

The series titled "The Words of Jesus" was designed to show the dispensational theme that remains constant from the Old Testament call of Abram through the Gospel and Acts period up until Acts 28.

The Gospel words of Jesus were inseparable from Moses, the Law and the Prophets, but so were the words of Jesus through Paul up until Acts 28. The words of the other general epistle writers were equally O.T based and Revelation is all Israeli in dispensational theme.

From the coming of the Lord with trumpets in the book of Exodus, to a greater coming with Trumpets as anticipated in the Gospels and the Acts period, we have one constant dispensational thread; the earthly Kingdom out of Heaven with Christ ruling the world from the throne of His father David.

And then shall appear the sign of the Son of man in heaven: and then shall all the (Israeli) tribes of the earth (land, Matt.2:6) mourn (Zech. 12:10-14), and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mat 24:30-31.

The Feasts of Israel remain one of the greatest templates for understanding everything written up until Acts 28, but another divinely inspired guide is the book of Isaiah.

When we look at the use of O.T. Scripture throughout the period from the Gospels to Acts 28 we find constant harmony of purpose. The prophets wrote of the events recorded at that time, and by comparing those two things, the prophecies and the events, we find that the Scriptures are in agreement; the church Israel, the earthly Kingdom and all things related, are the only objectives in view.

Isaiah is featured extensively in the N.T. and it is profitable, I believe, to consider his inspired appearances there.

Isaiah is referenced at the very opening of the Gospels and Acts period, being found in Matthew thus;

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Mat 1:22-23 (Is.7:14).

The birth of our Savior was a sign to the nation of Israel. Back in Isaiah's time, the Lord promised that by the time that child (the prophecy partially applicable), had reached the age of discernment, Judah would be delivered from the invaders. What an inspiring prophetic sign for Israel. God's people were subjected to the rule of the Roman Gentiles at The Lord's birth, but in this sign the promise of the restoration of their Kingdom and deliverance from all who harassed them was embedded. This is confirmed by the words Mary heard from Gabriel;

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luk 1:32-33

See also, Lk:1:46-56, 67-75 & 2:25-38.

Here the true Immanuel is born, the greater fulfillment of Isaiah 7, and through this Child a greater deliverance will be accomplished. John the Baptist cried, "repent ye: for the Kingdom of Heaven is at hand" and that Kingdom will be ruled by David's greater Son, and the Gentiles will not suppress them ever again, Ps.72:8-11.

It is an amazing thing to note that the last O.T. quote before Israel were set aside at Acts 28, is also from Isaiah. After a divided response from the dispersed Jews in Rome, Paul is directed to Isaiah;

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest 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 28:26-27 (Is.6:9-10).

When Isaiah heard these words, he understood their dire import and asked the Lord "how long?" The answer, we understand, was many years, but eventually, the people were carried away captive to Babylon. However, that captivity was not a final end of God's people. Israel eventually returned and rebuilt Jerusalem.

After the N.T. pronouncement of Isaiah 6, Israel became "not God's people", the Romans destroyed the Temple and scattered Israel throughout the Roman empire. Yet this greater dispersion was likewise, not the end of Israel. In Isaiah 6, the prophet saw the Lord as described here;

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. Isa 6:1-3

The N.T. opening from Isaiah is a sign of hope and restoration, the N.T. era closes with a judgment prophecy from Isaiah, but in both a promise of restoration is found.

There is coming a day when the entire earth will be full of the Lord's glory, and He will sit on the throne of His father David as the Angel said, but for now, Israel and the earthly plan are postponed. In between that postponement and future resumption, we live in the, previously hidden, dispensation of the grace of God.

Isaiah in the New Testament is an examination that will further distinguish the dispensational differences that exist within it, and which must be recognized for a clear understanding of it.

The prophet is quoted approximately 70 times throughout the New Testament but the dispersion of those references around Acts 28 is interesting. While Israel remained God's people, Isaiah is quoted 68 times, after Israel was set aside at Acts 28, Paul references him twice in Ephesians 6:14-17;

Put on all the armor of God, for you to be able to stand against the wiles of the Devil, because wrestling against flesh and blood is not to us, but against the rulers, against the authorities, against the world's rulers, of the darkness of this age, against the spiritual powers of evil in the heavenlies. Because of this, take up all of the armor of God that you may be able to resist in the evil day, and having worked out all things, to stand. Then stand firm, "having girded your loins about with truth" and having put "on the breastplate of righteousness," (Isa. 11:5; 59:17) Eph 6:11-14.

Both Isaiah references here, are about the armor of Israel's redeemer. A reading and meditation upon those Isaiah references is worthwhile; now His armor is provided for us, yet another suggestion of the closeness of the Head and The Body, our church.

We remember, that in those post Acts letters of Paul, the use of O.T. fades away. While the basis of Paul's ministry up until Acts 28 was all O.T promise and prophecy, our calling was never previously revealed in either, but "hid in God", Eph.3:8-9.

We have already observed that Isaiah is referenced at the opening of the New Testament records, and is the instrument of judgment at the close of the Israeli portion of it, see Mat.1:22-23 (Is.7:14) and Act 28:26-27 (Is.6:9-10). From Matthew to Acts 28, and all N.T. writings within that dispensational framework, it was Israel, prophecy and promise. Isaiah, which is full of promises regarding the Kingdom and many subjects related, is prevalent up until Acts 28. Isaiah is a template, a wonderful foretelling of the Gospel and Acts events.

John the Baptist appears very early in the Gospels, preaching in the wilderness, and the basis of his ministry is found in Isaiah;

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. Mat 3:1-3

John the Baptist was an object of prophesy, and not just any prophesy and not any random portion of prophesy. John the Baptist was foretold in an Israeli Kingdom restoration promise passage directly from Isaiah;

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. Every valley shall be exalted, and every mountain and hill shall be made low:

and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. Isa 40:1-5

This portion of Isaiah is not about the gentle Savior meek and mild, this is the coming in power and glory portion. We find the suffering section further on in chapter 53. In chapter 40, the Word of the Lord stands forever, and this is His promise that Israel will be a kingdom of Priests when He comes in power;

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: 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

John the Baptist, with his Isaiah authority to preach repentance to Israel, has much in common with Paul the Apostle up until Acts 28. When Paul wrote to the believers in Rome, late in the Acts period, he rejoiced in the hope that all Israel would be saved; For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 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, (Is.59:20-21). As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Rom 11:25-28

All Israel will be saved, not because of Paul's wishful thinking, but because it is written in Isaiah 59:20-21 (where Israel's redeemer has the armor). To further emphasize his confidence that the hope of Israel was assured (when he wrote Romans) Paul reminds his readers that "...the gifts and calling of God are without repentance" (change of mind). He then rejoices in this confidence and turns to the very same passage of Isaiah that commissioned John, as a hymn of praise to the very Deliverer he, John and Isaiah expected;

For who hath known the mind of the Lord? or who hath been his counsellor?

Rom 11:34, Is.40:13.

This doxology of Paul comes straight from Isaiah 40, the passage which anticipated John the Baptist, the passage which boldly cries comfort to Jerusalem because, "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."

Paul declared that there shall come out of Zion the Deliverer, John the Baptist called Israel to repent for the kingdom of heaven is at hand and both these men are inseparable from the prophet Isaiah who declared, "the Lord GOD will come with strong hand".

The hope of Isaiah is the hope of John the Baptist and the hope of Paul up until Acts 28.

The New Testament opens with the birth of Israel's Messiah and an appeal to Israel to repent because the Kingdom out of Heaven on the earth was at hand. Their King had just been born. John, the one foretold by Isaiah and possibly even Malachi, announced the nearness of it;

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.40:3). Mat 3:1-3

When Isaiah foretold of the voice (not the Word) crying in the wilderness he had already mentioned the words comfort and "my people" which of course, refers to Israel;

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare (appointed time) is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. Isa 40:1-2.

