cheer, Paul, for as you have testified of Me in Jerusalem, so you also must bear witness at Rome. Act 23:11

Paul is directed to the Jews of the dispersion for their final opportunity to hear and believe. Roman Israelis were at the first Pentecost, Acts 2:5, 10, and to them Paul is directed. Would they listen to the Words of Moses, the Law and the Prophets? The Kingdom would be announced, the Call would be given and the choices and Consequences were clear:

Blessed is the man dreading God, but he who hardens his heart shall fall into mischief. Pro 28:14  
A man who hardens his neck when reprov'd shall be suddenly broken, and there will be no healing. Pro 29:1 See also Prov.1:20-33.

As we arrive at the closing chapters of Acts, we find the same themes, the same dispensational settings and the same opposition from the Israeli leaders and populace. The Kingdom and the call to it have gone out to Israel in the Land, outside the Land and now back inside the Land. Despite the recorded witness being outside the Land since Acts 13, there have been thousands of witnesses inside the Land as James mentions in 21:20. Yet the resistance to the truth remains.

Paul walked orderly; he constantly observed and guarded the Jewish Law during those times. Today we see professing Christians failing to separate the Gospels and Acts from our calling today. The rise of Law observance among Christians is astounding. We are not to observe Sabbaths or abstain from any foods today, these things belong to Israel which was set aside at Acts 28 and those observances were set aside with her;

Therefore let no one judge you in food or in drink, or in respect of a feast, or of the new moon, or of the sabbaths. For these are a shadow of things to come, but the body is of Christ. Col 2:16-17

In Acts 23 Paul addresses the Sanhedrin just as Peter and Stephen had done back in Acts 4-6. The book of Acts is cyclic; it started in Jerusalem and comes back there towards the close. How true it is that during Acts, God had "all day long stretched forth (his) hands to a disobeying and gainsaying people". Not only were they contradicting, but they began to plot to kill Paul just as they plotted to kill the Lord many years before; no change, no repentance, no submission of heart and mind to the words of the Lord.

The Kingdom and the call to it were given one more time to these rulers of Israel, but the final witness to the Jews of the dispersion. Multiple times Christ was presented to Israelites in the land and outside. From Jerusalem Paul was taken under guard to Caesarea where Felix was to hear trumped up charges against him. It is important to recognize the basis of Paul's faith given by his own testimony before Felix. Paul believed all things declared in the O.T. Scriptures; But I confess this to you, that after the Way which they call heresy, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets. Act 24:14

This emphatic statement that Paul's faith and hope was based upon the O.T. scriptures is repeated before King Agrippa just a few years later and remains the instrument of Paul's final witness in Rome;

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

King Agrippa, do you believe the Prophets? I know that you believe. And Agrippa said to Paul, Do you persuade me to be a Christian in but a little? Act 26:27-28

And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. Act 28:23

Paul was able to present the faith to Agrippa directly from the OT Scriptures; the Prophets spoke of Christ and justification by faith and Agrippa knew the scriptures. Paul is not preaching to Agrippa the Mystery truths that are revealed after Acts 28. Paul is not aware of them either, since they were still hidden in God when he made the statement in 26:22.

Further evidence that Paul was not preaching the heavenly places of Ephesians and the one new man of our present calling is found in his statements regarding the orthodox Israeli position as evident in these closing chapters of Acts;

And after many years I came to bring alms and offerings to my nation. Among which certain Jews from Asia found me purified in the temple, not with a crowd nor with tumult. Act 24:17-18

Defending himself, Paul said, Neither against the Law of the Jews, nor against the temple, nor against Caesar have I offended in anything. Act 25:8

Paul was found purified in Israel's Temple, he had not offended the Law or the Temple but was walking in a godly manner which included the observance of the Law, and this is not the faithfulness of Paul after Acts 28. Christianity of the Acts period included faith in Christ the offered substitute, righteousness reckoned but the inheritance; the hope, was the hope of the Law and the Prophets which is not the case today. Look at these plain statements by Paul; And I said, Who are you, lord? And He said, I am Jesus whom you persecute. But rise and stand on your feet, for I have appeared to you for this purpose, to make you a minister and a witness both of what you saw, and in what I shall appear to you; delivering you from the people and the nations, to whom I now send you in order to open their eyes so that they may turn from darkness to light, and from the authority of Satan to God, so that they may receive remission of sins and an inheritance among those who are sanctified by faith in Me. Act 26:15-18

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

The truths of redemption and the consequences of those who believed in the Lord back in the Acts are "no other things than those which the prophets and Moses said was going to happen". Moses and the Prophets spoke of the wonderful redemptive truths we love but the "inheritance among those who are sanctified by faith in Christ" they spoke about, and which Paul held at that time, is not the inheritance we have received today, after Acts 28. The redemptive truths continued across the Acts 28 boundary, but the inheritance truths were set aside with Israel.

In Acts, Paul's hope was identical to that of the orthodox Israelis, in other words it was the hope of the prophets and Moses, this is not our hope today;

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

Paul's hope during Acts was exactly the same hope proclaimed by Peter in Acts 3; the return of Messiah to rule the world in righteousness, just as the prophets and Moses said he would do. Paul's hope after Acts 28 was to be seated with Christ in our inheritance in the heavenly places.

Praise the Lord many Christians can see these beautiful differences.

Acts has long been misunderstood as the history of the early "church". This tradition confuses and misleads the Christian community today as it has for centuries. A casual reading of the book will show that heaven is the destiny of the believer, rather, Christ as King is ready to return and bring in the times of refreshing through His earthly Kingdom, Acts 2:22-36, 3:17-26 and 13:22-34.

The mighty signs and wonders of the Gospels and Acts are not the gifts given to our church, but rather were promised to Israel as a testimony to them that the message is genuine and not to be rejected. Moses warned them of serious consequences following such rejection;

I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him. And it shall happen, whatever man will not listen to My Words which He shall speak in My name, I will require it of him. Deu 18:18-19, (and see Deut.30:19-20, and Acts 3:22)

The Kingdom of righteousness on the earth is on offer from the Gospels through Acts and there is only one positive response expected from Israel to the Call. They are to repent and turn back to God and He would then bless them with that promised Kingdom for it was at hand.

The earthly Kingdom message was confirmed with signs following Mk.16:20 and 1Cor.6-8 and again, according to the Law, the message and messengers should have been accepted, but the nation rejected the testimony contrary to the Law they claimed to honor. A prophet of their own time gave the same warning in more vivid language:

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and if every transgression and disobedience received a just recompense of reward,  
how shall we escape

if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those who heard Him; God also bearing them witness, both with signs and wonders, and with different kinds of miracles and gifts of the Holy Spirit, according to His own will? Heb 2:1-4

That very same writer to the Hebrews provides the answer to the question he posed to them, they will not escape;

He who despised Moses' Law died without mercy on the word of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy of punishment, the one who has trampled the Son of God, and who has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? Heb 10:28-29

See that you do not refuse Him who speaks. For if they did not escape, those who refused him that spoke on earth, much more

we shall not escape

if we turn away from Him who speaks from Heaven, Heb 12:25

Israel's history is full of their resistance to the Holy Spirit as Stephen reminded them in Acts 7. Messengers were sent but for the most part, Israel resisted, rejected and suffered accordingly. Their enemies ruled over them, they were evicted from their Land yet despite their own historical evidence, Acts continues the sad record of Israel's repeated and increasingly violent rejection of their King and the Kingdom. As they resist, so the Lord acts, as their rejection intensified, so the Lord brings in His stronger counter responses designed to stimulate them to repentance. But Israel would not listen and so this pattern culminates at Acts 28 when God's patience runs out and He brings down another consequence less desirable; the setting aside of the nation as prophesied in Isaiah 6.

Most of Acts 28 is an encapsulation of all the Acts records before it, supernatural gifts abound in verses 1-10, the hope of Israel is in verse 20, and when Paul calls those dispersed Israelis he preaches the Kingdom with its Call, 17-23. This is the last recorded witness to Israel. Their disinterest in that King and Kingdom triggers a severe consequence. Israel is nationally let go.

For those who like to explore grammar, the phrase "they were let go" in verse 25 is worth undertaking. Did Israel let themselves go, were they dismissed or was it some of both? In any event, The Kingdom and the Call to it are clearly given here and the consequence of their rejection has lasted nearly 2000 years. Here is the Kingdom, the Call and the Consequence, the critical cutting off point for Israel.

For this cause, then, I called for you, to see and to speak with you. For I have this chain around me for the hope of Israel. Act 28:20

And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening.

And some indeed believed the things that were said, others did not believe. Act 28:23-24

And disagreeing with one another, they were let go. Act 28:25

Paul saying one word (quoting Is.6:9): Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say: Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Therefore be it known to you that the salvation of God is sent to the nations, and they will hear. And he having said these words, the Jews departed, having much discussion amongst themselves. Act 28:26-29

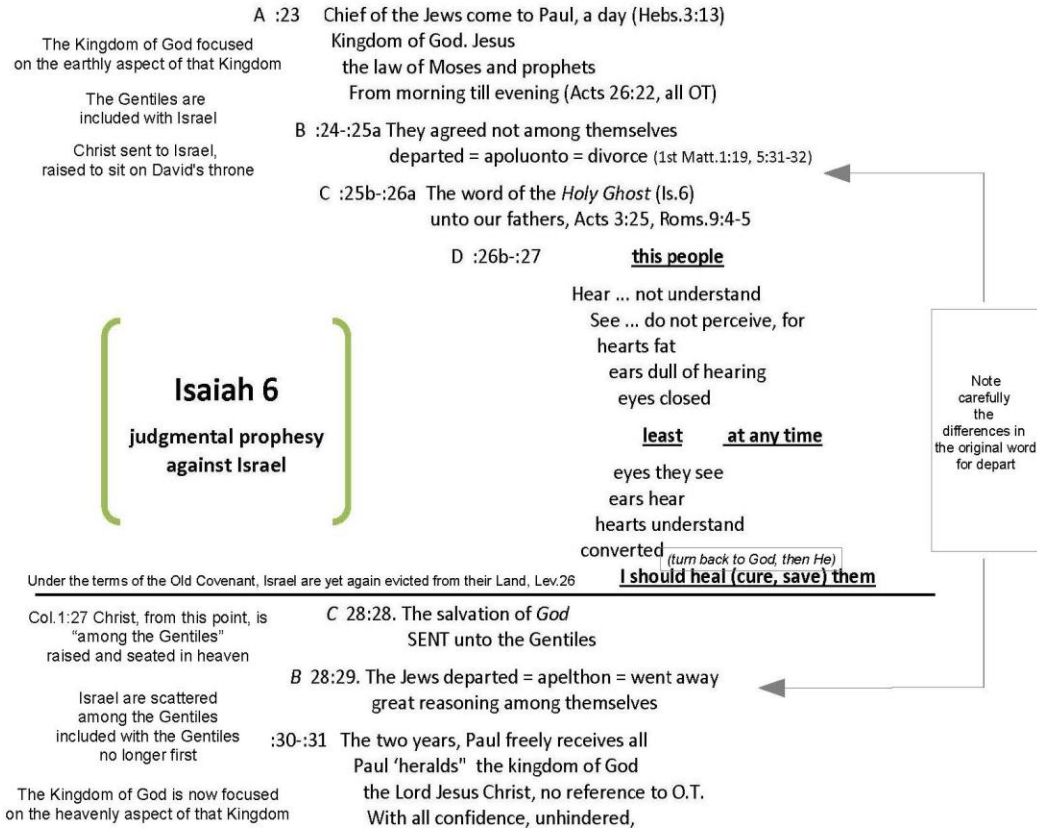
In Acts 28, after three days (the resurrection and restoration number), Paul calls the chief of the Jews who argued about the message. In Rome the power center of the Gentile world, the Jews were let go and to the Gentile world the new dispensation was given. Christ was sent to the Gentiles and they have heard the salvation of God.

The Acts 28 structure returns showing this great N.T. dispensational divide, the point when Israel was set aside for a time.



# Acts 28:23-31

## The Great New Testament Dispensational divide





Tradition has suggested that Israel was set aside at the Cross, or that Pentecost was the birthday of our church because Jew and Gentiles were saved. But the true dispensational boundary is here in Acts 28 when the axe fell on a people and a purpose; God setting the Apple of His eye aside for a season. From this point forward the dispensational truth for today will be revealed to Paul alone.

The Lord's mercy to Israel is immeasurable. While that nation had a history of unfaithfulness, He remained faithful to them. Substituting another company for Israel or transferring His oaths to their fathers to someone else would be totally inconsistent with His claims of love and faithfulness;

For I am Jehovah, I change not. Because of this you sons of Jacob are not destroyed. From the days of your fathers, you have turned aside from My statutes, and have not kept them. Return to Me, and I will return to you, says Jehovah of Hosts. But you say. In what way shall we return? Mal 3:6-7

Acts 28 is the dispensational divide between the purposes through the church Israel and those of the church which is His Body

Israel was only put aside for a time at Acts 28, they were not disowned. The purposes through her were not terminated or transferred to us. It would be an error of monumental proportions to think that our calling, revealed to Paul after Israel was put aside, was God's replacement for Israel or an alternative; His plan B for the earth if you will. When Israel was put aside,

all things Israeli were put aside with her, to be resumed at a time known to the Father. It was the Isaiah 6 prophesy that brought in the "letting go" of Israel and when it was originally given to Isaiah, he didn't ask the Lord what now, but rather "how long". He knew God's faithfulness and Israel's assured future;

Then I said, Lord, how long? And He answered, Until the cities are wasted without inhabitant, and the houses without man, and the land laid waste, a desolation, and until Jehovah has moved men far away, and the desolation in the midst of the land is great. But yet..... Isa 6:11-13

No, the prophets are emphatic; Israel will be that great and mighty nation God promised Abram. Behold, the days come, says Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal. And it shall be, as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them to build, and to plant, says Jehovah. Jer 31:27-28

So says Jehovah, If the heavens above can be measured, and the foundations of the earth below can be searched out, I will also cast off all the seed of Israel for all that they have done, says Jehovah. Jer 31:37

Acts 28 is the dividing line between two completely different purposes; one for the earth and ours for heavenly places. Here are some passages from the chapter, the first occurring before the prophetic announcement of Israel's setting aside for a time and the second appearing after they had been set aside.

Notice in the first comparison that it was the Jews who were called on the third day and who did not hear or agree. After Israel was set aside it is the Gentiles or Nations, independent of Israel, who are given the message for two years and who will hear and accept. What a contrast!

And after three days it happened that Paul called together those being chief of the Jews. Act 28:17

And some indeed believed the things that were said, others did not believe. Act 28:24

Therefore be it known to you that the salvation of God is sent to the nations, and they will hear. Act 28:28

In the second comparison the Jews came and heard the call of the Kingdom from their own Scriptures; the Law of Moses and the Prophets. After Israel was set aside the message continued unhindered by the Jewish leadership to any who came to listen. Paul and all believers were free from the unrepentant leadership.

[And they having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. Act 28:23](#)

[And Paul remained two years in his own hired house. And he welcomed all who came in to him, proclaiming the kingdom of God, and teaching those things concerning the Lord Jesus Christ, with all freedom, and without hindrance. Act 28:30-31](#)

After the announcement of Isaiah 6 in Acts 28 Paul spoke freely to the Gentiles, but what was the Kingdom of God message he preached? The Gentiles heard about the Kingdom without reference to the Old Testament. The great earthly Kingdom purpose had been set aside. Israel is no longer a nation and by AD 130 the Romans had scattered them across the known world, so what Kingdom message now?

The answer lies in Ephesians and Colossians. In these post-Acts letters of Paul we read about The Mystery, the dispensation of the grace of God which, prior to these events, had been hid in God.

The earthly purpose had been unfolding from Genesis to Acts 28 but our calling was purposed before time began, before Israel was formed and it had been hidden in God until our Lord appeared to Paul and revealed it to him alone;

[To me — less than the least of all the saints — this grace was given, to proclaim to the Gentiles the unfathomable riches of Christ and to enlighten everyone about God's secret plan — a secret that has been hidden for ages in God who has created all things \(in Christ Jesus\). Eph 3:8-9. NET](#)

While redemption through His shed blood and other redemptive truths are found in all Scripture, our calling to the heavenly places is not. Israel's salvation to the Promised Land does not foreshadow our salvation to heaven though both require the Savior's finished work and faith in Him. All Scripture is for us but not all Scripture is about us; we must not mix things differing but rightly divide or experience shame and disapproval in that day.

In Ephesians through Paul, the Father reveals that Christ would also head up things in heaven as well as the earth. His Kingdom now extends from far above all to the earth beneath but in these different spheres of His kingdom different families are to be blessed. The church Israel and those blessed with her on the earth, and the church which is His body blessed in the above heavens;

[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, Eph.1:3-5](#)

[In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He caused to abound toward us in all wisdom and understanding; having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him, in whom also we have been chosen to an inheritance, Eph.1:7-11a](#)

This heavenly purpose cannot be found in prophesy, promise or covenants and is unrelated to Israel and her ceremonial worship. Prior to Acts 28 Paul refers to the OT nearly 300 times, but after Acts 28 the OT is basically absent.

Our calling is described as a new creation, not a progression or transference of anything Israeli; [For He is our peace, He making us both one, and He has broken down the middle wall of partition between us, having abolished in His flesh the enmity \(the Law of commandments contained in ordinances\) so that in Himself He might make the two into one new man, making peace between them; Eph 2:14](#)

The calling of today is not related to Israel dispensationally, it was planned before time began, before the call of Abram, before Israel was formed as a nation, before any covenants were made with Israel or their fathers. Any mixing of things Jewish with our calling is ungodliness. Here is one summary of Paul's post Acts 28 prison ministry;

[For God did not give us a Spirit of fear but of power and love and self-control. So do not be ashamed of the testimony about our Lord or of me, a prisoner for his sake, but by God's power accept your share of suffering for the gospel. He is the one who saved us and called us with a holy calling, not based on our works but on his own purpose and grace, granted to us in Christ Jesus before time began, but now made visible through the appearing of our Savior Christ Jesus. He has broken the power of death and brought life and immortality to light through the gospel!](#)

[For this gospel I was appointed a preacher and apostle and teacher. Because of this, in fact, I suffer as I do. But I am not ashamed, because I know the one in whom my faith is set and I am convinced that he is able to protect what has been entrusted to me until that day. 2Tim.1:7-12 \(NET\)](#)

This is the message given to Paul for all the world after Israel was set aside in Acts 28.

The book of Acts is a record of God's appeal to the apple of His eye (Deut.32). Over many centuries He had remained faithful to Israel, gave her promises and warnings, but finally their unrepentant and contradicting attitude to the Kingdom and the Call to it brought in the Consequence that has plagued Israel for nearly 2000 years. The nation of Israel is not God's people today. There is no advantage in being a Jew, or acting and observing Jewish holy days and her other observances.

All things Messianic are yet another confusion designed to lead the believers away from the dispensational truth for today; the dispensation of the grace of God.

After Israel was set aside God revealed to Paul another plan prepared long ago, which includes you and me. Let us heed this message given us through Paul least we too find our hearts unrepentant and our actions contradictory to the truths for today.

# Chapter six

## Acts in relation to time

A great blinding tradition which holds sway in the Christian community world-wide is that Pentecost of Acts 2 was the beginning of the “church”. It follows that the book of Acts was the beginnings of the “church age”.

This tradition is so firmly held that perhaps some will be shocked when we show that the period covered by the book of Acts is not the beginning of any new age, in fact quite the opposite, the events of the entire book of Acts were events that took place during the ends of the ages. At Acts 28 those end times were postponed.

Acts 2 was the fulfillment of a Feast given to Israel and is part of an unfolding of God’s purposes for the world through the establishment of that great nation He promised unconditionally to Abraham (Gen.12:1-3). That great nation of Israel will be restored when Christ comes again to the earth and it is this return and restoration of the Kingdom the faithful expected during the Acts period.

The time of Acts  
the ends of the ages,  
the time is short,  
the coming of the Lord is near,  
the last hour

The following Scriptures declare that the Gospel and Acts period was the ends of the ages. A variety of New Testament writers clearly state that, when they wrote, an ending was in view not a new beginning as is popularly thought.

Hebrews 9:26 declares that our Lord appeared in the “end of the world ... to put away sin by the sacrifice of himself” (KJV). Modern versions bring the clarity of this word “world” to our eyes by translating the verse thus:  
[else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.](#) Heb 9:26 ASV

The Lord ministered during the ends of the ages, not the beginning of any “new church age”. Please read Heb.1:2 as well.

In Hebrews chapter 10:37 we read that the return of the Lord was anticipated in a very little while:

[For "yet a little while, and He who shall come will come and will not delay."](#) (MKJV)  
[For "in a very little while the one who is coming will return and will not delay;"](#) (ISV).

John in his first letter chapter 2 verse 18, was inspired to say twice that it was the “last time” but the original word is “hour” and again, some modern versions bring this truth to light;  
[Little children, it is the last hour. Just as you heard that an antichrist is coming, so now many antichrists have appeared. This is how we know it is the last hour.](#) 1Jo 2:18 (ISV).

James wrote that the coming of the Lord was near, a truth very relevant to the “end of the ages”.

[You also be patient, establish your hearts, for the coming of your Lord draws near. Do not grudge against one another, brothers, lest you be condemned. Behold, the Judge stands before the door.](#) Jam 5:8-9

Peter writes in the same vein (1P.1:20) and likewise assures his readers that the “end of all things has drawn near”.

But the end of all things has drawn near. Therefore be of sound mind, and be sensible to prayers.

1Pe 4:7 MKJV

The end of everything is near; so be sensible and clear-headed for the sake of your prayers. 1Pe 4:7 (ISV).

During those times the Apostle Paul wrote these things:

I thank my God always on your behalf for the grace of God given you in Jesus Christ, that in everything you are enriched by Him, in all speech and in all knowledge; even as the testimony of Christ was confirmed in you; so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ. He shall also confirm you to the end, 1Co 1:4-8

Paul wrote confidently to the Corinthians that they, not you and me today, would be confirmed to the end. The confirmation was the abundance of gifts which were theirs at that time. In this context “the end” is the revelation (as in the book of the same name) of the Lord Jesus Christ as King of Kings and Lord of Lords. The world order changes when the kingdoms of the world become His.

The end Paul referred to was not the end of their lives, since he wrote that not all of them were going to die in 15:51. Paul and the Corinthians at that time would be confirmed to that coming of the Lord which had drawn near, and was in a very little while. This was the hope of the Acts period, the imminent return of the Lord.

In this same letter we read these words by our Apostle:

And all these things happened to them as examples; and it is written for our warning on whom the ends of the world have come. 1Co 10:11 (MKJV).

Now all these things happened to those people as examples, and they were written for our instruction, to whom the ends of the ages have come. 1Co 10:11 (EMTV).

Upon Paul and the Corinthians the ends of the ages had arrived. At that time an ending was in view, not a beginning of a “new church age”.

In the seventh chapter of 1 Corinthians we read Paul’s advice regarding marriage and his preference for the single option. Paul was writing at the ends of the ages, and the Lord’s return was very imminent:

Then I think this is good, because of the present necessity; that it is good for a man to be so. Are you bound to a wife? Do not seek to be free. Are you loosed from a wife? Do not seek a wife. But if you do marry, you did not sin; and if a virgin marries, she has not sinned. But such shall have trouble in the flesh, but I spare you. But this I say, brothers, The time is short. It remains that both those who have wives should be as not having one. And they who weep are as though they did not weep. And they who rejoice are as though they did not rejoice. And they who buy are as though they did not possess. And they who use this world are as not abusing it, for the fashion of this world is passing away. 1Co 7:26-31

Another modern version translates this last verse in an interesting way:

and those who use the things in the world as though they were not dependent on them. For the world in its present form is passing away 1Co 7:31. ISV

It is fascinating to read Paul saying “the time is short”, and those who had wives be as though they had none, the form of this world is passing away. “The present necessity” could well be understood by his exhortation of Acts 14:22 and a comparative reading of Matthew 24. When Paul wrote Corinthians it was the end of the world or age and the “time of Jacob’s trouble” was fast approaching.

These Scriptures become understandable when we accept the Word of God which plainly shows that at that time it was the end of the ages, not the beginning of anything.

It goes without saying that the world as it was then has continued unto this day, Paul and the Corinthians died. Something happened to change the status of "the ends of the ages" and the expected return of the Lord from those days to our time.

What happened?

The answer is simple. The hope and "ends of the ages" of the Acts period were postponed at the end of the book of Acts when the nation of Israel was put aside for a time. Then the Lord descended and revealed to Paul alone the present dispensation of the grace of God which is a parenthesis. In the future, the divine purposes for Israel will be resumed and those "ends of the ages" will resume and come to pass.

Please examine the chart on page 125, which shows this expectation during Acts when our calling today was unknown. The dispensation in operation today and its unique hope was not revealed to Paul until after the Acts period closed. Thus, when we read the Acts and the letters written during that time, we must be very careful not to include ourselves.

The Gospels and Acts are for us, but not about us. They contain continuing redemptive truths, but the dispensational truths of those times were postponed at Acts 28.

# Chapter seven

## Background to Acts

So, what happened and when did it happen? What was it that brought about a change in the time status from the ends of the ages to the beginnings of the present administration or set of conditions in which we live today?

To answer this question, it will help us to know exactly what the glory was that was expected during the gospels and Acts period.

When John the Baptist appeared, he proclaimed the following message to Israel:

In those days John the Baptist came preaching in the wilderness of Judea, and saying, Repent, for the kingdom of Heaven is at hand. For this is he who was spoken of by the prophet Isaiah, saying, "The voice of one crying in the wilderness: Prepare the way of the Lord, make His paths straight." Mat 3:1-3

Notice that John proclaimed the "kingdom of heaven". This kingdom originating out of heaven, proclaimed by John had drawn near. Also notice the link between the kingdom of heaven and the words "prepare the way of the Lord" written in Isaiah 40.

Please read all of Isaiah 40 where the words of the prophet give us understanding of that Kingdom on the earth with its origins in and by heaven meant to John's listeners. Here is an extract:

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. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made level, and the rough places smooth; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah has spoken. Isa 40:1-5

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 40:10-11

It is He who sits on the circle of the earth, and its people are like grasshoppers; who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; who brings the rulers to nothing; He makes the judges of the earth as vanity. Yes, they shall not be planted; yes, they shall not be sown. Yes, their stump shall not take root in the earth. And He shall also blow on them, and they shall wither, and the tempest shall take them away like stubble. Isa 40:22-24

### Acts

the Kingdom out of Heaven is at hand, if Israel turned back to God, He would turn back to them and send back Messiah

Isaiah 40 is a prophecy about the glory of Israel under their Messiah. It has nothing to do with us today. It is about the Lord who is more powerful than all the nations of the earth and it speaks of the geophysical changes that will take place when the Lord comes to His people Israel "and feeds His flock like a shepherd, (and) .. gather the lambs with His arm," please compare

Ez.34. Isaiah 40 is Israel's re-gathering and blessing under our Lord's rule out of Zion. For a greater understanding read all of Psalm 72 and 89:

Once I have sworn by My holiness that I will not lie to David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever like the moon, and like a faithful witness in the heavens. Selah. Psa 89:35-37

Remember the angel's words to Mary at our Saviour's birth:

And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David. And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

Luk 1:31-33

His reign over the house of Jacob forever is the Kingdom of Heaven, which is out of, or originating from heaven. Neither the Lord nor His Kingdom on the earth were "of this world", see John 8:23, 18:36 and Psalm 89:29. This reign of Christ as King of Kings and Lord of Lords was the expectation of the gospels and Acts period. This was the glory that was expected at the ends of the ages.

Our Savior spoke clearly of His reign on the earth and His coming in great glory with all the holy angels to rule righteously;

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other. Mat 24:29-31

And again here:

But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats. Mat 25:31-32

Read also Joel 3 and Zeph.3.

And again here:

But Jesus was silent. And the high priest answered and said to Him, I adjure you by the living God that you tell us whether you are the Christ, the Son of God. Jesus said to him, You said it. I tell you more. From this time you shall see the Son of Man sitting on the right hand of power, and coming on the clouds of the heavens. Mat 26:63-64

The Lord made a great promise to the twelve that in the days of the Kingdom they would sit upon 12 thrones judging the 12 tribes of Israel see Matt.19:23-30.

Some believe the Kingdom of Heaven is a "spiritual" one, which is in the heart of believers. They turn to Luke 17 to support this error. When our Lord was asked by His enemies when the Kingdom of God would come, He answered;

And being asked by the Pharisees when the kingdom of God would come, He answered and said, The kingdom of God does not come with observation. Nor shall they say, Lo here! or, behold, there! For behold, the kingdom of God is in your midst. Luk 17:20-21

He told them the Kingdom of God did not come because they observed the law and tithed mint and cummin (Matt.23:23). He told them plainly the Kingdom of God was in their midst. He was the King of the Jews standing among them. Accept Him and the Kingdom of God would come. He had clearly proclaimed His Messiahship to Israel by those powerful credentials which the prophets said He would show (Acts 2:22 and Isaiah 35) but of course, these and the call for their repentance, they refused.

All Israel knew of this Kingdom of Heaven on the earth which was clearly spoken about in the Old Testament and was pictured in the wonderful typical redemption of Israel. Israel was



delivered from Gentile dominion (Pharaoh) and brought into the Promised Land, the very place Christ will rule out of Zion.

After our Lord's death burial and resurrection He spoke to the two on the road to Emmaus who had hoped that Jesus of Nazareth was about to redeem Israel (Lk.24:21). The Savior, Israel's King, did not deny this redemption of Israel, on the contrary, He assured them all later in the chapter that all that the prophets had spoken about would be fulfilled. This included the coming in of the Kingdom;

And He said to them, O fools and slow of heart to believe all things that the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Luk 24:25-27

And He said to them, These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms about Me. And He opened their mind to understand the Scriptures. Luk 24:44-45

The disciples did not understand the sufferings before the glory. They had certainly understood the coming glory. They understood when the Lord proclaimed that the Kingdom of Heaven had drawn near, Matt.4:17, but when He spoke about the suffering He would endure they were confused. This aspect of Our Lord's ministry was hidden from the disciples. They did not understand about His crucifixion, death, burial and resurrection. See Lk.9:45 and 18:31-34 then consider 1Cor.2:6-9.

The Kingdom of Heaven is one of righteousness. Firstly, sin and sins had to be dealt with according to all the types, shadows and prophecies of the Old Testament. Before Israel was brought into their Land of glory they were redeemed by the blood of the (suffering) Passover Lamb. As the Lord said, "all things that the prophets spoke" had to be fulfilled.

Once the disciples had their minds opened to understand the Scriptures regarding the Lord's suffering then they were full of joy knowing that the glory was to follow. Acts 1 tells us that the Lord taught them for 40 days concerning the Kingdom of God after which they had one question only;

Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel? Act 1:6

In Acts 1:4 and Luke 24:45-49, the Lord spoke of the Promise of the Father, the power from on high, the Holy Spirit's gifts. The Old Testament clearly prophesied about the pouring out of the Spirit upon Israel and in most of those contexts the restoration of Israel as a great and mighty nation was in view. Please consider the following references, Ex.34:8-10, Is.32:1, 13-18, 44:1-6, 59:20-60:10, Joel2 and Ez.39:22-29. No wonder the disciples asked the obvious question regarding Israel's restoration.

These disciples knew nothing of any "church" starting and they returned to Jerusalem with great joy after He ascended (Lk.24:51-53).

On the Day of Pentecost, with his mind opened to understand the Scriptures, and after 40 days instruction by the risen Lord, this is what Peter proclaimed to Israel;

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, 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; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. For David speaks concerning Him, "I foresaw the Lord always before me, because He is at my right hand, that I should not be moved. Therefore my heart rejoiced and my tongue was glad; and also My flesh shall rest in hope, because You will not leave My soul in Hades, nor will You allow Your holy One to see corruption. You revealed to Me the ways of life. You will fill Me with joy with Your countenance." Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne, seeing this beforehand, he spoke of the resurrection of Christ, that His soul was not left in Hades, nor would His flesh see corruption, God raised up this Jesus, of which we all are witnesses. Therefore being exalted to the right of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you now see and hear. For David has not ascended into the heavens, but he says himself, "The LORD said to my Lord, Sit at My right hand until I place Your enemies as a footstool to Your feet." Therefore let all the house of Israel know assuredly that God made this same Jesus, whom you crucified, both Lord and Christ. Act 2:22-36

This is not the Church which is His Body, this is Israel. Peter pointed the Israelites to the great Kingdom of Heaven the prophets spoke about. Jesus of Nazareth had been raised to sit upon David's throne on the earth, ruling Israel and the nations.

In Acts 3:17-21 Peter clearly tells the Israelites that they should repent and turn back to God and He would send the Lord Jesus back to them.

And now, brothers, I know that you did *it* through ignorance, as also your rulers *did*. But those things which God before had shown by the mouth of all His prophets, *that* Christ should suffer, He fulfilled in this manner. Therefore repent and convert so that your sins may be blotted out, when the times of refreshing shall come from *the* presence of the Lord. And He shall send Jesus Christ, who before was proclaimed to you, whom Heaven truly needs to receive until the times of restoration of all things, which God has spoken by *the* mouth of His holy prophets since the world began. Act 3:17-21

1 Thess.4 must be understood in this context, that the imminent return of the Lord was not a vain hope but expected in their lifetimes:

And while they were looking intently into the heaven, He having gone, even behold, two men in white clothing stood beside them, who also said, Men of Galilee, why do you stand gazing up into the heaven? This same Jesus who is taken up from you into Heaven, will come in the way you have seen Him going into Heaven. Act 1:10-11

The Kingdom of Heaven which had drawn near in the gospels was still near and on offer right through the book of Acts until the last chapter. For about 40 years God held out His hands to the disobedient and contradicting nation of Israel (Roms.10:21). Just as at Kadesh-barnea, Israel was faithless but God was faithful and there was no change in the earthly and new earthly purposes the Old Testament Scriptures had plainly declared.

# Chapter eight

## the letters of Paul must be rightly divided

The apostle Paul is the only one identified as the Apostle of the Gentiles or Nations and as such his words are the Word of Christ and vital for us today.

[For this cause, I, Paul, am the prisoner of Jesus Christ for you nations](#), Eph 3:1

Discussion abounds as to the authorship of Hebrews but I believe it is to be included in the letters of Paul making a total of fourteen (14). Many have tried to date these letters, but the most important thing for us is their content.

Remember, Paul tells us we must distinguish things that differ and rightly divide the Word of Truth (Phils.1:9-10 & 2Tim.2:15). If we ignore these Bible study rules we will be ashamed and unapproved. These rules must be applied to Paul's writings as being the words of truth. During Acts for example, the Gentiles partook of Israel's spiritual things, after Acts 28 the believing Jews and Gentiles enjoyed things previously hidden in God, Roms.15:27 and Eph.3.

Paul's letters fall into two dispensational groups either side of Acts 28

There are teachings in Paul which do not change and can be found in all his writings such as, Christ died for our sins according to the Scriptures and we should all strive to run the race with patience. See 1Cor.15:3-4, Gal.1:3-4, Eph.1:7, Heb.10:4, 12, Acts 13:39 & Titus 3:7.

But there are some blatant dispensational differences in our Apostle's letters and these we should note very carefully.

During the period covered by the book of Acts, Paul was proclaiming our Lord Christ Jesus as the One in whom forgiveness of sins and righteousness could be found, but at the same time he was presenting the Lord as Israel's coming Messiah. The soon coming Kingdom on the earth was the expectation before believers at that time.

After the book of Acts closed, Paul wrote of forgiveness of sins and righteousness in the Saviour but now, the Lord is seated at the Father's right as the Head of the church which is His body and we, members of that calling, are the fullness of Him who fills all in all. We have been raised and seated with Him, and in that Day will appear with Him there.

Here is a chart showing the two groups of Paul's letters. These are not date stamped by the Holy Spirit, but they are stamped with a completely different purpose by the Holy Spirit. May He bring enlightenment to the Word for those who study to show themselves approved. A copy of this chart is available on <https://www.acts28.net/biblecharts/> under the Charts menu.

# Acts 28 The great dispensational boundary

## Paul's Ministries either side of this great change

Acts 28:25-28 Israel was nationally put to one side for a time. The salvation of God was then sent to the Nations independent of Israel. Post Acts 28 a new dispensation was given to Paul alone. Eph.3:1-10. Col.1:23-29 and 2Tim.1:8-12.

**test things differing (Phils.1:9-10) in these two groups of letters**

**During and up to Acts 28 the dispensational purposes of God relate to the earth and the NJ. At Acts 28 these purposes were put to one side with Israel until a future date. During Acts time Christ is Savior, King and Bridegroom, the believers are a prophetic remnant, chaste virgins, blessed with Abraham and to judge the world.**

Paul's Acts period statement about his ministry and the letters which harmonize with it. Acts 26:6-7, 22.

"witnessing ..saying no other things than those which the prophets and Moses said was going to happen"

**Galatians  
1&2 Thessalonians  
1&2 Corinthians  
Hebrews  
Romans**

Approx. 190 OT quotes Jewish themes and hope, Feasts

Paul's post Acts period statement about his ministry and the letters which harmonize with it. Eph.3:7-9).

.. the unsearchable riches of Christ... the dispensation of the mystery which .. has been hidden in God.....

**Ephesians  
Philippians  
Colossians  
Titus, Philemon  
1&2 Timothy**

Approx. 8 OT quotes, non Jewish themes, new hope, no Feasts

**After Acts 28 the dispensational purposes of God changed and relate to the heavenly places where Christ sits at God's right hand. This dispensation of Grace is parenthetical. We do not replace Israel, we are the church which is His Body, seated in the above heavens, some might reign with Him there. Christ is Savior, and the Head.**

**We live on this side of Acts 28**

**Acts 28-Israel set aside for a time**

The Gospels, Acts, the letters of James, Peter, John, Jude and Revelation fit here

The Gospels, Acts, the letters of James, Peter, John, Jude and Revelation show nothing dispensationally of our calling today

**The great dispensational boundary is made clear by rightly dividing the Word of Truth; by testing things that differ; Phils.1:9-10, 2Tim.2:15. Most Christians are dispensationalists and draw a line between the purposes of God for the earth through Israel and the present age of grace involving us Gentiles. Some draw it between Malachi and Matthew, in the Gospels, at the cross or at Acts 2, 9 or 13. But it must be drawn at Acts 28. Please enjoy the dispensational differences in Paul's two groups of letters which fall either side of Acts 28. Some eternal truths, like redemption through His blood, remain on both sides; they are common.**

Let us consider the book of Romans as an example of an Acts period epistle. We deal with Romans more comprehensively in a later chapter.

It is widely acknowledged that Romans was written late in the Acts period (about Acts 20). The reader might like to consider the wonderfully fundamental passages of Romans 1:16-17 and 3:1-2, 9-23, then compare the hope of the Acts period as found in Romans 15:4-13.

This hope in Romans includes the destruction of Israel's enemies and the reign of Christ out of Jerusalem as found in Deut.32, Psalm 18 and Isaiah 11. We are as assuredly forgiven and made righteous in Christ today as were the believers of the Acts period but we are certainly not looking for the Kingdom of God on the earth, as they were during that time. The hope of Romans is earthly and millennial. Romans contains continuing truths that cross over into today's dispensation, but contains truths which were postponed at Acts 28 and which will be resumed at a future date.

If Romans was written at about the time of Acts 20, then we note carefully Paul's word spoken after the writing of that book in Acts 26;

And I said, Who are you, lord? And He said, I am Jesus whom you persecute. But rise and stand on your feet, for I have appeared to you for this purpose, to make you a minister and a witness both of what you saw, and in what I shall appear to you; delivering you from the people and the nations, to whom I now send you in order to open their eyes so that they may turn from darkness to light, and from the authority of Satan to God, so that they may receive remission of sins and an inheritance among those who are sanctified by faith in Me. After this, king Agrippa, I did not disobey the heavenly vision. 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 26:15-23

Please consider these passages also; Acts 24:14, 25:8, 26: 6-7,27-28, 28:17, 20, 23. Paul's teaching during the Acts period was according to Old Testament teaching, prophecy and purpose (and the Feasts are prominent). The popular misconception that Israel was put aside at either the cross or Pentecost is a clear contradiction of Paul as found in these passages;

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! For I also am an Israelite, of the seed of Abraham, of *the* tribe of Benjamin. God did not thrust out His people whom He foreknew. Rom 10:21-11:2

Paul's testimony in the Acts period was not offensive to the nation of Israel. Paul worshipped the God of his father's believing all things written in the Law and in the Prophets. Paul declares that he and the 12 tribes were waiting for the hope of the promise made to their Fathers which is the Kingdom on the earth. Paul tells us that his preaching only included that which the Law and the Prophets said was going to happen. The following letters are perfectly in harmony with these claims;

Galatians, 1&2Corinthians, 1&2 Thessalonians, Hebrews and Romans.

These letters are full of the Acts period teachings of Paul and were written before Israel was "let go" at Acts 28:25.

There is not one shred of evidence that these letters show a gradual reduction of Old Testament references. In total there are about 190 references in these 7 Acts letters as well as being rich in Jewish subjects and themes. In Romans, the last written during Acts, there are 70 plus references and as we have seen, the hope is entirely O.T. earthly. Some claim Paul had a

progressive revelation and supported they believe by Paul's gradual reduction of OT usage in these Acts period epistles. The statistics do not support such a concept, in fact, Paul's use of the OT increases;

Galatians (written early in Acts ministry):	About 8 O.T. references.
1Corinthians (written mid Acts ministry):	About 15 O.T. references.
2Corinthians (written mid Acts ministry):	About 16 O.T. references.
Hebrews (written later Acts ministry):	About 30 O.T. references.
Romans (written last in Acts ministry):	About 70 O.T. references.

In the above letters of the Acts ministry, the number of OT references actually increase towards the close of Acts. These figures are contrary to the progressive revelation theory. He quotes the Old Testament incessantly and in Romans alone he uses the phrase "as it is written" 14 times. Romans also contains around 70 Old Testament quotes leaving us in no doubt that Paul's Acts period ministry was precisely as he said it was, the purposes and doctrines found in the OT Scriptures.

Paul's seven letters written during Acts describe the imminent return of the Lord, expected in the lifetime of the Acts period believers. Please consider these passages; Romans 13:11-12, 16:20, 1Cor.1:7-8, 7:29-31, 10:11 (ends of the ages), 15:51 ("we" includes Paul as also in 1Thess.4:15), Hebrews 10:35-37 and Acts 14:22.

Romans is prophesy, promise and Covenants and is not about our calling today.

There is no progression in Paul's letters from Israel to the church. Acts is not a transition period

Paul's Acts period ministry is neither overlapping nor progressive as suggested by some who do not clearly see the differences in Paul's two groups of letters. A cursory reading of Acts will show that Paul went to the Jew first and only when they rejected

the message did Paul turn to the local Gentiles. Paul's Acts period ministry was to the Jews among the nations north and west of Israel. His missionary journeys are traditionally seen as spreading the gospel to the world, but really, this is not the case. The book of Acts is a record of God providing Israel with another opportunity to accept their Messiah.

On arriving at Rome Paul calls the chief of the (dispersed) Jews and proclaims the Lord Jesus as their Messiah out of "both the Law of Moses and from the Prophets, from morning till evening", Acts 28:23.

Instead of responding to this wonderful message, these Jews in Rome were like the majority of their countrymen; some believed, some didn't and they argued among themselves, there was disharmony;

[And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go.](#) Act 28:24-25

The words "let go" translate the same verb in the original which is first found in the New Testament in a marriage context;

[But Joseph, her husband to be, being just, and not willing to make her a public example, he purposed to put her away secretly.](#) Mat 1:19

Let us see these English words in Acts 28;

[And disagreeing with one another, they were put away,](#) Act 28:25

In Acts 28:25-27 Paul pronounces the prophet Isaiah chapter 6, a condemnation prophecy which was against the nation of Israel, not just the few Jews in Rome. Then God through Paul declares that the salvation of God is sent to the Nations (Gentiles);

[Therefore be it known to you that the salvation of God is sent to the nations, and they will hear.](#) Act 28:28

At the end of the book of Acts, the Nation of Israel was put aside, and God's offer to restore Israel as a great and mighty nation under Christ was withdrawn. His purposes for the earth through Israel were put aside until a future date. The hope of their great kingdom on the earth was postponed, the imminent return of the Lord was put aside and Israel's advantages were put aside with them. We shall see more of this later.

After Israel was put aside at Acts 28, the Lord revealed to Paul the present set of conditions or economy which has continued to this day. Forgiveness of sins, righteousness by faith, sanctification and eternal life as God's gift remained the blessed portion of the children of God, however, instead of an earthly kingdom in view; the second group of letters of Paul point our hearts and minds to the heavenly places where Christ is seated at God's right hand. See Ephesians 2:4-7 and Colossians 3:1-4.

This present dispensation given to us through Paul was never part of Old Testament revelation as clearly declared by Paul in these passages:

[This grace is given to me \(who am less than the least of all saints\) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; Eph 3:8-9 of which I became a minister, according to the administration of God given to me for you, to fulfill the Word of God; the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.](#) Col 1:25-26

These later seven (7) letters of Paul fall naturally into a group manifesting the elements of this wonderful new administration coupled with a scarcity of Old Testament references. These are; Ephesians, Philippians, Colossians, Titus, Philemon, 1&2Timothy

These letters proclaim the wonderful inheritance for the newly revealed calling which is the Church which is His Body and are significantly different to the Acts period group in that they are limited to about eight (8) Old Testament quotes. If in fact our present economy was hidden in God, Paul cannot use the OT as a means of affirming the ministry given to Him about it.

The first group was written during the Acts period when Israel remained as God's people and the Gentiles were blessed with faithful Abraham.

The second group was written after Israel was set aside and is about the present dispensation of the grace of God in which all believers are blessed in Christ alone in the heavenly places where Christ is seated at God's right hand.

My prayer is that my readers will consider these things and study very carefully the content of the letters of our Apostle Paul. The failure to distinguish things differing in Paul is the very basis of the rapture error.

The differences in Paul's writings are the key to understanding the New Testament. Right division includes rightly dividing Paul's letters.



# Chapter nine

## Paul in Acts, his Gospel of Acts 13

Pentecost is not the beginning of anything. The Acts period, according to our apostle Paul and other NT Scriptures, was the “ends of the ages”.

The Acts period was another opportunity for Israel to repent and accept their Messiah, Jesus of Nazareth. Had they done so, God would have sent the Lord Jesus back to them. This return of the Lord to Israel was the expectation of that time.

What did Paul teach in his Acts ministry regarding the Kingdom of Heaven, the soon coming glory to follow the ends of the ages? What was the hope during those “ends of the ages” according to Paul?

Paul leaves us in no doubt as to his ministry and hope during the Acts period. He states it so clearly it is strange there is much confusion regarding it. Turn to Acts 13 for Paul’s Acts period gospel. Acts 13 is a point at which, sadly, many feel the present “Church” age began and in my view this is equally as confusing as starting the “Church” at Acts 2.

Notice a miracle of great significance is performed at the hand of Paul in this chapter.

*And when they had gone through the island to Paphos, they found a certain conjurer, a false prophet, a Jew whose name was Bar-jesus; who was with the proconsul of the country, Sergius Paulus, a prudent man. He called for Barnabas and Saul and asked to hear the Word of God. But Elymas the conjurer (for so his name is, if translated) withstood them, seeking to turn the proconsul away from the faith. Then Saul (who is also Paul), filled with the Holy Spirit, set his eyes on him and said, O son of the Devil, full of all deceit and all craftiness, enemy of all righteousness, will you not stop perverting the right ways of the Lord? And now, behold, the hand of the Lord is on you. And you shall be blind, not seeing the sun for a while. And immediately a mist and a darkness fell on him, and he went about seeking some to lead him by the hand.*  
Act 13:6-11

Paul and Barnabas were trying to share the good news with a Gentile. A Jew, the son of Joshua, a false prophet (Matt.24:11), was withstanding this message. This event represents the growing attitude of the unbelieving Israelites.

The nation had rejected the message in Jerusalem and had crucified Christ, threatened and imprisoned the apostles and stoned Stephen (events up to Acts 7). Here the attitude of opposition is repeated.

There are some who claim (Mid-Acts especially), that Israel was cast aside at Acts 7 and hoping to affirm this theory they turn to 1Thess.2:16. They assume that since God's wrath was to the uttermost, then surely He cast Israel aside when Thessalonians was written. This ignores Roms.10:21-11:5 but also ignores the plain fact that all the issues which filled up their sins had not been fulfilled at Acts 7. (See "wrath to the uttermost" appendix three).

The message then spread throughout the Land of Israel and Gentiles were included at the ministry of Peter (Acts 10-11). This area of witness ended with rejection as well. Herod had James killed with the sword and Peter was imprisoned again (events up to Acts 12).

With such opposition from the people who should have rejoiced at the news of their Messiah being ready to return and bless them, what would God do? A divine judgment fell upon bar-



Jesus. He was struck partially blind and needed someone to lead him by the hand, just like Paul in Acts 9.

Israel was not cast aside at the Cross, Acts 2 and Acts 9 or here in Acts 13. Israel nationally were struck with partial blindness and because of their stumbling, salvation was given to Gentiles to provoke Israel to jealousy. God tells us plainly that He struck Israel with partial blindness as an act of mercy. Here are some passages from Romans, written by Paul about Acts 20. These passages show the dispensational setting from Acts 13 to the end of the book. These dispensational things are not in operation today but they were back then;

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](#). ISV I am speaking to you gentiles. Because I am an apostle to the gentiles, I am glorifying my ministry in the hope that I can make my people jealous and save some of them. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, do not boast against the branches. But if you boast, it is not you that bears the root, but the root bears you. For I do not want you to be ignorant of this mystery, brothers, lest you should be wise within yourselves; that blindness in part has happened to Israel, until the fullness of the nations has come in. [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. For as you also then disbelieved God, but now have been shown mercy through their disbelief, even so these also have not believed now, so that through your mercy they may also obtain mercy. Rom 11:11, 13-31

Gentiles are not saved today because Israel has stumbled. Gentiles are not saved today to make Israel jealous. Gentiles are not grafted into Israel today to enjoy their fatness (Rom.15:27).

Notice the partial blindness back then was an act of mercy and was only "for a while" until the Deliverer comes out of Zion. These were the dispensational settings manifested by the miracle of judgment on Elymas in Acts 13.

This partial blindness and stumbling condition was the lot of Israel up to the end of the book of Acts. We must acknowledge that this sorry state did not mean the nation had been cast off (Rom.10:21-11:2).

The following is Paul's gospel in the synagogue at Antioch Pisidia. Here we find an encapsulation of his gospel the features of which abound in those letters written during the Acts.

[And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Men, brothers, if you have any word of comfort for the people, speak. And rising up and signaling with his hand, Paul said, Men, Israelites, and those fearing God, listen. The God of this people Israel chose our fathers and exalted the people in their residency in the land of Egypt, and He brought them out of it with a high arm.](#)  
Act 13:15-17

Notice the Law and the Prophets sets the context as in Luke 24 and Acts 2. Paul's own claim in Acts 26:22 shows that the O.T. is the basis of all Paul's preaching to the end of Acts. Paul begins with the typical redemption of Israel which pictures Israel's greater redemption, the hope in view during the Acts period. Paul's gospel preached to both Israelites and Gentiles, like Peter's, points his listeners to King David:

[And when He had removed him, He raised up David to them to be their king; to whom He also witnessed and said, I have found David the son of Jesse to be a man after My own heart, who shall fulfill all My will. Of this man's seed God has raised to Israel, according to His promise, a Savior, Jesus; Act 13:22-23](#)

Paul declares that Christ had been raised "to Israel" according to the oath God made to David. Christ is not among the Gentiles at this point. This is the Kingdom setting Paul is unfolding here which is exactly the same hope Peter preached in Acts 2. The interested reader might like to compare Acts 2 with Acts 13 point by point and notice the common elements; the gospels are practically identical. Peter and Paul both preach that the Lord Jesus is the Messiah raised to sit on David's throne.

How plain is Scripture do we need? Paul boldly declares that the salvation, the gospel he was proclaiming to both Jew and Gentile at that time was the promise made to the Fathers;  
[And we preach the gospel to you, the promise made to the fathers, Act 13:32](#)

The dispensational setting of today is not based upon any promise made to Israel's Fathers.  
[... I became a minister, according to the administration of God given to me for you, to fulfill \(complete\) the Word of God; the mystery which has been hidden \(away\) from ages and from generations, but now has been revealed to His saints. Col 1:25-26](#)

**Paul's gospel in Acts  
the Promise made to (Israel's)  
fathers, not The Mystery of  
Ephesians and Colossians**

In Acts 13 Paul is very specific that the promise made to the Fathers is "this salvation" he was preaching at that time. What exactly was "this salvation" Paul was proclaiming and how was it related to the OT promises? Let Paul himself explain;

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

[And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." And that He raised Him up from the dead, no more to return to corruption, He spoke in this way: "I will give you the holy promises of David." Therefore he also says in another psalm, "You shall not allow Your Holy One to see corruption." Act 13:32-35](#)

Like Peter before him, Paul assures his listeners that Christ, the seed of David, had been raised to Israel to sit upon David's throne. This is the gospel Paul preached in Acts 13; this is the salvation in view.

How can we ignore the O.T. quotes Paul uses to explain his gospel? The very Scriptures Paul turns to will confirm that the dispensational setting of the gospel he presented was all Old Testament. Here is the list;

Acts 13:33 = Ps.2:7, which Psalm is about Christ sitting on the holy hill of Zion and ruling the world. Please read the entire Psalm.

Acts 13:34 = Isaiah 55, a prophecy calling Israel to turn back to God and the restoration which would follow. Please read all this chapter of Isaiah.

