

The Appearing of Christ

Exposing the traditional rapture

Editing edition.

This PDF is an incomplete work-over of the original. I retain copywrite on these new inclusions, just contact me if you would like to use any of my charts.

It contains the latest additions up to the current working position which will be clearly marked.

After that please return to the original Appearing PDF to conclude your studies.

As changes are made, this PDF will be extended and notification sent through my MailPoet subscribers list.

The original hard copy edition is available for purchase [on Amazon here](#).

The original, unchanged, free PDF version along with this new updated PDF are available on www.acts28.net home page.

I've decided to go this route since the editing is taking longer than I imagined.

Eph.1:3-6.

Brian.

03-01-2025

The Appearing of Christ
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Printed in the United States of America

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

Dedication and Acknowledgments

To the Father of Glory and our Lord Christ Jesus is this work dedicated.

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

It was our Lord who appeared to Paul and revealed The Mystery. In it is declared the great heavenly purpose which includes this humble servant.

Numerous servants of the Lord have contributed time and energy over the years to bring this vehicle of Acts 28 dispensational truth to a wider audience. Mr C.H.Welch, Stuart Allen, Dr.E.W.Bullinger and many other incredible right dividers of the Word of Truth unknown to me, but known to the Lord. I certainly read the imprints of these giants before me to whom my thanks cannot be delivered in this life.

I am very conscious of the fact that I have nothing in which to boast, save the Lord himself. What do I have that I did not receive? The opportunity to present this work is a joy and I pray it becomes a resource, but more importantly, an inspiration. The Christian community is hungry for the truth, but they feast on high processed recycled food rather than the nutritional things of right division and dispensational truth.

Reader! It is your job to continue the presentations, be diligent, be ready and fearless.

Open letter to Christianity.

This book was updated early 2024 which is nearly 2000 years from the Lord's crucifixion. The number of years and current world events have turned many believers back to reviewing last days prophesy because, obviously, now is our salvation nearer than when we first believed.

While end time things might provide a glimmer of unity in the faith, it is sobering to note that we Christians are fragmented into more denominations than years from Christ. Hardly a noteworthy accomplishment.

Within the conglomerate of modern Christianity, certain universal, inalienable dogmas remain entrenched, and it is such a pity they are Biblically unsound. The following widely accepted axioms are the very basis of the chaotic divisions within present Christianity.

1. The beginning. Christ came to start the church, his Body.
2. The development. The Gospels and Acts are the history of the early church.
3. The culmination – the hope. Christ will come from heaven to the clouds at the sound of a trumpet and snatch all believers back into heaven with him.
4. The band aid. The disunity of the faith is tolerable because we all belong to the “one true church.”

When our perspective of the New Testament has been horribly out of focus for millennia, then it is a simple thing to embrace these fabrications. Misinformation repeated obscures the truth. With these confusions in place, we promote a hope which is not ours, we ignore the dispensational aspects of the gospels, try desperately to disregard the real theme of Acts, and pay lip service to the one true church coverall. When the foundation is warped the buildings are twisted.

This book promotes dispensational truth, not redemptive truth. There are many who proclaim the gospel of life in Christ, preaching Joh.3:16 etc. and we praise God for that, but the devastating divided state of Christianity is the result of this singular focus. What Christianity needs is a comprehensive course in dispensational truth. This will not happen from the ordained leadership, it must come from dedicated, committed individuals who are willing to be marginalized by sharing truth unpalatable to the majority.

The hope given us by God is nothing vaporous or veiled, it is the Appearing, not the traditional “rapture,” apparent when we distinguish things that differ (Phils.1:10 MKJV). There will be challenges to orthodoxy as we expose these different aspects of the Lord's return using the Word of Truth rightly divided and specifically the post Acts 28 perspective.

Acts 28 is a dispensational boundary either side of which stands two distinct purposes of God. Prior to Acts 28 and the setting aside of Israel nationally, the purpose was earthly through Israel and the hope was Israel's hope and that includes 1Thess.4. After Acts 28 a

new calling with a new hope was revealed to Paul alone, this is found in Col.3. Tradition mixes these things that differ and the four unnecessary things above are the result.

The hope of Israel, namely Christ returning to the earth at the last Trumpet is found all the way to Acts 28. At that event certain believers would be raised to a meeting in the clouds then return with Him to the earth. This is not our hope, and why item 3 is at least a diversion, and at worst, a masterstroke of deception.

After Israel was set aside for a time at Acts 28, a new heavenly purpose was revealed to Paul alone and in these writings, we find the hope for today, the Appearing in glory. At the Appearing we are raised to the Father's presence and seated there with Christ.

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

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

Brian R Kelson

April 2008 (2024) 2025

Introduction to the First Edition

Paul wrote in his last letter, his second to Timothy, that his ministry was being discarded; ... all those in Asia have turned away from me, of whom are Phygellus and Hermogenes. 2Ti 1:15 (cp Phils.2:21)

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

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

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

The literal return of Christ was another doctrine which faded into obscurity and only resurfaced in the years after the reformation. Early in the nineteenth century the "rapture" concept took shape and has become the flagship of most eschatological thinking. This traditional doctrine in all its variations must be exposed for what it is, a masterstroke of deception. The traditional rapture concept, is a logical result of the falsehoods that Christ came in the Gospels to start the church, his body and that the book of Acts is a history of the early "church."

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

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

When the Christian community moved away from Paul in his later ministry, they moved away from the hope for us today. The widely accepted "rapture" is not the appearing of Christ. This denominational rapture is a sad and sorry testimony to Christianity's failure to

study Paul carefully according to those Bible study principles so clearly given us.

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

Brian R Kelson

April 2008

Introduction to the Continuing Edition

Replacement theology accelerates Christianity's decline into Legalism

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

Records suggest that as early as A.D. 160 Justin Martyr saw the "church" as "the true spiritual Israel" and spiritualization, replacement theology and a myriad of applications have underpinned and subverted Christianity ever since.

Spiritualization sees heaven when Abraham was told to walk the length and breadth of the land. Land is spiritualized to mean heaven, a theological subversion, diversion, and perversion.

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

The Old Testament was for the Jews but the New is all about "the church". But even worse, most believers, when seeing "we", "us", or "you" in any Scripture, automatically insert themselves into the passage as being the object of the directive, promise or hope. What a dispensational disaster Christianity has become.

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

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

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

How is it that the gangrene of replacement theology infected the Christian community so swiftly and is now pandemic and ultimately manifested in the Messianic movements? The answer is a simple one; our predecessors failed to follow the New Testament events according to the Old Testament pattern and saw "the church" everywhere. They did not

understand that the imminent return of Christ was postponed at the pronouncement of Isaiah 6 in Acts 28, so they spiritualized to make it understandable. The Kingdom was seen as internal, a totally spiritual one, and they were unable to see the new dispensation given to Paul after Acts 28. Eventually, the literal return of Christ was embraced, but replacement theology understood that literal return as being the hope of the church rather than the hope of Israel. The hope belonging to the church which is his body is found in Paul's letters written after Israel was set aside at Acts 28, and our hope is the Appearing, not the return of Christ to the earth with angels, Trumpet, a shout, and a meeting in the clouds.

Paul's ministry covered two distinct dispensations, the first up until Acts 28 in which ministry the Old Testament patterns were being fulfilled. After Acts 28, after that fulfilling was postponed, a new purpose was revealed to Paul alone, totally unrelated to Israel. The glaring dispensational differences in Paul either side of this great New Testament dispensational divide, are unseen to most of Christianity. Replacement theology totally blinds Christianity to these dispensational differences in Paul.

Instead of recognizing the Old Testament purpose continuing from Malachi through Matthew to Acts 28, where the restoration of Israel's kingdom and the reign of Christ on the earth is in view, we have metamorphosed these facts as being the church which is His Body. Thus, as the Old Testament purpose unfolds during the Gospels and up to Acts 28, replacement theology sees our church beginning when in fact, Israel's hope was at hand. It is not surprising that those rich Israeli themes which are evident in most of the N.T. are carried into our worship and doctrines. After Acts 28 there are no Israeli themes but because our vision is blinkered, we mix Paul's letters dispensationally, and this has resulted in dispensational confusion. Blinded to the differences in Paul by tradition and replacement eisegesis, we have nurtured the traditions upon which the Messianics flourish.

Romans through Philemon is the ultimate confusing of the dispensational differences in Paul.

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

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

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

Brian R Kelson April 2012 (2024) 2025

Chapter one

Christianity compartmentalized and chorused.

The Lord Christ Jesus ministered among Israel nearly two thousand years ago and the New Testament records were canonized about four hundred years later. Since then, the Christian community has divided itself into a myriad of denominations and is as far from the unity of the faith as can be imagined. There are more denominations extant than years from Christ.

The Word of God was the center and focus of Christian assembly over the centuries and the key to freeing many from the bondage of works, but in many cases, the center of service today is in worship rather than the Word. Worship with songs and chorus singing certainly rouses emotions, but emotions do not build a stable faith. Worship is a worthy and God honoring pursuit, but if our worship is not according to the Word of God rightly divided, then it could be that some worship is dishonoring the truths given us in this present dispensation of the grace of God.

Ungodliness could be both the sinful acts we might commit in our walk, and the worship we offer based on dispensations not in operation today, something to think about.

There are three blinding binders which have contributed to this sorry situation. We have avoided and negated uncomfortable and inconvenient dispensational truths in the Word by spiritualization, by replacement theology, and by application. These three debilitating and destructive techniques have destroyed the Word of God dispensationally.

Replacement theology basically puts “the church” into every page of Scripture. For example, when it says Israel were to be a kingdom of priests, it really means “the church” is to be a kingdom of priests.

Spiritualization takes things from an earthly setting and elevates them to heavenly one where they do not belong. For example, when Abraham was promised the Land, that really means he was promised heaven.

Making applications ignores the specific instruction to the specific individual or group and randomly decides what this could mean for us today. The list of applications provided is limitless. Show anyone a specific dispensational passage, and they will have their unique conviction as to how it must be applied, but do not understand how the passage relates to any divine purpose.

There is one other issue which also buries clear and distinct dispensational differences. This is the constant focus on redemptive truths while ignoring the dispensational truths found in the same setting. This is perfectly exemplified in the Exodus.

Passover, and the blood sprinkled has provided the material for many a gospel message and rightly so, redemptive truths are richly displayed here. However, Passover is the blood

bought first step in Israel's national deliverance. Passover is not the first step in anyone going to heaven.

Unleavened Bread is the blood bought separation, and the gospel message will extol the freedom Christ's blood has purchased from the bondage of sin and death. However, Unleavened Bread is the blood bought severing of Israel from Gentile dominion.

Pentecost or the Feast of Weeks, is not the beginning or birthday of anything, but rather the fiftieth day from Egypt when Israel entered the Covenant, were given the Law, and supernatural gifts empowered individuals among them to build the Tabernacle. Pentecost prepared Israel to be the Kingdom of Priests.

The Tabernacle Moses pitched, certainly teaches us about the blood bought privilege of access to God the Father, but dispensationally, it looks back to the original Paradise, and on to glorified Paradise; the Day when, as Joel 2 says, Jehovah their Elohim dwells among Israel, being jealous for His Land and His people. The beasts of the field live together harmoniously, and there is abundance of provision, a divine harvest festival.

Trumpets was the time when the Ark of the Covenant, that is "the ark of the Covenant of the Lord of all the earth," went before the people into the Promised Land and Jericho fell. Gentile dominion over Israel ceases when the Lord returns to his people at Trumpets. We can bring forth many redemptive truths here, but the fact remains, Trumpets is when the Lord returns and enters His Land and regathers His people. Some go up to meet him as he returns to the earth, these he brings with him. This is 1Cor.15 and 1Thess.4, but these facts are lost when all we hear about them is "the church" going to heaven. No present-day believer is going to heaven in those two passages.

The Day of Atonement was given to Israel to reflect and meditate. Israel was to humble themselves, no dance, no joy, but self-abasement. While we can teach humility and self-examination here, this, like all the Exodus, is dispensationally specific. It looks forward to the day when Israel will look upon the one they pierced and mourn for Him. He has returned at Trumpets and delivered them, now they realize what they have done. Isaiah 52:12-53 and Zech.12, 13:1, 6 are prophecies which look forward to this somber occasion.

Tabernacles/Booths is a time of abundance and reflection for Israel. We might hold harvest festivals and bring in our produce, but this is the time when the manna ceased and Israel "ate the fruit of the land." Isaiah speaks of the day when Israel will be restored like Eden, Isaiah 51, and in chapter 11 he looked forward when the animals would dwell in peace as did Joel who also speaks to the increase of wine, corn, and oil when the Lord dwells with his people. When the priests stood in the brink of Jordan, the waters were banked up to Adam. Israel is the earthly channel through whom Paradise is restored and glorified, it is no coincidence that Paul writes twice of the relationship between Christ and Adam in 1Cor.15 and Roms.5.

when dispensational truths are

avoided, suppressed, and opposed division, confusion and ungodliness abound

Replacement theology, spiritualization, unbridled applications, and one-eyed proclamation of redemptive truths breeds denominationalism, and obfuscates the Word. The dispensational truths throughout God's Word showing the different divine purposes, are not only unknown, but avoided and suppressed.

Since the techniques described above are almost universal in modern day denominations, it is only natural for such ideologues to find the church in Matthew. However, Matthew is a continuation of the Old Testament purposes of God for the world through Israel. There is no change in divine purpose from the original Paradise to Matthew.

There are some who acknowledge the difference between Israel and the church then negate that by claiming the Old Testament was for the Jews and the New Testament is for "the church." Blank pages are inserted between Malachi and Matthew and the true nature of most of the New Testament is lost. The church which is his body can only be found in the New Testament, but not in Matthew, the other Gospels, and the book of Acts. These relate to Israel, dispensationally.

All the Bible is for us, but not all the Bible is about us, and it can also be said, that all the New Testament is for us, but not all the New Testament is about us. If Passover was the blood bought first step in Israel's national deliverance in the Old, it is the same in the New. Dispensationally, Passover is about Israel.

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

Paul wrote all Scripture is given by inspiration of God and is profitable, making us wise to salvation, but in 2Tim.2:15 he implores us to rightly divide the Word of Truth lest we be ashamed and reprobate in that day. Likewise in Philippians 1, he prayed that their love would abound in knowledge and judgment in order that they could "approve things that are excellent" or as the margin says, "test things that differ". Rightly dividing and trying things that differ in the Word of truth are not options for the sincere student of the Word. These study rules bring approval, shamelessness, sincerity, and lack of offence in that day.

While some prefer to read correctly handle instead of rightly divide, I feel this minimizes the true nature of the study principle. Who decides what correctly handling the Word really means. Rightly dividing leaves no doubt that there are things differing and we must keep them separate. Replacement theology, spiritualization, myriads of applications, and the incessant focus on redemptive truths, fails to separate and clarify the different divine purposes evident in the Word of God.

The structure of 2 Timothy highlights the positive or negative consequences of rightly dividing or failing to do so. The sincere student of the Word seeks, through right division, to be a vessel of honor, a believer of maturity, one destined to enjoy, not just salvation, but salvation with eternal glory. Those who rightly divide seek the crown, the approval and

lack of shame. There is a very desirable difference in living with Christ and reigning with him.

Shame, disapproval, and dishonor await those who present themselves to Christ in a state of immaturity, without having acknowledged the truth given to them by him. There is no doubt many are constantly learning, even hungering to understand the intricacies of the Word, but without right division, the hunger is rarely satisfied. In my view, a disciplined life is set and maintained by a clear dispensational understanding of the Word.

As we consider these consequences, let us cease judging other believers, it is our walk we must face and complete. How do we want to appear in that Day? Here is a structure for your consideration.

Right division is not an option; it is an obligation for those who seek approval and salvation with eternal glory.

2 Timothy 2-4:1 Right Division

positives and negatives (a casual glance)

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

2:2 the good deposit, teach

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

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

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

2:20-21 Vessels of honor or dishonor

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

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

3:9 proceed no further

2Tim.3:10 Paul, his doctrine,

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

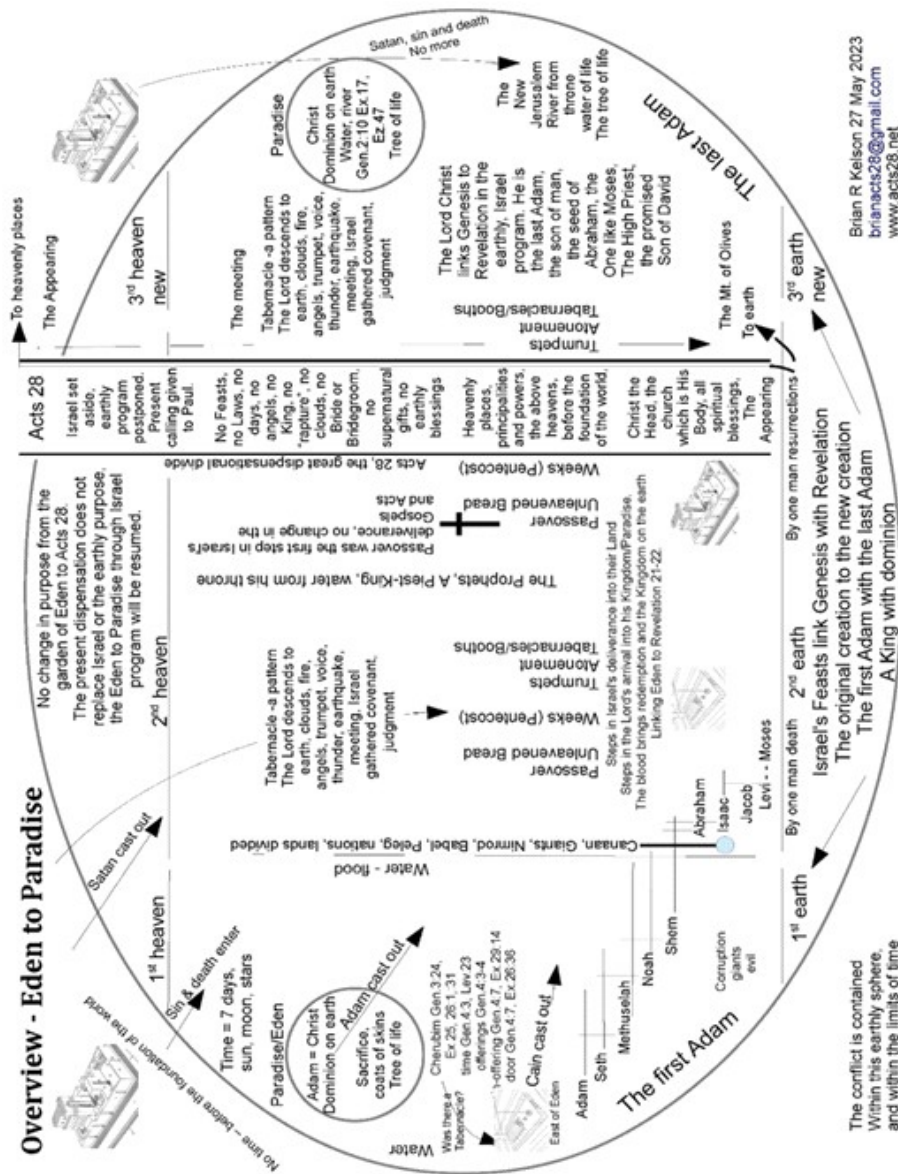
3:14-16 things learned, all Scripture

3:17 maturity, fully furnished;
thoroughly equipped

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

Right division prevents us from mixing things that differ. We are to distinguish things that differ, not extinguish them, and the cross of Christ must be seen as essential for different

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purposes or it will be a stumbling block to Bible understanding.

The cross is essential for the individual no matter what the calling. God has placed believers in the earthly program and in the heavenly program and no matter which calling, the cross is essential. Abraham will inherit the Land and New Jerusalem but will not do so without forgiveness and righteousness brought in by the Savior. Believers today are members of the heavenly calling but enjoy forgiveness and righteousness by the same Savior.

Most of the Word of God from Genesis to Revelation unfolds the earthly program from Paradise lost with Satan, sin, and death active in the world, to Paradise restored and glorified. This earthly program includes descendants of Adam grouped in nations distributed around Israel, Deut.32:8, and which are destined to exist on the earth when this program is realized. The nation of Israel is the divine channel through which this earthly program will eventuate. Essential to this restoration of Paradise, the removal of the Serpent, sin, and death, and the glorification of Israel, is the last Adam and the efficacy of His vicarious offering. The cross is the means whereby Paradise will be restored and glorified.

