

The Words of God are ours to discover, embrace and apply in our lives on a daily basis. We have known the love of our Heavenly Father in the wonderful redemption made available through the offering of His own dear Son, but now, as His children, we seek to live lives that reflect our new childhood by faith.

We naturally wish to respond to God's love and be obedient, but there is another factor. On every page of Scripture, we find our God appealing to His children to obey, to live as He desires. Abraham was asked to "walk before" the Lord as was Israel, see Gen.17:1 and Deut.10:12 and the Lord, through our apostle Paul, appeals to us as well. We find this in his letters either side of Acts 28;

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph 2:10

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph 4:1

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom 12:1-2

How do we obey? What are the means whereby we can accomplish this "reasonable service"? Some do what they think is right; I am a good person they exclaim and God tells me what to do, but how? I am as good as the next person means nothing more than I am as bad as the next person, for all sin.

The only way to obey, to be faithful in our walk is to apply Scripture, our faith in practice must be Biblically based. However, the Bible is full of commands and instructions, which are ours to apply?

It is our responsibility to "prove", that is to discern; to examine and thus appropriate "what is that good, and acceptable, and perfect, will of God" for us today, and this is not seeking the opinion of others or what we think is socially acceptable. A worthy walk is not willy-nilly obeying every command, instruction or precept found in God's words, His words must be rightly divided. Paul tells us about God's words in this well-known passage:

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. 2Ti 3:15-17

But before Paul penned those words, he warned how we must be diligent in "all scripture". The Bible is not a pick and choose life style manual, that approach leads to shame and disapproval;

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2Ti 2:15

Living as Christians today, without conforming to this world, requires that we rightly divide God's Word and one of the greatest handicaps to rightly dividing God's Words is the emphasis we place upon the Gospels and our Lord's words found within them.

We naturally gravitate towards the Gospels, and to Acts, because there we read of our Savior, his compassion and His death and resurrection and it is assumed that the Gospel and Acts are records of "the early church", the wonderful new beginning for us today. Coupled with this concept of the "early church" is the fact that we love Christ and want to obey Him; to follow Him and so we are taught to reject everything except "the words of Jesus". But Paul said we are to rightly divide the word of truth and it is truth which must be divided and this includes the "words of Jesus".

We will examine "the words of Jesus" and compare them to Paul either side of Acts 28. We will compare the words of Christ with the words of Paul before Acts 28, and with Paul's words after Acts 28; three sets of sayings, themes and commands. This is rightly dividing God's Word; comparing spiritual with spiritual, 1Cor.2:13. With this comparison, we hope to find the worthy walk for today.

To begin, here is a comparative set which appeals to every Christian associated with nearly every and any denomination.

The Lord Christ spoke of faith and its importance in salvation and work:

[When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Mat 8:10](#)

[When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. Mar 2:5](#)

[And he said to the woman, Thy faith hath saved thee; go in peace. Luk 7:50](#)

Paul before Acts 28, also spoke of faith and its importance in salvation and work;

[Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Act 20:21](#)

[Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Rom3:30](#)

[For ye are all the children of God by faith in Christ Jesus. Gal 3:26](#)

[Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 1Th 1:3](#)

The nation of Israel was set aside for a time at Acts 28, and Paul was given the present truths of the church which is His Body, and in our calling today, faith is just as important in salvation and work;

[For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:8](#)

[Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1Ti 6:12](#)

In this set we find a consistent, common and unchanging theme; faith is an essential element in salvation and an essential element in the works that follow.

There are other common components in these groups of words, however, we shall find some themes, teachings and even commands which are not common, which do not appear in all three sets of God's Words. Let us not fear the Word of Truth, let us rightly divide it to be unashamed and approved.