Acts 13:35 = Psalm 16, which Psalm Peter uses in Acts 2:27. This Psalm speaks about the inheritance in the presence of the Lord. This is not about an inheritance in heaven. Please read Psalm 16.

These Old Testament prophecies of hope for Israel constitute Paul's gospel of the Acts period.

Paul assures them in Acts 13:38-39 that this same One who is to sit upon David's throne is the One in whom forgiveness of sins and righteousness apart from the works of the law is found. Please compare Roms.3:20-4:8.

There is no conflict of dispensational setting here. The promises made to the Fathers included forgiveness of sins and righteousness. These great passages of the Kingdom on the earth are not the hope before us today though it is blessedly true that we have forgiveness and righteousness by faith in the same Savior.

The fact that Paul concludes his gospel with such eternal truths does not mean that Peter did not know about them or the Church which is His Body began. Abraham and David experienced forgiveness of sins and righteousness by faith reckoned but they are not members of the Church which is His Body but will be part of the great Kingdom of heaven on the earth. Righteousness by faith through grace was never the Mystery of Ephesians hidden in God and away from ages and generations.

The unbelieving Jews in Antioch were filled with envy (jealousy) when they saw the crowds (Acts 13:45). Jealousy was to stimulate them to a response but like bar-Jesus they tried to pervert the right ways of the Lord and Paul gives them a warning:

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

What was the warning in Acts 13:40-41 and how did it agree and confirm the dispensational setting of the Acts period?

Once again we see Paul using the O.T. as the basis of his gospel. The prophetic passage he used as his warning was certainly not that Israel would be cast aside and the new dispensation of today would begin. Nor was it a prophecy that Israel was to be dragged into, or metamorphized the Church which is His Body. The prophecy Paul uses is foreign to such a view. Please read Habakkuk 1, noting verse 5.

Habakkuk 1:5 is a warning about a northern army storming through the land of Israel. This is the very setting of end of the ages when unrepentant Israel will experience the tribulation, "the time of Jacob's trouble". The believing Jews and Gentiles of the Acts period, the remnant of prophecy (Roms.9:22-29), would be preserved through this tribulation as per Jer.30:7, Joel 2:32 et.al. Paul uses prophecy to warn the Jews of the tribulation.

Some feel that the "Church age" started in Acts 13 because Paul turned to the Gentiles after the Israelites rejected the message.

But when the Jews saw the multitudes, they were filled with envy and contradicted those things which were spoken by Paul, contradicting and blaspheming. But speaking boldly, Paul and Barnabas said, It was necessary for the Word of God to be spoken to you first. But since indeed you put it far from you and judge yourselves unworthy of everlasting life, lo, we turn to the nations. For so the Lord has commanded us, saying, "I have set You to be a light of the nations, for salvation to the end of the earth." Act 13:45-47

The turning to the Gentiles in Acts 13 was only local as Acts 14:1, 17:1-2 shows. Right through Acts Paul went to the Jew first, save on a few occasions. That these Gentiles were to be saved was never "hidden in God" even Peter knew this, see Acts 3:25-26. Paul's authority to include the Gentiles, like all his ministry of the Acts period (Acts 26:22), was based on O. T. Scriptures.

The O.T. Scripture Paul used as his authority to turn to the Gentiles in Acts 13 is Isaiah 49:6. Twice Paul referred to Isaiah in Acts 13 and the next verse in Isaiah 49 says this;

So says Jehovah, the Redeemer of Israel, His Holy One, to Him whom man despises, to Him whom the nation hates, the servant of rulers: Kings shall see and arise, rulers also shall worship, because of Jehovah who is faithful, the Holy One of Israel, and He shall choose You. Isa 49:7

The setting of Isaiah 49 is the certainty of God's purpose for Israel (see Romans 11:29) and the Kingdom on the earth not a prophetic passage about us today. Paul's use of Isaiah in Acts 13 is a great antidote against those who claim the Church which is His Body started there. If Paul was given a progressive revelation about us today then it really started way back in Isaiah, which is a nonsensical view. Our dispensation was hid in God when Isaiah wrote.

The reader should compare Acts 13:47 with the context of Isaiah 49:6 which prophecy is about Israel's re-gathering and glory under Messiah. This was the context and authority for Paul to turn to the Gentiles. A reading of Isaiah 49:5, Acts 13:47 and Romans 11:11 in relation to the Gentiles being saved during Acts show wonderful consistency in the Word of Truth and Paul's writings of the Acts.

Here are some other verses from Isaiah 49;

and said to Me, You are My servant, O Israel, in whom I will be glorified. Isa 49:3

And now, says Jehovah who formed Me from the womb to be His servant, to bring Jacob again to Him, Though Israel is not gathered, yet I shall be glorious in the eyes of Jehovah, and My God shall be My strength. Isa 49:5

Israel was partially blind and stumbling during Acts and Gentiles were saved because of that with the intent to stimulate the Olive tree Israel to fruit bearing:

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).

This Gentile inclusion of the Acts period is precisely the setting of Isaiah 49, "to bring Jacob again to Him". Paul's apostleship of that time was to the same end (Roms.11:13-14) and I am certain Paul found a personal touch between his own claim in Galatians 1:15 with Isaiah who spoke of one being "formed..from the womb" (Is.49:5).

Isaiah 49 is a glorious prophecy of Israel's restoration and this is the basis, the authority for Paul to turn to the Gentiles in Acts 13. It requires a spiritual jackhammer of immense proportions to stretch Isaiah 49 to mean the entering in of a new dispensation.

Israel had "stumbled at that stumbling stone", see Acts 13:6-11, Romans 9:31-33 and 11:7-10, but they remained God's people (Roms.11:1-2). Israel had not been cast aside in Romans. The Kingdom under their Messiah was the expectation of Paul until the end of the book of Acts.

Before leaving Acts 13 for now, please consider this verse;

But shaking the dust of their feet off on them, they came into Iconium. Act 13:51

I am certain my reader will remember Matthew chapter 10 and the setting there. Please turn your Bibles to these verses; Matt.10:5-8, 11-15, 23. While Paul's ministry included the Gentiles during Acts, it remains that the dispensational setting is in harmony with Matthew 10 and the hope found there.

Paul's gospel of Act 13 is identical in dispensational setting as Peter's of Acts 2. Both men proclaim that the Lord was raised to Israel to sit on David's throne. The Lord's imminent return

to establishment of the Kingdom of Heaven on the earth is the hope of the Acts period and gives clearer meaning to 1Thess.4 than the modern abuse of the passage to teach it as some silent snatching away of all believers back into heaven.

The book of Romans was written towards the end of Acts and in it Paul writes that the time was short just as he had in Corinthians:

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

I hardly think Romans was written at the beginning of any new "Church age" do you? And what a powerful link back to Genesis. So what was the hope of Romans?

The hope of Romans was all the Old Testament Kingdom as Paul proclaims in these verses. Please note the hope is found in "the things written before" not something freshly revealed which was previously hidden:

For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope. 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, "For this cause I will confess to You in the nations, and I will praise Your name."

And again He says, "Rejoice, O nations, with His people."

And again, "Praise the Lord, all the nations, and praise Him, all the peoples."

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."

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. Rom 15:4-13

Here is the OT list of quotes Paul uses to affirm the "patience and comfort of the Scriptures" so far as the hope at that time was concerned;

Roms.15:9 = Psalm 18:49 (2Samuel 22:50). This Psalm speaks of the seed of David and deliverance from Israel's enemies.

Roms.15:10 = Deut.32:43, (see also Ps. 67:3-4, 68:32). The Song of Moses, also found in the book of Revelation, also speaks of Israel's redemption.

Roms.15:11 = Ps.117:1. All nations praise Jehovah, the God of Israel.

Roms.15:12 = Isaiah 11:1, please read all of Isaiah 11 which is a plain prophecy about peace and dominion being restored in "my holy mountain".

Every reader should read all these Old Testament Scriptures and note the context. In so doing it shall be wonderfully clear that the hope of Romans was the hope taught by the Lord in the gospels and by Peter in Acts 2, the soon coming Kingdom on the earth. The hope of Romans is not our hope today.

Again, if Paul was given a progressive revelation, then He started way back in the song of Moses in Deuteronomy and not one right divider would consider the Church which is His Body starting with Moses. If Romans was one of the last letters of Paul during Acts then he hasn't

“progressed” as some are want to suggest. In fact contrary to such teaching, he has retraced from the Psalms and Isaiah in Acts 13 way back to Moses in Romans.

With the earth so clearly in view in Romans we can now read these passages in Galatians 3 and note the consistency in Paul’s testimony during the Acts period;

Even as Abraham believed God, and it was counted to him for righteousness. Therefore know that those of faith, these are the sons of Abraham. 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." So then those of faith are **blessed with faithful Abraham**. Gal 3:6-9

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

For as many as were baptized into Christ, you put on Christ. There (in Christ) 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. And if you are Christ's, then you are Abraham's seed and **heirs** according to the **promise**. Gal 3:27-29

Notice verse 8? The Scriptures foreseeing righteousness for the Gentiles as embedded in Genesis 12. Righteousness for the Gentiles was never The Mystery “hidden in God” of Ephesians. Peter also uses Gen.12 in Acts 3:25-26. The reader should not miss this link of Righteousness by faith with that great nation God promised Abraham his seed would become. Being a son of Abraham and God means being an heir of Abraham and God, and in this context the inheritance is the earth given by promise.

All Paul’s ministry during the Acts was found in the Old Testament and it included the great hope of the Kingdom. That hope was put aside with Israel at the end of the book of Acts when the ends of the ages were postponed and a new administration was revealed to Paul with a new hope. We must distinguish things differing.

The Church which is His Body was not revealed in the Gospels or at Acts 2 and it certainly was not revealed to Paul at any point in the Acts period. Next chapter we shall begin to examine carefully what event it was that believers were anticipating during the Gospels and Acts period. Their hope of that time is not our hope today.

# Chapter ten

## Paul in Acts-his message & mission

Tradition is more often than not a blinder to truth. We must not build our doctrines on any denominational tradition such as “the Church started at Pentecost” or “Israel was cast aside at the cross”. It is our obligation to examine the Word of Truth rightly divided to find out exactly whether or not the Word of God agrees with such traditions. If tradition and truth do not coincide then we have no choice but to discard tradition in favor of God’s Word.

The period covered by the book of Acts is not described by those writing at that time as the beginning of anything. It has been proven that Israel were not cast aside at the cross or Pentecost. Despite the plain words of God in relation to these things such blinkers remain entrenched in the denominational dogmas and have been the basis of the deceptive tradition called the rapture.

### Pentecost

Israel’s glory, no gentiles,  
no church birthday

However, before we arrive at our examination of 1Thess.4 it is imperative to also expose a third tradition based upon the two above which says; the Acts period was the gospel going into the entire world to all people.

We ask the reader to go back to the Book of Acts and read chapters 1 through 12 and find any witness by any other than a Jew to Israelites save the introduction of the Gentiles at the conversion of Cornelius in chapters 10-11. See “Acts 2 is not the birthday of the church” on <https://www.acts28.net/portfolio-2/>.

The reader should take great care to note the means whereby the Lord encouraged Peter to actually speak to a Gentile. Why would Peter need a vision (Acts 10:9-16) to speak to a Gentile if there had been Gentiles at Acts 2? When Peter arrived at the home of Cornelius he made a very plain statement about the impropriety of mixing with Gentiles and then asked a strange question:

*And he said to them, You know that it is an unlawful thing for a man, a Jew to keep company with or to come near to one of another nation. But God has shown me not to call any man common or unclean. Therefore I came without complaint, being sent for. I ask, then, for what reason have you sent for me. Act 10:28-29*

Why did Peter still think it unlawful to mix with Gentiles if Christ had started the “Church” in the Gospels or Acts 2? Likewise, if Peter’s commission had been to go into the entire world and preach the gospel to the Gentiles, why would he ask Cornelius what he wanted? Where is truth found, in Peter an inspired apostle or our denominational traditions?

It would be an incredible thing if the majority of Christians would really ponder the following plain statement of Scripture and re-assess the tradition which says Jews and Gentiles were baptized into the “Church” at Acts 2;

*Then, indeed, they who were scattered abroad by the persecution that rose about Stephen traveled as far as Phoenicia and Cyprus and Antioch, preaching the Word to no one except the Jews. Act 11:19*

When our foundations are totally unscriptural then we are wide open for deception. This is exactly what the rapture theory is, a masterstroke of deception. However, we need more time



to show that Acts is not the beginning of the Church and then we can present 1Thess.4 for what it is, the hope of Israel;

[For this cause, then, I called for you, to see and to speak with you. For I have this chain around me for the hope of Israel. Act 28:20](#)

We have seen that the O.T. was the basis of Paul's great gospel in the Synagogue in Antioch Pisidia and it is essential to our understanding of 1Thess.4 that we really acknowledge Paul's own claims about his Acts period ministry and especially his gospel;

[And we preach the gospel to you, the promise made to the fathers, Act 13:32](#)

There are some who theorize that Paul had some progressive revelation and the Lord gradually revealed the present truth to Paul over the Acts period which they see as being transitional. This can be shown as fabrication by allowing Paul to speak for himself. Some of these references will be repeats, but for the sake of surety I'm sure the reader will not find them wearisome.

In Acts 22, speaking to the crowds of Jews (including believing Jews) in Jerusalem, Paul gives some very clear indications that his ministry was still according to the promise made to the fathers. This is not a progression in 10 chapters. In verse 3 he reminds the crowd he was taught according to the exactness of the law of the fathers and his calling was by the God of Abraham Isaac and Jacob;

[And he said, The God of our fathers has chosen you to know His will and to see the Just One, and to hear a voice out of His mouth. For you shall be His witness to all men of what you have seen and heard.](#)

Act 22:14-15

The only thing Paul had seen and heard prior to this point of his conversion was the "faith" he once destroyed (Gal.1:23).

It was the God of Israel's fathers who chose Paul. These things are important especially when considering the gospel Paul received by revelation. The gospel he received was certainly not the Mystery of Ephesians 3 which is totally unrelated to the God of Israel's fathers, and was certainly not what Paul had seen and heard;

[But when it pleased God \(of Israel's fathers\), who separated me from my mother's womb, and having called me by His grace, to reveal His Son in me so that I might preach Him among the nations, immediately I did not confer with flesh and blood; Gal 1:15-16](#)

The God of Israel's fathers "called" Paul and the gospel he received by revelation (Gal.1:11-12) was perfectly in harmony with God's purposes for the earth during the book of Acts and was a gospel concerning the things that he had seen and heard;

[... he \(Paul\) .... now preaches the faith \(doctrine\) which he once ravaged. \(cp 1Cor.15:11\). Gal 1:23](#)

Moving deeper into the book of Acts when Paul was making his defense before Felix, he affirms his ministry of the Acts period;

[But I confess this to you, that after the Way which they call heresy, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.](#)

Act 24:14-15

The consistency of Paul's testimony needs to be acknowledged. Paul worshipped the God of his fathers, was called by the God of Israel's fathers, and his ministry was the things he had seen



and heard though he needed a revelation and teaching from Christ to know and understand those things.

In his defense before Festus Paul declares boldly that;

.... Neither against the Law of the Jews, nor against the temple, nor against Caesar have I offended in anything. Act 25:8

Let me assure the reader that Paul would certainly have been against the Law and Israel's temple if he had been teaching the truth of Ephesians 2.:

For He is our peace, He making us both one, and He has broken down the middle wall of partition between us, having abolished in His flesh the enmity (the Law of commandments contained in ordinances) so that in Himself He might make the two into one new man, making peace between them; Eph 2:14-15

No Jew would have tolerated "making the both one" or any suggestion that the "middle wall" had been broken down. Both of these things were the basis of Paul's arrest in Acts 21:20-29.

In Acts 26 Paul makes another plain statement that his hope during Acts was the same hope held by unrepentant Israel. That hope was based on the promise made by God to Israel's fathers;

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

Thessalonians was written during Acts and the hope of Thessalonians was the same hope Israel was waiting to see.

Acts 26:18 lists some wonderful objectives for Paul's Acts period ministry but the things listed are as much a part of the earthly purpose as the heavenly one; they are not unique to the Church which is His Body. Paul makes it very clear in verse 22 that his teaching and preaching were the same to Jew and Gentile and all based upon the Old Testament. Therefore verse 18 must be understood in the O.T. setting;

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 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 26:19-22

Indeed, Paul's appeal to Agrippa is based upon his belief in the prophets;

King Agrippa, do you believe the Prophets? I know that you believe. Act 26:27

Prior to Israel being "let go" in Acts 28:25, Paul makes the same statements about his life as a Christian to the leaders of the Jews in Rome. He preaches to them the same message he had been preaching to the Jews all during Acts which was the Lord Jesus according to the Old Testament.

And after three days it happened that Paul called together those being chief of the Jews. And they coming together, he said to them, Men, brothers, I did nothing against the people or customs of our fathers. I was delivered a prisoner from Jerusalem into the hands of the Romans Act 28:17  
(remember three days in Ex.19?).

And they having appointed him a day, many came to him in *his* lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. Act 28:23

Thessalonians was written during the Acts period when Paul was preaching the O.T. The hope of Thessalonians is the promise made to the fathers and has nothing to do with the post Acts ministry of Paul. The Old Testament promises were all in relation to Israel and the purposes of God for the world through that great nation He promised Abraham's seed would become. Only after Israel was set aside did the Lord reveal an above heavenly purpose the hope of which is not found in Thessalonians.

Finally we present some passages which show that Paul did not go into the entire world and preach the gospel to everyone. During Acts, Paul took the message of Jesus of Nazareth to the Jew first and only to the Gentiles once Israel had rejected the message. This is not the ministry we have before us today. Let us follow the history of Paul's ministry locations from his conversion to Acts 28.

In Acts 9 Paul's ministry is clearly stated. He preached in the Synagogues to the Jews at Damascus without reference to any Gentile. Peter had not yet introduced Gentiles into the elect remnant;

[And immediately he proclaimed Christ in the synagogues, that He is the Son of God. But Saul increased the more in strength and confounded the Jews who lived at Damascus, proving that this One is the Christ. Act 9:20,22](#)

When Paul returned to Jerusalem he argued against the Greek speaking Jews and eventually his life was under threat so he was sent to his home country;

[And he spoke boldly in the name of the Lord Jesus, and argued with the Hellenists. But they seized him in order to kill him. But knowing, the brothers brought him down to Caesarea and sent him forth to Tarsus. Act 9:29-30](#)

Paul returns to the recorded ministry in Acts 11:25 and is part of the relief delegation to Jerusalem. In Acts 13 he and Barnabas were commissioned and this is the clear record of the direction and witness of Paul's first missionary journey;

[And when they were at Salamis, they announced the Word of God in the synagogues of the Jews. And they also had John as an assistant. Act 13:5](#)

We have seen Paul's message to the Jews in the synagogue at Antioch in Acts 13 where we noted the turning to the Gentiles was authorized by O.T. prophecy (Acts 13:46-47). This turning to the Gentiles was only local as the following Scriptures show:

[And it happened in Iconium, they both went together into the synagogue of the Jews, and spoke so as a great multitude both of the Jews and also of the Greeks believed. Act 14:1](#)

Paul's Acts period ministry was a constant thrust into the Jewish synagogues and communities.

Please consider the following passages, Acts 16:13, 17:10, 17, 18:4, 19:8 and 28:17. This following passage tells us clearly what Paul's custom was during the book of Acts;

[And traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he went in to them and reasoned with them out of the Scriptures on three sabbaths, Act 17:1-2](#)

During Acts, Paul's' ministry was to the Jews in their synagogues or places of worship. It was to the Jew first (Roms.1:16-17) and when the Jews rejected the message, then Paul turned to the Gentiles who were saved to provoke Israel to jealousy; to stimulate the Olive Tree (Roms.11:11, 14 & 17-18).

In what way can this message and ministry of Paul be seen to be the introduction of something previously unknown and which concerns all people without dispensational advantage or disadvantage? If Israel had been set aside as is traditionally believed then why did Paul bother spending so much time in the Jewish synagogues every Sabbath trying to persuade them about the Law and the Prophets? Tradition has caused so much division, confusion and denial of God's Word.

The rapture deck of cards theory is built upon the following vaporous foundational vanities;

- Israel was cast aside at the cross and Christ came to start the Church. This is false.
- Israel was cast aside at Pentecost where Jews and Gentiles were baptized into one and Acts is the history of the early "Church". This is false.
- Acts is a beginning of something. This is false.
- During Acts Paul went into the world preaching to all people about the new dispensation given to him as recorded in Ephesians and Colossians. This is false.
- Acts is a transitional book and Paul had a progressive revelation. This is false.

When our foundations are totally unscriptural, then our concept of the rapture has little chance of being anywhere near the truth of the Word of God rightly divided.

Here a brief summary of the facts regarding the context of 1Thess.4 which is absolutely the fulfillment of all that the Feasts and especially the Exodus Pentecost, anticipated. These are the foundations on which we build our doctrine concerning the hope found in that passage.

Acts is not the beginning of anything but a continuation of God's dealings with Israel and His purposes for the world through that great nation.

Paul was teaching and preaching no other things than those which Moses and the Prophets said was going to happen. He sought out the Jews in every quarter and only turned to the Gentiles after Israel had rejected the message. Gentiles were saved to provoke Israel to jealousy.

The hope Paul held during Acts was the same hope held by unrepentant Israel and is the hope clearly foretold in the Old Testament.

The hope of Romans 15 is the earth promised to Abraham and in Galatians the additional blessing of Abraham is seen; the New Jerusalem which descends to the earth.

During Acts the Lord was expected to return to the earth and sit on David's throne.

Since Thessalonians was written during the Acts, then the hope of Thessalonians must be understood according to all the above. Thessalonians is an Old Testament hope. Thessalonians is a hope relating to the earth, the very Promised Land given to Abraham unconditionally.

If the hope of Thessalonians is the hope of the O.T., then it can be found somewhere in Israel's history. It will be anticipated; typified in some way.

# Chapter eleven

## 1Thessalonians 4 in the Old Testament Pattern

Thus far we have seen that the Gospels and the Acts were not understood by the Lord's servants as any new beginning. Unfortunately our traditions have obscured the fact that the Scriptures of that time clearly state it was the "ends of the ages". The return of Christ to the earth and His reign out of Jerusalem was the expectation held. Not one writer spoke of any believer going to heaven; on the contrary they were all:

... waiting expectantly for His Son from (out of) the heavens,.... 1Th 1:9-10

Paul told the Corinthians they, including himself, would not all die (1Cor.15:51) and would be confirmed unto the "end" which was the "revelation" or "apocalypse" of the Lord;  
even as the testimony of Christ was confirmed in you; so that you come behind in no gift, waiting for the **revelation** of our Lord Jesus Christ. He shall also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. 1Co 1:6-8

The book of Revelation is a book of the events relating to the culmination of Israel's history and events that fall into place after the Lord returns to the earth. Revelation includes things about the false prophet and the Antichrist and the sufferings of the over comers in those last days. Revelation is about the great and terrible Day of the Lord, an incredible event of prophecy.

Revelation reveals 7 trumpets. When the last trumpet sounds then the Lord descends to the earth as King of Kings and Lord of Lords;  
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

This event in Revelation is not about our Lord reigning from the heavenly places over the earth. He descends to the earth at the last trumpet just as He descended to the earth with a trumpet in the Old Testament.

The book of the Revelation is about the earthly purposes of our God; Israel becoming that Kingdom of Priests they were always intended to be, see Ex.19:6, Is. 61:6, 66:21-22, Rom.12:1, 1Peter 2:5, 9, Rev.1:6, 5:10 and 20:6.

Much of Revelation was anticipated in Israel's deliverance from Gentile dominion in Egypt and their entrance into the Promised Land. Their journey from bondage to a land flowing with milk and honey is mapped out in their Feasts which are also very helpful in understanding Revelation and 1Thess.4. These Feasts are prophetic holydays and proclaim Israel's future, greater exodus. The Feasts are about God's program for the earth, they say nothing of His program for heavenly places and the Church which is His Body.

Passover, Unleavened Bread and Pentecost are the first group of Feasts and set the stage for the Kingdom of Heaven. They foreshadow the deliverance from Satan and his bondage. Pentecost foreshadows the equipping of God's people Israel for service. Then the latter group of Feasts, in the autumn, typifies the great entering of this Kingdom under Messiah. The first of these

Kingdom Feasts is Trumpets. If Trumpets in the O.T. were about Israel then they are about Israel in the N.T.

The Passover's blood stayed the hand of the destroyer and Israel, God's firstborn, was preserved while Egypt's firstborn perished. Typical Passover took place in Egypt.

Unleavened Bread speaks of sanctification, separation from the enemy to God for service. Israel consumed the Passover Lamb with unleavened bread. The separation was immediate and complete. Unleavened Bread took place in Egypt.

Pentecost is typified at Mt Sinai. Fifty days after leaving Egypt Israel arrived at the holy mountain where supernatural gifts were given to prepare that nation for service. The Old covenant was given here. Pentecost looks forward to the last group of Feasts which is Trumpets, Atonement and Tabernacles. These later feasts took place in the Promised Land.

At Trumpets Jericho fell and this foreshadows the Kingdoms of this world becoming the kingdoms of the Lord as we have seen in Revelation.

Atonement, the great day thereof, was a day when Israel enjoyed typical national cleansing. One day a year the High Priest entered the holiest of all with the blood of cleansing. Christ is Israel's High Priest and when He returns to Israel He shall take away their sins under the terms of the New Covenant. This is when they will mourn for Him and look on the One they have pierced.

The Feast of Tabernacles is the harvest festival for Israel when they will flourish under their Messiah and His bountiful provision. The Kingdom originating from heaven on the earth and the Lord's Prayer realized; "thy will be done on earth".

Thessalonians  
the imminent fulfilment of the  
Exodus 19 "rapture".  
Israel's glory, the hope of Acts

The Feasts of Israel might teach some wonderful fundamental truths and most expositors take these fundamental elements but totally ignore the dispensational setting of them. They disregard the fact that the Feasts are about Israel and God's purposes for the earth. As soon as these teachers see the Passover

blood in the Gospels and Trumpets in the Acts period epistles they think "Church" instead of Israel. Redemption by the blood is not unique to the Church His Body, how else was Israel delivered in the past and how else will they be delivered in the future?

During Acts the believers were expecting the Lord's return to the earth at Trumpets; the very reality that the O.T. Feast typified. At that Feast fulfillment, every Israeli eye will see the Lord at the right hand of God just prior to His descent to the earth and then they will look closely upon the One they have pierced and mourn for Him. See Lev.23:26-30, Matt.24:29-30, 26:64 and Zech 12:10 and 13:6.

This Festive calendar of Israel is the setting of 1Cor.15 and 1Thess.4. Israel's history guides us in our understanding of New Testament end time events for Israel and those blessed with her.

Let us follow Israel's salvation in type. In Egypt, Passover and Unleavened Bread had been typically fulfilled and Israel was brought to Mt Sinai where the Feast of Pentecost was typically fulfilled.

In this stage of Israel's journey to the Kingdom on the earth, certain Israelites had received "gifts of The Spirit". These divinely given gifts enabled them to make the High Priest's garments (Ex.28:2-4), and construct the Tabernacle and its vessels of service (Ex.31:1-7). Israel was made ready to enter the Kingdom. The "supernatural gifts" of the Acts period were also a foretaste of the coming antitypical Kingdom as Hebrews 6:5 states.

We have already shown that the Acts period was not the beginning of anything but the "ends of the ages" when the return of the Lord was expected at that Feast of Trumpets fulfillment. This event could have happened in the lifetime of the believers if the nation of Israel had faith in their Messiah.

In Deuteronomy 1:1-2 it was 11 days from Mt Sinai to the border of the Promised Land. Eleven days is not a long journey and had Israel faith, they could have entered then and there at Trumpets. In other words Trumpets could have followed Pentecost in a very short space of time. But Israel lacked faith and were turned and wandered in the wilderness for 40 years. In the same way, Israel was given opportunity to repent and turn back to the Lord during Acts. The Lord would have returned at Trumpets 2000 years ago but Israel nationally lacked faith and has been "in the wilderness" for all this time.

At Mt Sinai we see a typical Pentecost which anticipates the last group of Feasts which start with Trumpets. The feast of Trumpets is anticipated during this time spent at the mountain and in Ex.19 we see 1Thess.4 foreshadowed.

Here are some wonderful features of the Lord's descent "out of heaven" way back then which guide us in our understanding of this hope of the Acts period. Let us begin by reminding ourselves of the setting of the type and shadow;

You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself. And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the sons of Israel. Exo 19:4-6

To even imply this has anything to do with us as members of the Church which is His Body is going way beyond the bounds of Scripture. It is the nations and all the earth in Exodus. We have no right to change the setting of Ex.19 to "the Church" in the fulfillment passages of Matt., 1Thess.4 and the book of the Revelation. It was the earth and Israel in Ex.19 and it is Israel and the earth in these New Testament passages as well.

In Exodus 19 the Lord descends out of Heaven to the earth in clouds. He descended to the earth with a Trumpet blast and there were thunders and lightning and earthquakes. He was accompanied by angels (Ps.68:17) and Israel was gathered together in one place at the base of the mountain. The Lord spoke with a voice and Moses went up to meet the Lord. Does this sound familiar?

Here are the Exodus 19 verses which are practically point by point repeated in 1Thess.4 and other New Testament passages which deal with Israel's future glory. Again my friends, if the setting in Exodus 19 is Israel's typical deliverance then what right do we have to alter 1 Thess.4 as being the deliverance of the Church which is His Body? The setting of Exodus is a guide to 1 Thess.4.

The Lord's coming out of Heaven in the Clouds.

[And Jehovah said to Moses, Lo, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to Jehovah. Exo 19:9](#)

For other references about clouds see, Ex.19:16 below, Deut.33:26, Dan.7:13, Matt.24:30, 26:64, 1 Thess.4:17 and Rev.1:7. In that day Israel will certainly believe in the Lord after centuries of rejecting Him.

The Lord descends to the earth and is seen by the nation of Israel. This is not some secretive, invisible or silent coming of the Lord in Ex.19 and neither is the fulfillment of this in 1Thess.4 and Revelation.

[And be ready for the third day. For the third day Jehovah will come down in the sight of all the people upon Mount Sinai. Exo 19:11](#)

Every eye will see Him as He descends (Zech.12:10, Matt.24:30, 26:64 and Rev.1:7). This must be understood according to Ex.19. To suggest that modern TV allows "every eye" to see is ridiculous. Every eye of Israel will see him, not every eye in the world.

The Trumpet blast heralds his descent in Ex.19. Again, nothing silent about this trumpet call.

[There shall not be a hand to touch it, but that he shall surely be stoned or shot through; whether beast or man, it shall not live. When the trumpet sounds long, they shall come up to the mountain. Exo 19:13](#)

For other Scriptures describing the Trumpet blast as the Lord descends to the earth and Israel being gathered see, Ex.19:16, 19, 20:18, Joshua 6:5 (note The Commander of the Lord's hosts was in the Land, see Joshua 5:14). See also Psalm 47, Isaiah 27:13, Joel 2:15, 16, 18, Matt.24:31, 1Cor.15:52, 1Thess.4:16 and Rev.11:15 where sounded in the original is trumpeted.

Joel 2:30-31 speaks of future signs in Heaven and the earth beneath including dimness of light. We can't forget that Egypt experienced darkness in Israel's typical redemption. Here are some signs in heaven and earth in Ex.19.

[And it happened on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mountain. And the voice of the trumpet was exceedingly loud, so that all the people in the camp trembled. Exo 19:16](#)

For other Scriptures which speak of thunder and lightning associated with Israel's deliverance and the Lord's descent to the earth see Ex.9:23 and Rev.11:19.

The Lord came down to the mountain and a voice was heard and smoke was seen and the earth shook.

[And Mount Sinai was smoking, all of it, because Jehovah came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly. And when the voice of the trumpet sounded long, and became very strong, Moses spoke, and God answered him by a voice.](#)

Exo 19:18-19

Moses and others went up the mountain to a meeting in the clouds

Please note, the Lord came down to the earth in Exodus 19 and the Lord's return to the earth was the expectation of the Gospel and Acts period; the Scriptures overwhelmingly support this. The Lord returned to heaven after Exodus 19, but this will not be the case when the picture becomes a

reality. See Matt.24 and 25 noting the judgment of servants and the nations on the earth. See also, Matt.24:7, 27:51, Hebrews 12:26-29, Rev.6:14-17 and 11:16-19.

The Lord came down to the earth and Moses goes up to meet Him. Moses represents that elect company who are privileged to "meet" the Lord in the future when He descends to the earth.

[And Jehovah came down upon Mount Sinai, on the top of the mountain. And Jehovah called Moses to the top of the mountain, and Moses went up.](#) Exo 19:20

The people of Israel were gathered to meet the Lord (Ex.19:17). Remember that Israel will be re-gathered when the Lord returns, see Jer.31:10, Ez.11:17, 34:12-14 and Matt.3:12, 24:31, Lk.13:34, Jn.11:52, and 2Thess.2:1.

The people of Israel were gathered together when the Lord descended from heaven in Ex.19, but Moses was privileged to go up and meet the Lord as He descended. Again we note that in this historic anticipation of 1Thess.4, the Lord returned to heaven, but Moses did not go into heaven with Him since Moses and the people of Israel are the vehicles for God's purposes on the earth. In the glorious future for Israel, the Lord will not return to heaven, He will descend to the Mount of Olives as the following verses declare; Joel 2:27, Zech.14:4, Matt.24:3, Acts 1:11 and Romans 11:26. The Lord descends out of heaven to the earth in 1Thess.4.

It is also noteworthy to remember that the Lord descended in Exodus to further equip His people with the Law. A covenant came into being, a conditional one. Israel agreed to obey the Lord but they did this in their own strength and soon failed. At the last Trumpet of the N.T., the Lord descends in like manner and plants the New Covenant in Israel's heart as Jeremiah prophesied, (Jer. 31:33). My prayer is that every Christian would read Jer.30-31 and leave that prophecy with Israel. Then we would discard the nonsense that we are New Covenant Christians today. For too long the Christian community has taken the things of Israel and forced them into this present dispensation of the grace of God.

When the Lord descended to Mt Sinai as described in Exodus 19, it anticipated Trumpets, the beginning of Israel's typical Kingdom. In eleven days Israel could have entered into their inheritance. This beginning is a beautiful picture of Israel's future Kingdom of glory. Just as the Lord descending to them in Exodus 19, so in 1 Thessalonians 4 He descends to Israel at the beginning of their future Kingdom which could have taken place 2000 years ago. We have identical elements and characters in both Exodus 19 and 1Thess.4. Here is that chart again showing the O.T. "rapture".



# Pentecost, Trumpets & "rapture", do not picture "the church"

**Pentecost to** ..... Mighty signs and wonders -- supernatural gifts for Priests garments & Tabernacle, divine blessing, judgments, wicked cut off, provision, visions, ministry of angels. **Trumpets**

**At Pentecost Trumpets**  
The Deliverer descends out of heaven to His throne in the Holiest of All in a cloud on the Mercy Seat  
Ex:40:34-35; Lev.16:2, 13

Redemption of the FIRSTBORN, Israel is God's Firstborn on the earth.  
Darkness, gods, judgment Ex.12:12, suffering, shed blood, deliverance

MEAL eaten in readiness- when in the LAND Ex.12:25. Until He comes Israel baptized into Moss by sea and cloud, after shed blood

Manna, The Sabbath, The Lord's glory in a cloud, Ex.16

angels Deut.33:2  
voices Ex.19:5, 9, 19  
clouds Ex.19:9  
trumpet Ex.19:13, 16, 19

**Ex.19 & 24:9-10**  
The "Rapture"?

a MEETING in the clouds honor  
3 days Ex.19:11  
covenant Ex.19:8, 24:3, 7

fire Ex.19:18  
earthquake Ex.19:18  
lightning Ex.19:16  
thunder Ex.19:16  
smoke Ex.19:18  
darkness Deut.4:11-12

a MEETING in the land.  
Israel gathered to the Lord out from foreign lands. Ex.12-19  
EVERY EYE SEES Ex.19:11

remnant caught up to MEET the One  
Descending out of heaven  
throne  
Gifts off deliverer onto remnant at Tabernacle to bear the rule Numb. 11

Kadesh-barnea-Trumpets possible  
National rebellion (this generation Deut.1:35)  
defeat without the Lord, remnant kept alive to Trumpets

40 year postponement is not a change of purpose  
The Acts period in the pattern

The 4 blood offerings of Lev. = Acceptance, fellowship, sin and sins removed, identification, substitution effective on the Day of Atonement

Trumpets follows the observance of Passover, Josh.5  
Joshua looks up to the Captain of the Lord's Hosts, Josh.5:14-15  
7<sup>th</sup> day, 7<sup>th</sup> Trumpets, shout, at last the Kingdom is entered, Joshua 6

Israel repentance, cleansing by their High Priest and His better sacrifice, celebration, exaltation, Covenant operating, Jubilee  
Joseph recognized the second time  
Israel abundant provision, Messiah  
You prepare a table for me  
The King & His Kingdom both out of Heaven on the earth, in the inner portion of Promised Land

**Passover**  
Deliverance  
**Unleavened Bread**  
separation  
First Fruit  
Christ in Resurrection

50 days  
From Passover to The Lord's coming

11 days  
From Passover to The Lord's coming at Trumpets, Deut.1:2

11 day march becomes 40 years  
Faithless Israel turned back

**Tabernacles**  
all Israel saved  
Harvest of gifts, provision

**Trumpets**  
harvest  
resurrection

EGYPT Gentile dominion ISRAEL the Head, not Tail

**Abraham rejoiced to see the Lord's day Jn.8:56**

While Israel proved faithless at Kadesh-barnea, there were two men who remained convinced that the Lord could do what He had promised; Joshua and Caleb (Num.14:30). These two were preserved to the Kingdom and entered at Trumpets. During the Acts period there was a remnant; believing Jews and later, Gentiles. The remnant of the Acts period, called the "Israel of God" in Gal. 6:16, also believed in the Lord while the nation proved faithless. These Acts period believers would have also been preserved to the Trumpet coming of the Lord had the nation repented.

Though Israel were put aside at Acts 28, the faithful ones, the over comers will indeed go up to meet the Lord when He finally comes at the fulfillment of the Feast of Trumpets. For remnant verses see the following passages. Gen.45:7 where the rejected Joseph was recognized by his brethren the second time. Isaiah 1:9, 10:20-23, Roms.9:24-29, 11:5, Joel 2:32 and Acts 2:39.

Prior to the next chapter would the readers please read 1Thess.4:13-18. Try and find one word or phrase which says anyone, either the Lord or the faithful remnant of that time, were going back into heaven. If the Word of God says nothing about anyone going back into heaven, why is tradition held so powerfully in contradiction to it?

In our next chapter we shall examine the "rapture" passage of 1 Thessalonians 4 which was written in the "ends of the ages". We shall see in Thessalonians that the Lord was returning to the earth as opposed to the widely held view that he was only "descending out of Heaven" to the air and then snatching all believers back into heaven with Him.

# Chapter twelve

## 1 Thessalonians 4

1Thess.4:13-18 is a much abused passage of Scripture. Too many zealous Christians have read into it that which it does not teach. We shall consider its context and the words and phrases used to allow Scripture to teach us. I appreciate this will not be the traditional fare and at some point readers may feel they are being robbed of something wonderful. Let me assure everyone, the opposite is true. By pushing aside the curtains of tradition a window opens to a glorious new view which will more than compensate for any sense of loss we might feel.

Thus far in our examinations it has been proven that Scripture opposes the tradition that the Gospel and Acts were the beginning of the new “church” era. We have seen from Scripture that they were the ends of the ages. The return of Christ to the earth was expected in the life of the believers at that time and the Kingdom of Heaven did not mean the Kingdom in Heaven, but the rule of Heaven on the earth with Christ dwelling on the Holy Hill of Zion. Pentecost was not the “birthday” of anything. Peter and Paul’s messages during Acts spoke of this wonderful return of Christ to redeem Israel and restore the Kingdom.

The mainstream denominational systems claim 1Thess.4 is the “rapture” of “the Church”. That is, that Christ will come out of heaven, snatch resurrected and changed believers to the air, then take them all back into heaven. This event is seen as being before the tribulation or half way through the tribulation. But is any of this what Scripture teaches? Let us examine the passage very carefully verse by verse.

The opening verse sets the context which is the dead in Christ. Paul is writing to assure them regarding those believers who have died;

[But I would not have you ignorant, brothers, concerning those who are asleep, that you be not grieved, even as others who have no hope. 1Th 4:13](#)

Understanding will grow if we start where Paul starts. Some of the Thessalonians had fallen asleep, they had died, and the living were grieving. Paul comforts them with this wonderful explanation of the hope before them at that time;

[For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have fallen asleep through Jesus. 1Th 4:14](#)

Please note the “even so” in this verse. Just as the Lord Jesus died and rose again, even so in the same way, God will through the Lord Jesus, bring with Him those who are asleep in Christ. The Lord Jesus died and rose again; believers of that time died and will rise again at the last trumpet. This is the wonderful assurance Paul is giving here.

In considering 1Thess.4, we need to discard the false teaching that all dead believers of that time were already in heaven and “coming back with Him to the air”. Paul knows nothing of that concept here. Christ died and rose again, even so, in this same way; God will resurrect and bring with the Lord to the earth those who are asleep in Christ.

Reconsider Paul’s words carefully. Notice Paul does not say the souls of those who are dead will be brought back with the Lord and fused into their resurrection bodies. How can such a concept

hold sway? Fanciful imaginings might be the kind way of naming such views. Read what Paul states again;

[For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have fallen asleep through Jesus. 1Th 4:14](#)

How will God bring through the Lord Jesus those who are asleep in Christ? The answer is simple, just as Christ died and rose again even so those asleep in Christ will rise again. This is how they will be brought with Him back to the earth. Let's consider the next verse;

[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](#)

When Paul wrote this letter he included himself in the "we" who would live and remain to the last trumpet. This affirms that 1Thess.4 was written in those Acts period "ends of the ages".

The words "go before" should stand out for those who think anyone who has died in Christ has "gone before". No believer gets to be with the Lord before any other believer. This idea 1Thess.4 clearly denies. I think it is time we believed the Word of God and re-examined the universal tradition of Scripture which alters the Word of God and blindly says, "to be absent from the body is to be present with the Lord". Such a statement does not exist in Scripture. See appendix one.

Paul clearly says we, and that "we" of Scripture does not include you and me today, but it included the believers at that time. At that time Paul said he and those other believers still alive would not go before those who were asleep. Tradition fails to "test things differing" and places every believer today in the "we" of a previous administration.

Paul continues his exposition about those who are dead that is, asleep in Christ. He explains how God would bring the dead believers with Christ;

[For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first. 1Th 4:16](#)

Notice, the dead will rise first when the Lord descends out of Heaven with a shout, the voice of the archangel and the trumpet of God. This passage is about those who are asleep in Christ, not about the Lord bringing Christians out of heaven. In 1 Cor.15:51-57 Paul tells us that "this mortal shall put on immortality" at the last trumpet. How is it that tradition tells us we are immortal if Paul says we are yet to put it on? In 1Tim.6:16 Paul clearly writes "Christ alone has immortality" and if only Christ has immortality then we dare not claim it for ourselves.

Paul's assurance for those Thessalonians who were grieving at the loss of loved ones was that the dead will be raised first at the coming of the Lord. He goes on to say;

[Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:17](#)

This is the "rapture" verse and as always, with traditions, the focus is on the phrase "caught up together" rather than the reason for them being "caught up together".

The dead believers of that company, who will be raised from the grave, and the living believers who will be changed (1Cor.15:51), will be caught up together TO MEET the Lord in the air. This is where tradition and the Word of God part ways. Tradition says that this body of resurrected and changed believers is snatched back into Heaven. The Word of God does not convey this for they

are caught up together to meet Him as He descends out of Heaven. Look at what the Word says;  
[For the Lord himself shall descend from heaven...](#) 1Th 4:16 KJV, MKJV.  
[..... the Lord himself will come down from heaven...](#) 1Th 4:16 ISV  
[..... the Lord Himself shall come down from Heaven..](#) 1Th 4:16 LITV

There is not one word or phrase in this passage which says that the Lord and this company are going back into heaven. Examine carefully please. We might think it says that because of what has been ingrained by tradition but we cannot inject into Scripture what we want it to say. The faithful believer stands on what God says, not what tradition thinks God says.

The hope of that time was that both living and dead believers would be caught up together to “meet” the Lord as He descended from, that is “out of” heaven.

The word “meet” (apantesis) only occurs four times in the New Testament. Since this is the word the Holy Ghost teaches, we should look carefully at it and understand fully what it means. It occurs twice in Matt.25 which of course is a Kingdom on the earth setting. Examine the first usage of the word “meet”.

[Then shall the kingdom of Heaven be likened to ten virgins, who took their lamps and went out to meet the bridegroom.](#) Mat 25:1

When is the THEN of this first verse? It is in the time when the Lord returns to the earth as He had been describing in the previous chapter.

[And immediately after the tribulation of those days, ;..... And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other.](#)

Mat 24:29-31

How wonderfully consistent is the Word of God! In Matthew we have the Lord descending to the earth after the tribulation, after the abomination of desolation (Mat.24:15) and the word “meet” is used.

In Thessalonians the Lord is descending to the earth and Paul warns them not to be deceived for the Day shall not come until after the abomination of desolation (2Thess.2:3-4). In the same context Paul also uses the word “meet”. Yet with such bold statements, masses of Christians still think the “rapture” can happen at any time.

In Matthew 24:29-31 we read of the Lord descending out of Heaven in the clouds and with the trumpet blast as in 1Thess.4. At that time, when He returns to the earth, THEN the wise virgins will go to MEET him.

[And at midnight there was a cry made, Behold, the bridegroom comes! Go out to meet him.](#) Mat 25:6

The Bridegroom comes to the Bride not for the Bride
---

These virgins are not going away with the bridegroom. In eastern marriage the bridegroom comes to the bride’s home. He comes TO her, not FOR her. Once the Bridegroom arrives THEN the marriage supper is enjoyed where the virgins live, not from whence the Bridegroom came. There is no celebration for any calling before He comes. The wise virgins represented those who “watched” (Matt.25:13) and were thus rewarded with a meeting with the Bridegroom as He came TO them and the marriage.

This “meeting” has nothing to do with the Lord “appearing” in the heavenly places. This is the Lord coming back to the earth. We know this from the very context of these first occurrences of this word “meet”;

But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats. Mat 25:31-32

The throne of His Glory is on the earth, the nations are on the earth, see Joel 3. The Lord will come and all His Holy angels with Him. These are the “saints” or “holy ones” of Jude 14 and in this verse:

in order to establish your\* hearts [fig., inner selves] [as being] blameless in holiness before our God and Father at the Arrival of our Lord Jesus Christ with all His holy ones [or, saints]. 1Th 3:13 ALT

Holy Ones does not always mean human believers, it can also mean angels. This verse cannot be used to teach that all believers who have died are coming back out of heaven with the Lord.

The next occurrence of this word “meet” is in Acts;

And the brothers from there hearing of us, they came to meet us as far as the market-place of Appius, and Three Taverns. Seeing them, thanking God, Paul took courage. Act 28:15

The brothers from Rome came to “meet” Paul. The brothers from Rome did not jump in a ship and turn around and go back to Jerusalem with Paul. Paul continued on to Rome. Those believers who are “caught up together” go to a meeting in the clouds in the air, and then they return to the earth with the Lord.

In every case this word “meet” does not mean continuing on into the place from whence the one being met came. On the contrary, it means to go out and meet the one coming to the place from which those meeting came. In other words, 1Thess.4 is about that company of that time going up from the earth to meet the Lord in the air as He descends to the earth out of heaven. Those going to meet do not continue into heaven.

Also note that those caught up to meet the Lord were only caught up to the air. The air being the place of the clouds:

Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:17

We, the Church which is His Body, do not have any inheritance in the air or the clouds. Air, voice, angels and clouds are words associated with Israel.

The meeting was in the air and clouds as was anticipated in Ex.19. The word air is not used for “heaven”, Acts 22:23, 1Cor.9:26, 14:9, Eph.2:2, Rev.9:2 and 16:17. We will not be with the Lord forever in the air. These believers of the Acts period were expecting to go to a meeting in the air as the Lord descended to the earth where the Kingdom of Heaven would be enjoyed and they would judge the world and angels 1Cor.6:2-3.

The church of 1Thess.4 that goes to meet the Lord in the air is not our company, nor is the meeting in the air our hope today.

It is time for tradition which puts “going back into heaven” in this passage to be exposed for what it is; a falsehood and a deception. I repeat, not one word or phrase in 1Thess.4:13-18 can

be found to remotely suggest that anyone, either the Lord or the believers who meet Him, are going back into Heaven.

We are not robbed of hope when we put aside the error of tradition. We want the hope given us by the Lord through our Apostle Paul after Israel were put aside at Acts 28. The hope before us today is Ephesians 2:4-7 which is realized when Col.3:1-4 takes place. Col.3:1-4 takes place before 1 Thess.4, as we shall see in later studies.

We are looking for the “appearing” of the Lord. The appearing takes place in heavenly places where Christ is seated at the right hand of God. This is certainly not in the air. The appearing takes place before the trumpet and before the Lord descends out of Heaven to the earth.

We must “distinguish things that differ” and “rightly divide” the Word of Truth, Phils.1:9-10 MKJV and 2Tim.2:15.

# Chapter thirteen

## 1Thessalonians 4 continued

In previous chapters “the rapture” theory was examined in the light of Scripture context. Not one word or phrase in 1Thess.4:13-18 provided any hint that either our Lord or those who would “meet” him in the air were returning back into heaven. Those believers were going to “meet” Him as He descended out of Heaven to the earth just like Moses went up to meet the Lord as He descended to the earth in Exodus 19.

It was proven that the Gospels and Acts were not the beginning of anything but were in fact the “ends of the ages”. During that time the believers were to be blessed with faithful Abraham in the inheritance promised to him (Gal.3). They were expecting the Lord’s return in their lifetime.

In Paul’s second letter to the Thessalonians further evidence is shown that the hope of that time was all earthbound. Both letters are about the prophetic things regarding Israel and her final days.

When Paul wrote these letters, Israel remained God’s people (Roms.11:1-2). Israel was not cast aside at the Cross or Acts 2, 9 or 13. God’s purposes for the earth were in operation during that time. When Israel was finally put aside at Acts 28, the hope of Thessalonians was postponed and a new hope revealed. In the next chapters we will try to show from the Word this new hope.

Here is the opening commendation of Paul in his first letter to the Thessalonians showing the hope they held;

[For they themselves witness what kind of entrance we had to you, even how you turned from idols to God in order to serve the living and true God, and to wait for His Son from Heaven \(whom He raised from the dead\), Jesus, who delivered us from the wrath to come. 1Th 1:9-10](#)

The preposition “ek” translated “from” in verse 10 is defined by Strong’s as “out of, from, by, and away from” and not in any sense does it mean a return to Heaven. Unfortunately this plain statement is ignored in the rapture theory.

In chapter two Paul assures them he wanted to visit but was hindered;

[Therefore we desired to come to you, truly I, Paul, both once and twice; but Satan hindered us. For what is our hope or joy, or crown of rejoicing? Are you not even to be in the presence of our Lord Jesus Christ at His coming? 1Th 2:18-19](#)

The original word for presence means “in front of, before, as in the presence of” and the original word for “coming” which is parousia, means “a being near”, “the coming, the arrival of”. The believers were going to meet Him when He arrived. Please see these Acts period references where “parousia” means arrival, not departure; 1Cor.16:17, 2Cor.7:6, 10:10. After Israel were set aside at Acts 28, Paul uses parousia twice and never in a context of our Lord’s “second coming”, see Phils.1:26 and 2:12.

Parousia was used in ancient manuscripts to denote the arrival of a dignitary, not the departure of anyone with the dignitary to return to the place of his origin. Parousia is used by Paul seven times in the two Thessalonian epistles. Here are a couple more references;

[And may the Lord make you to increase and abound in love toward one another and toward all, even as we](#)



also toward you, in order to establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. 1Th 3:12-13

When considering verse 13 we need to remember that “with all His saints” might not mean with all the Christians. Saints means “holy ones” and can refer to either Christians or angels. Consider this verse;

But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. Mat 25:31

It might interest you to know that there are 76 references to angels in the book of the Revelation, the same book that also describes the Lord’s “second coming” in power at the last Trumpet.

The Acts period hope was the Lord’s parousia, that is, His personal presence on the earth. They expected this event in their lifetime and Paul wanted the Thessalonians to be blameless right up until that day of glory;

And may the God of peace Himself sanctify you, and may your whole spirit and soul and body be preserved blamelessly at the coming (parousia) of our Lord Jesus Christ. 1Th 5:23

2Thessalonians will show beyond doubt that their hope was the return of the Lord to the earth to deliver Israel from their enemies.

### Thessalonians

Israel’s Temple; prophesy and promise. Israel’s deliverance not salvation for “the church”

In the 2nd chapter of 2Thess., Paul repeats that the Lord Jesus was coming back to the earth and they would be gathered to meet Him in the clouds as He descended; Now we beseech you, my brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2Th 2:1

To prevent the Thessalonians from being deceived, Paul goes on to clearly show the timing of the return of the Lord. These timing terms of reference are the very things which show the hope of Thessalonians is Israel’s and about the earthly purposes;

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. Let not anyone deceive you by any means. For that Day shall not come unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God. Do you not remember that I told you these things when I was still with you? And now you know what holds back, for him to be revealed in his own time. For the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst. And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming (parousia), whose coming (parousia) is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in those who perish, because they did not receive the love of the truth, so that they might be saved. 2Th 2:2-10

Paul warns the Thessalonians not to be deceived, the “Day” they were looking for will not come until after apostasy, deception and the “abomination of desolation” is set up in Israel’s Temple in Jerusalem.