When John cried out in the wilderness, about four hundred years of divine silence was broken. Malachi (c.420BC) was the last prophet, and it was he who also spoke of "one" who would come before the great and dreadful day of the Lord. Great and dreadful do not appear to suggest comfort, but there is comfort in Malachi for those who hear the voice and fear the name of 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. 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 4:1-2

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

Malachi closes with a promise of burning judgment on all that do wickedly, but, on the other hand, the Sun of righteousness with healing rises for those who fear the name of the Lord. This twofold message is repeated in John the Baptist who would have been Elijah of Malachi 4:5 if Israel would have received it, see Matt.11:13-14. Here are the sentiments of Malachi in John;

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt.3:1-12.

The Kingdom out of Heaven is established when the Messiah-King comes in power to His Kingdom, this we now refer to as the "second coming", since Israel rejected Him the first time and was put aside at Acts 28. That second coming will certainly bring comfort to those who fear the Lord, but as Hebrews had warned the Israelites back at the first opportunity, His return as King will not be a pleasant experience for those who willfully sin;

For if we sin wilfully after that we have received the knowledge of the truth, there

remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb 10:26.

It is a fearful thing to fall into the hands of the living God. Heb 10:31

Hebrews, John the Baptist, Malachi and Isaiah speak of these two differing consequences at the Kingdom. Here are Isaiah's words on the matter;

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly;..... Isa 33:14-15a.

Fire for guidance and purging, is nothing new in the Lord's earthly interactions with Israel and those nations around her. When the Lord guided Israel out of Egypt, He used a pillar of fire at night and when He descended to Israel at Sinai, He appeared as a fire upon the mountain. He destroyed Sodom and Gomorrah with brimstone and fire, and those of Israel who disobeyed in holy things were consumed with fire. When Israel complained (repeatedly) a fire from the Lord burnt among them and consumed them. See and consider, Gen.19:24, Ex.24:17, Lev.10:1-2, 20:14, 21:9, Numb.11:1-2 and 16:35.

Those who heard the warnings of John about the chaff being burned up, had many historical and prophetic references showing the Lord's wrath expressed in flames.

Isaiah spoke of the Lord's coming in anger and fury with fire;

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. Isa 66:15-16. (2Thess.1:7-9).

See also Matt.25:41, 2Peter 3:7 and the references in Revelation about fire.

And they shall bring all your brethren to my holy mountain Jerusalem, saith the LORD, And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Isa 66:20-24

The Lord's "second" coming is with fury poured out and when He reigns in Jerusalem, those who come to worship will look upon the dead carcasses of those who have sinned against him. In that place, the hell the Lord spoke about, the fire consuming those dead carcasses will not be quenched. This passage of Isaiah is referenced in the Lord's warnings to Israel;

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. Mar 9:43-48.

The Lord has revealed Himself as a God of grace, but it is well to remember, He is also a jealous God who cannot abide evil and is thus also described as a consuming fire, Hebs.12:29 and Deut.4:24. Let us remember, we will face His judgment for works done.

Isaiah, appearing often in the N.T. spotlight and announcing emphatically that the Gospels and Acts were not the beginning of anything new, not even the New Covenant, but a continuation of the Father's purposes for the Promised Land and the world, through Messiah King and Israel.

One of the great aids to Bible understanding is to observe the Old Testament Scriptures the New Testament writers are inspired to use. Isaiah is featured often and when we see him, and any other O.T. reference for that matter, it is wise to go back and read the passage from which the reference was taken, in this way we are not left without guidance as to subject material, prophesy and purpose behind the N.T. inspired words.

John the Baptist did not herald the introduction of the church which is His body, for when the Gospel writers introduce John, they go right back to Isaiah 40 which is Christ coming in power to “comfort” Israel. John’s place and purpose is clearly identified and confirmed by comparing the N.T. record and the O.T. reference.

Here is another example, taken from the Acts period, where references from Isaiah provide clarity in what could be a misunderstood passage.

Long before Ephesians and Colossians were written; before the close of the Acts period at Acts 28, Paul wrote these words to the Corinthians;
Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But AS IT IS WRITTEN, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1Co 2:6-9.

Unfortunately, many Mid-Acts folk believe this passage indicates that Paul, during Acts, when he wrote Corinthians (also Galatians, Romans and Thessalonians), had some understanding of The Mystery; the Dispensation of the Grace of God, as found in Ephesians and Colossians. Corinthians was written before Acts 28, Ephesians and Colossians written after Israel was set aside at Acts 28.

The misunderstanding comes about because they read the words “wisdom” and “mystery” in the Acts period Corinthians and make an error of connection to the post Acts dispensational truths of The Mystery that was “hid in God”, hid away from ages and from generations and that was revealed to Paul alone;

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; (AS I WROTE AFORE IN A FEW WORDS, Eph 3:1-3a

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.

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: Col 1:25-26

We must not mix the dispensational differences in Paul either side of Acts 28.

Those who believe Paul had some inkling of this Ephesians and Colossians Mystery back in Corinthians, back in the Acts period, highlight the words “as I wrote afore in a few words”. They believe this proves Paul did write earlier about these later truths, however, we shall see that what Paul “wrote afore in a few words” were his earlier, introductory references to the mystery of his will as found in Eph.1:8-10 and certainly not the hidden wisdom of 1Cor.2.

The proof that the Corinthians “wisdom” and “mystery” are not about The Mystery of Ephesians is evident in Paul’s immediate reference to Isaiah;

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But AS IT IS WRITTEN, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1Co 2:7-9

The words “as it is written” jump off the page as a warning that this “wisdom” and “mystery” were embedded in prophesy, not hid in God. Here is the Isaiah passage Paul uses to clarify the “wisdom” and “mystery” he is writing about in Corinthians.

We add some extracts from that same Isaiah chapter;

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Isa 64:4

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, Isa 64:1

But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Isa 64:8

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? Isa 64:10-12

Isaiah 64 is about Israel and the plea for intervention and restoration, as God had done in the past. Israel’s restoration is the very restoration hope of Paul during Acts. I Corinthians 2 is about glory and the Lord of Glory, the King who was foreordained before the foundation of the world as the Lamb slain, 1Pet.1:18-20 and see Psalm 24.

The One they crucified was their Messiah King, had they known this they would not have crucified Him, this is irrefutable because the hidden wisdom of 1Cor.2 must be linked with the only subject Paul determined to know among the Corinthians, that is “Jesus Christ” and him crucified;

For I determined not to know any thing among you, save Jesus Christ, and him crucified. 1Co 2:2

If this is the only subject Paul was willing to share with them, then injecting the ascended truths of the Head of the Church which is his Body, revealed after Acts 28, back into Corinthians is indeed, a discarding of Paul's own words. Who was it they crucified? Would they have crucified him had they known? But they did not know because they were natural men.

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 1Co 2:8

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1Co 2:14

The Lord, the King of Glory crucified is 1 Corinthians 2 where he is implored in Isaiah 64 to come down and bless Israel.

But wait, there's more from 1 Cor.2.

Paul assures the Corinthians that they had received the spirit which is of God; that they might know the things that are freely given to them of God, and this includes the words about the "hidden wisdom" in verse 7. They did not need Paul alone to understand them. Consequently, the spiritual ones who have the "mind of Christ" judge all things as Paul goes on to say;

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1Co 2:16

"For who hath known the mind of the Lord, that he may instruct him" is taken from Isaiah 40, a prophesy often found in Paul during Acts. Here is Isaiah 40 again with those Israel glory sections leaping from the context;

Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? Isa 40:13

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: 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.

When Paul writes to the Corinthians about the wisdom of God in a mystery, even the hidden wisdom, it is about the Lord's crucifixion, nothing else. In that hidden wisdom context, he turns to Isaiah 64, a plea for Zion and the King of glory to come down and melt the mountains. At the end of the chapter, when further writing about the wisdom from the spirit of God and assuring the Corinthians about the mind of Christ, he turns to Isaiah 40, which is comfort for ZION and Jerusalem, for the King of Glory prophetically, was there to behold. The return to Zion by the crucified King of Glory is the hope of the Acts period, not the hope of The Mystery of Ephesians and Colossians.

The Lord, the King of Glory crucified is 1 Corinthians 2; crucified because the hidden wisdom was unknown by the rulers who crucified him, the One ordained before the world as a Lamb. 1 Corinthians 2 is not Ephesians or Colossians.