Christ ascended into heaven after his passion and Hebrews 9 speaks of the heavenly things requiring better sacrifices. Those things of Hebrews are linked with Israel, their Tabernacle temporal to their Tabernacle divine.

The Apostle Paul writes of the heavenly program in one group of his letters, and in them redemption through his blood and the forgiveness of sins is equally essential for this different purpose to be achieved. In this heavenly program, Christ is the Head, the believers included in this calling are the church which is his body, the fulness of him who fills all in all, Eph.1:20-23. Believers today have been raised and seated in the heavenly places, but the heavenly beings already there needed the wonderful consequences of the cross and his shed blood. Paul writes these have been reconciled through his blood Colossians 1:20, and in Colossians 2:10 writes Christ is the head of all principality and power. Some of these are also members of the church which is his body.

There is one cross and one finished work upon it, but there are different purposes of God and herein lies a problem. Each purpose will come to fruition because of Christ's finished work on the cross, but the different purposes the cross facilitates are not revealed in the Gospels. The cross is essential for believers today, but the gospels do not reveal the calling of God for believers today.

Christ is the last Adam; he will be glorified in both the earth and the above heavens. This is one of the first disclosures in the new dispensation revealed after Acts 28, years after the Cross and the Gospel records;

toward the administration of the fullness of the times, to head up all things in Christ – the things in heaven and the things on earth. Eph 1:10. NET.

The fact that the cross and our Lord's suffering are recorded in the Gospels has been a

stumbling block for too many for too long. The Gospels, because they feature the Savior and his Cross, are elevated in importance, red letter editions of them abound and practically every denomination turns to them seeking truth for today. The cross brought redemption for those of every calling, however, the ministry of Christ, the Gospel records, and indeed Acts are not about the church which is His body, rather the divine purpose for Israel, Paradise, and the world. Since these do not fit together dispensationally with those letters of Paul revealing our heavenly calling, even more combustible fuel for the replacement theology fire is found.

The opening events of Genesis are revealing, they are a picture of greater things to come on the earth. They are totally unrelated, dispensationally, to our calling today. The church which is his body of Ephesians is not pictured in the original Paradise and is not destined for the glorified Paradise of Revelation.

Creation includes many tangible things like fish, elephants, and bananas, but it also includes an intangible, time. Time reminds us that conflict is limited, it will not go on forever, and the last Adam will head up all things on the earth, and from Paradise glorified.

Time belongs to the offering of the Savior and Israel. The church which is his body, revealed after Acts 28, was chosen in Christ before the foundation of the world, before time was created. Our destiny is heavenly places where Christ sits at the Father's right, and God does not exist in time, "before Abraham was, I Am." Jn.8:58.

Time is limited to the earth and the earthly program, and time unseen is measure by things seen.

[And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: Gen 1:14.](#)

There are seven days and nights, the moon for the month, the sun for the year, and the stars to align with them all. These things belong to Israel and the earthly Paradise glorified program.

Christ in the garden, As God & the Lamb

The Lord ceased from his works on the seventh day, and Israel is called upon to observe that day, and to Israel was given seven days, seven weeks, seven months in the festive program, seven years, seven times seven years, and seventy times seven years. At the conclusion of the four hundred and ninety years, the glorification on the earth begins. Seven and twelve, numbers of time, are numbers inseparable from Israel. The original constellations may or may not have been linked to the twelve tribes, but they showed the earthly redemptive program, and the heavenly lights are linked with Israel, Jer.31:35-36.

The first Adam was given dominion in Paradise and the last Adam will be glorified and have dominion in Paradise. Adam is a figure of Christ, Roms.5:14, but not a picture of Christ in heavenly places.

The day Adam disobeyed, sin and death entered the world, but the remedy was seen immediately. Adam and Eve were covered with coats of skins; a sacrifice was made in the garden, see the whole burnt offering in Lev.1. The whole burnt offering speaks to Christ's total submission and obedience to the Father. This offering made that day represents Christ's future faithfulness even unto death. This scene in the garden is profound. There is Adam made in the image of God, who disobeyed, standing there is Christ, the image of God, 2Cor.4:4, Col.1:15, the first and the last Adam together. And the offering, pointing to the sacrifice the Lord would make. The total difference between the two, the first Adam disobedient, the second Adam a glorious successfully obedient as seen in the offering, the world reigning King of Kings. Christ's sacrifice is further pictured in the offering of Abel and Cain, Gen.4:7. Christ, as the sin-offering who cleanses and restores Paradise, is pictured being offered to all.

Genesis four provides a few details that, considered together, could provide a foreshadowing of Paradise restored and glorified.

"In the process of time" Cain and Abel brought offerings unto the Lord. Later, Israel was given specific times to bring offerings to the Lord. Where was the Lord? Cherubim were stationed at the east of the Garden, Gen.3:24, and we know the Lord dwells among cherubim as per the design of the Tabernacle given to Moses, and as recorded in Ezekiel, and Revelation. Adam was cast out of the Garden and perhaps the Lord remained in it. Abel's blood offering was accepted (by fire? Lev.9:24), but Cain's bloodless offering was not. The Lord presented Cain with a choice, do well and be accepted, otherwise, a sin offering lies submissive. The original word for sin is also translated sin-offering, Ex.29:14, 36, and that sin-offering was available at the door. What door? This same word is found here;

[And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.](#) Exo 29:11.

Christ is offered to all people as seen in his gracious invitation to Cain. The gospel word whosoever, is as true today as any other time.

Adam, Cain, and Abel were tainted with sin and thus prohibited entry to the Garden, where the Lord remained. Access to the Lord was through blood sacrifice presented to him at a specific time or times at the door of the tabernacle the Lord had pitched. The door of the next tabernacle, Ex.26:36, was situated at the east, as were the Cherubim in Gen.3.

If this picture speculated from these few clues is correct, then how wonderfully does it look onwards to Revelation twenty and twenty-one? The Lord dwelling in a Heavenly City and from his throne a river, the restored and glorified Paradise is there with the tree of life, but sinners barred from entry.

All this adds weight to the words of Cain, a picture of Gentile nations also cast aside;

[Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid;](#) Gen 4:14

And Cain went out from the presence of the LORD,Gen 4:16.

Genesis ten and eleven describe the distribution of people into their lands and nations around Israel, Deut.32:8, and this is before Abram was called. Israel was to be a kingdom of priests to proclaim the sin-offering to the entire world and just as the Tabernacle in Gen.4 provided access to the Lord for people, so Israel's temple was a house of prayer for all people, Amos 9:11-12.

As the earthly program unfolds from Eden through the flood to Abraham and Moses, Israel, that great nation Abraham was to become, begins to dominate the Scriptures. Through Israel, the ultimate Paradise restored and glorified objective would be accomplished. Genesis to Malachi, the Gospels, Acts, the general epistles, Paul's letters written during Acts, and Revelation are inseparable from this great earthly glorification purpose.

Israel became a Kingdom and a greater Son to David was promised. David spoke about the suffering of that Son as did the prophets. It was also declared that Israel would be restored like Eden, and the beasts of the field were included in that harmonious restoration. The Last Adam is now the offering, the Seed of Abraham, a Deliverer like Moses, a great son of David, a King of Kings, and a High Priest upon his throne. Yet the divine purpose remains earthly. This was the only purpose in view in the Gospels and the Acts.

John the Baptist was the forerunner, the herald announcing the King, but we must not introduce into the Gospels and Acts any other purpose than the one unfolding from Genesis; the promise of Paradise restored and the removal of the Serpent, sin, and death. Israel is an essential part of this earthly restoration program. The Kingdom of Heaven John proclaimed was not the kingdom in heaven but the Kingdom outlined in the Old Testament.

The Gospels and Acts are linked to Genesis and Revelation, the earthly restoration program, where Christ, as the Last Adam, will reign on the earth which will be Paradise restored. Christ reigning from Jerusalem with dominion is the dispensational setting all the way to the interruption at Acts 28. There is nothing in any of the Scriptures to this point about the church which is His Body and the inheritance in heavenly places.

At Acts 28, one last appeal is made to the leadership of dispersed Israel, but these argued among themselves, and Isaiah 6 is pronounced upon the nation. The Romans destroyed their Temple and the populace was dispersed among the nations, Deut.28: 15, 64-65. The symbol of New Jerusalem is destroyed. The great earthly restoration program through Israel is postponed to a future date.

Then the Lord descends to the Apostle Paul and reveals a heavenly program which had previously been hid in God. The Mystery of Ephesians and Colossians presents Christ as Head of the church which is His Body, and introduces for the first time, the heavenly aspect of His Kingdom. This program is also made possible by the shed blood of the Lamb,

but is not pictured in Paradise, not pictured by Israel, and unknown in prophesy, promise, type, and shadow. There is no such thing as "the one true church," which falsely suggests Israel is a picture of our calling today. Israel's Exodus pictured Israel's greater Exodus.

The church which is His Body, over which Christ is the Head, does not replace Israel, is not "spiritual Israel," does not take any of the promises made to her, and does not share in Israel's earthly inheritance. This called out company is raised and seated in the heavenly places and is totally separate from the earthly Paradise lost and restored program.

The present dispensation occupies a time between the setting aside of Israel, and the resumption of the earthly purpose through her. The column headed Acts 28 in the chart above, shows the present dispensation intersecting the main theme of God's Word.

Right division and testing things that differ is the key to recognizing these dispensational differences in the New Testament.

Christ did not come to start the church, but to confirm the promises made to the fathers, Roms.15:8. He was indeed the lamb of God, but as the angel said to Mary, the Lord God will give him the throne of his father David, Lk.1:32. We rejoice in the redemptive truths of the Gospels, but the Gospels have nothing to do with us today, dispensationally. Israel was as much in need of him as the Lamb as we are today, and the throne of his father David is not his throne in the heavenly places where he is the Head of the church which is his body.

The Old Testament patterns have nothing to do dispensationally with the church which is His Body, and the Old Testament patterns began to unfold during the Gospels and Acts. The festive steps of Israel's national deliverance are there plainly written in the Gospel and Acts, yet who can see them? Passover, Pentecost, and Trumpets, these belong, dispensationally, to the deliverance of Israel, not the church which is his body.

The Gospels, the Book of Acts, and the New Testament books written during Acts, will never be understood dispensationally if we do not see the Old Testament patterns contained within their pages. Seeing the New Testament in isolation, severed with blank pages from Malachi, their history and their glorious Kingdom foretold by type and prophesy, is a recipe for dispensational disaster. The enemy has been very effective in divide and disinform.

The letters of Paul, written after Acts 28 contain the dispensational truths for today, and they are the only source for such truths.

May the humble, unpolished, poorly written presentations in this book help the reader to see the differences between Israel and the church which is his body. These differences are clearly visible, but obscured and lost in spiritualization, replacement theology, application, and the unyielding focus on redemptive truths at the expense of the dispensational.

Chapter three

Genesis and Revelation – the beginning foretells the end

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

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

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

Revelation records things happening in heaven as things happen on the earth, but this does not authorize any inclusion of our calling in them. Genesis and Revelation are not about Christians today who have been raised and seated with the Savior in the heavenly places, but they contain redemptive truths essential for all callings.

When Christ died on that cross for sin and sins, does not mean the church his Body had started or even been revealed.

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

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

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

redemption. Some charts in the following chapters also highlight these links showing the redemptive purpose from Earth to New Earth, not from earth to heaven. Genesis and Revelation are for our learning but not about us dispensationally.

Genesis- The Beginning	Revelation-The Ending
1:1 Original Creation Heaven & Earth	21:5 New Creation 21:1-2 New Heaven, New Earth
1:2 Holy Spirit, abyss	9:1, 11:7 Holy Spirit, abyss
1:3 Light	22:5 Light
1:5 Darkness, night	22:5 No night there
1:14- Sun, moon, stars Earth's government	6:13, Sun, moon, stars 8:12, 16:8 Earth's judgment
1:27 Man in God's image	13 Image of the Beast
2:2 Seventh Day	1:10 The Day of the Lord
2:9-10, 15:18 River, Euphrates, Tree of Life	9:14, 16:22, 22:1-2 River, Euphrates Tree of Life
2:18-24 Adam & Bride	21:2,9 Last Adam & Bride
24 (Bride for Abraham's son)	19 (Bride City for The Son)
3:8 Lord and people in Paradise (on earth)	2:7 Lord & people in Paradise (on new earth)
3:1-15 Serpent, rebellion End foretold	12:9,14 Serpent, rebellion 20:2,10 End realized
3:15 Seed of the Woman Two seeds	1:13 Son of Man 13 One empowered by Satan
15:4 Seed of Abraham	2:18 Son of God
3:16 Children thru (15:13) suffering – travail	12:1-3 Children thru suffering - travail
21:9-10, 37:19-24 Seed/Heir, rejected/suffering	11:15, 19:16 The Heir enters inheritance
3:17 Curse	22:3 Curse removed
3:19 Sin and death, the world	20:14, 21:4 Sin & death removed (earth)
3:21, 4:4, 7 Lamb, Sin offering	21:22 Lamb, no Temple
3:21 Covering of skins	19:8 Linen clothes, righteousness
3:24 Lord dwelling between cherubim 3:24 sin drives out, Cherubim placed	4:6 Lord dwelling between cherubim Ex.25:8-9 2 nd Tabernacle, 2 nd heaven

4:3, 7 specific time, sin offering, entrance or door	Rev.15:5, 21:3. 3 rd Tabernacle, 3 rd heaven
4:16 the presence of the Lord 1 st tabernacle, 1 st heaven	
26:5 The Law	12:17, 14:12, 22:14 Commandments
3:24 Fire (sword), First death	20:14 Lake of Fire, Second death
6-9 Flood destroys evil 4:14,16 Murderer out, the Lord's face hid	12 Satan's flood to destroy elect 21:27, 22:4 unholy out, holy see His face
9:13-15 Rainbow, reminder Covenant with earth	4:3 Rainbow, remembrance 10:1 Covenant with earth
10:8-9 Nimrod = we will revolt	13-18 The Beast, rebellion
10:10 Babylon	14:8 Babylon revived & fallen
37:9 Sun, moon stars - Israel	12 Sun, moon, stars - Israel

Chapter four

Adam, Noah, Abraham, (Isaac, Joseph)

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

Adam and Noah were instructed to be fruitful and multiply and replenish/fill the earth Gen.1:28, 9:1. After the flood and in defiance of the Lord's command, Nimrod (let us rebel) was a mighty enslaver of men, subjecting them under his own rule in defiance of the God's command to fill the earth, Gen.10:8-9, Mic.5:6. He built a city and people congregated there. At Babel, the Lord scattered people with varying languages and physiological differences, and during the 239 years of Peleg, the continents drifted into their present locations, Gen.10:18-19, 1Ch.1:19. I believe this continental drift will be reversed eventually.

Immediately following this division of people into nations in their lands, God calls out Abram and makes a covenant with him and his seed. The earthly redemptive purpose now threads through this man and his seed in one central land. However, Abraham is featured in the Acts period as the father of faith, but once again, we need to be careful here.

Paul writes in Galatians and Romans that Abraham was the father of faith, the father of many nations.

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. Gal 3:6-9.

Abraham was made righteous by his faith through grace but his inheritance and the inheritance of those blessed with him, is on the earth as Gal.3:16-18 makes clear. Genesis 15 records Abraham's faith and the covenant God made with him regarding his inheritance and that of Isaac. This is the covenant of one that is referred to in Gals.3. Justification by faith through grace does not authorize any to include the church which is his body in Galatians or Romans. We must rightly divide Paul.

Abraham was called into a land of Promise, and it is said to him and his seed the following:

And Jehovah said to Abram, Go out of your country, and from your kindred, and from your father's house into a land that I will show you. And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed. Gen 12:1-3.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the sons of Israel. For Jehovah's portion is His people. Jacob is the lot of His inheritance. Deu 32:8-9 (Ps.135:4).

For you *are* a holy people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself above all people that are upon the face of the earth. Jehovah did not set His love upon you, nor choose you, because you were more in number than any people, for you *were* the fewest of all people. But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt. Deu 7:6-8. See also Ex.19:5-6, 1Kings 8:53.

Israel was Abraham's grandson; Jacob had his name changed and through him the 12 tribes came. This nation is the Lord's inheritance on the earth, as He walked in a garden with people, so He will dwell in His Land, with his people which will become Paradise. Not only so, but His Word will go out from there to the world for all people. Isaiah 51:1-6 is rich in these connecting dispensational themes. It links Abraham back to Eden and the earthly redemptive purpose begun there. Later in Isaiah 65:17, 66:22 the Lord looks on to the New Heaven and New Earth. What a connection! Here is a section;

For Jehovah shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of Jehovah. Joy and gladness shall be found in it, thanksgiving and the voice of melody. Listen to Me, My people; and give ear to Me, O My nation; for a law shall go out from Me, and I will make My judgment to rest for a light of peoples. My righteousness is near; My salvation has gone out, and My arms shall judge peoples; the coastlands shall wait on Me, and on My arm they shall trust. Isa 51:3-5.

Israel, that is the Land and the People, is the center from which the circumference of this earthly redemptive purpose will unfold, the great redemptive link tying Genesis and Revelation. When Israel is redeemed, then in her the Lord will reign as King of Kings and she will manifest His righteousness and glory to the world among which she was once a reproach. Then the scattered Gentiles will know of the Lord, and many will rejoice with Israel in the Lord their God;

Rejoice, O, nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people. Deu 32:43.

And again,

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

And again,

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

And again,

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

And again;

The Word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall be, in the last days the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come, and let us go to the mountain of Jehovah, to the house of the God of Jacob. And He will teach us of

His ways, and we will walk in His paths. For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come and let us walk in the light of Jehovah. Isa 2:1-5.

And again,

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be the Root of Jesse standing for a banner of the people; to Him the nations shall seek; and His resting place shall be glorious. And He shall lift up a banner for the nations, and shall gather the outcasts of Israel and gather together the scattered ones of Judah from the four corners of the earth. Isa 11:8-10,12.

And again;

And He said, It is but a little thing that You should be My servant to raise up the tribes of Jacob, and to bring back the preserved ones of Israel; I will also give You for a light to the nations, to be My salvation to the end of the earth. Isa 49:6. See also, Ex.15:17-18, 1Kings8:43, Ps.22:27, 18:49-50, 24:1, Is.11:10, 42:11, 55:4, 60:3-10, Amos.9:9-15 and Matt.8:11 et al.

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

While Adam and Noah had many offspring Abraham and Sarah had one child who was born through a miracle of the Lord, Gen.15:4, 17:16, 18:14. The seed of the woman, Christ Jesus, was also born through a miracle of the Lord, Lk.1:34-35, is now also the seed of Abraham.

In Isaac we see this earthly redemption secured by the shed blood of the substitute. Isaac was the heir of the Promised Land, (not heaven) and when Abraham offered Isaac, the son he loved, this certainly anticipated the offering of the Lord on the cross as the Lamb of God who takes away the sin of the world, but the redemption was regarding the earthly purpose.

The Old Testament blood bought redemption types and shadows spoke of an earthly salvation, not our heavenly one. Isaac foreshadows Christ as the Savior who is the Heir of the Promised Land and the world, Ex.15:17 and Ps.2:6-8.

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

In the same day Jehovah made a covenant with Abram, saying, I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates, Gen 15:18-21.

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

Notice the Seed was given all the land, but the divine presence was in the central portion which alone was given to Abraham and his Seed. Many prophecies of restoration and redemption for Israel focus on this inner portion which will be made like Eden. Perhaps the wider portions of the Land might be "outer darkness". Cain was cast out from the presence of the Lord, a picture of Matt.8:11-12.

Genesis begins with a garden on the earth, the land of Israel will be like that garden on the earth, and in Revelation we find that garden fully restored on the earth and the city is called the New Jerusalem. Certainly, the Lord will reign in Zion on the mountains whereupon Isaac was presented and on which He suffered. The New Jerusalem on the New Earth is the eventual location of his glory.

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

And He said to Abram, You must surely know that your seed shall be a stranger in a land not theirs, and shall serve them. And they shall afflict them four hundred years. And also I will judge that nation whom they shall serve. And afterward they shall come out with great substance. And you shall go to your fathers in peace. ... in the fourth generation they shall come here again, for the iniquity of the Amorites is not yet full. Gen 15:13-16.

In Genesis 15 we have the Festive Exodus deliverance program in a nutshell. Israel was delivered from bondage in steps, and these steps are commemorated in the Feasts.

Passover was the first stage, Trumpets brought them into the Land and Tabernacles is the abundance in that Land. The Feasts step out the deliverance of Israel historically and are later observed in remembrance of that deliverance. The Feasts look back but also look forward to a future deliverance for Israel and salvation going out to all the world. The Feasts do not predict the church which is His Body going to heavenly places.