What has Israel’s Temple to do with the heavenly purpose? Nothing at all for this is Matt.24 and Daniel’s prophecy. The “falling away” here is not within the wide Christian community of today, we are warned to watch for the things of 2Tim.3:1-8. Thessalonians is a context of prophecy

concerning Israel and God's purposes for the earth, not purposes for the heavenly places and the Church which is His Body of Ephesians.

The Day of the Lord is one great subject of prophecy. The reader is encouraged to search through the prophets regarding this great day and read the elements in those O.T. passages. The book of the Revelation is all about this "day of the Lord" (Revelation 1:1-2, 10) and so are the epistles to the Thessalonians. Remember, prophecy does not exist concerning the Church which is His Body and its hope, see Ephs.3:8-9 and Col.1:26.

The setting of Thessalonians is all prophetic and easily identified with Israel and the last years of its history. Please consider these words and phrases which link Thessalonians with Daniel, Isaiah, Matthew, Corinthians and Revelation as well as other Acts period epistles;

.. the Day of Christ (some have the day of the Lord) shall not come unless ...first .. a falling away... the man of sin ... the son of perdition, ... exalts himself above .. God, or that is worshiped ... he sits as God in the temple of God, setting himself .. God... the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst. And then the lawless one will be revealed, whose coming .. is .. with all power and signs and lying wonders, 2Th 2:2-4, 7-9

Notice in this version nothing is "taken out of the way" in verse 7 but rather something "comes out of the midst". For further understanding perhaps we could start by comparing Rev.13 with Dan.7 and 8 and the little horn which appears in the midst of ten.

Let us see how Thessalonians fits in the purposes of God for the earth by comparing Scripture with Scripture. In the book of the Revelation we have the terrible trinity, Satan and the two beasts.

Satan is identified as the "old serpent" (Rev.12:9) who, having been cast out of heaven, attempts to destroy the faithful remnant then makes war on Israel, Rev.12:12-17. Eventually Satan is bound for 1000 years (Rev.20:2) then released and eventually destroyed, (Rev.20:7-10). Satan's purposes against God and Israel are facilitated by the two beasts.

Notice the first beast (the antichrist) in Revelation 13:1-8, is a great military power. Verse 4 reads, "who is able to make war with it?" This beast has a pseudo resurrection (v3) and it made war with "the saints". The saints here are not the church which is His Body. This military engagement lasts 3.5 years when the antichrist is empowered by Satan, the dragon.

The second beast is the first beast's promotions manager, Rev.13:11-18 (cp 16:13-14, 20:10). This second beast is the false prophet who deceives Israel by bringing fire down from heaven and other great wonders. Compare 2Thess.2:9 above.

This false prophet sets up an image to the beast which is given power to speak, and worship of this image is demanded (compare Nebuchadnezzar in Dan.3). This is the abomination of desolation of Daniel, Matthew and Thessalonians.

This terrible trinity of Revelation is composed of Satan, who empowers the false (or anti) messiah, an undefeatable military commander and a false prophet who deceives Israel with false signs and wonders. There is a great harmony between prophecies of the O.T., Thessalonians and Revelation. Eventually many kings of the prophetic world, who were also deceived by false miracles, gathered with forces to destroy Israel for "these will make war with

the Lamb who will overcome them” (Rev. 17:14). The Lord returns to save Israel by destroying these armies set against “His people”. These events are described as “the fullness of the gentiles”. You can read about this in Romans 11:25-26 and Luke 21:20-27.

To summarize, Satan is upon the earth empowering the Antichrist who is a military power promoted by the false prophet. These characters are set in the prophetic earth and the final years of Israel’s history when an image is set up in Israel’s temple. The book of Revelation deals with the “kingdoms of this world” (Rev.11:15, 15:1-4) and the crushing of gentile dominion over Israel when the Lord returns to take his authority. This is precisely the setting of Thessalonians.

Consider some other passages of Scripture which speak of the same things. For brevity I cannot post every verse but trust the reader will examine each reference. Please compare Is.11:4 (where “smite the earth” could be “smite the oppressor”), Daniel 7:24-25, 9:26-27, 11:31, 12:11, Joel and then this passage;

And you will hear of wars and rumors of wars. See that you are not troubled, for all these things must occur; but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines and pestilences and earthquakes in different places. Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoever reads, let him understand). Then let those in Judea flee into the mountains. Let him on the housetop not come down to take anything out of his house; nor let him in the field turn back to take his clothes. And woe to those who are with child, and to those who give suck in those days! (Let the reader reconsider 1Cor.7) But pray that your flight is not in the winter, nor on the sabbath day; (Sabbaths no hindrance to a Gentile) for then shall be great tribulation, such as has not been since the beginning of the world to this time; no, nor ever shall be. Then if any man shall say to you, Lo, here is Christ! Or, There! Do not believe it. For false Christs and false prophets will arise and show great signs and wonders; so much so that, if it were possible, they would deceive even the elect. Mat 24:6-7, 15-24

Our Lord speaks to the 12 disciples of these very things which are later featured in the book of Revelation and Thessalonians. Not only so, He goes on to add specific details as to what will take place after the wars, deception, false christs and false prophets;

And immediately after the tribulation of those days, ... And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other. Mat 24:29-31

The coming of the Lord in Matthew 24 to the earth (after the tribulation) is in an identical setting of Thessalonians. If Matthew 24 and Revelation are about Israel’s deliverance by the Lord’s coming, then so is Thessalonians.

The word “elect” in Matthew 24 refers to Israel. They are the elect who shall be gathered from the four winds of heaven. It is Israel who will see the real Christ at God’s right hand as a sign before He descends to the earth. It is the tribes of Israel who will “mourn for Him”, see Matt.24:30, Zech.12:10 and Isaiah 53.

Paul’s letters to the Thessalonians are perfectly in harmony with these prophecies regarding Israel. The abomination of desolation is the image set up by the false prophet in the middle of the last 7 years of Israel’s history. The “lawless one” of 2Thessalonians 2 (Is.11:4) is destroyed with the Lord’s coming, that is His parousia or personal presence on the earth. Not one element

of Thessalonians has to do with God's' purposes for the Church which is His Body seated in the heavenly places above the clouds, the air and the prophetic earth.

The setting of 2Thessalonians is exactly the same setting of Matthew 24, the prophecies listed above and the book of Revelation. The "second coming" of our Lord is after the final 3.5 years of Israel's history which years are called the "day of Jacob's trouble (see Jer.30:7). During that time the remnant wandering in the wilderness will be praying "lead us not into tribulation but deliver us from the evil one". If these things of prophecy, Revelation and Matthew have nothing to do with our Lord as Head of the Church which is His Body in the heavenly places, then how can the same things in Thessalonians be about us and our hope today?

After those horrific final three and a half years, our Lord descends to the earth at the last trumpet as King of Kings and Lord of Lords. He saves Israel by destroying the armies set against them. These events were in view during the Acts period and the believers of that time were waiting for the Lord's return. They were waiting for His return because they would go and meet Him as He descended. Then those faithful overcomers would rule and reign with Him on the earth (1Cor.6). However, Israel and the hope associated with her was put aside and postponed at the end of Acts. These things will all take place in the future. The "rapture" is a false concept of a past and postponed hope dragged into the present.

The "rapture" theory is a human endeavor which mixes the hope before us today with the earthly purposes of God for Israel. The "rapture" is a result of wrong division. It takes truth from Paul's later epistles which reveal a heavenly hope and forces it into an earthly context hope. Thus nearly all of Christendom is confused about their true hope for today.

When we hold a hope which is not ours then we hold vanity and vexation of spirit.

# Chapter fourteen

## Paul's letter to the Romans-purely Old Testament

Paul's letter to the Romans is a most extraordinary segment of the New Testament records. Written about the time of the events recorded in Acts 20-21 it is a billboard, a neon light, displaying precisely the purposes of God at the time it was written.

We love to focus on the monumental exposition of the great doctrine of justification by faith through grace found within it, and rightly so, but Romans is a most essential template of the dispensational settings at that time. If we feed upon the continuing truths of Romans, but fail to acknowledge its discontinuing truths, we will remain confused as to our position in Christ.

Look at these examples of continuing truth or eternal truths which relate to the Lord and all the redeemed at all times. We will also look at discontinuing truth, or we might call them dispensational truths which relate to specific families of the redeemed at different times.

Two continuing or eternal truths found in Romans are;

.... all have sinned and come short of the glory of God, Rom 3:23

.... by the works of the Law none of all flesh will be justified in His sight; for through the Law is the knowledge of sin. Rom 3:20

Discontinuing truths are ones which have been left behind at the revealing of today's calling through Paul after Acts 28. In other words, the following facts were true during the Acts period when Paul wrote Romans but are not applicable or true today:

Then what is the superiority of the Jew? Or what is the profit of circumcision? Much, by every way! .....

Rom 3:1-2a

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 if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, do not boast against the branches. But if you boast, it is not you that bears the root, but the root bears you. Rom 11:17-18

The Jews have no advantage today; we are all joint or equal members of the church which is His Body. A new creation involving all nations was revealed to Paul after he wrote Romans. We need to note those changes. We Gentiles are not being saved today because Israel had stumbled and we are certainly not graft into the Olive Tree. The church which is His Body is not a hybrid Olive Tree or any mixing of things set aside, it is a completely new entity that was hidden in God during the writing of Romans. In the One New Man of Ephesians, Jews and Gentiles are equally united with an inheritance unrelated to Abraham or promises made to Israel's fathers.

In the following passage, written after Israel was set aside, both Jews and Gentiles have been made one. This does not mean we are joined with the Jews, it means both Jews and Gentiles are one new man today, equal in membership with no advantage to the Jew and no disadvantage to us Nations. There is no point in dressing as a Jew, seeking and observing Jewish things, becoming Messianic by entertaining the falsehood that we are "spiritual Israel". The church which is His Body has no relationship to anything Jewish;

Therefore remember that you, the nations, in time past were in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; and that at that time you were without

Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

**But now** in Christ Jesus you who were once afar off are made near by the blood of Christ.

For He is our peace, He **making us both one**, and He has broken down the middle wall of partition between us, having abolished in His flesh the enmity (the Law of commandments contained in ordinances) so that in Himself He might **make the two into one new man**, making peace between them; Eph 2:11-15

When Romans was written, the Gentiles observed the four necessary things as ordained by the leadership in Jerusalem, see Acts 15. However, the Jewish believers were observing all the Law, Acts 21:24. These highlighted the differences between the two sets of believers rather than create unity. The Gentiles observed four things so as not to offend the Jews, particularly in the matter of food. These ordinances which highlighted the differences, Acts 16:4, were abolished after Acts 28 at the revelation of the One New Man, see Eph. 2:15.

Romans, like all Scripture, is inspired and for us to understand, but the dispensational truths of Romans are not about us. May the Lord bring eyes of understanding as we proceed.

A fascinating feature of Romans is the widespread use of the Old Testament within most of its pages. When Paul stood before King Agrippa in Acts 26, it was after Romans was written, and these are his words:

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 Act 26:19-20.

Paul's words to Agrippa after Romans was written, are a confirmation that the dispensational setting of Romans had not changed or "progressed" towards the post Acts dispensation.

Paul went to the Jew **FIRST** then the Nations. This we see in the letter to the Romans. Israel has no **FIRST** position today, but they held a **FIRST** position in Romans. Paul to Agrippa;

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people (Israel, **FIRST**), and to the Gentiles. Act 26:22-23

Romans also contained the same truths: The Lord's death burial and resurrection, justification by faith through grace, the inclusion of the Gentiles with Israel, Adam and the Last Adam, and the hope of creation and those believing into the Messiah Savior. These truths were found in Moses and the Prophets; indeed, "none other things".

Romans contains over 70 O.T. quotes ranging through Moses and the Prophets. Rather than scale down the use of the O.T. through Acts, a concept invented by those who feel he is given a progressive understanding of The Mystery, Paul increases his appeal to it. As Israel increases its resistance to the truth, more of the O.T. is brought to bear.

Another important consideration when studying Romans is to that it might be the letter to which Peter alluded when he wrote these words;

The Lord is not slow concerning His promise, as some count slowness, but is long-suffering toward us (*Israelis*), not purposing that any (*Israeli*) should perish, but that all (*Israelis*) should come to repentance.

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a rushing noise, and the elements will melt with fervent heat. And the earth and the works in it will be burned up. Therefore, beloved, looking for these things, be diligent, spotless, and without blemish, to be found by Him in peace. And think of the long-suffering of our Lord as salvation (as our beloved brother Paul also has written to you according to the wisdom given to him 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 3:9-10, 14-16.

Paul wrote to the dispersed Israelites about the long-suffering of the Lord regarding Israel's salvation and the certainty of His return to the earth and Romans could well be that letter.

Romans sits very comfortably within this group of letters; 1&2 Thessalonians, 1&2 Corinthians, Hebrews and Galatians. The dispensational content of these letters is consistent, and very clearly Jewish. This is why they fall together. These letters are inseparable from the Old Testament purposes of God for the Earth; the promises made to Israel's fathers. This group is identified with those things prior to Acts 28; before Israel was nationally put aside. The Church which is His Body is not associated with any covenant or promise made to Israel and is not found in this group of letters.

The dispensational setting of Romans is identical with that of Peter. It is a worthy consideration that Romans is the very letter to which Peter refers in 2Pet.3:15 when he writes of the apparent slowness of the Lord's return. Peter referred to Ps.90:4 when he wrote "that one day is with the Lord as a thousand years, and a thousand years as one day". In saying this, Peter was not implying that the imminent second coming of the Lord, was thousands of years away, he was saying that the Lord's timing is not to be considered from human perspectives. In fact he was most insistent that the Lord was coming and soon;

[The Lord is not slow concerning His promise, .....2Pe 3:9](#)

[But the day of the Lord will come as a thief in the night..... 2Pe 3:10](#)

(see Paul, 1Thess.5:2,4 & Rev.3:3, 16:15)

[Then, all these things being about to be dissolved, what sort ought you to be in holy behavior and godliness, 2Pe 3:11](#)

[But the end of all things has drawn near..... 1Pe 4:7](#)

Romans exhibits the same hope; namely the imminent return of the Lord, and the same exhortation to live in a holy manner because of it;

[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. Let us walk becomingly, as in the day .... Rom 13:11](#)

Peter and Paul wrote that the Lord would come as a thief in the night and both warn their readers that at the Lord's return, judgment begins with Israel; the house of God, see 1Pet.4:17 and Roms.2:8-9. These and other commonalities add weight to the thought that Romans was in Peter's mind when he penned 2Pet.3:14-17.

If it be true that most of the believers in Rome were Jews, then the great O.T. themes would have been very familiar to them and we need to be familiar with them as well. If we ignore the O.T. dispensational themes of Romans and focus on the redemptive truths only, we will miss the important change that occurs after Acts 28.

Paul sets the dispensational framework of Romans right at the opening:

[Paul, a servant of Jesus Christ, a called apostle, separated to the gospel of God \(which He had promised](#)

beforehand through His prophets in the Holy Scriptures), about His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh, who was marked out the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead; Rom 1:1-4

The earthly Kingdom certainly would be out of heaven when God's Son rules and reigns in Zion. This earthly kingdom opening sets the tone for the entire letter and is emphasized throughout. The opening of Romans echoes the first words recorded in the Gospels as found in Matthew; [The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.](#) Mat 1:1

The coming One is the seed of David, the seed of Abraham and the Son of God. David and Abraham, both of whom were called the friend of God, represent Christ as the High Priest King. These are the words promised to David; [And your house and your kingdom shall be made sure forever before you. Your throne shall be established forever.](#) 2Sa 7:16

[I will not break My covenant, nor change the thing that has gone out of My lips. Once I have sworn by My holiness that I will not lie to David. His seed shall endure forever, and his throne as the sun before Me.](#) Psa 89:34-36

Here are the words promised to Abraham;

[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. And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. 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.](#) Gen 12:1-3

[.... I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed shall possess the gate of His enemies. And in your Seed shall all the nations of the earth be blessed, because you have obeyed My voice.](#) Gen 22:16-18

Christ is the Son of God but also the son promised to David, the One who would be King, and is the seed promised to Abraham who would suffer yet possess the gate of His enemies. These promises are not to be lost when we focus on justification by faith because justification by faith through grace in Romans is found in Israel's High-Priest King who was about to return to Zion and turn away ungodliness from Israel.

Israel's restoration and glorification coupled with justification in Jehovah alone is found in these incredible words from the prophet Isaiah;

[Truly You are a God who hides Yourself, O God of Israel, the Savior.](#) Isa 45:15

[.. Israel shall be saved in Jehovah with an everlasting salvation. You shall not be ashamed nor blush to the forevers of eternity.](#) Isa 45:17

[Declare and bring near; yea, let them take counsel together. Who has declared this of old? Who has told it from then? Is it not I, Jehovah? And there is no other God besides Me; a just God and a Savior; there is none besides Me. Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other.](#) Isa 45:21-22

[He says, Only in Jehovah do I have righteousness and strength; even to Him he comes. And they are ashamed, all who are angry with Him. In Jehovah shall all the seed of Israel be justified, and shall glory.](#) Isa 45:24-25

In very simple terms, those of faith when Romans was written, prior to Acts 28, were made righteous in the Lord Christ Jesus but were not destined for the heavenly places. His imminent return was in view and this return was to the earth where He will reign in Zion gloriously. Justification by faith through grace in Romans does not indicate the revelation of The Mystery



had begun prior to Acts 28. Romans is “no other things than those which the prophets and Moses said was going to happen”.

Romans opens with Paul announcing his apostleship, its distinctive nature and direction. This sets the context of Romans and Paul’s ministry during the Acts period;

Paul, a servant of Jesus Christ, a called apostle, separated to the gospel of God (which He had promised beforehand through His prophets in the Holy Scriptures), about His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh, who was marked out the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, to obedience to the faith among all nations, for His name; Rom 1:1-5

The Good News of God to be proclaimed by Paul among all nations is elaborated right through the letter and the first part of that gospel is that Christ is the Son of God which is attested by His resurrection. His resurrection is important because as the seed of David and heir to the throne, His suffering is over and the earthly glory is soon to follow, see Lk.24:25-26. Now that the suffering of this King of Israel has brought salvation and righteousness upon all who believe, the glory associated with Him is that earthly glory Moses, the Law and the prophets clearly foretold. This glory is as much an essential part of the gospel of God as justification by faith.

Psalms 89 contains some very powerful words by the Lord in the matter of His faithfulness to King David; it was there He said “I will not break My covenant, nor change the thing that has gone out of My lips.” See Ps.89:34-36 and Lk.1:32.

Romans 3 is likewise a very powerful acclamation of God’s faithfulness;

What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not! Rom 3:3-4a NET (and include here Roms.11:29).

The Lord has made a promise to David and that promise is sure according to God’s faithfulness, not only so, but the Lord’s earthly ministry included confirmation of these promises as Paul brings forth here;

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

Those promises made to Israel’s fathers included blessing for the believing Gentiles up until Acts 28 as Matt.8:11 and Roms.11:13-18 also shows. After Paul writes that Christ confirmed the promises made to the fathers in Roms.15, he goes on to append certain O.T. references as evidence that the blessing of the faithful Gentile with Israel and their King was promised beforehand, being part of the Gospel of God.

Here are those O.T. proofs that the believing Gentiles of Romans were to be blessed with Israel on the earth. The hope of Roms.15:4-13 is not our hope today;

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."

2Sam.22:50-51, Ps.18:49-50

And again He says, "Rejoice, O nations, with His people." Deut.32:43

And again, "Praise the Lord, all the nations, and praise Him, all the peoples." Ps.117

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." Is.11:10 (:1)

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. Rom 15:9-13.

The believing Gentiles saved up to Acts 28 were made righteous by the finished redemptive work of the Savior, but they were destined for the earthly Kingdom as those prophecies above clearly describe. However, the post Acts message as found in Ephesians and Colossians reveals the hope for today in the above (upon) heavens in Christ. Two completely different destinations of blessing but those blessed in each saved through the One Savior.

When we start “the church” before Acts 28, we carry back our heavenly calling into Romans where the promises and prophecies given to Israel’s fathers were not heavenly in hope. Likewise, when we carry our heavenly calling further back into the Gospels, we drag it back into those same promises and prophecies, confirmed by Christ and where our heavenly calling cannot be found.

The nation of Israel was comprised of sinful descendants of Adam as it is true for all people. Before any righteous earthly Kingdom can be given them, redemption needs to be secured. It is therefore significant that Adam is featured in the central sections of Romans.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we also have access by faith into this grace in which we stand, and we rejoice on the hope of the glory of God. Rom 5:1-2

Therefore, even as through one man (Adam) sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned: Rom 5:12

..... For if by the offense of the one many died, much more the grace of God, and the gift in grace; which is of the one Man, Jesus Christ, abounded to many. Rom 5:15

Chapter five begins with a wonderful conclusion of the discourse in chapters three and four. Paul moves onto the hope of those who have peace with God through the Lord Christ Jesus. And the hope of those who were justified when Romans was written is linked with Adam. Adam walked with God on the earth and was given dominion and Paradise to keep. He lost his direct relationship with God through disobedience. Sin and death entered the world through him. Adam lost dominion, abundant free provision and Paradise. In the light of his failure, how is Adam a figure of the coming One as Paul says in Rom.5:14?

Adam typified the saving Christ King of Israel who would not only remove sin and death and bring in eternal life, but would restore the dominion and paradise that was lost. Adam anticipates an earthly glory for Christ with his redeemed, not a heavenly one. Therefore it is significant that Adam is featured in Romans and Corinthians confirming an earthly hope.

Adam lost dominion over the animals. Creation itself endures the legacy of death. But in Christ, this will also be restored. Romans chapter 8 unites the glory of the joint-heirs and the liberation of the suffering creation;

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. For I reckon that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed in us. For the earnest expectation of the creation waits for the manifestation of the sons of God. 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 8:16-21

What Adam lost will be restored in the inheritance of the Roman believers. Justification by faith through grace, Paradise restored, the earthly Kingdom, this is Paul’s gospel, the Good News concerning the Son of God and His glory on the earth.

Adam walked with God in the Garden on the Earth, but we will be in the heavenlies. Adam, Romans and righteousness reckoned are not a strange mix at all. The faithful before Acts 28 were made alive in Christ, made righteous in Christ but were to be blessed with faithful Abraham in the land, on the Earth and so Adam is a wonderful and harmonious feature of Romans. Paul says this about Adam:

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (that is a type or pattern or resemblance of the coming one) of him that was to come. Rom 5:14

It is only half the figure to compare Adam with Christ in the matter of sin and death, its introduction and removal. Adam was a figure of the One who was to come and Adam had dominion over the animals and lost it. With Christ that will be restored. Israel looks forward to the Land being restored like the Garden of Eden when He returns. Righteousness by faith through grace is a blessed consequence for those who will be joint heirs with Christ on the Earth, likewise for we who are heirs together in the heavenlies. The fact that different companies of believers are made righteous by faith doesn't permit us to mix the things that differ.

Romans 8 speaks of creation being liberated from the bondage of corruption. When Paul writes of the hope he and his fellow believers held prior to Acts 28, creation is again featured;

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom 15:4

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, Rom 15:8-9a, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust (hope). (Is.11)

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom 15:12-13.

The hope of Romans is found in the things written before, this included Adam. He foreshadowed Christ as the Savior and restorer of Paradise lost. Let us connect Adam in chapter 5 with creation set at liberty in chapter 8 and the hope of Romans in chapter 15.

Isaiah 11 is featured in Romans 15 as one of the passages written before which spoke of the hope held at that time. Please read all of Is.11 but here is an extract;

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. Isa 11:5-7

The first thing mentioned in our passage is righteousness and this righteous King dwells where the wolf lies down with the lamb and a little child shall lead those animals; this is not in heaven. Isaiah sees the second Adam ruling over the nations in His land where peace among the animal kingdom is restored. Note the reference to the promise made to King David in Is.11:1 and remember David in Roms.1:3? It is profitable to go back and read the other references to hope in Roms.15, namely 15:9 with 2Sam.22:50 and Ps.18:49-50, Roms.15:10 with Deut.32:43 and Roms.15:11 with Ps.117.

Righteousness or justification, Paradise, the Promised Land, King David, Gentiles saved and blessed on the Earth, Adam and the Coming One are all inseparable in Paul's letter to the

Romans. Romans is not a letter about heaven or our church which is His Body. Romans was written before Acts 28, before the dispensational truths for today were revealed.

Paul had mentioned Adam in a letter written earlier in Acts; his letter to the Corinthians. The connection between Christ and Adam was clearly stated:

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ all will be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1Co 15:21-23

The coming resurrection, described in Corinthians, is for those believers. What tradition has failed to appreciate is that the trumpet coming of the Lord is not heavenly in destination:

And as we have borne the image of the Earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory. (Is.25:8),

O death, where is thy sting? O grave, where is thy victory? (Hos.13:14) 1Co 15:49-55

The conquest at the Trumpet coming of the Lord was in the things written before. Just as the great hope passage of Romans 15 includes Isaiah, so the "second coming" of 1Co.15 brings to pass the things written before in Isaiah. The hope of Romans was the Land and here is the location of the Lord's second coming in 1Co.15 from Isaiah;

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the Earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. Isa 25:6-10

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Isa 26:1 (see 26:17-21).

In this mountain of Isaiah 26 is the place where the Gentiles of Isaiah 11 and Romans 15 will hope in David's Son. Finally, here is a passage from the prophet Hosea, used by Paul in the close of his resurrection portion of 1Co.15. Paul's O.T. references confirm that Jew and Gentile prior to Acts 28 expected an Earthly Kingdom; this is the Gospel of God concerning His Son.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Hos 13:14

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Hos 14:1

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. Hos 14:4-5

Romans sweeps from David and Abraham to the kingdom out of heaven on the Earth where Christ reigns over the Gentiles and, as the last Adam, the animals are set at liberty. Corinthians links Adam and Christ in a context of the second coming where Isaiah speaks of the Lord's holy mountain. This is Paul's gospel prior to Acts 28, the Good News concerning the Son of God and His glory on the Earth.

In summary: the Kingdom on earth would be established at Christ's second coming which was imminent when Romans was written. That second coming was postponed at Acts 28 when Israel, nationally, was placed aside for a time.

Paul states very clearly that all have sinned Rom.3:23, and will not be made righteous by any works of the Law, 3:20. However, the Law and the prophets witnessed to the truth of the righteousness of God upon all those who believe for there is no difference;

[But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Rom 3:21-22](#)

He then brings forth two Old Testament friends of God, namely Abraham and King David, as witness to this fact. In both these men righteousness reckoned by grace could be found, in other words, righteousness by faith through grace is witnessed in the Law and the Prophets see Rom.4:1-9. While both of these giants of faith testified to righteousness, they were given precious earthly kingdom promises. Abraham was promised to be a great and mighty nation and David was promised a Son to sit upon his throne in that great and mighty nation. Once again, the O.T. setting of the earthly kingdom and righteousness reckoned are inseparable.

Deeper into Romans, Paul refers to Moses as another in whose prophetic writings righteousness by faith could be found. If any further proof was needed that justification by faith through the grace of God and the earthly kingdom were the inseparable setting of Romans, then Moses will provide it.

Paul quotes Moses in chapter ten to confirm the truths he had presented earlier, namely by the works of the law no flesh shall be justified in God's sight, and that Christ was the object or goal of the Law. By faith in Him the righteousness of God is reckoned;

[For Christ is the end of the law for righteousness for everyone who believes. For Moses writes of the righteousness which is of the Law, "The man who does those things shall live by them." \(Lev.18:5\) But 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" \(Deut.30:12-14\); that is, the Word of Faith which we proclaim; Because if you confess the Lord Jesus, and believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation. Rom 10:4-10](#)

Righteousness in Moses is quoted from Deut.30:11-14 and an incredible harmony between Romans, written to Jews scattered, and Deut.30 is found for those prepared to search. Deut.30:1-6 is the very theme of Romans chapter 11 where the Deliverer comes out of Zion bringing the New Covenant where the Law is placed in their hearts.

The righteousness of God is not obtained by the complete and total obedience to the Law, or by scaling the heights or depths (human impossibilities) but rather a matter of a confession of faith. Abraham, David and Moses all testified to the very doctrine of justification and all three are inseparable from the earthly kingdom. Justification reckoned by grace is not the beginning of the revelation of the Mystery of a heavenly hope as found in Ephesians and Colossians. Justification, apart from the works of the Law, is not unique to our calling today; it is a continuing or eternal redemptive truth.

Paul's practical advice from Moses is set in the context of the imminent return of Christ. The Romans were not to seek vengeance, the Lord would repay and is returning very soon to do that;

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, 43)

Rom 12:18-19. See vengeance and the imminent return in Hebs.10:30 and 37.

In the very next chapter, Roms.13:11-12, Paul assures his readers of this imminent return;

... if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself (Lev 19:18) And that, knowing the time, that now it is high time (literally, the hour has already come, (cp 1Jo.2:18) to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: Rom 13:9-12

How does this advice to live in peace and love their neighbors as themselves because vengeance belongs to Lord confirm the earthly kingdom setting of Romans? Moses in Deuteronomy, who Paul quoted in Roms.12, provides the answer. All Scriptures have a context, and when Paul warned them not to seek vengeance, he quoted Moses from Deut.32, in an earthly kingdom setting:

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

What I love about Scripture is its amazing capacity to bind itself together. By reading these quotes in Romans without going back and studying the OT context, we might not link justification, vengeance, loving neighbors, the imminent return of Messiah and the earthly Kingdom. These links tie together Moses, Paul, Romans and the earth. Moses and his themes are the themes of Romans. Moses was the minister of the Law and a prophet and Romans is righteousness by grace as found in the Law, Promise and Prophecy. Romans is none other things than those which the prophets and Moses did say should come, Acts 26:22.

The hope of Romans is the same hope found in Moses, this is another link joining Romans and Moses. In the great hope section of Roms.15, we found that Deut.32 made another appearance. In Roms.15, the Jews and Gentiles were blessed and held a hope under the terms of Christ's ministry which was to the circumcision for the truth of God and to confirm the promises made to Israel's fathers;

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people, (Deut.32:43). Rom 15:8-10

Now the inseparable bond between Romans and Moses is confirmed. Paul turns to Moses and finds the hope of the believers during the Acts period. Yes indeed, the Gentiles of faith who were made righteous by the gracious reckoning of the Father were to be blessed with faithful, righteous Abraham. Here is Deut.32:43 used in Roms.15, (and please don't miss the reference to vengeance and mercy to the land of Israel and the Israeli people):

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. Deu 32:43

Moses the great deliverer, law giver and prophet, wrote of righteousness by faith through grace. Moses wrote love your neighbor as yourself, he who warned against seeking vengeance, it was Moses who foretold Messiah would come and be merciful to His Land and to His people. Moses wrote that faithful Gentiles would be blessed with Israel. Moses appears in Romans and Romans expounds on Moses. Paul is inspired to use Moses in Romans because the dispensational themes under which they wrote are the same; the earthly Kingdom out of Heaven. Prophetic Moses and Paul and Romans, the Acts period and Romans, there is no change, no new beginning, the earthly kingdom purpose continues through the book of Acts.

We find these words in Acts 26 spoken after Paul had written his letter to Rome:

[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 26:22-23

Romans affirms that all of Paul's teaching up until Acts 28 can be found or have its basis in the OT Scriptures. Romans links Christ's Earthly ministry with Paul's in Acts and while this is abhorrent to some, Acts is an account of all the Christ Jesus began to do and teach concerning the earthly Kingdom of God, Acts 1:1 and Paul is part of that continuation. Paul links Romans with the Lord's ministry:

[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

Romans sits dispensationally within these settings; the Lord's Earthly ministry which included the promises made to Israel's fathers, the things spoken by the prophets, Moses and the Law. Romans is prophesy and promise proclaiming the Earthly Kingdom which was to be established at Christ's return.

The Law, Abraham, King David and Moses and the Prophets are significant in Israel and the Earthly Kingdom. All witnessed to justification by faith through grace. Here is Paul's first O.T. quote in Romans:

[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

The just shall live by faith is found in the prophet Habakkuk;

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

The prophet goes on to say this;

[Woe to him who builds a town with blood, and establishes a city by iniquity!](#) Hab 2:12

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

Habakkuk takes us all the way back to Israel's typical deliverance and thus the link is made between Romans and the typical Exodus. We shall find this promise, that the earth will be filled with the glory of Jehovah, appears twice in Romans thus strengthening the link. Romans is inseparable from Israel's deliverance through the steps of the Feasts; Romans is the hope of Israel which included justification in the Messiah.



Way back in the Exodus, once the tabernacle had been set up at the first Pentecost, the Lord marched Israel to the southern border of the Promised Land and commanded them to enter. But they failed in faith and desired to stone the Lord's messengers, just as they were doing during Acts. Israel's failure of faith meant they were to wander for 40 years but the Lord remained faithful to His promises and made the oath which we read in Habakkuk;

And Jehovah said, I have pardoned according to your word. But truly, as I live, all the earth shall be filled with the glory of Jehovah. Num 14:20-21

Despite Israel's lack of faith in the Exodus deliverance, the Lord forgave and remained faithful to them, this is exactly so in the N.T. Exodus when Romans was written, see Roms.3:1-4a.

Romans via Habakkuk confirms the position of Romans in the unfolding of the earthly purposes.

The Lord's promise to fill the Earth with His glory is found again in the Psalms and Prophets. The Psalmist David looks forward to the Day when his Son will reign in righteousness and in that Day, all the Earth is filled with His glory;

In His days the righteous shall flourish; and abundance of peace, until the moon is not. He shall also have the rule from sea to sea, and from the River to the ends of the earth. Psa 72:7-8,

There shall be a fullness of grain in the earth on the top of the mountains; its fruit shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed is Jehovah God, the God of Israel, who alone does wonderful things. And blessed be His glorious name forever; and all the earth is filled with His glory! Amen and Amen. Psa 72:16-19, see Psa 24:7-10.

Notice fullness of grain in the earth when it is filled with his glory? Blessed indeed is Jehovah God the God of Israel whose glory will fill the earth. Justification in Romans is found in Habakkuk who looks to the same glory as Numbs.14 and David's Ps.72.

When Isaiah saw the Lord high and lifted up he also records that the whole earth will be full of His glory;

In the year that King Uzziah died I then saw the Lord sitting on a throne, high and lifted up, and His train filled the temple. Above it stood the seraphs; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, Holy, holy, holy, is Jehovah of Hosts; the whole earth (is) full of His glory. Isa 6:1-3

And again Isaiah speaks of this widespread glory in chapter eleven. Notice here the harmony between people and the animal Kingdom;

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, Isa 11:8-11

In the day when the earth is filled with the knowledge of the Lord, Israel will be regathered, the wolf will lie down with the lamb (Roms.8) and the Gentiles will hope in Lord. Paul wrote in Romans that the Gentiles had their hope in the Lord and this passage from Isaiah 11 is the very one he uses to prove it;

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias



saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, (Is.11:1,10) Now the God of hope Rom 15:8-13a

Paul begins Romans with a quote from Habakkuk which speaks of justification. But this prophet looks to the fulfilment of the Numbers 14 promise. The Psalmist and the Prophets also spoke of justification in Him and the day when the entire Earth would be full of the glory of the Lord.

Paul closes Romans using Is.11 which declares the Earth full of the Lord's glory. From the opening of Romans to the close, justification by faith through grace is in a context of earthly glory and it is that glory that Paul and the believing Gentiles were anticipating.

The Lord spoke of His glory in the earth in Numbers, in David, in Isaiah and in Habakkuk. He is the root or Branch of Jesse. He is the One who made the promise that the whole earth would be full of His glory. The Branch of Jesse is the One in whom the believing Gentiles of the Acts period were justified, and in whom they hoped.

Paul finds justification in Habakkuk and the hope of the believing Gentiles in Isaiah. Habakkuk and Isaiah look to the day when the earth will be filled with the Lord's glory. The Lord of Romans in whom they were justified and in whom they hoped is the root and offspring of Jesse, see Roms.1:3.

Did Paul write about the Day when the entire earth would be full of His glory? Yes, both directly and through quoting the prophets. When Paul used Ps.18 in the great hope section of chapter 15 to include the Gentiles as part of Christ's earthly ministry and blessing, he was very well aware of the hope in Ps.18. Here is the quote from Roms.15 including Ps.18 and then two passages from the Psalm;

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name (Ps.18). Rom 15:8-9

Therefore I will give thanks to You, O Jehovah, among the nations, and sing praises to Your name, magnifying the salvations to His king, and working mercy to His anointed, to David, and to his seed forevermore. Psa 18:49-50

How did the Psalmist see this great deliverance? He looked back and looked forward: Israel's deliverance from Egypt, the Lord's descent to Mt Sinai and His future coming Glory:

In my distress I called on Jehovah, and I cried to my God; He heard my voice out of His temple, and my cry came before Him, into His ears. Then the earth shook and trembled; and the foundations of the hills moved and were shaken, because He was angry. A smoke went up out of His nostrils, and fire devoured out of His mouth; coals were kindled by it. And He bowed the heavens and came down, and darkness was under His feet. And He rode on a cherub, and flew; yea, He soared on the wings of the wind. He made darkness His secret place, His pavilion around Him, darkness of waters, thick clouds of the skies. At the brightness before Him, His dark clouds passed through, hailstones and coals of fire passed. Jehovah also thundered in the heavens, and the Highest gave forth His voice; hailstones and coals of fire. Yea, He sent out His arrows and scattered them; and He shot out lightnings and crushed them. Then the channels of waters were seen, and the foundations of the world were uncovered, at Your rebuke, O Jehovah, at the blast of the breath of Your nostrils. Psa 18:6-15

(see the harmony here with 1Thess.4, 1Cor.15 and Revelation.)

Did Paul write of these same things in Romans? Yes! They were all encapsulated in his great dispensational doxology chapter, chapter 11:

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn

away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins (see Is.59:20, Ps.14:7). As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. Rom 11:26-29 (Num.23:19 and Roms.3:1-4a)

Before Agrippa Paul also declared:

And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Act 26:6-7

Christ confirmed the Promises made to the fathers, Paul wrote of the promises made to the Fathers in Romans, and Paul held the hope of the promises made to the Fathers after Romans was written. Romans has redemption truths rich for today, but the dispensational truths of Romans are not for today. It is wrong division to insert into Romans our hope that is found in Paul's letters written after Acts 28.

Paul brought the dispensational theme of Romans to a close with a confident assurance that, despite her stumbling, all Israel would be saved as the prophets had clearly foretold:

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins (see Is.59:20, Ps.14:7). As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. Rom 11:26-29 (Num.23:19)

A survey of these prophesies relating to the certainty of Israel's salvation is profitable; Is.11:11-16, 45:17, 54:6-10, and Jer.3:17-23.

Israel, partially blinded in mercy for restoration says Romans, this is not so today

Israel had been partially blinded as an act of mercy; see Acts 13:6-11, Roms.11:7-14 and 26-32. The blinding of the nation was not God changing His purposes from an earthly one to a heavenly one; rather it was a saving action much like the salvation of Paul who was also

partially blinded. The ultimate salvation of all Israel in Romans 11 brings forth a great hymn of praise which includes a quote from Isaiah 40;

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 hath known the mind of the Lord (Is.40:13)? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom 11:33-36

It is inescapable that the return of the Lord to Zion is uppermost in Paul's mind in Romans and the hope he held, Isaiah 40 says this:

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

Romans and Isaiah herald the salvation of all Israel. Included in that salvation are the believing Gentiles. Their inclusion was according to prophesy also, as seen in Acts 13:46-47 and 15:17. Roms.9:30-33 describes the Lord Christ as that rock of offense; that stumbling stone, a direct reference to Is.8:14-15 and 28:16. In this Lord of prophesy, the faithful had put their trust and their hope, as we saw in Roms.15:4-13. Not only were those Gentiles saved according to prophesy, but they believed in the One of prophesy, and were included as a provocation to

Israel. This feature had also been prophesied as seen in Roms.10:19 and Deut.32:21. The believers of Acts were members of an elect remnant of prophesy, as found in Roms.9:22-30 and 11:5-6.

In the days of Elijah, Israel was unfaithful, yet the Lord had reserved for himself 7000. The remnant of Romans had already been anticipated in a previous remnant of Israeli history. Every aspect of salvation for the believing Gentiles during Acts was prophetic. All Gentiles of Acts were Kingdom on earth saints, just like their father Abraham. Those believing Jews and Gentiles of Romans were not members of the Church which is His Body, since our calling had not been revealed at that time and cannot be found in promise, prophesy or covenants, compare Eph.3:7-10 and Col.1:23-27.

It is wrong division to mix the latter dispensational truths with Romans. Romans, written late in the Acts period, is full of proof that while Israel nationally was rejecting the truth, God's faithfulness to Himself and the Promises He made to their fathers was firm and those purposes were unfolding. He did not introduce anything new simply because the nation had turned away from Him.

Israel and the purposes through her remained intact up until Acts 28 and only after Acts 28 was our new calling, where Jew and Gentile are totally dispensationally equal, revealed to Paul.

We shall bring this abbreviated dispensational coverage of Romans to a close by selecting a few other O.T. quotes used by Paul. Without variation, the references used confirm the earthly purpose, as it were, scriptural proof that Israel had not been cast away, Roms.11:1-2, and was to be saved with a wonderful Christ-returning-in-power salvation.

May this list act as a springboard for your own research and as you examine the Word it will reveal the Word and we know you will be richly rewarded by the author.

Habakkuk is about Jehovah's glory and praise filling the earth and Habakkuk is Roms.1:17 ["The just shall live by faith"](#).

Ezekiel 36:20 is Rom 2:24 [For the name of God is blasphemed among the Gentiles through you](#), as it is written. This coupling is an exciting one. As it is written in Ezekiel, the Lord had scattered His people among the nations where they had profaned His Holy name but notwithstanding, the Lord would be faithful to Himself:

[But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. Eze 36:21-29](#)

Immediately after accusing Israel of profanity, the Lord promises He will deliver them because of His faithfulness. Romans is identical, for immediately after using Ezekiel in Roms.2:24 to declare Israel's blasphemy, Paul pens words extolling the Lord's faithfulness in Roms.3:1-4a. Is it not amazing that Ezekiel and Romans exhibit the identical graciousness of the Lord and hope? It is my prayer the reader did not miss the reference to the change from a stony heart to a new heart in the prophet which is remembered in 2Cor.3. The New Covenant is the Law in Israel's hearts as in Jer.31:33 and how wonderfully linked are these Scriptures with Roms.11:27. Shortly we find another covenant in Romans going back to Abraham.

Romans is inseparable from Ezekiel and when we compare Scripture with Scripture we see divine consistency, all praise to the Lord who inspired the Words.

We opened this section by turning to Roms.11:26-29 which extols the Lord's faithfulness in the face of Israel's stumbling and brutally treating His messengers. But Paul had already declared this in chapters 2 & 3. Romans is a powerful affirmation that the gifts and calling of God are without repentance, or change of mind.

Paul and Ezekiel are together in declaring that Israel would be saved but wait, there's more divine confirmation. When Paul declares the faithfulness of God in chapter 3 he goes on to say this;

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, and will overcome when You are judged." Rom 3:4

This comes from David in his Psalm 51:4 and in that Psalm we also find these words; Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me (Ez.36). Cast me not away from Your presence, and take not Your Holy Spirit from me. Psa 51:9-11

Do good in Your good pleasure to Zion; build the walls of Jerusalem. Psa 51:18

This is exactly the case in Romans, Israel was not cast away, Roms.11:1-2, God promised Israel He would take away their sins, Roms.11:27 and Zion will be restored (Acts15:16) when the Deliverer, David's greater Son, returns there, Roms.11:26.

Paul unfolds how all are guilty under the Law:

"They are all gone out of the way, they have together become unprofitable, there is none that does good, no, not one." Rom 3:12

This is David who was inspired to write these words in Psalm 14:

All have gone aside, together they are filthy; there is none who does good, no, not one. Psa 14:3

Israel was not cast aside when Romans was written
---

Despite the claim that there is none that does good, David goes on to conclude the Psalm with great hope that Jehovah will bring back the captivity of His people. While the Nation is guilty, yet the Lord will remain faithful. Once

again, harmony of prophesy with Romans, or even more so, Romans IS prophesy;

You have shamed the counsel of the poor, because Jehovah is his refuge. Who will bring the salvation of Israel out of Zion? When Jehovah brings back the captivity of His people, Jacob shall rejoice, and Israel shall be glad. Psa 14:6-7

Here are some other O.T. references speaking of Israel's return from captivity, and as an exercise, search if any of these prophets feature in Romans. Deut.30:3, Ps.53:6, 68:18, 85:1, Jer.29:14, Hos.6:11 and Joel 3:1.

Abraham was reckoned justified or righteous when he believed God (Roms.4:3), a direct reference to Genesis 15:6. A covenant was made by the Lord with Abram who was asleep at the time. The covenant was about an inheritance which was the Land. Genesis 15 also reveals the Exodus, that great O.T. pattern of Israel's greater deliverance. The first occurrence of justification by faith is in a context of the Promised Land.

Another reference to the original Exodus is found in Romans 8:31-39 which contains a wonderful and popular doxology. Examine the O.T. references! This doxology does not look forward to any new calling but turns back to the Psalms. There the Psalmist calls upon the Lord to redeem Israel for His mercy, not their faithfulness. He reflects on the original Exodus as a former act of mercy by the God in whom he hoped would command victories for Jacob;  
[For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.](#)

Rom 8:36 Psa 44:22

[Arise for our help, and redeem us for thy mercies' sake.](#) Psa 44:26

[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 44:3-4

It is my hope these glimpses of prophesy through Romans will bring deep conviction that Romans is not a dispensational stepping stone to Ephesians. How consistent have these uses of Scripture been before our eyes? Paul knows that even while Israel remain unfaithful, God remains faithful and all Israel will be saved.

In Roms.9:17, Pharaoh is the character in the original Exodus. In this chapter Paul uses Isaiah 45:9-10 in his discussion about the two sets of vessels;

[No, but, O man, who are you who replies against God? Shall the thing formed say to Him who formed it, Why have you made me this way? Does not the potter have power over the clay, from the same lump to make one vessel to honor and another to dishonor?](#) Rom 9:20-21

Isaiah 45 is about Cyrus in the first setting, but the chapter develops into Israel's greater deliverance through their King of Kings. In this great deliverance, righteousness is found in this King of Kings. Here are just a few extracts from this wonderful prophesy;

[Truly You are a God who hides Yourself, O God of Israel, the Savior.](#) Isa 45:15

[For so says Jehovah the Creator of the heavens, He is God, forming the earth and making it; He makes it stand, not creating it empty, but forming it to be inhabited. I am Jehovah, and there is no other. Isa 45:18 Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall swear. He says, Only in Jehovah do I have righteousness and strength; even to Him he comes. And they are ashamed, all who are angry with Him. In Jehovah shall all the seed of Israel be justified, and shall glory.](#) Isa 45:22-25

Jehovah is the God of Israel, He calls that all the ends of the earth should turn to Him and be saved. Only in this One is salvation, strength and righteousness; indeed, in the God of Israel shall all the seed of Israel be justified and glory. Justification is in Israel's Deliverer. The Jews and Gentiles of Acts believed in the Lord God of Israel as proclaimed in Isaiah and Romans 9.

It is impossible to include all the exciting O.T. references used by Paul in Romans but we encourage the student to examine all of them. Here are a few more gems that should be examined, Roms.9:25-26 & Hosea, Roms.9:29 & Is.1, Roms.10:6-8 & Deut.30 and Roms.15:3 & Psalm 69.

Romans is Old Testament in its dispensational themes, Jew first then Gentiles, all blessed with Ahraham

We include one last comparison before we close and this is found in Roms.10:13 and Joel 3. Paul says there is no difference between the Jew and the Greek insofar as believing upon the Lord Christ is concerned; this is a continuing redemptive truth; true then and true today;

For the Scripture says, "Everyone believing on Him shall not be put to shame." (Is.28:16), 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. For everyone, "whoever shall call on the name of the Lord will be saved." (Joel 2:32) Rom 10:11-13

If Paul looks back and links Isaiah and Joel in this wonderful redemptive section of Romans, who are we to ignore this and look forward and link Romans with the latter dispensational truths of Ephesians and Colossians? In Romans, all believers (for there is no difference in this redemptive matter) had called upon the Lord who was to dwell in Zion and were not saved into heaven rather into the earthly Kingdom as Isaiah, all prophets and Joel foretold;

And you shall know that I am in the midst of Israel, and that I am Jehovah your God, and no one else; and My people shall never be ashamed. Joe 2:27

The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of Jehovah. And it shall be, whoever shall call on the name of Jehovah shall be saved (Roms.10:13); for salvation shall be in Mount Zion and in Jerusalem, as Jehovah has said, and in the remnant whom Jehovah shall call. Joe 2:31-32

Paul looks to the deliverer coming out of Zion in Roms.11 and here the prophet Joel, used by Paul in Roms.10, foretells the exact same thing. Peter quoted Joel many years before Paul when he was calling on Israel to repent, Acts 2, and the hope of Peter and the hope of Paul is the hope of Israel found in type, promise, prophesy and covenants.

The Scriptures have established beyond reasonable doubt that the hope of Romans was that all Israel would be saved and the Deliverer would come out of Zion. Romans fits into the great Festive redemption of Israel, the unfolding of the O.T. pattern. The calling, the hope, the dispensational conditions of Romans and the Acts period, were "no other things than those which the prophets and Moses said was going to happen"

For more on Romans see Appendix 7.

# Chapter fifteen

## summing up so far

The purpose of this book is to show as simply as possible that when the New Testament began, the prophetic Old Testament typical deliverance of Israel as stepped out in the Feasts, was beginning to be fulfilled in wonderful reality. The New Covenant does not come in at Passover in the Gospels, just as the Old Covenant did not come in at Passover in the Exodus. The Deliverer comes and dies at Passover and His blood ratifies the New Covenant which would come in at His return. Please go back and examine the charts and see Appendix 5, New Covenant Christians.

We have embraced the redemptive themes of the Gospels and Acts but have completely missed the dispensational ones

The hope before us today, in this present dispensation of the grace of God, cannot be found in the Gospels or Acts and in any epistles written during those times. The true dispensational boundary is Acts 28 not the space between Malachi and Matthew which are inseparable as to divine purpose. Some of our traditions are serious impediments to understanding the dispensational truth and hope for us today.

The first major hurdle to overcome was the tradition that the Gospels and Acts period were the beginning of something new, namely our present “church” age. The following verses written during the Acts period disallow such a tradition for they all speak of the “ends of the ages” or the nearness of the end. The first speaks of the timing of our Lord’s redemptive ministry. The second group shows what Paul thought when he wrote during the Acts period. The third group confirm the consistent teaching that the nearness of the Lord’s return to the earth in power and glory was in view at that time;

but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

Heb 9:26 (RV)

But this I say, brothers, The time is short. ...1Co 7:29

.. the world in its present form is passing away. 1Co 7:31

.. they were written for our instruction, to whom the ends of the ages have come. 1Co 10:11 (EMTV).

For "in a very little while the one who is coming will return and will not delay; Heb 10:37 (ISV).

..., it is the last hour. .. an antichrist is coming, .. many antichrists have appeared. .. we know it is the last hour.. 1Jo 2:18 (ISV)

.. the coming of your Lord draws near. Jam 5:8

But the end of all things has drawn near.. 1Pe 4:7

See also Rev.1:1 & 7

The Gospels and Acts were not the beginning of anything. It was the ends of the ages and the believers were waiting for the Lord out of heaven to reign over the world from the throne of His Father David in Jerusalem. This is the hope of Acts from the beginning to the end.

We examined the gospels of Peter and Paul and found this common Kingdom on the earth theme. Here is the hope of Peter in Acts 2;

knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne, seeing this beforehand, he spoke of the resurrection of Christ (Psalm 16) Act 2:30-31



Peter tells his listeners that the Savior was resurrected to sit on the throne of His Father David. This was the hope of the Acts period. Peter also proclaims forgiveness of sins in the One crucified, see Acts 2:38, 4:12, 10:43 and Acts 15:7-11. The later truth is continuing, the former is not about us at all.

We then examined Paul and found him teaching this exact same hope; the promise made to the fathers;

[Of this man's seed \(David\) God has raised to Israel, according to His promise, a Savior, Jesus; And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." \(Psalm 2 is Christ on the Holy Hill of Zion\) Act 13:23, 32, 33](#)

Both Peter and Paul proclaimed that the Lord was raised to sit on David's throne and it is important for the reader to examine each O.T. reference they use to see this hope.

Paul also proclaimed forgiveness of sins and righteousness by faith through grace (Acts 13:38-39) but the future place for all Acts period believers was the Kingdom of Heaven on the earth. Notice the "promise of the fathers" is Paul's consistent theme during Acts. There is no progression or transition from the great O.T. hope of the Kingdom on the earth in Paul at any time during Acts;

[And we preach the gospel to you, the promise made to the fathers,](#) (he then refers to Psalm 2, Is.55, Ps.16, Hab.1 and Is.49) Act 13:32

[.. I stand and am judged for the hope of the promise made to our fathers by God,](#) Act 26:6

[For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope. \(this is not the hope of the church which is His Body revealed later\).](#) Rom 15:4

[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

It defies all plainness of Scripture to think that the glorious hope of Ephesians and Colossians which is part of a dispensation hidden in God and away from ages and generations, revealed after Israel was put aside at Acts 28, can be found in the "promises made to the fathers".