John the Baptist is Isaiah 40 and the Kingdom out of Heaven. 1 Corinthians 2 is Isaiah 64 and Isaiah 40, the King of Glory crucified, but coming in power. The doxology in Romans 11 is Isaiah 40, the King of Glory bringing Deliverance out of Zion. But, the Mystery of Ephesians and Colossians is not about Israel's King of Glory. The post acts mystery is not Isaiah 40 or any other prophesy, it was "hid in God", hid away from ages and generations and is focused on the heavenly places and Christ Jesus the Head of the church which is His Body.

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It is widely assumed that the book of Acts is a record of the “early church”, but this is far from the truth. Acts records the preaching of Jesus of Nazareth as Israel’s Messiah primarily to the Jews and later some Gentiles were included. Christ as Savior was proclaimed, but the setting is all about Israel; a continuation of the earthly program as depicted in their Feasts. Trumpets was the next Feast to be fulfilled, and occurs widely in those letters and prophecies used in those letters, up until Acts 28. But at Acts 28, Israel and her Festive restoration program was postponed and the present set of conditions was revealed to Paul alone.

Up until Acts 28, Isaiah is referenced repeatedly. He provides the prophetic background of Acts, confirming that Israel remained God’s people, that the hope in view was the hope of Israel, and all that was involved in the “second coming” of the Messiah can be seen in either the specific writings of Paul and the others who wrote back then, or seen in the Isaiah references those writers used.

We looked at this reference last time, and found that it included a slice of Isaiah. [Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But AS IT IS WRITTEN, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him \(Is.64\). 1Co 2:6-9.](#)

[For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Isa 64:4](#)

[Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, Isa 64:1 \(3\).](#)

1Cor.2:6-9 directs us back to Isaiah 64 and Isaiah appeals to the Lord to “rend the heavens”, to “come down”. He reflects on the past, when the Lord did exactly that, when he did “terrible things”, “when the mountains flowed down at thy presence”. Isaiah looks back to Mt Sinai where something unexpected, things Israel “looked not for” unfolded, Is.64:3.

At Mt Sinai, the Lord made very visible displays of His power and presence. He descended at the sound of a trumpet, with angels, fire, a voice, earthquake and darkness, and in the sight of all the people, see Ex.19:11, 13, 16, 18, 19, and Ps.68:17. Compare Acts 7:53, 2Thess.1:7, Hebs.12:18-21, and Rev.16:18.

Isaiah was seeking the Lord to repeat these great moments of glory, and chapter 64 closes with the Prophet crying out;

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? Isa 64:10-12

At Mt Sinai, the Lord descended to the earth with trumpets, and angels and fire, and that is exactly what Isaiah, Paul and all others were eagerly waiting for up until Acts 28. The visible, power-displaying return of the Lord to another mountain, Mt Zion, where he will not only deliver Israel from Gentile dominion again, but do unexpected things, things Israel looked not for, and these are the things that eye hath not seen nor ear heard, nor heart considered the things prepared for those who love him.

Ancient Israel had seen the judgments on Egypt, but they had not seen the majesty of the Lord coming in power and glory to them until Mt Sinai, their eye had not seen nor ear heard. Those Acts period believers were waiting for the true coming of the Lord and then it will unfold to them what their eye had not seen or ear heard.

Mt Sinai is not mentioned directly in 1Cor.2:6-9, but Paul refers back to Is.64, which prophesy goes further back to Mt Sinai where Israel met their Lord of glory at a Trumpet blast. The coming of The Lord to Israel is the underlying foundation of 1Cor.2:6-9. It is impossible to insert the later truths for today simply because we see, "mystery" and "hidden wisdom". Reading Paul's use of Isaiah defuses that error pathway.

Many of those Mt Sinai features Isaiah remembered, occur in Paul's Acts period letters. Trumpets can be found in the very same letter to the Corinthians;

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.

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. 1Co 15:52,54

Here again, Paul references Isaiah chapter 25 verse 8. Is.25:8 is about the Lord coming to, and delivering His people;

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, Isa 25:6-8-10.

1Cor.2:6-9 goes back through Isaiah to a mountain and Israel's glory and a trumpet. Staying true to that theme, Paul looks to the Feast of Trumpets in the very same letter and again quotes Isaiah which prophesy looks on to the same things Paul

expected, The Lord bringing deliverance and personally dwelling with Israel on a mountain; things not seen or heard. 1Co.2:6-9 and 1Cor.15:52- have Isaiah references, and in both cases, those referred foundations are the powerful return to and dwelling with the Nation of Israel by The Lord.

Nothing changes from these earthly themes of Paul in Acts and the Prophets. Look at Thessalonians, they were waiting “for His Son from heaven”, and were Paul’s “crown of rejoicing in the presence of the Lord Jesus Christ at His coming”, which coming was “with all his saints”; “his mighty angels”, 1Thess.1:10, 2:19, 5:23 and 2Thess.1:7. Paul writes the “Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:”, “Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air”, 1Thess.4:16-17. The inseparable links between Paul and his hope in Acts and the Prophetic and Exodus foretelling of that hope are there to see. Dragging back into these clear dispensational settings, the truths for today, which are totally different, is mixing things that differ; wrongly dividing the Word.

In 1Cor.2:6-9, Paul writes of the wisdom of God in a mystery, even the hidden wisdom, ordained before the world, but this concerns Christ’s crucifixion, the only thing Paul was willing to write to them about:

[For I determined not to know any thing among you, save Jesus Christ, and him crucified.](#) 1Co 2:2

[And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.](#) 1Co 3:1

The fact that God ordained this mystery, even the hidden wisdom before the world, does not demand we drag back into this Acts setting, the choice God made regarding us as members of the church which is His Body (cp.Eph.1:3-6). The Lord was the lamb slain before the foundation of the world, (1Pet.1:18-19), and that crucifixion context in 1Cor.2:6-9 was unto their glory, that is the glory that Isaiah and the Exodus spoke about, the very same glory Paul wrote about in his letters prior to Acts 28.

It is impossible to insert the later truths of Ephesians and Colossians into 1Cor.2:6-9. There Paul quotes prophesy linked to Mt Sinai where Christ came in glory to Israel. In 1Cor.15., the same letter, Paul writes about Israel’s Trumpet Feast when Christ will come in glory to Israel and quotes Isaiah again, where the Prophet looks to Christ coming to, and dwelling on His mountain. The Israeli theme is the same in chapter 2 and in chapter 15. In these Acts period contexts, the mystery, the hidden wisdom and before the world, refer to the Lord’s crucifixion and its relation to the earthly glory of His majestic return to deliver Israel.

The contexts, both immediate and remote of 1Cor.2:6-9, disallow any suggestion that Paul’s use of the words, “mystery” “hidden” and “before the world”, suggest he

had an inkling of The Mystery of Ephesians and Colossians. Let Scripture explain Scripture.

We are all students of the Word, and in so searching, we seek to be found approved, unashamed, sincere, fruitful in every good work and increasing in the knowledge of God.

The diligent student will find success by applying the study principles found within its pages. Testing, comparing things that differ, Phils.1:9-10, is not only an exercise in comparing, but the object in view is to discern, then elevate the things "that are excellent", that is, the things superior.

We find this in the life of Paul, the apostle of the Gentiles, he declared;

[But what things were gain to me, those I counted loss for Christ. Php 3:7](#)

And here;

[.....forgetting those things which are behind, and reaching forth unto those things which are before. Phils.2:13b](#)

Our Christian walk is one of choices, of deciding to acknowledge truth when the truth is regularly verified and consequently scripturally irrefutable. I believe we have established way beyond reasonable doubt that Paul's Acts period writings are Old Testament based, not simply because he so pronounced in Acts 26:22, but because the Prophets and Moses are his regular go-tos in his Acts period writings.

In the Acts, Paul did not forget those things which are behind, for the things behind, Israel's history, her promises, the prophesies relating to her future, underscored all those writings. It is contrary to Paul the apostle and to right division and doctrine, if we turn to Paul's Acts period writings and there, instead of turning back to the past as Paul did, we turn our minds to the future and introduce into them, those things about which Paul was unaware when he wrote them. The dispensation of the grace of God, The Mystery revealed to Paul after Acts 28, is not dispensationally compatible with the Old Covenant which remained in existence up until Acts 28 and in which dispensation Paul wrote his Acts letters.