It is a misunderstanding if we think that when it says all Scripture is for us it means all Scripture is about us. The fact is, the Word of God doesn't say all Scripture is for us, what it says is this:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2Ti 3:16

All Scripture is profitable for doctrine, that is learning or teaching. All Scripture is profitable for reproof, that is evidence or conviction. All Scripture is profitable for correction or a straightening up again and all Scripture is profitable for instruction in righteousness. But Paul was not inspired to write that all Scripture is about us, in fact, before he penned these words for 2Tim.3, he had already written about the non-negotiable principle of rightly dividing the word of Truth in 2Tim.2:15.

In this series we are attempting to show the words of our Lord Christ as recorded in the Gospels and compare them with the words of Paul during the Acts period, and the words of Paul after Israel was set aside at Acts 28.

We have already seen that faith is a key element in Salvation no matter which calling and hope is in view. Faith is a continuing truth across all dispensational boundaries. The Lord spoke about it in the Gospels as did Paul during Acts and afterwards.

Another continuing word found in all three areas is justification, that is, righteousness, but there are differences to be noted here.

The Lord compared a Pharisee with a publican in Luke 18 as to righteousness, and I believe we have a Law of works versus faith and humility in this regard;

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luk 18:9-14.

The word righteous in verse 9 and justified in 14 are the same word in the original. The Pharisee trusted in his works, the tax collector turned with a contrite heart to God, pleading for mercy and he went home justified.

After our Lord had offered Himself without spot to God, this gospel of justification by grace through faith could be fully proclaimed and we find it in Paul during Acts as follows;

Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that

believe are justified from all things, from which ye could not be justified by the law of Moses. Act 13:35-39

The "but now" in this Romans passage is also linked with the redemption in the crucified, buried and resurrected Lord. Now that redemption has been paid in full, justification is now freely proclaimed;

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 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: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Roms.3:20-28.

We find justification or righteousness by faith through grace also evident in our calling today, after Israel was set aside at Acts 28.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. Tit 3:3-7.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: Php 3:9

Faith, and justification by grace through faith are truths found in our Lord in the Gospels, Paul during Acts and Paul after Acts. These are essential truths to be proclaimed in the gospel of life in Christ; these are truths that continue, that cross dispensational boundaries. These truths were as essential for Abraham as they are today.

However there is one account of righteousness given which is solely based upon works, and this is only found in our Lord's words in the Gospels;

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say

unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mat 25:34-40

Those "sheep", called righteous by our Lord, and blessed by The Father had no idea they were doing works of righteousness by helping Christ's brethren (that is Israel), they were doing them unwittingly but despite this, they had eternal life and an inheritance from the foundation of the world. We find others blessed when they helped a Jew in Acts 28, when Paul was enabled to heal all those on the island without any gospel preached or any faith exhibited by those healed. The words of Genesis 12:3 come to mind.

So, while a call to walk worthily and justification or righteousness through faith are found in Christ during the Gospels, Paul during Acts and after Acts, we find in Christ's ministry to Israel that there are some sheep who received righteousness without faith and by their good works.

This is testing things differing, rightly dividing the Word of Truth. Next, we begin to find things that appear in Christ during the Gospels and Paul during Acts but do not appear after Acts 28.

Right division requires an astute eye for comparison. Comparing spiritual with spiritual and distinguishing between things that differ are study techniques endorsed in the Word of Truth;

[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, being filled with the fruits of righteousness through Jesus Christ, to the glory and praise of God. Php 1:9-11](#)

As an exercise in these study rules we are comparing the words of our Lord Christ in the Gospels with the words of Paul during the Acts period, and the words of Paul after Israel was set aside at Acts 28.

One of my favorite comparative feature sets are those which indicate the imminent return of the Lord compared to those which do not. The Gospels, The Acts, and those letters associated with Acts, are rich in imminent return indicators, but in the post Acts 28 letters of Paul they are noticeably absent. These are strong markers pointing to Acts 28 as the great New Testament dispensational divide.

When we read the Gospels and Acts after nearly 2000 years, it is easy to read as if those times were a new beginning of something outside the expectations of the Old Testament, but this is not so. Those times were full of exciting anticipation of Christ's second coming, and the Kingdom on earth, as described in the O.T., established.