In Romans 15:4-13, a great passage about the hope of the Acts period, Paul quotes Ps.18, the "song of Moses" in Deut. 32, Ps.117 and finally the great millennial passage of Isaiah 11.

[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 15:12

[Also the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the cub lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 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 11:6-9

We must not read "all My holy mountain" and "the earth" of Isaiah in Romans and imagine the heavenly places of Ephesians and Colossians.

We examined 1 Thess.4 and discovered that there is not one word or phrase which hinted that anyone, including the Lord, was going back into heaven. The phrase "ever be with the Lord" applies equally to believers destined for the earth. 1Thess.4 was the coming Kingdom for Israel established when the Lord returned to the earth. The believers of that time were to go up to the



clouds in the air, to “meet” the Lord as He descended just as Moses went up to meet the Lord when He descended to the earth in Israel’s typical redemption. The believers of that time were going to judge the world and angels (1Cor.6:2-3) on the earth;

[Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:17](#)

The last trumpet of Revelation 11 is the same trumpet of Matt.24, 1Cor.15 and 1Thess.4. The Feast of Trumpets is the first of the last group of Feasts the Lord gave to Israel. The Feast of Trumpets was foreshadowed when Joshua lead Israel into their inheritance and the walls of Jericho fell down at the last of seven trumpets. At the last trumpet the Lord Christ will take His authority in the world as King of Kings and Lord of Lords. Israel’s feasts do not outline any hope for the Church which is His Body. At trumpets the Lord returns to the earth and sets up Israel’s Kingdom and the believing Gentiles of the Acts period were to be resurrected or changed to be blessed with faithful Abraham.

Paul’s final words in the Acts period were to assure the believing Jews and Gentiles that this hope was before them and imminent. After quoting the millennial Isaiah passage above, Paul comforts the Christians of that time with these words;

[And may the God of \(that\) hope \(of the Old Testament\) fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit. \(That is the supernatural gifts which were powers of that coming Millennial Kingdom\). Rom 15:13](#)

[And the God of peace shall bruise Satan under your feet shortly. Rom 16:20](#)

During Acts this hope was proclaimed to the Jew first and Gentiles were brought in to provoke Israel to jealousy. Please see Acts 3:26, 13:46, and Romans 1:16, and 11:1-2, Having stated clearly that Israel were not cast aside, Paul then states the purpose of the Gentiles being included during the Acts period:

[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 \(ISV\)](#)

We are not saved today to make Israel jealous nor are we expecting the Kingdom of Heaven on the earth, the great millennial reign of Christ on the throne of His Father David. These were the dispensational settings of the Acts period and included were the supernatural signs and wonders which were powers of that great millennial age to come (Hebs.6:4-5);

[so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ. He shall also confirm you to the end, 1Co 1:7-8](#)

[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](#)

All these dispensational things belong to the Kingdom of Heaven on the earth, and were in evidence right up to the last chapter of Acts. Paul’s apostolic powers were seen in Acts 28:3-9, and the hope of Israel which was the Kingdom of Heaven on the earth was still Paul’s expectation, Acts 28:20, 23.

The Acts period was a further offer of salvation to Israel; it was not the beginning of our present “church” age. For 40 years this is what God was doing:

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

But why didn't these things take place back then? This Kingdom on the earth was conditional upon Israel's repentance as Acts 3:17-21 shows. Indeed, this is confirmed when we examine Acts 28 and Isaiah 6 therein;

And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go, Paul saying one word: Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say:

Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes;

lest at any time (perhaps, see Deut.4:26-31, Deut.30:1-6)

they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them." Act 28:25-27

All through the book of Acts the message went to the Jews but nationally they refused to accept Jesus of Nazareth as their Messiah and after 40 years of opportunity, the Lord God put Israel and His purposes for the earth through them, to one side.

When Israel was put aside, all these elements and the great hope of the Kingdom on the Earth were put aside with them. Here is the setting aside of Israel:

And they (chief of the Jews) having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening. And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go, Paul saying one word: Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say: Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Therefore be it known to you that the salvation of God is sent to the nations, and they will hear. Act 28:23-28

Our Apostle Paul was in prison when Israel was nationally set aside and his prison ministry changed after this pronouncement of the judgment prophecy of Isaiah.

God's character does not change, but our Heavenly Father changes His administrations according to His purposes and plans. Next we begin the exciting Scriptural journey of discovering the wonderful change of hope which was introduced with the revelation of The Mystery, the present dispensation of the grace of God.

# Chapter sixteen

## After Acts 28, new hope-the prayer of Ephesians

Our exciting journey of discovery takes a new turn as we begin to focus on the hope set before us today by our God of rich grace and great love. We, the previously cast off Nations of the world; we who are the heathen, the Gentiles of the Scriptures, have received a glorious message of hope from our God through the Apostle Paul.

Before the end of Acts our Apostle Paul was preaching and teaching as follows;

*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

The hope that Paul held and proclaimed to believers during that time was the hope of the promise made to the Fathers as these verses prove, Acts 13:23, 26, 32, 26:6, Roms.15:4, 8, 12. To read what the Prophets said was going to come, turn your Bibles to Is.11. Paul uses Isaiah 11 in Romans 15. Paul's hope in the Acts period was the kingdom of heaven on the earth. Please read Galatians chapter 3. Galatians 3 was written during Acts and is not about us today.

1Thess.4 is the hope of the Old Testament; it was written when Israel still stood and when the ends of the ages were to culminate with the return of Christ to the earth. The hope of 1Thess.4 is imbedded in the promise made to the Fathers and has nothing to do with us today. In the last chapter of Acts we find Paul continuing to teach both out of the law of Moses and the Prophets and looking for the hope of Israel;

*... For I have this chain around me for the hope of Israel.* Act 28:20

*.. having appointed him a day, many came to him in his lodging; to whom he expounded, testifying the kingdom of God, and persuading them the things concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning until evening.* Act 28:23

In Acts 28 Paul preaches to the Jews first as was his custom all through the Acts period (Acts 17:2). To those dispersed Israelites Paul proclaimed the Kingdom of God out of the Law of Moses and the Prophets in perfect harmony with his stand in Acts 26:22. But we noticed that the Jews in Rome argued between themselves and this is not the response the Word was to bring. Thus our Heavenly Father put aside the nation of Israel for a time;

*And disagreeing with one another, they were let go,* Act 28:25

The Acts 28 structure returns showing the importance of Isaiah 6 in the setting aside of Israel for a time. Note the words, "this people", "least..at any time" and "I should heal them". Had Israel turned back to God nearly 2000 years ago he would have turned and healed them. This structure is also available on <https://www.acts28.net/biblecharts/>

# Acts 28:23-31

## The Great New Testament Dispensational divide

- A :23 Chief of the Jews come to Paul, a day (Hebs.3:13)  
Kingdom of God. Jesus  
the law of Moses and prophets  
From morning till evening (Acts 26:22, all OT)
- B :24-:25a They agreed not among themselves  
departed = apoluonto = divorce (1st Matt.1:19, 5:31-32)
- C :25b-:26a The word of the *Holy Ghost* (Is.6)  
unto our fathers, Acts 3:25, Roms.9:4-5
- D :26b-:27 **this people**

**Isaiah 6**  
judgmental prophesy  
against Israel

Hear ... not understand  
See ... do not perceive, for  
hearts fat  
ears dull of hearing  
eyes closed  
**least at any time**  
eyes they see  
ears hear  
hearts understand  
converted (*turn back to God, then He*)  
**I should heal (cure, save) them**

Note  
carefully  
the  
differences in  
the original word  
for depart

- C 28:28. The salvation of *God*  
SENT unto the Gentiles
- B 28:29. The Jews departed = apelthon = went away  
great reasoning among themselves
- A :30-:31 The two years, Paul freely receives all  
Paul 'heralds" the kingdom of God  
the Lord Jesus Christ, no reference to O.T.  
With all confidence, unhindered,

Tracts with further information regarding Acts 28 can be found on our home page [www.Acts28.net](http://www.Acts28.net) look for the link to Tracts on the [Tracts page](#).

After Israel was put aside and the hope of the Acts period put aside with them, The Lord descended and revealed to Paul alone, the present set of conditions in which we live today.

When we turn to Ephesians we find many different dispensational things. In Ephesians Paul is still a prisoner but now he is not bound for the hope of Israel but bound for the nations, the Gentiles;

[For this cause, I, Paul, am the prisoner of Jesus Christ for you nations](#), Eph 3:1

After the Acts period, after Romans and Galatians, Paul writes about a dispensation which had been hidden in God and away from ages and generations:

[This grace is given to me \(who am less than the least of all saints\) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; Eph 3:8-9](#)  
[who now rejoice in my sufferings ...behalf of His body, which is the church; of which I became a minister, according to the administration of God given to me for you, to fulfill the Word of God; the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. Col 1:24-26](#)

In this new dispensation which is in operation today, a new hope is revealed which cannot be found in the Law of Moses and the Prophets. It was “hidden in God” and away from ages and generations including Paul and the other believers during Acts. This is why Paul prays that these saints and faithful brethren would know this new hope (Eph.1:15-19). But before we look at his prayer for these Christians, notice the incredible opening to this post Acts period epistle.

Paul opens his letter to the Ephesians by blessing God with a doxology;

[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](#)

Paul blesses God in the light of the incredible nature of these new blessings and incredible place where these new blessings are found. They are “spiritual blessings” and located “in the heavenlies”, or “heavenly places”. We will not find these blessings in the O.T., the Gospels or the Acts period writings. Further down in chapter one he tells us we have obtained an inheritance; [in whom also we have been chosen to an inheritance](#), Eph 1:11

These glorious blessings which are all spiritual are not located on the earth; they are not associated with faithful Abraham, they are in the heavenlies and we have no doubt as to where “the heavenlies” since our Lord has been raised and seated at God’s right hand in the heavenlies (Eph.1:20).

Now we turn to Paul’s wonderful prayer for the Ephesians and for you and me today:

[Therefore I also, hearing of your faith in the Lord Jesus and love to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling](#) Eph 1:15-18

Paul prays that they will know the hope of His calling. Why would this be if Paul had spent two years with the Ephesians back in Acts 19? Paul tells the Ephesians elders in Acts 20:20, 27 that he had not failed to declare all the counsel of God and had kept back nothing that was profitable

to them. Had Paul forgotten to tell them about their hope? No, of course not, the hope had changed since he had seen them last.

Previously they were to be blessed with faithful Abraham on the earth and were looking for that meeting of 1Thess.4. Now a new hope with every spiritual blessing in the heavenly places had been revealed.

Paul wanted the Ephesians to know the hope of His calling; he wanted the Ephesians and us to have this great anchor God has given us today through Paul. He continues his prayer; [the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us, the ones believing](#) Eph 1:18-19

There are three things in this prayer that Paul wants us to know today and they are the hope, the riches of the glory of His inheritance (for us) and the power in us. This prayer is as much for you and me today as it was for the Ephesians. Paul prays that we:

1. would know the hope of **HIS** calling.
2. would know the riches of the **GLORY** of **HIS** inheritance in the saints.
3. would know **HIS** Power toward us, the one's believing.

These three things are linked together and Paul goes on to outline them. He describes this power in us and what it accomplishes and we soon begin to appreciate the riches of glory of our wonderful inheritance and the hope of His calling. The following is a helpful outline of Paul's expansion of this prayer. I have personalized it and given it a heading.

Let us start with the power in us today. Paul explains that the power in us is according to the working of His mighty strength which he wrought in Christ. [and what is the surpassing greatness of His power toward us, the ones believing according to the working of His mighty strength which He worked in Christ](#) Eph 1:19-20

Here are the things accomplished in Christ by the power of God. Please note where our Lord is located and His new title.

1. Christ is raised from the dead. Eph.1:20
2. Christ is seated at God's right hand. Eph.1:20
3. Christ is seated In the heavenly places (or heavenlies). Eph.1:20 (Far above all....)
4. Christ is given to be Head of The Church His Body. Eph.1:22-23

Here are the things accomplished in US by the power of God.

[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

Please note where we have been placed by God and the name of our church.

1. We have been made alive (quickened). Eph.2:1,5 (in Christ)
2. We have been seated together. Eph.2:6 (In Christ).
3. We have been seated together in the heavenlies. Eph.2:6.
4. We are the Church which is His BODY. Eph.1:22-23

Please note, that the Head and the Body are seated in the same place. Here is Paul's outline regarding our hope put together in a chart. This is the parallel Paul wants us to see.

Our hope today

His glorious inheritance for us today

His power in us today

Power in Christ

1. Raised from the Dead. Eph 1:20
2. Seated at God's right. Eph 1:20
3. In the heavenly Places. Eph 1:20
4. HEAD of the church. Eph.1:22-23

Power in Us

1. Made alive with Christ. Eph.2:1,5.
2. Seated together in Christ. Eph.2:6.
3. In the heavenly places.... Eph.2:6.
4. The church. His BODY. Eph.1:22-23.

None of this can be found in the Feasts of Israel which typifies her future glory on the earth.

The power in us raised us up to the heavenly places. Our glorious inheritance is in the heavenly places. Our hope today is to be seated together in the heavenly places where Christ is seated at the right hand of God. That is where our Heavenly Father has raised and seated us. This is the Word of Truth for you and me today.

Why did God do this? Why have we been seated in the heavenlies where Christ is seated?

Certainly not because we have any worth or value and because of any good works we may or may not do, but as Paul explains, it is to show forth something in the future:

[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 2:7

What a glorious hope we have, to be seated in the heavenlies. God's Word declares we are there now and in God's good time, when faith becomes sight, we shall be seated there in wonderful reality. Why not praise and thank our wonderful God for the exceeding riches of His grace in His kindness towards us right now.

# Chapter seventeen

## New Hope-raised and seated in the heavenlies

In the last chapter we saw that the glorious new hope was revealed for us believers today by our Lord through the Apostle Paul. This new calling and hope was only revealed to Paul after Israel was put aside at Acts 28. Our hope is to be seated together in the heavenlies for God has raised us and seated us together there, in Christ. This new calling and hope has nothing to do with 1Thess.4.

Notice Paul's opening prayer in Ephesians was not that these Christians would be Christians, they were already "saints and faithful" ones. Paul had no need to pray they would know eternal life through faith into Christ's finished work. This was Paul's prayer for them and for all saints today;

Therefore I also, hearing of your faith in the Lord Jesus and love to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, the eyes of your understanding being enlightened, that you may know what is the riches of the glory of His inheritance in the saints, and (that you may know) what is the surpassing greatness of His power toward us, the ones believing..... Eph 1:15-19

Here are the three things Paul wanted these Christians to know by God giving a wise and revealing spirit in the knowledge of Christ;

1. The Hope
2. The Inheritance
3. The power

Paul and the Ephesians had a previous hope in Christ, but that had changed with the setting aside of Israel

The Ephesians did not need to know about righteousness by faith reckoned by grace. They did not need to know that the Lord Jesus died for our sins, or was buried and rose again the third day all according to the Scriptures. NO! After Israel had been cast aside at Acts 28, the Lord descended and revealed to Paul a

completely new dispensation, a new administration which had been hidden away from previous generations. Such fundamental things as Christ dying for our sins were as much part of this new dispensation as the previous one.

The new dispensation contained new dispensational things which are specific for this specific time in which we live. The previous dispensational things had been put aside with Israel.

Christians today are not going to be blessed with faithful Abraham on the earth and in the New Jerusalem. Paul wanted Christians to know these dispensational changes and it is important we also know them;

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men (saints) see what is the dispensation of the mystery which for ages hath been hid in God who created all things Eph 3:8-9 ASV



We will not read about this new dispensation in the Gospels or any other New Testament writer nor in Paul's Acts period letters. We only read about this new dispensation in the letters written after Acts which are, Ephesians, Philippians, Colossians, 1&2 Timothy, Titus and Philemon.

Let us refresh our memories about the new hope revealed in Ephesians. Remember, hope is an earnest expectation that God will fulfill His promise. We have a promise found in these combined passages;

.. the surpassing greatness of His power toward us, the ones believing (is) according to 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

This ascension power in Christ is also seen in us;

And He has made you alive, who were once dead in trespasses and sins, 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 2:1, 4-7

God has declared that we have been quickened (made alive) in Christ. God has declared that we have been raised together, and seated together in the heavenlies in Christ, exactly the same place where Christ has been raised and seated at the Father's right hand.

The word for "sit" in Eph.2:6 is the same word "seated" in Eph.1:20. Our Lord Christ and His Body are seated together in the heavenly places, though only Christ is at the Father's right hand.

How many Christians can recite the following verses but are unaware of the salvation to which they refer;

For by grace you are saved through faith, and that not of yourselves, it is the gift of God, not of works, lest anyone should boast. Eph 2:8-9

The salvation by grace through faith in this context is not Christ dying for our sins or righteousness reckoned. Nor is this grace embedded in the Feasts given to Israel. It is the wonderful new position believers have received on the basis of grace. This new position, this new sphere, was only made known at the revealing of the new dispensation given to them and us through Paul. This is the place to which we have been saved by grace through faith.

Ephesians and its sister epistle Colossians are full of unique words and phrases not found in Paul's earlier Acts period letters which are Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans and Hebrews. Look at the opening verse of Ephesians;

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 search in vain to find "every spiritual blessing" "in the heavenlies" in any of Paul's Acts period letters. Notice that our blessings are located where Christ is seated in the heavenlies, and we have been seated in the heavenlies as well. Try finding this in the Gospels or the O.T. We search in vain for any hint of this wonderful place of blessing prior to these later letters of Paul.

What a brilliant Father we have, our blessings and position in the same place. Our blessings are not here on the earth to be experienced in this present life. We have been seated in the heavenlies, our blessings are in the heavenlies, and that is where our inheritance is located.

The second objective of Paul's prayer for the Ephesians and us today is that all should know "the riches of the glory of His inheritance in the saints". What is our inheritance, or better still where is it located? It will not surprise us that our Heavenly Father has told us all about this in the following verses;

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 adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, Eph 1:3-5 (EMTV)  
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

I have underlined the small phrases which identify the location and consequently the "riches of the glory" of His inheritance for us today. Our inheritance is "before Him", we have been marked off as the heirs "to Himself". Our blessings are "in the heavenlies" so we are left in no doubt that our inheritance is exactly where our blessings are, that is, in the heavenlies where Christ is seated.

Think about this dear reader, we have been raised and seated together in the heavenlies, our blessings are in the heavenlies, and that is the exact location of the inheritance which is ours in Christ. No wonder Paul writes in such a spirit of praise in these opening passages of Ephesians; to the praise of the glory of His grace, in which He has made us accepted (highly graced us, see Luke 1:28) in the One having been loved. Eph 1:6

The original word for "before Him" in verse 4 is katenopion and as a wonderful confirmation regarding the location of our inheritance we find this word in some other great verses as follows;

For we are not as many, hawking the Word of God; but as of sincerity, but as of God, we speak in Christ in the sight of God. 2Co 2:17  
in the body of His flesh through death, to present you holy and without blemish, and without charge in His sight, Col 1:22  
Now to Him being able to keep you without stumbling, and to set you before His glory without blemish, with unspeakable joy; Jud 1:24

Ephesians 1:5 says very clearly that we have been predestined, that is "marked off beforehand" as the "sons". This does not mean that God determined who would be saved. It means God determined (through foreknowledge, cp Romans 8:29-30) who would be His heirs. You and I have been "marked off" as the heirs in the heavenlies.

Israel is God's firstborn son on the earth and that nation has its inheritance on the earth. We are God's sons in the heavenlies, and our inheritance and blessings are not on the earth but in the heavenlies. This is a great honor and it is not according to any works of righteousness we have done, as Paul writes;

in love having predestined us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, Eph 1:5  
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

It is not for us to reason why we are His heirs but to accept the wonderful fact that God did this "according to the good pleasure of His will", "according to the purpose of Him who works all things according to the counsel of His own will". Faith accepts the truth of God's Word. Our

heavenly Father has a purpose for you and I, we are not a random number; we were known “before the foundation of the world” and appointed as the heirs in the heavenlies where our inheritance and blessings are located. What a God of grace!

So together we have seen and believed the threefold object of Paul’s prayer for the Ephesians and us today. Let’s read this prayer one more time and really understand it in the light of this new dispensation Paul had been given for us;

Therefore I also, hearing of your faith in the Lord Jesus and love to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, the eyes of your understanding being enlightened, that you may know .. what is the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us, the ones believing Eph1:15-19a

The power in us raised us and seated us together in Christ, in the heavenlies. The riches of the glory of His inheritance for us, is the inheritance in front of God’s face, in the heavenlies.

The hope is that we will be seated in our inheritance in the heavenlies in all wonderful and glorious reality. Our Heavenly Father will bring to pass these things for us in the times or the seasons, which the Father has put in His own authority. Paul writes of these future days in this verse;

.. an administration (dispensation) of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him, Eph 1:10

The prior hope was the Promised Land and the New Jerusalem. Now the hope is the above heavens

Before Ephesians, the purposes of God were all about the earth and the New Jerusalem which descends to the earth. Now a hidden part of God’s plans has been revealed and eventually the Lord will head up all things including those on the earth and those in the heavenly places.

1Thess.4 is about the earth and is not part of this wonderful new calling of Ephesians and Colossians.

Next chapter we begin to identify the times when we shall be literally seated together in the heavenlies. Today we are seated there so far as God is concerned, we are there “in Christ”, but in the future, we will be in our inheritance in reality.

We are left in no doubt as to when we take our seats in the heavenlies and as a foretaste of the coming chapters we turn to this passage of glory;

If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Be mindful of things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. When Christ our Life is revealed, then you also will be revealed with Him in glory. Col 3:1-4

This “appearing” of our Lord and Head is far above the clouds, trumpets and air of 1 Thess.4. This appearing is before He begins His descent to the earth. In the day; in the moment our Lord is manifested on the right hand of power, we shall be there in our seats manifested with Him. What an honor, what a moment of unimaginable joy. Let each one of us set our affection

“where Christ is sitting at the right hand of God”, for there, in front of God’s face, we have been raised and seated. In that day, we will understand every spiritual blessing in the heavenly places.

# Chapter eighteen

## New Hope-when Christ appears, then

After Israel was put to one side at the end of the book of Acts, Paul was inspired to write Ephesians, Philippians, Colossians 1&Timothy, Titus and Philemon.

In Ephesians we read of the wonderful new hope set before us believers today;

And He has made you alive, who were once dead in trespasses and sins, 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 2:1, 4-7

God has declared that we have been quickened (made alive) in Christ, we have been raised together, and seated together in the heavenlies in Christ, exactly the same place where Christ has been raised and seated at the Father's right hand (see Ephesians 1:19-21). There, where Christ is seated above all of the heavenly rulers and authorities, is our glorious inheritance in front of God's face. There our blessings are located and there we are the heirs of God. It is not surprising that Paul brings this wonderful section to a close with these verses;

For by grace you are saved through faith, and that not of yourselves, *it is the gift of God, not of works, lest anyone should boast.* Eph 2:8-9

Many Christians love these verses thinking they only refer to Christ dying for our sin and sins, but the salvation provided by grace through faith in Ephesians 2 goes way past these foundational truths to include our glorious inheritance in the heavenlies and the unique blessings we have there. We have been raised and seated together in the heavenlies that is the context of "FOR by grace you are saved through faith". Praise the Lord, what a wonderful salvation by grace!

This salvation is not an earthly one. We, the Church which is His Body, are not destined for the earth. We are not to be blessed with faithful Abraham; nor is the Jerusalem above the mother of us all today. These things were put aside with Israel at Acts 28. Galatians, 1&2Corinthians, 1&2 Thessalonians, Hebrews and Romans which were written before Acts 28, speak of Christ dying for our sins, but they know nothing of the wonderful hope we have today by grace through faith as found in Ephesians and Colossians written after Acts 28.

After Israel was put aside then the Lord gave to Paul this wonderful salvation concerning heavenly places. This hope is an element of the Mystery, the present dispensation of the grace of God which was hidden away from ages and generations. It was also hidden away from Paul during the Acts period.

We now begin to address a very important question. Since God's Word says we, in Christ have been raised and seated in the heavenlies where Christ is seated at the right hand of God, exactly when will we literally be seated there in the heavenlies, heavenly places or among heavenly beings? In other words, when will our hope be realized?

When will our faith be realized? When will God's Word regarding us come to pass? When will we be seated there in our wonderful new bodies "fashioned like His glorious body"? What is the timing of our hope?

The answer to this is found in Colossians 3:1-4 which flows wonderfully onwards from the hope foundation of Ephesians 2;

If then (or since, if does not always mean doubt) you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Be mindful of things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. When Christ our Life is revealed, then you also will be revealed with Him in glory. Col 3:1-4

Here we are clearly told that "WHEN" our Lord, The Head is revealed, "THEN" we, the Church which is His Body, will also be revealed "WITH HIM". That is the timing of our hope; the revealing of our Lord. Here are one or two other versions:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col 3:1-4 (KJV)

And

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Col 3:1-4 (RV)

These three versions use "revealed" "appear" and "manifested" to translate the Greek word "phaneroo". Here are some helpful definitions of "phaneroo":

Strong's.

*phaneroo*; from G5318; to *render apparent* (literally or figuratively): - appear, manifestly declare, (make) manifest (forth), shew (self).

Word Study (E-Sword).

*phaneroo*; manifest, visible, conspicuous. To make apparent, manifest, known, show openly.

Dr Strong says that the word "phaneroo" comes from another word, G5318 which is "phaneros". Phaneros means "shining" and itself comes from a word which means "light, to give light".

When the Lord appears, then we appear with Him in glory, this is not the clouds or the air
--

When our Lord appears, it is a moment of revelation involving great light, a shining forth. Where is this shining forth; this appearing of our Lord? The location is very clearly identified; it is "where Christ is sitting at *the* right hand of God". Our Lord will be seated at God's

right hand when He is manifested. We shall look more closely at this in later chapters but for now we recognize this is not in the air of 1 Thess.4, where the clouds are located.

We can see a contrast in this Colossians passage. Notice, our life is "hidden with Christ in God" and while these things are hidden now, there is a time coming when they will be manifested or revealed. This moment will be a very bright one, a blazing forth as some have described it. It will be a glorious moment when our Lord and Head is manifested, but you and I and the rest of the

Church which is His Body will be manifested there, in the heavenly places with Him at that same time.

What will this appearing be like? Imagine you are sitting on a chair on top of a hill which, if there was light, would be clearly visible to the city below. The hill and the city are in darkness but there comes a time when the top of the hill is illuminated with a bright light. Then you, sitting on top of the hill, will be clearly visible to all those in the city below. You have been “manifested”, you have been “revealed”, you have “appeared” to all. In a similar but far more extensive way the Lord will appear to all in a blazing forth of light. He will be manifested at the right hand of the Father. He will be seen by those in the heavenly places and by those on the earth beneath. At that same time we will also be seen in the same place seated together with Christ.

Please consider the following verses as an anticipation of future chapters;

[For as the lightning comes out of the east and shines even to the west, so also will be the coming of the Son of Man.](#) Mat 24:27

[And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Man shall appear \(phaino-the same family of words giving phaneroo of Colossians 3\) in the heavens.](#) Mat 24:29-30

[The sun shall be turned into darkness and the moon into blood, before that great and glorious \(epiphanes-the same family of words giving phaneroo of Colossians 3\) Day of the Lord.](#) Act 2:20

And

Jesus said to him, You said it. I tell you more. From this time you shall [see the Son of Man sitting on the right hand of power](#), and coming on the clouds of the heavens. Mat 26:64

And he (Stephen) said, Behold, I see Heaven opened and [the Son of Man standing on the right hand of God](#). Act 7:56

And this passage;

[And when He had opened the sixth seal, I looked, and behold, there was a great earthquake. And the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs when she is shaken by a mighty wind. And the heaven departed like a scroll when it is rolled together. And every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And they said to the mountains and rocks, Fall on us and hide us from the face of Him sitting on the throne, and from the wrath of the Lamb;](#) Rev 6:12-15

When the Lord is manifested in the heavenly places, the world will be morally, spiritually and physically dark and in that darkened day a light will blaze forth, our Lord shall be visible and “every eye shall see Him”. The heavens will be peeled back and they will see Him sitting on the right hand of God.

This “appearing” of our Lord and Head is far above the clouds and the air of 1 Thess.4. This is before He begins His descent to the earth. In the day; in the moment our Lord is manifested on the right hand of God, we shall be there in our seats manifested with Him. What an honor, what a moment of unimaginable joy. Let each one of us set our affection “where Christ is sitting at the right hand of God”, for there, in front of God’s face we have been raised and seated to “appear with Him”.

That moment of His appearing is when our hope will be realized.

# Chapter nineteen

## New Hope Timing-appearing vs. 1Thessalonians 4

I am certain my reader wants to deeply understand the Word of God. This means to grow in knowledge and understanding of it.

Once we appreciate that the Lord died for our sins and we have God's gift of eternal life, we are told to seek and find the deeper things regarding our calling and hope.

For this cause we also, since the day we heard, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding, that you might walk worthy of the Lord to all pleasing, being fruitful in every work and increasing in the knowledge of God, Col 1:9-10

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, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the eternal times. 2Ti 1:8-9

I therefore, the prisoner in the Lord, beseech you that you walk worthy of the calling with which you are called, Eph 4:1

How do we know the holy calling with which we are called? And if we do not know what it is, how can we walk worthily of it? Israel is a called out company; a "church", the remnant of Romans 9-11 is a called out company; a "church". What church or called out company has God given us today and instructed us to pursue and make our own?

To know the calling God has given us in Christ through the Apostle Paul requires we do a lot more than just read our Bibles, we need to become diligent in our study of God's Word. Does this sound imbalanced or too difficult? We might study many years for a college degree which will only fit us for this life, but the Word of God prepares us for eternal life and the opportunity not only to live with Christ but to reign with Him. This does not mean we have to attend a theological college, it means we need to regularly, diligently study God's Word. However, to diligently study our Bibles we must apply the Bible study rules our Heavenly Father has given us.

Many Bible teachers are now realizing this wonderful truth; all the Word of God is for us (2Tim.3:16) but not all the Word of God is about us (2Tim.2:15). Many are shocked when they realize this means not all the New Testament is about us.

Here are two important Bible study principles we have considered in the past. They are found in the writings of our apostle Paul and they instruct us as to how we must study God's Word;

And this I pray, that your love may abound yet more and more in full knowledge and in all perception; that you may distinguish between things that differ, Php 1:9-10

And

Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth. 2Ti 2:15

In Philippians Paul says distinguish things that differ or as the KJV says "approve things excellent". It is impossible to approve things that are excellent if we do not compare the differences in the Word of God. Notice the MKJV which has "distinguish things that differ" does not say extinguish things that differ by ignoring the things that differ. When the Holy Spirit



inspires the NT writers to use different words and phrases it is important we notice the differences to understand God's precious Word. Remember the game, which one of these is not like the other?

In 2 Timothy Paul says we must rightly divide the Word of Truth and divide means to separate the things that differ. Most dispensationalists are very familiar with this phrase but we need to recognize that dispensationalists did not invent this Bible study principle. It was God Himself who told us to rightly divide and if God says we are to rightly divide then it is up to us to recognize that God suggests there could be wrong division.

Do we understand what it means to distinguish things that differ and to rightly divide? Here are two things that are different. By separating the following things we learn, grow and begin to rejoice in the wonder of God's only calling in operation today.

Both the following passages are written by our Apostle Paul. The first passage was written during the Acts period when Israel still stood as God's people and the Lord's imminent return to the earth was the hope held. The second pair of passages was written after Israel was set aside for a time at Acts 28 and the return of the Lord to the earth was postponed.

In the following Acts period passage Paul writes about the "parousia" of the Lord. The parousia means His personal presence on the earth, His arrival back from Heaven to the earth. When we looked at this passage we discovered that nothing in it remotely suggests that either the Lord or the believers associated with this hope were going back into heaven. The Lord is descending out of heaven to the earth and those resurrected and changed believers were going up to meet Him in the air as He descended to the earth.

But I would not have you ignorant, brothers, concerning those who are asleep, that you be not grieved, even as others who have no hope. For if we believe that Jesus died and rose again, even so (like this) God will also bring with Him all those who have fallen asleep through Jesus. For we say this to you by the Word of the Lord, that we who are alive and remain until the coming (parousia) of the Lord shall not go before those who are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:13-17

After Acts 28, Paul writes about a new hope as follows:

And He has made you alive, who were once dead in trespasses and sins, 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 2:1, 4-7

The Church which is His Body has been raised and seated with Christ in the heavenly places which is far above the clouds and air of 1Thess.4.

The following passage is completely different to 1Thess.4 but sadly tradition has obscured the difference;

If then (or since, if does not always mean doubt) you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Be mindful of things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. When Christ our Life is revealed, then you also will be revealed with Him in glory. Col 3:1-4

Here we are clearly told that when our Lord is revealed in the heavenlies, then we, the Church which is His Body will also be revealed with Him at the same time in the same place; the very place God has raised and seated us. This appearing takes place before the meeting in the clouds.

God the Father is not enthroned in the air or the clouds and our Lord is not seated at God's right hand in the air or the clouds either. Our Lord, The Head of our Church is seated at God's right hand in the heavenly places. We have been raised together and seated in front of God's face in the heavenly places as well.

When our Lord is revealed or manifested (phaneroo), He is seated at God's right hand in the heavenly places; He is not descending in the clouds with angels. His descent in the clouds of 1Thess.4 is His parousia which is not the same as the phaneroo of Colossians 3.

When the Lord is revealed He will not be moving at all. He will remain seated at the Father's right hand in the heavenlies when the light bursts forth and reveals Him throughout His entire kingdom. Our Lord's Kingdom stretches from the heavenly places or the heavenlies to the earth beneath.

When we are manifested with Him we will not be meeting Him as He descends "out of heaven", we will be taken to heavenly places, seated and then manifested with Him there. This takes place before He descends to the earth, before 1Thess.4.

I hope we are beginning to see the wonder of the differences between 1Thess.4 and Ephesians and Colossians.

The Appearing is not "the rapture" of 1Thess.4. Mixing things differing has led to deception

It is my opinion that Satan has been working for many years to blind the eyes of Christians to this incredible event, the appearing, the revelation of our Lord and Head in the heavenly places. Can we see how subtle the enemy has been? He turned Christians' eyes away from the hope given to us today by turning eyes to another hope given to

another group of believers in another time. The enemy did not turn Christians' eyes away from the Bible, which would be too obvious. Our eyes were turned away because we failed to rightly divide the Word of truth; we failed to test things that differ. I hope each reader is beginning to see how important the Bible study principles really are.

That moment of His appearing in the heavenlies is when our hope will be realized.

# Chapter twenty

## New Hope – how was it lost?

How was the Christian community turned away from the hope given by our Lord through the apostle Paul?

We are now scripturally assured of the hope before all Christians today which is that, in Christ, we have been raised and seated together in the heavenlies where our Lord and Head is seated at the Father's right hand. Eph.2:4-7.

We are also aware that this glorious hope will be realized when our Lord is manifested or revealed in that place, Col.3:1-4. In other words, when the Lord is manifested at the Father's right hand in the heavenlies, we will be literally raised and seated together and manifested with Him there. The Head and the Church which is His Body will be revealed at the same time and in the same place.

When we examined Ephesians we saw that Paul's prayer for them was that the Father would grant them knowledge in Christ to know the hope of His calling;

Therefore I also, hearing of your [faith](#) in the Lord Jesus and [love](#) to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, [that you may know what is the hope of His calling](#), Eph 1:15-18

We notice something different in the opening of Colossians. The Colossians had heard about this wonderful new hope and so Paul did not need to pray that the Father would give them the "spirit of wisdom" so they would know it;

since we heard of your [faith](#) in Christ Jesus, and of the [love](#) you have to all the saints, for the [hope](#) which is laid up for you in Heaven, of which you heard before in the Word of the truth of the gospel, which has come to you as it has also in all the world, Col 1:4, 5-6

In Ephesians, Paul encouraged them to walk worthy of the calling and the worthy walk included the maintenance of a watchful eye on the "one hope" of our calling. The Ephesians had to guard the one hope given by grace;

I therefore, the prisoner in *the* Lord, beseech you that you walk worthy of the calling with which you are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep (guard) the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, even as you are called in one hope of your calling,.... Eph 4:1-4

A casual reading of Colossians will show a marked difference in tone since Colossians contains a number of warnings. The new dispensation of the grace of God had been proclaimed and the enemy was sowing seeds of doubt and confusion through the human agencies which had been opposing Paul from the beginning of his ministry. Notice these warnings;

For I want you to know what a [great conflict I have for you and those at Laodicea](#), and *for* as many as have not seen my face in *the* flesh, that their hearts might be comforted, being knit together in love, and to all riches of the [full assurance](#) of the understanding, to *the* full knowledge of the mystery of God, and of the Father, and of Christ; in whom are hidden all the treasures of wisdom and knowledge. And I say this that [not anyone should beguile you](#) with enticing words. Col 2:1-4

Beware lest anyone rob you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. Col 2:8

Therefore let no one judge you in food or in drink, or in respect of a feast, or of the new moon, or of the

sabbaths. For these are a shadow of things to come, but the body is of Christ. Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, Col 2:16-18 (ASV)

These warnings are essential in the light of the dispensational change that had occurred at Acts 28. Israel with her Festive program, Temple services and observance of days and months was set aside and it is wrong worship to engage in things set aside by God. Mixing things that differ is not the pathway to our Lord's approval.

Imagine if your government changed the constitution and introduced a whole new set of conditions. There would be confusion as folks tried to adjust and clarify the changes. In such an environment of change, opportunities would exist for malevolent folks to further muddy the waters and take advantage of and exploit many people who could be confused by the changes.

There was an incredible change of conditions brought about by God at the end of the book of Acts. The Kingdom on the earth administration was postponed and the Mystery of Ephesians 3 was introduced. The N.T. fulfillment of the O.T. pattern will be completely fulfilled in the future.

**Dramatic differences after Acts 28**  
Messiah did not return as expected,  
the supernatural ceased

It is difficult for us today to appreciate the dramatic changes that had overtaken the Christian community back then. The Christians Paul wrote to in Ephesians and Colossians had been previously living in the

powerful Acts period which was a foretaste of the coming millennium. There were prevalent and widespread mighty signs and wonders, every sick person was healed, the dead were raised and those believers who sinned were judged, made sick and even died. The expectation that the Lord was going to descend out of heaven to the earth in the foreseeable future meant they were to avoid marriage and distribute their possessions to the poor as they saw the day approaching.

Among this widespread teaching by all the apostles of that time came word that Paul had received a new dispensation. God, who never changes as to virtue and character, changed the dispensation after providing Israel with nearly forty years of opportunity to repent and believe in the Lord Jesus as their Messiah. They were "let go" at Acts 28 and the foretastes of the millennial kingdom on the earth ceased and the imminent return of the Lord was postponed.

As Paul wrote and unfolded the new set of conditions the Christians saw differences. Paul now wrote that the young widows were to marry (1Tim.5:14), he left behind friends who were sick (2Tim.4:20) and advised Timothy to take a little wine for his illnesses (1Tim.5:23). Very few Christians are healed today and we are certainly not judged and made sick because of sins. No reference to the imminent return of the Lord can be found in Paul's seven post Acts letters and in fact he wrote about a new hope where believers were raised and seated together in the heavenly places in Christ. This hope was completely different to Paul's Acts period letters.

Such a dramatic change of dispensation certainly gave opportunity for Paul's opponents to further ridicule the man and his God given ministry. Instead of embracing the changes God had

introduced through Paul, Christians were confused into retaining elements of the previous administration.

We need not turn to history to prove that the majority of Christians had been moved away from Paul not long after the change of dispensation;

[This you know, that all those in Asia have turned away from me, of whom are Phygellus and Hermogenes. 2Ti 1:15](#)

These Christians were not casting aside their faith in Christ; many were to die at the hands of the Romans for their faith. They were turned away from Paul and the message for today. When Paul wrote his last letter to Timothy he was very concerned the younger man would hold fast to the truth for today in the face of this widespread apostasy;

[Therefore you should \*\*not be ashamed\*\* of the testimony of our Lord, nor of me His prisoner. who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the eternal times. 2Ti 1:8-9](#)

[Hold fast the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus. \*\*Guard\*\* the good Deposit given through the Holy Spirit indwelling in us. 2Ti 1:13-14](#)

Those Christians turning away from Paul were not faithless but they were not faithful to the changes God had made. Indeed, Paul instructed Timothy to seek out these faithful believers and commit the “good deposit” to them so they could pass it along.

[Therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit the same to faithful men who will be able to teach others also. Therefore endure hardness, as a good soldier of Jesus Christ. 2Ti 2:1-3](#)

The dark ages continued for 900 years and after the reformation slowly Paul was re-discovered. When the Christian community finally began to realize there would be a literal return of Christ to the earth they embraced the hope of the Acts period (1Thess.4). The rapture theory is based upon a failure to distinguish things differing in Paul. Many expositors inherited the legacy of confusion left by the majority who had turned away from Paul centuries before.

The rapture theory is the result of extinguishing things that differ and forcing the post Acts hope into the Acts period hope. Square pegs can be smashed into round holes if the splinters are ignored. The rapture is misinformation and a subtle misdirection to the wrong hope and sadly, the rapture theory holds a powerful place in the Christian community today. The groundwork for the rapture was laid by the enemy while Paul was still alive; he turned Christians away from Paul.

Returning to the letter of Colossians we read a significant appeal of Paul regarding the new hope. They had heard of this new hope and he wanted them to hold fast to it and be not turned away from it:

[However, you must remain firmly established and steadfast in the faith, \*\*without being moved from the hope\*\* of the gospel that you heard, which has been proclaimed to every creature under heaven and of which I, Paul, have become a servant. Col 1:23 \(ISV\)](#)

My appeal to each reader is the same. Having seen this new hope; the appearing of glory, let us guard and treasure it with all our strength. The day of our Lord’s appearing is not in the foreseeable future yet we know every day is another day closer to that moment when our Savior will be revealed in the light of God and every eye will see Him. Not only will those on the earth see Him but those aristocracies in the heavenly places will behold Him in glory as well.

Ponder this once more friends, the created beings on the earth and in the heavenly places will see you and me revealed in that same place and moment of glory. What an honor to be revealed with Him. Praise God from whom all wonders of grace flow!

# Chapter twenty one

## New Hope- appearing, when does it happen?

What a thrill it is to know that we are not a number; a random happening, we were known of God in the far distant past, before the foundation of the world;

[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 Eph 1:3-4](#)

In this series we are setting our hearts and minds on our glorious future, the appearing of Christ our Lord and Head in the heavenly places;

[If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. When Christ our Life is revealed, then you also will be revealed with Him in glory. Col 3:1, 4](#)

Our life is hid with Christ in God and on that glorious day when the Head appears, then we, the Church which is His Body, will appear with Him in that place. In other words, we will be revealed with our Lord and Head at the same time and in the same place. The appearing is in the heavenly places far above the air and clouds of I Thess.4.

We would love to know when this appearing will take place.

The Word of Truth has clearly told us when this appearing will occur but our traditions have clouded the issue. The traditions which have obscured the timing of the appearing are the fascination with the “rapture” and the timing of that event as either being pre, mid, or post tribulation, along with a few variants.

As we have shown, the “rapture” is a total misconception, the twisting of an event which has nothing to do with us today. Because we have focused on the rapture which is really the parousia or coming of the Lord to Israel, we were also lead to believe that the tribulation was for us and worldwide, this is incorrect on both counts. The great tribulation is specifically identified as belonging to Israel and it is called the time of Jacob’s trouble;

[Ask now, and see whether a man is giving birth? Why do I see every man with his hands on his loins, like a woman in labor, and all faces are turned into paleness? Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall be in that day, says Jehovah of Hosts, I will break his yoke from your neck and will burst your bonds. And strangers shall no longer enslave him, Jer 30:6-8](#)

This specific tribulation will begin once the Antichrist sets up the “abomination of desolation” in Israel’s temple:

[Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place \(whoever reads, let him understand\). \(Dan.9:27, 12:11\).](#)

[Then let those in Judea flee into the mountains. Let him on the housetop not come down to take anything out of his house; nor let him in the field turn back to take his clothes. And woe to those who are with child, and to those who give suck in those days! But pray that your flight is not in the winter, nor on the sabbath day; for then shall be great tribulation, such as has not been since the beginning of the world to this time; no, nor ever shall be. Mat 24:15-21](#)

We can’t help but notice how specifically this passage is about Israel. Those in Judea are to flee once they see the abomination. Prayer is to be offered that the flight is not on the Sabbath day,

and earlier in this chapter the wars and rumors of wars are in and around Israel (compare Lk.21:20).

The Lord then goes on to say that after the tribulation He shall come:

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. Mat 24:29-30

The Lord clearly says only AFTER the tribulation of those days in that location, THEN the son of Man will appear in the heavens and descend in the clouds. Matt.24 is not an unfolding of worldwide events, but events in and around Jerusalem in those last days prior to the Lord's return to Israel.

How plain can the Lord be? After the Temple is desecrated, after the tribulation, then He returns. The Scriptures are clear; there is no "coming of the Lord" prior to the abomination of desolation and the full days of the great tribulation. Some teachers see Matt.24 as being about Israel and Thessalonians as being about the Church which is His Body. This position is to be avoided and discarded. The trumpet of Matt.24 is the same Feast as 1Cor.15, 1 Thess.4 and Revelation.

Trumpets mean Israel from the Exodus to the second coming

Are the trumpets of Matt.24, 1Cor.15, Thessalonians and Revelation all different? I don't think so. If the Trumpet of Matt.24 is for Israel, then how can we change the Trumpet of 1Thess.4 to an imagined silent, "Christian" one before the other trumpets? The Feasts clearly outline the steps in Israel's history.

Passover, Unleavened Bread, and Weeks (Pentecost) have all been fulfilled; the next event for Israel is the Lord's coming at the Feast of Trumpets. There is nothing before Trumpets, no secret non-prophesied event like the imagined "rapture".

Please avoid any teachers who tell you the "rapture" could be at any time now (written in 2007, checked in Dec.2022). This is a false hope with serious consequences. It is better to know truth that might be painful than be ill prepared through deception.

There are those who desperately use this following passage to point to the secret snatching away of the church which is His Body, but this passage is about Israel and in the same context of the Lord's coming; Matthew 24;

But as the days of Noah were, so shall be the coming of the Son of Man. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. And they did not know until the flood came and took them all away. So also will be the coming of the Son of Man. Mat 24:37-39

Then two shall be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left. Therefore watch; for you do not know what hour your Lord comes. But know this, that if the steward of the house had known in what watch the thief would come, he would have watched and would not have allowed his house to be dug through. Therefore you also be ready, for in that hour you think not, the Son of Man comes. Who then is a faithful and wise servant, whom his Lord has made ruler over His household, to give them food in due season? Blessed is that servant whom his Lord shall find him doing so when He comes. Mat 24:40-46



The ones taken away in verse 39 are not the Lord's faithful servants. So why do we ignore this and suggest the ones taken away just a few verses later are the faithful? Perhaps it is time we considered the parable passage given earlier in Matt.13. Please read Matt.13:24-30 and then consider the Lord's explanation of it here;

He answered and said to them, He who sows the good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom; but the darnel are the sons of the evil one. The enemy who sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. Therefore as the darnel are gathered and burned in the fire, so it shall be in the end of this world. The Son of Man shall send out His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then the righteous shall shine out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Mat 13:37-43 (is this Rev.14:14-?)

The harvest is the end of the world. The very phrase which is found in the disciples' question in Matthew 24:1-3:

And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? And what shall be the sign of Your coming, and of the end of the world? Mat 24:3

I don't think we are left in any doubt as to who the ones taken away in Matthew 24 really are. The faithful are gathered; the wicked seed are taken out of the Kingdom and destroyed, Matt.8:12. The ones left are those to be blessed in the kingdom of heaven on the earth.

Thessalonians is about the same abomination of desolation, the same dispensational setting as Matthew 24. Paul writes to the Thessalonians and speaks of this same gathering to the Lord in the Kingdom of Heaven;

Now we beseech you, my brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2Th 2:1

So is Paul speaking of something totally new and previously hidden in God in Thessalonians? NO! He is talking about the same second coming of the Lord as embedded in the Feasts and written in Daniel, Matt.24, Luke 21 and the book of Revelation, along with other prophecies.

Note the exact same details in the following passage regarding the Lord's "coming" and their (not our) gathering together to that glorious meeting in the air as He descends to the earth; Now we beseech you, my brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him (Heb.10:25), 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. Let not anyone deceive you by any means. For *that Day shall not come* unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God. 2Th 2:1-4

Notice that day shall not come until after apostasy and deception (2Thess.2:9-11). This deception is not deception in Christianity, it is deception for Israel. After this, then the Antichrist and his desecration of Israel's temple are seen and after that, the Lord descends to the earth in the clouds and with a trumpet blast et al.

Scripture tells us Israel will suffer greatly during the tribulation which follows the Antichrist's desecration of their temple but they will be saved despite the horror of that time period. The Church which is His Body has never been told that they will suffer the great tribulation. The great tribulation takes place in Israel. However, Paul warns us of "perilous times", see 2Tim.3:1 and we should accept that we could see these perilous times rather than dream of some silent

secret escape from them. Are we beginning to see that we cannot mix the things which belong to Israel with the things which belong to us? Right division is essential.

Some suggest that the fear of the tribulation has encouraged many to use this verse as some sort of pre-tribulation escape route;

[For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2Th 2:7 \(KJV\)](#)

Nothing is to be taken out of the way. These passages in Thessalonians were written in the Acts period when the present truth for today had not been revealed. How can Paul be writing about our church when he knew nothing about it? Here is the same verse in a modern version:

[For the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst. 2Th 2:7 \(MKJV\)](#)

Where is the Church which is His body in either of Thessalonians? Paul is writing about Israel and her final days of suffering, the Antichrist and his desecration comes out of the midst of deception and apostasy of Israel. Again note the consistency of Matt.24, Revelation and Thessalonians in these details.

Folks also use this verse as supportive material for the silent secret “rapture” theory;

[For they themselves witness what kind of entrance we had to you, even how you turned from idols to God in order to serve the living and true God, and to wait for His Son from Heaven \(whom He raised from the dead\), Jesus, who delivered us from the wrath to come. 1Th 1:9-10](#)

And also

[For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1Th 5:9](#)

It is a violent twisting of Scripture to expound that these verses mean a secret “rapture” prior to the tribulation and wrath. Israel were in Egypt when God’s judgment fell but Israel were not delivered out of Egypt until after those judgments yet they were preserved from them. In 1Thess.10 Paul tells the believers of the Acts period when their salvation would materialize, and that is when the Lord returns out of, or from heaven, not before. To be preserved from God’s wrath does not automatically mean being snatched away out of it but rather preserved among it.

The Lord’s return to the earth takes place AFTER the final week of Israel’s history. Israel’s final week is broken into two distinct halves, three and a half years of false peace and three and a half years of great tribulation. The dividing element is when the Antichrist, who Israel thought was a good guy, exposes his real self and sets up an image to his own glory inside Israel’s temple. At this point Israel will realize they have made a horrible mistake and the Antichrist will turn on them with intent to destroy them thoroughly, shades of Adolf Hitler. The Lord returns to save Israel after those last three and a half years of tribulation.

In Daniel 7:7-14, Thessalonians 2:3-12, and Revelation 19:20, we read that the Antichrist is destroyed by the Lord when He comes to the earth with a trumpet blast in power and glory and saves Israel. There is no secret silent rapture; the last trumpet heralds the return of the Lord in power and glory. His return is with great light when the sun and moon are darkened.

The Lord’s return to the earth after the tribulation is in three stages as we have already shown; [And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give](#)

her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of *the* heavens to the other. Mat 24:29-31

And

Jesus said to him, You said it. I tell you more. From this time you shall see the Son of Man sitting on the right hand of power, and coming on the clouds of the heavens. Mat 26:64

The present dispensation had not been revealed when the Lord spoke these words and consequently He made no mention of anyone appearing with Him where He is now seated at the Father's right hand. But this doesn't negate the fact that the appearing is the first stage of the Lord's return to the earth. We shall show many other Scriptures to establish this shortly.

In other words, the appearing is linked with Israel's Feast of Trumpets and does not occur any time before that. The appearing is the first stage of the Lord's return to the earth. This does not mean we will be returning to the earth with Him, see Appendix 4. For now, please seek and love the truth, and consider that while my thoughts are not traditional, they just might be the truth and it is up to all of my friends to search and see if these things are so.

## Chapter twenty two

### New Hope-three stages of the Lord's second coming

The "second coming" of the Lord has been made a very confused issue, all I ask is every reader examines these things; please don't take it from me.

It is my opinion that the enemy has truly blinded our eyes to the hope before us today. The rapture is the biggest set of blinkers the enemy has softly slid across our eyes. The crown of righteousness is for those who love His "appearing" which is not the man made "rapture".

1Thess.4 was the hope before the believers during the Acts period. 1Thess.4 describes how the believers at that time would go up to meet the Lord as He descended to the earth. There is nothing in 1Thess.4 about anyone going back into heaven, search and see what that passage really says, not what we have been told it says.

1Thess.4 was written during the Acts period when Israel remained a people before God. After Israel was set aside at Acts 28, the hope of 1Thess.4 was also set aside and a new dispensation with a new hope was revealed to Paul. 1Thess.4 is not the hope before us today, we must "distinguish things that differ".

Three stages in the Lord's ascent,  
three stages in His coming

The hope before us today is the phaneroo; the appearing of the Lord. This is not the parousia which is the coming of the Lord as found in 1Thess.4. The Lord's "second coming" is a threefold event. It unfolds in three stages which occur at the same time. Here are the three stages;

**Stage one.** The phaneroo or appearing.

The Lord appears in the heavenly places. He is seated at the Father's right and in that future day of gloominess when the sun and moon do not give light, He appears. The light blazes forth and everyone sees Him up there. All on earth see Him; all in Heavenly Places will see Him as well. This is our hope. Col.3:1-4. We will be resurrected and raised before 1Thess.4 and appear with Him there.