Galatians, Romans, 1&2 Thessalonians, 1&2 Corinthians (and Hebrews if Paul did write it), are all Old Testament, that is Old Covenant writings. This includes the righteousness of God reckoned by grace through faith. Paul's Acts period letters are not The Mystery letters for today.

One classic stumbling block Acts period passage which tempts some students to look forward instead of looking back as Paul did, is the one we have featured recently, namely 1Cor.2:6-9. This passage includes a glance back by Paul to Isaiah 64, but the word mystery suggests to some they are entitled to glance forward and drag forward 1Cor.2 and by connection Isaiah, into the present truths of The Mystery. This is not testing things differing.

[Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But AS IT IS WRITTEN, Eye hath not seen,](#)

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (Is.64). 1Co 2:6-9.

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Isa 64:4

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, Isa 64:1 (3).

Isaiah looks back to Mt Sinai where the Lord descended with Trumpet blast, and Israel's "eye had not seen, nor ear heard" the things that the Lord did among His people. They had seen the Lord's power against the Egyptians, but now they experienced the Lord's power and demands among His own people. Paul brings this out in his letters to the Corinthians;

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. But with many of them God was not well pleased: for they were overthrown in the wilderness. 1Co 10:1-5

There is an emphasis on "all" and a comparison made with the "many", and here, from Israel's past, an example is drawn as a warning to the Corinthians, as per verse 6 and 11. The call to a worthy walk is based upon a warning from the O.T. where Israel was approaching her earthly Kingdom, how parallel to the Acts. We find another O.T. warning here;

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people (Lev.26:12). Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, (Is.52:11-cp Num.16:21-45). 2Co 6:14-17.

Many feel that 2Cor.6:14, "unequally yoked" only relates to marriage, but contextually it refers to sharing and associating with unbelievers in a wider sense. Here Paul uses the figure, "yoke", based on the Law as in Lev.19:19 and Deut.22:10. The Corinthians are urged to "come out from among them, and be (ye) separate" which Paul did not advise to those unequally yoked in marriage, see 1Cor.7:13-16.

Come out from among them and be ye separate is taken from Isaiah 52:11, and in that Isaiah passage the context is the Lord dwelling on the earth in glory, the very expectation of Paul up until Acts 28;

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. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart

ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward. Isa 52:8-12

When Paul warned the Corinthians to come out from among them, not to be associated with the ungodly, he turned to Isaiah and a passage that spoke of the Lord's glory on the earth which glory could have happened in their lifetime. It is interesting to note Rev.18:4 in this regard.

Once again, the foundations of Paul's Acts period writings are "none other things than those which the prophets and Moses did say should come". It is unsound doctrine to suggest the present truths of the Mystery were in the mind of Paul in Acts, when the mind of Paul only looked back to history, the Law and the Prophets.

Many of us might wish the Lord had placed a time stamp on those letters of Paul, then we would know for certain the date when Paul received the revelation of The Mystery, the dispensation of the grace of God. But sadly, no dates were recorded.

Perhaps the divine author determined that time stamps were unnecessary and in so omitting them, he directed us to a due and diligent study of the contents of the writings, rather than endless discussions about when they were written.

Take the gospel of Matthew. Many suppose it was written 80-110AD and we know that this was years after the destruction of the Temple. Yet Matthew was recording the events of the Lord's earthly ministry when the Temple stood, and if he did know about the destruction of the Temple, that feature was not relevant to that record and he was not inspired to include it. What Matthew wrote about, not when he wrote, is the critical issue.

Peter writes this of the apostle Paul;

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; 2Pe 3:14-16

What were "these things" Paul spoke about? Once we know those things, then we can identify the Pauline epistles Peter had read. The words of Peter about Paul, determine our understanding, not when Peter wrote the words.

These things listed below are taken from the immediate context of 2Peter3. These are the things that Paul wrote about "in all his epistles". The word "all" needs to be treated carefully, it rarely means absolutely everything, the all is determined by the context, see 1Cor.11:18, 15:3 and 1Tim.2:1. Even today we might ask are we all here, where all does not mean the entire world. Thus, when we look at these things carefully, we know which letters of Paul Peter means by all. Here are the things Peter wrote about;

"the words which were spoken before by the holy prophets and the commandment of us the apostles of the Lord and Saviour". 2Pet.3:2.

"the promise of his coming". 2Pet.3:4.

"the heavens and the earth which are now". 2Pet.3:7.

"the Lord is not slack concerning his promise". 2Pet.3:9.

"the day of the Lord... as a thief", "the heavens shall pass away", "the elements shall melt" and "the earth...shall be burned up". 2Pet.3:10.

and

"according to his promise, (we) look for new heavens and a new earth". 2Pet.3:13.

When Peter writes all the epistles of Paul, he would mean all those in which "these things" are found. The "all" is qualified by the examination of Paul's letters, not according to when they were written, but by the content of them.

“These things” as listed above, are quite absent in the letters of Paul written after Acts 28, which are about The Mystery, the dispensation of the grace of God, but we can certainly find them in the letters of Paul written when Israel remained God’s people. During Acts Paul’s letters were full of the words spoken before by the holy prophets. During Acts, Paul wrote of the imminent coming of the Lord, when the day of the Lord was expected as a thief. In Paul’s Acts period letters, advice was given for those few short years preceding that coming of the Lord, but when that coming was postponed at Acts 28, his advice changed.

Here is the first thing Peter wrote about;

“the words which were spoken before by the holy prophets and the commandment of us the apostles of the Lord and Saviour”. 2Pet.3:2.

We have been considering Paul’s letters and are discovering that the framework and foundation of his Acts period letters are “the words spoken before by the holy prophets”. Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans (and especially Hebrews if Paul did write it) contain overwhelming numbers of O.T. references. And Paul knew of the Lord and his words back in the gospels, Romans 12:20 looks back to Matt.5:44, and in Acts 20:35, Paul exhorts the Ephesians to support the weak by quoting the Lord.

Peter wrote about “the promise of his coming”. 2Pet.3:4, and we find this word “coming”, in Matthew 24:3, 27, 37 and 39. Paul writes of this wonderful hope in the following Acts period writings, 1Cor.15:23, 1Thess.2:19, 3:13, 4:15, 5:23, 2Thess.2:1, and 2:8. The “coming of the Lord” with Trumpets is totally absent in Paul’s mystery epistles written after Israel was nationally put aside for a season at Acts 28.

Peter wrote about “the day of the Lord... as a thief”, and the Lord himself used this figure in Matt.24:42-43, Lk.12:39, Rev.3:3, and 16:15. Paul, being very aware of the “words of the Lord” also uses this here;

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.

The reference to the pains of childbirth is often found in the prophets, see Ps.48:6; Is. 21:3; 43:6-9, Jer.4:31, 6:24, 13:21, 22:23; Hos.13:13 and Mic.4:9-10. The Lord’s reference to the woes of pregnancy in Matt.24:19 should have fallen on attentive Israeli ears. This is echoed by Paul in 1Cor.7 where he advises against “touching a woman”. The Day of the Lord coming as a thief in the night is unseen in Paul’s post Acts letters.

Paul did not specifically use these words in 2Pet.3:13 where Peter wrote that “according to his promise, (we) look for new heavens and a new earth”. However, when we compare Rev. 21:1-4 with Galatians 4:25-26 (and Hebrews 11:10, 12:22 and

13:14), we find that Paul in Acts, certainly anticipated the new heavens and new earth. I love comparing Rev.21:2 with 2Cor.11:2.

The new heavens and earth are found in prophecy where they are linked with Israel, see Is.65:17-19 and 66:22. I believe Is.66:15 is likely in the mind of Paul in 2Thess.1:6-9 where "everlasting destruction" might be linked to Is.66:24 and certain "lake of fire" passages in Revelation. The new Jerusalem, the new heavens and new earth and "everlasting destruction" are also unseen in Paul's post Acts 28 letters.