Many years had passed without the shout of a prophet in Israel, but the Gospels open with John the Baptist's call and proclamation that the very Kingdom they were looking for had appeared on the horizon, and the people flocked to him;
[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. Mat 3:1-2.](#)

Notice the order here, first repentance, then the Kingdom of heaven. The Kingdom Israel longed to see was conditional on their repentance and turning back to God.

The Prophets foretold this;

[Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. Zec 1:3](#)

See also Deut.4:30-31, 30:2-10.

The Kingdom out of heaven had drawn near; The King had arrived, and it was possible for that King to set up His Kingdom almost immediately if Israel repented and accepted Him. This immediate possibility of the Kingdom is confirmed by the Lord, The Acts, and in the writings of Paul up until Acts 28.

The book of Acts is not the history of the early church, but a continuation of the call to Israel to repent and if they did, then that Kingdom they longed to see would become a wonderful reality.

John the Baptist preached prior to the fulfillment of Passover, when Israel's Messiah was offered as the true Passover Lamb. Peter preaches after the cross at the

fulfillment of Pentecost, the next Feast in the program of Israel's salvation. At Pentecost in the past, Israel was given supernatural gifts to prepare them for the Kingdom and this is exactly what happened at Acts 2 until Acts 28. The Kingdom was on offer and the powers of that Kingdom witnessed to that fact.

While John could only announce Christ as the Lamb of God, Peter is able to preach about that Lamb, but notice, the call to repent and the promise of the Kingdom is the same in Peter as it was in John.

Peter points to Israel's ignorance in rejecting and crucifying their Messiah, but he reminds them that Messiah's vicarious offering as the true Lamb, was clearly foretold. Then he calls upon Israel to repent and turn back to God and that wonderful Kingdom they so desperately wanted would be theirs;

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 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 3:17-20.

However, while many Israelites did repent and convert, the nation, as a whole, remained disobedient and contradicting, and at Acts 28 Israel was let go. The imminent Trumpet return of the Lord and the Kingdom was let go with her; postponed to a yet future date when God resumes His earthly purposes with and through Israel.

The Gospels and Acts were times of great expectation. The setting up of the Kingdom out of heaven was the divine agenda confirmed by the cries of John, the Lord and His disciples and the ministry of those who further carried the message through the Acts period.

Scriptures indicate that this divine purpose was contingent upon the nation of Israel converting; that is turning back to their God in repentance. All was ready to fulfill all that the Feasts given to Israel anticipated. The Lord took his disciples to a high mountain and was transfigured before them, and this was also a confirmation that the Kingdom was at hand, but the disciples remembered Malachi and asked about Elijah. Let us look at the Lord's words regarding John;

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. Mat 17:10-13

From the days of John the Baptist until now the kingdom of heaven has suffered violence, and forceful people lay hold of it. For all the prophets and the law prophesied until John appeared. And if you are willing to accept it, he is Elijah, who is to come. Mat 11:12-14 NET

If Israel was willing to accept it, John would have been the Elias who was to come first, then the Kingdom. The Kingdom out of Heaven will come, but first Israel needed to hear John's message with their ears and understand, see with their eyes and perceive but they did not. As the Lord lamented;

"O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it! Mat 23:37 NET

The response from Israel was not forthcoming despite their Scriptures which clearly described the credentials their Messiah would present. His miraculous powers were proof enough, but how the heart can be hardened against the wonderful things promised; indeed, the table can become a snare.

