

Isaiah in the New Testament is not limited to the Gospels.

Isaiah 53 certainly refers to the Messiah who walked among His people, who was despised and rejected and most cruelly crucified that Passover day so long ago; **For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.** Isa 53:2-3.

Isaiah is one of the most widely referenced prophets throughout the N.T., not just in the Gospels, it is very prevalent in Paul's Acts period writings. Here is the very same Is.53 passage found in Paul, late in the Acts period in his letter to the Romans; **For whosoever shall call upon the name of the Lord shall be saved** (Joel 2:32) Rom 10:13 . **But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? (Is.53:1). So then faith cometh by hearing, and hearing by the word of God.** Rom 10:16-17.

What "word of God" delivered the gospel when Paul wrote Romans? Was it mystery hid in God, or prophecy? Well, in Roms.10 alone, Paul references the O.T. many times, please look and carefully consider these facts from Paul.

**"For Christ is the end of the Law for righteousness....** Roms.10:4

The word end means conclusion, goal or objective. See Roms.3:21 and 3:31.

Righteousness by faith through grace is not a pillar or corner stone of dispensational truth for today, it is the very subject matter of the Law and prophets which were directed to Israel. There is no hint of anything hidden or newly revealed to Paul in this great redemptive truth. How many times did Paul write righteousness by faith was found in the Law?

**For Moses describeth the righteousness which is of** (adherence to) **the law,....** Rom 10:5

Here is the counter to those who feel righteousness was obtained through works. This is from Lev.18 and affirmed in Eze.20:11,13, 21. Then, Paul stays with Moses to bring the truth of righteousness by faith as found here;

**But the righteousness which is of faith speaketh on this wise, ....** Rom 10:6

Paul now quotes Deut.30:11-14 where the word is nigh thee, even in the mouth and in thy heart. The great gospel verse of Roms.10:10 is straight from the prophet Moses, where, the destination of those who listened and believed in their hearts and confessed with their mouth, was the "land which the Lord sware unto thy fathers, to Abraham, to Isaac and to Jacob, to give them", See Deut.30:20.

In Abraham, righteousness by faith was set in the land, Gen.15:1-7.

In Moses, righteousness by faith was set in the land, so to demand that righteousness by faith in Paul's Acts period letters was the first step in a progressive revelation to the heavenly places of The Mystery written after Acts 28, is to ignore the very prophets Paul uses. To drag the dispensational truths of today back into

the Acts because there Paul expanded justification by faith, is to also drag them back into Moses, the Law and the Prophets where they cannot be found.

Here is Isaiah again in Roms.10.

**For the scripture saith, Whosoever believeth on him shall not be ashamed. (Is.28:16)  
Rom 10:11**

This is Is.28:16, where that foundation stone was laid in Zion, not heavenly places. Whosoever believes on the Lord Christ Jesus shall not be ashamed, this is Isaiah preaching through Paul. But wait, then Paul joins Joel with Isaiah, and writes this;

**For whosoever shall call upon the name of the Lord shall be saved (Joel 2:32) Rom 10:13.** Joel is preaching through Paul in the Acts period, and, as we have observed so many times, those who called upon the name of the Lord in Joel and Romans, were finding their salvation; their deliverance in Zion, the very place that cornerstone of Isaiah 28:16 had been set.

Paul asks questions in Roms.10:14-15. How shall they call? How shall they believe? How shall they hear without a preacher? How shall they preach except they be sent? He then references Isaiah again with Zion prominent:

**How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa 52:7. (Roms.10:15).**

Paul's gospel in Acts included the deliverance of Zion. Isaiah 52 speaks of Zion repeatedly. Here is just one other extract from Isaiah 52;

**Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. Isa 52:8-9**

Is.52 is also referenced by Paul in, Roms.2:24, 2Cor.6:17 and Roms.15:20-21.

Justification by faith is straight from the words of Moses and the Prophets where that righteousness by faith is firmly placed in the Land promised to Israel's fathers. It is therefore thoroughly consistent that when Paul brings his section Roms.9-11 to a climax, he rejoices in the deliverance of Zion as follows:

**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. (Isaiah 59:20-21) Rom 11:26-27**

Moses spoke the gospel through Paul during the Acts period.

Joel preached the gospel through Paul during the Acts period.

Isaiah preached the gospel through Paul in the Acts period. The very themes of Isaiah that anticipated the Gospels, were the very themes used by Paul in his preaching up until Acts 28. There is nothing hid in God in Isaiah, in Moses, in the Law and the other Prophets.

Paul's gospel in the Acts period was prophesy, promise; none other things than those which the prophets and Moses did say should come.

The catch cry of Romans through Philemon, diabolically diffuses and dissipates the dispensational truths that those who use it claim to honor.

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