So, what were those letters in which Paul wrote about the same things as Peter? I suggest the evidence shows they were Paul's Acts period letters and certainly not the letters written to the world after Israel was set aside at Acts 28. Paul's Acts period letters contained the same things Peter wrote about. Peter did not write about the Mystery; the hidden things of God revealed to Paul alone.

We have carefully considered 2Peter3:15-16 and, guided by the context, have drawn the only conclusion possible, and that is, Peter made no reference whatsoever to the present calling of The Mystery. Peter did not say, the dispensation of the grace of God contained "some things hard to be understood". Peter's closing truly jumps off the sacred page for those willing to leave it in its context;

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 2Pe 3:15-17.

We ask ourselves the question, what were "these things" Peter's readers already knew? We let Scripture provide the answer and list again "these things" in the context of 2Pet.3;

"the words which were spoken before by the holy prophets and the commandment of us the apostles of the Lord and Saviour". 2Pet.3:2.

"the promise of his coming". 2Pet.3:4.

"the heavens and the earth which are now". 2Pet.3:7.

"the Lord is not slack concerning his promise". 2Pet.3:9.

"the day of the Lord... as a thief", "the heavens shall pass away", "the elements shall melt" and "the earth...shall be burned up". 2Pet.3:10.

and

"according to his promise, (we) look for new heavens and a new earth". 2Pet.3:13.

Peter's readers already knew of "these things", and neither they nor Peter were unlearned or unstable; Peter called them steadfast. Yes! Some things were hard to be understood, either the longsuffering of The Lord or other aspects of "these things" as listed above, but nothing in this context allows any suggestion that Peter and his readers found it hard to understand the dispensation of the grace of God, The Mystery of Ephesians and Colossians. Such a conclusion is a baseless, wishful, eisegetical (reading into Scripture one's own ideas), fabrication.

Reading 2Peter3 and carefully and noting what Peter is writing about, builds our faith in that it confirms the words of Paul written during Acts. Paul's Acts period letters confirm each other, but here we have the apostle of the circumcision endorsing Paul's words regarding the dispensational setting of the Acts period. Peter is not confirming anything about the Mystery written after Israel was placed to one side at Acts 28, Peter is confirming Paul (and vice versa) regarding the dispensational truths of Acts.

We have already seen from the list, that Peter and Paul referenced the Prophets and the words of the Lord in the gospels, and that they both wrote about the Day of, and the coming of the Lord as a thief. Both apostles looked for the earthly glory that the

coming of the Lord would eventually bring into being, including references to Isaiah 65.

It is remarkable that Peter and Paul turn to the same Old Testament books and passages but not only so, they also use the same prophetic passages for specific matters relating to that last days setting of the Acts period. While they were given different directions in ministry, the dispensational framework in which those ministries operated, was the same; "none other things than those which the prophets and Moses did say should come".

Here are general and specific parallels in Peter, then Paul. Please note the O.T. references then turn back and read the context of each reference which both men knew incredibly well. If both men used the same prophetic passages, then both men held the same prophetic anticipation and not once does that refer to anything else other than Israel and the Lord's glory through her on the earth.

Because it is written, Be ye holy; for I am holy. 1Pe 1:16 = Lev.11:44, 19:2

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2Co 6:16=Lev.26:12, Ez.37:26-27.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. 1Pe 1:24-25=Is.40:6-8

For who hath known the mind of the Lord? or who hath been his counsellor? Rom 11:34=Is.40:13.

(cp Roms.16:26 where the mystery kept silent was made manifest by the scriptures of the prophets and the command of the everlasting God as in Is.40:28).

We conclude this parallel set with a marked doctrinal similarity;

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. 1Pe 2:1-3=Ps.34:8

And, brothers, I was not able to speak to you as to spiritual ones, but as to fleshly ones, as to babes in Christ. I gave you milk to drink, and not food, for you were not then able, for neither are you yet able now. 1Co 3:1-2. (Heb.5:12-14). (cp Roms.12:9 & Ps.34:14).

Peter and Paul had separate Apostleships; they were sent in different directions; 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:) Gal 2:7-8.

Peter and Paul were given different directions, but by comparing their writings during Acts, we see that the dispensational message they delivered was identical. The One who energized and inspired Peter also energized and inspired Paul and they were both frequently energized and inspired to use the same O.T. references and passages.

The Word of God is an amazing, self-confirming, faith building, Christ honoring testimony to the absolute brilliance of our Heavenly Father.

It surprises many, particularly those of the Mid-Acts persuasion, that Peter and Paul were actually on the same dispensational page up until Acts 28.

Mid-Acts are so desperate to promote the differences between Peter and Paul, that they only compare Peter's ministry during Acts, with Paul's ministry after Acts. By mixing all of Paul's writings in their "Romans through Philemon" catch cry of confusion, they are unable to comprehend the dispensational differences in Paul either side of Acts 28 and consequently, the equally essential comparison of the ministries of Peter and Paul during and up until Acts 28.

We have carefully considered 2Peter3:15-16 and have drawn the only conclusion possible, and that is, Peter did not say, the dispensation of the grace of God contained "some things hard to be understood". The Dispensation of The Mystery had not been revealed when Peter wrote. We did find, however, that Peter was referring to very similar dispensational things that are found in Paul up to Acts 28.

Peter and Paul both referred to Isaiah 40, and they both used milk as a description of the young or immature in faith. Both Apostles, during the Acts period, were using the same passages, and if not always the same passages, certainly the same prophets.

Here are some other passages from Peter and Paul written before Acts 28, containing the same O.T. references.

Peter. Is.28:16, Ps.118:22, Isaiah 8:14.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (Isaiah 28:16). Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (Ps.118:22), And a stone of stumbling, and a rock of offence (Isaiah 8:14), even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1Pe 2:5-8

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner (Ps.118:22). Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Act 4:10-12 (see Matt.21:42, Mk.12:10-11 & Lk.20:17)

Paul. Is.28:16, Is.8:14

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed (Isaiah 8:14, 28:16). Rom 9:32-33

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 (Isaiah 28:16). Rom 10:10-11. (See also 1Cor.1:23).

It is evident, indeed clearly evident, that both men during Acts, were writing of the same things dispensationally. But what about their audiences? We return to Galatians where we are reminded that while they were on the same page dispensationally, the directions of their ministry were quite clearly defined; **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**

Paul and Barnabas went to the heathen or Gentiles, while James, Peter & John went to the circumcised, or Israelites. Direction is the key here, because as we have seen, Peter and Paul were using the same O.T. passages in their ministry to their different audiences. So, were these two separate audiences different as to calling or hope? I believe the Scriptures are clear, they were writing to the same members of the same prophetic company. Here are both men describing their audiences with the identical passage of Scripture.

Peter. Hosea

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (Is.43:21) of him who hath called you out of darkness into his marvellous light (cp Acts 26:18): Which in time past were not a people (Hos.1:9-10), but are now the people of God: which had not obtained mercy, but now have obtained mercy (Hos.2:23). 1Pe 2:9-10

Paul. Hosea

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved (Hos.2:23). And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Rom 9:22-26

Paul tells us very clearly, that during Acts, the believing Jews, that is the Circumcision, and the believing Gentiles, that is the uncircumcision, were both and all joined together as "vessels of mercy". They were called, not as two distinct and separate companies but as one. To avoid glaring statements like Roms.9 above, Mid-Acts will arbitrarily determine that these Jews and Gentiles in this particular passage, were "kingdom saints" and to balance this invention, they create another imaginary group of believers they designate, the "body saints". This enables them to continue their failure to rightly divide Paul; that is to compare his dispensational framework either side of Acts 28.

Peter's Apostleship was to the circumcision, but his audience were the ones who had been called as "my people" and who had "obtained mercy" straight out of Hosea. Paul's Apostleship was to the Heathen, but his audience, both Jews and Gentiles, were also the ones who had been called as "my people" and who had "obtained mercy" straight out of Hosea.

Up until Acts 28, all believers belonged to the same company, they held the same identical hope whether they had heard the gospel through Peter or Paul. Peter and Paul wrote of the same dispensational purpose of that time while promoting various features of that imminent hope in their Acts period writings.