**Stage two.** The descent out of Heaven aspect of His parousia or coming to the earth.

The Lord leaves heavenly places and descends to the earth through the clouds of the air with trumpet blast, shout and voice. This is not our hope; it belongs to another called out company, the elect remnant; the seed of Abraham.

**Stage three.** His personal presence on the earth. This is included in the term parousia.

The Lord will arrive back on the earth exactly where He previously left it, the Mount of Olives. There He will re-gather Israel back into their land. This is the hope of Israel, cp Ex.19.

Even though these things take place at the same time, they are different events for different called out companies. Even though these three aspects are His "second coming", they need to be kept apart, not in time, but in our understanding. These three aspects represent three hopes for three groups of companies and we must not mix them.

Tradition and some modern theories divide these three stages into wide time gaps. So we are taught that the Lord “comes” in the clouds, raptures away “the Church” and then comes back to the earth much later for Israel. This concept is not supported in Scripture. The appearing and the parousia are not separated by any large amount of time.

Those readers who love to examine the Greek words the Holy Spirit used will see that I have not yet distinguished between phaneroo and epiphaneia. I also acknowledge there are different words for “coming” in the original.

Previously, we looked at these three stages of the Lord’s “Second Coming” in Matthew.

#### Stage 1

[And then the sign of the Son of Man shall appear in the heavens. .... Mat 24:30](#)

This is the appearing or first visible aspect of his “second coming”. (Greek students note, the word for “appear” is phaino, the base word for phaneroo and epiphaneia).

#### Stage 2

[.... And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. Mat 24:30](#)

This is the “descent” aspect of His “second coming”.

#### Stage 3

[And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other. Mat 24:31](#)

and

[But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. Mat 25:31-32](#)

This is the “arrival” aspect of His “second coming”.

Here are the first two stages again in another Matthew passage.

#### Stage 1

[Jesus said to him, You said it. I tell you more. From this time you shall see the Son of Man sitting on the right hand of power, ..... Mat 26:64](#)

This is the 1st stage, the appearing aspect of his “second coming”.

#### Stage 2

[..... and coming on the clouds of the heavens. Mat 26:64](#)

This is the “descent” aspect of His “second coming”.

At the “appearing” the Lord does not move; He is seated at the Father’s right hand above the air and clouds and we go to Him there, He does not come for us. At His “coming” He moves out of heavenly places through the clouds and air back to and stands upon the earth. These three stages constitute His “second coming”.

In the book of Acts, when the Lord’s return to the earth was expected, Stephen saw heaven opened and the Lord standing at the Father’s right hand. Stephen saw a vision of the first stage of the Lord’s coming back to the earth, but he was not expecting to go to that appearing.

Stephen was waiting for the Lord to descend out of heaven just like the Thessalonians were.

[But being full of the Holy Spirit, looking up intently into Heaven, he saw the glory of God, and Jesus standing at the right hand of God. And he said, Behold, I see Heaven opened and the Son of Man standing on the right hand of God. Act 7:55-56](#)

Revelation speaks about the heavens departing like a scroll and then the world will see into heaven and the Son of Man sitting on the throne, Rev.6:14-16. The Lord gave Stephen an encouraging vision about His soon return to the earth at which point Stephen will be resurrected. Regarding Stephen; some teach that Israel were judged and put away at Stephen's death, since they assume the Lord stood in judgment. They then erroneously go on to assume that from Acts 9 Paul started to teach about "the church". This is an impossible theory since Stephen, like his Lord before Him (Luke 23:34) begged on Israel's behalf, "lay not this sin to their charge". The very next chapter begins with the widening of the ministry in and to Israel according to the commission to the 12 in Acts 1:8. This is not some new commission given to Paul.

When we read the letters in the New Testament we find many authors referring to the first and second stages of the Lord's "coming" as synchronous events. In other words, they interplay "coming" and "appearing" to describe the Lord's return as occurring at the same time. Here are some examples where "coming and appearing" are so used. Please note that there is no suggestion, not one hint, that the appearing and coming are years apart.

John is an apostle to Israel and Israel will not be "appearing" with Christ in the heavenly places, yet John tells us plainly that these two stages are at the same time. In the second passage John says "we shall see Him" (from the earth) when He "appears" in the heavenly places. Every eye will see Him and this is consistent with the Lord's words in Matthew.

And now, little children, abide in Him, so that when He is revealed (phaneroo = 1<sup>st</sup> stage of His coming), we may have confidence and not be ashamed before Him in His coming (parousia =, 2<sup>nd</sup> and 3<sup>rd</sup> stages of His coming). 1Jn 2:28

Beloved, now we are children of God, and it has not yet been revealed what we shall be. But we know that when He shall be revealed (phaneroo = 1<sup>st</sup> stage of His coming), we shall be like Him, for we shall see Him as He is. 1Jn 3:2

Peter is also an apostle to Israel and he writes about the first two stages as being at the same time. Peter uses both "appear" and "coming" interchangeably regarding the Old Testament Day of the Lord. The Day of the Lord is the subject of Revelation and God's purposes for the earth. Peter, like John, did not write about anyone going to the "appearing". Peter uses the word "appear" with the Lord's earthly title of Shepherd, not His above heavenly title of Head.

While Peter knew the "appearing" took place in the heavenly places he only knew it as the first stage of the Lord's coming back to the earth. He did not embrace it as his hope. This is why he links it with the Lord's ministry on the earth; the earth is where the Good Shepherd operates. Peter refers to the transfiguration which anticipates the Lord's glory on earth.

And when the Chief Shepherd shall appear (phaneroo = 1<sup>st</sup> stage of His coming), you shall receive a never-fading crown of glory. 1Pe 5:4

For not having followed fables having been cunningly devised, but becoming eyewitnesses of the majesty of Jesus Christ, we made known to you the power and coming (parousia = 2<sup>nd</sup> and 3<sup>rd</sup> stages of His coming) of our Lord. 2Pe 1:16

and saying, Where is the promise of His coming? (parousia =, 2<sup>nd</sup> and 3<sup>rd</sup> stages of His coming). For since the fathers fell asleep, all things continue as they were from the beginning of creation. 2Pe 3:4

But the day of the Lord will come as a thief in the night (we shall see this phrase in Thess., also written in the Acts period), in which the heavens will pass away with a rushing noise, and the elements will melt with fervent heat. And the earth and the works in it will be burned up. 2Pe 3:10

But according to His promise, we look for new heavens and a new earth in which righteousness dwells. 2Pe 3:13

New Heavens and New Earth, see Is.65, 66 and Revelation 21.

The “appearing” is the first stage of the Lord’s “second coming” and all NT writers knew about this but not all held it as their hope. In Paul’s Acts period ministry, he also interplays the first and second stage words to speak of the Lord’s “second coming” and like John and Peter at that time, he did not know that anyone would “appear” with the Lord in the heavenly places. It was only after Acts Paul wrote about the appearing as a new hope. After Acts and only after Acts does Paul write about a company which will appear with Christ in the heavenly places.

Praise our loving Heavenly Father, this company is the company to which you and I belong; the Church which is His Body and our hope is realized before the so called rapture, isn’t that exciting?

# Chapter twenty three

## New Hope-appearing vs. 1Corinthians 15

We are considering the very important “second coming” of the Lord to clearly understand the hope before us today. I realize I am repeating myself but we are working towards a wonderful clarifying of truth friends, so please be patient.

Our hope is the phaneroo; the appearing of the Lord which takes in the heavenly places far above the air and the clouds. This is not the parousia which is the personal presence of the Lord on the earth as found in 1Thess.4.

The Lord’s “second coming” is a threefold event. It unfolds in three stages which occur at the same time.

**Stage one.** The phaneroo or appearing.

In those dark days the Lord appears in the heavenly places. Col.3:1-4. This is our hope, the hope of the Church which is His Body. We will be resurrected, raised, seated and appear with Him there.

**Stage two.** The parousia part one.

Is our Lord’s descent out of Heaven to the earth through the clouds of the air with trumpet blast, shout and voice. Ex.19, 1Thess.4, Matt. 24, 1Cor.15, and Revelation describe this hope. This hope is for believers of a previous dispensation, and those believers will be resurrected, changed and caught up together to meet the Lord as He descends to the earth.

**Stage three.** The Parousia part two.

The Lord will arrive back on the earth exactly where He previously left it, the Mount of Olives. There He will begin the re-gathering of Israel back into their land. This is the hope of Israel, and those who went to meet the Lord will participate in the Lord’s kingdom on the earth.

These three stages of our Lord’s return were known clearly and can be found in letters of the New Testament. However, despite the fact that these three stages were known, it is very clear that not until after Israel was put aside at Acts 28:25 did the Lord declare that the newly created group of believers would participate in the first stage of His “second coming”. You and I today are members of this Church which is His Body.

What we have seen so far is that during the Acts period, some New Testament writers used both parousia and phaneroo when considering the Lord’s “second coming”. These were just different aspects of the Lord’s return to the earth so they used them interchangeably.

During the Acts, neither Paul nor any others suggested anyone was associated with the first stage, the appearing of the Lord. All were looking for the Lord to return to the earth. None expected to go to heaven. Their hope was the Kingdom of Heaven on the earth which would be set up when the Lord came back out of Heaven back to the earth as King of Kings and Lord of Lords.



The Feast of Trumpets was the next Feast after Weeks (Pentecost) and they were looking for it to be fulfilled just as the other Feasts had been. Trumpets features in the Lord's "second coming" in Matt. 24, 1Cor. 15, Thess. and Revelation and is associated with Israel and the Kingdom with their King on the earth. See Hebrews 12:18-21 (Ex.19) and Revelation 6:14-17.

We now compare the letters of Paul. We shall compare those written during the Acts period and those after Acts 28. We shall find that during the Acts period the hope he wrote about was stage 2 and 3 of the Lord's "second coming". Like his contemporaries of the Acts period, Paul knew nothing of anyone going into Heaven.

In His Act's period letters, Paul uses the word parousia when speaking about the "second coming" of the Lord. He does not use phaneroo in any context of the Lord's "second coming". Here are critical passages from Paul's Acts period letters where he writes about the hope at that time.

But now Christ has risen from *the dead*, and has become the **first-fruit** of those who slept. 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 (parousia); 1Co 15:20-23

### Messiah's resurrection and the Feasts

This is a comprehensive passage regarding resurrection written to those who knew the gospel as found in verses 3-4 of this very chapter. However, the resurrection expected during Acts was in a context of Israel's Feasts. The Lord fulfilled the **first fruits** of

Unleavened Bread and the harvest, that is the resurrection of the over comers of those times, not us today, would be at the Feast of Trumpets. The Feast of Trumpets, the harvest resurrection, was expected during the Acts period. The Feast of Trumpets is part of Israel's hope. The Feasts of Israel are about Israel and God's purposes for the earth.

### The Acts period resurrection for believers and the Feasts

Paul goes on to write about the Feast of Trumpets as he assures the Corinthians when those who had fallen asleep in Christ would be raised. Paul includes himself in those who might not die:

Behold, I speak a mystery to you; we shall not all fall asleep, but we shall all be changed; in a moment, in a glance of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. 1Co 15:51-52

To prove that 1 Cor. 15 has nothing to do with us dispensationally, let us look at the Old Testament passages Paul quotes to conclude his discourse on resurrection. First the passage from Corinthians, then the Old Testament passage Paul uses;

For this corruptible must put on incorruption, and this mortal *must* put on immortality. 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. O death, where *is* your sting? O grave, where *is* your victory?**" 1Co 15:53-55

Verses 54 and 55 contain a double quote from the prophets, the basis of Paul's doctrines during Acts, see Acts 26:22. The quote in verse 54 is from Isaiah 25 as follows;

You shall bring down the noise of foreigners, as the heat in a dry place; even the heat with the shadow of cloud. The shouting of the terrifying ones shall be brought low. 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](#); and the Lord Jehovah will wipe away tears from all faces (Rev.7:17, 21:4). And He shall take away from all the earth the rebuke of His people. For Jehovah has spoken. And one shall say in that day, Lo, this *is* our God. We have waited for Him, and He will save us. This *is* Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. Isa 25:5-9

Isaiah 25 is a prophecy regarding Israel. Notice the removal of Gentiles from Israel's "holy mountain", how the Lord takes away the scorn Israel endured, and it is Israel saying "this is our God". Not in the wildest stretch of spiritualizing Scripture could we possibly see "heaven" in Isaiah 25. Isaiah 25 can be found in the Revelation chapters 7:17 and 21:4.

The last Trumpet of 1Cor.15 is the same trumpet of Israel's Feasts and the same setting as prophecy and Revelation. Our hope today has nothing to do with prophecy or Israel. If Paul quotes Isaiah 25 as the doxology of his resurrection exposition in 1Cor. 15, then Paul sees the last Trumpet as belonging to Israel as it has always done, and the hope he expected in resurrection at the sound of that Trumpet was to the earth not to heaven.

The second Old Testament quote is found in Hosea 13;

[Yet I am Jehovah your God from the land of Egypt, and you shall know no God but Me. For there is no Savior besides Me.](#)

[O Israel, you have destroyed yourself; but in Me is your help.](#)

[I will ransom them from the power of the grave; I will redeem them from death. O Death, where are your plagues; O Grave, where is your ruin! Repentance shall be hidden from My eyes.](#) Hos 13:4, 9, 14

Hosea prophecies about the northern Kingdom and speaks of Israel who would be scattered (Jezreel), who would be unloved (Lo-Ruhamah) and who would be not God's people (Lo Ammi). But despite their spiritual adultery Hosea looks to the day when Israel will be re-gathered, will be loved and God's people, then the following united joy is realized;

[Yet the number of the sons of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall be, in the place where it was said to them, You \*are\* not My people, there it shall be said to them, \*You are\* the sons of the living God.](#)

[Then the sons of Judah and the sons of Israel shall be gathered together, and shall set over themselves one head, and they shall come up out of the land. For great \*shall be\* the day of Jezreel.](#) Hos 1:10-11

In this great prophecy of hope for the united kingdoms of Israel, Paul finds inspiration to conclude his resurrection chapter of 1Cor. 15. The last Trumpet of 1Corinthians 15 is the fulfillment of the Feast of Trumpets given to Israel concerning their future and the purposes of God for the earth. The "second coming" of the Lord in 1Cor.15 is at the last Trumpet when according to Isaiah and Hosea Israel will be re-gathered. No one waiting for that hope is going to heaven. During Acts, Paul wrote about the parousia as the hope, not stage 1, the appearing.

Paul's Acts period expectation was the return of the Lord to the earth and he wrote about stages 2 and 3 only as being the hope of all believers at that time. Not once during Acts did Paul even hint that anyone was going to participate in stage 1.

Next chapter we shall see the same Feasts of Israel in Paul's letters to the Thessalonians.

# Chapter twenty four

## New Hope-appearing vs. Matt.24 & Thessalonians

During the Acts period Paul wrote clearly about the hope he and all believers were expecting. They were waiting for the Lord to return to the earth out of heaven.

The modern day “rapture” theory has exposed millions of Christians to doubts, uncertainty and weakened faith. How many times in living memory can we recount the false joy and disappointment experienced after yet another zealous Christian individual or group proclaims the imminent silent thief in the night snatching away of the Church? The reason why we constantly entertain such false claims is because the rapture concept is the breeding ground for them. You and I want truth not tradition as the basis of our understanding.

Last chapter we looked at the Feasts of Israel in Paul’s great resurrection chapter of 1 Cor. 15. The Lord as the First Fruit of Unleavened Bread, and the believers of that time were to be resurrected at the last trumpet of the Feasts of Trumpets. The Feasts of Israel know nothing of God’s above heavenly purposes involving us today. We examined Paul’s quotes at the conclusion of his exposition and saw 1Cor. 15 looked to the restoration of Israel, a purely earthly theme totally unrelated to our inheritance today in heavenly places. Let us now identify this identical Israeli theme in Thessalonians.

We return to the “rapture passage” and again ask all readers to find one word or phrase which actually says anyone, including the Lord, would return back into Heaven. This passage is about those who are asleep in Christ and like 1Cor.15, the Lord died and rose again as the first fruit and the harvest is at the (last) trumpet. Here are Israel’s Feasts exactly as they are in 1Cor.15. [But I would not have you ignorant, brothers, concerning those who are asleep, that you be not grieved, even as others who have no hope. For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have fallen asleep through Jesus.](#) The first fruit of the Feast of Unleavened Bread. [For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first.](#) The Harvest, the faithful of that calling at Trumpets. 1Th 4:13-16

In Matt. 24:1-3 the disciples asked about the final Feast grouping; the Lord’s coming (Trumpets) and “harvest in-gathering” which is the Feast of Tabernacles. The Lord’s discourse included the wars Israel will experience and the Anti-messiah setting up an image in Israel’s Temple. He then describes His second coming at the Feast of Trumpets and following that is the Feast of Atonement and “harvest ingathering” called Tabernacles. The Lord descends to sit on David’s throne as per Matt. 25:31 and we note in verses 1-6 wise **virgins** go to “meet” Him as He comes to them. We are not virgins; we are the church which is His body (masculine). All this belongs to God’s earthly purposes for the world through Israel.

In 2Cor.11:2 Paul also describes the believers of that time as “chaste **virgins**” and in 1Thess.4:17 they were going to “meet” the Lord as He comes back to them. If Matt.24-25 is about the earth, then so are Corinthians and Thessalonians; how consistent can the Scriptures be? In Matt.16:27 & 25:31 the Lord comes back with His holy angels. This is exactly what Paul writes about in Thessalonians, see 1Thess. 3:13 and 2Thess.1:7 and compare 1Cor.6:3.It could not be made any

plainer. The Old Testament Feasts of Israel are the great “second coming” elements in Matt.24, 1Cor.15, Thessalonians and the Day of the Lord in Revelation. All these were written before Israel were put aside at the end of the book of Acts.

Here are some comparative passages for your consideration:

Then they will deliver you up to be afflicted and will kill you. And you will be hated of all nations for My name's sake. Mat 24:9

And immediately after the tribulation of those days, Mat 24:29

For this is a manifest token of the righteous judgment of God, that you may be counted worthy of the kingdom of God for which you also suffer, 2Th 1:5

since it is a righteous thing with God to repay tribulation to those who trouble you, 2Th 1:6

Paul does not warn the Thessalonians as the Lord Christ warned his disciples to flee into the Judean hills when they hear the war in Israel and see the image being set up because they don't live in Israel but Paul prays for their preservation unto the second coming of the Lord, 1Thess.5:23.

And many false prophets will rise and deceive many. Mat 24:11

Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoever reads, let him understand). Mat 24:15

Let not anyone deceive you by any means. For that Day shall not come unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God. 2Th 2:3-4

And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming, whose coming is according to the working of Satan with all power and signs and lying wonders, 2Th 2:8-9

And it deceives those dwelling on the earth, because of the miracles which were given to it to do before the beast, saying to those dwelling on the earth that they should make an image to the beast who had the wound by a sword and lived. Rev 13:11-14

How can we continue to entertain any thought of an imminent “rapture” when Paul says nothing happens until after the image in Israel's Temple? How can Thessalonians, which has as its prophetic key the setting up of that image, be anything other than the hope of Daniel, Isaiah, Matthew and Revelation?

Thessalonians is entirely earthly, O.T. prophesy and promise; Israel's hope
---

Both letters to the Thessalonians were written in the Acts period when Israel stood and the truth for today had not been revealed. I think we could write the following verse over Matt.24-25, 1Cor.15, both Thessalonians letters and

the book of Revelation don't you? Certainly Paul refers to this passage in Romans 15:10 where he writes of the hope at that time.

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

The evidence is overwhelming. Up until the end of the book of Acts the hope before believers was the Lord's parousia, that is, the second and third stages of His “second coming”; His descent out of Heaven and His feet on the earth. Those faithful ones of that time were to be caught up to a meeting in the clouds of the air as the Lord descended back to the earth. This took place after the tribulation, those last three and a half years which followed the setting up of the image

in Israel's temple. This did not take place back then as expected because Israel was set aside at Acts 28 and this hope was postponed.

If there was ever an opportunity for Paul to describe or introduce the first stage (that is the phaneroo and epiphaneia) of the Lord's "second coming" as a hope, then the epistles to the Thessalonians would certainly be the place to do that but Paul did not.

It wasn't that Paul did not use the words phaneroo or epiphaneia during the Acts period. Paul uses phaneroo about 15 times in his Acts period writings but not once does he use this word in reference to the Lord's second coming or as the basis of a hope. Please compare these uses of phaneroo in the Acts period, Roms.1:19, 3:21, 16:26, 1Cor.4:4, 2Cor. 2:14, 3:3, 5:10-11, 7:12 and Hebrews 9:26. Now compare Col.3:1-4, written after Acts 28. Paul had no idea during Acts that the first stage of the Lord's second coming, the appearing, was a hope for any company of believers.

What about epiphaneia another post Acts word for our hope today, did Paul use this word during Acts? Yes, once only in Thessalonians as given here:

[And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness \(epiphaneia\) of His coming \(parousia\), 2Th 2:8](#)

Paul does not use phaneroo or epiphaneia as words depicting the hope of the Acts period but here the appearance of Christ is included as part of that personal return to the earth. He uses epiphaneia to emphasize the parousia aspect of the Lord's "second coming".

Paul uses epiphaneia to emphasize the parousia aspect of the Lord's "second coming". For those who would like to compare Paul's use of epiphaneia during Acts and after, please compare these references. Epiphaneia during Acts once only here 2Thess.2:8. Now compare Paul's use of the word after Acts, 1Tim.6:14, 2Tim.1:10, 4:1:8 and Titus 2:13. What an amazing difference! We have been instructed to "distinguish things that differ" and here are marked differences in Paul, will we recognize and acknowledge them?

In the Acts period, Paul, like Peter and John, knew about the first stage of the Lord's "second coming", that great blazing forth of light which revealed the Lord at the Father's right hand in the heavenly places, but Paul gave no inkling, not one hint in his Acts period letters, including Thessalonians, that anyone was to participate in that first stage of the Lord's return.

In Thessalonians Paul knew of the manifestation, that great light revealing of the Lord which begins His "second coming", but that appearing first stage is not the hope of the believers of that Acts period economy.

There are some right dividers who assert Paul had a progressive revelation, that he was gradually given the present truth, proclaiming Acts as a transition period. Paul's dramatic and clear cut contrasting use of phaneroo and epiphaneia before and after Acts 28 certainly demands a reassessment of that theory. The error that the church started at either Acts 7, 9 or 13 is not sustainable by any progressive revelation theory.

Our hope is not found in the Moses and the Prophets, Matthew, Romans, Corinthians, Thessalonians or the book of Revelation. Our hope today is found in Paul's post Acts 28 letters;

those written after Israel were set to one side and God's purpose for them postponed. However, the timing of all hopes is the same event. Please consider this verse for your further study; (the mystery is) [for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him, Eph 1:9-10](#)

# Chapter twenty five

## New Hope-hope comparisons with charts

There is no easy way to know the Word of God; each of us must do the hard work. This book is to inspire you to study don't just relax and file this as another different idea. Jumping from church to church will not help too much either. What have you made your own in the Word of Truth? The Lord does love you, He will guide you so don't leave your Bible on the bedside table. Study it and over time answers will come with wonderful, rich assurance.

We are examining the Lord's "second coming" and the timing of our hope today which is part of that "second coming".

Before we look at the words Paul uses to describe our hope after the Acts period; after Israel were set aside, it might be helpful to review our Lord's ascension. Our Lord's ascension into heaven was in three stages.

### Stage 1.

The Lord ascended from the Mount of Olives near Jerusalem; His city.

[Then they returned to Jerusalem from the mount Of Olive Grove, which is a sabbath day's journey from Jerusalem.](#) Act 1:12

### Stage 2.

The Lord ascended through the clouds which hid Him from their sight.

[And saying these things, as they watched, He was taken up. And a cloud received Him out of their sight.](#) Act 1:9

### Stage 3.

The Lord was seated at God's right hand.

[Therefore being exalted to the right of God,](#) Act 2:33

No time gap occurred between any stages of the Lord's ascent into heaven and there is no time gap in the reverse order when He descends out of Heaven at His "second coming". Here are the Lord's "second coming" three stages again.

### Stage 1.

The Lord appears, seated at the Father's right hand and the Greek words are phaneroo and epiphaneia. We with our church will be taken and appear with Him there. No more hidden Lord Christ, He will be visible in heavenly places and the earth beneath.

### Stage 2.

The Lord descends out of Heaven through the clouds and the air. The Greek word is parousia. Believers of another church go to meet Him as He descends and no one is going back into heaven at this stage. The Lord and this group return to the earth.

### Stage 3.

The Lord's descent concludes on the Mount of Olives. The Greek word is also parousia. The church, Israel, slowly recognizes Him they repent and are cleansed and re-gathered.

Three different groups of believers (churches) participate in the three different stages of our Lord "second coming".

Up until the end of the book of Acts Israel remained God's people and the hope for all was the Kingdom of Heaven on the earth. We have seen the Feasts of Israel in Thessalonians and Corinthians (and Matthew and Revelation). The feasts of Israel unveil God's plan for Israel and the earth, not God's plan for the Church which is His body in heavenly places.

In Thessalonians Paul wrote about the antichrist and his image he would set up in Israel's temple (compare Rev.13, 14). These prophetic events occur in the last days of Israel. After the tribulation (Matt.24:29 & Acts 14:22) the Lord will return to the earth at the fulfillment of the feast of Trumpets to save and re-gather Israel. The believers of that time (chaste virgins) would go up and "meet" the Lord and return to the earth with Him. On the earth they will judge angels and the world see 1Cor.6:1-3.

During the Gospels and Acts period, the Lord, Paul, Peter and John spoke or wrote about all three stages of the Lord's coming. The Lord spoke about His parousia and Paul, Peter and John used phaneroo, parousia and epiphaneia to describe the Lord's return to the earth as the hope at that time. At that time no one indicated that there would be a company of believers who would participate in stage 1 (phaneroo & epiphaneia) of the Lord's "second coming". The reason why no one wrote about anyone participating in Stage 1 of the Lord's descent is because the truth for today had not been revealed during the gospels and the Acts period. Israel still stood as God's people until Acts 28.

During Acts, all these events were expected to be fulfilled in the very near future but at Acts 28, these things were postponed. God introduced a different purpose with a different hope which has lasted for nearly 2000 years.

During Acts Paul wrote Galatians, 1&2Corinthians, 1&2 Thessalonians, Hebrews and Romans. In those letters the Lord's parousia was the hope, that is, stages 2 and 3 of His "second coming". Here are the Acts period verses where Paul uses parousia. 1Cor.15:23, 1Thess.2:19, 3:13, 4:15, 5:23, 2Thess.2:1 and 2:8. Seven times Paul uses parousia in regard to the hope of the Acts period.

During Acts Paul also used parousia in reference to the arrival of himself and his friends, please compare these passages 1Cor.16:17, 2Cor.7:6-7 and 10:10. Four times during Acts Paul uses parousia in reference to the arrival; the personal presence, of his friends or himself.

Now let us compare this same word after Acts 28, after Israel was put to one side and the hope of Thessalonians was postponed.

In the letters written after Acts 28, namely Ephesians, Philippians, Colossians, 1&2 Timothy, Titus and Philemon, Paul never uses the word parousia in association with the new hope. There is not one use of parousia to describe the new hope after Acts 28. The Holy Spirit guides us with the words of Scripture.

In the same letters written after Acts 28, when the new dispensation of the grace of God was revealed, Paul uses parousia twice in reference to his desire to visit the Philippians, see



Phils.1:26 and 2:12. Notice the consistent use of parousia, Paul was coming TO them. After Acts 28, only two references to parousia in total and none refer to our hope.

During Acts Paul uses epiphaneia once in Thessalonians but only as a feature of the Lord's parousia, that is, His return to the earth.

After Acts when the hope had changed, Paul uses epiphaneia five times. Four refer to our hope. See 1Tim.6:14, 2Tim.1:10, 4:1, 8 and Titus 2:13.

Dear reader, there was a change at the end of the book of Acts. The hope of the Acts period was to meet the Lord as He descended to the earth. The believers of that time were to participate in stages 2 and 3 of the Lord's "second coming". This hope was postponed but at the Lord's second coming. Those believers of that time will participate in this meeting in the clouds and air but we will not.

After Acts, Paul was given the truth for today. We live in a 2000 year period which divides those ends of the ages that Paul wrote about during Acts. Our hope is to be seated in the heavenly places with our Lord and Head Christ Jesus. Our hope is realized at stage 1 of our Lord's second coming.

I pray we are beginning to see why the "rapture" is a deception, turning us away from the hope before us today and a crown of righteousness.

A familiar structure and charts follow showing the difference between the Gospels, the Acts period and the post Acts periods.

The Leviticus 23 Feasts now shows the location of the Acts 28 divide in that earthly purpose. The Feasts above the divide were fulfilled in the Gospel and Acts times, including the harvest sharing for the Gentiles graft into Israel. Those Gentiles partook of Israel's spiritual things, Rom.15:27.

The first chart shows no break between the Gospels the Acts and the Trumpet coming of the Lord. This is exactly how the believers at that time understood the times in which they lived. They knew nothing about "the church which is His Body" of this present time. Paul's first group of letters features this purpose. We must not drag back into those times and events the latter dispensational truths of today. These were unknown to Paul and the believers at that time.

God stopped the prophetic clock at Acts 28, postponing His purposes for Israel and the World and introduced something previously completely unknown. This was given through Paul and only Paul.

The second chart shows the interval in which we live. This present parenthetical dispensation of the grace of God started after Acts 28 and has been in operation for nearly 2000 years. The "rapture" does not belong in this time; in our calling. This new dispensation was not revealed at any other time or to any other person other than Paul after Acts 28. We seek in vain to find anything about it in the O.T., The Feasts, the Gospels or the Acts period. This chart shows the new hope of this present dispensation.

Can we appreciate how dangerous and blinding our denominational tradition is that "the church started at Pentecost", Acts 9 or 13? What confusion this has caused!

These charts do not show all the details at this point. I realize there are other questions to be addressed which I will do towards the end and in the appendixes. Are we resurrected at or before the last Trumpet? When is the out resurrection of Philippians 3? Will the Church which is His Body descend with Christ to the earth? May the Lord give all of us understanding in these things.

These charts are available on the Charts page at; <https://www.acts28.net>

The second displays the parenthetical dispensation introduced after Israel was set aside at Acts28. Only Paul's second group of letters reveals our present calling.

Paul's letters; Paul's ministry must be rightly divided. They must be tested as to things differing.

## Leviticus 23

# The Feasts given to ISRAEL

23:1-2 Moses to Israel. MY FEASTS Proclaim

23:3 **The Sabbath (of Rest)**. (The weekly reminder)  
7th day. Holy assembly. In your dwellings. No work.

23:4 FEASTS of JEHOVAH. In their season

1.23:5 \* **PASSOVER**. (10th) 14th day. 1st month, evening. Lamb. Ex.12

2. 23:6-8 \* **UNLEAVENED BREAD**. 7 days. 1<sup>st</sup> (15th) day, 7th (21st) Holy assemblies. No work. **8**  
[Firstfruits] 16th day 1st month Wave offering grain/sheaf, when in land.

3. 23:15-21 \* **WEEKS**. (Pentecost) (:21) 7x7sabbaths+1day = 50. Assembly. No work.  
[Firstfruits] 2 loaves with Leaven 7 lambs, 1 bull & 2 rams

23:22 Harvest sharing for the poor and the stranger (alien =gentile) Stranger.  
Num. 1:51, 3:10:38. The corners of the field. Gentiles blessed of Israel, (Roms.15:27)

**The Acts 28 postponement of this earthly purpose of God for the world through Israel takes place here, between Pentecost and Trumpets.**

4. 23:23-:25 **TRUMPETS**. 1st day. 7th month. Sabbath, trumpet blasts. No work. Assembly. Offering.  
(harvest)

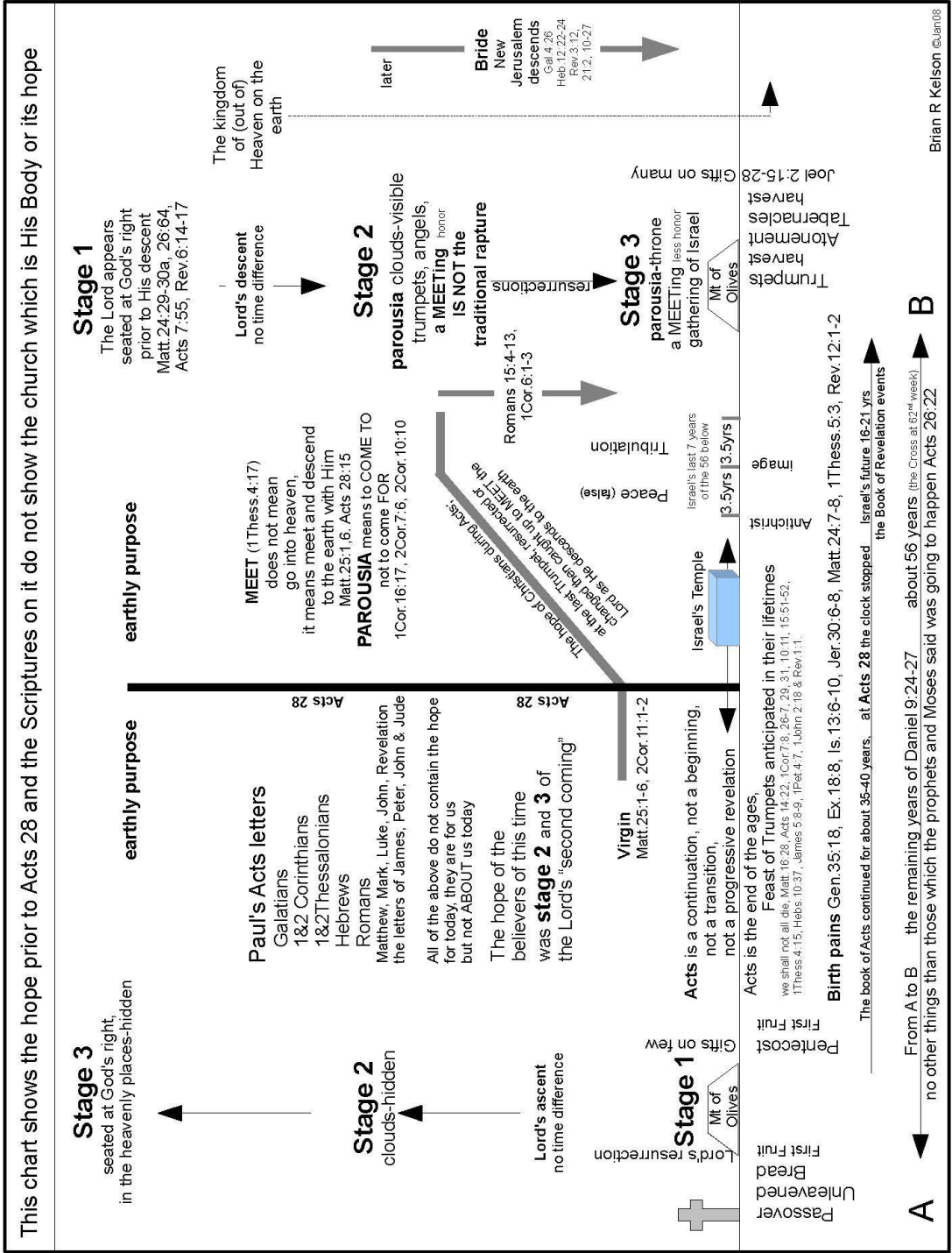
5. 23:26-32 **ATONEMENT**. 10th day 7th month. Sabbath. Assembly. No work. (or destroyed)  
Afflict /deny (humility, repentance) or cut off. Is.53. Lev.16. H.Priest,  
Holiest of all. Scapegoat. National cleaning.  
Lev.25 Jubile trumpet. 7x7 yrs+1year =50. Liberty, Restoration

6. 23:33-36 \* **TABERNACLES**. 15th day, 7th month. 1st-8th days assemblies. No Work. **8**  
(harvest) Offerings. No Work.

23:37-:38 The FEASTS of the LORD with offerings

7. 23:39-:43 **BOOTHES**. 15th day, 7th month (after harvest) 1st-8th sabbaths.  
Celebrate, celebrate. (No Offering mentioned). Israelites build booths

23:43 Moses declared (to Israel) the FEASTS of the LORD



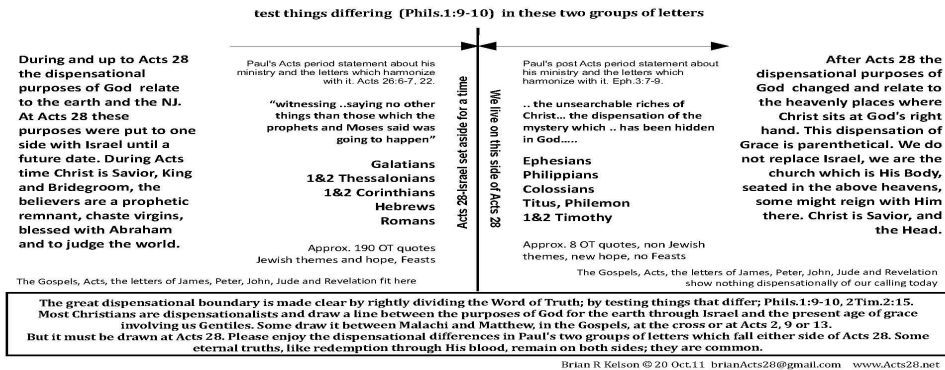


# Chapter twenty six

## New Hope-Paul's words either side of Acts 28

### Acts 28 The great dispensational boundary Paul's Ministries either side of this great change

Acts 28:25-28 Israel was nationally put to one side for a time. The salvation of God was then sent to the Nations independent of Israel. Post Acts 28 a new dispensation was given to Paul alone. Eph.3:1-10. Col.1:23-29 and 2Tim.1:8-12.



By comparing spiritual with spiritual we have found different words used in relation to the Lord's "second coming". The Bible study rules demand we distinguish, not extinguish things that differ;

And this I pray, that your love may abound yet more and more in full knowledge and in all perception; that you may distinguish between things that differ, that you may be sincere and without offense until the day of Jesus Christ, Php 1:9-10

During the Acts period Peter & John used phaneroo and parousia and Paul epiphaneia and parousia to describe the Lord's second coming. However, the hope held was the Lord's return to the earth where they were expecting to rule and judge the world and angels. When these apostles wrote during the Acts period, they were waiting for the Lord's parousia and said nothing of anyone participating in the phaneroo or epi-phaneroo.

In recent chapters we examined these words used by Paul in his writings during Acts and observed the change use of those same words after the close of the book of Acts.

At Acts 28:25, Israel were "let go" and for nearly 2000 years God's purpose for the earth through that great nation has been postponed. The hope of the parousia as found in 1Thess.4, commonly called "the rapture" was also postponed and a new hope revealed for the new dispensation. The dispensation of the grace of God, The Mystery of Ephesians 3, was given to Paul alone by revelation and only Paul's post Acts epistles contain the hope for us believers today. 1 Thess.4 is not a post Acts letter and "the rapture" is not the hope for today.

Even though Acts 28 saw a change in dispensation, it did not mean a change in the timing of the new hope which is also at the "second coming". The new hope of the appearing was not some



new and totally different event but a change in association with the stages of that event. In Acts believers were looking for stage 2 and 3 of the Lord's return to the earth.

The appearing takes place at the first stage of the second coming and only after Acts 28 did the Lord reveal that a called out company was associated with this aspect of His return. This was a very new and previously unknown hope. The appearing was not new and unknown, it was previously written about but no one knew that believers would appear with Him in the heavenly places. For this reason, we should not be surprised to see Paul using words and phrases that are associated with the Lord's coming in power and glory during and after Acts. He might even use related terms across the dispensational boundary such as 2Thess.2:7 and 1Tim.3:16 where the system of the lie is counteracted by the system of the truth at the appearing of Him who is invisible.

Here are some phrases which occur in Paul's Acts and post Acts letters. When we realize they refer to events associated with the Lord's return and all hopes are realized at that return, then they are not a cause of confusion and concern but a confirmation that the same "second coming" is in view; only the aspect of that second coming has changed.

The following references in Paul are to the Day of Christ, the day of the Lord Jesus and variations both before and after Acts 28. The Day of the Lord includes all those things up to and including His return in glory. The Day of Christ and variants refers to the time when He judges His servants after He returns. All servants in all spheres will be judged in "that day".

#### Acts epistles.

He shall also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. 1Co 1:8 to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus. 1Co 5:5

each one's work shall be revealed. For the Day shall declare it, because it shall be revealed by fire; and the fire shall try each one's work as to what kind it is. If anyone's work which he built remains, he shall receive a reward. 1Co 3:13-14

even as you have recognized us in part, that we are your rejoicing, even as you also are ours in the day of the Lord Jesus. 2Co 1:14

#### Post Acts epistles.

being confident of this very thing, that He who has begun a good work in you will perform it until the day of Jesus Christ, Php 1:6

that you may distinguish between things that differ, that you may be sincere and without offense until the day of Jesus Christ, Php 1:10

holding forth the Word of Life, so that I may rejoice with you in the day of Christ, that I have not run in vain nor labored in vain. Php 2:16

For this cause I also suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard My deposit unto that Day. 2Ti 1:12

May the Lord grant to him that he may find mercy from the Lord in that Day. And in what things he ministered to me at Ephesus, you know very well. 2Ti 1:18

Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but also to all those who love His appearing. 2Ti 4:8

As right dividers of the Word of Truth, we certainly distinguish things that differ, but we also acknowledge things that are fundamental, eternal if you will, things that are featured in all dispensations. All will be judged in the same Day of the Lord Christ when he renders to each servant according to the "talents" given.

We have no issue to read of redemption through His blood and the forgiveness of sins in Ephesians 1:7 because we know there is redemption and forgiveness for all companies in the same finished work of our Lord on the cross. Not every detail of our present calling was “hidden in God”, the present dispensation was hidden but some things that construct our calling are common to all callings.

We are aware that the “elect remnant” of prophecy of the Acts period (Romans 9:22-27, 11:5-6) enjoyed the righteousness of God by faith through grace. Do we enjoy righteousness any other way? Of course not! However, that Acts’ period remnant was going to the earth (Acts 13, Roms.15) which begins at the “second coming” while we are going to the above heavens which also begins at the “second coming”. The above heavens and the earth are part of the Kingdom of the Lord.

As I grew in understanding of these things, what seemed to be conflicting passages in both sets of Paul’s epistles became clear and illuminating.

Only once in the Acts period did Paul use epiphaneia in relation to the Lord’s second coming found in 2Thess. 2:8. In that passage it is translated “brightness” and only as it relates to the Lord’s coming (parousia) with all His angels back to the earth. IN this once only use Paul does not remotely suggest anyone was participating in that epiphaneia. However, after Acts 28 look at how Paul uses this same word.

Here are the references to epiphaneia in the post acts epistles and the first occurrence is rather stunning:

Fight the good fight of faith. Lay hold on eternal life, to which you are also called and have professed a good profession before many witnesses. I charge you before God (who makes all things alive) and in the sight of Christ Jesus (who witnessed the good confession to Pontius Pilate), that you keep the commandment without spot and without blame until the appearing of our Lord Jesus Christ. For He in His own time will reveal who is the blessed and only Potentate, the King of kings and Lord of lords, (cp 1Tim.1:17). who alone has immortality, dwelling in light which cannot be approached, whom no one of men have seen, nor can see; to whom be honor and power everlasting. Amen. 1Ti 6:12-16

Since we know the appearing (epiphaneia) is associated with our calling in the above heavens, we might ask why it is Paul uses the Lord’s earthly title of King of Kings and Lord of Lords and not His above heavenly title of Head in this passage. Why does Paul use a phrase found in the book of Revelation in this post Acts epistle? We shall answer these questions in the following chapters.

Here are the remaining references to epiphaneia in Paul’s post Acts letters and please note the judgment for works context;

Therefore you should not be ashamed of the testimony of our Lord, nor of me His prisoner. who has saved us and called us with a holy calling, ... given us in Christ Jesus before the eternal times. But it is now having been manifested by the appearing of our Savior Jesus Christ, .. to which I am appointed a preacher and an apostle and a teacher of the nations. 2Ti 1:8-11

Therefore I solemnly witness before God and the Lord Jesus Christ, who is going to judge *the living and the dead* according to His appearance and His kingdom, 2Ti 4:1

Notice in this following verse “the Day (of Christ)”, judgment and the appearing are in the same mind of Paul.



Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but also to all those who love His appearing. 2Ti 4:8

Again, notice the worthy walk is the context of Titus and the appearing. You and I will be judged for our walk at the appearing, see 2Tim.4:1 above:

For the grace of God that brings salvation has appeared to all men, teaching us that having denied ungodliness and worldly lusts, we should live discreetly, righteously and godly, in this present world, looking for the blessed hope, and the appearance of the glory of our great God and Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify to Himself a special people, zealous of good works. Tit 2:11-14

It is interesting to note our calling began with an appearing and concludes with an appearing.

What we have seen so far suggested in the Scriptures is that the main three hopes of the New Testament are realized at the Lord's second coming. No group of believers gets to be with the Lord before anyone else. At the Lord's second coming He will be fully seen as the Head, the King of Kings and Lord of Lords, the Priest King and the Bridegroom. All His titles in "that day" will be fully known and operational for each separate company in their different inheritances.

All companies will be "headed up in Christ" (Eph.1:10) when He returns to the earth after the tribulation. As I have noted before, we will not be returning to the earth with Him since our inheritance is in the heavenly places.

Some of you might be alarmed at the thought of going through the tribulation but the tribulation doesn't take place in America, Australia or any other part of the world save the land of Israel and those nations of prophecy immediately around Israel. However, we have been warned that we will experience "perilous times" (2Tim.3:1), so please don't hold onto some "get out of jail free" card that is falsely provided by the traditional "rapture" out before the hard times come theory. The remnant of the future tribulation times will be preserved ("saved") during the tribulation and if we heed the warnings of Scripture, we shall also be helped through the hard times fast approaching.

# Chapter twenty seven

## New Hope-appearing and 1Timothy 6

These final few chapters will address the link of the hope in the post Acts epistles which ties our hope to the second coming of the Lord at Trumpet as found in Matthew, Thessalonians and Revelation.

After that we will make some suggestions about the “out resurrection” of Philipians 3 as it relates to the resurrection of Christ as the seed of David.

For many years the timing of the appearing was problematic for me. As always, the Word of God is never the problem, it was my own ignorance.

My problem was that I thought everything about the Mystery, that is the dispensation of the grace of God of Ephesians 3 and Colossians 1, was hidden in God. This is not the case. Redemption through His blood, the forgiveness of sins, and righteousness by grace through faith were never hidden away from ages and generations and must never be understood as the Mystery. Grace is not the Mystery; love is not the Mystery yet praise God these elements are also found in the Mystery. Without the finished work of Christ not one calling of God will stand. The cross of Christ is not the Mystery, but some of the work accomplished there was not revealed in the Gospels or Acts it was still “hidden in God” until after Acts 28. See “by the blood and by the cross” in Eph.2:13-16

Only through Paul, post Acts, does the Father reveal our company blessed with Christ in the heavenly places

Likewise, the appearing, the first stage of our Lord’s second coming was never “hidden in God”. What was hidden in God and away from ages and generations was that a company would appear in heavenly places with Him. By confusing the things hidden with the things

apparent, we invented a false hope called the “rapture” and then to make the error worse, we placed it in a false timeframe. We put it a long time before the second coming of the Lord. The rapture totally disarms Christians from the perilous times coming by lying to them that there will be a secret escape from that which God has clearly said we will experience.

Returning to our real hope the appearing, we find in the post Acts first letter of Paul to Timothy, passages that link the appearing (epiphaneia) with the Trumpets and second coming of the Lord. Before examining an incredible phrase I’ll supply a simple structure of 1Timothy based on one by Mr. Stuart Allen as found in the Berean Expositor Vol.48, page 42.

**Structure 1 Timothy.**

A. 1:1-2. Greetings.

B. 1:3-20. Teach no other. (doubts, shipwreck).

Godly dispensation, Paul's ministry, charge.

The King eternal, immortal, invisible, the only wise GOD.

C. 2:1-7. Salvation of all men. (including Kings?).

The MAN Christ Jesus, to be testified in due time.

D. 2:8-3:15 These things I write.

E. 3:15, 16. The Mystery of godliness

God manifested (phaneroo) in flesh

Justified (vindicated) in the Spirit

Seen of Angels

Preached among Gentiles (see Col.1:27 among)

Believed on in the world

Received up into Glory (currently hid in God Col.3:3)

E. 4:1-8. Apostasy. Demons

C. 4:9-12. Saviour of all men.

The Living GOD.

D. 4:13-6:2. These things teach.

B. 6:3-20. Teach otherwise. (waste, error).

Timothy's fight, calling & charge,

the appearing (epiphaneia). In his times, He will show.

Only Potentate, the King of Kings and Lord of Lords,

immortality alone, in the light, unapproachable, unseen.

Amen.

A. 6:21 Greetings.

It is truly wonderful that the first occurrence of the word appearing (epiphaneia) after Acts 28, occurs in this wonderful letter. The first of Timothy speaks of our Lord's current hidden status but also of that future "time"; a due time, a unique time when He will be shown forth.

My past problems with this letter were based on such questions as, why would Paul refer to the ascended Lord Christ with all those earthly titles? If Christ was seated at the Father's right hand in the heavenly places, then surely the title of Head (Eph.1:22) would have been more appropriate. But we have King, the only Potentate, King of Kings and Lord of Lords, and it is the man Christ revealed as GOD with these all-encompassing titles. Of course now I realize that at the moment of our Lord's appearing He will appear through every sphere as God, the Man

Christ Jesus, the mystery of godliness demystified if you will. Because He will appear in every sphere He appears bearing every rank and authority the Father has given Him.

This glorious appearing is the beginning of His Kingdom which spans from the heights of heaven to the earth beneath. The appearing is the first stage of His second coming and we are going to share in this glorious all sphere appearing. What an honour!

All these titles prove to us that His appearing is for all and seen in all spheres and not just the above heavens. In other words, while our Lord appears seated at the Father's right hand in heavenly places, He appears to all in all spheres. Therefore the timing of the appearing is not something unique to our calling.

As we have seen, this is the first occurrence of epiphaneia after Acts 28 and Paul's only use of epiphaneia before Acts 28 is found in 2Thess.2;

[And now you know what holds back, for him to be revealed \(apocalypse\) in his own time. For the mystery of lawlessness \(iniquity\) is already working, only he is now holding back until it comes out of the midst. And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness \(epiphaneia\) of His coming \(parousia\), whose coming \(parousia\) is according to the working of Satan with all power and signs and lying wonders, 2Th 2:6-9](#)

So in 2Thess.2 we have the mystery of iniquity or lawlessness and the appearing or brightness of our Lord's coming; His parousia. In 1Tim.6 we have the mystery of godliness and the appearing, the unseen One revealed in His due time.

These two "systems", the mystery of lawlessness and the mystery of godliness come together in resolution at the appearing of our Lord. Mr. Allen puts this rather eloquently;

"We should note that the "Mystery of godliness" is in direct opposition to the "mystery of iniquity" and both find their expression in a person (1) the Lord Jesus Christ and (2) the man of sin, the son of perdition, energized by Satan, and both represent a climax of revelation of these two opposing forces. Let us never forget that Christ is Himself, the Mystery (secret) of God (Col.2:2 R.V.)-Who later became "manifest in the flesh". BE.Vol.48 page 225

At the Lord's coming, the LIE is exposed, its exponents destroyed and incapacitated and truth reigns. Compare [the truth](#) and [the lie](#) in 2Thess.2:10-11.

In 1Tim.6 we find an amazing link between the appearing and the second coming of the Lord in power. Please note the following powerful title in this verse;

[For He in His own time will reveal who is the blessed and only Potentate, the \*\*King of kings and Lord of lords\*\*, 1Ti 6:15](#)

It is quite stunning to note that the title King of Kings and Lord of Lords only occurs in one other place in the New Testament as follows;

[And a voice came out of the throne, saying, Praise our God, all His servants, and the ones fearing Him, the small and great. And I heard as the sound of a great multitude, ... saying, Hallelujah! For the Lord God omnipotent reigns! Let us be glad and rejoice and we will give glory to Him. For the marriage of the Lamb has come, and His wife has prepared herself. Rev 19:5-7](#)

[And I saw Heaven opened. And behold, a white horse! And He sitting on him was called Faithful and True. And in righteousness He judges and makes war. And His eyes were like a flame of fire, and on His head many crowns. And He had a name written, one that no one knew except Himself. And He had been clothed in a garment dipped in blood, and His name is called The Word of God. And the armies in Heaven followed](#)

Him on white horses, clothed in fine linen, white and clean. And out of His mouth goes a sharp sword, so that with it He should strike the nations. And He will shepherd them with a rod of iron. And He treads the winepress of the wine of the anger and of the wrath of Almighty God. And He has on *His* garment, and on His thigh a name written, **KING OF KINGS AND LORD OF LORDS**. Rev 19:11-16

The title King of Kings and Lord of Lords is the link between 1Tim.6 and Revelation 19. It is powerful and provides the key to understanding the timing of the appearing, the hope before us today. The appearing in 1Tim.6 is linked with the apocalypse, not before.

Remember, this appearing was never hidden in God but no revelation had been given that any company would participate in this great blazing forth of the unseen God until after Acts 28.