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

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

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

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

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

We find therefore in the prophecy of Gen.15:13-18 and in the Feasts, the pathway from suffering to glory in the Promised Land for both the Nation of Israel and Messiah their High Priest King. Messiah is the Lamb who was sacrificed at Passover and Messiah, Christ Jesus Israel's Lord, will Tabernacle, will dwell among them on the earth, reigning over the world from the throne of his father David. In this pathway of restoration, sin, and death are eradicated for all people, but while the Feasts show truths regarding redemption which are for us, dispensationally they are very specifically about Israel and the earth, they are not about us today. They show forth the glory for Israel and their Messiah, they do not foreshadow Christians today; the church which is His body being raised to the

heavenly places. When we see the Feasts in the New Testament, we must see Israel and the earthly purposes.

When Christians observe "communion" every week or month, they are engaging in a religious formality which is called Passover which has nothing to do with them, dispensationally. They are observing a Feast given to Israel and which has an earthly glory in view. Taking "communion" every week is replacement theology.

Let us now connect some threads joining Adam, and other prominent characters with Israel and Revelation. These characters are part of the purpose to restore Paradise and dominion in the last Adam.

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

Isaac, the Heir of the Land, is another figure of the greater Heir and he suffers on Moriah but was raised from the dead in a figure Hebs.11:19. Isaac pictures the true Heir who is to have dominion on the earth, but who first suffers as the substitute, the ram caught in a thicket. The suffering Messiah will reign in that Promised Land. We must rightly divide Scripture, and Isaac's suffering certainly shows redemptive truths such as substitution and the only begotten son who the father loves, but redemption in this setting brings glory to the earth, not in heaven.

We must separate the continuing truths from the non-continuing truths and this we have monumentally failed to do as a movement. As soon as we see the cross and the shed blood of the Savior, we see the church which is His body going to heaven. In this way we have unwittingly undermined and even dismissed the faithfulness of God in those promises made to Israel's fathers.

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

And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. Gen 50:19-21. Zech.13:6.

Messiah will be recognized the second time, as was Joseph and Moses. When Christ Jesus returns to the earth in power and glory He will, like Joseph, nurture, protect, and abundantly provide for his brethren, that is Israel. When He returns in power, he will deliver Israel and give them the Law in the second covenant as Moses delivered and gave the Law to Israel at the first. Christ's second coming at Trumpets is not about the church which is his body. The Savior is both Israel's King of Kings and the Head of the Church which is his body, and these two offices and purposes must be kept separate.

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

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

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

The rejection by Israel of Christ in the Gospels and Acts is no authorization to alter any of this earthly purpose to a heavenly one. Israel was cast aside at Acts 28, then God revealed the present dispensation of the grace of God, which was hid in God and unsearchable in history, promise and prophecy.

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

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

The Feasts given to Israel are the great bridge between Genesis and Revelation. They show forth redemption through the blood for people on the earth, and the restoration of paradise and dominion.

Here is the previous chart expanded to link Genesis with Revelation through the Exodus Feasts. This dispensational purpose we expand in the following chapter.

Genesis

The Feasts represent the steps the Lord took to bring Israel into a glorious Land, Is.51:3. Three

OLD TESTAMENT pattern, the bridge showing how all is restored on the earth

steps the Lord will take to deliver
us found on the new earth.

Revelation

The Feasts reveal the earthly purposes made possible by redemption through His blood, they do not typify salvation of Christians today going to heaven

a 1:1 Creation	Creation 21:5
b 1:2 Heaven & Earth	New Heaven & Earth 21:1-2
c 1:3 Holy Spirit, abyss	Holy Spirit, abyss 9:1, 11:7
d 1:4 Light	Light 22:5
e 1:5 Darkness, night	No night there 22:5
f 1:6 Sun, moon, stars	Sun, moon, stars 6:13
g 1:7 Man in God's image	Earth's judgment 8:12, 16:8
h 2:2 7th Day-domination	Image of the Beast 13:8
i 2:9-10 River; Euphrates	Day of the Lord-domination 1:8, 10:9
j 2:18-24 Adam & Bride	River (Euphrates) 22:1, 9:14
k 2:18-24 Adam & Bride	Tree of Life 22:2
l 2:18-24 Adam & Bride	Last Adam & Bride 21:2, 9:1
m 3:8 Lord and people in Paradise on earth	the bride's a city, New Jerusalem
n 3:1-15 Serpent, Rebellion	Lord and people in 2:7 j
o 3:1-15 Serpent, Rebellion	Paradise, new earth
p 3:1-15 Serpent, Rebellion	Serpent, Rebellion 12:9, 14:4
q 3:1-15 Serpent, Rebellion	End foretold 20:2, 10:10
r 3:15 Seed of the Woman	Son of Man 1:13, 14:14
s 3:15 Seed of the Woman	one empowered by Satan 13:1
t 3:15 Seed of the Woman	Children thru 12:1-3
u 3:15 Seed of the Woman	suffering - travail 11:15, 19:16
v 3:15 Seed of the Woman	Heir enters earthly inheritance
w 3:15 Seed of the Woman	Curse removed 22:3
x 3:15 Seed of the Woman	Sin, death removed 20:14, 21:4
y 3:15 Seed of the Woman	Lamb, no need of Temple 21:22
z 3:15 Seed of the Woman	Linens clothes, righteousness 19:8
aa 3:15 Seed of the Woman	Lord dwelling 4:6
ab 3:15 Seed of the Woman	between cherubim
ac 3:15 Seed of the Woman	Commandments 14:12, 22:14
ad 3:15 Seed of the Woman	Lake of Fire 20:14
ae 3:15 Seed of the Woman	second death
af 3:15 Seed of the Woman	Satan's flood to destroy elect 12:1
ag 3:15 Seed of the Woman	Rainbow, remembrance 4:3
ah 3:15 Seed of the Woman	Covenant with earth 10:1
ai 3:15 Seed of the Woman	The Beast, rebellion 13:18
aj 3:15 Seed of the Woman	Babylon revived & fallen 14:8
ak 3:15 Seed of the Woman	Sun, moon, stars - Israel 12:1

Genesis, Israel and Revelation are about companies of redeemed on the earth. Most of the New Testament is not ABOUT us. Paul's post-Arts letters are ABOUT us today

Order 2: Volume 40, Issue 11, November 2008, pages 29-30

Chapter five

Israel's Feasts, linking Genesis, Revelation – Paradise restored.

We now begin an exciting journey with the children of Israel. Their Exodus is the prophecy being fulfilled in the Gospels and Acts and which would have come to fruition nearly 2000 years ago had they repented and believed into Jesus of Nazareth as their Messiah. The Gospels record his rejection, Revelation reveals the things which must shortly come to pass, namely the events prior to and including the return of the rejected One.

The Lord brings Israel out with an outstretched arm and with fearful might, and with miracles and with wonders. Miracles, signs and wonders accompanied the Lord's ministry, his credentials as Messiah, and miracles signs and wonders as in Revelation, were to herald his return. Israel was brought forth from bondage with great substance just as the Lord had promised their father Abraham.

Israel is given an inheritance on the earth, but the church which is His Body has an inheritance in the heavenly places. Same Savior, different place, and blessings. Exodus does not picture heaven.

The Exodus is Israel's coming forth as a nation, but we miss its prophetic message because we have indulged in replacement theology. The redemptive truths have blinded our eyes to the dispensational truths of Exodus, and we see ourselves in the type, claiming to be "the one true church," when in fact, the type points to Israel's greater coming forth to be that great and mighty nation God promised Abraham his descendants would be.

The Exodus, as unfolded in Passover, Unleavened Bread, Weeks (Pentecost), Trumpets, the Day of Atonement and Tabernacles/Booths, is Israel's salvation journey, not the journey of the church which is His Body. The Exodus foreshadows God's future dealings with the church Israel, not believers today. It was Israel in type, it is Israel in fulfillment. It was Israel in the Old Testament; it remains Israel until Acts 28.

This age-old problem of seeing the church which is His Body in Old Testament typology comes about because of the blood. Every step of Israel's deliverance shows forth in some way Christ, His shed blood, resurrection, access, and abundant provision. These glorious redemptive truths are essential for all called out companies no matter where their final inheritance might be. If we focus on these truths, we might misread the essential dispensational settings, the Exodus is about Israel's future glory, not ours today. All the promises to the fathers in this divine purpose for the world through Israel are without repentance, Roms.11:29, and if we transfer the dispensational figures of Exodus to our different heavenly calling of today, we have spiritualized away the integrity of God. Such spiritualization leads to inappropriate worship and service.

Christ and his shed blood, resurrection and provision are essential for Israel's future glory as well as ours. But the future glory of the church Israel and the church which is His Body are completely different. Simply because Christ and His vicarious offering and the blessed consequences thereof are pictured in the Exodus does not mean the Exodus is about us today. In Exodus, Christ as the High Priest King Deliverer is clearly foreshadowed, but these locations and titles are not associated with our heavenly calling. What a mess we have made of God's Word by misplacement. Here are the Feasts of Lev.23 which chart, is also available at [Charts - ACTS28](#). The Charts menu.

Leviticus 23

The Feasts given to ISRAEL

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

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

23:4 FEASTS of JEHOVAH. In their season

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

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

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

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

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

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

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

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

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

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

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

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

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

Passover Ex.12, Lev.23

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

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

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

Atonement (Jubilee Trumpet) Lev.16, 23

Tabernacles/Booths Joshua 5:12, Lev.23

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

The chart following is an enlarged version of the one given previously and shows this earthly purpose pattern, linking Genesis through Israel's exodus to Revelation.

This purpose was unfolding through the Gospels up until Acts 28 at which point the nation of Israel was set aside for a time and this earthly purpose postponed. The greater Exodus for Israel was partially fulfilled in the Gospels and Acts. Passover was fulfilled in the Gospels, Weeks or Pentecost was fulfilled in Acts 2, but at Acts 28, because Israel refused to turn back to God so he would turn back to them, these purposes were put on hold; postponed, but not discarded or replaced. Trumpets was expected, being the next Feast to be fulfilled, but was postponed when Israel was set aside for a time. We fit as it were, in a parenthetical dispensation between the time Israel was cast aside and the future day when God will resume His purposes for and through her. This chart is available as a pdf at [Charts - ACTS28](#)

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

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

Israel is the channel through which the earthly redemptive purposes of Genesis will be accomplished. Revelation is the culmination of Israel's history and the bringing in of all that Genesis anticipated. Not all references are given for each element; these are only a start to your exciting Scripture research.

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

In Gen.1:14-18 these were placed to distinguish day and night, to govern, to be for signs, seasons, and days. Israel are the sign people, and the sun, moon and stars can be found in Israel's history and prophecy. Genesis brings a picture of hope which is developed through Israel and finds glorious fruition in Revelation.

e1. Gen.37:9 Shows that the Heir will rule and govern in the Promised Land. Adam typified dominion and in Israel it will be so under the last Adam, see Isaiah 11, Hos.2:18.

e2. Joshua 10:12-13 describes the Sun standing still for the benefit of Israel. See also 2Kings 20:9-11.

e3. Is.13:10-13 prophecies of the day when the Heir comes. Then the sun, moon and stars are shaken, but His reign in power and glory is also linked with these, see Psa.72:5, 17, 74:16, 89:36, Is.24:23, 30:18-26, 38:8, 60:19-20, Eze.32:7-8, Joe.2:10, Joe.2:31, Joe.3:15, Amo.8:9-10, Hab.3:11, Zep.1:15-16, Matt.24:29, Mar.13:24, Luk.21:25 & 1Cor.15:41.

e4. Jer. 31:31-36 Looks forward to the Day when the Lord makes a New Covenant with both houses of Israel and the sun moon and stars are a testimony to the Lord's faithfulness for her. See also Is.65:17-18, 66:22.

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

g. The Sabbath. Genesis through Israel to Revelation

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

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

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

g1. Ex.16. The Lord appears to Israel in a cloud and provides for them despite their murmurings. The first instruction to Israel regarding the seventh day is given. In this incident in Israel's typical salvation, we see the Lord in glory providing for His people Israel, the people of God. This incident is rich in prophecy. One day Israel will be delivered from among the nations, and their rest with divine provision will begin.

g2. Gen.2:2, Ex.20:8-11 and Lev.23:3. The Sabbath is specifically given to Israel in the Law and the Feasts. The weekly Sabbath which is linked back to Genesis stands atop of the annual Festive calendar as an encapsulation of all the Feasts typified. The weekly Sabbath looks to Israel resting with blessings under Messiah; it does not foreshadow Christians today enjoying blessings in the above heavens. The Sabbath and the other festive Sabbaths were to be enjoyed by Israel in their dwellings Lev.23:3, 14, 21 & 31. They were not to be observed today by Gentiles in their dwellings. The Sabbath was blessed by God and foresees Israel's blessings on the earth, in their Land under their Lord who gave the Sabbaths specifically to them and will dwell among them, see Ex.24:16.

g3. Ex.16:29, 31:13-17. The weekly Sabbath was given to Israel as a sign and a covenant to remind them that the Lord sanctified them. The Sabbath is not a sign or covenant between God and the Church which is His Body. Again, the references back to Genesis are another great link tying Genesis Israel and Revelation together.

g4. Ps.8, 92, Is.66:23, Matt.12:8. The Lord is the Lord of the Sabbath day looking onto to His reign of glory on the earth. The enemy is stilled (Ps.8:2 shabath elsewhere rested) and all enemies subdued during His reign. The Sabbath looks to this Day of the Lord as in Is.2, 13, 34:8, Ezek.30:3, Joel 2:11, 31, Amos 5:18, Zep.1:7, 2:2-3, Mal.4:5, 1Thess.5:2-3 and of course, Revelation.

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

- | | | |
|----|---------------|---|
| 1. | 7th day. | The weekly Sabbath. |
| 2. | 7 weeks. | Weeks or Pentecost, 7 sabbaths shall be complete,
Lev.23:15. |
| 3. | 7 months. | The Feasts span 7 months. 7th month a Sabbath,
Lev.23:24, |
| 4. | 7 years. | In the seventh year a Sabbath (of one year). Lev.25:2-5. |
| 5. | 7x7 years. | Seven x seven years, Jubilee. Lev.25:8-10. |
| 6. | 7 x 70 years. | Seventy weeks are determined for Israel and |

Jerusalem, not the
church His Body, Dan.9:24-27.

Was it 490 anni years Abraham to Exodus?

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

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

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

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

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

h1. Eden was watered with a river divided and when Moses struck the Rock in Exodus 17:1-7, rivers flowed in the desert and the Lord's people drank living waters. This is all prophetic, and looks to the Day when Israel's Messiah will remove Israel's water scarcity and their land will be filled with waters which flow and are divided, Zech.14:8. See each of these references Ps.46:4, 78:16, 20, Is.35:6, 41:18, 43:20, Jer.31:9. But especially Joel 3:18, Ezek.47:1-12 and eventually Rev.22:1-2. Does Zech.13:1 speak of water baptism for Israel in that Day? Certainly, water baptism belongs to Israel and the earthly redemptive purpose (see Appendix 6). Moses striking Christ the Rock has nothing dispensationally to do with our calling today.

h2. The Euphrates of Genesis is also the Eastern border of the Promised Land, Gen.15:18, Deut.1:7, 11:24 and Rev.9:14. Another dispensational component tying Genesis and Revelation through Israel.

h3. The Tree of Life, guarded in Genesis but available in Revelation, bears 12 fruits, one for each month, and 12 is the number of Israel. Only the leaves will be for the healing of the Nations. We have the healing of the wilderness and the Dead Sea in Ex.47 and Is.35:1 by the waters which flow from Messiah's throne and outwards but see Ez.47:12 which certainly anticipates Revelation 22:1-2.

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

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

i1. The Bride, the Lamb's wife is a city called the New Jerusalem, Rev.21:1-5, and such plainness of speech demands plainness of exegesis. The bride anticipated in Genesis and Isaac and foreseen by Abraham,

Hebs.11:8-10, is the city that comes down from God out of heaven and rests on Zion, replacing Jerusalem which now is. From Rev.21:10 onwards we cannot escape the Jewish nature of this Bride. The vision of this City descending to the New Earth was from a high mountain as in Ez.40. However, Is.54 is the steppingstone from Genesis through the restored Jerusalem to the New in Revelation. In this prophecy Jehovah clearly speaks of being a husband to Israel, see also Is.54:5, 62:4-5, Jer.2:2, 3:14, 31:32, Ezek.16:8, Ez.23:4 and Hos.2:19-20. Husband and Bride relationship belongs to the earthly redemptive purpose, not the heavenly one and we shall consider 2Cor.11 later. We are the Church which is His Body and Christ is our Head. Believers today are not the Bride of Christ and may never enter the Streets of Gold. All that is wiped away at the time this great City descends is seen in prophecies regarding Israel, compare Rev.21:4 with Is.25:8, 30:19, 35:10, 60:20, 61:3, 65:18-19, Jer.31:13.

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

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

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

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

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

s1. In Gen.4:3 offerings were brought in the process of time. Offerings, including schedules for some of them, were later included in the Tabernacle services given to Israel.

s2. In Gen.4:7 Cain was told that a sin offering was laying at the door, the door was later part of the Tabernacle, Ex.26:36. The laws for the Sin Offering can be found in Ex.29:14, 36, 30:10, and see sin and sin offering in Lev.4-6, 14, 16.

s3. Cherubim are tabernacled (Deut.12:11) at the East of the Garden and some have rendered Gen.3:24 like this "And he dwelt between the cherubim at the East of the Garden of Eden and a fierce fire, or Shekinah, unfolding itself to preserve the way of the tree of life." (Jamieson, Faussett and Brown Commentary). The Lord dwelling between cherubim and Seraphim relates to the earthly redemptive purposes. See Ex.25:22, Ps.80:1, 99:1, Is.6, Ez.1 and consider Ez.28:11-.

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

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

u1. The Lord's presence on the earth is in Israel's Tabernacle/Temple where fire is widely featured in the offerings. The fire of Genesis is seen in Israel's typical salvation where evil doers are purged from among the people with fire. The fire of Genesis and in Israel anticipates the Valley of Hinnom; the hell which is a valley beside Zion and will be the place of those who sin against the Lord when he reigns on earth, Is.66. Is this valley the Lake of Fire of Revelation (the second death) into which evil doers, death, and hell (the grave) are eventually cast? See Gen.19:24, Ex.3:2, 9:23, 13:21, 19:18, 24:17, 40:34 (Is.4), Lev.9:24, 10:2, Num.11:1-2, 16:35, et.al.

u2. Fire purging in the suffering before glory process.
The Lord often spoke to Israel in His anger and promised a future fiery purging of them as well as their enemies. This was anticipated in the events in Israel's typical salvation as shown in u1. One prophecy which looks to a yet future purging by fire is found in Is.10:16-19, 11:4 and all this consistent with Jehovah's claim that He is a consuming fire, see also Deut.29:23-24, Ps.50:3, Is.66:15, Nah.1:5-6 and Dan.7:9.

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

Chapter six

Israel's Exodus, Trumpets tied to Pentecost

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

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

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

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

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

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

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

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

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

The Gospels record the fulfillment of Passover and the first fruit of Unleavened Bread, Christ in resurrection. The next Feasts were Pentecost, fulfilled in Acts 2, and Trumpets. The Feast of Trumpets is featured in the letters of Paul written during the Acts period but is totally absent from the letters written after. Trumpets with its "rapture" was imminent all through the book of Acts which covered a period of about 40 years, but Trumpets was postponed when Israel was nationally placed to one side for a season at Acts 28. The traditional "rapture" is inseparable from a Feast given to Israel; it is an Israeli hope.

Acts becomes crystal clear when we return to the original setting where they featured in Israel's typical deliverance. Furthermore, Acts comes alive when we grasp the time relationships of these two Feasts, Pentecost, and Trumpets back in Israel's history.

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

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

Jehovah did not set His love upon you, nor choose you, because you were more in number than any people, for you *were* the fewest of all people. But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers, Jehovah has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt. Therefore, know that Jehovah your God, He *is* God, the faithful God who keeps covenant and mercy with them that love Him and keep His commandments, to a thousand generations. Deu 7:1-2, 6-9.

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

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

Did people ever hear the voice of God speaking out of the midst of the fire as you have heard and live? Or has God gone forth to take a nation for Himself from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes? And because He loved your fathers, therefore He chose their seed after them, and brought you out in His sight with His mighty power out of Egypt, in order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day. Deu 4:33-34.