Find my new chart; ["O.T. in Peter, Paul and Hebrews to Acts 28"](#) in the charts tab on my website acts28.net.

Peter and Paul, up until Acts 28, were sent in different directions with the gospel, but both men were inspired to incorporate the same O.T. passages and prophets in their gospels. Galatians informs us of the audience these two were directed towards;

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:) Gal 2:7-8.

Notice the prepositions, "to" and "towards". This following observation is very important. Despite the different directions of their ministry, both men described "their" believers as fulfilments of the same O.T. prophecies.

Peter and Paul were sent in different directions, but those who believed, both those of the Circumcision and the Uncircumcision, belonged to the same salvation the prophets spoke about, according to both Peter and Paul;

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded (Isaiah 28:16). Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (Ps.118:22), And a stone of stumbling, and a rock of offence (Isaiah 8:14), even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1Pe 2:5-8

Peter uses Ps.118:22 (the stone as the head of the corner) many years before Paul was converted, see Acts 4:10-12. When Peter said, "neither is there salvation in any other", what salvation was Peter thinking about? The truths of the mystery of Ephesians and Colossians or the salvation the Psalmist was writing about? Salvation is more than just sins forgiven and justification; it is the release from bondage unto the joy of the inheritance and the inheritance in Acts 4 was Zion.

Peter links Is.28:16 with Ps.118 where both prophets speak of the stone. Here is the Isaiah passage and context;

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isa 28:16

Isn't it wonderful that Is.28:9 speaks of those weaned from milk and milk is used by Paul, Peter and whoever wrote Hebrews?

When Peter writes to those who believe, he says they will not be confounded because they believe in that stone which is laid in Zion, not heavenly places. But here is Paul using the identical Is.28 reference;

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be

ashamed (Isaiah 8:14, 28:16). Rom 9:32-33

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 (Isaiah 28:16). Rom 10:10-11.

(See also 1Cor.1:23). Note, Paul refers to Is.28:11 in 1Cor.14:21.

When Paul wrote to the Gentiles and about the Gentiles, in his letter to the Romans many years after Acts 4, what salvation was Paul writing about? Zion or Heavenly places? Isaiah 28:16 is about Zion and in Paul's letter to the Romans, Zion is the goal of Paul's Acts period hope;

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).

Peter quotes Ps.118 in Acts 4 and the salvation Peter understood was that of the Psalms. When Peter writes his letter, the believers were to enjoy the salvation of the Psalms and Isaiah, the salvation of the corner stone.

Paul uses Is.28 in Roms.9:33 and in 10:33. Paul is writing to the Jews and Gentiles assuring them that they have believed in that corner stone, the same corner stone in Peter. Here is Is.28:16 in Roms.10;

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 (Isaiah 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. For whosoever shall call upon the name of the Lord shall be saved (Joel 2:32). Rom 10:10-13

There is no difference between the Jew and the Greek, for whosoever believes and whosoever calls upon the name of the Lord shall be saved. The whosoever, does not allow for any other imagined group of "body saints" that Mid-Acts invents so they can drag the truths of Ephesians and Colossians back into the Acts period. Isaiah speaks of Zion, and Roms.10:13 is Joel 2:32 which speaks of Zion;

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

Paul writes to the believers under his jurisdiction, and those Jews and Gentiles under Paul have believed in that stone which was rejected but which has become the head of the corner. These believers were saved towards Zion, it is Zion in Acts 4, it is Zion in Roms.9, it is Zion in Roms.10 and it is Zion in Roms.11.

Peter writes of the stone which is the head of the corner in Acts 4 and nothing, dispensationally has changed from Acts 4 to Romans 11 and that period includes Paul's conversion in Acts 9. The Scriptures declare, there is no dispensational change from Acts 4 to the writing of Romans, about Acts 20-21, and onwards to Acts 28.

Peter and Paul both use Hosea in their area of ministry concerning those who believed;

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (Is.43:21) of him who hath called you out of darkness into his marvellous light (cp Paul in Acts 26:18): Which in time past were not a people (Hos.1:9-10), but are now the people of God: which had not obtained mercy, but now have obtained mercy (Hos.2:23). 1Pe 2:9-10

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved (Hos.2:23). And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Rom 9:22-26

Peter and Paul use the same O.T. passages about the "stone" and the "Stone" is set in Zion. Peter and Paul both write about the believers as being those were not a people, without mercy and unloved but now were beloved, had received mercy and were the people of the living God. All believers of the Acts period were believers anticipated in prophesy.

Their direction might have been different but we can't ignore the harmonies in their Acts period writings. Perhaps it is time to reconsider this passage;

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 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: And that he was seen of Cephas, then of the twelve 1Co 15:1-5

Therefore whether it were I or they, so we preach, and so ye believed. 1Co 15:11

Therefore, whether it was Paul or Peter (or the twelve, or James or all the other apostles) the Jews and Gentiles heard and believed, and they were all the elect of prophesy and their salvation was that of the prophets and of that Stone set in Zion.

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.

Paul turns to Isaiah frequently in his letter to the Romans, which letter has its dispensational focus on the salvation of all Israel when the Deliverer returns to Zion. [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

We note that the culmination of Paul's discourse regarding unfaithful Israel is not found in The Mystery of Ephesians and Colossians, but in the prophet Isaiah. Ungodliness will be turned away and their sins He shall take away because while Israel (for the most part) were unfaithful and stumbling at that stumbling stone (Roms.9:32, 11:11), God remained faithful;

[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 11:28-29

The gifts and calling of God are without change of mind writes Paul, and following on from this he draws the parallel between the believing remnant of grace and the unfaithful majority of Israel (Roms.11:30-32). Just as the believing remnant were once unbelieving but now had obtained mercy, so the unbelieving majority were to receive mercy when the Deliverer returned to Zion. He points out that the mercy on the believing remnant was the key to the unfaithful majority also receiving mercy. The believing remnant; the vessels of mercy consisting of both Jews and Gentiles was the preserving seed, their mercy obtained mercy for the unbelieving nation; [For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.](#) Rom 11:29-32

Paul had already written about mercy in Romans 9 where he referred to Isaiah in the matter of the seed;

[Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth \(Is.10:22-23\). And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah \(Is.1:9\).](#) Rom 9:27-29

Here is an incredible harmony; the wonder of God's Word is a powerful truth confirmer. Just as Paul writes in Romans that all Israel will be saved, being preserved by the mercy on the righteous seed, so the very chapter of Isaiah to which he refers in Roms.9:29, also speaks of God's ultimate restoration of Israel;

[Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.](#) Isa 1:9

[Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness.](#) Isa 1:24-27

Isaiah confirms God's faithfulness to Israel and Romans confirms God's faithfulness to Israel. Romans does not allow space for any other calling than that of Israel, and to suggest that there were others during Acts, not mentioned in Romans, receiving the later truths of Ephesians and Colossians intrudes on the very integrity of God.

Paul had emphatically expressed God's faithfulness to Israel earlier in Romans; [What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged \(Ps.51:4\). Rom 3:1-4](#)

Paul asks that if the great body of the Nation was unbelieving, would this lack of national faith nullify/invalidate God's faithfulness to the nation, and the answer is a resounding "God forbid" or more literally, "let it not be". Paul dismisses such a thought, and his aversion to it, through exclamation. Would he write "let it not be" if he was already receiving truths of a calling to be in place once Israel was set aside?

Psalm 51 is David recognizing his sin, but at the same time acknowledging the unaltering righteousness of God. Israel was sinning but the righteousness of God was unaltering. David's sin had consequences but it did not alter God's faithfulness to his promise to build him a house, 2Sam.7:12-. Israel's sin, during Acts, had consequences but it did not alter his promises to their fathers for His gifts and calling involving them were without repentance.

The fact that the majority of Israel (softened by the word "some") were disobedient and gainsaying, did not mean God was unfaithful to His own promises. Later Paul confirms this resoundingly, as we have seen;

[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 11:28-29](#)

Romans is Isaiah, Romans gives no suggestion that The Mystery of Ephesians and Colossians was being offered in the background.