It is important to remember that the Kingdom out of Heaven was glory for Israel and the world, but it opened with judgment as a reading of Matt.25 will show. John the Baptist had some strong words to say to certain Israelis regarding the judgment they could expect in that Kingdom which had drawn near:

But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, "You offspring of vipers! Who warned you to flee from the coming wrath? Therefore produce fruit that proves your repentance, and don't think you can say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones! Even now the ax is laid at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire. Mat 3:7-10

Those who listened to John were very aware of their national history and the words of the Prophets; they were very aware of the warnings embedded in their Scriptures. Not only were John's warnings against those who would not justify God (Lk.7:29-30) backed by Scripture, but those judgments were imminent for what he actually said was "the wrath (about) to come", Matt.3:12. John was clearly warning Israel that all they knew about Messiah's coming and His righteous judgment was upon them, not two thousand (2000) years away.

When the Lord said John was Elijah if Israel had accepted him, he was referring to Malachi 4;

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: Mal 4:5

Malachi 4 is a very clear warning about the "great and dreadful day of The Lord" and in that Day fearful things were awaiting unrepentant Israel, but joy for those who feared the Lord;

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. Mal 4:1
cp John's words in Matt.3.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal 4:2

These features of Christ's imminent return with judgment can be found in Paul during Acts and other writers of that time. Here is Paul speaking and writing in harmony with John, Peter and Malachi;

And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will (is about to) judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Act 17:30-31. (See Ps.9:8).

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2Th 1:7-10 (cp Rev.6:16-17 and others from that book also written during Acts).

Peter writes his warnings in a similar vein, likewise echoing Malachi:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2Pe 3:7

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 2Pe 3:11

John's warnings, his possibility of being Elijah, the "great and terrible day of the Lord", fiery judgment for the unrepentant but blessings for those who feared the Lord are common elements in the Gospels and The Acts. They are not common elements in Paul's writing after Acts. These are things differing.

The Gospels and Acts have been totally misunderstood dispensationally by many. Most believe Christ came to start something new which included every believer from that time up until today. This is a gross misunderstanding, but how it happened is easily understood.

Modern Christianity emphasizes the Lord as the Lamb of God who took away the sin of the world, and rightly so, for certainly he bore our sin and sins on that tree as well. However, the setting of that "taking away" was the salvation of Israel, not the church, His Body. And Israel's salvation into their Kingdom was "at hand" up until Acts 28. This was the setting of the Gospels and Acts, Israel and her Kingdom. Our heavenly calling was not revealed until after Acts 28.

The Lord died at Passover which was the first blood bought step in the Exodus deliverance of Israel into their land. The true Passover had exactly the same objective. When the Lord shared the Passover with his disciples, he asked them to do this in remembrance of Him. Remember, Christ was the Deliverer Moses wrote about, Duet.18:15. They were to look back to their Messiah and his suffering, rather than look back to the typical Exodus as the Law required, see Ex.12:25-27. Christ as the true Lamb began a much greater Exodus for Israel.

[And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luk 22:19.](#)

When the Lord took the cup, representing His blood, the perspective was now the New Covenant, not the blood of the Old, see Ex.24:8.

[And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins. Mat 26:27-28.](#)

The prophecies concerning the New Testament (or Covenant) are rich in earthly Kingdom promises. They show that Israel will be regathered into their Land, their iniquity forgiven, their sins remembered no more and many other glorious things. Just as the Old Covenant (or Testament) operated inside the Promised Land, so the New will feature there also. Neither the Old or the New Covenants were established at Passover when Israel were under bondage. Jeremiah clearly says, Israel regathered into their land first, then the New Covenant established. Then Israel will be at peace with the High Priest King on the throne of His father David. Please read Jeremiah 30-31, here are a couple of portions from there;

[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](#)

[For I am with thee, saith the LORD, to save thee: Jer 30:11](#)

[.....He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jer 31:10](#)

[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: Jer 31:31](#)

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; for I will forgive their iniquity, and I will remember their sin no more. Jer 31:33-34

Passover and the New Covenant or Testament are two glaring beacon lights pointing to Israel's restoration and that was the divine agenda at that time all the way to Acts 28.