Please note, I am not suggesting we are descending to the earthly marriage supper of the Lamb or that we will be part of the armies of heaven descending with Him to the earth, I am simply trying to show that in my view the Scriptures are clear, the “appearing” is the first stage of the Lord’s second coming; His great manifestation to all in every sphere.

# Chapter twenty eight

## New Hope –appearing, after the tribulation?

The Bible teaches us that hope is an anchor (Hebs.6:19), something which will hold us fast in the disturbing waves of doctrine which surround us. Hope is a wonderful security when the entire world is in a flap. We find Paul reminding us to hold hope fast and “not be moved away” from it; [since indeed you\\* are continuing in the faith, having been firmly established and steadfast, and are not being shifted away from the hope](#) Col 1:23 (ALT)

Our hope is not vague or confusing. It is one thing to say “my hope is in the Lord Jesus”, but Abraham and the 12 apostles hoped in the Lord Jesus and their hope as regards to inheritance is not the same as ours. We must distinguish things differing. All of God’s children have life in the Lord, but God has families, some destined for heaven, some for the earth; [Because of this, I bow my knees towards the Father of our Lord Jesus Christ, from whom every family in \[the\] heavens and on earth is named,](#) Eph 3:14-15 (ALT)

Each family looks for the Lord’s second coming. At the Lord’s second coming He takes control of His kingdom which stretches from the heights of heaven to the earth beneath; [Therefore I solemnly witness before God and the Lord Jesus Christ, who is going to judge the living and the dead according to His appearance and His kingdom,](#) 2Ti 4:1

Every company or family hopes in the Lord Jesus but not every family has been told to look for the same aspect of the Lord’s second coming. We have been told to look for the Lord’s appearing, the first stage of His second coming. As we have shown in previous chapters, this is not the “rapture” of 1 Thess.4. The appearing of the Lord is an event which takes place above the clouds and air. The appearing takes place where Christ is seated at the Father’s right hand; [If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God.](#) Col 3:1  
[When Christ our Life is revealed, then you also will be revealed with Him in glory.](#) Col 3:4  
[When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.](#) Col 3:4 (RV)

We have searched for the first occurrence of the word epiphaneia (also translated appearing) in the post Acts letters of Paul and found it here; [Fight the good fight of faith. Lay hold on eternal life, to which you are also called and have professed a good profession before many witnesses. that you keep the commandment without spot and without blame until the appearing of our Lord Jesus Christ. For He in His own time will reveal who is the blessed and only Potentate, the \*\*King of kings and Lord of lords,\*\*](#) 1Ti 6:12-15

We found this title of the Lord (King of kings and Lord of Lords) a great linking title which proves that the appearing is part of our Lord’s second coming. The only other place this title occurs is in the book of Revelation and the reader should consider these passages; [And a voice came out of the throne, saying, Praise our God, all His servants, and the ones fearing Him, the small and great. And I heard as the sound of a great multitude, ... saying, Hallelujah! For the Lord God omnipotent reigns!](#) Rev 19:5-6

[And out of His mouth goes a sharp sword, so that with it He should strike the nations. And He will shepherd them with a rod of iron. And He treads the winepress of the wine of the anger and of the wrath of Almighty God. And He has on His garment, and on His thigh a name written, \*\*KING OF KINGS AND LORD OF LORDS.\*\*](#) Rev 19:15-16

And the seventh angel 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

Staying in the book of Revelation we have another passage regarding resurrection which is helpful;

And I saw thrones, and they sat on them, and judgment was given to them. ....

And they lived and reigned with Christ a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with Him a thousand years. Rev 20:4-6

The “first” or foremost resurrection is for the “blessed” some of whom will also reign with Christ. This resurrection is at the last Trumpet. Now the reader should be very careful here. I am not saying we are the “blessed” in this passage. We are not “priests” as per Ex.19:6, Isaiah 61:6, Roms.12:1 and 1Peter 2:5-9. What we can take from this passage is that at this resurrection, which takes place at the Lord’s second coming, faithful ones begin their reign with Christ. Since our hope is also realized at the Lord’s second coming, we shall also be resurrected at this time. We will not be resurrected to the earth as priests and kings, Rev.1:6. We will not be resurrected to the air and clouds but we will be resurrected to the heavenly places where some of us will reign with Him.

In the post acts letters of Paul I cannot find one passage which reveals any different time of general resurrection for the church which is His Body. If our company is to be resurrected prior to every other company, then Paul is silent about it. If our apostle is silent then we can only maintain his previous teaching as being the universal doctrine on the matter.

Paul spoke at length about resurrection in 1Cor.15 and in a condensed way in 1Thess.4. Both of these contain the last Trumpet of Revelation and Matt.24., as the timing of resurrection. Again, the reader should be careful. I am not saying we are those who will go to the meeting in 1Thess.4 to return to the restored Kingdom of Isaiah 25 and Hosea 13 as found in 1Cor.15:54-55. What I am saying is that since we do not have any alternative post Acts expositions by Paul as to the timing of our resurrection, then we maintain that the general testimony of the NT regarding resurrection includes us. The foremost resurrection at the last trumpet is the resurrection for all companies of believers except the out-resurrection of Phils.3 and 2Tim.2.

This position fills Christians with great concern. They immediately assume they have to face the great tribulation and suffer the wrath of God. This fearful position is incorrect on two counts. The great tribulation will not be found in America or Australia and the great tribulation and wrath is on the unfaithful, though some of the faithful in Israel during that time will be martyred.

First of all, the great tribulation is particularly associated with Israel and the land of Israel. It is called the “day of Jacob’s trouble” (Jer.30:7). In my opinion, the “world” of prophecy is the world around the nation of Israel. We are not Israel and these things have little to do with us as members of the Church which is His Body.

Secondly, most of the faithful associated with the earthly purposes of God were to be preserved during the tribulation. The tribulation is not for the faithful Israelites or the elect remnant of

that Acts period. The tribulation and wrath is for unrepentant Israel, those who are deceived and believe the lie. The reader might like to prayerfully consider Jer.30:7, Joel 2:32, Matt.3:7-10, Acts 2:40, Acts 13:40-41, 1Cor.1:4-9, 1Thess.5:1-9 and Rev.12:6, 13-17. Yes, some of the faithful during the tribulation will suffer as they stand for truth, but in general, the Lord preserves the faithful as He preserved Israel during the judgments on Egypt.

On these two points we should not be concerned that we will “go through” the great tribulation. What we should be concerned about is the rapidly declining authority of God’s Word in the “churches” and the growing evil in the world around us. These things Paul plainly warned us about are happening before our eyes.

I believe the last days are fast approaching. Maybe some of us will suffer death at the hand of the ungodly in our world; already Christians are dying for their faith, see

<http://www.persecution.org>

Here is Paul’s prophetic warning of the ends times for us in the world.

But the Spirit expressly says that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons, 1Ti 4:1

For a time will be when they will not endure sound doctrine, but they will heap up teachers to themselves according to their own lusts, tickling the ear. 2Ti 4:3

Know this also, that in *the* last days grievous times will be at hand. For men will be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unyielding, false accusers, without self-control, savage, despisers of good, traitors, reckless, puffed up, lovers of pleasure rather than lovers of God, having a form of godliness, but denying the power of it; even turn away from these. 2Ti 3:1-5

This passage above is not talking about the world around us but the state of organized religion. Watch out for these things coming to a nice church near you.

All called companies (churches) glorified at the Lord’s second coming
---

Once again, we make a brief summary. All hopes are realized at the Lord’s second coming. The different hopes for the three companies of the N.T. are realized within the three stages of the Lord’s second coming.

1. He appears in the heavenly places and we will appear with Him there. The Church which is His Body.
2. The Lord then descends out of Heaven and another company of believers are caught up to meet Him as He descends to the earth. The Church of the Firstborn, the Israel of God also called the elect remnant (of prophecy).
3. The Lord stands upon the Mount of Olives, He saves the remaining Israelis and the dispersed are re-gathered into their land. The Church which is Israel.

At the Lord’s second coming there is a resurrection of the faithful, including us. However, the different companies will be raised to that particular stage of the Lord’s second coming which relates to their place of blessing. We will be resurrected to the heavenly places. The remnant of the Acts period and before will be raised to the air and the clouds and some of Israel will be resurrected to the earth.



The Lord will then reign for one thousand years and in each place of blessing there will be those who will reign with Him. Some of the Church which is His Body will reign in the heavenly places. Some of the Church of the Firstborn will reign with Christ in Israel and the world.

# Chapter twenty nine

## New Hope-Phils.3:11, the out resurrection

We now arrive at a very exciting stage. We examine this verse in particular; [if by any means I might attain to the resurrection of the dead](#). Php 3:11

To determine exactly what it was Paul wanted to “attain” we will need to review the chapter structurally to help determine the context and then build our opinions from the great theme found within. After that we will examine the Lord’s life and resurrection as a key to deeper understanding.

First of all we need to know the views about this particular verse.

There are many expositors who see this resurrection as being the general resurrection which takes place at the Lord’s second coming. In other words, this is the resurrection assured by faith in Christ and associated with the gift of eternal life. Others feel this resurrection is something “better” in either time or quality or both; something that is dependent upon a life lived in faithfulness rather than the initial faith into Christ.

Before we make any decision one way or the other, let us examine the context which is essential in any diligent study. Here is a structure of Philippians showing the relationship of chapter 3 to the rest of the letter. This structure is based on one by Mr. C.H.Welch, found in his book “The Testimony of the Lord’s Prisoner” pg. 152.

### Structure of Philippians.

A.1:1-2. Greetings. Bishops and Deacons.

B.I 1:3-26 Fellowship in Gospel from 1<sup>st</sup> day

C. 1:27-2:5. Manner of life here. Stand fast, mind of Christ now

D. 2:6-11 Seven fold humility of Christ who endured, exalted.  
Resurrection Glory

E. 2:12-17 Appeal. Work out our Salvation

F. 2:17-30 Example of Paul,  
Timothy and Epaphroditus

E. 3:1-3. Appeal. Beware

D. 3:4-19. Seven fold loss of Paul who presses on for the prize.  
To know Christ's resurrection power

C. 3:20-4:10 Manner of life there. Stand Fast. Body of Glory then

B. 4:11-20. Fellowship in beginning of Gospel.

A. 4:21-23. Greetings. Caesar's household.

It is very important that we see the relationship between the two sections marked "D". The Lord humbled Himself and lived a life of obedience. The cross is not seen as the means of salvation in Philippians but an emblem of endurance in the walk (cp Matt.10:38, 16:24). Having endured the cross our Lord was highly exalted and this balances Paul's desire "to know Him" and the power of His resurrection and presses on for the prize.

If by any means, a resurrection attained

Philippians is not an epistle about the elemental things of Salvation. It is not about "becoming" a Christian; it is about working out our salvation as a Christian (Phils.2:12). We do not work for our Salvation. We are saved by grace through faith unto good works, striving to hear the "well done thou good and faithful servant" (Matt.25:21, 23).

Here is the passage leading up to the resurrection Paul hoped to "attain":

But whatever things were gain to me, those I counted loss for Christ. But no, rather, I also count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whose sake I have suffered the loss of all things, and count them to be dung, so that I may win Christ and be found in Him; not having my own righteousness, which is of the Law, but through the faith(fullness) of Christ, the righteousness of God by faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death; Php 3:7-10

Look at Paul's great hunger in the passage above. He wanted to "win Christ"; to be "found in Christ" and to "know Him". Paul is an old man who had certainly met and "knew" Christ. Paul

did not need to know about Christ's sufferings but wanted to know the "fellowship" of them. Paul did not need to know about Christ's death but wanted to be made conformable to it. Paul did not desire to know about the general resurrection which we all have in Christ, he had already written 1Cor.15. Paul wanted to know the "power of His resurrection" which is linked to a resurrection that could be "attained". Christ's resurrection was different to the general resurrection as to time and quality. Our Lord was raised out from among other dead believers who would rise later. This is what Paul wanted to know.

Paul was willing to use any means to attain that same resurrection which was like the "power" of the Lord's resurrection.

*if by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect, but I am pressing on, if I may lay hold of that for which I also was taken hold of by Christ Jesus.* Php 3:11-12

The following phrases in this passage are not phrases of established fact but phrases of hope with the end uncertain. Paul says "if by any means" and "not as though I had already attained" and (not as though I were) "already perfect" but I am "pressing on if I may" lay hold of something.

If Paul was hoping "if by any means" to attain this resurrection then this resurrection cannot be the general one we all have in Christ. The one we have in Christ is part of God's gift, not the result of faithfulness like Christ's faithfulness.

Paul's life in the past unfolds in Phils.3: 4 through 7. Notice this is about how Paul "worked" in the past, which works he discarded in order that through a walk that pressed onwards "in Christ" he might attain something over and above that which he already had "in Christ".

Paul's new life and the gains he wanted to make can be found in verses 8 through 14. Paul's objectives or gains were not secure when Paul wrote this letter. We simplify the section as follows;

A1. 3:8. Excellency (higher value) of the knowledge of Christ.

b. to Win Christ

A2. 3:9. Be found "in Him".

b. the faithfulness of Christ. Righteousness by faithfulness (cp James)

A3. 3:10. To know Him

b. Power of His resurrection. Fellowship of His sufferings,  
conformable to His death.

A4. 3:11. If by any means.

b. Attain the (out) resurrection from the dead.

A5. 3:12 I follow, am pressing on

b. Not as though I had attained, if I may take hold of...

A6. 3:13-14. I do not reckon I have taken possession, forgetting, reaching forward, pressing

b. for the prize of the high calling.

We cannot escape the thread weaving from verse 8 to verse 14. Paul expresses his heart felt desires and the objective those desires entertained. Please follow the A and b sections to understand the mind of Paul here. Paul reached forth for some things he did not have.

In A1 Paul discards his previous life for the higher value of the knowledge of Christ in order to win Christ. This has nothing to do with Paul's Damascus road experience.

In A2 Paul wants to be found in Christ where a "righteousness of God" exists. But every believer is "in Christ" upon believing (Eph.1:13) and is righteous by grace through faith upon believing, see Romans 3:20-22. This is not what Paul is seeking; he already had that righteousness. He seeks righteousness by the same faithfulness of Christ not faith IN Christ.

Remember that Cornelius was a devout man and one fearing God whose fear of God produced "works of righteousness". These works of righteousness were acknowledged by God who granted this man "repentance unto life". See Acts 10:1-4, 43 & 11:18. Works of righteousness do not save us, but they should be found in the faithful walk. Please do not recoil from the thought that Peter, Paul and James are on the same page in the matters of maturing of faith, perfection and a righteous walk of obedient faith. We don't have space to expand this thought but Philippians 3 is not the apostle Paul desiring to become a Christian again as if he somehow lost the righteousness by faith through grace he received when he first believed. No! It is Paul desiring to finish the worthy walk and attain the righteousness of God by mature faith obedience. In Philippians there was something which may or may not be realized and that is not God's gift of eternal life.

Paul wanted the same faithfulness of Christ who endured all things. It was Paul's desire to be found in Christ with this righteousness. I remind my readers that the crown of righteousness is not awarded by the righteous Judge to all those who have initial faith in Christ but it is for those who have fought a good fight, who have finished their course, who have kept the faith (doctrine) and who have loved Christ's appearing;

[I have fought the good fight, I have finished the course, I have kept the faith. Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but also to all those who love His appearing. 2Ti 4:7-8](#)

In A3, Paul already knows Christ but wants to know Him, that is, the power of Christ's resurrection. To attain a similar resurrection as Christ's, Paul was willing to endure similar sufferings and death. Compare Phils.1:29-30 and 20-21 where Paul does not say he will gain Christ when he dies, but he wants Christ to gain something by his death.

In A4 Paul wants these things "if by any means" he might "attain" or "arrive at" this resurrection. This phrase "if by any means" is found in Acts 27:12 where the sailors strived to reach Phoenix, they used "any means" but they never made it. If by any means is not a confident assurance of outcome. A5 affirms this uncertainty by plain statement of the apostle.

A6 brings the theme back to its initial objective where "win Christ" now appears as the "prize".

It is my conclusion that the resurrection in this passage is a special resurrection, one that can be "attained". It is in context of winning Christ and the prize and is therefore something we must know about and seek like Paul our pattern. I am certain my readers want to be found in this

verse;

[Let us therefore, as many as are perfect, be of this mind.](#) Php 3:15

Since Phils.3:4-19 is in structural balance to 2:6-11 (see above) then next chapter we will examine the “faithfulness of Christ” and the “better” resurrection He “attained”. This is the great clue to understanding the timing of this (out) resurrection.

# Chapter thirty

## New Hope-the Lord's resurrection

When Paul wrote to the Philippians he wrote to those who were “ones loved and longed for, my joy and crown”. He encouraged them to “stand fast in this way in *the* Lord”. Philippians is not an epistle reviewing the elemental things of salvation but an epistle written to those encouraged to press on, to endure. Paul appeals to believers to leave babyhood and go forward to perfection or maturity. Remember, perfection has nothing to do with being sinless, but rather Christian adulthood. For those who seek to grow, a prize is in view. This is the context of the resurrection Paul sought to attain.

Let us briefly review verse 10 -11 comparing those verses with some other passages of Paul; [that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death; if by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect,](#) Php 3:10-12

Paul did not desire to know about Christ's resurrection or the resurrection of the dead. He wanted to know something beyond these things which he had already written about, see Acts 13:23, 30, 17:32, 23:6 1Cor.15:3-4, 12, 22-23 & Roms.6:5-11.

Paul wanted to know the “power of His resurrection”. He sought a resurrection like the Lord's as to time and quality. The Lord did not enjoy a resurrection of the dead but a resurrection from the dead. Many saints remained in the grave when the Lord was resurrected out from among them. We shall look at this next chapter.

It will help us if we understand the unusual word and phrasing in the original. Paul uses the phrase the resurrection of the dead in many places before this as we have noted, however Paul does not use this phrase in Philippians 3:11. The resurrection Paul wanted to attain by any means was a resurrection from the dead. We must distinguish things differing.

In the Philippians verse according to some manuscripts there is a double use of the preposition “out”. The preposition is a prefix to the general word for resurrection and then again independently in the closing phrase. The verse may be read as follows:  
[if somehow I may attain to an \(out\) resurrection \(exanastasin\) out \(ek\) from the dead.](#) Php 3:11

Paul wanted to attain a resurrection like the Lord's. Our Lord suffered, He did not give up, He endured all things, and so obtained a resurrection of great glory “from the dead”.

Once again we show the structure harmonizing Paul's desire to know the power of the Lord's resurrection and this resurrection of Christ as found in chapter 2;

**D. 2:6-11 Sevenfold humility of Christ who endured. Resurrection Glory**

(a resurrection out from among the dead, Mk.9:9-10)

E. 2:12-17 Appeal. Work out our Salvation

F. 2:17-30 Example of Paul, who was ready to be offered.....  
(not for sin and sins)

E. 3:1-3. Appeal. Beware

**D. 3:4-19. Seven fold loss of Paul who presses on to know Christ's resurrection power**

(an (out) resurrection from (among?) the dead)

It is very important that we see the relationship between the two sections marked "D". The Lord humbled Himself and lived a life of faithfulness. In Philippians our Lord died on the cross as a result of faithfulness. He died, was offered in an act of obedience. Consequently our Lord was not only the first fruit but the first to be raised from the dead to heights of Glory, the very "heavenly places" of Ephesians where all things are put under His feet. The Lord's ascension of glory is in harmony with the (out) resurrection from the dead which Paul desired to "attain". Notice Paul was ready to be "offered" in the same spirit of faithfulness

Let us turn to another post Acts epistle of Paul which also features the Lord's resurrection in a context of faithfulness, perfection and a crown.

Therefore endure hardness, as a good soldier of Jesus Christ. No one who wars tangles with the affairs of *this* life, that he may please him who chose *him* to be a soldier. And also if anyone competes, he is not crowned unless he competes lawfully.

It is right for the laboring farmer to partake first of the fruits.

Consider what I say, and the Lord will give you understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel, in which I suffer ill as an evildoer, *even* to bonds. But the Word of God is not chained.

Therefore endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2Ti 2:3-12

For faithful is the Word, for if we died with *Him*, we shall also live with *Him*. If we suffer (endure), we shall also reign with Him. 2Ti 2:11-12

I have fought the good fight, I have finished the course, I have kept the faith. Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but also to all those who love His appearing. 2Ti 4:7-8

Salvation with eternal glory,  
a first fruit resurrection for  
the faithful in our calling

Read 2Tim.2:10 carefully please. Paul did not endure so the elect could obtain salvation; Paul endured so the elect could obtain salvation with eternal glory. The Lord was raised "from the dead" to glory and honor. All members

of the Church which is His Body will live with Christ in heavenly places but not all will reign with Him there. Some will be ashamed and found reprobate in that day, see 2Tim.2:15. Those Christians who endure, who go on to perfection and have their eyes set on the prize, are like Paul who desired to "win Christ" and know the "power of His resurrection". The resurrection of Philippians 3:11 is the power of Christ's resurrection "from the dead" to salvation with eternal glory for the faithful and enduring members of the Church.

We now turn to Hebrews to examine our Lord's "perfection", His endurance and the resurrection in that context. Hebrews is also a book about "perfection" or maturity, running a race and pleasing the Lord, not about becoming a Christian or maintaining our initial salvation.



We did not save ourselves by works nor do we keep ourselves saved by works. We were saved and sealed upon believing (Eph.1:13) but the faithful look to a reward. Here are some passages that set the context of Hebrews;

[how shall we escape if we neglect so great a salvation](#), (cp 8:9 = [regarded not](#)) Heb 2:3

For everyone partaking of [milk is unskillful in the Word of Righteousness](#), for he is an [infant](#). But [solid food](#) belongs to those who are of [full age](#) (perfection), Heb 5:13-14

Therefore let us [leave](#) the elementary doctrine of Christ and [go on to maturity](#) (perfection), Heb 6:1  
But, beloved, we are persuaded better things of you and [things that accompany salvation](#), Heb 6:9

Now, "the Just shall live by faith. But [if he draws back](#), My soul shall have [no pleasure in him](#)." Cp 13:20-21.  
But we are [not of those "who draw back"](#) to destruction (perdition or waste), ... Heb 10:38-39

But [without faith it is impossible to please Him](#), for He is a [rewarder](#) of those who [diligently seek](#) Him. Heb 11:6

Therefore ..... [let us run with patience the race](#) that is set before us, Heb 12:1  
See [that you do not refuse Him](#) who speaks. ....[we shall not escape if we turn away from Him](#) who speaks  
..., Heb 12:25

Now may the God of peace ...[make you perfect in every good work](#) to do His will, working in you that [which is well pleasing in His sight](#) ..... Heb 13:20-21

Notice in this book that faith has to do with pleasing God in growth and works. The Hebrews are urged to leave infancy; the elemental things of salvation and go on to productivity rather than drawing back to waste. Growing into adulthood is about things that accompany salvation. Hebrews is not about our God who gives a gift of eternal life but our God who rewards those who diligently seek Him. Diligent means to search out, to investigate, to crave or demand and please, compare 2Tim.2:15.

This passage shows the faithfulness of the Lord:

[though being a Son, yet He learned obedience by the things which He suffered](#). And being perfected, He became the Author of eternal salvation to all those who obey Him, Heb 5:8-9

Our Lord is the wonderful example of One who endured and went onto perfection. It is also written of Him that He is not only the author of faith but the finisher (perfecter) thereof, Hebs.12:2. He became victorious in all He set out to do. Then, having finished, He sat down at the right hand of God.

Therefore ... [let us run with patience the race that is set before us](#), looking to Jesus the Author and Finisher of [our faith](#), who for the joy that was set before Him endured [the cross](#), despising the shame, and sat down at the right of the throne of God. Heb 12:1-2

The Lord "endured" the cross which is an emblem of patient suffering in Hebrews and Philippians. The Lord endured, He began and finished the walk and was raised [from the dead](#) to glory. If we endure and finish our course we might also be raised [from the dead](#) to "salvation with eternal glory" just like our Lord. This is the "resurrection Paul desired to "attain".

Let us now examine some of the "better" things in Hebrews. These "better things" are either the result of faithfulness or given to the faithful who endured, who went on to perfection. Though Hebrews is not about us, the lessons are here;

[being made so much better than the angels, as He has by inheritance obtained a more excellent name than they](#). Heb 1:4

by so much was Jesus made a surety of a better covenant. See also "better" priesthood in 7:24. Heb 7:22  
But now He has obtained a more excellent ministry, by so much He is also the Mediator of a better  
covenant, which was built upon better promises. Heb 8:6

But now they stretch forth to a better fatherland (country), that is, a heavenly one. Therefore God is not  
ashamed to be called their God, for He has prepared a city for them. (The City is something extra provided  
by God). Heb 11:16

Women received their dead raised to life again, and others were tortured, not accepting deliverance, that  
they might obtain a better resurrection. Heb 11:35

This word "obtain" in Hebs.11:35 is exactly the same original word as found here;

Therefore I endure all things for the sake of the elect, that they may also obtain the salvation which is in  
Christ Jesus with eternal glory. 2Ti 2:10 Cp Colossians 1:28.

There is sufficient evidence to show that those who endure like our Lord have "better" things in  
view. Paul wanted something "better" when he desired to "attain" the resurrection of  
Philippians 3. While this is not the "better resurrection" of Hebrews yet it certainly is not the  
general resurrection we all have because we are in Christ, and so it is indeed "better". Paul  
wanted to "attain" a resurrection out from the dead, a resurrection in the context of winning  
Christ, the prize, the crown and reigning with Christ.

If Paul wanted this, then shouldn't we all? If our God has offered us something "better" then  
should we disregard or neglect such an offer? Next chapter we shall examine features of our  
Lord's resurrection from the dead. We shall seek hints as to its power as a guide to the features  
of the resurrection Paul was willing to attain by any means.

# Chapter thirty one

## New Hope- timing of the out-resurrection

This is a very difficult question and I am not furnished with concrete answers. We are considering an important subject that may be somewhat obscure to us. I appreciate that many of you might not agree with everything in this book but remember I am searching for definitive answers as well, but my hope is that we consider together and may the Lord give us all understanding in these things.

Twice (Phils.3, 2Tim.2), in the contexts of winning Christ, faithfulness, the prize, the crown and enduring onto perfection we have mention of our Lord's resurrection. His resurrection is not featured as a matter of fact or as regards to initial salvation but rather as being something to consider as being unique and of special power. The possibility of sharing in the likeness of its uniqueness and power is presented.

Paul discarded certain things in favor of winning Christ, he was forgetting the things behind and pressing on if by any means he could attain this special resurrection;

[But no, rather, I also count all things to be loss ...so that I may win Christ that I may know Him and the power of His resurrection if somehow I may attain to an \(out\) resurrection \(exanastasin\) out \(ek\) from the dead \(nekron\). Not as though I had already attained, either were already perfect, but I am pressing on,](#)  
Php 3:8-12

In the following passage about the consequences of faithful service Paul reminds us that our Lord was raised from the dead as the seed of David which is a resurrection to reign in power.

[It is right for the laboring farmer to partake first of the fruits.](#)

[Consider ...](#)

[Remember](#)

[that Jesus Christ of the seed of David was \*\*raised from the dead\*\*](#)

[Therefore I endure ...in order that...obtain...salvation ..with eternal glory.](#)

[If we suffer \(endure\), we shall also reign with Him.](#) 2Ti 2:6, 7-8, 10, 12

Our God has offered us diamonds. Faithful, enduring, lawful service will be rewarded with eternal glory more and above eternal life. This includes the privilege of being first to partake of the fruits, a crown of righteousness and the honor or reigning with Christ. The gateway to these diamonds is the (out) resurrection from the dead to reign with Christ in power.

Let us now consider the "power of His resurrection" by remembering some of the Gospel features of our Lord's resurrection. Perhaps we shall find some clues here regarding the out-resurrection.

In Mark chapter 9 we have a passage concerning the transfiguration, but to fully understand the context we should read from 8:31 to 9:10. Here are two significant verses from that passage:

[And as they came down from the mountain, He commanded them that they should tell no one the things that they had seen until the Son of Man had risen from the dead. And they kept that saying within themselves, debating with one another what the rising from the dead is.](#) Mar 9:9-10

These disciples knew about the resurrection of the dead. They knew of such passages as, the creation of Adam which was but life from the dust, Job 19:23-27, the birth of Isaac, Ps.16:10, 49:15, 71:20, Is.25:8, 26:18-21, Ez.37:12, Dan.12:1-2, Hos.6:2 and 13:14. Knowledge of

resurrection can be seen in the statement of Martha;  
[Jesus said to her, Your brother shall rise again. Martha said to Him, I know that he shall rise again in the resurrection \(of the dead\) at the last day.](#) Joh 11:23-24

However, when the Lord told the disciples about His resurrection from the dead (ek nekros) they debated among themselves as to what it was. Why? Because they did not understand that the Lord's resurrection was unique. We are suggesting the out-resurrection of Philippians 3 is unique as well.

Let us now examine the timing of our Lord's resurrection as it relates to the resurrection the disciples knew about.

We all acknowledge that the Lord's resurrection was prior to the general resurrection. He was the "first fruit" from the dead, see Lev.23:10 and 1Cor.15:20-23. In other words, the Lord was resurrected at the beginning of Israel's Festive year not the end of the Festive year.

The Lord is the firstfruit of those who sleep in death, His a prior resurrection to glory. We have the same opportunity

The Lord rose from the dead in the days of Unleavened Bread, one of the early or spring Feasts. It was well known that the resurrection of the dead of Israel will be at the last day, at His coming which is the Feast of Trumpets. This feast occurs later in the year. Let me place Israel's 7 month festive year

in approximate relation to our 12 month calendar. Passover (called pagan Easter) occurs around March or April. The Feast of Trumpets occurs later in the year around October. The Lord was raised 6 months before the typical Feast of Trumpets. In other words, the Lord was raised in the spring; the general resurrection of the faithful will be in the autumn or fall.

There wasn't a trumpet blast, or a shout, or a voice, at the Lord's resurrection but there was an earthquake. These are some other things about the out-resurrection to consider (2Tim.2:7-8). The out-resurrection is before the last Trumpet general resurrection.

We are all aware that there were others who were resurrected at the same time as the Lord; [And the tombs were opened, and many bodies of the saints who had fallen asleep were raised And coming forth out of the tombs after His resurrection, they entered into the holy city and were revealed to many.](#) Mat 27:52-53

These saints were not resurrected to immortality (1Tim.6:16), but they were resurrected in the same Festive time period as the Lord, that is, not at Trumpets. Also note these saints were not revealed to everyone. After our Lord's resurrection He was not revealed to everyone either, just a select few (Acts 10:40-41). This might have some bearing on the out-resurrection, could the out-resurrection be to a revealing of Christ to a select few?

The Lord was raised, according to Israel's Feasts, 6 months ahead of the time when the other faithful Israelites will be raised eventually. Perhaps it was this earlier time frame the disciples did not understand.

The Lord's resurrection from the dead was a resurrection before other members of every calling since He is pre-eminent in them all. The Lord was raised from the dead before others who would live with Him in their respective glories. We should therefore consider the possibility that, if Paul

also wanted an out resurrection from the dead, then he was anticipating a resurrection earlier in time to the general resurrection for other members of the Church which is His Body.

I suggest that the out resurrection “attainable” is at least 6 months ahead of the resurrection of the other members of the Church which is His Body. This is the “power” of the Lord’s resurrection; it was better as to time and better as to quality of glory as well.

How shall we be raised to the Appearing or at the out-resurrection? By the same power that raised our Lord and Head.

*The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph 1:18-20*

The Lord was the first fruit, the first to be raised with immortality, the first in authority. Therefore the laboring farmer of 2Tim.2:6 could imitate the Lord in resurrection. Just as our Lord was a first fruit, so those who endure and finish their course shall first partake of the fruits. That is, the faithful enduring ones will be resurrected before others of the same calling and they will be raised with authority as well.

Those members of the Church which is His body who attain the out resurrection will be first to participate in the fruits and will be raised to reign. If someone is first to partake, then there are others second to partake.

Once we appreciate that the out resurrection is a unique resurrection for the faithful laboring members of the Church which is His Body, rather than the general resurrection for all members we are then ready to seriously consider two more verses from Philippians 3;

*For our citizenship is in Heaven, from which also we are looking for the Savior, the Lord Jesus Christ, who shall change our body of humiliation so that it may be fashioned like His glorious body, according to the working of His power, even to subdue all things to Himself. Php 3:20-21*

Here is a literal version of the same passage.

*For our citizenship is in Heaven, from where we also wait for a Savior, the Lord Jesus Christ, who will transform our body of humiliation, for it to be conformed to His body of glory, according to the working of Him to be able even to subject all things under Himself. Php 3:20-21 (LITV)*

It is a disregarding of the context to assume this verse (20) refers to the simple fact that our citizenship is in heaven. We need only remember Ephesians 2:4-7 for confirmation of that. In Philippians 3 the fact that our citizenship is in heaven is stated in relation to the location from which we “look for the Savior”. I believe the out-resurrection is to heavenly places prior to the appearing of Colossians 3:1-4.

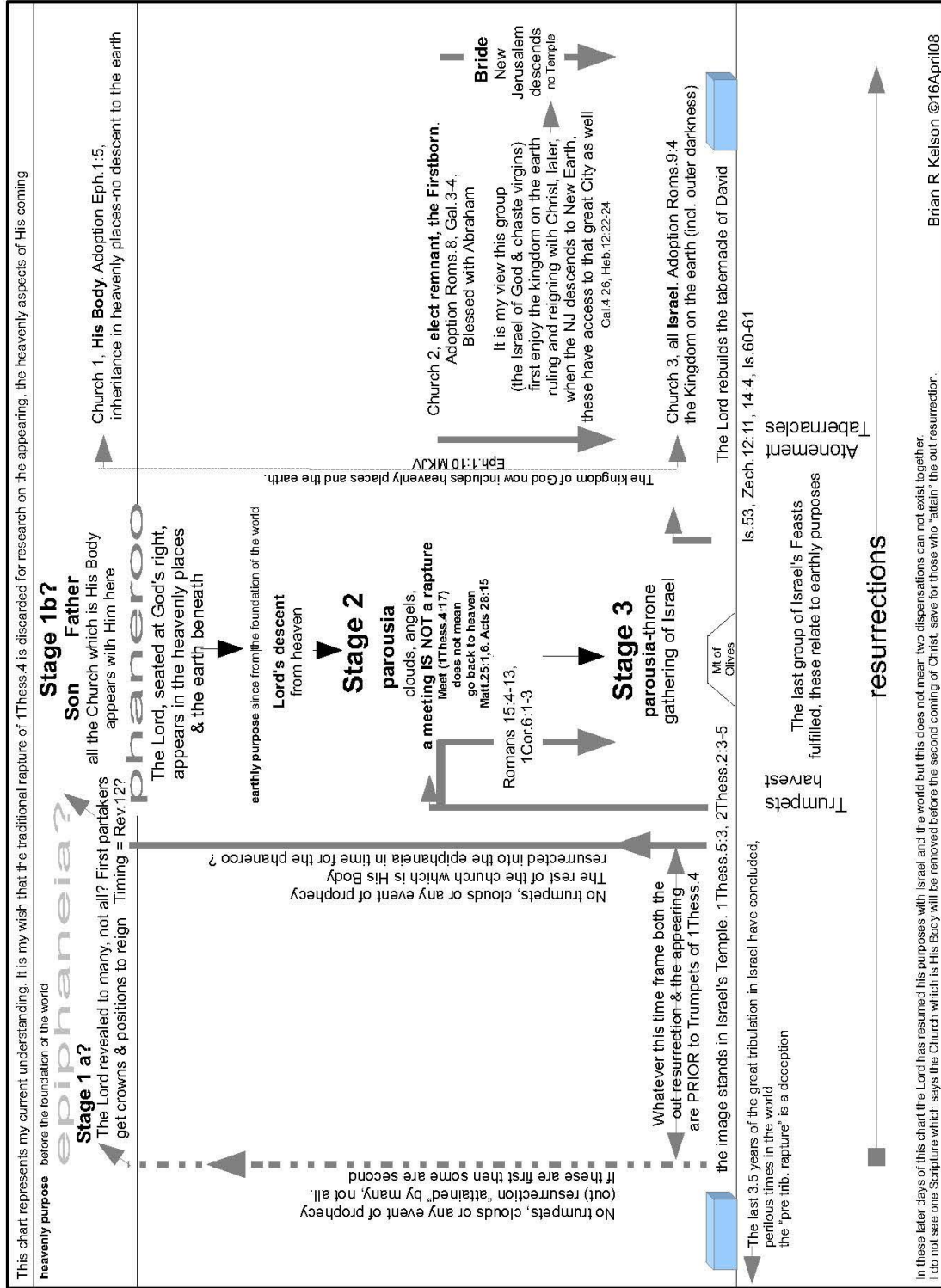
If we are raised to heavenly places prior to the appearing (phaneroo) then in what way will this out-resurrection be “better” in relation to reigning and receiving crowns? If the Lord is still “hid in God” (Col.3:3) when we are out-resurrected how shall we receive our crowns and reigning positions? The answer might lie in the fact that there are two words translated appearing, phaneroo and epiphaneia.

Phaneroo is the word found in Col.3:4, but epiphaneia, (above or over appearing) is used in 2Tim.2:8 where the crown of righteousness is awarded. Perhaps the epiphaneia takes place

before the phaneroo. At the epiphaneia, Christ is revealed only in the above heavens and the faithful are given their crowns and authority (possibly from the previously stripped principalities and powers of Col.2:15). Then at the phaneroo, all other members of the Church which is His Body will be resurrected and seated with the crowned members and our Lord.

I appreciate that the above comments are purely speculative as I seek to think aloud with you on this matter. This chapter has been for your consideration and I am convinced that the Word has the final answers.

The following chart is only an opinion of a humble student of the Word. This is also available at [www.Acts28.net](http://www.Acts28.net) under the Charts menu.



# Chapter thirty-two

## Concluding summary

We, the Christian community, have totally failed to correctly handle the Word of Truth. We can espouse the principles of sound hermeneutics but when we bow to the weight of tradition and totally ignore them our words are meaningless but worse still, we make the Word of God of none effect.

We have mixed when we were required to separate and we have broken a line of purpose when we should have followed it. The Old Testament pattern of Israel's deliverance and redemption for the Israeli individually and the Nation as a whole continued through the Gospels and Acts period but we have interrupted this and dragged the latter dispensational truths back where they do not belong.

We have taken Covenants never given us and which are not in operation today and have forced them to fit our own spiritualized imaginations. We have glibly assumed that the New Covenant records were all about us and have thrust Israel aside with an ignorant dismissive hand which in so doing, arrogantly assumes divine prerogatives. God made promises to Israel's fathers and we have totally emptied them of grace and truth. However, those promises will be fulfilled in the direction and force originally given.

God delivered Israel by the hands of Moses the Deliverer who clearly foretold of a greater Deliverer, Deut.18. The Feasts were the steps taken to liberate Israel from Gentile dominion to serve God in His and their inheritance. The Festive calendar, specifically given to Israel to observe, looked back and forward. Over the years further Prophets confirmed that the Deliverer would come out of Zion. Israel would be regathered, restored and protected. A New Covenant was promised to her with those conditions accompanying, Jer.30-31.

Christ as the Messenger of that Covenant came to Israel which was to return to Jehovah and He would return unto them, Mal.3:1, 7 and 1:11. Despite Israel's lack of faith at Kadesh-barnea, God brought them home. Despite national lack of faith in the Gospels and Acts period, God intended to bring them home until Acts 28, where according to His Word through Isaiah, they and those purposes were set aside for a season. But, there is coming a day when the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.

When Christians of long ago turned from Paul and the dispensation of the grace of God given to him alone, they stepped away from the key to understanding God's purposes for today. We have encrusted ourselves with literally thousands of spiritualized opinions and have embedded them in denominations of division. We claim to be members of the church which is His Body but then worship with things that belong to other callings. And thus we have turned Jewish and the Messianic movement flourishes.

Given the Bible is predominantly about the earthly redemptive purposes, it is not surprising that we have spiritualized heaven as our destination in them.



Our heavenly calling is only found in those letters of Paul written after Acts 28. These reveal God's purposes in Christ for the heavenly realms in which we find our inheritance. Reading Eph.1:10 and 3:15 (every fatherhood) becomes far more impactful when we appreciate that it is Ephesians which brings to light the headship of Christ over all things to the church which is His Body in heaven. The word "both" in Eph.1:10 is important.

Christ will head up the things on earth and the things in heaven, but those two spheres and the purposes related to them must not be thrust in the blender of wrong division and thus adulterated. Christianity's multifaceted fragmentation is a testimony to this adulteration.

Christ did not start the church during His earthly ministry. He revealed our church to Paul after Acts 28:25

The four charts featured previously make their final appearance. They are designed to display the major dispensational differences either side of Acts 28 we have tried to promote.

Chart one shows the earthly redemptive theme in Christ flowing from Genesis to Revelation. The parallel between the typical Exodus and the beginnings of the true Exodus is obvious. The present parenthetical dispensation is not shown.

Chart two highlights the expectation of the Gospel and Acts period, when the latter dispensational truths of Ephesians and Colossians were not known. The faithful expected to live until Christ's return to the earth at Trumpets who would sit upon the throne of His father David. The faithful remnant was expecting that meeting in the clouds from which they would return to the earth with Him.

Chart three shows the earthly purposes postponed at Acts 28 and the present dispensation of grace, previously hid in God, revealed. The new hope is included in this revelation; The Appearing. The 'traditional rapture' belongs in a previous dispensation, must not be carried over into today's and was never the Appearing. Acts 28 is the great N.T. dispensational divide.

Chart four highlights the calling in operation today. This calling sits between Acts 28 when Israel was nationally put aside and the earthly redemptive purposes with her, and the future time when God resumes that earthly purpose and His dealings with Israel.











Paul's ministry was twofold and his letters reflect the great Acts 28 dispensational boundary. The two groups of letters are dispensationally different, one group written prior to Acts 28 containing constant references to the true Exodus and restoration of Israel. In Acts 26:22 Paul made this statement:

[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

During the Acts period Paul wrote 7 letters, Galatians, 1&2 Corinthians, 1&2 Thessalonians, Hebrews and Romans in which he quotes the OT nearly 400 times. The hope of the Acts letters was included in the "promises made to the fathers" not the hope of the dispensation of the grace of God given to Paul after Israel were set aside at Acts 28.

We spent some time showing the Acts period was not the beginning of anything as is traditionally taught but the "end of the ages". The Lord came to Israel and was rejected, crucified and rose again. In Luke 24 the Lord spoke about suffering and glory. This glory was His return at the Feast of Trumpets to sit on the throne of His Father David. Peter's appeal to Israel (which was not cast aside during Acts) is that they repent and turn back to God then He would send the Lord Christ Jesus back to them (Acts 3:17-21). This is the glory and hope of the Acts period.

Paul's gospel of Acts 13 is exactly the same as Peter's in Acts 2 in its dispensational setting. In Acts 13 Paul quotes Psalm 2, 16, and Isaiah 55 which all speak of Christ dwelling with Israel and restoring the nation. The hope of Romans 15 is found in Deut.32, the Psalms and Isaiah 11 which is the kingdom of heaven on the earth. In Acts 13 Paul embraces the Gentiles according to the prophecy of Isaiah 49 which is also about the restoration of Israel. The Gentiles were added to make Israel jealous, to stimulate the Olive Tree (Roms.11:11-18) and the believing Jews and Gentiles in the Acts were the prophetic "remnant according to the election of grace", see Roms.9:24-29 and 11:5.

During the Acts period this return of the Lord in glory was expected in a very "little while" (Heb.10:37) and so the believers of Acts 2-4 sold their possessions. At that time they were not expecting to die. In the light of this imminent second coming, Paul advised the Corinthians about marriage in 1Cor.7:8 & 26-29.

[But this I say, brothers, The time is short. It remains that both those who have wives should be as not having one.](#) 1Co 7:29 (compare after Acts 1Tim.3, 5:14).

Just as Israel were delivered from Egypt by the Passover Lamb and entered the Kingdom on the earth at the blowing of 7 trumpets, so during Acts the hope was the return of the Lord at the feast of Trumpets to "sit upon the throne of His glory" (Matt.25:31). Supernatural gifts were part of Israel's history and prophecy. In Exodus supernatural gifts were given to certain Israelites to make the high priest's garments and the tabernacle. Just as supernatural gifts prepared Israel to enter into the Land for service, so the gifts of the Acts period were powers of the coming age on the earth Hebs.6:5. Paul's gospel of Romans was to establish the believers at that time by imparting some gift (Roms.1:11, 15:19, 16:25). He also wrote the Corinthians that they would be confirmed (with gifts) unto the end; the apocalypse (1Cor.1:4-8).



As Israel paused at Mt Sinai in their journey to the Promised Land, we read in Ex.19 that the Lord descended in a cloud, with trumpets, a voice, angels (Ps.68:17) and earthquakes to deliver the Law that Israel agreed to obey. This is where the Old (conditional) Covenant was established by blood. Moses went up to meet the Lord as He descended out of heaven. This meeting is a foretaste of 1Thess.4 in which passage Paul writes about the Lord descending out of heaven and the Jew and Gentile believers of the Acts period going up to meet Him as He descends. When this hope is realized in the future, then the New Covenant will be established and the Law written on Israel's heart (Jer.31:10, 33-34).

The "rapture" is mixing dispensational truths from both sides of Acts 28, this extinguishes, rather than distinguishes things that differ and the truth is obscured by a tradition

The modern "rapture" theory is an error of great confusion which grew from a total disregard for the dispensational setting of the Gospels and Acts periods. Here is 1Thess.4 in the gospels;

[And immediately after the tribulation of those days, .... And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect.. Mat 24:29-31](#)

[Then shall the kingdom of Heaven be likened to ten virgins, who took their lamps and went out to meet the bridegroom. Mat 25:1](#)

[at midnight there was a cry... Behold, the bridegroom comes! Go out to meet him. Mat 25:6](#)

[But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. Mat 25:31](#)

1Thess.4 is the identical dispensational setting of Matthew, and not one word or phrase in either passage suggests anyone is going back into heaven. The return of the Lord to the earth in 1Thess.4 should be read with 2Thess.2 to see the prophetic Israeli setting:

[For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first.](#)

[Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air...1Th 4:16-17](#)

The word "meet" cannot mean go back into heaven. 1Thess.4 is the hope of the remnant of the Acts period and other overcoming believers and 1Thess.4 is not the hope of the Church which is His body today.

Paul did not want the Thessalonians to be deceived and I am certain he would be stunned at the rapture theory today for he clearly tells them that the "gathering together unto Him" would not take place until after the abomination of desolation. This is in harmony with Matt.24:14-29.

[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. Let not anyone deceive you by any means. For that Day shall not come unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God. 2Th 2:1-4](#)

At the end of the book of Acts (28:25-28) Israel were finally put aside for a time. The hope of 1Thess.4 was postponed along with the remaining events of Israel's history. Paul, now a prisoner

of Christ for the Gentiles, was given another revelation, this time regarding a new dispensation called the dispensation of the grace of God (Eph.3:1-2). The post Acts letters of Paul show this current dispensation which was hidden in God, unknown in the OT, Gospels or Acts Scriptures; [This grace is given to me \(who am less than the least of all saints\) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; Eph 3:8-9](#)

The 7 post Acts letters of Paul are Ephesians, Philippians, Colossians, 1&2 Timothy, Titus and Philemon. Within these letters there are less than 9 OT quotes. Abraham is not mentioned in these post Acts letters of Paul and the promises made to the fathers is nowhere to be found as the basis of hope. Now the believing Jews and Gentiles are created “one new man” and are not the remnant of the Acts period (Eph.2:11-17).

The hope of this present calling is stunning. The Church which is His body has been raised and seated with Christ in the heavenly places (Eph.1:19-20-2:4-7). While God has seated us there now in Christ, the hope is realized at our Lord’s appearing, Col.3:12-4, which we see from Scripture as the first stage of the Lord’s second coming.

Stage 1 which concerns us, is in heavenly places where the Lord will appear (be revealed, manifested) and every member of the Church which is His Body will appear with Him there.

Then follows stage 2 when He descends down through the clouds and the air and other believers of other times go to meet Him as He descends (1Thess.4).

Then stage 3 when His feet stand on the Mount of Olives which concerns Israel. For the members of each of these companies, resurrection or changing will take place in each of the 3 stages of the Lord’s second coming.

We found in Philippians 3 that Paul was reaching forth for the prize of the high calling. He wanted to win Christ, to know the power of the Lord’s resurrection and he was willing to use any means to attain the (out)-resurrection from the dead not the resurrection of the dead (Phils.3:7-14). We compared this with 2Tim.2:1-12 where Paul writes of salvation with eternal glory, the crown and in that context, asks us to remember our Lord’s resurrection. We suggested that the (out) resurrection was like our Lord’s being better as to time and quality.

One last thing for us to consider, the Bible study rules of distinguishing things that differ and rightly dividing the Word of Truth are found in Philippians and 2 Timothy. These are the very post Acts letters of Paul which speak of the prize and crown. The Bible study rules are not to be disregarded in our examination of the Word of Truth if the prize and crown are important to us.

Of this one thing we can be certain; the Word of God speaks of reward for faithful service. It is my deepest desire that these examinations will inspire each of us to “press according to the mark for the prize of the high calling of God in Christ Jesus”.

I wrote at the beginning that right division and testing things differing were not options. The chart following shows the post Acts letters of Paul giving these Bible study rules. The words, prize, win, his resurrection, approval, unashamed, Christ’s resurrection and crown are the blessed consequences of applying them and are not to be treated lightly.



**THE PRISON EPISTLES.** Chart expanded from: "Prize of the High Calling". CHWelch.

**A Ephesians**      PAUL. (3:1, 7-9, 13, 6:19-20).  
 Seated together

- Prayers. Know hope, inheritance, power. (1:15-19). Know. (3:14-21, 6:18-19).
- The Dispensation. Mystery. (3:2,3,9,RV).
- Christ's ascent. Christ the Head. (4:9-10,1:20-22).
- The church which is His body. (1:22, 23).
- Fullness. (1:23, 4:10).
- Principalities and powers.\* (1:2 I).
- Instructions for The Church. (4:1-6:19).
- Aware. (3:9).

**B Philippians**      PAUL. Learned, rec'd, heard & seen. (4:9).  
 The Prize

- Prayers. Knowledge & judgment. (1:9-11). Peace. (4:6).
- **Analyse the things that differ.** (1:10).  
     sincere & unoffending.
- Suffer. (1:29).
- Loss, **win**, press (mark), **prize**. (3:8, 11,14).  
     attain, **(out) resurrection**. (3:11).  
     power of **His resurrection**. (3:10).
- Good Ex. (2:5-11, 19-21, 25-30, 3:4-7).
- Enemies of cross, god is their belly. (3:18,19).
- Depart.<sup>o</sup> (1:23). Offered.<sup>o</sup> (2:17). Abide. (2:25).

**C Philemon**      PAUL. (:10).  
 A Picture or an appeal

- Prayer. Faith & Love. (:5).
- The Dispensation seen.
- Far off made nigh. A brother, son.
- Profitable servant.

**A Colossians**      PAUL. (1:23-29. 4:3-4).  
 Complete in Him

- Prayers. Hope, knowledge, walk. (1:3-12). Known. (4:2-4).
- Dispensation. Mystery. (1:25, 26).
- Christ's ascent. Christ the Head. (2:15, 19).
- The church which is His body. (1:24).
- Fullness. (1:19).
- Principalities and powers.\* (1:16, 2:10).
- Instructions for The Church. (3:1-4:6).
- Beware. (2:8).

**B 2 Timothy**      PAUL. Learned, assured. (1:7-11,13, 2:2, 3:14, 4:16-17).  
 The Crown

- Prayers. Memory. (1:3-4). Appeal. (4:16?).
- **Rightly dividing the Word of Truth.** (2:15).  
     **approved & unashamed.**
- Suffer. (1:12).
- Suffer ill, strive (rules), labour, endure. (2:3,5,6,10,12)  
     endure, **reign**. (2:10).  
     consider **Christ's resurrection**.  
     (2:8). Bad Ex. (1:15,16-18, 2:17, 4:10,14).
- Snare of the devil. (2:26).
- Depart.<sup>o</sup> (4:6). Offered.<sup>o</sup> (4:6). **Crown**. (4:8).

\* None of these expressions occur in Philippians or 2 Timothy.  
<sup>o</sup> Only occurrences in Paul's epistles.

# Appendix one

## The immortality of the soul

One contributing factor to the complicated confusion of the modern “rapture” theory is the underlying widely held belief that we have an immortal soul.

Following on from this view is the idea that at death, the soul of the believer rises to be with the Lord and in fact death is a friend to be embraced as some doorway to glory.

We present a few facts for the believer to ponder and provide below link for further reading.

In the creation account we read that God breathed into the nostrils of Adam the breath of life and Adam became a living soul;

[And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen 2:7](#)

The Hebrew words translated “living soul” in Gen.2:7 are translated “that hath life” and “living creature” in Gen.1:20-21.

The simple fact is Adam became a living soul, he never possessed one.

In the New Testament there are a couple of Scriptures which seem to suggest an immortal soul but on closer examination they in fact teach the opposite. Here is the famous promise of our Lord to the malefactor;

[And he said to Jesus, Lord, remember me when You come into Your kingdom. And Jesus said to him, Truly I say to you, Today you shall be with Me in Paradise. Luk 23:42-43](#)

Paradise is found again in 2Cor.12:4 where the word “up” does not occur in the original and in Rev.2:7. In Paradise the tree of life can be found and this is featured again in Revelation 22:2 and 14. In this context of Revelation we have the New Heavens and Earth and the New Jerusalem which has descended out of heaven to the earth. So Paradise is on the earth in which garden the tree of Life is found. The Garden of Eden in which the tree of life previously existed was on the earth.