Romans confirms emphatically God's faithfulness to Israel, and back in Acts 13, Paul's gospel is rich in God's faithfulness to Israel. David's greater Son, Christ, was raised to that nation according to the promises made to the Fathers, see Acts 13:32-34. From Acts 13 to Romans 11 Paul is preaching God's faithfulness to Israel and who would dare teach anything which would impinge upon or even question that faithfulness of God? Sadly, there are some.

Mid-Acts dispensationalists suggest that during Acts Paul was also preaching the dispensational truths of Ephesians and Colossians as well as promise and prophecy. When the dispensational truths of the latter conflict with the dispensational truths of Paul during Acts, they are obliged to invent non-Pauline phrases like "kingdom

saints” and “body saints” to separate those dispensational differences. Thus, when Paul writes to the Romans that the believing Gentiles were clearly members of the remnant of prophesy, Mid-Acts deflect to an imaginary Acts period group of “body saints” to whom the Roman passages does not apply and to whom they can append the latter dispensational truths of Ephesians. This is confusion and encroaches on the integrity of God.

Paul does not write about “kingdom saints” or “body saints”, he writes the believing Gentiles and Jews during Acts, were part of a prophetic remnant without which Israel would be as Sodoma and Gomorrha and because of the mercy shown that remnant, all Israel would be saved at the return of the Deliverer. This expectation was put aside of course when Israel was let go for a season at Acts 28.

For anyone to suggest, that the same God who said “all day long I have stretched forth my hands unto a disobedient and gainsaying people” (Roms.10:21) was at the same time holding his hands behind his back to another company where Israel has no dispensational advantage, is denying the faithfulness of God so clearly penned by the very Apostle they claim to follow.

Isaiah adds the dispensational perspective to the New Testament, especially the book of Acts and the writings of that period. If we ignore the use of Isaiah when studying the Gospels and Acts, we are prone to reading back into those times, the dispensational truths for today not found in Isaiah, and mixing things that differ.

From the opening of the gospels all the way to the close of the earthly kingdom program at Acts 28, Isaiah features prominently. Isaiah is quoted twice as much as the other major prophets and more than all the minor prophets combined. As we have studied Isaiah and Paul, we found Isaiah is Paul and Paul is Isaiah during the Acts period.

One of the great stumbling blocks in understanding Paul, is that Paul was sent to the Gentiles during Acts and after Acts 28. Many mistakenly assume that since he was the Apostle of the Gentiles during and after Acts, the truths he preached after Acts 28 are also found back in the Acts period. This is failing to see the dispensational differences in his two ministries despite the fact they both include ministry to the Gentiles.

While Israel had dispensational advantages as the Lord's chosen nation up until Acts 28, it is well to remember that in type and in prophesy, Gentiles were never excluded from the redemption found in the Lamb foreordained before the foundation of the world. The entire world was to be blessed through Abraham when he became a great nation Gen.12:1-3, and this ancient promise remained. All Gentile believers up until Acts 28 were part of that great earthly Kingdom purpose.

The Lord had declared, years before Paul, that "many (Gentiles of faith) shall come from the east and the west, and shall sit down with Abraham..... in the Kingdom of Heaven", see Matt.8:11 and Gals.3:9. The inclusion of the Gentile Centurion by faith was not outside either, that original promise to Abraham, Israel's history or prophesy and promise. Likewise, the Acts period ministry of Paul to the Gentiles was the same, embedded in Gen.12:1-3 and Gen.15, Israel's history, prophesy and promise.

In Galatians it is written, that Peter went to the circumcision and Paul to the Gentiles, Gal.2:9, but the Gentile inclusion of that time is endorsed from Isaiah; **Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.** Act 13:46-47. Is.49:6.

In this Isaiah passage, given to Paul by command from the Lord, the Gentile inclusion was in a context where "the servant" was "to bring Jacob again to Him and to restore the preserved of Israel". Is.49 is the King restoring Israel to that great and mighty nation promised to Abraham.

Justification in Acts 13:39 is "by Him", and the "Him" refers to that King set upon the Holy Hill of Zion, Acts 13:33, Ps. 2. Simply because justification by faith in our Lord Christ can be found in the Acts period, does not make our Lord Christ the Head of the church which is His Body in the Acts period; He is clearly extolled as the King of Israel, "a witness to the people, a leader and commander to the people", Is. 55:3-4, Acts 13:34.

In Romans 9 thru 11, it is clear from Paul, that the Gentiles were included under the same criteria, namely they were included by faith and according to prophesy and promise. The believing Gentiles and Jews of Romans were not members of the church which is His Body of Ephesians and Colossians. Please consider the following:

Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved (Hosea 2:23). And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God (Hosea 1:9-10). Rom 9:24-26.

Hosea is used by Paul to describe both the Jews and Gentiles of the Acts period, and Peter uses the identical passage when writing to the dispersed Israelis, see 1Pet. 2:10.

Are some of these Jews and Gentiles part of a truth revealed after Acts 28? Paul does not write so, and we have no evidence to contradict Paul's statement that the believing Gentiles were part of prophesy. It is helpful to compare Hosea 2:18-20 with 2Corinthians 11:1-2 where both writers refer to both Jews and Gentiles as being espoused and betrothed. This is a bride/wife relationship, not a Head/Body one.

In Roms. 9:27 Paul follows Hosea with a quote from Isaiah regarding those believing Jews and Gentiles who were now "children of the living God";

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: (Isaiah 10:22), Rom 9:27.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land. Isa 10:22.

Isaiah 10:20 is about "the Holy One of Israel" in the land, not Christ, the Head of the church which is His Body in the heavenly places. The inclusion of the Gentile believer in Romans is foretold in Isaiah, not included because the Mystery, "hid in God" was revealed to Paul during Acts.

Hosea wrote of Israel as the "sand of the sea", Isaiah wrote of Israel as "the sand of the sea", and both prophets are used by Paul to identify the prophetic basis of Gentile inclusion during the Acts period. The "sand of the sea" is in the promise made to Abraham when he did not withhold his son Isaac, Gen. 22:17 and Abraham is featured extensively in Roms. 4 concerning justification for the Gentiles;

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to

all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) Rom 4:16-17a.

Romans includes the Gentiles in the promise that Abraham would be "heir of the world". Romans includes the Gentiles of faith as being part of those "so shall thy seed be" from Gen.15:5-6. Romans includes the Gentiles from the prophesy of Hosea. Romans includes the Gentiles from the prophesy of Isaiah.

From Genesis down through the prophets, from Matt.11 to Paul in Romans, the Gentiles were included by faith, were made righteous by faith, and were included in the prophetic program for Israel and the world eventually brought in by the crucified, risen, Zion-bound Savior King of Israel.

Paul's use of Isaiah in Romans is more than informative, it sets the dispensational context of the letter. When we see the parallels between Isaiah and Paul in Romans, and Paul's use of Isaiah as evidence of his teaching, it is obvious that the hope of Romans is the hope already foretold in Isaiah.

The hope Paul held through the Acts period ministry was the hope of Israel. This he proclaimed quite clearly in Acts 28, prior to Israel being set aside for a (long) season; **And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. Act 28:17-20**

Right up to the last chapter of Acts, Paul had committed nothing against Israel, or against the customs of "our" fathers. These words would not come out of his mouth if he was receiving, then withholding information about Israel's imminent lo-ammi (not my people) state and loss of national advantage.

Paul is an Israelite up to Acts 28, bound for the hope of Israel and his Acts period writings give no hint he knew the hid-in-God truths of The Mystery that were revealed later. Up until Acts 28 Paul is bound for the hope of Israel, writes nothing dispensationally of the present truths, but after Israel was set aside he was in bonds for the mystery which had been hid from ages and from generations;

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 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 1:24 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: Col 4:3

The bondage of Paul after Acts was for that which had been "hid from ages and generations", but prior to Acts 28, his bondage was for the hope of Israel's glory clearly proclaimed in the Scriptures, including Isaiah. As Paul had declared during Acts, he was witnessing to none other things than those which the prophets and Moses did say should come. Acts 26:22.