These inseparable elements of His work are confused by the many, who, ignoring the earthly salvation setting of the cross, now read every word of the New Testament as pertaining to them and heaven. It is assumed that since Christ died for our sin and sins on that cross, we must be part of the other aspects of his "taking away", that is the salvation of Israel in their Kingdom. Thus, we hear them speak of "spiritual Israel" and New Covenant Christians. (See "We are not New Covenant Christians today" on the tracts page of Acts28dotnet.)

We have already seen that the Kingdom anticipated by Passover, the remaining Feasts and the New Testament was imminent and when the Lord shared that Passover, he confirmed its nearness by proclaiming this;
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 26:29.

Even in this same chapter, Matt.26, the Lord reveals the closeness of this Kingdom when he tells Caiaphas, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This Israeli theme and elements of the Lord's suffering are in evidence throughout Acts. Paul, Christ and other New Testament writers are on the identical dispensational page. The Acts is Passover, The New Testament and the imminent return of Christ to set up this great earthly Kingdom declared in them.

In 2Cor:3, Paul says clearly, he was a minister of the New Testament during Acts. This puts his Acts ministry squarely and fully in Jeremiah 30-31 and other prophecies concerning Israel's restoration. Passover is here in Corinthians, 1Cor.5:7, and another great Feast, Trumpets in 1Cor.15. The Feasts foretell Israel's restoration. This restoration was "at hand" as in "the time is short", 1Cor.7:29, "the ends of the world are come", 1Cor.10:11, "we shall not all sleep"... "for the Trumpet shall sound", 1Cor.15:51-52, and then in 1Cor.15:54, Paul declares the destination for those waiting for that trumpet by quoting Is.25;

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. Isa 25:8
For in this mountain (Zion) shall the hand of the LORD rest, Isa 25:10.

Corinthians is the New Testament, the Feasts and the imminent return of Christ to set up that earthly Kingdom, the same theme as the Gospels.

Romans and its themes are exactly the same as Corinthians and the Gospels. In Romans we find the New Covenant with all Israel saved and the Deliverer coming out of Zion, Roms.11. Romans 11 is Isaiah 40, a passage worth reading. Not only so, these things were also "at hand" as Paul writes here;

And that, knowing the time, that now it is high time 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: let us therefore cast off the works of darkness, and let us put on the armour of light. Rom 13:11-12. See also 16:20.

Many feel that Paul did not write Hebrews, but even so we have the identical features. We have Zion, the trumpet, Christ being the mediator of the "better covenant", and that great shepherd of the sheep as per Jer.31:10. Finally, Hebrews was written when the coming of Christ was imminent;

For yet a little while, and he that shall come will come, and will not tarry. Heb 10:37.

The Passover, the New Testament or Covenant, the imminent setting up of the Kingdom to Israel and all the features associated with those Israeli things, are the features of the Lord's "last supper". These same features are found in Paul during Acts but are totally absent after Acts 28.

The Lord Christ was crucified at Passover, and when celebrating that meal with his disciples, he represented the cup as the blood of the New Testament. The word Covenant or Testament are used for the same original word. Both Passover and the New Covenant are totally Israeli in setting; deep in Jewish history, prophecy and promise. Passover, Unleavened Bread, Pentecost and the New Covenant, were the features of the Gospels and Acts, but these have nothing to do, dispensationally, with the church, His Body.

The blood at Passover was the blood of the New Covenant, but this does not mean that it had begun. The blood of the original Passover did not launch the Old Covenant, it was the first step in Israel's deliverance and this was the setting in the Gospels as The Lord predicted;

[And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Exo 12:1-2 \(see also Ex.40:2, 17\)](#)

Thus, Passover with Unleavened Bread began the great liberation of Israel. The next step was Pentecost and here gifts were given both in the original Exodus (a type/picture of what was coming (Ex.28:3, 35:30) and in the true Exodus.