I don't think we can entertain the spurious concept that Paradise is some sort of half-way house upwards while purgatory is some half way house downwards. Paradise is future to Calvary and on the earth so I don't think the Lord told the malefactor he would be with Christ in Paradise that day.

On resurrection morning the Lord warned Mary not to touch Him;

[Jesus said to her, Do not touch Me, for I have not yet ascended to My Father. Joh 20:17](#)

If the Lord had not ascended to the Father three days after His death, then to be certain the malefactor was not in heaven on the day they both died. Later the Lord invited Thomas to reach forth his finger and thrust it into His side, Jn.20:27.

With these facts before us, let us present the Lord's promise to the dying malefactor as follows;

[And Jesus said to him, Truly I say to you today, You shall be with Me in Paradise. Luk 23:43](#)

Then there is the other confusion which says when the Lord was dead he went into hell and preached to the spirits there. This is the result of ignoring the order of this passage;  
[For Christ also once suffered for sins, the just for the unjust, that He might bring us to God, indeed being put to death in the flesh, but made alive in the Spirit; in which also He went and preached to the spirits in prison,](#)  
1Pe 3:18-19

We notice the Lord was made alive before He went and preached to the Spirits in prison.

Next we have the story of the rich man and Lazarus in Luke 16. If ever a story was abused this one certainly stands as being the candidate for the worst of interpretations by the immortal soul brigade. They ignore that this is a story against the rich, that there is nothing here about the gospel of faith. Lazarus went to "Abraham's bosom" because he was poor. The object of this story is the Lord's focus on resurrection (Lk.16:30-31), rather than supporting the Pharisaic concept of Abraham's bosom. If this story is a parable then why is it not one immortal soul expositor interprets it as such? If Luke 16 is to be taken literally then I guess we should go and "Make friends by the mammon of unrighteousness for yourselves, so that when you fail, they may receive you into everlasting dwellings".

Two booklets titled "The Rich Man and Lazarus" are essential reading. A link is provided below.

We are a living soul, we do not possess a soul
---

Finally we come to a few statements by Paul the apostle of the Gentiles. Not once in his writings do we read of Geenna (Ge-Hinnon), that valley of shame near Jerusalem featured as "hell" in Matthew and which is

described in Is.66. Paul's only use of "hell" is for the word grave and we have some plain statements by this inspired writer which are left lying on the floor by the majority of Christians; [that you keep the commandment ... blame until the appearing of our Lord Jesus Christ. For He in His own time will reveal \*who\* is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in light which cannot be approached, whom no one of men have seen, nor can see; to whom be honor and power everlasting. Amen.](#) 1Ti 6:14-16

And the earlier statement;

[Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.](#) 1Ti 1:17

In 1Cor.15:52-55 Paul clearly says when we shall receive immortality, but who wants to believe plain statements of Scripture today?

The emphatic statement that only Christ has immortality should be sufficient for the Bible believing Christian. By ignoring it, the wide spread practice of abusing 2Cor.5:8 remains. This is how most Christians destroy the verse;

**"to be absent from the body is to be present with the Lord"**. Modern Traditional Version.

It would be an interesting exercise if the reader could actually guess the first word of the above verse before they open their Bibles and see what it really says;

[We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.](#)  
2Co 5:8 (KJV)

There are 21 words in the original KJV verse but with liberal abandon, the modern traditional version leaves out 13 words and then alters the conjunction "and" and by adding two words

make it the most powerful verb “is to be”. Eve added to, altered and omitted from the Words of God and sin and death entered the world. With such loose handling of the Word it should be no surprise to know that the lie Satan hissed at Eve is now well embedded in denominational dogma and underpins yet another deception called “the rapture”.

The Lord is not bringing all the previously dead believers back out of heaven when He comes, He will raise the dead believers and change the ones living.

It is claimed the Lord took all the OT saints with him when He ascended into heaven. So sad He left King David behind;

Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Act 2:29

The other supportive error for this “rapture” concept is the resurrection of the bodies. The Bible knows nothing of the resurrection of bodies. The rapture evil is further enhanced when the suggestion is made that the previously dead believers will be united with their new bodies at the rapture. What nonsense. Paul writes like this in the section of 1Cor.15 in which he is speaking about the bodies the dead will receive at resurrection;

So also *is* the resurrection of the dead..... sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 1Co 15:42-44

Don't be offended and full of fear at the suggestion that we don't fly away to heaven when we die, but alas it is not the Word of God which has filled many with such a false hope. Death is an enemy (1Cor.15:26), not a friend. Look for two booklets on The Rich Man and Lazarus under the Books menu at <https://www.acts28.net/books/>

# Appendix two

## Was Paul first in the Body?

Peter proclaimed the great prophetic Kingdom of Heaven to the Jews in Acts 2. He declared plainly that Jesus of Nazareth was Israel's Messiah who had been raised to sit upon David's throne. See Acts 2:22-36. The "church" did not start with Peter in Acts 2. What about Paul did "the Church" start with him?

The apostle Paul is the only one in Scripture referred to as the apostle of, and teacher for, the Gentiles, see Romans 11:13, Eph.3:1 and 2Tim.1:11. Because of this many assume that "the Church" started when Paul came on the scene at either Acts 9 or 13. We remember however it was Paul who wrote in those days about the ends of the ages, not the beginning of anything. Paul's gospel of Acts 13 was identical to Peter's in its dispensational setting. Paul preached in Acts 13 and Romans 15 that Christ was raised to sit on David's throne.

Drawing the conclusion that the church started with Paul they find comfort in an idea that Paul was the first in the "body of Christ" assumed from a misunderstanding of this passage:

[This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.](#)

1Ti 1:15-16 (KJV).

We notice first of all Paul does not say he was first in the "body of Christ". He tells us God made choice as to the Church which is His Body before the foundation of the world in Eph.1:4. Ephesians was written after the book of Acts. After Israel was put aside at the end of Acts Paul received revelation regarding it but not once does the humble apostle suggest he was first in the Church which is His Body. He certainly could not have been the first in the Church which is His Body in Acts because it had not been revealed at that time.

Paul said he was a pattern of mercy to all those believing thereafter. He contrasts the depravity of his trespasses with the heights of mercy he received from the Lord. He uses the word "first" to emphasize degree, not rank. I doubt such folk would dare suggest Paul was the first sinner since the word "chief" in verse 15 is the same original word "first" in verse 16.

This passage has nothing to do with "Church" membership. Such teaching is out of context. Paul wasn't the first in anything, he was the worst sinner.

Putting aside the protestations of the KJV only believers, modern versions bring out Paul's meaning, further showing the impossibility of the "Paul was first in the body" theory from this passage;

[Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief \(first in degree\): howbeit for this cause I obtained mercy, that in me as chief \(first in degree\) might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life.](#) 1Ti 1:15-16 (RV).

[In the past I was a blasphemer, a persecutor, and a violent man. But I received mercy because I acted ignorantly in my unbelief, and the grace of our Lord overflowed toward me, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves complete acceptance: To this world Christ](#)

Jesus came, Sinful people to reclaim. I am the worst of them. But for that very reason I received mercy, so that in me, as the worst sinner, Christ Jesus might demonstrate all of his patience as an example for those who would believe in him for eternal life. 1Ti 1:13-16 (ISV).

Paul's object here is not membership of the Church which is His Body but the matter is regarding those who "believe on Him unto eternal life".

We must not assume that because Paul was saved during the Acts period the ends of the ages ceased and a new church age began or was gradually unfolded or progressively revealed. Acts is not a transition book but an ends of the ages book. The Church did not start with Paul in Acts 9 or 13 simply because Paul was converted during Acts.

Others believe that Paul started the church in the Acts period because they fall into the word trap of Galatians chapter 1. They assume that just because Paul received his gospel by revelation that this was "grace" put loosely for the present dispensation of the grace of God, also given by revelation;

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

Paul received many revelations (2Cor.12:7) and we must not assume all were the same. The gospel given by revelation as per Galatians 1 is not the dispensation of the Grace of God also given by revelation in Ephesians 3. Before seeing exactly what Paul taught during the Acts period, let us examine the theory that the gospel given by "revelation" in Galatians 1 automatically means the Mystery of Ephesians 3.

The word "revelation" in Gals.1:12 is "apocalypses" which means an unveiling, an uncovering; a disclosure, nothing more (Word Study, E-Sword). It does not in any way tell us what was disclosed, except that it was good news. This same word is used of the book of the Revelation and we would be unwise to assume Paul taught all the book of the revelation as his gospel simply because the same word is used. Paul spoke of many mysteries they are not all the same.

In Galatians Paul goes on to say that the Christians were now rejoicing in the glorious change in him and that he was preaching the faith he once destroyed;

But only they were hearing that he who then persecuted us, now preaches the faith which he once ravaged. Gal 1:23

How can Paul be preaching the "faith" (doctrine) he once destroyed if it was completely new and unknown prior to Paul? Paul received his gospel by revelation, but it was preached by others before his conversion.

The revelation given to Paul as described in Galatians was the good news which contained the doctrines he once destroyed, not a new dispensation given to him alone. Let us turn to 1 Corinthians 15 to confirm this:

And, brothers, I declare to you the gospel which I preached to you, which also you have received, and in which you stand; by which you also are being kept safe, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you first of all that which I also received, that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures; 1Co 15:1-4

We notice immediately that the gospel Paul preached was “according to the Scriptures” but of course, the Mystery of Ephesians cannot be found in the Scriptures (Eph.3:8-9). Paul, like the two on the road to Emmaus and the other disciples, knew the O.T. but he did not understand the Scriptures. Just as the Lord opened the minds of the disciples He likewise gave Paul an unveiling, a revelation as well. The disciples were taught by the Lord for 40 days and I wonder how long Paul was in Arabia? It certainly wasn’t three years, please read Galatians 1:17-18 carefully. Paul’s gospel of the Acts period was found in the OT Scriptures and was not the mystery of Ephesians which was also given by revelation. We must distinguish things differing, Phils.1:9-10.

Reading further into 1Cor.15 we find Paul affirming that he did preach the faith he once destroyed;

[Therefore whether it was I or they, so we preach, and so you believed](#) 1Co 15:11

Whether it was Paul, Peter, the others of the Twelve, James or any other apostle, the Corinthians heard the preaching and so believed

Note well friends, “so WE preach” says Paul. It is an easy task to determine who the “they” are from the preceding verses. Others before Paul had taught the “faith” he was now preaching and many had believed. Peter was one Paul mentions who preached before him and folk heard and

believed. Perhaps the two apostleships of Galatians 2:7-8 are apostleships of direction rather than evidence of substantially different gospels.

Paul wrote in 1 Cor.4:17 that he was their father, but he acknowledges they had many instructors. Since Paul says they had many other instructors we are again assured that Paul was proclaiming, during the Acts period, the faith he once destroyed.

Righteousness reckoned by grace was certainly more fully written by Paul, but even this wonderful doctrine was “according to the Scriptures” as a reading of Romans and Galatians will show. Peter knew about righteousness reckoned by grace since he had been taught by the Lord as well, see Acts 15:7-9. Peter refers to Cornelius, an event more than likely before Peter had met Paul. It is outside of Scripture to teach that Paul taught Peter “grace”. Peter wrote of the “manifold grace of God” and “the grace of God in which you stand”, see I Peter4:10 and 5:12.

The gospel of Paul during Acts was given by revelation but is not the mystery, the present dispensation of the grace of God of Ephesians 3. It was the “ends of the ages” when he preached that gospel. Paul preached the return of Christ to the earth and the coming kingdom on the earth during Acts.

Paul was the one to whom the present dispensation was given, Paul was the first to know about it after Acts 28. The church which is His Body did not start with Paul in Acts and therefore it is a total confusion to say Paul was the first in the body at either Acts 9 or 13.



# Appendix three

## Wrath to The Uttermost

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

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

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost..... 1Th 2:14-16

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

Mid-Acts will agree that wrath is future as Paul says in 1Thess.1:10, but they then want it both ways and say, because His wrath was to the uttermost, this somehow proves Israel had already been cast aside early in Acts, indeed Acts 7. There are no grounds for assuming that, because Paul wrote "wrath to the uttermost" Israel had been set aside.

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

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

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

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



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

Wrath to the uttermost does not mean Israel had been set aside and today's hidden calling revealed

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

If Mid-Acts (also abbreviated MA) had any basis for their position, it shall not be found in Thessalonians, or indeed anywhere else in the Acts period letters of Paul. Before we continue, would the reader read both letters of Paul to the Thessalonians.

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

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

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

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

*And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

Rev 15:7-8

The word "filled" in Rev.15:1 is the identical original word "uttermost" in 1Thess.2:16.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

According to Mid-Acts, Israel was nationally cast aside at Acts 7 because wrath was to the uttermost and the new dispensation of equality between Jew and Gentile introduced through

Paul. But how then is Paul writing years later of the Jewish advantage? The wrath is upon the Jew first, then the Gentile.

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

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

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

Here is the complete portion of the letter;

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

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

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

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. 1Th 5:6-11

These "times and seasons" are times and seasons that relate to the Day of The Lord, not the dispensation of the grace of God. This entire passage looks forward to that Day and in that Day of the Lord there will be deliverance from wrath on the one hand, destruction on those who shall not escape on the other.

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

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

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

Turning to Romans again, Paul writes specifically;

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

God hath not cast away his people which he foreknew.

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

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

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

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

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

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

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

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

If Paul lists six infringements, then we can't ignore or deplete the list because it suits our purposes. It would be a brave person to determine against Paul's words, that 4 of the 6 were sufficient to fill up their sins and bring in wrath to the uttermost. It is impossible for this verse to prove Israel were cast aside at Acts 7, on the contrary, it shows that the imagined dismissal of Israel at Acts 7 could never have happened, the sins had not been filled up, and the wrath had not reached the uttermost. This is consistent with Paul writing later in Roms.11 Israel had not been cast aside and indeed, God had partially blinded them as an act of mercy; and act instrumental in their salvation as it was in Paul, Roms.11:25-32, Acts9:8-9.

Romans, which was written after Thessalonians, says Israel had killed their prophets but God had not cast them aside. Thessalonians says Israel killed their prophets and the list of things which filled up their sins and brought wrath to the uttermost was not completed at Acts 7 or 9.

Mid-Acts imagines Israel was nationally cast aside early in Acts and thus Mid-Acts is in gross error on two counts by Paul.

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

Now we turn to further proof that this Mid-Acts position is false. When Paul wrote to the Thessalonians, the hope in view was the hope of Israel. Thessalonians is all about the prophetic fulfillment of Trumpets, at which heralded the return of the Lord to clean the Temple and re-gather His people. The anti-messiah in 2Thess.2 who sits in Israel's Temple will be destroyed at the Lord's coming again. This is not our hope.

Mid-Acts imagines Israel cast aside from 1Thess.2:16, but Thessalonians is the National hope of Israel. Romans is in full agreement that all Israel would be saved and the Deliverer would come out of Zion and that was the hope in view up until Acts 28;

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance. Rom 11:26-29

Israel was beloved for the father's sakes and their calling was in operation for God did not change His mind. At Acts 28 however, Israel was nationally placed aside for a time and then our present calling revealed through Paul.

The context of Thessalonians and all of Paul's letters written during Acts disallows the theory that Israel had been cast aside early in Acts because wrath had come upon them to the uttermost.

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

## Appendix four

### Does the Church, His Body descend to the earth?

In the wonderful opening of Ephesians, the letter which brings to us the present dispensation of the grace of God, Paul pens this breathtaking doxology;

[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](#)

The blessings of the Church which is His Body are all spiritual and in the heavenlies in Christ. We are not left in any doubt as to the location of the heavenlies;

[and what is the surpassing greatness of His power toward us, the ones believing according to 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 heavenly Father blesses His families in their inheritance. Ephesians 1 continues to emphasize the above heavenly location of our calling in these passages;

[having predestined us to adoption as sons \(heir\) by Jesus Christ to Himself, according to the good pleasure of His will, Eph 1:5](#)

[having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, Eph 1:9](#)

[In whom also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, Eph 1:11](#)

The Mystery is the Dispensation of the Grace of God (Eph.3:1-2). Our inheritance must be understood in the light of this present administration. The Lord was raised and seated in the heavenlies and only in that sphere is the corporate relationship made known;

[and what is the surpassing greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ, having raised Him from the dead, and seated Him at His right hand in the heavenlies, above every ruler and authority and power and dominion, and every name that is named, not only in this age but also in the coming age. And He subjected all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him filling all things in all. Eph 1:19 -23](#)

No other writings prior to Ephesians establish this relationship of Christ as Head and the believers as the Church which is His Body. This relationship is in the heavenlies not on the earth.

As the Lord descends in the clouds He is the Bridegroom.

On the Mount of Olives He is also Israel's Priest King.

These titles of the Lord relate to different companies in each of their different places of blessing. We are not blessed with faithful Abraham today; our blessings are all spiritual in the heavenlies.

Each company is blessed in its different inheritance not outside that inheritance. When Israel was obedient they were blessed in their inheritance but when disobedient they were evicted from their inheritance, the Land Promised (Deut.28:3, 11 but compare 28:63-64).

Remember we have been raised and seated in the heavenlies;

[Therefore I also, hearing of your faith in the Lord Jesus and love to all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what is the riches of the glory of](#)

His inheritance in the saints, and what is the surpassing greatness of His power toward us, the ones believing according to 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 1:15-20

Just as Christ was raised from the dead and seated in the heavenlies, so we are quickened (made alive) and raised and seated in the same place;

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, Eph 2:4-6

This is the Father's purpose and will for us. Nothing in Ephesians or Colossians suggests that we are part of a purpose from the foundation of the world that is coupled with the earth or the New Jerusalem which descends to the (new) earth.

Here are further statements which tie us to the above heavenly sphere;

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 2:7

The exceeding riches of His grace are manifested in the ages to come in the heavenlies, which is the context. Look at this passage about our witness today;

This grace is given to me (who am less than the least of all saints) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; so that now to the rulers and powers in the heavenlies might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord; Eph 3:8 -11

Our future testimony is in the heavenlies, our present witness is to the principalities and powers in the heavenlies. Notice, our present witness is again according to God's eternal purpose for us.

Despite these elements of our hope, inheritance and witness, some still entertain the thought that we will descend to the earth when the Lord leaves the heavenlies and descends. This concept is from the idea that where He is we will need to be since He is the Head and we are the Body. It is also entertained because so many earthly dispensational elements are found in the post Acts letters.

My current conviction is the church, his Body remains in Heaven, but I remain open.

# Appendix five

## New Covenant Christians

As we read our Bibles over a long period of time we might find things that do not appear to click or fit together. When things don't fit they don't sit comfortably with us and I have found that the Holy Spirit keeps the matter to the fore until it is resolved. There will be things we can't fully understand but we are not to be discouraged, there are no contradictions in God's Word so we are to study or show ourselves diligent with Scripture on a continuing basis;

[Therefore I endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2Ti 2:10](#)

[Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth. 2Ti 2:15](#)

Paul endured to obtain salvation with eternal glory; he endured to obtain something more than just living with Christ. Studying constantly to resolve apparent contradictions is part of our endurance. God's Word rightly divided is, and has the answer to every difficult passage we might find within it.

Most Christians believe that we are New Covenant Christians; it is a given, it is understood. But are we New Covenant Christians today?

Here is the very clear prophecy regarding the New Covenant in the significant passage of Jeremiah;

[Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jehovah; but this shall be the covenant that I will cut with the house of Israel: After those days, says Jehovah, I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more. Jer 31:31-34](#)

When we read "for I will forgive their iniquity, and I will remember their sins no more" in Jeremiah and in the New Testament, perhaps we are inclined to believe this is about us today. It is true that we have forgiveness of sins, but does forgiveness alone justify the view that we are the people Jeremiah is speaking about? Is there forgiveness for us today outside the realms of the New Covenant? Yes indeed!

When we study God's Word there are rules we must apply including a set of questions which help us understand God's Word. These are; WHO, WHEN, WHERE, WHAT and WHY. When we answer these questions from the context before us, it will be evident that there are other people, namely the two houses of Israel, whose iniquities are forgiven and their sins remembered no more.

Before we begin to answer these very helpful questions and consider other facts relating to the New Covenant, we should firmly establish the context. As you can see, we have extracted just 4 verses from a prophetic chapter which contains 40 verses and which follows on from the previous chapter as follows;



[At that time](#), says Jehovah, I will be the God of all the families of Israel, and they shall be My people.

Jer.31:1

The opening phrase "at that time" links the previous chapter and provides information as to WHEN. By listing the things that happen "at that time", we will begin to determine WHO are to be forgiven under the terms of the New Covenant and precisely WHEN that forgiveness is enjoyed.

For an understanding of the New Covenant, we should at least read Jeremiah chapter 30 and chapter 31. Any conclusion drawn on just four verses while all the other features mentioned in the context are ignored would be hasty and inconclusive. By reading Jeremiah 30 through to chapter 34 I found these very interesting statements;

[So speaks Jehovah, the God of Israel, saying, Write all the Words that I have spoken to you in a book. For, lo, the days come, says Jehovah, that I will bring again the captivity of My people Israel and Judah, says Jehovah. And I will cause them to return to the land that I gave their fathers, and they shall possess it.](#)

Jer.30:2-3

[Behold, I will bring it health and healing, and I will heal them and will show them the riches of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity by which they have sinned against Me; and I will pardon all their iniquities by which they have sinned, and by which they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do to them. And they shall fear and tremble for all the goodness and for all the riches that I bring to it. So says Jehovah: Again there shall be heard in this place, which you say is a waste without man and without beast, even in the cities of Judah, and in the streets of Jerusalem that are desolate without man, and without inhabitant, and without beast; the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who shall say, Praise Jehovah of Hosts, for Jehovah is good, for His mercy endures forever; and the voice of those who shall bring the sacrifice of praise into the house of Jehovah. For I will cause the captivity of the land to return, as at the first, says Jehovah. Jer 33:6-11](#)  
[And please see, Jer.30:18, 31:23, 32:37, 32:44, 33:26, Deut.30:1-6, Ps.53:6, Joel 3:1 & Amos 9:14.](#)

One feature of the New Covenant context is Israel returned to their Land. WHEN is becoming clearer.

Already we find in Jeremiah that the forgiveness of sins under the New Covenant was specifically for Israel, both kingdoms, and was very specifically set in the day when the Lord regathers them from among the Gentile nations. Israel's regathering had certainly not taken place in the Gospels and in fact, they were further scattered after the close of the book of Acts.

There can be no doubt that deliverance for Israel from Gentile dominion and liberty in their own Land is a very clear contextual feature of the New Covenant;

[So speaks Jehovah, the God of Israel, saying, Write all the Words that I have spoken to you in a book. For, lo, the days come, says Jehovah, that I will bring again the captivity of My people Israel and Judah, says Jehovah. And I will cause them to return to the land that I gave their fathers, and they shall possess it.](#)

Jer.30:2-3

Turning the captivity means to release or deliver Israel from the bondage of other nations. It means to restore them in their Land as that nation belonging to God. In those coming days of restoration, the Lord will dwell among them in the earth, not as a flame in the clouds on the mercy seat in the Tabernacle, (Lev.16:2) but as the glorious High Priest King. The New Covenant is linked with the day when the entire nation of Israel will be gathered back into their Promised Land. Here is a list speaking of the reversal of Israel's captivity; Ps.14:7, 68:18, 85:1, Jer. 29:14, 30:3, 10, 18, 31:23, 32:44, 33:7, 26, Ez.37:12-24, 39:25-29, Amos 9:14 and Zeph.3:20.

Moses had already spoken of the days the Lord would re-gather them in Deut.30:1-6 and when Solomon dedicated the Temple, he also refers to the repentance of the scattered Israelites and in that context, this is what he said;

But truly will God in deed dwell with men on the earth? Behold, Heavens and heaven of the heavens cannot contain You! How much less this house which I have built? 2Ch 6:18

Will God dwell with men on earth? Yes indeed, the Lord will dwell among Israel; His inheritance. Jeremiah speaks to this in these words;

Behold, the days come, says Jehovah, that I will raise to David a righteous Branch, and a King shall reign and act wisely, and shall do judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is His name by which He shall be called, JEHOVAH, OUR RIGHTEOUSNESS. Therefore, behold, the days come, says Jehovah, that they shall no more say, Jehovah lives, who brought the sons of Israel up out of the land of Egypt; but, Jehovah lives, who brought up and led the seed of the house of Israel out of the North Country, and from all countries where I have driven them. And they shall dwell in their own land. Jer.23:5-8

The Lord of glory, the Son of David, will indeed dwell with men on the earth, reigning on His throne, in His Temple on Zion. When the Lord re-gathers Israel and dwells among them, then the New Covenant will be in operation and He forgives Israel for His own sake. This is the constant theme of prophesy. See also Ps.47:2-9, Zech.6:12-13, and 14:9.

Notice also in Jer.23:5-8 that a King shall reign in righteousness, and his name is JEHOVAH-tsidkenu, the Lord our righteousness. The "our" here is not you and me today, but the houses of Israel and Judah. When will the nation of Israel enjoy forgiveness and righteousness from Jehovah? In the day He re-gathers them and the New Covenant is in force, then their iniquities are forgiven and their sins are remembered no more.

Here are other references to righteousness and Israel's King, redeemer and husband, Jer.33:14-17, Is.54 (:15-17). Look at these wonderful words in Is.45 regarding the nation of Israel. Notice in the day Israel is saved every knee shall bow to Him, their High Priest King;

Truly You are a God who hides Yourself, O God of Israel, the Savior.

But Israel shall be saved in Jehovah with an everlasting salvation. Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by Myself, the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall swear. He says, Only in Jehovah do I have righteousness and strength; even to Him he comes.

In Jehovah shall all the seed of Israel be justified, and shall glory. Isa.45:15,17, 22-25.

Only in their Jehovah does Israel have righteousness and strength. Only in Jehovah will Israel be made righteous and glory. Isaiah had already spoken clearly of these things;

But now so says Jehovah who created you, O Jacob, and He who formed you, O Israel;

Fear not, for I have redeemed you; I have called you by your name; you are Mine. For I am Jehovah your God, the Holy One of Israel, your Savior; .....

I will say to the north, Give up; and to the south, Do not keep back; bring My sons from far and My daughters from the ends of the earth;

I, I am Jehovah; and there is none to save besides Me. I am Jehovah, your Holy One, the Creator of Israel, your King. I, I am He who blots out your sins for My own sake, and will not remember your sins.

Isa.43:1, 3, 6, 11, 15, 25

Isaiah, like Jeremiah, looks to the day when Israel are re-gathered and in that day salvation and righteousness for the nation of Israel will be found in Jehovah. Isaiah says Jehovah will not remember Israel's sins nearly word for word as Jeremiah. In the days of the New Covenant it shall be said;

At that time, says Jehovah, I will be the God of all the families of Israel, and they shall be My people.

Jer.31:1

The prophecies regarding the New Covenant and "the forgiveness of sins" are found in very specific contexts. The New Covenant and the forgiveness it brings were linked with the Lord bringing scattered Israel back into their Promised Land and ruling among them. We cannot separate anything from its context. The New Covenant cannot be separated from the turning of the captivity of the houses of Israel and Judah as shown here, Deut.30:1-6, Ps.14:7, 68:18, 85:1, Jer.30:2-3, Jer. 29:14, 30:3, 10. 18, 31:23, 32:44, 33:7, 26, Ez.37:12-24, 39:25-29, Amos 9:14 and Zeph.3:20. The New Covenant was not promised to us Gentile believers scattered around the world and certainly during the Gospels and Acts many Israelis were scattered outside the Land and not regathered.

In Jeremiah 23 quoted above we found in these words;

Therefore, behold, the days come, says Jehovah, that they shall no more say, Jehovah lives, who brought the sons of Israel up out of the land of Egypt; but, Jehovah lives, who brought up and led the seed of the house of Israel out of the North Country, and from all countries where I have driven them. And they shall dwell in their own land. Jer.23:7-8

These words provide an important affirmation as to WHEN the New Covenant is brought in. The Prophet says, "they shall no more say Jehovah lives who brought the sons of Israel out of the Land of Egypt but ..... who brought....the seed of the house of Israel out of...all countries... I had driven them". Why is it important to notice this? Because when the Lord brought Israel out of Egypt, then the Old Covenant was made and that fact is an irrefutable contextual guide; Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; Jer.31:31-32.

The Old Covenant was not brought in at Passover, neither was the New in the Gospels

If it was pertinent for the Lord, through Jeremiah, to draw the comparison between the Old Covenant in Israel's typical deliverance and the New Covenant in their greater deliverance then it would serve us well to carefully observe the steps of deliverance in that

Exodus foreshadowing. We are always ready to draw redemptive lessons from the Exodus but have failed to note one very important lesson regarding the Covenants from that same mighty event. The Old Covenant was not made with Israel while they were under Gentile dominion. The Old Covenant was not made with Israel until they were rescued and separated from the world. The Old Covenant was made with Israel when they had been gathered together unto Him just as Jeremiah said would be their condition when the New Covenant would be established. The Old gives the timing for the New.

Just as the Old Covenant was made when Jehovah gathered Israel out from Egypt, and descended to a mountain with a voice, trumpets, clouds and a shout, so the New Covenant will be made with the same people, in the same set of circumstances. At the second coming, when their King descends to a mountain with a voice, a trumpet, clouds and angels, and regather them back to their own promised land from among all the Gentile nations, THEN he will establish the New Covenant. Has this happened yet? The answer is a definite no and if the

turning of Israel's captivity hasn't happened yet, then the New Covenant is not in operation either.

Typical Passover took place in Egypt and the Old Covenant was not introduced at that time. I repeat the Old Covenant was not established at Passover.

The Lamb's blood was shed at Passover, the very basis of deliverance and seal of the Covenants as Hebrews 9 elaborates. The Exodus is a very clear picture; the Old Covenant was not made at Passover while Israel was still in Egypt under foreign rule. Thus the type prevents us from incorrectly assuming that because our Lord assured His Israeli audience at the Passover supper that the cup represented the blood of the New Covenant, Matt.26:27-28 that the New Covenant was thus brought in. Certainly the Lord's blood was that upon which the New Covenant would be established but the Lord links that New Covenant forward to His reign as King of Kings in His Father's Kingdom;

[But I say to you, I will not drink of this fruit of the vine from now on, until that day when I drink it new with you in My Father's kingdom.](#) Matt.26:29

Luke is also very informative; there the Lord explains that Passover would be fulfilled in the Kingdom of God.

[And He said to them, With desire I have desired to eat this passover with you before I suffer. For I say to you, I will not any more eat of it until it is fulfilled in the kingdom of God.](#) Luk. 22:15-16

Passover was the first step in deliverance for Israel from Gentile dominance and when their Rock smashes the feet of Nebuchadnezzar's image at His return, then the Kingdom comes, then the New Covenant can be brought in.

The Lord certainly shed His blood on that cross on which shed blood the New Covenant is established, but the circumstances of His suffering were not the glorious ones in which the New Covenant is brought forth. The Lord's death, burial and resurrection were the redemptive foundations on which the New Covenant rests but it did not begin to operate the day the Lord of glory died. We cannot claim the New Covenant came in when the Lord shared the bread and cup with His disciples because that was the time of His suffering, not His glory. The Lord's glorious reign on the earth begins when He comes the second time.

We find harmony with this thought when we return to the Exodus picture. The Lord delivered His people from Egypt and brought them to Mt Sinai. Their arrival at the holy mount coincided with Pentecost or Weeks. It was about 50 days from Egypt and as we know, the Feast of Weeks or Pentecost is 7 weeks plus one day counted from the day after the wave offering of Unleavened Bread. At Mount Sinai, the Lord descended, see the chart on pages 35 and 107, and at that Mount the Old Covenant was made.

In the Gospels and Acts we find perfect harmony. Just as the Lord looked forward to enjoying the wine in the Kingdom of God, so the disciples, with their minds opened by their Messiah, Lk.24:45, asked a very important question in Acts 1:6;

[Then, indeed, these coming together, they asked Him, saying, Lord, do You at this time restore the kingdom to Israel?](#) Act 1:6

If those disciples knew the Kingdom had not been restored then we are certain the New Covenant had not arrived. And here is the harmony. Just as supernatural gifts were given at the

typical Pentecost, Ex.28 and 31, so gifts were given at Acts 2 as a foretaste, a first fruit of the Day when the Law would be in their hearts, Roms.11:16, James 1:18, . While the Old Covenant was given at Pentecost in Israel's typical salvation, only the believing remnant had the Law in their heart experience from Pentecost onwards, during Acts.

Hebrews, written many years after Acts 2, looked forward to the New Covenant, hardly a position for the author to take if it was fully in operation;

[For finding fault with them, He said to them, "Behold, days are coming, says the Lord, and I will make an end on the house of Israel and on the house of Judah; a new covenant shall be, Heb 8:8](#)

[In that He says, A new covenant, He has made the first one old. Now that which decays and becomes old is ready to vanish away. Heb 8:13](#)

The New Covenant was not introduced in Hebrews since it cannot co-exist with the Old. The Old Covenant decays and becomes old; ready to vanish away as per verse 13. The original word for "ready" occurs in Rev.1:3 and 22:10 as "at hand".

The original word for decay is found in Hebs, 1:11 where the old creation is also seen as decaying or waxing old.

[And, "You, Lord, have laid the foundation of the earth in the beginning, and the heavens are the works of Your hands. They shall perish, but You will remain. And they shall all become old as a garment, and as a covering You shall fold them up, and they shall be changed. Heb 1:10-12](#)

We know the heavens will roll up like a scroll when the Lord returns gloriously to the earth see Is.34 (:4), 51:6-8, 11, 2Pet.3:1-13 and Rev.6:13-14. The Isaiah passages are well worth reading. There the Lord avenges the fighting against Zion which is preserved and where the redeemed will return with singing. These are prophetic passages about the Lord on the earth in glory and when He returns, Zion is saved and the old creation and the Old Covenant are removed. Both the New Covenant and the New heavens and earth come in after the Lord returns.

Hebrews unites the removal of the "old" creation and the Old Covenant with the bringing in of the new creation with the New Covenant. The Old Covenant was ready to vanish away, but had not yet vanished away. Just as the Old Covenant was brought in when the Lord came with a trumpet, Ex.19, so the New will be brought in when He comes the second time to Israel at the last trumpet. In Hebrews 12 the two mountains and Covenants are featured. The Lord is the mediator of the New Covenant on Mount Zion as Moses was the mediator of the Old on Mt Sinai. These two deliverers and mediators are compared in Hebs.3 but one thing is for certain, the Lord is not mediating the New Covenant from Mt Zion today.

Why was the old creation and old covenant ready to vanish away? Because the author and readers of Hebrews were waiting for the Lord from heaven in a very little while, see Hebs.10:37. In this regard they had come to Mt. Zion and would be among those who came with singing where sorrow and mourning would flee away.

When Paul wrote Romans, late in the Acts period, "the night was far spent, the Day was at hand" 13:11-12. This original word "at hand" appears in James 5:8 and 1Pet.4:7. The Lord was coming soon and the link of the Lord delivering Israel and Mount Zion and the New Covenant is not lost when Paul 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. 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. Rom 11:26-28. Cp. Jer.31:33-36.

When will Israel nationally enjoy the forgiveness of sins under the terms of the New Covenant? In that day (Jer.31:1) when their Messiah comes back at Trumpets. Then follows the great Day of Atonement when national sins will be removed. This was typified in the O.T. pattern on the Day of Atonement;

For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before Jehovah. It shall be a sabbath of rest to you, and you shall afflict your souls, by a statute forever. Lev 16:30-31

Please read all of Lev.16, Lev.23:27-32, Zec.12:8-12 and 13:6.

Here is the Feasts chart again as a reminder of the Salvation steps for Israel, not the church which is His Body. The Feasts outline an earthly redemptive plan, not our heavenly calling. This iteration shows the New Covenant's position in the Israeli salvation plan.

**Leviticus 23**

## The Feasts given to ISRAEL

23:1-2 Moses to Israel. MY FEASTS Proclaim

23:3 **The Sabbath (of Rest)**. (The weekly reminder)  
7th day. Holy assembly. In your dwellings. No work.

23:4 FEASTS of JEHOVAH. In their season

1.23:5 \* **PASSOVER**. (10th) 14th day. 1st month, evening. Lamb. Ex.12 (**blood endorses New Covenant**)

2. 23:6-8 \* **UNLEAVENED BREAD**. 7 days. 1<sup>st</sup> (15th) day, 7th (21st) Holy assemblies. No work. 8  
[Firstfruits] 16th day 1st month Wave offering grain/sheaf, when in land.

3. 23:15-21 \* **WEEKS**. (Pentecost) (:21) 7x7sabbaths+1day = 50. Assembly. No work.  
[Firstfruits] 2 loaves with Leaven 7 lambs, 1 bull & 2 rams

23:22 Harvest sharing for the poor and the stranger (alien =gentile) Stranger.  
Num. 1:51, 3:10:38. The corners of the field. Gentiles blessed of Israel, (Roms.15:27)

**The Acts 28 postponement of this earthly purpose of God for the world through Israel takes place here, between Pentecost and Trumpets. No Covenants.**

**(New Covenant introduced during the fulfillment of these Feasts)**

4. 23:23-25 **TRUMPETS**. 1st day. 7th month. Sabbath, trumpet blasts. No work. Assembly. Offering.  
(harvest)

5. 23:26-32 **ATONEMENT**. 10th day 7th month. Sabbath. Assembly. No work. (or destroyed)  
Afflict /deny (humility, repentance) or cut off. Is.53. Lev.16. H.Priest,  
Holiest of all. Scapegoat. National cleaning.  
Lev.25 Jubile trumpet. 7x7 yrs+1year =50. Liberty, Restoration

6. 23:33-36 \* **TABERNACLES**. 15th day, 7th month. 1st-8th days assemblies. No Work. 8  
(harvest) Offerings. No Work.

23:37-38 The FEASTS of the LORD with offerings

7. 23:39-43 **BOOTHES**. 15th day, 7th month (after harvest) 1st-8th sabbaths.  
Celebrate, celebrate. (No Offering mentioned). Israelites build booths

23:43 Moses declared (to Israel) the FEASTS of the LORD



Romans sits inseparably in the Festive salvation plan for Israel and Romans along with Leviticus and Jeremiah provides the answer as to when and where the New Covenant brings in forgiveness of sins. The Who is answered in Paul's use of "all Israel".

During the Acts period Paul wrote to the Corinthians that he was a minister of the New Covenant as found here;

Do we begin again to commend ourselves? Or do we need, like some, epistles of commendation to you, or letters of commendation from you? You are our epistle written in our hearts, known and read by all men, it having been made plain that you are the epistle of Christ, ministered by us, not having been written with ink, but with the Spirit of the living God; not on tablets of stone, but in fleshly tablets of the heart. And we have such trust through Christ toward God, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God; who also has made us able ministers of the new covenant; not of the letter, but of the spirit; for the letter kills, but the Spirit makes alive. 2Co 3:1-6

This is not a plain statement that the Old had vanished away or the New was then in operation. The first of Corinthians looks forward to the Feast of Trumpets, chapter 15, and then the New Covenant and the Day of Atonement would follow. In our passage above, the Apostle was comparing the Old and New Covenants in the matter of commendation. Paul and his friends did not need any testimonial written with ink as a means of introduction as some were doing for self-commendation. The Corinthians were the apostle's commendation and these credentials were written in the hearts by the Spirit. This work of the Spirit was a ministration of the New Covenant which as we know, will be the Law written on Israel's heart when it comes in, Jer.31:33.

Further in the chapter we find these words regarding the nation of Israel;

For if the ministry of condemnation is glorious, much more does the ministry of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, because of the glory that excels. For if that which has been done away was glorious, much more that which remains is glorious. Then since we have such hope, we use great plainness of speech. And we are not like Moses, who put a veil over his face so that the sons of Israel could not steadfastly look to the end of the thing being done away. (But their thoughts were blinded; for until the present the same veil remains on the reading of the old covenant, not taken away.) But this veil has been done away in Christ. But until this day, when Moses is read, the veil is on their heart. But whenever it turns to the Lord, the veil shall be taken away. And the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with our face having been unveiled, having beheld the glory of the Lord as in a mirror, are being changed into the same image from glory to glory, even as by the Lord Spirit. 2Co 3:9-18

Paul had hope; he looked for the Day when the veil would be taken away from the nation by the Spirit when The Lord returned. The veil on Moses is seen in the veil on Israel's hearts and the ministry of the New Covenant is seen in liberty. The word "blinded" in verse 2Cor.3:14 appears again in Romans 11:7 as hardened;

What then? Israel has not obtained that which it seeks, but the election obtained it, and the rest were hardened even as it is written, "God gave to them a spirit of slumber, eyes not seeing, and ears not hearing" until this day. Rom 11:7-9

In 2Cor.3:18, Paul wrote that they saw the Lord's glory as in a glass, like in a mirror, and he had already used this figure back in 1Cor.13:

Charity never fails. But if there are prophecies, they will be abolished; if tongues, they shall cease; if knowledge, it will be abolished. For we know in part, and we prophesy in part. But when the perfect thing comes, then that which is in part will be caused to cease. When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant. But when I became a man, I did away with the things of an infant. For now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall fully know



even as I also am fully known. And now faith, hope, charity, these three remain; but the greatest of these is charity. 1Co 13:8-13

They saw the Lord's glory in a mirror dimly, but when He comes back at Trumpets (1Cor.15), they will see Him face to face. The glory of the Lord was like a reflection but not the reality. The New Covenant was a reflection as it were, foreseen in the Spirit's work in their hearts and the supernatural gifts but these were not proof it had been established. Paul knew partially, prophesy was in part, but partial things would cease when face to face with the Lord knowledge would be full. This was Paul's hope, the Lord's return and coming in of the New Covenant. [And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more.](#) Jer. 31:34

The work of the Spirit in the hearts of the Romans and Corinthians was a foretaste of national restoration. The disciples were aware of this when they asked that question in Acts1:6 just a few days before Pentecost. Restoration, forgiveness via the New Covenant and The Spirit are the features of God in the nation of Israel. In the typical salvation, the gifts were given to prepare Israel for entry into the Kingdom and it was exactly the same during Acts, a foretaste, see 1Cor.6. This earthly Kingdom was indeed at hand and thus Paul assured them they would be confirmed, by the same Spirit, unto the end, even the apocalypse, 1Cor.1:4-8.

By comparing Romans and Corinthians we find that the taking away of Israel's sins was synchronous with the removing of the veil on their hearts and the insertion of the Law therein. Corinthians, Hebrews and Romans anticipated the Lord's second coming in a very short while, 1Cor.1:4-8, 7:29-31, 10:11, 15:51-52, Hebs.10:27 and Roms.13:11-12. Hebrews, Corinthians and Romans are united in testimony that the Coming of the Lord was at hand, and the New Covenant was linked with that Coming.

Had the nation of Israel the Law written in their hearts when Paul wrote to these letters? Did all Israel from the top to the bottom know the Lord at that time? Had Christ returned with Trumpet, voice, a shout, clouds and angels? Had Israel been re-gathered? Had the New Covenant come in? The answer to all is a very clear, No!

If the New Covenant wasn't in operation so far as Paul was concerned, it certainly is not in operation today.

So what happened? Why are we not New Covenant Christians today? The answer is a simple one, the nation of Israel remained up until Acts 28, it was not cast aside at the cross, or Acts 2, 7, 9, or 13, but was eventually placed to one side at Acts 28. Up until Acts 28 all things pertaining to Israel are seen in the writings of that time; Paul's letters are rich in prophesy, promise and Covenants. See the distribution of Paul's letters either side of Acts 28 in chapter 8.

Acts is not a history or beginning of our early church, it is a continuation of God's purposes for the world through Israel. The Old Testament pattern, which included a Covenant, was coming true; the type was unfolding. What began with Passover in Egypt was becoming the greater salvation for Israel beginning at Passover in Israel. Passover, Unleavened Bread, and Pentecost were fulfilled through the Gospels and Acts. At Acts 28, this earthly program was postponed when, through Paul, the judgment prophesy of Is.6 was brought down on the Nation. Israel

nationally was put to one side for a time, the imminent second coming was postponed, and the New Covenant was put aside for a time along with Israel to whom it was promised. When we claim to be New Covenant Christians as members of the church which is His Body, we have taken something which God put to one side and which did not belong to us in the first place. And because we have failed to recognize this great Acts 28 N.T. divide, we assume we are New Covenant Christians, and it is then a small step to claim we are "spiritual Israel" and so the Messianic and Torah observant Christians flourish to the detriment of right division and the expose of truth for today.

While Israel remained God's people all the way to Acts 28, forgiveness was in view for the entire nation had the Lord returned at Trumpets and re-gathered her. Those who did believe during the Acts period, both Jews and Gentiles, were to be blessed with faithful Abraham, who believed God and was reckoned righteous, Gals.3.

When Israel was placed to one side, the Lord revealed the present heavenly purpose; the dispensation of the grace of God. Here is Paul's proclamation of this post Acts ministry; For this cause, I, Paul, am the prisoner of Jesus Christ for you nations, if 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 3:1-3a  
This grace is given to me (who am less than the least of all saints) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; Eph 3:8-9  
For this reason I desire that you faint not at my tribulations for you, which is your glory. Eph 3:13

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Col 1:25-27

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2Ti 1:8-11

The New Covenant was never promised to the church which is His Body

In this dispensation, this set of conditions in which we live and believe, there is redemption and forgiveness of sins under completely different terms. Our salvation plan goes back before the foundation of the world as we read here;

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 Eph 1:3-4

Please notice that God's choice regarding us today, is not to be re-gathered into the Promised Land as Jeremiah says of Israel, but we have been blessed with every spiritual blessing in the heavenlies, the very place our Lord and Head is seated at God's right hand, see Eph.1:19-23.

Now look at what God has done for us in Christ;

And you hath he quickened, who were dead in trespasses and sins; ....But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in

Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph 2:1, 4-9

We have been blessed in the heavenlies, raised and seated there and in that place, predestined as the heirs;

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of (sons or heirs) by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph 1:4-6

In whom also we have obtained an inheritance (in HEIRitance), being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance Eph 1:11-14a

We were chosen in Christ to be holy and without blame before Him, that is, in front of God's face. In that place we were chosen to be His heirs and an inheritance is ours in that place, the pledge or guarantee of which is in the hands of the Holy Spirit. These things are not Jeremiah, or any other prophet or promise or Covenants.

As members of this called out company; this church which is His Body, we have redemption through His blood and the forgiveness of sins according to this plan which goes back before the foundation of the world. Before Abraham was called and that great nation came through Isaac and Jacob, eternal life was promised. Before Moses lead Israel out of Egypt, before the Old Covenant was given, before the New Covenant was promised in prophesy, God had promised eternal life unassociated with any Israeli thing;

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto 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, wherein he hath made us accepted (highly graced) in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Eph 1:3-7

Paul, a servant of God and an apostle of Jesus Christ (according to the faith of God's elect, in the acknowledging of the truth which is according to godliness on hope of eternal life, which God, who cannot lie, promised before the eternal times, but revealed His Word in its own times in a proclamation, with which I was entrusted by the command of God our Savior, Titus 1:1-3

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2Ti 1:8-9

Peter's hope is not ours but this redemption truth in Christ before the foundation of the world is important;

knowing that you were not redeemed with corruptible things, silver or gold, from your vain manner of life handed down from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; indeed having been foreknown before the foundation of the world, but revealed in the last times for you, 1Pe 1:18-20

Colossians goes on to disclose the timing for us. It shows when we shall enter our inheritance; If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with

Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.  
Col.3:1-4

Redemption and forgiveness of sins today, is found IN CHRIST alone, not under the terms of the New Covenant given to Israel. We do not set our affection on things above when we steal to ourselves those things that belong to Israel and which have been set aside; communion, water baptisms, supernatural gifts, priests, tabernacles, Zion, the “rapture”, and confessing that we are New Covenant Christians.

Claiming to be New Covenant Christians, contrary to Scripture, is transferring a promise made to the house of Israel and the house of Judah and claiming it as our own. We must not transfer God's promises. Remember the context of the New Covenant?

At that time, says Jehovah, I will be the God of all the families of Israel, and they shall be My people.  
Jer.31:1

They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim is My firstborn.  
Jer 31:9

Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, Jer 31:31

The fact that we are not New Covenant Christians today does not pose any threat to our salvation. By recognizing the things differing, we are glorifying God and proclaiming the different purposes He has clearly revealed in His Word.

When the Lord shed His blood on that cross, it certainly was the blood of the New Covenant for Israel but at the same time it was efficacious for us who were promised eternal life before age times. While Israel did not turn back to the Lord nationally, and all The New Covenant features did not come into force, those believers up until Acts 28 received grace in the forgiveness of their sins and righteousness reckoned under its terms, see Hebs.9. We believers today however, enjoy redemption through His blood and the forgiveness of sins by faith through grace alone.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: Col 1:12-15

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:5-9

# Appendix six

## Water baptism, its dispensational setting

Water baptism is an accepted form of worship or obedience in most of the Christian denominational systems. If we include water baptism of infants, then those who do not practice any form of water baptism are definitely in the minority.

It is universally accepted that water baptism, either immersion or sprinkling, does not save anyone. We won't canvass the authenticity of either form of water baptism but focus rather on the ordinance itself and its place in God's purposes.

Water baptism has been so long a Christian tradition that it goes unquestioned as being valid in today's present dispensation of the Grace of God. A casual reading of the Gospels will show water baptism prevalent in the ministry of John the Baptist, the Disciples of Christ, and the ministries recorded in the Book of Acts. Water baptisms or washings were embedded from the beginning of Israeli history in the Levitical, Temple services, in the daily lives of the people and is featured in prophesy. This Israeli highlight of everyday life continued right through the Gospel and Acts periods. Old Testament or New, water baptism can be found and thus by sheer weight of presence its place in today's orders of service is affirmed for many.

In the modern Christian era, water baptism is understood as a demonstration of the death, burial and resurrection of our Lord and is a public confession of an inward act of faith in Him. It is positioned awhile after the confession of faith in Christ for the modern believer but not so in the New Testament. For many, undergoing water baptism is a unifying statement that they are a child of God and is an essential part of denominational (church) membership. It is widely seen as an obedience issue rather than one essential for salvation. As sincere students of the Word we need to know if these rationales are scripturally valid.

As with all Bible topics, the Bible study rules must be observed if we are to fully understand the place and significance of water baptism today. The questions of who, what, when, where and why are important in our examination of water baptism. Likewise we need to note its contexts and of course the wide comparison of Scripture with Scripture is another essential basic to a prudent study. These are all essentials of rightly dividing water baptism; we do not want to be unapproved and ashamed before our Lord on any subject.

We begin by taking a passage from John's Gospel. Here it is recorded that once news of the Baptist's prophetic preaching reached the leadership in Jerusalem, a deputation was sent to make inquiries;

*And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.*

These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Joh 1:19-31.

The first question posed to John was concerning his identity, “who are you?” Not once did the delegation ask anything as to water baptism itself as if it were some new and strange feature of public witness. Water baptism was very well known to them, it was an integral part of their religious and social life when John appeared. But even more so, they knew that water baptism was to accompany the witness of Messiah, (Ez.36), Elijah (Mal.4:5) and “that prophet” (Deut.18:15-18).

Water Baptism belongs to the church Israel, not the church which is His Body

Water baptism in its opening context is in relation to the prophetic coming of Israel’s Messiah and it was seen in the ministry of John the Baptist who heralded that coming Kingdom of Glory. This is confirmed by the questions of the delegation and by John’s first and later explanation;

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. (Isaiah 40) Joh 1:23.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Joh 1:19-31.

Water baptism in an opening context, relates to the coming of Israel’s Messiah to Israel. It was part of Israel’s history, social life and expectation of the coming Kingdom out of heaven on earth.

One of our greatest barriers to Bible understanding is to read back into the New Testament our western “Christian” culture. We believe Christ was crucified on Friday (or Wednesday) which is incorrect insofar as Israel did not have a calendar with recurring Monday through Sunday. Israelis did not marry in a church or by a priest or officiating pastor. While the orthodox Jews gathered in the synagogue most of the early “churches” of the New Testament were assemblies of believers in private homes. There were no huge, glorified buildings; money was collected for the poor saints in other locations not to pay huge salaries or build bigger buildings. In many cases we subconsciously read back into the Bible setting our “church” concepts and this might also include our traditions of water baptism. Are our water baptism traditions in harmony with the Word or have they altered the truth of it over the centuries?

Water baptism first occurs in a very strong context, namely the preparation of Israel for the coming Kingdom they were promised, and the manifestation of the saving, cleansing One through whom that Kingdom would arrive;

And this is the record of John, .....He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, (Is.40). ....I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, .....Behold the Lamb of God, which taketh away the sin of the world. ... but that he should be made manifest to Israel, therefore am I come baptizing with water. Joh 1:19-31.

Water baptism, as clearly explained by John, was part of the preparation of Israel for their Messiah who would take away sin and bring in the Kingdom. This context of water baptism has nothing to do with us today, we are not being prepared for the coming earthly Kingdom, we are

members of the church which is His Body destined for the heavenly Kingdom arena. Christ certainly died to take away our sin and sins but observing water baptism directs our attention away from our calling and hope.

Here is another record concerning John, his ministry and the place of water baptism;  
In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Is.40). And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. Mat 3:1-6.

Water baptism was preceded by the appeal to repent and to repent for very special reasons; the Kingdom of Heaven had drawn near and the people needed to prepare for that Kingdom. In response to John's call, they went out and were baptized by him, confessing their sins.