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

But you, Israel, *are* My servant, Jacob whom I have chosen, the seed of Abraham, My friend; whom I have taken from the ends of the earth, and called you from its sides. And I said to you, You *are* My servant; I have chosen you, and not cast you away. Do not fear; for I *am* with you; be not dismayed; for I *am* your God. I will make you strong; yes, I will help you; yes, I will uphold you with My righteousness. Isa. 41:8-10.

As I live, says the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will reign over you. And you shall know that I *am* Jehovah when I have worked with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel, says the Lord Jehovah. Eze 20:33, 44 See also, Gen.22:16-18, 1Sam.12:22, Ps.44:3, 105:42, Is.43:1-5, Jer.31, Zep.3:14-20.

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

What then is the superiority of the Jew, or what is the profit of circumcision? Much in every way! First of all, that they were entrusted with the oracles of God. For what if some did not believe? Surely their unbelief will not nullify the faithfulness of God? Certainly not! Rom 3:1-4 EMTV, see Roms.11:25-36.

Christ's ministry, according to Paul in Romans, written many years after the Gospels, is that Christ was a minister of the circumcision, for the truth of God to confirm the promises made to the fathers, 15:8. He was rejected and despised of men, but read the rest of Isaiah 53 to see the glory following the suffering.

Christ was humiliated by his brethren, but this did not rescind God's faithfulness, as Paul affirms in that passage above.

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

This amazing grace for Israel is echoed in our own calling wherein we by grace are saved through faith, and that not of ourselves, it is the gift of God.

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

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

Israel dwelt around this mountain while the High Priest's garments, the Tabernacle and its vessels were completed. These were made by those who had received supernatural gifts, Ex.28, 31. Certainly the giving of supernatural gifts upon a remnant in Israel (see also Num.11) took place at the typical Pentecost and the fulfilling in Acts 2, but these are not the aspects of that Feast brought forth in Ex.19.

We know that once the Lord brought Israel to Mount Sinai, there were a few ascents and descents by Moses over a 40-day period, but here is a brief list of the significant features

of Pentecost as recorded in Ex.19.

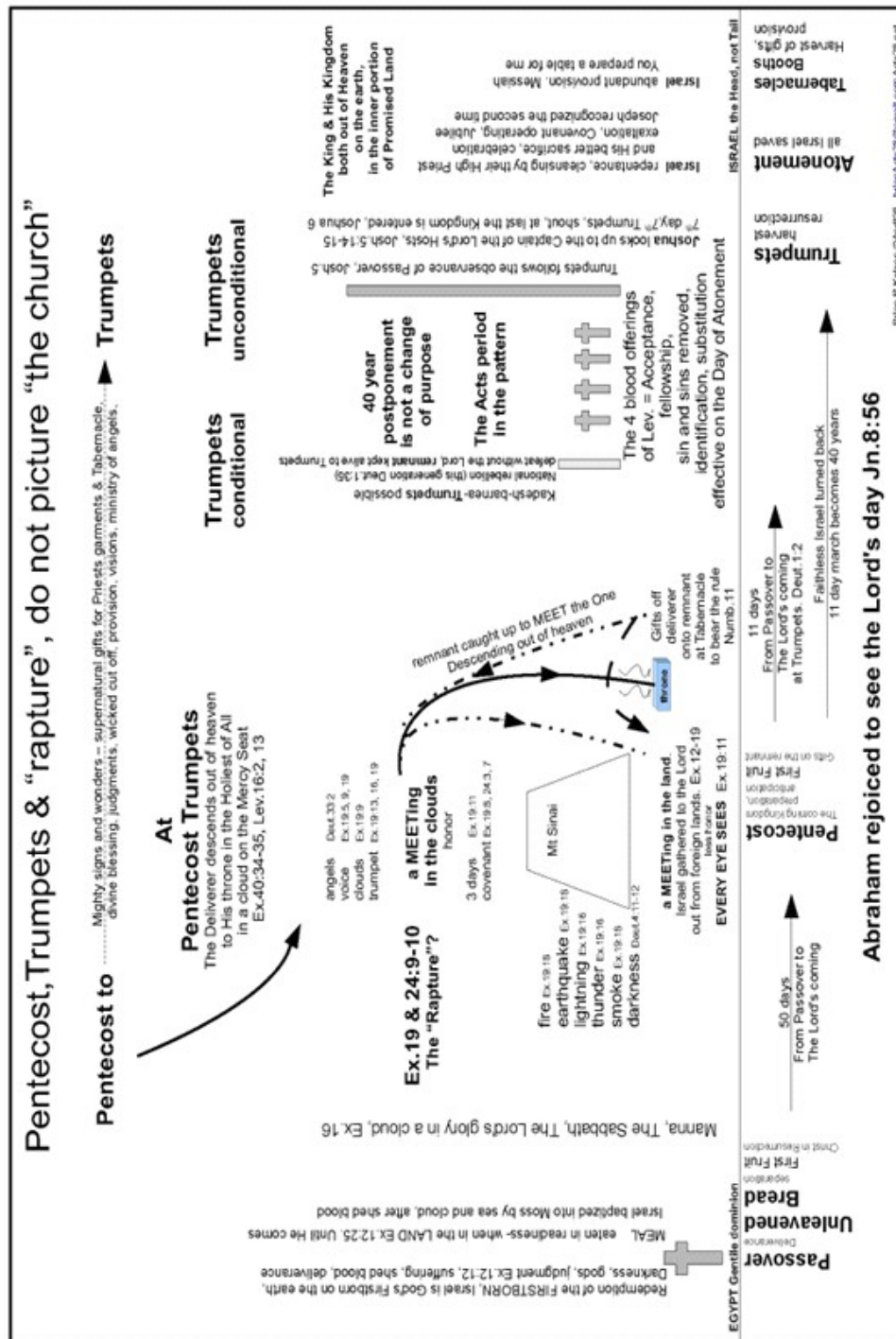
1. Ex.19:1, the third month, the time of Pentecost. Fifty days from Egypt.
2. Ex.19:3-6, Israel, unique to the Lord above all nations, a Kingdom of Priests. Pentecost is not about the church which is His Body. When we read in the New Testament about a royal priesthood, an holy nation, a kingdom of priests, we are not reading about the church which is His Body. Mixing relationships is not correctly handling the Word of Truth. It was Israel in Ex.19 and it is Israel at Pentecost in Acts 2.
3. Ex.19:8. Israel enters the covenant by agreeing to obey. The Law is not the Old Covenant, the agreement between Israel and the Lord is the Covenant. The Law is central to the Old and New Covenants as a reading of Jeremiah 31 will show. When the New Testament says we are not under the Law, this does not mean the Law has been abolished, it means we are not under the all-guilty verdict of the Law.
4. Ex.19:9. The Lord descends in a cloud so Israel will believe Moses, and his future descent in the clouds is a sign to Israel, who basically have ignored all other signs beforehand, Matt.24:29-31. The coming in the clouds, the Trumpet are inseparable from Israel and are not the hope of our calling. When the Lord returns at Trumpets, Israel will have been manipulated and exploited and mislead by false prophets, and false Messiahs, but they will see the One sitting at the right hand of God, coming in the clouds, the One who they had pierced, as the true Messiah, see Matt.26:64. They shall look upon Jehovah, the One they pierced, Zech.12:10-14. This mourning is the great day of Atonement, the Feast following Trumpets.
5. Ex.19:10-25. The Lord descends to the mountain in the sight of all Israel (every eye shall see Him, Rev.1:7). The people and the priests must sanctify themselves. He descends at a Trumpet blast, a voice is heard, and there are earthquakes, thunders, lightning, thick smoke, and fire. It would be so profitable if the reader would underline the common words that tie Ex.19 with 1Thess.4, 1Cor.15, Matt.24 and Revelation. How anyone can read this chapter of the Exodus and believe that the Old Testament was about the church Israel and the New is entirely about the church which is His Body is beyond comprehension and a testimony to how subtly and thoroughly the enemy has hoodwinked those who claim to practice sound hermeneutics.

There are two meetings in this trumpet, "rapture" type of Ex.19 and 24. The nation of Israel meets the Lord at the base of the mountain when He comes at the Trumpet blast (Matt.24:31, elect ≠ the church his Body.) All Israel heard His voice, but a remnant is honored, they go up into the clouds to personally meet the Lord (1Thess.4), see also Ex.24:9-10. Because this typology is so important, we shall revisit it later in the book when we examine 1Thess.4

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

“rapture” of 1Thess.4 as the hope for the church which is His Body. No one was taken into heaven at Ex.19 or will be in 1Thess.4:13-18.

A copy of this chart is available on [Charts - ACTS28](#) The Charts menu.



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

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

It is clearly written that from the Mount where the Lord descended and gave the Law, it was but 11 days journey to the Promised Land. Trumpets could have closely followed Pentecost if Israel had faith. Twelve is the number of Israel and a suggestion is made that by the 12th day Israel could have entered the Kingdom at Trumpets had they been faithful. In other words, it was the Lord's plan that the deliverance was to be rapid and united, but because of Israel's lack of faith, a 40-year intervening period transpired. This historic possibility was the basis of that question in Acts 1:6.

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

The Gospels and Acts are not the early records of the church, his Body.

At Kadesh-barnea there was no change in plan, just a change in direction and Israel wandered for 40 years. Yet Trumpets was the next salvation event and the ancient remnant lived through those 40 years and entered the Kingdom with Joshua. Likewise, during Acts a remnant was looking to live and remain to the coming of the Lord, Roms.9:27, 11:4-6, Isa.10:20-23. As Israel was turned away from Kadesh-barnea the Lord declared;

[But truly, as I live, all the earth shall be filled with the glory of Jehovah.](#) Num 14:21. See Psa.72:19, Isa.11:9, & Hab.2:14.

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

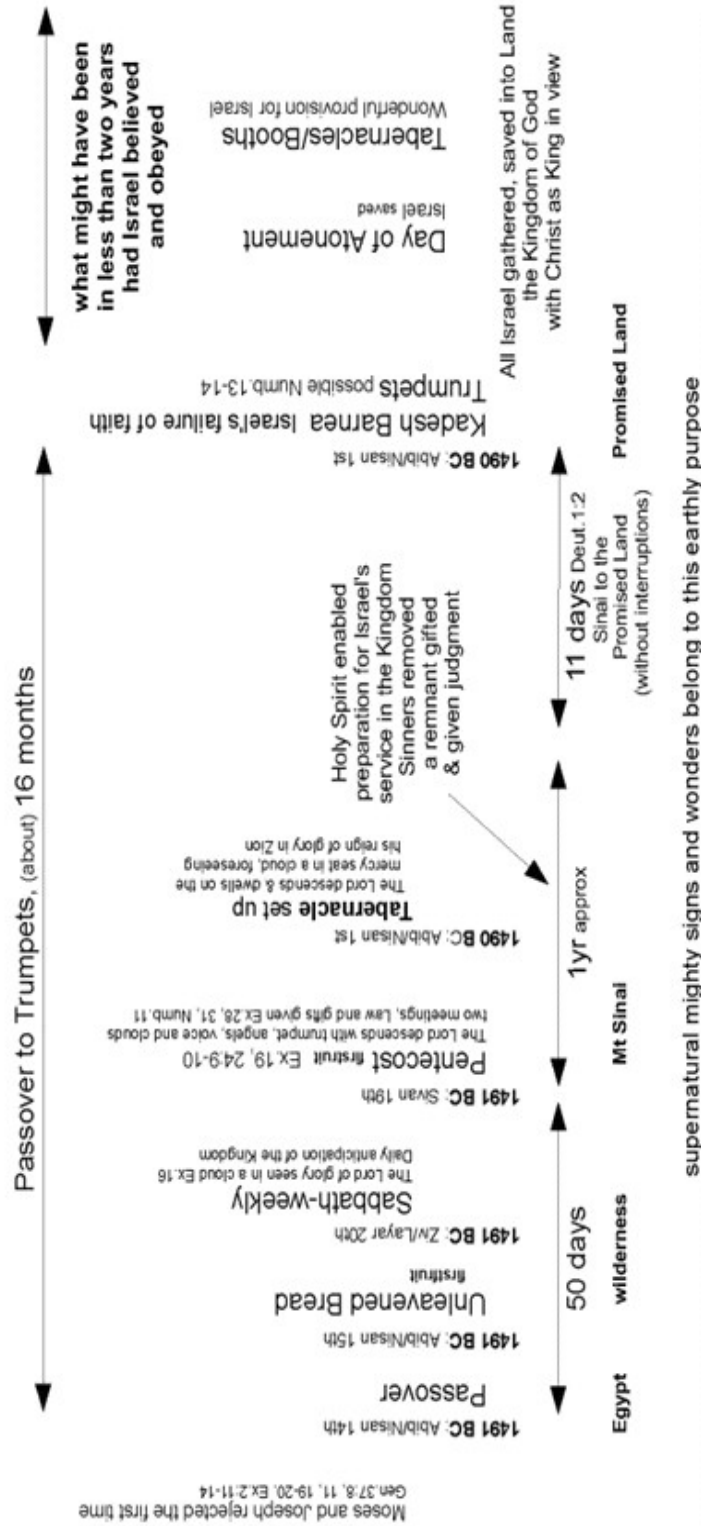
Two charts follow showing the complete deliverance of Israel as encapsulated in the Feasts. What could have been had Israel been faithful (cp Acts 3:17-26), and what still happened despite a 40-year postponement. One thing is essential for any clear understanding of the New Testament; these charts do not show the steps to lift our

"church" from earth to heaven. They show how quickly the Kingdom could have come had Israel been faithful at Kadesh-barnea and what resulted because they were not. Today we live in another postponement of a much longer duration. Copies of these charts available at [Charts - ACTS28](#)

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

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

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



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

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

* alternative dates might be valid but our emphasis is on the timing of the Exodus from deliverance out to deliverance in

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These dates show the actual time for Israel's deliverance out of Egypt into the Promised Land God's purposes are immutable and will come to pass despite Israel's lack of faith

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



This is the Gospels and Acts in dispensation and doctrine. Christ did not come to "start our church" in the Gospels and Acts

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

* alternative dates might be valid but our emphasis is on the timing of the Exodus from deliverance out to deliverance in

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Israel could have entered their Kingdom shortly after typical Pentecost at Mt. Sinai but were unfaithful and sent to wander in the wilderness Deut.1 & Numb.13-14. Trumpets could have happened at Kadesh-barnea.

Israel could have enjoyed their Kingdom both in the Gospels and early Acts had they repented and embraced their Messiah. The 40-year wandering of the Exodus is paralleled in the Acts period, where the nation, both in and outside the Land, was given the opportunity. This they failed to take and were cast out and aside at the final pronouncement of Isa.6 in Acts 28.

Eventually Joshua led Israel across Jordan, and they entered the Promised Land, but the events at Jericho also demonstrate that Trumpets could have happened earlier than its calendar position in the Festive calendar.

Joshua 6 describes the typical Feast of Trumpets when the Lord, represented by the Ark of the Lord of all the earth, enters his Kingdom. Jericho fell after 7 priests with 7 trumpets blew for 7 days, and on the 7th day Jericho was compassed 7 times, and the people gave a shout. These things took place shortly after Israel circumcised the men born in the wanderings and kept the Passover, see Josh.5:1-10.

Jericho fell in the spring, shortly after Passover. Pentecost follows Passover and Jericho fell with Trumpets then, not in the Autumn when the Feast of Trumpets is scheduled. I believe this is yet another confirmation that Trumpets was and is conditional on Israel's response in faith.

Kadesh-barnea was 11 days march from Mt Sinai, not many days after Pentecost. In other words, Israel could have entered their Kingdom less than 2 year after Passover in Egypt, but they were unfaithful and the entry at the Feast of Trumpets was delayed for another 40 years.

The book of Revelation has 7 angels with 7 trumpets, Rev.8:2, and when these trumpeted their trumpets certain events take place, but ultimately, Revelation describes Christ as the King of Kings and Lord of Lords, returning to the earth as pictured in the Trumpet fall of Jericho. Revelation says things which must shortly come to pass, and they could have happened quickly had Israel shown faith and repented. The theory that Revelation was written over 100 years after the Gospels and Acts records is just that, a theory. When we consider Lk.23:42-43, where Kingdom is linked with Paradise, "I say unto thee today, thou shalt be with me in Paradise," and when Paul very clearly speaks of one who 14 years before he wrote 2 Corinthians was taken to the third heaven and Paradise, 2Cor.12:1-4, then it is clear the knowledge of Revelation events was known either through the reading of the prophesy already in circulation or through divine gifts of that Acts period time. The trumpets of Revelation had been mentioned in Matt.24, and Paul writes of the last trumpet in 1Cor.15:52 and includes the trumpet and a shout in the Lord's descent to the Mt of Olives in 1Thess.4:13-18. In both these Acts period letters he says, we shall not all sleep (die) and writes of we who are alive and remain. The "we" included Paul, not us

today.

This possibility of Trumpets in the Gospels and Acts is precisely the same as had occurred in Israel's past, the Kingdom of Heaven was at hand, but Israel was faithless. The Acts covered nearly 40 years where the appeal was given to that nation, but without response. At Acts 28, the nation was set aside, and the imminent return of the Lord at Trumpets was set aside with her.

Christ, Israel, and those blessed with her, will enter the glorious Kingdom of God together at Trumpets. Passover was fulfilled in the Gospels; Pentecost was fulfilled at Acts 2 and Trumpets was imminent. Christ could have returned nearly 2000 years ago had Israel believed.

Chapter seven

The Gospels. Israel & Messiah. Passover fulfilled.

Pentecost, Trumpets imminent, the O.T. Pattern unfolds.

The Gospels are a continuation of the unfolding earthly purpose anticipated in type, history, and prophesy of the Old Testament. The Gospel do not introduce our heavenly calling today. Christ did not come to start the church, his body.

Christ did not come to start the church which is his Body, the fulness of him. Eph.1:20-23

The Gospels record our Lord's suffering for reconciliation, sin, and sins, essential for all the divine purposes of the Father, but the Gospels do not record any dispensational truths relevant to this present dispensation of the grace of God.

Within the Gospel pages are records which have led some to believe our calling today was in view, this is far from the truth. We consider some passages so misused.

Peter confessed that Jesus was the Messiah, the Son of the living God and the Lord responded that on this Rock, namely himself, he would build his church, Matt.16:15-20, Deut.32. The word church must be considered carefully. Peter was promised a throne to judge one of the twelve tribes, Matt.19:27-30, and was given the keys to the Kingdom of heaven. This church is not the church which is his body of Ephesians and Colossians. Stephen refers to Israel as the church in the wilderness in Acts 7:38, the word "church" as with any scripture requires careful contextual considerations.

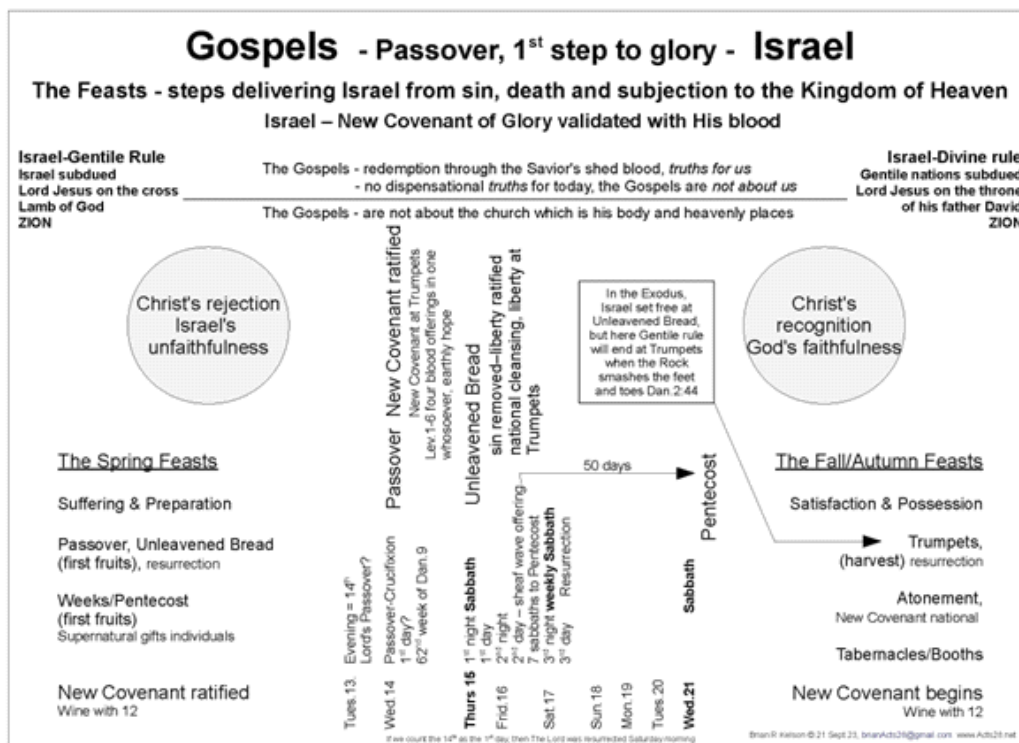
The Pharisees demanded of Christ when the Kingdom of God should come, Lk.17:20. The Kingdom of God they inquired about is the Kingdom of the Old Testament, not the church which is his body, and the Lord warned them that that Kingdom did not come with observation but was among them. Some have mistakenly assumed this means the kingdom is invisible, but the observation here is the observation of the Law. The KJV says "within you" in Lk.17:21 but the Pharisees were his enemies, the Kingdom is not spiritual and within them. Just as lightning is very visible, so the Kingdom shall be. The pharisees tithed herbs, but ignored weightier matters of the Law, had plots to kill their Messiah, and received from the Lord several woes as per Matt.23.