Pentecost was a gift of first fruits, a foretaste of the New Covenant. The New Covenant was knowledge of the Lord from top to the bottom in Israel, but only a few acknowledged Him back then. The Law in Israel's hearts was predicted in those few who were blessed with the gifts, gifts such as "the word wisdom" and "the word of knowledge". We thus understand why Paul was riled that the Corinthians took each other to court rather than setting the least esteemed as arbitrators, 1Cor.6:1-4. And so, from Acts 2 to 28, the gifts associated with Israel's deliverance and establishment were poured forth and anticipated the fulfillment of the New Covenant:

[.....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. Jer 31:33](#)

[.....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 31:34](#)

Like Passover and the New Covenant, the gifts of the Acts period also confirmed the rebuilding of Jerusalem and the restoration of Israel's Kingdom. Here is the New Covenant rebuild and restoration setting from Jeremiah;

[Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. Jer 31:37-38.](#)

Paul was a minister of the New Covenant during Acts and links the Holy Spirit's working in the heart of believers with it:

[Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,](#)

written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2Co 3:2-3

.....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 3:6

Israel remained God's people while the Feasts unfolded, and the gifts of Pentecost were a foretaste of Israel's glory and the national knowledge of the Lord under the New Covenant. The Spirit of the living God worked in their hearts but this was not the full blown New Covenant, for when Paul yearns to be face to face, he casts his mind to the full knowledge of the Lord the New Covenant promises;

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1Co 13:8-13

Many believe Paul wrote Hebrews, and if he did, then he writes in the same dispensational setting as Corinthians. Here are the two covenants compared;

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Heb 8:10(-12).

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Heb 8:13

The New Covenant was still future in Hebrews, why quote Jeremiah if it was in operation? Then he writes clearly that the Old Covenant, (still in operation), had waxed old and was ready to vanish away just like the partial knowledge. These covenants were mutually exclusive, they could not reside together, if the Old was ready to vanish away, the New was not in operation. It would be impossible in my opinion, for the Lord to set aside Israel at Acts 28 if the New Covenant was in operation, see the Jeremiah quote above, but since the Old, with its conditional terms, remained in operation, then Israel, nationally, could be set aside, and she was.

Partial knowledge was to vanish away, when that which is perfect comes, for then Paul would see face to face and know as he is known, and that coming was imminent. The Old Covenant was ready to vanish away, making place for the New at the return of Christ to Israel which was imminent.

Up until Acts 28, the Old Covenant had waxed old, had decayed, and was ready to vanish and here is an interesting thing, the word for decayeth in Hebs.8:13, appears in Hebrews 1:11, where the earth and heavens also waxed old. These were also to be changed, just like the believers and how true it can be said by the Lord, "Behold, I make all things new", Rev.21:5 (cp 2Cor.5:17).

The believers were expecting to be alive and changed at the Lord's coming, partial knowledge was to be changed to full knowledge, and the earth and heavens were to be changed from the Lord's coming. The Covenants were to be changed at the Lord's coming. And that coming was imminent.

Corinthians and Hebrews declare the Lord's return at the Feast of Trumpets as being at hand. Here are the near return passages from these two letters again;

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. 1Co 15:51-52
Cast not away therefore your confidence, which hath great recompense of reward. Heb 10:35

For yet a little while, and he that shall come will come, and will not tarry. Heb 10:37

Peter also writes of these things but remember, the "we" includes Peter but not you and me today;

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2Pe 3:13.

Who shall give account to him that is ready to judge the quick and the dead. 1Pe 4:5
But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1Pe 4:7

Passover, Pentecost with its supernatural gifts predicting the New Covenant, the New Heavens and New Earth, new bodies for those living and resurrected, these things and more were the theme from the opening of the Gospels until Acts 28. These things were all about the church Israel and that glory for her under the reign of her soon returning High Priest King, the mediator of the New Covenant.