Water baptism accompanied repentance and confession of sins as a preparation for the Kingdom as depicted in Isaiah 40; make straight the way of the Lord. Water baptism, accompanied by repentance and confession of sins as preparation for the earthly Kingdom is not how we practice it today. The call to repent, to be water baptized and confess sins was not directed to us. Isaiah has appeared twice in the record of John's ministry and Isaiah 40 is very clearly directed to a specific people:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Isa 40:1-3.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with 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 (cp.Ez.34): he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa 40:9-11.

Water baptism, repentance and confession of sins were in the earthly Kingdom context. The "my people" of Isaiah were the people of Israel, not our church. Speak comfortably to Jerusalem and Zion does not mean words of comfort to our calling in heaven. There is no Scriptural authority to wrench water baptism from these earthly contexts and carry it across into our calling today. "Behold your God" and His Kingdom of Isaiah is the very proclamation of the water baptism of John; to make their God manifest to them. Their God would rule the world from Jerusalem and keep them safe from their enemies, see Is.41:8-14.

John and Christ preached to God's people, Israel; the "my people" of Isaiah 40, not you and me today. Israel remained God's people right through the Gospel and Acts and were anticipating the fulfillment of the promises God had made to their fathers which included a King ruling in righteousness and deliverance from their enemies. Paul looks to this in Roms.11 where he quotes Is.40. Water baptism was a confirmation of these promises insofar it was a divinely ordained preparation for them. Water baptism in the N.T. did not herald the introduction of "the church"; rather it accompanied the announcement that the very Kingdom so widely proclaimed, was near at hand. These Psalms, like Isaiah 40, speak of Zion and the cities of Judah, and summarize that great Kingdom hope;

Let the heaven and earth praise him, the seas, and every thing that moveth therein. For God will save Zion,



and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein. Psa 69:34-36.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. Psa 72:7-11.

So far we have seen that water baptism is inseparable from the preparatory witness of John the Baptist. Remember this word preparation. Baptisms or washing were common place in Israel; not anything so unusual as to need explanation. There were washings inside the Temple for the Priests and offerings, and washings outside it for the common people. Baptisms were a part of Israeli life.

Water baptism belongs to the church Israel and is inseparable from that calling and those purposes God ordained for and through her. Here are His words to that nation;

You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself. And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the sons of Israel. Exo 19:4-6 (cp. Is.61, 1Pet.2:9).

Israel was to be that Kingdom of Priests separated from, but among the nations to whom they would testify, Is.43-44. To obey God's voice and to keep the Covenant related initially to the Law given to them through Moses, but later the words of the Lord through the other prophets.

The Law, its Tabernacle services and the Prophets were a preparation for Israel. They taught the Holiness of God, the sinfulness of people and such wonderful redemptive truths as identification, substitution and transference for atonement and forgiveness of sins. The Law brought in the knowledge of sin and condemnation, Roms.3:19-20. While the Law and Tabernacle services could not make the offeror perfect as regards the conscience see Hebs.9, it was an instrument for education and faithfulness and the Law required many baptisms or washings. Remember, baptism and washing are synonymous terms.

Here are some of the baptisms required in the Law. The Priests had to be washed before entering service, Ex.29:4, 30:17-21, Lev.16:4. Some sacrifices were washed, Ex.29:17, Lev.1:9, 13. The leper had to wash for cleansing, Lev.14:8, 9. Those who touched a person with an issue were to wash their clothes and bathe or baptize themselves, Lev.15:5-10. The one chosen to release the scape goat and carry the bullock and goat for the sin offering outside the camp had to wash his clothes and baptize himself in water, Lev.16:26-28. Any unclean person was to be sprinkled (or baptized) with the watered ashes of the red heifer and on the seventh day the unclean was to purify himself, wash his clothes and bathe himself in water, Numb.17-19.

Water is a great cleansing agent and baptisms or washings were typical, they pictured a greater cleansing and King David understood this. Rather than turn to the priests in the tent he had constructed, he called upon the Lord to purge and wash him. It was David who rejoiced in the blessedness of those whose transgression is forgiven and whose sin is covered by faith and the reckoning of God, not the death of an animal;

Behold, You desire truth in the inward parts; and in the hidden part You shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Psa 51:6-7.

For You do not desire sacrifice; or else I would give it; You do not delight in burnt offering. The sacrifices of



God are a broken spirit; a broken and a contrite heart, O God, You will not despise. Psa 51:16-17.  
Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. Psa 32:1-2 (Roms.4:6-8) .

Water baptism belonged with the things the Lord did not desire, the things of outward show; the things that were only typical. Water baptism was a means of education and preparation for the greater cleansing. Paul writes in Hebrews the truths David had understood and which were ascribed to Christ;

Then truly the first tabernacle had also ordinances of divine service and an earthly sanctuary.....the Holy Spirit signifying by this that the way into the Holiest of all was not yet made manifest while the first tabernacle was still standing. Heb 9:1.

For it was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him who did the service perfect as regards the conscience, which stood only in meats and drinks, and different kinds of washings (baptisms) and fleshly ordinances, imposed on them until the time of reformation. Heb 9:8-10.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Heb 10:1  
For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Heb.10:4-7.

It is not possible that the blood of bulls and goats should take away sins, they, along with the different kinds of washings/baptisms were imposed until the One about whom the Scriptures spoke, would come. John's water baptism and its remission of sins were inseparable from those things which were imposed until the time of reformation, or literally, the time when things would be set right. Water baptism belongs with the things that were designed to teach salvation, water baptism did not save anyone any more than it only typically cleansed the priest under the Law. To this ministry of Zechariah's son the Angel spoke, and when his tongue was loosed, Zechariah echoed the words;

And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, (Mal.4:5-6) and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luk 1:16-17.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: Luk 1:68-70.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, Luk 1:76-78.

John's ministry and water baptism were to, "make ready a people prepared for the Lord" and only "to give knowledge of salvation.....by the remission of sins". What was typical in the Old Testament could not make the offerors perfect, neither could water baptism of the New Testament;

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Heb.10:7.  
The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Joh 1:29.

John's water baptism was typical, not true, a transition from forgiveness or remission of sins in the Temple and the sacrifice, to remission or forgiveness and a cleared conscience in the Lamb of God who took away the sin of the world.

Water baptisms were a feature of Israeli spiritual life; an inseparable part of their education in redemption. Hebrews 10 tells us that the Law was a shadow of good things to come and the shadow was not the substance; not the reality which cleared the conscience. The Law spoke of righteousness by faith, and other redemption truths but it only pointed to the Kingdom out of Heaven on the earth where water baptism belongs. The Law with its water baptisms did not anticipate our calling to heavenly places.

Paul writes at length about the Law in Galatians. The Law was a schoolmaster to bring them to Christ in whom they would be made righteous and in whom they would inherit the Kingdom on earth:

[Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. Gal 3:24-25.](#)

Now that faith is the key to righteousness, the weak and beggarly elements are to be discarded as a means of achieving it, Gal.4:9. It is difficult to let something go that has been part of a spiritual life for centuries. I'm certain those demanding the faithful be circumcised for righteousness, see Acts 15 and Galatians, could bring forth Scripture to prove their point, but there were changes brought about by God and these they were not observing. Today, holding onto water baptism can be supported by Scripture, but not Scripture rightly divided. But it is protested, Christians today don't water baptize to be saved, only to show they are either, obedient, joining a denomination or showing Christ's death burial or resurrection. However, all these rationales are not fitting in our calling today when it has been replaced with a baptism by God Himself through the Holy Spirit.

Water baptism changed in purpose prior to Acts 28. John came baptizing, but later The Lord commanded the disciples to go into the world and preach the gospel, baptizing those who believed upon which point the promised gifts would follow, Mark.16. I don't believe this command is ours today but putting that aside, what we do notice is that if this be water baptism, then that of John and the Lord's disciples was no longer applicable. The water baptism of the Gospels was only a preparation, an introduction to Christ and that purpose was over. When God changes something it is imperative that we note and respond to those changes. If God changed the nature or purpose of water baptism between the Gospels and Acts, then it is not impossible to believe that He removed it when Israel was nationally put aside at Acts 28.

How strange it would be if the water baptisms of today are based upon the Gospel accounts when those were removed by the Lord Himself. Reading Acts 19 we find this to be so;

[And it came to pass, that....Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. Act 19:1-5.](#)

Water baptism belongs with Israel, the Promised Land, Abraham and supernatural gifts, not our heavenly calling of today

Those baptized according to John had not received the Holy Spirit or gifts, things had changed, and John's baptism was no longer appropriate. And, just as Mark 16 described, they received the gifts when Paul laid his hands upon them and these gifts are described as the "blessings of Abraham", Gals.3:2, 6-7, 14. The Holy Spirit descended upon The Lord at his

water baptism to prove to John that he was indeed the One, Jn.1:23. The Holy Spirit gifts did not fall on all those who had repented and were water baptized during the Gospels for Pentecost had not been fulfilled; the Holy Spirit had not been shed forth.

Returning to Galatians three, Paul writes that those who had been baptized into Christ had put on Christ and as a consequence were Abraham's seed and heirs according to the promise. The promise was given to Abraham before the Law;

[For as many of you as have been baptized into Christ have put on Christ. Gal 3:27.](#)

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

While I believe the Holy Spirit baptized or united them into Christ, the likelihood is that most of them would have been water baptized and all those believers had the supernatural gifts as per Mark 16. They were Abraham's seed and heirs with Abraham. This inheritance is on the earth; it is not associated with our heavenly calling. Here is the inheritance given by promise;

[Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. \(This is a reference to Genesis; see 12:3, 7, 13:15-16, 15:5-7\). And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Gal 3:16-18.](#)

Genesis 15:6 speaks of righteousness by faith and is quoted in Gals.3:6. The very next verse in Gen.15 that is verse 7, speaks of the Promised Land and is referred to in Gals. 3:16-18. The Promised Land is the inheritance those who were water baptized were expecting. The supernatural gifts are the blessing of Abraham and these are mentioned in Gals.3:1-5 and 14. Before Acts 28 water baptism belonged with righteousness by faith, the Promised Land and supernatural gifts; all found in the O.T. After Acts 28, our calling was given by revelation, see Eph.3:7-10, a secret not found in the O.T. and without water baptism involved.

Water baptism must be rightly divided, it cannot be separated from that previous dispensational purpose and justified today in a completely different calling which has nothing to do with supernatural gifts or the Promised Land. However, righteousness is ours in Christ because that redemptive truth continued across Acts 28. Keeping water baptism today and discarding supernatural gifts and the Promised Land is not correctly handling the Word of Truth.

Our calling is to an inheritance never given Abraham by promise, 2Tim.1:9. Our calling does not include supernatural gifts, Eph.4:7-13. Our calling doesn't go back before the Law, it goes back before the foundation of the world;

[Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph 1:3-5 \(See also 2Tim.1:9\).](#)

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Eph 1:11.

Our calling does not include water baptism. Please meditate on the words “made without hands” and “the faith of the operation of God” in this passage about us today;

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col 2:8-12.

God does not change as to character and virtue, but He changes the sets of conditions; he can remove, alter or introduce things as he leads people according to his purposes. God’s purposes changed after Acts 28 to a heavenly one. This is why we are to rightly divide, or separate the different things in God’s Word else we be found ashamed and unapproved, that is reprobate. Just as John’s baptism was removed after faith came, so water baptism was removed completely at the introduction of the new set of conditions. After Acts 28 God introduced through Paul, a heavenly purpose in which water baptism plays no part. Our baptism is entirely by God’s doing, not by man’s doing. By faith in Christ our Lord we are complete in Him we were baptized into Christ by God and there is nothing to be added to the completeness God has prescribed us.

The baptism in today’s dispensation is that made by the faith of the operation of God and is contemporary with that circumcision made without hands. Here is a wider view in this Colossians’ passage;

And you are complete in Him, who is the Head of all principality and power, in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, in whom also you were raised through the faith of the working of God, raising Him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and has taken it out of the way, nailing it to the cross. Col 2:10-14.

Our completeness in Christ is in all Christ accomplished, not in anything “manmade”. The emphasis is not on any circumcision or baptism conducted by the Israelis according to the Law, but on the cutting off of our Lord and His resurrection from the dead; this is very important. We are complete “in Him”. By baptism we were buried with him and in Christ we were raised from the dead by the working of God. We have been made alive with him, all trespasses forgiven (past, present and future), and those ordinances of Acts 15 in which the Law was contained (Eph.2:15) were blotted out or as Ephesians puts it, abolished. But how can we be buried with him in baptism?

Baptism speaks of identification or immersion into something or someone. Here are just three examples;

For John truly baptized with water, but you shall be baptized in the Holy Spirit not many days from now. Act 1:5 (see Jn.1:33).

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all

eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1Co 10:1-4.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. Mat 20:22.

John baptized Israel with water. Either sprinkling or immersion but the Lord baptized with the Holy Spirit, and those baptized by him were “sprinkled” or “immersed” in supernatural gifts. Cornelius, the first gentile featured in Acts, received these gifts before he was water baptized, Acts 10:44-47. It is interesting to note that Paul, the only apostle commissioned to the gentiles, while he was deploring the divisions at Corinth, observes he was not sent to water baptize but to preach the gospel. Many a theory regarding this can be found but I believe Paul’s commission was different to that of Matt.28:19-20, Mark 16:15-17 and Acts 1:8. However, Paul did baptize Israelis, just as he circumcised Timothy whose mother was a Jew, see 1Cor.1:12-17, Acts 19 and Acts 16.

Paul wrote to the Israeli Corinthians that their fathers had been baptized or “immersed” in Moses by the cloud and sea; the people were united with, “immersed in” their deliverer by baptism. Many have noted that the people went across the sea dry shod, Ex.14:21, so they were not baptized into or united with Moses by any water. Noah wasn’t touched by any water either so was Peter referring to water baptism in 1Peter 3? We must not assume that baptism refers to water, or that water baptism unites anyone with Christ. Israel was united into Moses without water, and the believers of the Gospels and Acts were united into Christ without water as we are today. Reading water baptism into Roms.6:3-4 and Gals.3:27 could be hasty and traditionally colored.

In Matt. 20 the Lord is speaking about His pending suffering and death; the next baptism he was to experience. He had already been baptized in water and the Holy Spirit. He was to be immersed or baptized in suffering and death, see verses 17-19.

In Colossians 2, our baptism is mentioned in a passage more about circumcision and again, the circumcision is not the fleshly one ordered under the Law, but the circumcision of our Lord when he was “cut off”. So we were buried with our Lord by baptism but Paul goes on to write, “in whom also you were raised through the faith of the working of God, raising Him from the dead.” Would we be united with Christ’s burial by water baptism but then raised by faith in the working of God? In Christ we were raised because in Christ we were buried with him. How and what constitutes us as being “in Christ”? Is it water baptism or a different working of God?

Ephesians supplies the answer;

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph 1:12-14.

At the point when we believed we were sealed in Christ by the Holy Spirit. We were not sealed in Christ at water baptism, and as we shall see shortly, water baptism does not reflect the glory that God has graced upon us because we are in Christ. This glory goes way beyond his death burial and resurrection. Water baptism has no place in this great salvation for the church which is His Body in heavenly places. We are sealed in Christ until the redemption of the purchased

possession, that great future day when all that God has promised us will be a blessed reality. And being sealed into Christ is unto the praise of His glory, that is, the glory of the Father who has so saved us.

[For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.](#) Eph 2:8-9.

In Ephesians chapter one we are assured that, upon believing into Christ, we were sealed by the Holy Spirit. At that time, we were sealed unto the day of redemption, the Holy Spirit being the pledge or good deposit of that future redemption. Thus we are assured on two counts that the great day of glory is ours, first because the Holy Spirit sealed us and secondly, The Holy Spirit is the pledge, or as the KJV has it, earnest, or down payment if you will of our inheritance. This inheritance is ours now and will be in all reality in that day when the purchased possession is redeemed.

[That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.](#) Eph 1:12-14.

There is no equivocation here. This sealing was made at that moment we believed, and despite the fact nothing of that sealing was felt or in any way experienced by the human sensory preceptors, we are indeed secured. Not only so, most of us were ignorant of this incredible blessing when we believed, but this operation of the Holy Spirit was effective and complete at that time with no annual update or misplaced water baptism to be added after the event.

Later in Ephesians Paul urges us to put off our former manner of life so as not to grieve the Holy Spirit who sealed us to the redemption of the purchased possession;

[And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.](#) Eph 4:30.

Many of us find it difficult to hold these truths with great conviction because of the lack of “experience”, but truth is not dependent on our feelings. Let’s face it; the water baptism ceremony is full of feeling, the accolades of the “church” members, family and friends. Our lives contain a myriad of emotional high and lows and what a massive memory bank of such experiences builds within us for the day our bodies are less capable. But we have a circumcision made without hands and a baptism by the faith of the operation of God, Col.2:11-12 and we are sealed by The Holy Spirit; nothing felt, no crowds, no family or friends. Later we might be joyous when we learn these wonderful truths. More importantly, no person or human agency established any of this. This great sealing action of the Holy Spirit was to the praise of His glory, not for the praise of man. Water baptism, which is a baptism made with hands, has no place in this calling; it does not represent all that The Father has given us in Christ. To undergo an ordinance belonging to an earthly calling when we are called to a heavenly one is not an act of obedience, it is mixing and extinguishing the things that differ, not distinguishing them, Phils.1:9-10.

After Paul wrote that we had been sealed by the Holy Spirit, he goes on to write these words;

[For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.](#) Eph 2:8-10.

We are the Father’s workmanship, created in Christ Jesus unto good works and our salvation from start to finish is by grace through faith; not of ourselves. Again, water baptism is excluded

from grace and the salvation which is the gift from God. Nothing of human endeavor has a place here.

Some have observed that Ephesians is the great “in-ness” epistle. Here are just some of the glorious things that have befallen and appertain to us because we are “in Him”.

1. We are blessed with every spiritual blessing and seated in the heavenly places.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Eph 1:3.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph 2:5. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus Eph 2:6.

2. We were chosen before the foundation of the world to be holy and without blame in front of Gods face; there, in that place, we are the adopted heirs:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph 1:4-5 (see also 1:11).

3. We have been highly graced in Him including redemption and forgiveness of sins;

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:6-7 (see also 4:32).

4. In Christ we are God’s holy temple dwelling in the heavenly places;

In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Eph 2:21-22.

With these glorious things ours because we are in Him, adding anything is not only superfluous but perhaps shows deafness to the warning given here:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col 2:8.

We might shudder to think that water baptism is a tradition of men when we read about its prevalence in the Gospels through Acts, but once that set of conditions was put to one side by God at Acts 28; when Israel was no longer His people, and we now learn of the wonderful things given us because we are in Him, then that is exactly what water baptism has become.

I appeal to you today, believe with all your heart this portion which follows that warning quoted above;

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: Col 2:8-10.

See this incredible parallel? In Christ dwells all the fullness of the Godhead and we, who are wonderfully “in Christ”, are complete or filled full in Him.

With the beautiful riches of our present calling fresh in our mind we shall return to the earthly setting of water baptism as found in Mark 16. The stark comparison between the earthly dispensational setting of water baptism and our baptism established by God alone will become clearer to us as we accept the Scripture at its word.

Some translations omit these last verses from Mark’s Gospel but I believe we have gained the most by retaining them, especially since events following this account and other Scriptures are totally in harmony with it.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall



lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen. Mar 16:15-20.

The Acts endorses this passage for indeed, mighty signs and wonders accompanied the message as confirmation. The sick were healed; the dead raised and while we have no record about any deadly drink, we certainly know where a serpent struck God's servant but he suffered no harm, see Acts 28. Water baptism must not be separated from these things. If we water baptize, then we should expect the same blessings to follow. Each and every one of us should enjoy the gifts, should raise the dead, heal the sick and endure the viper's strike. But this is not so and it is inconsistent to retain water baptism as a tradition when the features associated with it are absent.

The Lord opened the minds of the disciples to understand the Scriptures, see Lk.24:45, and after 40 days instruction concerning the Kingdom of God He told them to tarry until Pentecost when the Holy Spirit would baptize them, see Acts 1:1-5. Thereupon one question and one only came to their minds:

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Act 1:3-6.

The earthly Kingdom had been expounded to them for forty days at the conclusion of which, the Lord commanded them to remain in Jerusalem and wait for baptism of the Holy Spirit. In what way is the promise of the Father and the question they asked linked? And is there a link to the commission in Mark 16? The prophets will establish these links for us.

When Peter preached to Israel in Acts 2 & 3, his appeals included the need for water baptism, and the promise of the supernatural gifts. Not only so, had they repented and turned back to God, Christ would have been sent back to them; the King would have returned and established the Kingdom. Here are Peter's words;

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Act 2:38.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Act 3:19-20.

Water baptism and the baptism of the Holy Spirit belong with the glorious earthly Kingdom promised to Israel. The Lord did not return back then and we conclude that insufficient numbers of the nation responded positively. The Lord's response to their question in Acts 1:7 assured them of the Father's will in the matter as to time, and we conclude that the timing was conditional upon Israel's response to God's call through Peter. This we believe was already embedded in prophesy as we shall see in Joel and Malachi.



We turn to Joel to see both the call to repent, the promise of the Holy Spirit's gifts and that Kingdom potentially moving from "at hand" to thy Kingdom has come. The supernatural gifts of Joel, Mark 16 and Acts are the same and inseparable from the earthly Kingdom.

Here is the call to repent in Joel and the potential intercession of the Lord in Mercy. Is Joel saying that the Lord could have returned and removed that Northern army before it did much damage and likewise, is Malachi saying repentance prevents destruction?:

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent,.. Joel 2:12-14a.

Behold, I am sending you Elijah the prophet before the coming of the great and dreadful day of Jehovah. And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction. Mal 4:5-6.

Here are the supernatural gifts promised in Joel:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: Joel 2:28. Peter and Paul both refer to the prophet Joel see Acts 2:17-20 and Romans 10:12-13.

Here is the earthly Kingdom in the very same chapter of Joel:

Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, Be glad then, ye children of Zion, and rejoice in the LORD your God: And the floors shall be full of wheat, and the fats shall overflow with wine and oil. Joel 2:21-24.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. Joel 2:27.

Water baptism and supernatural gifts are associated with the earthly Kingdom, when Christ dwells in the midst of Israel.

It was a pertinent question in Acts 1:4-6 because the outpouring of the Spirit and the earthly Kingdom are inseparable in the prophets and if the Lord was to pour out those gifts "not many days hence", then to ask would the Kingdom spoken by Joel, Isaiah and other prophets be restored at the same time was perfectly sound from those whose minds had been opened to the Scriptures. However, as Malachi and Joel suggest, thy Kingdom come was conditional upon the nation repenting and insufficient numbers of Israelis repented. The Lord's answer "it is not for you to know" certainly gave scope for Israel to repent and the Kingdom established nearly two thousand years ago. Surely Israel will mourn when they realize what they did to Him and what could have happened not long after His first advent.

Joel says clearly when Christ dwells in His earthly inheritance the animals are not to fear for they will be sustained as well. Paul notes this hope for the animal kingdom in Roms.8:18-22. Water baptism, supernatural gifts and animals, this is not a heavenly setting.

Isaiah 32 also speaks of a King reigning and the wilderness becoming a fruitful field when the Spirit is poured upon Israel; the Holy Spirit and the Kingdom together in prophesy again. Not only abundance in Messiah's reign but also animals dwelling together in peace;

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isa 11:1. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Isa 11:5.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed;

their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa 11:6-9. (See also Ez.36:22-38.)

If Isaiah says the child shall play on the hole of the asp when the Son of David reigns then it isn't difficult to conclude that Mark 16 and the promise of immunity against such serpents is the same earthly program. Water baptism, Spirit baptism of gifts and animal harmony in submission must not be wrenched from this earthly context and translated into a heavenly one.

This very passage of Isaiah is one of the prophetic comforts of hope used by Paul in Roms.15:4-13, see v12 & Isa.11:10. The hope outlined by Paul before Acts 28 was the earthly Kingdom where the wolf would dwell with the lamb. The Roman believers enjoyed supernatural gifts and most were water baptized. These things are inseparable and do not belong in our calling.

Water baptism belongs with Israel, their Temple services and daily life. It does not belong with us destined for heavenly places.

Water baptism belongs with repent for the Kingdom of Heaven is at hand. The Kingdom as described in Moses, the Law and the Prophets. This is not our hope today.

Water baptism belongs with revealing Messiah to Israel; the King to rule in that Kingdom. We worship the Head of the church which is His Body today, both raised to the heavenly places.

Water Baptism belongs with repentance and confession of sins in preparedness for the King and the prophetic Kingdom. We are not being prepared for the earthly Kingdom today.

Water baptism belongs with the question, "will you at this time restore the Kingdom to Israel?" Our calling today does not restore or replace the Kingdom to Israel.

Water baptism belongs with repent and he will send Christ back to Israel. Today, we are raised and seated with Christ in the heavenly places, Eph.2.

Water baptism belongs with supernatural gifts, the Promise of the Father to Israel. Despite the objections, these are not the blessings of the church which is His body.

Water baptism belongs with animals rendered harmless and dwelling peacefully together.

Animals enjoy this in the Kingdom on the earth, not in heavenly places.

Water baptism belongs with the earthly sphere of Christ's Kingdom. We belong to the heavenly sphere.

From the Gospels to that last chapter of Acts the hope is entirely an earthly one, but when Israel was nationally put aside at Acts 28:25-27 the earthly Kingdom program with water baptism was also put aside until a future resumption.

Water baptism does not belong in our worship today.

After Acts 28, water Baptism has no place; it does not belong with our calling which is the heavenly sphere of Christ's Kingdom. We are looking for the Appearing which takes place in the heavenly places where Christ sits at the Father's right.

# Appendix seven

## Romans through Philemon – the catch cry of confusion.

What is Acts 28? Acts 28 is the great New Testament dispensational divide.

Dividing Malachi from Matthew is a Bible study disaster.

Equally, Romans through Philemon is a Bible study disaster.

Paul in Acts and Paul after Acts 28 had ministries, and both ministries were given by revelation of Christ Jesus, but this does not mean they are dispensationally the same. This is one of the great stumbling blocks for some who rightly divide the Scriptures. Because Paul's ministries before and after Acts were not by man but by Christ Jesus, they assume both ministries are dispensationally aligned, this is confusion and a failure of right division.

Paul is identified in the Acts period as the Apostle of the Gentiles and he received his gospel and ministry directly from the ascended Christ.

[For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: Rom 11:13. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1:11-12.](#)

However, after Acts 28, Paul also declares he was the minister to the Gentiles and was given the Mystery, the present calling of the grace of God, by revelation from the ascended Christ.

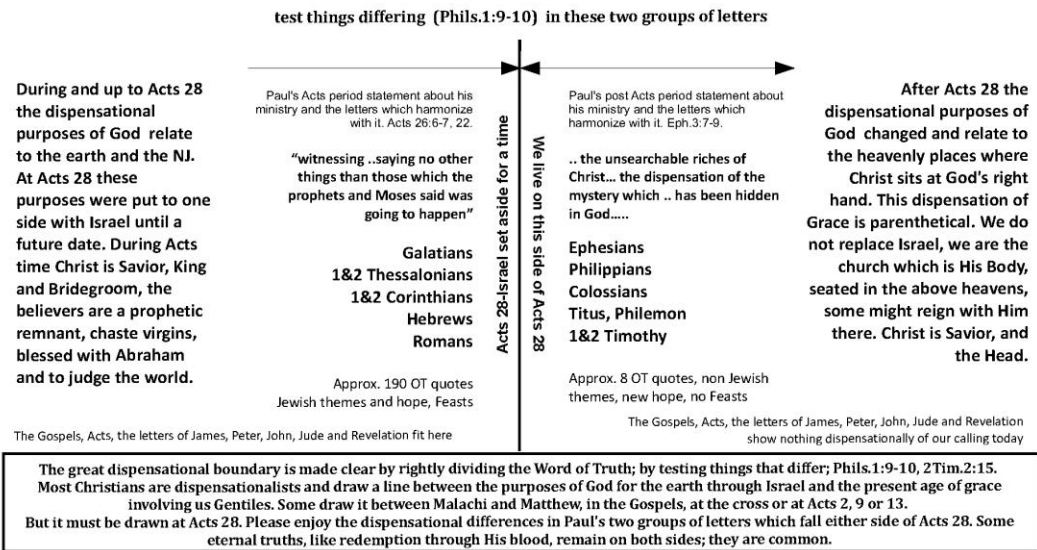
[For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; Eph 3:1-3a.](#)

Some who see these similarities in Paul before Acts 28 and after, have unwisely concluded that Paul was given the present calling of grace from his conversion at Acts 9 or from his first recorded Acts period preaching found in Acts 13. Consequently, they preach Romans through Philemon. This is a dispensational disaster.

Scripture must be rightly divided and this includes Paul's writings. When we compare spiritual with spiritual, including the words Paul uses in his letters, we find they have common redemptive doctrines, but clearly fall into two distinct, different dispensational groups. Here follows a chart showing these two groups of letters, not created to support an idea, but falling into these two divisions by an examination of the dispensational content within them. All charts available on the chart page of [my website](#)

## Acts 28 The great dispensational boundary Paul's Ministries either side of this great change

Acts 28:25-28 Israel was nationally put to one side for a time. The salvation of God was then sent to the Nations independent of Israel.  
Post Acts 28 a new dispensation was given to Paul alone. Eph.3:1-10. Col.1:23-29 and 2Tim.1:8-12.



Brian R Kelson © 20 Oct.11 brianActs28@gmail.com www.Acts28.net

Before Acts 28 Paul preached the Old Testament, after Acts 28, he wrote about things previously hid in God.

Before Acts 28, Paul had a ministry to the uncircumcision, the Gentiles or Nations, while Peter was sent to the circumcision or Israelis. This we find early in Acts as revealed in Galatians; *But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Gal 2:7-9.*

While the direction was different, and while certain elements of their message were different, the dispensational themes were the same. Peter preached the imminent return of the coming King to establish the Kingdom on the earth, and during Acts Paul preached that same dispensational truths which are not the dispensational truths of the present dispensation of grace given to Paul alone after Acts 28. Here is a chart showing the harmony of dispensational theme in Peter, Paul and Hebrews during the Acts period, compared to Paul after the Acts period;

# Acts 28: The great N.T. dispensational divide

Israel and the O.T. purposes through her remained to Acts 28

Notice the harmony of O.T. use in these three Acts period things.  
 Peter, Paul & Hebrews are the identical dispensational setting up until Acts 28,  
 "...no other things than those which the prophets and Moses said was going to happen"

Paul	Peter	Hebrews
Acts 26:6-7, 22 Identical O.T. dispensational message, Christ to Israel, same earthly, NJ hope.	1 Pet.1:10-12 Identical O.T. dispensational message, Christ to Israel, same earthly, NJ hope.	1:1-2
Ps.2:Acts.13:33, Ps.16:Acts.13:35-41-Heb.1 Ps.110-1Cor.15:25 Joel.2:Acts.10:12-13 Gen.22:Gal.4:3-8,16 Lev.19,26-Roms.10:5,2C:6:16 Is.40-Roms.11:34,1C:2:16 Is.28-1C:14:21,Roms.9:33 Ps.117-Roms.15:11 Is.8-Roms.9:33,(16-6:Acts28) Ex.16,20-Roms.2C:8:15,13:9 Is.54/65-Gal.4:27,Roms.10 Prov.24/5-Roms.2:6,12:21 Hos.2/13-Roms.9:25-1C:15:55 Day of The Lord-Roms.13:12	Ps.2:Acts.4:25-26,20:11-17 Ps.18-Heb.2:13 Ps.110-Heb.1:13,5:5, 10:12 Gen.22:Acts.3:25 Lev.19,23-1P:16,Acts.3:23 Is.40-1P:24-25 Is.28-1P:216 Ps.118-1P:27 Is.8-1P:28 Ex.19-1P:29 Is.53/65-1P:222,29:313 Prov.16-2P:22,Prov.31/P5 Hos.1-1P:210, Day of The Lord-2P:3:10	Ps.2-Heb.1:5,5:5, Ps.18-Heb.2:13 Ps.110-Heb.1:13,5:5, 10:12 Gen.22-Heb.6:14 Lev.26-Heb.8:10 Is.40-Heb.13:20 Is.26-Heb.10:37 Ps.118-Heb.13:6 Is.8-Heb.2:13, Ex.19-Heb.12:20 Is.53-Heb.9:28 Prov.3-Heb.1:25 Hos.1-1P:210, Day of The Lord-Heb.12
not a complete list, but enough to show that the O.T. was their full foundation		

Go spels, all others and Revelation dispensationally fit here

The dispensational boundary at Acts 28 is clear by comparing & testing things that differ; Phils.1:9-10, 2Tim.2:15.

Comparing Paul before and after Acts 28 manifests the incredible change in dispensation.

Comparing Peter before Acts 28, with Paul after Acts 28 manifests the incredible change in dispensation.

Comparing Peter and Paul during and before Acts 28 manifests a remarkable dispensational harmony.

Neither Peter nor Paul wrote anything of the post Acts dispensation during Acts. Forcing differences that do not exist is ignoring right division.

After Acts 28 a new purpose revealed to Paul alone

Post Acts 28, a scarcity of O.T. references  
 These letters have a different dispensational setting  
 .. unsearchable riches .. dispensation of the mystery... hid in God.....

Paul, hidden plan revealed	Paul alone.
Col.1:24-27 New hidden dispensational message, Christ to all nations, new heavenly hope Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: Eph.3:8-9	The revelation of The Mystery. Hid in God. After Acts 28 the dispensational purposes of God changed and relate to the heavenly places where Christ sits at God's right hand. This dispensation of Grace is parenthetical. Christ is Saviour, Head, the believers are His Body, seated in the above heavens, some might reign with Him there.
Ps.8-Eph.1:22 Ps.68-Eph.4 Zec.8-Eph.4:25 Ps.4-Eph.4:26 Gen.2-Eph.5:31 Ex.20-Eph.6:2-3 Deut.28:4-1Tim.5:18 No Israeli associations	Ephesians Philippians Colossians Thus, Philemon 1&2 Timothy No Israeli associations

We live on this side of Acts 28

Go spels, all others & Revelation do not dispensationally fit here

It is significant that Peter, Paul and Hebrews during Acts, are referencing the same Old Testament passages for the most part, while Paul after Acts 28 is speaking of “the unsearchable riches of Christ”, things “hid in God”, Eph.3:8-9, and “hid from ages and from generations, but now is made manifest to his saints”, Col.1:26. The chart shows clear and significant dispensational differences.

Testing things that differ, and rightly dividing, clearly reveals that Paul’s dispensational messages before and after Acts 28 are quite different despite the fact they were both given by revelation from Christ.

There was no progressive, gradual revelation given Paul starting at Acts 9 or 13. Acts is not a transition from the Law to Grace, or from the Kingdom to “the church”. There was no mixture of Kingdom saints and Body saints during Acts, this is just a convenient invention by the Romans through Philemon crowd.

One of the hurdles facing those who embrace the Romans through Philemon mixing things that differ ideology, is that redemptive truths can be found in Paul either side of Acts 28. Because these were given to Paul by revelation, they then unite all the different dispensational truths given him by revelation and lump them in a misguided Romans through Philemon dump. But the redemptive truths given to Paul by revelation, are continuing truths; found in the Old Testament, the Gospels, Acts and post Acts. Redemptive truths were never hidden in God, and the dispensational truths of Paul during Acts were never hidden in God either. However, the dispensational truths given him after Acts 28, were hidden in God until revealed to the world through Paul. The post Acts letters of Paul contain the redemptive truths given him by revelation (never hidden in God) during Acts, they are continuing truths and crossed the Acts 28 boundary. But the post Acts 28 dispensational truths are not found in his Acts period writings, and the Acts period dispensational truths are discontinuing, they did not cross the Acts 28 boundary.

Here are a few examples of how the focus on redemptive truths blinker the eyes to Paul’s different dispensational messages before and after Acts. Once we see and acknowledge the dispensational truths of Paul in Acts, compared to the present-day, different, dispensational truths of the post Acts 28 Mystery of Ephesians and Colossians we will find clarity and joy in our Apostle.

1Corinthians 15:3-4 discloses truth revealed to Paul concerning our Lord’s death burial and resurrection. This is a redemptive truth, never hidden in God but nevertheless, revealed to Paul. [For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: 1Co 15:3-4.](#)

It is wonderful to read that Christ died for our sins, and Christ died for the sins of those Corinthians as much as he died for you and me today. However, this truth was never hidden in God, it is “according to the Scriptures”. While it was revealed to Paul, this revelation was not The Mystery of Ephesians and Colossians. Having rejoiced in this continuing redemptive truth, as

wonderful for them as for now, let us carefully compare the dispensational truths in the same chapter.

Oh, and by the way, please notice that Paul writes in verse eleven, “that whether it were I or they, so we preach, and so ye believed”. In other words, their faith came about whether Peter or Paul preached that gospel to them. Peter and Paul were preaching the same crucified Christ, according to the scriptures.

In this great resurrection chapter, Adam is identified as the man who brought forth death, but Adam was a figure of Christ, Roms.5:12-14. Adam was given dominion in a Garden, and in this way, he pictured Christ who would restore Israel like the garden of Eden. When Christ reigns, he will have dominion, and the animals will live in peace as well;

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.

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa 51:11.

1Corinthians 15 is known as the great resurrection chapter, it begins with the glorious gospel of Christ’s vicarious offering, which is true today, but the Romans through Philemon crowd then ignore the very resurrection Paul features in Corinthians which is not true for today. The gospel truth of our Lord’s death, burial and resurrection is not dispensational, it is found throughout Scripture and comes across the Acts 28 boundary, but the resurrection truth of that time is dispensational, and must not be carried across the Acts 28 boundary.

We preach Christ crucified today, but the resurrection of Corinthians is not the glorious power in us of Ephesians 1:15-2:10. Here is the O.T. Paul uses to bring the resurrection chapter to a climax;

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal

must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (Is.25:8). O death, where is thy sting? O grave, where is thy victory? (Hos.13:14). The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1Cor. 15:52-57.

The first thing we notice is that this resurrection is at the last Trumpet, and Trumpets is one of the Feasts of Israel. It Follows Weeks or Pentecost. Trumpets was when Israel entered their Land and Jericho fell. Trumpets in the New Testament is no different, it is about Israel, their King and His Kingdom. Trumpets is not about “the church” going to heaven.

Here is a clip from Isaiah 25 including the verse Paul used in that passage above;

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory (1Cor.15); and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, Isa 25:6-10.



In this mountain does not mean the heavenly places of Ephesians, unless we exercise replacement theology. These have waited for their God; they are not going to Him, and in that very same mountain, the hand of the Lord will rest. So, he is coming to them and staying with them, in the mountain. This is the truth of 1Cor.15, and 1Thess.4:13-18, but after Acts 28, Christ is raised and seated at the Father's right and we are raised and seated there, and heavenly places is not a mountain. These are clear dispensational differences in Paul either side of Acts 28, but both given by revelation. Romans through Philemon obfuscates these differences.

The feast of fat things, wine, fat things full of marrow of Isaiah and Corinthians given by revelation to Paul during Acts, are not the all-spiritual blessings of Ephesians given to Paul by revelation after Acts 28. Test things differing Mid-Acts.

The resurrection of 1Corinthians is to a mountain, where the Lord will return, and with him earthly blessings of abundant produce. It is an incredible stretch to think that the resurrection of Paul during Acts is the same dispensational truth either side of Acts 28. Romans through Philemon is a minefield of misinformation.

Here are passages from Hosea which Paul also referenced in 1Corinthians 15.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Hos 13:14.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? Hos 13:9-10. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. Hos 2:18-20. (cp 2Cor.11:1-2).

Like Isaiah, Hosea speaks of a resurrection where the natural world will be blessed through the King who would rule and reign, see Hos.3:4-5, & 14:1-7.

The natural world being blessed at the trumpet return of the Lord is also found in Joel as follows;

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, Joe 2:12-13a...

Blow the trumpet in Zion,..... Joe 2:15.

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: Joe 2:18-19.

Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: (cp 1:18) for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: Joe 2:21-23.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil. Joe 2:24.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. Joe 2:27.

Joel chapter 2 is important, we must acknowledge these dispensational features of it. The location of the Lord in Joel is like Isaiah, Zion. There, in the midst of Israel, the Lord brings in the temporal blessings which are completely earthly in nature. The Land of Israel will be restored like Eden. It is impossible to relocate Joel's prophesy. This is not heaven, this is not the Lord snatching anyone back into heaven, this is not the church which is His Body of Ephesians and



Colossians. Joel is Christ dwelling in Zion where he will be jealous for his land and people, and the beasts of the field will enjoy abundance.

Now we consider another verse from Joel two;

[And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. Joe 2:32.](#)

We recognize this passage as being central to Peter's witness in Acts 2, but it is also a feature in Paul during Acts. Indeed, Joel 2 is central to Paul's exposition about justification by faith through grace as found in Romans ten;

[For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? Rom 10:5-6a.....](#)

[But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Rom 10:8.](#)

[For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. \(Is.28:16\) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom 10:10.](#)

[For whosoever shall call upon the name of the Lord shall be saved. \(Joel 2:32\) Rom 10:13.](#)

Joel 2 is integral to Paul's Acts period gospel of faith. Romans is Joel, and Joel knows nothing of body saints or kingdom saints and neither does Paul when he quotes Joel. Joel is about the Lord dwelling in Zion, and whosoever calling upon Him shall be saved. And where shall those of Joel and those of Romans be saved? "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said.." Joel.2:32. The appeal of Joel is the appeal of Paul in Romans 10. The hope of Joel is the hope of Paul in Romans. Joel and Romans look to Christ dwelling in Zion and all the blessings associated with that earthly glory. This is not the glory of Ephesians and Colossians.

Romans is entirely earthly in scope, there is nothing in it dispensationally, concerning the church which is His Body or heavenly places, the theme is purely O.T. promise and prophesy. The "whosoever" of Paul's gospel in Romans 10, is the same "whosoever" of Joel, there is no distinction whether Jew or Gentile, and certainly Paul knew nothing of kingdom or body saints. Paul's gospel of Acts, given by revelation, was Joel's gospel.

Three times we have seen Paul reference prophesies which speak of the earth in his Acts period writings, twice in the resurrection hope of 1Corinthians 15, and again in Romans. There are many other direct O.T. references used by Paul during Acts which are identical in dispensational location and theme; ZION is a repeated center of hope in Paul during Acts. Perhaps it is not coincidental that the culmination of the dispensational section of Romans 9 thru 11 is the following:

[And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: Rom 11:26. \(Is.59:20, Ps.14:7\)](#)

Romans 8 is a well-known chapter with a glorious doxology in verses 31-39. We have shown from Scripture that Paul's mind, the very framework of his writings in Acts, was the hope and promise of prophesy. We note these passages from Romans 8 which harmonies with his O.T.

promise and prophesy view;

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Rom 8:18-19.

For we know that the whole creation groaneth and travaileth in pain together until now (Joel 1:18). And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom 8:22-23.

The glory that Paul anticipated here, included the deliverance from bondage of the natural creation, is the glory of prophesy. This section of Romans 8 is identical to Joel and Hosea. This was the glory to be revealed during Acts; Paul knew this glory of prophesy outweighed the sufferings. The glory of Romans 8 is not the glory post Acts 28, but it is true that we enjoy no condemnation today because we are in Christ Jesus as well, Roms.8:1.

This earthly glory is further confirmed in the great hope section of Romans 15. Here we learn that the hope Paul was given by revelation during the Acts period, was found in things written aforetime. Those things which were Paul's hope, and the glory he anticipated during Acts, were from prophesy, totally earthly and included the animals and the crops. Notice Joel, Hosea and now Isaiah are on the same page:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom 15:4.

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (Is.11:1, 10) Rom 15:12.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isa 11:1. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. Isa 11:5-6.

The hope of Romans 15 included peace between the animals. The glory of Romans 8 included peace between the animals. The resurrection O.T. passages used in 1Cor.15, included peace between the animals. How many times must scripture speak to us before we acknowledge that Paul in Acts, who was given those truths by revelation, knew nothing of the dispensation of the grace of God as per Ephesians and Colossians revealed to him after Acts 28? The Romans through Philemon ideology is a confusion of immense proportions that manifests a total failure of right division. Mid-Acts should be called Missed-Acts.

Returning to Romans 8 we look at that wonderful doxology and find that the hope of Israel underscores it;

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 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 thy sake we are killed all the day long; we are accounted as sheep for the slaughter. (Ps.44:22). Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom 8:33-39.

The central piece in this doxology is found in prophesy; "as it is written". This doxology is not based upon heaven, or the present dispensation of the grace of God, it is based upon Psalm 44.

Here is the passage with other sections from the Psalm to show why Paul had so much confidence that “we” are more than conquerors. The “we” of this passage does not include you and me today, it included Paul and the Romans to whom he was writing during Acts. The expectation in this doxology was not heaven, was not Christ the Head of the church which is His Body, but Christ the King who had delivered Israel in the past. During Acts, Paul expected that King to bring in another, greater deliverance for Israel; this he was given by revelation.

Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Psa 44:22  
For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Psa 44:3-4 (cp Roms.3:1-4)  
Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Psa 44:23  
Arise for our help, and redeem us for thy mercies' sake. Psa 44:26 (cp Roms.11:26-36).

This doxology with its prophetic foundation is perfectly consistent with every letter Paul wrote during Acts. Paul’s confidence that he and they were more than conquerors was based upon the King who would demand deliverances for Jacob. The Christ Paul proclaimed in his gospel given by revelation during Acts was Christ as Savior, Lord and King. He is Savior and Lord but not King after Acts 28, he is the Head of the church which is his body.

Here is another feature of Paul’s Acts period ministry which throws the Romans through Philemon ideology where it belongs. Paul received his Acts period commission, ministry and Gospel from the Lord and that Acts period ministry included this;

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2Co 3:5-6.

Testament and Covenant we take as synonymous terms indicated by comparing Paul in 1Cor.11:25 with Lk.22:20, Hebs.8:6-8 and Jer.31. The New Testament or Covenant is promised in Jeremiah 31 as follows;

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jer 31:31-34.

Important things in Jeremiah are important things in Paul’s Acts period ministry and the basis of his writings during that time.

First, we notice that the New Testament is promised to the same people who were under the Old Covenant, namely Israel. Paul’s ministry during Acts was to the same people, he went to Jew first then the Gentiles who were included with Israel. Paul witnessed to both groups “saying none other things than those which the prophets and Moses did say should come”, indeed, at the end of Acts, he speaks clearly that he was bound for the hope of Israel, Acts28:20. When we look at Jeremiah, we shall see exactly what those things were that Paul expected to come during the Acts period.

Jeremiah 30 and 31 are the chapters of context in which the New Testament of prophesy is found. Those chapters give great expectation and explanation of the Kingdom of God. The New Testament of prophesy is in a package of good things to come for Israel, not the church which is His Body.

Here are some passages from Jeremiah 30 and 31 showing the good things that were the hope of Paul as a minister of the New Testament. These things are in the mind of Paul during his Acts period ministry;

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Jer 30:3. 1Cor.15:55, Hos.13:14, -9:-10.

And ye shall be my people, and I will be your God. Jer 30:22. Cp Hos.2:23 & Roms.9:25-26.

At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Jer 31:1. Acts 13:17, 23.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Jer 31:11-12. Please read Ez.36, Is.51, 2Cor.12, paradise = garden.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Jer 31:35-36. Roms.11:1-2.

When the Lord lifted the cup and spoke the following words, the promises of Jeremiah would have been resounding in the hearts of the disciples;

For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mat 26:28-29.

The Father's Kingdom the Lord looked forward to when he ratified the New Testament, was the kingdom Jeremiah spoke about. Jeremiah foresaw the New Covenant. Jeremiah saw Israel regathered, the land restored like a "watered garden"; like Eden, and corn, wine and oil abundant in that Kingdom. Passover and the New Testament have nothing to do with the church his body in heavenly places.

Before we look at Paul and his New Testament ministry, it is plain for all to see, that the New Testament or Covenant was not initialized at the last supper, or anytime thereafter. The conditions associated with the New Testament according to the prophets were not in place, have not been in place, and the truth of history affirms this. Israel is not in her land and living in peace.

The original Passover in Egypt was the first step in Israel's national deliverance, but no covenant was made with Israel at that point. Passover in the New Testament remains the first step in Israel's national deliverance and while His blood was identified as the blood of the New Covenant, it was not brought into being at Passover, simply ratified. If the New Testament was in place, Paul had no ministry concerning it, since all Israel would know the Lord and have the Law in their hearts, (Jer.31:34). Christ made Paul a minister, during Acts, of the New Covenant by revelation, this is not the revelation after Acts 28.

The believers during Acts were a first fruit of that Kingdom, Roms.8:23, living under Pentecost, a Feast of first fruits, Lev.23:15-17. They had the gifts, a foretaste of the glory of the New Testament, but that New Testament was not in operation. Finally, Hebrews concludes the matter by first looking forward to the New Covenant, then declaring that the Old Covenant was ready to vanish away, Hebs.8:6,13. If the Old was ready to vanish away, because it decayed and waxed old (cp Hebs.1:11), then the new was not in operation since these two Covenants are mutually exclusive; they cannot peacefully coexist.

The New Testament was not in operation during the Gospels or Acts, and is not in operation today, we are not New Covenant believers, we are members of the Church which is His Body, a calling going back before the foundation of the world, before Abraham, before Israel and any covenants made specifically with them.

Now what about Paul? During Acts his understanding of the Kingdom of God was according to the conditions of the New Testament; exactly the same as that which Moses, Jeremiah and the prophets defined as the Kingdom of God. The Lord gave Paul insight into that Passover night with its link to the New Testament as follows;

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1Co 11:23-26.

Paul was given facts about the Lord's Passover by revelation, and he knew Jeremiah 30-31 better than you and me. When Paul assured the Corinthians that when they ate the bread and drank the cup, they showed the Lord's death till he come, he was thinking of Jeremiah. What coming did Paul expect when he wrote Corinthians? The coming at the Feast of Trumpets, the coming that resurrected those Acts believers to the Land as per 1Cor.15 with Is.28 and Hos.13. The Coming that fulfilled those promises of restoration and unaltered purpose for Israel Jeremiah spoke about. The days of restoration and forgiveness of sins for the nation of Israel brought in at the coming of their Messiah at Trumpets. Then the New Testament and the bringing in of all those glories for Israel and the world would begin.

We cannot separate the regathering and restoration of Israel, their land like the garden of Eden (Ez.36:34-35), from the New Testament. And if Paul was a minister of the New Testament during Acts, then his Acts ministry does not proclaim Christ as Head of the Body, but proclaimed Christ as the High Priest of the New Covenant as Hebrews 8-9 declares.

That coming King, the High Priest mediator of the New Testament, is a King Priest upon his throne as spoken by the Prophets;

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zec 6:12-13.  
See Ps.110, Acts 2:34-35, Hebs.5:6.

Here are some other passages from Zechariah which underscored Paul's ministry during Acts; Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the

LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. Zec 2:10. Gentiles with Israel.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zec 12:10. The Coming of Christ to Israel.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zec 14:4. Roms.11:26-27 is Zion and the New Covenant.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. Zec 14:9. Acts 13:33-34, Ps.2, Is.55.

Paul was a minister of the New Testament during the Acts period. As such a minister, he looked for the coming High Priest King of Israel who would bring in those glorious days Jeremiah, Zechariah, Moses and the other prophets spoke about. This Acts period ministry was given, not of man or by man, but by revelation of Christ Jesus, and is incompatible with the dispensational truths given by revelation after Acts 28.

Paul, in Acts, was given his gospel and ministry through revelation, and that revelation included the New Testament. The New Testament has absolutely nothing to do with the Mystery, the dispensation of the grace of God revealed to Paul after Israel, and all those glorious promises given her, were put aside for a time at Acts 28.

Paul must be rightly divided. Romans through Philemon is a dispensational disaster.





The logo for 'ACTS 28' is centered within a white rectangular box. The word 'ACTS' is in a large, bold, blue serif font. The number '28' is in a smaller, grey sans-serif font. To the right of '28', the subtitle 'the great New Testament dispensational divide and the Jews, in disharmony, ... were let go ... Act 28:25' is written in a small, grey sans-serif font.

**ACTS 28** the great New Testament dispensational divide  
and the Jews, in disharmony, ... were let go ... Act 28:25

This book is available as a free PDF download at [www.Acts28.net](http://www.Acts28.net).

[Substack lessons](#) by the author are available, please subscribe through Acts28 website1 or substack.

Videos are also provided [find them here](#)



## The Hope

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

## The Realization

If then you were raised with Christ, seek those things which are above, where Christ is sitting at *the* right hand of God. Be mindful of things above, not on things on the earth. For you died, and your life has been hidden with Christ in God. When Christ our Life *is* revealed, then you also will be revealed with Him in glory. Col 3:1-4

## The Life Now

For the grace of God that brings salvation has appeared to all men, teaching us that having denied ungodliness and worldly lusts, we should live discreetly, righteously and godly, in this present world, looking for the blessed hope, and the appearance of the glory of our great God and Savior Jesus Christ, Tit 2:11-13

# Bibliography

The Berean Publishing Trust

The Berean Expositor Vol. 48, pages 42, 225

Welch, Mr. Charles H.                      The Testimony of the Lord's Prisoner, page 152

Welch, Mr. Charles H.                      From Pentecost to Prison

Most Scripture references are from the Modern King James Version unless otherwise indicated.

## Abbreviations.

KJV	King James Version
MKJV	Modern King James Version (J.P. Green Sr.)
ISV	International Standard Version
EMTV	English Majority Text Version
ALT	Alternate Literal Version
LITV	Literal Translation (of the Holy Bible) Version (J.P. Green Sr.)
RV	Revised Version