The Lord told Pilate his kingdom is not of this world, that it was not from hence, Jn.18:36. Many have assumed this means it is in heaven, but the Kingdom's origins and source are heavenly, but the Kingdom is on the earth as the Lord's prayer confirms when it says they kingdom come thy will be done on earth. The Father's will manifested in that earthly Kingdom, Psa.89:29.

The Gospels are Israel and the world, separating them from Moses, Israel's history, their prophecies, and their annual Feasts is a Bible understanding disaster. The audience of both John the Baptist, Christ and the disciples had no misunderstandings as to the thrust

of their messages, and it was not about the church, and any inheritance in the heavenly places.

Infesting the Gospels with dispensational truths revealed much later is a tragic Bible understanding disaster and this has been the sorry and confusing approach of way too many. Replacement theology, spiritualization, applications, and the focus on redemptive truths has distorted the Gospel's dispensational setting.



The Gospels open with the birth of Christ Jesus, Israel's Messiah, and in every record links to prophecy and promise are found. These references link the Son of God to David, Abraham, creation and in them is the clear and indisputable definition of that Kingdom of God which the Israelites knew and understood, and which was at hand. Look at Zechariah's words Lk.1:67-79.

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. Isa.7:14. Mat 1:22-23.

Matt.1:1, 2:1-6 and Mic.5:2. Lk.1:5-7, 18 with Gen.17:17. Lk.1:54-55, & 67-79, 2:25-32. & John1:1-3.

John cried the following to Israel.

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the

kingdom of heaven is at hand. Mat 3:1-2.

Not one Israelite asked John to explain what he meant by the kingdom of heaven and there were others within Israel who had observed the times and understood its nearness before ever John cried out, Lk.2:25, Mk.15:43.

John knew the kingdom according to the Old Testament and so should any sincere student of the Word. Can the reader immediately turn to three O.T. passages which describe the kingdom John preached?

They asked him who he was, John 1:19, but not one question about Messiah's kingdom. We must not see the word heaven and imagine the kingdom of heaven is in heaven, nor must we imagine the kingdom to be entirely spiritual indwelling the believer since Lk.17:20-30 is denying that observation of the Law brings it in. The King was standing there among them, repent and accept him was the cry.

The kingdom of heaven is a very real and visible Kingdom. David was promised a son who would sit on his throne and the prophecies foresaw this.

Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the LORD is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. Psa 89:15-29. Cp. Psa.89:9 & Matt.8:24-19.

Mary was told her Son would sit on the throne of his father David and rule over the house of Jacob forever, Lk.1:32-33. This is Psalm 89 unfolding in the Gospels and the rule is not invisible, in any believer, it is over the house of Jacob, Jacob being Israel.

Psalm 89 speaks of this throne as the days of heaven and concerning the infallibility of God's word in this regard, Jeremiah is emphatic;

Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my

servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Jer 33:14-22. See Jer.31:35-37, Isa.54:9-10, Amos 9:8-9 et al.

The evangelist understood the kingdom of heaven and automatically linked John's ministry with prophecy. When Matthew looks back to Isaiah 40, then we should also turn back and read the prophet, in this way our understanding of that Kingdom aligns harmoniously with Scripture.

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 3:2-3.

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. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Isa 40:1-3.

The prophetic time appointed was at hand and the Lord featured this aspect when he preached the Gospel.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mar 1:14-15.

It certainly was the acceptable year of the Lord, Lk.4:16-19, and Isa.61:1-2a. Isaiah 61 foretold the anointing of Messiah, the One who would bring in all the blessings that Isaiah 61 spoke about. Isaiah 61 is the Kingdom restored despite Israel enduring the day of vengeance, Lk.21:22, Roms.12:19, Deut.32:35,43, 2Th.1:8 & Hebs.10:30.

The Gospels open with inseparable and undeniable links to the Old Testament. This the divine purpose presented, and the Old Testament knows nothing of our calling revealed to Paul alone after Israel was set aside at Acts 28. Let us look at Malachi.

Malachi closes the Old Testament cannon and unequivocally sets the scene for the Gospels and Acts periods. As we have suggested, placing blank pages between Malachi and Matthew wrongly divides Israel's history, and breaks the story line at a most critical point. Matthew does not begin a totally different purpose of God, such a thought destroys the thrust of not only Malachi, but every other prophet and ignores the plain history of Israel.

Malachi knows nothing of Christ as the Head of the church which is his body in heavenly places. Malachi is the setting of the Gospels and Acts and if Malachi knows nothing of our calling today, then it is a dispensational disaster to drag back into Malachi, the Gospels and Acts the dispensational truths of Ephesians and Colossians. Malachi is not Ephesians and Matthew is not Ephesians.

Three things from Malachi provide a solid understanding of the Gospel and Acts period

and leaving these things in the past and not finding them unfold in Matthew is to ignore the plain words of truth. While Malachi is not the only prophet which spoke of these things, he will suffice as a launching pad for the lost and totally forgotten dispensational truths leaping of the New Testament pages all the way to Acts 28.

Malachi condemns the priests and warns them that the One they looked for was coming, and that coming would bring judgment and correction. Here are the three things from Malachi which bring clarity to the Gospels and Acts.

Malachi speaks of the messenger who will prepare the way before the Lord.

Behold, I will send my messenger, and he shall prepare the way before me: Mal 3:1.

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

He speaks of the Lord who shall suddenly come to his temple.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal 3:1.

And finally for our purposes, Malachi speaks of "the day 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. Mal 4:1.

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

It is universally accepted that John the Baptist could have been Elijah had Israel accepted him.

And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Mal.4:5-6) Luk 1:16-17.

It is important to remember that the glory promised Israel is assured, but the timing was conditional. Had Israel returned to the Lord, then He would have returned to them. This is the basis of John's appeal to Israel. Repent for the Kingdom of heaven is at hand, repent and the Kingdom will come, but that included the great and terrible day of the Lord.

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 3:2-3.

John baptized with water, and that water baptism was a means of identification. John pointed to Christ, Israel's Messiah who is also the Son of God, Joh.1:29-34. Water baptism is very significant for Israel, Isa.1:16 calls Israel to wash themselves, make themselves clean, put away & cease to do evil. This is not a divine washing, but a personal one, the consequences of which are either positive or negative. The condition exists, should they repent, then the Lord would turn back to them, and he would bring his washing, not

literal, but pure cleansing and national protection, Isa.4:4. This divine sprinkling of spiritual water is also featured in Eze.36:25 where the new Covenant and national peace is clear and widely known among Israel. John testified about things Israel knew, the one identified to John was the one who would baptize in the Holy Spirit, this is wonderfully consistent with the prophetic program for Israel. But, for the most part, Israel did not believe John's testimony, they rejected the glory that was offered to them.

The Lord tells Israel, that had they received it, that is the call to repentance, then John the Baptist would have been the Elijah of Isaiah and the messenger of Malachi.

[For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.](#) Mat 11:13-15.

What was the next event on the calendar had Israel believed John and repented? The Feasts would have unfolded, Passover would have taken place, followed by Unleavened Bread, Pentecost, Trumpets, Atonement and Tabernacles. But Israel did not respond positively to John, yet the Feasts began to unfold anyway because the Lord is faithful despite Israel's unfaithfulness, again Roms.3:1-4A and Acts 7:38-45. The 40 years wandering was a delay brought about by unfaithfulness, and even in those 40 years the unfaithfulness continued, yet God brought that nation into the Land of Promise.

Passover in the Exodus was the blood bought first step in Israel's national deliverance, and Passover in the Gospels is the blood bought first step in Israel's national deliverance.

The "voice" cried out preparing the way for the "word" and what was the expectation of the people when they heard John? Their expectation was of Isaiah 40, Malachi, the Deliverer Moses spoke about, and the national restoration and glory the other prophets foretold. This is not the church which is his body and the heavenly program. John the Baptist heralded the Kingdom to Israel. John the Baptist could have been the one of prophesy and the prophesies accompanying him are the restoration of Israel through that great and terrible day of the Lord. The Gospels open with the opportunity for Israel's kingdom to come into being.

The Lord's promises are sure, but in many cases conditional as to timing. History tells us Israel did not have the ears to hear, see Acts 28:27. However, because we now know they did not hear and repent, we have no right to change the dispensational setting. Placing the church which is his body into the Gospels and Acts is forcing dispensational truths into incorrect settings.

The next feature of Malachi is the messenger of the covenant, and the Gospels open with the divine conception of Israel's Messiah as the prophet had said, Matt.1:22. His lineages are traced from Abraham through David and Joseph back through David to Adam, Matt.1 & Lk.3.

Mary had given birth to the one who was the last Adam, the Son of Man, the Son of God, the Seed of Abraham, the Son of David, the messenger of the covenant and the very Lord who would suddenly come to his temple.

Christ Jesus of Nazareth was the one John proclaimed as “the lamb of God which taketh away the sin of the world,” but this fact has proven a dispensational stumbling block to Christianity. This glorious redemptive truth is about all in every calling, including us, his offering is essential for us, but this does not mean we should then see everything else in the Gospels as the dispensational truths about today. His suffering, death, burial, and resurrection in the Gospels are essential for all the redeemed, but the Gospels and Acts are about Israel, not the church which is his body.

We agree with Peter when he proclaimed to Israel's leadership, “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved,” Acts 4. This glorious redemptive truth is proclaimed daily around the world, and we praise our heavenly Father for the many who believe in him for eternal life. But this redemptive truth does not mean the Gospels and Acts are about us today as a reading of Acts 4 will show. Acts 4 contains a quote from Psa.2 which is the King set on the holy hill of Zion, anticipated with the building being shaken as the earth will be prior to the Lord's return to them, Acts.4:25-26, Psa.2:1-2, 6-8, Acts 4:31, Hebs.12:26, Hag.2:6, Isa.2:19, 13:13, Joel3:16, & Ex.19:18.

The fact that Christ died on that tree, the God given substitute, the great sin bearer, the one whose shed blood was more efficacious than the blood of bulls and goats that pointed to him, is never denied. In our Lord we have redemption through his blood and the forgiveness of sins. However, Christ's ministry was to Israel.

The gospels present Christ as the one who takes away the sin of the world, but the Gospels clearly present him as the messenger of the covenant, the Son of David, the King of Israel. These dispensational features of the Gospels are overlooked because we have focused on the redemptive office of the Lord. Here are passages which show us clearly that our Lord in the Gospels is not the Head of the church which is his body, he is not proclaiming any dispensational truths regarding us today, he is not introducing any new calling seated in the above heavens, and until we recognize this we will continue to confuse and miss the importance of Paul's ministry after Israel was nationally set aside at Acts 28.

Look at and consider these passages.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 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 1:21-23.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 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 1:31-33.

Israel was to be a kingdom of priests, see Ex.19, Is.61, and the Priests had to cleanse themselves before service in the Temple. On the Day of Atonement, the high priest

offered first for himself and his household then the people of Israel, Lev.16. Likewise, Israel was to be cleansed first before they could take the good news to the rest of the world and like the High Priest, Israel will also be cleansed and given a new heart on the fulfilment of the Day of Atonement. Peter and Paul make this clear in Acts 3:26 and 13:46. It is therefore extremely important when we read the words, "save his people from their sins" in Matt.1:21, that we leave "his people" to mean Israel, and Israel alone at that time. When Israel was set aside at Acts 28, then Christ was sent among the nations with redemption, forgiveness and a purpose not found in the promises made to Israel's fathers. The heavenly aspect of the Kingdom was revealed after Israel was set aside at Acts 28.

The Lord Christ was born to Israel as their sin bearer, their High-Priest King, Zech.6:13, the messenger of the covenant, their deliverer, the one Moses prophesied about, and his ministry, like that of John, was to and for Israel. It is a dispensational disaster to find dispensational truths for today in the Gospels and Acts periods. Here are other statements regarding the Lord's earthly ministry.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; Deu 18:15.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Mat 15:24.

But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Mat 10:6-7.

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

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, Isa 61:1-2a.

Confirming the promises made to the fathers is not the basis of starting anything new, unless we are infected with replacement theology. If Christ himself uses Isaiah 61 regarding his ministry, then a reading of Isaiah will confirm the divine purpose is Israel. Christ in the Gospels and Acts was sent, that is, was an apostle to Israel as Hebs.3 makes perfectly clear even comparing Christ and Moses in the process.

John wrote that the world could not contain the books necessary to record all that the Lord did among his people, but what he did was significant. Not only were his miracles evidence that he was the One who was to come, Jn.5:36, 10:25, but the miracles in many cases, reminded Israel of their condition and the glory that awaited them should they repent and turn from their evil ways.

When the Lord fed the thousands, it looked back to the promise of provision when Israel obeyed, Deut.28, and looked on the harvest bounty in Israel under the reign of Messiah, Joel 2, Amos 9:13, and Hos.2.

When the Lord raised the dead, it reminded them of the last day when many in the dust of the earth would awake, Dan.12, Is.26:19, and Hos.13:14. Once the disciples fully

understood their Lord's death burial and resurrection, they would also understand he was the first fruit of Unleavened Bread, the firstborn from the dead. The Lord as the first fruit anticipated Trumpets, , the earth not heaven.

When the elements obeyed him, they would remember the miracles of the waters parting, the wind, the quail, the mountain, the locusts driven into the sea. The rough places made plain (for their journey), Is.40:3, Isa.11:15-16, & Ex.14.

When the Lord healed the sick, it reminded them of the promise of good health when they obeyed, Ex.15, Deut.7:15. They even asked who sinned that he was born blind, Jn.9, and up until Acts 28, those who sinned faced the consequences of it, 1Cor.11. If the world could not contain the books, then the Lord certainly healed Israel of many diseases reminding them they were out of the way.

Malachi spoke of the coming messenger of the Covenant, and Jeremiah had spoken about the New Covenant that was promised to Israel. The New Covenant is not the basis of our calling today, see the Appendix. So, before we leave the ministry of Christ, we should notice his words when he raised the cup at the "last supper".

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mat 26:27-29.

The New Covenant looks forward to wine in the Father's Kingdom, and Jeremiah 31, which prophesied the New Covenant, speaks of Israel's restoration where vines are planted. The New Covenant has nothing to do with believers today destined for heavenly places.

The disciples knew of the New Covenant, and the wine to be enjoyed when it came into being. Those who sat with the Lord at that table, and ate the bread and sipped the cup, were those who were promised a throne each judging the twelve tribes of Israel, Matt.19. The New Covenant comes into being in the regeneration, when the Son of Man sits on the throne of his glory, and this is Israel's glory, the throne of his father David, see Roms.11:26-27, Hebs.8:8-13, 12:18-29.

The final point from Malachi that helps us grasp the dispensational setting of the Gospels and Acts is the imminence in the words of the prophet.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Mal 3:1.

When John, Christ and the twelve cried for Israel to repent, they gave good reason to do so. The Kingdom of heaven was at hand or had drawn near. Those who study Daniel 9 would think of the 490 years featured there late in which the Messiah would be "cut off, but not for himself." Then an enemy comes in like a flood (tribulation) prior to the everlasting righteousness. The Lord's prayer, or rather the prayer he taught his disciples fits perfectly into the imminent Kingdom setting of the gospels and prophesy.

Our Father which art in heaven, Hallowed be thy name. Mat 6:9. Deut.32:6, Isa.63:16, 64:8.
 Thy kingdom come. Thy will be done in earth, as it is in heaven. Mat 6:10. Psa.2:6, Jer.23:5, Dan.2:44, 7:27, Zech.9:9.
 Give us this day our daily (upon coming) bread. Mat 6:11. Ex.16, bread from on high, Rev.12:6.
 And forgive us our debts, as we forgive our debtors. Mat 6:12. Terms of the Old Covenant.
 And lead us not into temptation, tribulation...
 but deliver us from evil: the evil one...
 For thine is the kingdom, and the power, and the glory, for ever. Amen. Mat 6:13

The years were being fulfilled, and the Kingdom certainly was at hand. This fact is confirmed when we look at how the Lord spoke to his disciples. The following compilation will demonstrate that, up until Acts 28, the time was short indeed.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Mat 16:27-28, Mk.9:1, Lk.9:27.
 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. Mat 10:23.
 Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Joh 21:21-22.
 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Mat 24:33-34. See also Lk.21.

It is an easy thing to read Matt.24 and Lk.21 without noticing that the Lord is speaking to his disciples and warning them that when they see these things. The Lord is not speaking prophetically about the church 200 years future.

So likewise ye, when ye shall see all these things, Mat 24:33.

The parable of Lk.19 (and 2Pet.3:8) does not suggest that the Kingdom was delayed for thousands of years, only that it was not coming immediately, but potentially within their lifetime.

The gospels give an account of the Son of God and his ministry to Israel. In that ministry, an appeal is made to Israel that they should repent based upon the fact that the Kingdom of, our governed by Heaven, was at hand. The Lord came and ministered according to prophesy and promise, he confirmed those prophesies and promises, and thus his ministry was entirely Jewish in nature and purpose.

Gentiles believed in him, but these Gentiles were included with the blessing of Abraham Isaac and Jacob in the Kingdom, Matt.8 shows. Zech.2:10-11, 8:20-23, Is.2:2-5 & 49:6 et al.

At the close of the Lord's ministry, there were but 120 gathered in the upper room. How many other faithful believers among Israel were there after all the signs and wonders given among them? We do not know for sure, but the records show that the majority were opposed to him, albeit at the provocation of the power-hungry leaders. The Lord pronounced some heavy woes and threats against these leaders.

Matthew 21 records a parable spoken against the leaders who had designs against Christ as the heir. The Lord, quoting the Psalms, warned them against this.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Mat 21:42-43. Ps.118:22, Isa.8:14, 28:16, Acts 4:11, 1Pet.2:4-8.

Replacement theology would take this and argue that Israel has lost its place, and believers are the "nation" that will bring forth fruits. But the word is "nation" not church, and the fruits are the things associated with Israel, not the things belonging to the church which is his body. This "nation bringing forth the fruits" could refer to a nation born in a day of Is.66, or those leaders the Lord would raise up to replace them. The leaders themselves recognized the parable and said that the vineyard would be let out to other husbandmen which shall render to the Lord the fruits of it. This is the same vineyard, the same fruits, just different leadership.

This passage does not mean Israel, and the purposes planned through her had finished or been transferred. Likewise, in the Gospels, when the Lord quoted Isaiah 6 against those who did not respond to him, he was not placing Israel aside, see Matt.13:14, and Jn.12:37-41. At Acts 28, Is.6 is quoted for the last time, and it is said finally, Israel was nationally "let go".

The gospels have no record of the Lord setting Israel aside, and we remember an identical situation in the past where the Lord's anger was kindled against them. Their fathers had the same lack of faith despite the miracles performed among them. He threatened to destroy the nation and rebuild through Moses.

And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. Exo 32:9-10.

And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. Num 14:11-12.

Moses steps up and intercedes on behalf of Israel, and the Lord pardons, but resolves that his glory will fill the earth.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Num 14:19-21, Is.11:9 and Hab.2:14. Note both Hab.2 and Isa.11 are quoted in Romans where Paul writes God had not cast away his people, Roms.11:1-2.

Even as Israel crucified the very One they hoped for, he cried,

.... Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Luk 23:34. See Ps.22:18 and the glory in the close of that Psalm.

Christ was crucified, offered Himself, was buried and rose again, but this was according to the scriptures, 1Cor.15:3-4, nothing had changed because Israel rejected their Messiah Deliverer. Israel was not cast aside at the cross, the church had not been introduced at this point. See Lk.24:36-, Acts 3:16-26 (note Peter referencing Deut.18) and 13:23-.