I love the harmony that the rightly divided Word of Truth brings to Scripture; there are no contradictions. And I love the Bible's consistency; its confirmation of itself. Here are some words of Jesus which are confirmed in Paul up until Acts 28; **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.** Mat 5:17-18

Israel's Feasts were the way points, the stages of Israel's prophetic deliverance from Egypt into the Promised Land. They were not the true Feasts. Just as the Passover Lamb in Egypt was a picture of the true Lamb, so those Feasts were a picture of Israel's true or final and glorious deliverance from sin and death and the rule of other people over them. Because those Exodus Feasts are mostly disregarded in our examinations of the Gospels and Acts, we have confusion as to the purpose of God at those times. The Lord said that all will be fulfilled, and this included the Feasts, and in the Gospels and Acts they were being fulfilled.

Christ offered Himself at Passover and rose again early in Unleavened Bread and Acts opens with the fulfillment of Weeks or Pentecost. Going back to the Exodus picture we find that fifty days after Israel were delivered from Egypt, they arrived at Mt Sinai for the Feast of Pentecost. Supernatural gifts were given to Israel at Sinai for preparation, and in readiness for their service to God in the Kingdom. Israel could have entered the Promised Land at Trumpets, almost immediately. That was the picture and the true Pentecost in Acts had the same possibility.

The Feast of Trumpets follows Pentecost in Israel's deliverance, and the Exodus picture shows the two occasions for Trumpets. The first was not long after Pentecost, but Israel did not believe, so the entry into their Land came later, at the second time for Trumpets, and this was by the Lord's faithfulness.

Israel's journey paused at Sinai, where Pentecost took place. There they built the temple and there Moses received and shared the Law. After about 14-18 months, they were told to march into that Land flowing with milk and honey. That march was only 11 days long. Israel could have entered their Land at Trumpets shortly after Pentecost;

And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: Exo 33:1 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.) Deu 1:2

Now re-consider this Acts one passage please. Note the gifts are to be given, just like they were in the Exodus Pentecost, and then follows the disciples' question; **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 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Act 1:4-7

These disciples had their minds open to understand the Scriptures (Lk.24:45), and they had received 40 days instruction by the Lord as well, (Acts 1:3). They knew from the Exodus that an opportunity to enter the Kingdom at Trumpets followed shortly after Pentecost, and so their question. However, as the Exodus also showed, the answer hinged upon the response of faith in Israel and thus the Lord responded as he did. Would the Acts period Israelis, who were facing their Kadeshbarnea, have more faith than their ancestors? We know the answer.

As in the past, so in Acts, Pentecost was an early opportunity for the nation to turn back to God and the Kingdom established;

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 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 3:17-20

In both cases, at the Exodus Pentecost and at the N.T. true Pentecost, the nation failed in faith, (see Numbers 13, 14 for the type). Both missed that early opportunity for their Kingdom to come; for the Feast of Trumpets to follow shortly after Pentecost. However, we know from the Exodus Feasts or steps in Israel's deliverance, that Trumpets did occur just 40 years after Pentecost, see Joshua 1-7. These are critical facts in understanding the book of Acts.

Israel finally entered the Promised Land with the sound of Trumpets and Jericho fell 40 years after the original Pentecost. It is my view, that while the Acts period disciples did not see Trumpets and the return of the Lord shortly after Pentecost, they retained the hope of that imminent return all through the period of the book of Acts because of the Exodus picture and the very words of the Lord which confirmed it. This was totally in harmony with the Law and Prophets concerning Israel's deliverance. But at Acts 28, that prophetic time line was cut, Trumpets was postponed, Israel was nationally set aside, and our calling introduced through Paul.

The brilliance of our Heavenly Father is observed everywhere. We could start with creation, as the Word of God says, "the heavens declare the glory of God; and the firmament showeth his handywork." Yet for all this beauty, I also find His brilliance in the Word of Truth. The Bible is an amazing book.

I love the structures in the writings; those wonderful threads that weave through the pages showing that the author was indeed inspired by God. I love the harmony that the rightly divided Word of Truth brings to Scripture; there are no contradictions. And I love the Bible's consistency; its confirmation of itself. Here are some words of Jesus which are confirmed in Paul up until Acts 28;

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