Romans was written later in the Acts period, fits perfectly into Paul's Acts period witness, and the first reference from Isaiah is in chapter two in a context of condemnation.

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written (Is.52:5). Rom 2:23-24.

Now therefore, what have I here, saith the LORD, that my people is taken away for nought?

they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Isa 52:5

Note Israel are under bondage and the future glory is not just sins forgiven but peace through liberation; the hope of Israel.

This Isaiah indictment is specifically aimed at the Israeli and the section culminates in chapter 3 with the proclamation that both Jews and Gentiles are all under sin and none righteous no not one, Roms.3:10-Ps.14:3.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Psa 14:3

Some might think this is grounds to set Israel and her hope aside, but as we have found, accusing Israel of her sins and unfaithfulness is often in a context of restoration because God is faithful even if his people are not, and so Psalm 14 looks in hope to the very same event as Paul in Romans 11. In fact, the very same words are used "come out of Zion";

Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psa 14:7

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

Returning to Isaiah 52 we find again, that Israel's transgression might bring unhappy circumstances, yet this does not mean God's purposes for and through her have been set aside or replaced. Here are some Isaiah 52 verses of hope and glory for Israel; **Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.** Isa 52:1-3

Without money is also found in Is.55:1 and Is.55:3 is quoted by Paul in Acts 13:34, so many incredible links in Paul who knew his O.T. scriptures incredibly well.

Isaiah 52 is not about the casting away of Israel, rather the promise of restoration under Messiah. Here are other verses which show this:

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. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa 52:8-10

Oh yes, Israel were the means whereby His name was continually every day blasphemed, but that very same passage rejoices that the Lord will bring again Zion and all the ends of the earth shall see the salvation of our (Israel's) God. The Lord himself will remove the blasphemy by restoring the people who caused it and then His Holy name will be honored.

Here is another verse from Isaiah 52;

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

Paul turns back to this very verse, the second time he's referenced Is.52;

For whosoever shall call upon the name of the Lord shall be saved (Joel 2:32). How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Isaiah 52:7). Rom 10:13-15.

Paul, like Peter before him, quotes Joel 2:32 in this passage. Some think we can't be saved except by Paul's gospel, but in Acts, Paul is declaring people saved who call upon the name of the Lord as preached by Joel years before Paul. Nothing hid in God in this Acts period gospel of Paul.

Many have stumbled at Paul's phrase "my gospel". It seems they stumble at it because they believe it means only those things that were given to Paul from the Lord directly. Then, by assumptive connection, they think it means only those things given by revelation which were previously hid in God. This is taking "my gospel" way past the simple understanding which is that "my gospel" means the truths Paul was commissioned to proclaim. My gospel appears before and after Acts 28, but this does not mean they contain the same identical dispensational truths, it simply means he was given truths to proclaim before Acts 28 and after.

As we can see in that passage in Romans 10, Paul asks four questions then follows them with another quote from Isaiah 52. "How beautiful are the feet of them that preach the gospel of peace...". Are we to say that Paul denies the very gospel of peace he quotes from Isaiah because it could not possibly be "my gospel", that is, things exclusively given to Paul? It is not Paul's gospel of peace, it is the gospel of peace previously revealed, never "hid in God", and the peace is not redemptive peace between sinner and our holy God, but the peace promised to Israel. That is the hope of Acts, that is the hope of Romans.

The "gospel of peace" in Romans is part of Paul's "my gospel" and it is from Isaiah. The gospel of peace is purely and unambiguously the peace promised Israel when the Deliverer comes out of Zion. This means sins forgiven and liberation from Gentile dominion, as in Is.52 and Romans 11:25-27. Isaiah and Romans are on the identical dispensational page for all to see.

Isaiah helps us understand Romans dispensationally, Romans is understood from Isaiah in the past, not Ephesians in the future. Isaiah is included in Paul's "my gospel" of the Acts period, so Paul's gospel, given to him by the Lord as recorded in Galatians, is promise, prophesy and "these things which thou hast seen".

Traditions can be good or bad.

One terrible tradition that has blinded millions of Christians to the present purpose of grace is the often unspoken but understood dogma, that Christ came to start the church. Worse still is the implication among many denominations that the Old Testament was about Israel and we are new Covenant Christians today.

Yes, entrenched misplaced dispensational teaching can be a huge road block to clarity of present purpose of God for heavenly places, given Paul after Acts 28.

Thus far we have examined Isaiah in the N.T. with particular emphasis on the Apostle Paul. Isaiah was one of Paul's favorite prophets, and we find Isaiah at the opening of his Acts period ministry and in one of the last letters he wrote during that time, namely Romans.

In Acts 13:33, Paul's first O.T. reference is Psalm 2, which is Christ on the holy hill of Zion and his second reference is Isaiah 55:3 in Acts 13:34;

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto 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

Isaiah 55 is about Israel's Lord and God glorifying Israel, please read the chapter. It is about the faithfulness of Israel's God in that his word will not return unto him void, insofar as all he has promised Israel will come to pass;

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off. Isa 55:11-13,

Paul's gospel in Acts 13 and through the Acts period included the great redemptive themes of forgiveness and righteous reckoned, but the dispensational setting was the imminent restoration of Israel upon national repentance.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa 55:6-7.

Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Isa 56:1

Now let us turn to the last Isaiah reference in Paul's letters during the Acts period, found in Romans 15;

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I

have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand (Isaiah 52:15). Rom 15:18-21.

Romans was written late in the Acts period and as we have seen Romans is full of O.T. references to God's faithfulness and the restored glory of Israel, this last reference is no exception. Here is Is.52 quoted in Romans 15:

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. (Roms.15:21). Isa 52:13-15.

Isaiah 52 is about Israel's glory, after Messiah's suffering. The passion of Christ brought about redemption, but up until Acts 28, the dispensational redemption was in the Land with Messiah glorified on Zion. Here is Isaiah 52;

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! (Isaiah 52:7 is quoted in Romans 10:15), 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. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa 52:7-10.

It is important that we also remember the great conclusion of Romans 11 where Isaiah 40 is featured in Paul's doxology;

For who hath known the mind of the Lord? or who hath been his counsellor? Rom 11:34 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: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? (Roms.11:34). Isa 40:9

With so much irrefutable evidence by Paul during Acts, both plainly written and by constant reference to the Prophets, that God is faithful, and that the Deliverer is soon coming to Zion, can we appreciate the confusion and disharmony of purpose that Mid-Acts creates when they suggest that Paul was gradually given the present truths for today either from his conversion in Acts 9, or from Acts 13?

This progressive revelation or transition theory, that is, the idea that Paul was given by revelation the transition truths from the kingdom to the church program, actually indicts Paul as a hypocrite. Paul publicly and in his letters knows nothing more than the return of the Lord to the earth at Trumpets and the restoration of Israel under

Messiah. To suggest he knows anything else is to totally ignore his words and writings.

But worse still, by suggesting that the Lord is gradually revealing to Paul the truths for today we deny that God is faithfully holding out his hands to a disobedient and gainsaying people as is clearly stated. The Lord said through the Prophet Isaiah, "so shall my word be", but Mid-Acts suggests otherwise. The progressive revelation or transition theories indict our Heavenly Father as being two faced and morally ambiguous.

While Mid-Acts might decry such accusations, it is undeniable that that is exactly what their ideology does. We must expose the Mid-Acts confusing ideology which is far more subtle and dangerous than the traditions we noted at the beginning.

Paul from his conversion to his last witness in Acts 28 states this about his Acts period ministry;

[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, and to the Gentiles. Act 26:22](#)

It is time for Mid-Acts to cease contradicting the very Apostle they claim as their own. There is no progressive revelation, there is no transition through Paul during Acts from Kingdom to Church, not one item of present dispensational truth was given Paul during Acts. Our present dispensational truths are all post Acts 28.

The Mid-Acts traditions are to be rejected by all right dividers.

Isaiah sets the dispensational setting of the New Testament and particularly Paul during Acts. Isaiah is Israel's history, promise and prophesy and so is Paul up until Acts 28. To drag back into Paul during Acts the dispensational truths of Ephesians and Colossians given to Paul after Acts 28, is extinguishing things that differ, not distinguishing them.

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