The Gospel ministry of Christ was to Israel, he was promised to Israel, he was born to Israel, he suffered and died in Israel, he was raised to Israel, and the glorious future he offered them was the future Moses and the Prophets said was coming. This dispensational setting continued all the way to Acts 28 as we shall show, and this dispensational setting does not include believers today who are members of the church which is his body.

The Lamb of God would remind Israel of the Exodus, with the blood sprinkled around the door, and Christ was crucified at Passover. Passover is the first of the annual feasts give to Israel, and Passover was the first step in Israel's national deliverance. Passover began the transfer of Israel from Gentile dominion to the kingdom ruled by heaven in the land promised to their fathers. In that transfer from Egypt to the Land, a Covenant was made, ratified by the blood. How clearly are the parallels written before us. Israel's Old Testament deliverance, with the blood, the covenant and the trumpet entry to the Land cannot be spiritualized to mean the church going to heaven.

The Gospels declare the Son of God as the Savior, presented to Israel who would, upon their repentance and cleansing, be the instruments in taking that message to the world. But they did not repent. The following verse is often used to argue that the Kingdom was a spiritual one, in the heart, but those demanding this of the Lord were not his friends, but his enemies who later crucified him.

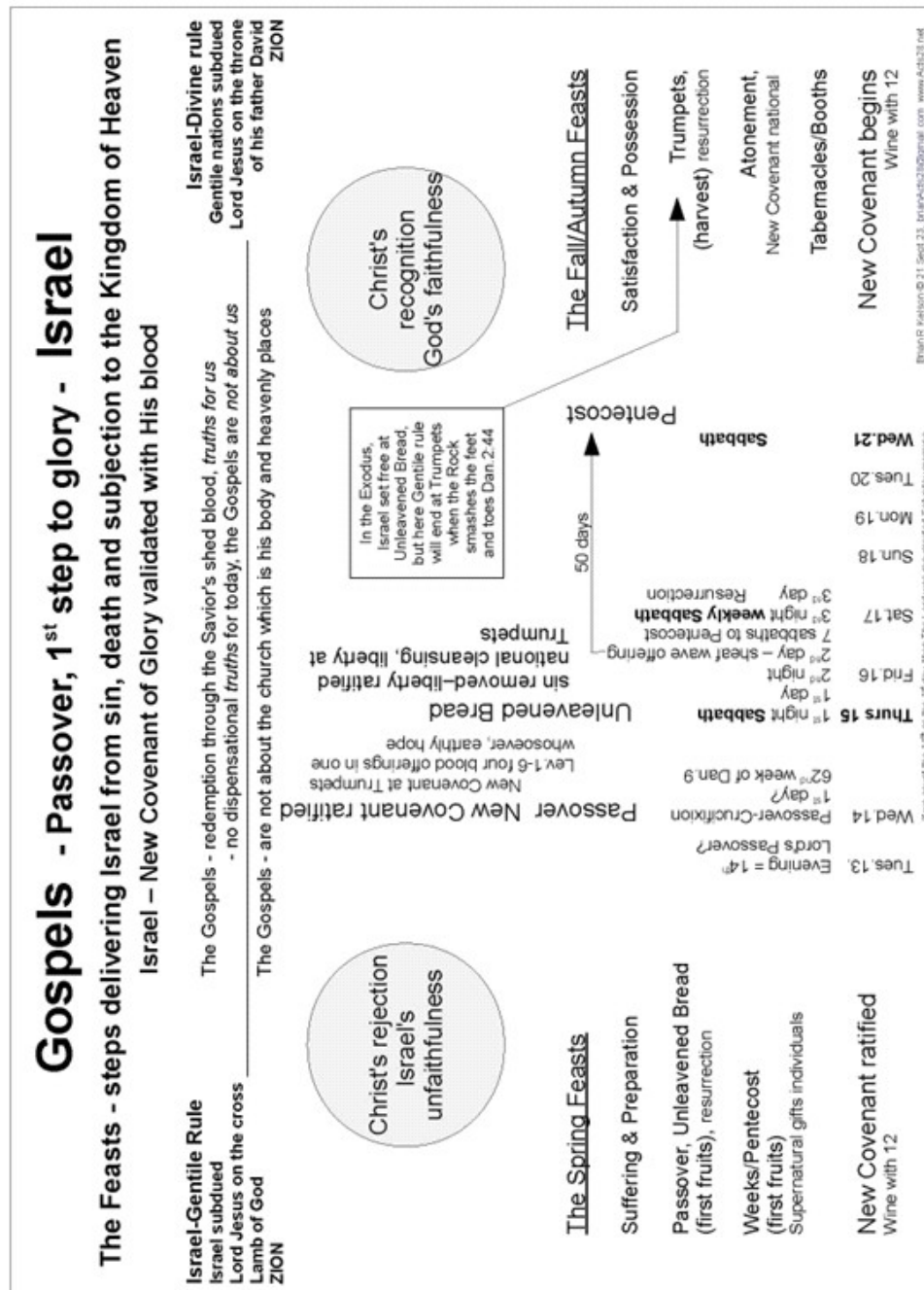
Now at one point the Pharisees asked Jesus when the kingdom of God was coming, so he answered, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' For indeed, the kingdom of God is in your midst." Luk 17:20-21. NET.

Christ was the King among them, believe in Him and the Kingdom would come. After he, as the true lamb, offered himself and fulfilled all the blood offerings of Lev.1-6. Sin and death had to be dealt with and then the Kingdom could be established in righteousness.

Daniel spoke of 70 weeks of years, and many feel that Messiah was cut off at the 69th week, but this is logistically impossible. The Romans were never the people of the anti-Messiah. If the little horn of Dan.8 was him, then that little horn came up from one of the four divisions of Alexander's kingdom and Alexander never conquered Rome, Dan.8:8-10. Christ was crucified at the 62nd week, which is why there was plenty of time for the Acts period to unfold. More on the 70 weeks later.

The kingdom out of heaven was in view when Passover, the first annual feast of Israel was fulfilled as recorded in the Gospels. The first blood brought step in Israel's national deliverance and restoration was completed.

Passover was the blood bought beginning of Israel's national deliverance, and Acts continues Israel's prophetic pathway to glory when the third spring Feast, Weeks or Pentecost is also fulfilled.



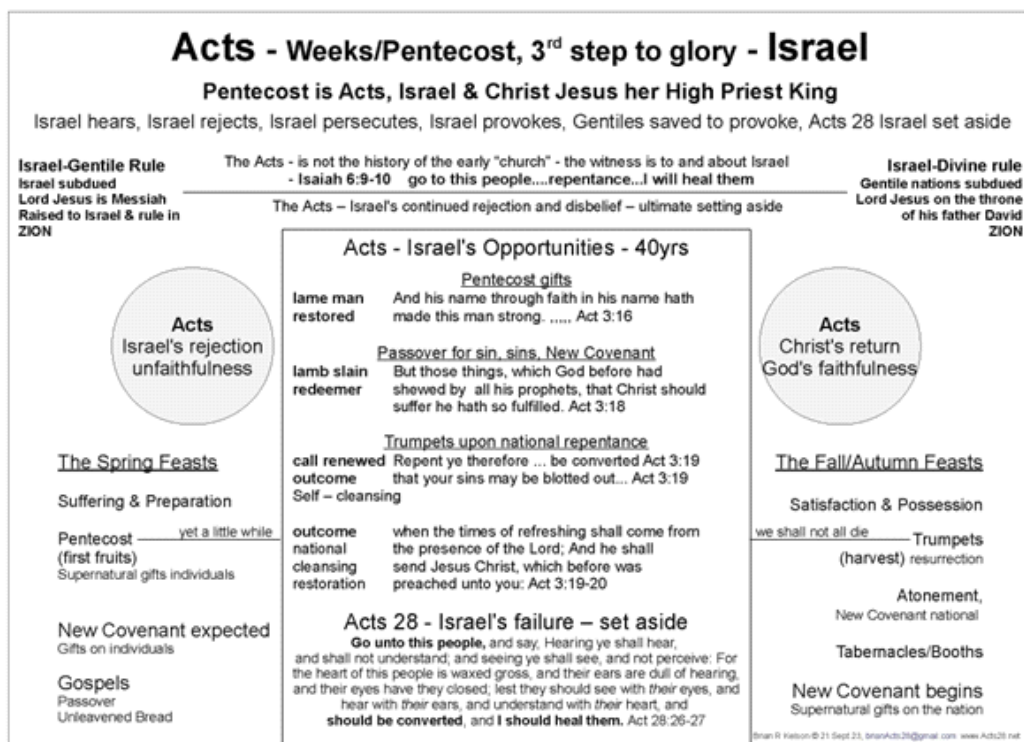
Chapter eight

The Book of Acts - Pentecost fulfilled, the O.T. Pattern continues.

Acts continues from the Old Testament through the Gospels with Israel's history. There is no change in purpose between the O.T. and the book of Acts. Acts is not a record of the early church; it is a continuation of Israel's history. The next Feast in Israel's greater deliverance is fulfilled.

Acts is Pentecost, a Feast fulfilled in chapter two, with its first fruits and effects continuing to Acts 28.

Pentecost, or the Feast of Weeks, is the third festive step in Israel's national deliverance and so the Gospels and Acts parallel Israel's typical salvation. The believers of that time looked forward to the next Feast, the Feast of Trumpets when their Messiah would return through the clouds and establish the Kingdom of heaven on the earth.



Acts is a record of the witness, the guidance, and events in the last days of prophesy. Acts is the last days, not the early days of the church his Body. Acts is Israel and the imminent return of the Lord. During Acts, Gentiles were included, but had 4 necessary things to observe as believers, it was Jew first, the end of all things was at hand, it was the last hour, the Judge was standing at the door, for yet a little while, and he that shall come will come, and will not tarry. During Acts believers sold their possessions, they had things common,

they were advised to remain single, their faith was confirmed by gifts which remained with them to the end, waiting for the coming of the Lord, the apocalypse. During Acts supernatural things abounded, a King and others were struck dead, miracles, signs and wonders were the norm, and the witness went to the Jewish synagogues. All these things confirm that the records of Acts are about Israel, her hope and restoration.

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

Acts covers approximately 40 years beginning in Jerusalem and ending in Rome. It begins with the promise of the Lord's return if Israel repented and ends with the nation being set aside at the final pronouncement of Isaiah six. It begins in great hope of the Kingdom out of heaven, and ends with Israel judged, their Temple destroyed and eventually, all but a few, dispersed, yet again, to the four winds.

Passover in Egypt was Israel's national deliverance.

Passover in the Gospels was Israel's national deliverance.

The book can be divided around two key apostolic figures, namely Peter and Paul. From Acts 1-12 it is Peter and the eleven who hold the platform, but from Acts 13 to the close it is Saul, also called Paul. Peter's ministry was within Israel, to Israelites, Paul's was outside the Land, among the Gentiles, but primarily to Israelites. It was Jew first in both these apostles.

Luke begins his second account, Acts, with a glance back to his Gospel;

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

As we have seen, the Lord's ministry was according to prophecy and promise. He was born to sit on the throne of his Father David, but he was also the Lamb of God who took away the sin of the world. Israel received the appeal, they were called upon to repent, but they rejected him. On the cross, their Messiah asked that they be forgiven.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Lk.23:34, Ps.22:18.

Christ died and rose again, the first fruit from the dead (1Cor.15:20 & Col.1:18). Passover was fulfilled and Unleavened Bread, in its redemptive way, had provided a release from Satan's grasp and the bondage of sin and death. Satan was judged, Jn.16:11, the sentence to be carried out in due course, Roms.16:20, Rev.20:10. Unleavened Bread was the days in total when Israel travelled from Egypt to freedom and dispensationally, it pictures Israel's deliverance from Gentile dominion. However, while this deliverance was not fully realized

in the Gospels, it will be when Christ returns the second time without sin unto salvation wherein, he destroys the feet of the image depicting Gentile dominion, Dan.2. His coming the second time without sin unto salvation was near at hand during Acts as we shall see.

One of the most touching O.T. scenes which anticipates Israel meeting their glorified but previously crucified Lord is found in the story of Joseph, rejected by his brethren but ultimately worshipped by them. When recognition finally came to his brethren, Joseph forgave them, saying

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Gen 45:7. See Zech.10:10-14.

The “resurrected” Joseph appeared to his brothers, and the resurrected Christ spoke and commissioned his disciples to witness in Jerusalem, Judea, and the uttermost parts of the Land. Would Israel now believe the Spirit empowered believers as Christ is again presented to them? This is theme of Acts, a history of the ministers going to the Jews and proclaiming Jesus of Nazareth as the Christ; the Anointed One of promise, a greater Deliverer than Moses who would bring in that Kingdom they all longed so see.

With wonderful consistency to the O.T. pattern where supernatural gifts were given at Mt. Sinai, Acts opens with a recap of Lord’s promise of gifts upon the faithful, Matt.3:11, Lk.24:49 Jn.16:7-15;

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

Why are the gifts and Pentecost in Acts consistent with the Old Testament pattern? Because when Israel arrived at Mt Sinai it was Pentecost, 50 days from Egypt, and gifts were given to build the Tabernacle, Ex.31:1-6, 35:30-35. Originally the gifts were given to prepare Israel for the service of God in the Kingdom, now the true Pentecost has come, and the gifts again fall upon Israelites preparing them for the same things.

Not many days hence is right, the Lord had been seen of them for forty days and it was fifty to Pentecost, the very next Feast in Israel’s deliverance. Moses, Malachi, Matthew, and Acts are the same earthly Kingdom purpose. If we inject into their account’s truths still “hid in God” then we have eisotetically spiritualized God’s Words into vain traditions of men. The blinding binders, replacement theology, spiritualization, application, and an unrelenting focus on redemptive truths, confuse and compartmentalize Christians today. How many traditional denominations see the book of Acts as a continuation of Israel’s history? The answer shows the effectiveness of the binders making the Word of God of no effect.

We recommend that everyone have a copy of Mr C.H.Welch’s “From Pentecost to Prison”; available on <https://www.acts28.net/books>

After the Lord had risen from the dead, he appeared to his disciples who thought he was a ghost. He assured them by showing his hands and feet, emblems of peace, and ate

something. What is important here, is not the piece of fish so much as the statement and understanding he gave them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, Luk 24:44-45.

When the Lord spoke of all things in the Law and Prophets being fulfilled, it not only included his death burial and resurrection, but the glorious Kingdom was also to come into being. This is certainly how the disciples understood it. The Feasts could have been fulfilled all the way to Tabernacles if Israel had responded.

The Lord spoke to them regarding the Kingdom of God for forty days, providing many infallible proofs that he was indeed their risen Lord.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: Act 1:3.

The Kingdom of God means many things unfortunately, but these disciples, who had been taught for forty days with their minds opened to understand the Scriptures, had one question only regarding that Kingdom.

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

The Lord opened their understanding, then taught them for 40 days about the Kingdom of God. After both those blessings they had one question only. Here is a critical thing. When we compare Acts 1:3 with Acts 1:6, we have the kingdom of God explained. Our definition of the Kingdom of God in the Gospels and Acts must include Israel in her restoration. Any definition of the Kingdom of God in these settings, without Israel restored as a great and mighty nation is not a Biblical definition. Consequently, we cannot have the Kingdom of God as restored Israel under divine rule in chapter one, and somehow find “the church” back in the Gospels and in Acts chapter two.

The Lord responds to their question in a way which is incredibly informative. The timing of that restored Kingdom to Israel was in the Father’s own authority, and not for them to know.

And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own authority. But you shall receive power, the Holy Spirit coming upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and to the end of the earth. Act 1:6-8.

They were to be witnesses inside the Land beginning in Jerusalem. Herein lies the key. The Kingdom had drawn near, John said so, it was still near, but repentance was the first step. When Israel turned back, were converted, then God would turn back to them, see Deut.4:30—31, 30:2-10, Zech.1:2-4, Is.55:6-7 et al. Thus, the disciples were to witness, the response from Israel was the key as to the timing of that Kingdom.

I believe God knows the end from the beginning and everything in between. I am certain

God knew what Israel's response would be, but that does not negate the genuineness of the opportunity. He had given Israel options from the beginning. Obey and be faithful and blessings would come. Here are the words from Isaiah six again. Lest under certain grammatical structures, could be peradventure, that is the event is certain, but the timing is not so.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isa 6:9-10.

Repentance first, the kingdom of heaven was at hand and would be established following that repentance. This is the Gospels; this is the Acts and the Acts period. The first chapter of Acts sets the dispensational setting for the entire book, and the epistles written during that time. Here is a feature prominent during that time.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And.....this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Act 1:9-11.

Acts begins with Christ's ascent, and his descent for the Kingdom would be in like manner dependent upon the nation's response. The hope of the Acts period is here before us, Christ returning to Israel to set up the Kingdom of God as defined by the Old Testament scriptures.

Clouds are a feature of Israel as we know, they were led and protected by a pillar of cloud, the cloud descended upon the Tabernacle, the Lord spoke from the clouds and he appeared to Israel in the clouds, see Ex.13:21, 14:24, 16:10, 19:9,16, and 34:5. The voice from the clouds in the Gospels was nothing new, Ex.24:16, and Matt.17:5. Clouds will be a feature in the Kingdom as Is.4:5 foretells. When we see clouds, we should see Israel in the setting. The ascent from the Mt. of Olives in the clouds will be reversed, but instead of being hidden from their sight, every eye shall see him, Rev.1:7, Matt.24:30, 26:64 and Ex.19:11.

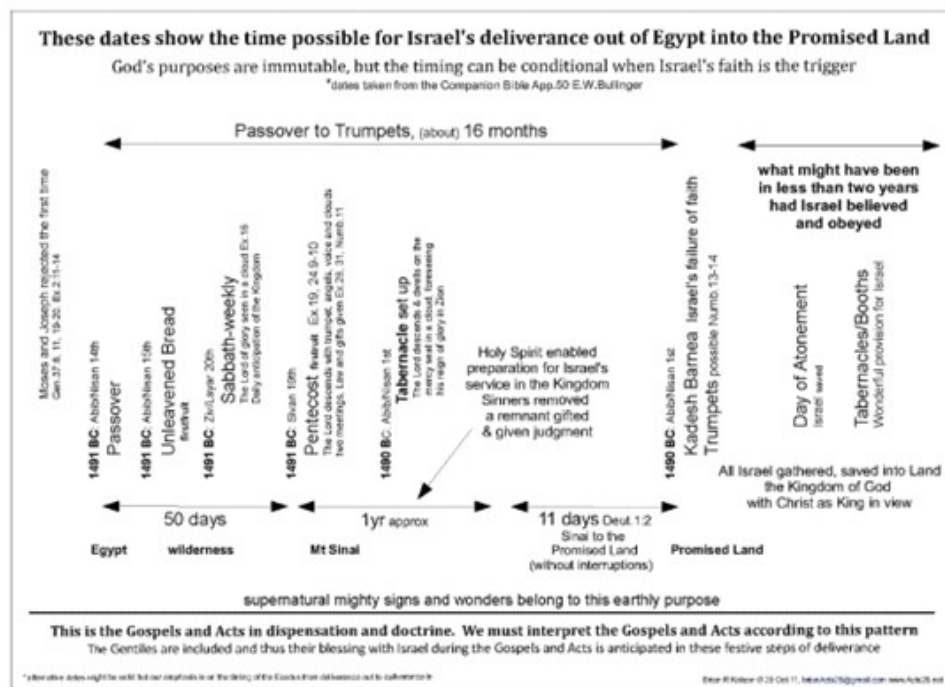
Prophecy tells us clearly that the Lord will return to Israel in the clouds and His feet will stand upon the Mount of Olives;

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

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

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

What time were the disciples thinking about? Was it time in a general sense or some specific time? The answer lies in the Exodus history of Israel which the disciples now understood. We have seen that had Israel faith; they could have entered the Kingdom in less than 2 years from Passover in Egypt.



The disciples had been taught for 40 days, their minds were opened to the Old Testament, and Pentecost or weeks was an annual feast celebrated by them and Israel since the beginning. While the times and seasons were in the power of the Father, they were also aware that should the nation turn back to him, he would turn back to them, and the statement that there be some standing there who might not taste of death till they see the son of man coming in his kingdom, was a very real possibility. As we have seen in the

Exodus typical salvation, Israel could have entered the Kingdom within a few short years from Passover. The disciples understood their history and so “at this time” meant in the near future, even triggered by a positive national response at the Feast of Pentecost.

The day of Pentecost, or Weeks was observed at the appointed time of the year, but on this occasion, it was not just an annual celebration, the Feast was fulfilled. All that Weeks presented prophetically unfolded on and among them all the way to Acts 28.

And in the fulfilling of the day of Pentecost, they were all with one accord in one place. Act 2:1. MKJV.

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

Leviticus 23

The Feasts given to ISRAEL

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

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

23:4 FEASTS of JEHOVAH. In their season

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

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

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

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

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

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

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

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

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

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

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

Here is a brief review of the Feasts OT Historic setting.

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

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

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

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

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

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

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

Here is a brief review of the Feasts prophetic NT and future setting.

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

UNLEAVENED BREAD. Separated from sin and death, the redeemed are to sanctify themselves as they wait the return of their Deliverer, Christ. Not fulfilled, Israel is yet to be re-gathered in from among the Nations.

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

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

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

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

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

As we step through the book of Acts, we keep our focus on significant passages which feature the redemptive theme of it. Acts is a continuation of God's grace to a stiff-necked Israel who remained obstinate despite the vivid and powerful displays of God's handiwork among them. Israel knew of the kingdom preached, it was Israel who received the call and they were very aware of the consequences. The gift of language reversed Babel, so the message was given in Jerusalem to devout Israelis from within the land and to the dispersed Israelis from the nations round about. They had faithfully appeared as instructed, Deut.16:16. In one place, on one day, the potential for Israel's Kingdom to be restored was seen. Will you at this time?

It is significant that the dispersed Jews and Proselytes were from regions that were later visited. How many times did they hear the call before Is.6 fell on the nation at Acts 28? Rome is mentioned in Acts 2, elsewhere in the book and finally in Acts 28. How many times did the Jews at Rome hear the call? Please do a search in Acts and the letters of the New Testament written during that time for the other regions mentioned in Acts 2:9-11. How many times did Israel hear and reject the message?

Peter delivers a spirit empowered speech beginning with an extensive quote from Joel. This prophet spoke of trumpets, the northern army, but called upon repentance and the Lord returning and leaving a blessing behind him and then dwelling in Israel. Please note the condition in Joe.2:12. The even now suggests that even while the anti-Messiah's armies are devastating the land, should they repent, then he would return and leave a blessing. This is the very condition that was in effect all through Acts. Israel understood this, turn back to the Lord and he would turn back to them. I recommend a reading of Joel to further confirm that the setting of Acts is entirely Kingdom of Heaven on the earth.

Peter does not bring forth Christ as the sin-bearer initially but quotes David regarding Christ's resurrection to sit upon his throne. Luke begins with that glory, Lk.1:32, and no change at Acts 2. Christ on David's throne is the Kingdom of Heaven, Israel's kingdom restored. Peter then declares that this one, resurrected to sit on the throne, is the one

they crucified, no wonder some were struck in the heart.

Acts 2:38 has nothing to do with the church today. How many pointless hours of arguing have tried to reconcile Peter's words with those given us after Acts 28 through the only Apostle sent to the Gentiles, namely, Paul. Peter is speaking to Israelis, and they were fully aware of the role of water baptism.

[Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Act 2:38.](#)

Peter does not in this single verse negated the entire gamut of Scripture regarding shed blood for the forgiveness of sins. Israel's priests had to bath themselves, but the water baptism gave them no right to enter the holy place. It cleansed their bodies for service, but only the blood preserved them in the presence of God. Isaiah and Jeremiah did not negate the entire witness of Scripture either when they called upon Israel to wash themselves.

[Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Isa 1:16.](#)

[O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer 4:14, see v4.](#)

The washing of themselves was inseparable from "put away the evil doings". The water baptism was of repentance, a turning away from the evil doings of the past, and a resolve to serve the Lord faithfully, but it did not purify the heart, that was the Lord's doing, Cf. Hebs.9:9-10. Water baptism for Israel was a display of repentance, a symbolic turning away from and a washing away of, the sins of the past.

When Ananias appealed to Paul to arise and be baptized and wash away his sins", Acts22:16, he was not negating scripture either. The washing away of sins was the resolve to cease from the evil doings, to wash away the past life which had offended God. Hebrews puts washing, or water baptisms in its rightful place against the pure water it pictured, Hebs.10:22, Is.44:3 & Ez.36:25.

Acts 2 closes with everyone sharing all things as again in 4:32-. They sold their goods and distributed the income to those in need. This they did because the return of the Lord was expected and those who had given up houses and lands for his name's sake would receive an hundred fold, Matt.19.

Thus far in our overview of Acts we have everything Israel. Only replacement theology finds "the church" in the fulfilled Feasts given to Israel, "restore the kingdom to Israel," Joel 2, Psalm 16, and Psalm 89.

Acts 3 begins with a lame man restored and entering the Temple. Messiah was glorified by the God of Abraham, Isaac and Jacob, and faith in the name Jesus, the Messiah, raised this lame man that all knew. The lame man might remind those Israelis that the God of Jacob had his thigh struck out of joint, Ex.32 and here was a reversal of that incapacity. Isa.35

spoke clearly of the lame leaping like a deer, and this lame man leapt up, walking and leaping, and those Israelis knew the prophet spoke of such things. Isaiah 35 is about the restoration. The picture is there for Israel and us to see, the restored lame man pictures the restored kingdom, when faith is centered in Christ and all by the God of Abraham, Isaac, and Jacob.

The healing of the lame man provides an opportunity and here Peter presents Israel with a glorious option.

And now, brothers, I know that you did it through ignorance, as also your rulers did. But those things which God before had shown by the mouth of all His prophets, that Christ should suffer, He fulfilled in this manner. Therefore repent and convert so that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, who before was proclaimed to you, whom Heaven truly needs to receive until the times of restoration of all things, which God has spoken by the mouth of His holy prophets since the world began. For Moses truly said to the fathers, "The Lord your God shall raise up a Prophet to you from your brothers, One like me. You shall hear Him in all things, whatever He may say to you. And it shall be that every soul who will not hear that Prophet shall be destroyed from among the people." (Deut. 18) And also all the prophets from Samuel and those following after, as many as spoke, have likewise foretold of these days. You are the sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, "And in your Seed shall all the kindreds of the earth be blessed." Having raised up His son Jesus, God sent Him to you first, to bless you in turning every one of you away from his iniquities. Act 3:17-26. MKJV.

Peter references the Scriptures as his Lord had done back in Lk. 24. Peter uses the prophets to endorse the suffering of Messiah but moves on to the glory also as found in "these days" and the covenant made to Abraham. This covenant made to Abraham included all the kindreds of earth blessed, but prior to that God promised Abraham to make of him a great nation. That great nation was to be blessed first, then, as the Kingdom of Priests they could carry the message into the entire world. Look at the wonderful consequences if they had repented and converted. This is the key to the timing of the Kingdom and helps us understand the Lord's answer to the question in Acts 1:6.

Here is the testimony of Peter in list form.

- Messiah's suffering, all the prophets, Lk. 24:44.

- Repent and convert.

- Sins blotted out.

- Times of refreshing from the presence of the Lord, (compare restore in Acts 1:6).

- He shall send Christ Jesus who was previously proclaimed to you, (Acts 1:11).

- The times of restitution. All the prophets. (compare restore in Acts 1:6).

- Moses the Deliverer, a prophet coming like me. Hear or not.

- You are the children of the Prophets and of the Covenant. (This is not the church, his body.)

- Genesis 12 covenant with Abraham. Great and mighty nation, all nations blessed. Jew first blessing, Then all nations.

This preaching of Peter is entirely Jewish in theme and purpose. How anyone can insert the birthday of the church in this dispensational setting is a thing of astonishment. As Peter was speaking the authorities arrived and threw them in prison despite the fact, they acknowledged a notable miracle had been done.

Acts 4 closes with the believers rejoicing in persecution and praying for strength, in this prayer they quote Psalm 2 which looks to Messiah on the holy hill of Zion. At the close of the prayer, the place was shaken (Acts 16:25-26) and this is also a feature of the coming of the Lord, see Ex. 19:18, Ps. 114:6-7, Is. 2:19, 13:13, Joel 3:16, (Rev. 6:15), Hag. 2:6-7 & Hebs. 10:37.

Pentecost was a day, a day of opportunity, but its effects continued up until Israel was set aside at Acts 28. Pentecost is a feast with first fruits, Lev. 23:17, and the first fruits were two-fold, blessings, and curses. In Acts 5 we see this dual feature in operation. Peter was given the spirit of discernment, and through him the judgment fell on those who presumptuously and with premeditation, lied in the presence of the King of Kings, Ps. 101:6-7. This is a first fruit, a foretaste of Messiah's reign which will be in the very location Ananias and Sapphira lied.

Acts 5 records many miracles and wonders were done among the people, the same people who had witnessed the miracles of Christ Jesus. People brought their sick, and Peter's shadow was effective. The leaders arrested them again, but the prison doors were opened, see Acts 12:7-11, 16:26, Lk. 4:18-19 and Is. 61:1. This simple act was yet another Kingdom in heaven feature affirming the Israeli setting of the book. The leaders, hearing the indictment against them, were also cut in the heart, but in a very negative way. Gamaliel intervened and the disciples were beaten but let go. Nevertheless, the resistance was intensifying despite the evidential miracles accompanying the message, Mk. 16:20.

Acts 6 records the increased animosity against the believers, and perhaps Saul of Tarsus belonged to that Synagogue of Cilicia as one who could not resist the wisdom of Stephen, Lk. 12:11-12. In any event the same insidious techniques are used against Stephen as they were against his Lord. Faithless Israel intended to stone the two witnesses at Kadesh-barnea, who appealed to Israel not to rebel against the Lord, Num. 14:9-10. Stephen saw the heavens opened and the Son of man standing, some see this as the Lord ready to return, but the Israelis did not see and placed their hands over their ears, Is. 6 and Zech. 7. Pharaoh hardened his heart and so did the Lord, Israel stopped their ears and eventually the Lord stopped their ears at Acts 28.

The opposition to the witness in Jerusalem has reached a climax, the witness moves away at the stoning of Stephen, but even so the preaching was directed at Jews, see Acts 11:19. The first stage of Acts 1:8 is complete, but Jerusalem is given other opportunities at the witness of Paul in Acts 9:28-29, (22:18) and later in Acts 21, but with the same negative consequences to the message of Messiah. Israel is rejecting not repenting, they were provoking the Lord with their obstinance.

The Mid-Acts brethren believe that Acts 7 (or 9 or 13) was the beginning of the unfolding of the present dispensation of the Mystery. They believe that this event was just one year after the Lord, in the parable of Lk.13, extended grace to Israel for a year, but without any proof that Acts 7 was one year after the parable, or one year after the crucifixion, or one year after their computations of Lev.26. It is an impossible position, since Paul's earthly kingdom gospel in Acts 13 and his later plain statements that God had not cast away his people which he foreknew. Then of course, the fact that Stephen saw Christ standing at the Father's right give no ground for such a position because Christ has already assured Caiaphas that that is exactly what he would see. We can't start our calling in Matt.26 nor in Acts 7.

Acts chapter 8 tells of the message moving out to Samaria, and the southern and coastal regions of Israel. It is interesting to note that persecution promoted this expansion.

[And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.](#) Act 8:1 (4). See also Acts 11:19.

The preaching was directed at the Jews, or Israel, but as we have already seen in the Gospels, Gentiles could and did believe into Christ, this Gentile inclusion did not mean the church had begun. Gentiles had been included in the Exodus, in the Law, Ex.12:48-49, and prophecy foretold their inclusion in Israel's glorification, Is.11:10, 56:1-8, 60:3.

The message of Messiah was accompanied by supernatural signs and wonders, these were evidence that the messenger was approved and sent. The word was confirmed with signs following, Mk.16:20, 1Cor.1:4-8 & Hebs.2:3-4. The message today is not confirmed with signs following in either the preacher or in the ones believing. How much pain and despair has been foisted upon believers today when the dispensational truths of the Acts period are forced into the dispensational setting of today. The gifts of Ephesians 4, post Acts 28, do not include the supernatural gifts of 1Cor.12, pre Acts 28.

The conversion of the Ethiopian eunuch was included in the record at this critical juncture, Acts 8:26-39. He was water baptized once his confession of faith was given, but we do not read that he received supernatural gifts. The Jews in Jerusalem had rejected the Messiah, but a Proselyte is converted, a bridge preparing us for the later inclusion of the Gentiles.

It is also interesting to note that while supernatural gifts, signs and wonders abounded here, the power of the Spirit in transportation is also a part of the confirmation, Acts.8:39-40, 1Kings.18:12, Jon.6:21 & 1Thess.4:17. The church which is his body has not been promised supernatural gifts, signs and wonders or supernatural transportation. The gifts listed in 1Cor.12:7-11 are not listed as the gifts in Eph.4:7-12.

Acts 9:1-18 records the conversion of Saul of Tarsus, see also Acts 22:1-21, 26:12-23. Saul's conversion was Jewish in nature, features of it can be found in Israel's history, there was a light, a voice from heaven, temporary blindness, water baptism, and three days. Saul's

conversion is rich in dispensational indicators of the Acts period and God's dealings with his people Israel. Another Jew needed to be led by the hand in Acts 13, and Israel, nationally, like Saul and Elymas, were temporarily blinded, see Roms.11:7-8. This partial blindness was not the first step in Israel's demise, but an act of mercy to bring them to repentance, Roms.11:25-32.

Paul was sent to the Gentiles, and the Gentile inclusion was a provocation, Roms.10:19, 11:11, perhaps to lead them by the hand to their Messiah. Three days is not only a time of resurrection, but also a time associated with restoration, Gen.1:9-13, Hos.6:2, & Acts 28:17. There is much to consider in Saul's conversion as it relates to the events and divine purposes unfolding during Acts. Acts is the potential of Israel's restoration by their King who would return as they had seen him go.

Saul also called Paul witness to the Jews in Damascus, but the message was rejected, and the Jews went about to kill him, Acts 9:22-23. Then he went to Jerusalem where he also preached Christ, not only in that city but also throughout all the coasts of Judea, Acts.11:29, then to the Gentiles, Acts.26:20. In every instance, the message was rejected and they went about to kill him.

Acts 9 concludes with Peter in Lydda and Joppa where another lame man was healed, and a dead woman was raised. Very significant miracles showing the hope of that time, Israel restored, and their dead raised, Ez.37:11-14 & 15-28, Is.25:6-8, 26:19, Hos.13:14, & 2:14-23.

Peter remained in Joppa with Simon the tanner for many days until the vision and the visit. Acts 10 & 11 are incredibly significant dispensationally. Here the first Gentile hears and positively responds to the message.

Who were the Gentiles of the Acts period? Some feel that the dispersed Israelites, living outside the Land, outside the covenant, were the Gentiles, however, this does not seem to fit. Christ healed the Centurion's servant, Matt.8:5-13, this was a Gentile living in Israel, hardly a Gentile if he was a dispersed Jew returned to the Land. Notice also in that passage, the Kingdom of heaven included Gentiles sitting down with Abraham, Isaac and Jacob, again, the Kingdom of the Gospels and Acts is not the church his body in heavenly places.

Cornelius was another Gentile dwelling in Israel, and if Gentile means dispersed Jews, then Cornelius would not be identified as a Gentile. In Acts 15, the council decreed that the Gentiles observe four necessary things, but if the Gentiles were dispersed Israelites, they would already be observing far more of the Law. Paul writes to the Gentile component of the Corinthian assembly, saying they had been led away to dumb idols, these are not dispersed Jews. In Roms.10;19-20, Paul writes about the "no people," that is Gentiles who sought not God, Isa.65. Hardly dispersed Israelites. Perhaps it is best if we leave the word Gentiles to mean those of other nations. The Hellenists were Greek speaking Jews.

Cornelius was a Gentile who had received a vision to call for Peter and coincidentally, Peter also received a vision with a voice, and encouragement from the Holy Spirit, all of

which directed him to visit a Gentile. In the sheet descending out of heaven were all kinds of animals which Peter was invited three times to kill and eat; this invitation he refused, Acts 10:13-16. The point being that what God had cleansed, Peter was not to call common. The animals were a direct reference to Lev.20:22-26, Deut.14:3-21, where the clean and unclean animals taught Israel that they were holy and had to be holy because they had been severed from other nations. This confirms the definition of Gentile.

Peter and his visit to Cornelius brings to our attention the contrast between tradition and the rightly divided Word of Truth. If Peter had received the great commission which supposedly included all nations, Matt.28:18-20, or the command in Mk.16:14-18, why would he need a vision to speak to a Gentile years later? If Peter had already addressed Gentiles at Pentecost, why would he need a vision years later to do the same? If Peter had already stated that it was Jew first, Acts 3:25-26, and quoted Gen.12:1-3 regarding all families of the earth, why would he need a vision years later to visit one of those from all the families of the earth? Why would Peter hesitate and need encouragement from the Holy Spirit to visit a Gentile, Acts 10:20, 11:12? Why would Peter reference the Law regarding the illegality of a Jew keeping company with, or associating with a Gentile, if he had his mind opened to understand the scriptures, and taught of Christ for 40 days? Why would Peter, despite recognizing that he should not call any man common or unclean, ask Cornelius why he had sent for him, Acts 10:29? The answers are found when we remove the blinding shackles of tradition which claim Christ came to start the church, Acts is a history of the early church, and the Great Commission was already in operation. These three things obscure the truth. Peter gives us the truth:

Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. Act 10:40-42.

Peter was commanded to preach unto Israel, "the people." Paul was sent to the nations later, Jew first, then Gentiles, but Paul's ministry during Acts was to Gentiles blessed with faithful Abraham, Gals.3.

Peter was to feed the Lord's sheep, and despite knowing Gentiles had been blessed, and would come and sit down with Abraham, Isaac, and Jacob in the kingdom, Matt.8, it was about timing. Jew first then the Gentiles. In the times of refreshment, in the times of restitution, and restoration, then the Gentiles would be blessed, Isaiah 11 offers a starting point in this matter. At the time of Acts 10-11, the Jews nationally, had not repented and consequently had not been blessed with forgiveness of sins and their Kingdom had not been restored. It was about timing. When the Kingdom was restored, then the Gentiles would be reached by the great commission. Perhaps this is why the Jews that went with

Peter, and those from Jerusalem were astonished. Peter is pressured to give an explanation but what could he do in the face of God's handiwork on the Nations ahead of schedule?

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Act 10:45.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? Act 11:17.

The first Gentiles to believe and receive the gifts were Cornelius and his household, there were no Gentiles at Pentecost. Pentecost was not the beginning of the Festive calendar, let alone the "birthday" of the church.

There is much to bring out here, like the fact that water baptism followed the gifts, not before, that all the prophets gave witness that through his name all who believe would receive forgiveness of sins. But it is important we compare two passages before we move on. Many have argued that there were two gospels, or pathways to acceptance with God during the Acts period, works and faith. Cornelius showed good works and was accepted, but being accepted does not mean being saved as Cornelius testifies.

And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. Act 11:13-14.

Cornelius was accepted and heard the words whereby he and his house could be saved, he was not saved because he was accepted and worked righteousness. His heart was purified by faith through grace as Peter declares in Acts 15.

Is this the beginning of "the church"? Acts 15 provides the answer regarding Cornelius, but also regarding those Gentiles reached by Paul. Here we find a clear difference between redemptive truth and dispensational truth.

Redemptive truth effective before and after Acts 28.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. Act 15:7.

And put no difference between us and them, purifying their hearts by faith. Act 15:9.

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Act 15:11.

Dispensational truth, relating to Israel and their Kingdom, not the church which is his body revealed after Acts 28.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; Act 15:8.

And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Act 15:15-17, Amos 9:11-12.

What is important is that the blessing of the Gentiles according to Amos, is after the Lord returns and sets up the tabernacle of David. Amos 9 is the restoration of the Kingdom, the very question of Acts 1:6. When that Kingdom is restored, then Gentiles will seek the Lord. The inclusion of these Gentiles is when the Lord calls for the increase of the corn wine and oil which is also Joel 2 referenced in Acts 2. Here is Amos.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. Amo 9:11-14.

Let us remind ourselves of the Lord's words in Matt.8. He said the Gentiles will come and sit down with Israel's fathers when the kingdom comes. Like Amos, the Gentiles destined for that glory will enjoy it after the kingdom.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Mat 8:11.

Peter's words have new weight now, he had already declared Gen.12 back in Acts 3 as being the blessing of the Gentile, but here is all the blessings of Gen.12

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen 12:1-3.

The order in Genesis 12 is noted, the blessing of all families is the final objective. First the Land, then a great nation in that land, included in that great nation there follows blessing and a great name for Abraham, blessings and curses on Abraham reciprocated, and finally, after that great nation had been established, all families of the earth would be blessed. This is exactly the order of Gentile blessing in Matt.8, in Acts 3, and in Acts 15. Once the Kingdom was restored, then the Gentiles would be blessed, but the Acts period Gentiles were included prior to that, no wonder those who came with Peter were amazed at the blessing of Abraham upon the Gentiles.

Saul of Tarsus, named Paul was the designated apostle of the Gentiles during the Acts period, Roms.11:13. We have seen that his ministry in Damascus, Jerusalem, Judea was to the Jews, but in Acts 13, we find Gentiles also responding positively to the message. We will examine Paul's gospel in Acts 13 in the next chapter, but for now it is critical that we notice how the Gentiles were included. Was there any new beginning with Paul, or any change in the dispensational setting now that Gentiles were included through Paul's ministry? Paul provides the answer by telling us very clearly that the Gentiles were

reached by a command of prophecy.

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.

Does this mean that the church which is his body of Ephesians and Colossians had begun? If this is so, then our calling, revealed to Paul after Acts 28 is found in prophecy, and this is impossible, for our calling today, concerns the unsearchable riches of Christ, things hid in God, and hidden from ages and generations, Eph.3:8-9 & Col.1:27. No! Acts 13 is perfectly in harmony with Matt.8, Acts 3, and the council of Acts 15. Here is the command of prophecy and immediate context, which authorized Paul to turn to the Gentiles.

And said unto me, Thou art my servant, O Israel, in whom I will be glorified Isa 49:3.

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Isa 49:5-7.

The inclusion of the Gentiles under Paul during the Acts period is from a command of prophecy, which prophecy speaks of Israel's restoration and then the Gentiles will receive the light.

Gentiles had sought the Lord prior to the Gospels and Acts; they were to be included with Israel and this is a tremendous difference either side of Acts 28. Prior to Acts 28, the Gentiles were included with Israel, graft into the olive tree, and Israel's restoration was the hope in view. After Acts 28, Israel had been put aside for a time, her dispensational advantage no longer exists and her hope, including the imminent return of Christ, was put aside with her, and the new calling revealed to Paul alone included all nations dispensationally equal. The hope is now Christ's appearing, not his return to the earth at Trumpets. He and the church which is his body had been raised to the heavenly places. Phenomenal dispensational differences.

Peter needed a vision to preach to Cornelius but reaching out to the Gentiles during Acts was a result of Israel's rejection of the message. The Gentiles were included according to prophecy and the passages used to warrant their inclusion were rich in promise of Israel's national restoration. The fact that Gentiles were included according to prophecy is a testimony to Israel's standing before God, not a basis for the tradition that the church which is his body had now begun.

Peter announces to the council that God knows the hearts, and the Gentiles were purified

and saved by grace, this put an end to the demand that they should be circumcised and keep the Law of Moses to be saved. However, the council agreed the Gentiles saved by grace should observe four necessary things straight out of the Law. This was in harmony with the hope at that time, which was the Law of Moses and the prophets. The saved Gentiles were required to observe, that is avoid, these things.

Pollutions of idols, Ex.34:15-16.

Fornication, Numb.25. Ex.34:12-16,

Things strangled, Gen.9:4. Deut.12:23-25.

Blood, Lev.3:17, 7:26, 19:26, Deut.12:16.

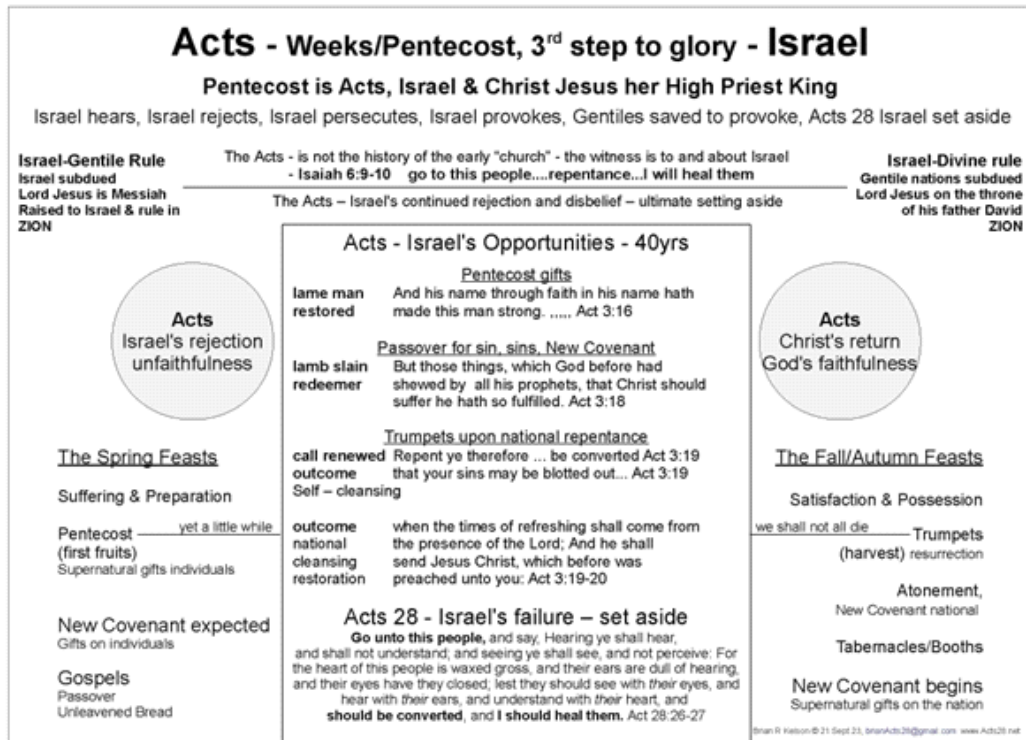
The Gentiles were saved and included during the Acts period, but this fact is not proof that "the church" had begun. At this council, an assembly of Jews determined the course of faith for the believing Gentiles, this is hardly the dispensational setting of Ephesians and Colossians, but in Acts it was Jew first.

When we examine the O.T. basis for their inclusion, for example Is.49:6 in Acts 13:47, Hos.1&2 in Roms.9:25-26 and Deut.32 in Roms.15:10, we find that Israel remained God's people, that her restoration was in view and that the same purpose which had begun with Abraham and was pictured in the Exodus salvation of Israel, was unfolding in precisely the same manner.

Passover was the first step in Israel's national deliverance, then followed Unleavened Bread, then Weeks or Pentecost and that feast was in operation from Acts 2. The next feast, Trumpets was the hope until Acts 28.

Chapter nine

The Book of Acts - Pentecost continues, Paul to Acts 28.



Acts 12 is another crisis for the nation of Israel. The witness began in Jerusalem and the opposition to it was first threatening, then beatings, then imprisonment, then stoning and persecution including murder of the faithful. Herod, Israel's King, was another branch of national leadership which rejected the message. He begins to vex certain of the church and the word vex is used by Stephen in Acts 7:19 regarding the evil treatment the Egyptians gave Israel. James is murdered and Peter imprisoned. Herod Agrippa 1 died a horrible death for accepting the claims of divinity. The true King of Israel was being proclaimed, and Herod's usurping arrogance was quickly exposed for what it was.

Peter is rescued from prison, again in harmony with Lk.4 and Is.61 and departs to another place. He reappears at the council in Acts 15, but from now to the end of Acts Paul is the center of witness. Paul the Apostle of the Gentiles undertakes "missionary journeys", and carries the message from Antioch through Cypress, modern day Turkey, Macedonia, Greece and eventually Rome, but these excursions are not our primary focus. To understand Acts dispensationally, we need to carefully study Paul's primary audience and what he preached to them. His messages recorded in Acts will help us identify those

letters he wrote which harmonize with his mission and message during that time.

Galatians is an early letter of Paul, and in it we read of an early visit to the leadership in Jerusalem where he communicated to them that gospel he preached among the Gentiles. Paul was given the right hand of fellowship as they recognized that he was sent to the Gentiles as Peter was to the Jews, but regarding his message they added nothing to Paul. Many have stumbled at this passage deciding that Paul had some entirely different gospel to Peter, and even further suggesting that Paul was already receiving the dispensational truths of Ephesians and Colossians, this is a confusing deduction. Here is the passage from a translation which emphasizes direction rather than gospel.

On the contrary, when they saw that I was entrusted with the gospel to the uncircumcised just as Peter was entrusted with the gospel to the circumcised (for he who empowered Peter for his apostleship to the circumcised also empowered me for my apostleship to the Gentiles) Gal 2:7-8 NET.

The fact that the leaders did not require Titus to be circumcised, an issue raised by the false brethren here and in Acts 15, and that they added nothing to Paul, is evidence that what Paul preached was dispensationally in line with that message of Peter and the others. It was direction not content that was settled at that meeting, Paul took the gospel to the Gentiles, Peter to the Israelis. I believe Gals.2 confirms this when Paul rebuked Peter as follows.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal 2:14-16.

We who are Jews know that a man is not justified by the works of the law. This is why Peter's actions were hypocritical; he knew that works did not justify anyone. This is a very important passage, because some incorrectly think Paul taught Peter grace because Peter knew nothing of justification by faith. This would mean Peter did not know Gen.15, Deut.30, Ps.32, Hab.2 or Isa.53. Paul is the one who enlarges upon this wonderful redemptive doctrine, but this does not mean Peter was ignorant of it, and it does not mean that justification by faith was the first step in the revelation of the post Acts 28 calling found in Ephesians and Colossians. If that is the case our calling today began with Abraham who was justified by his faith through grace.

Paul took the gospel to the nations or Gentiles, while Peter took the gospel to the circumcised or Jews. When we compare Peter's gospel in Acts 2 & 3 with that of Paul in Acts 13, we notice identical dispensational features. There is no change from the Israeli hope announced by Peter in Acts 2 & 3 and the gospel of Paul in Acts 13. We are nearly halfway through the book and Christ is raised to sit on the throne of his father David as was promised in Lk.1:32.

There is one difference of note, Peter's message began with the blessing of Pentecost, that is the first fruits of the Feast, see Hebs.6:4-5, Roms.8:23 & Jam.1:17-18. While Pentecost was fulfilled on that day in Acts 2, the first fruits of it, that is the powers of the age to come (Hebs.6:4-5) were poured out upon the believers and evidenced from Acts 2 to Acts 28. This is not the church, but the blessing of Abraham on elect remnant of grace who believed when the nation did not, the preserving remnant of Is.1:9 & Roms.9. Look at the powers through Peter in Acts 5, Paul in Roms.15:19 and Acts 28:1-9. The entire book of Acts is the blessing of Pentecost on the believers and the blessing and curse according to the Old Covenant on the Israeli nation. Here is a comparison of Peter's gospel and Paul's gospel from the Acts, and their letters of that period.

Peter.	Paul.
Acts 2-3. Supernatural, the Gifts.	Acts 13. Supernatural, Jew partially blinded.
Audience, Jews, Jerusalem & dispersed Jews, Phrygia.	Audience, dispersed Jews, Gentiles.
Acts 2:16-21. Joel 2.	Synagogue in Pisidia joins Phrygia.
Acts 2:24, 32. This man, Jesus, raised.	Roms.10:13. Joel 2.
Acts 2:23. Israel guilty,	Acts 13:33. Jesus raised.
Acts 2:25-28, 30-31. David, seed resurrected,	Acts 13:27. Israel ignorant, prophets
Acts 2:33-35. Raised until Ps.110:1	Acts 13:22-23. David, seed resurrected,
Acts 2:30. Raised to Israel's throne, Ps.89:3-4.	Ps.16:8-11. Hebs.1:13, 10:12-13, Ps.110:4,
Acts 2:31. Promise David, son raised. Ps.16:10.	Hebs.7:17.
Acts 2:29. David dead.	Acts 13:33. Raised to Israel's throne, Ps.2
Acts 2:38. forgiveness (remission G589).	King, Zion.
Acts 2:38. Baptism, Christ, forgiveness.	Acts 13:34-35. David sure mercies, Is.55:3,
Acts 3:19. repent, converted, (Prov.1:23).	Ps.16:10.
Acts 5:31. Repent'ce, forgiveness (G589)	Acts 13:36. David dead.
Acts 2:39, 21, Joel 2:32. Zion, deliverance.	Acts 13:38. Forgiveness (G589).
Acts 3:2. Lame man, womb, leaping, (Isa.35).	Acts 19:4. Baptism, Christ, faith.
Acts 3:13. God of Abraham, Jacob, fathers.	Acts 17:30, 26:20. Repent.
Acts 3:18. prophets, suffering.	Acts 15:19, 26:18, 20, convert/turn.
Acts 3:19. Repentance, times of refreshing.	Roms.10:13, Joel 2:32, Roms.11:26. Zion,
Acts 3:20-21. Send, restitution, prophets.	deliverer.
Acts 3:22. Moses, coming prophet, Deut.18.	Acts 14:8, 10. Lame man, womb, leaping.
Acts 3:23. warning, INDIVIDUAL	Acts 13:17, God of Israel, 22:14, 26:6, 28:17.
Jews among Israel Deut.18, hear or cut off	Acts 17:2-3, 26:22-23. prophets, suffering.
	Acts 26:18-20. Repentance, inheritance,
	Is.60:1-3.
	Acts 13:34. mercies of David, Is.55 = joy,
	Acts 26:22, 28:23. Moses, say should come.
	Acts 13:40-41. warning, NATIONAL
	Jews among Gentiles Hab.1:5, evil army

Acts 3:25. Child'n, prophets, covenant, Gen.12 Acts 13: 26. Children, Gals.3:6-8, Gen.12.

Acts 3:25-26. All families, Jew first.

Acts 13:46. Jew first, Gentiles

after Jew rejection.

Acts 26:23, Roms.1:16-17, 2:9-10, 3:1-2

Acts 10, 11. Visions, Gentiles included.

Acts 13:47. Prophecy Gentiles included.

Is.49:6, Is.49, restoration of Israel.

Acts 10:43 Prophets, faith in Christ, forg'ness Acts 26:18, :22-:23 Moses, prophets, Christ, forgiveness.

Acts 11:17 belief in Christ, supernatural gifts. Acts 19:4-6, belief in Christ, supernatural gifts.

Peter & prophecy for the faithful in Acts.

Paul & prophecy for the faithful in Acts.

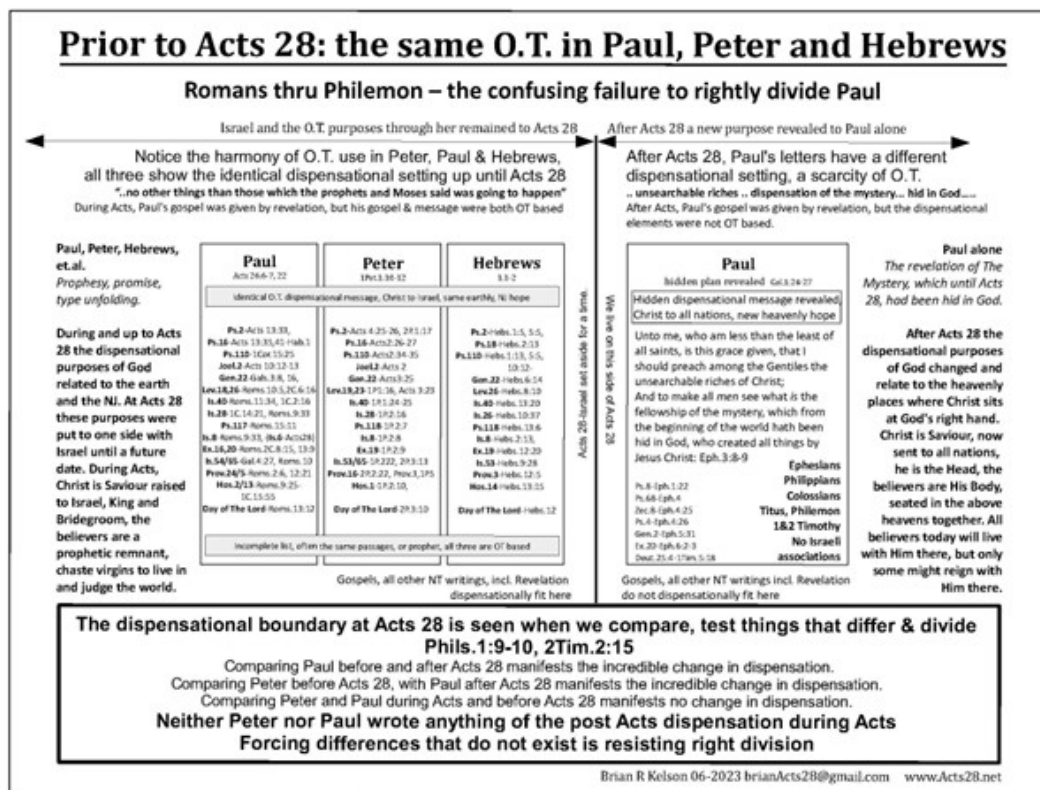
1Pet.2:6-10. Is.28:16, P.118:22, Is.8:14,

Roms.9:25-26, Hos.1:1-2, 2:23, 9:33, Is.8:14,

Ex.19:6, Is.61:6, Hos.1:9-10, 2:23.

28:16,

The following chart highlights the same dispensational O.T. themes in Peter, Paul and Hebrews prior to Acts 28, then shows the stark dispensational differences in Paul after Acts 28.



Acts 14 through 19 records the journeys of Paul, and while he was out among the nations, his ministry was directed to the Jews as Acts 17 states.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Act 17:1-2.

Paul's ministry to the dispersed Jews was met with the same obstinate rejection and violent outcomes as the witness in Israel, Roms.10:21 speaks of God's patience in the matter.

Acts 19 is a culmination of sorts. There at Ephesus 12 Jewish disciples are baptized in the name of Christ to receive the gifts, special miracles are worked by the hands of Paul, and vagabond Jews, sons of a chief priest, attempted an exorcism in the name of Jesus with unhappy consequences. There is so much here which confirms the Israeli setting of Acts. Paul dwelt there for quite some time so much so that the entire Asian region heard the gospel.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Act 19:10. But post Acts 28, 2Tim.1:15, 4:10, 16, Phils.2:21.

The patience of the Apostle is no match for the patience of almighty God who constantly reached out to his chosen people Israel. What powerful signs were these that Israel received in Acts 19? From Acts 2 to this divine outpouring of evidential miracles, the nation of Israel was overwhelmed with the grace of God in his appeals to them. Peter, his shadow, Paul, articles of clothing, the dead raised, lame people walking, all manner of diseases healed but for all this, both the message and the messengers were rejected.

We are now many years from Pentecost and the messengers and message are continually rejected by most of the Jews. These were vigorously and even violently disrupting and diverted it from those who were willing to hear, Acts.19:9. As it is said, many were bidden to the wedding but would not come, they made light of it, Matt.22:3-7. Paul quotes Isa.65 in Roms.10:21, and years earlier Jeremiah also spoke against those not willing to hear, Jer.35:15.

Despite this widespread rejection, the faithfulness of God had not diminished or been diverted to any other purpose.

Therefore what advantage does the Jew have, or what is the value of circumcision? Actually, there are many advantages. First of all, the Jews were entrusted with the oracles of God. What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not! Rom 3:1-4a. NET.

So I ask, God has not rejected his people, has he? Absolutely not! Rom 11:1. NET

I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not! Rom 11:11. NET

For the gifts and the call of God are irrevocable. Rom 11:29. NET

It is vital we acknowledge this truth, that although Israel rejected and crucified their Messiah, although they rejected the message at Pentecost, although they constantly persecuted and prevented the message from going out, God's plans for them remained in place. It is Israel in the Gospels, it is Israel in Acts, the church which is his Body is nowhere to be seen at this time.

Paul first expresses his desire to visit Rome in this chapter, Acts 19:21, and we follow him back to Jerusalem, then Caesarea, the stormy seas, a shipwreck and eventually Rome. In this latter portion of Acts Paul will speak to Governors and Kings, and Jerusalem will be given yet another opportunity to hear the gospel of Christ Jesus their Messiah. The witness in the land began in Jerusalem and will end there.

In Acts 20 we have Passover/Unleavened Bread and Paul's desire to be in Jerusalem for Pentecost, 20:6, :16. The Feasts are important because the Acts period is not the birthday of the early church, but the unfolding of the Lord's purposes for Israel following the steps foreshadowed in the Exodus. Those steps being Passover, Unleavened Bread, Pentecost, Trumpets, Atonement and Tabernacles. Verses 17 to the close of the chapter records Paul's meeting with elders from Ephesus and he shares some very significant truths which must not be overlooked. Paul reminds them that he has not failed to mention anything that was helpful to them, and further that he had declared all the counsel of God, 20:20, : 27. After Acts 28, the counsel of God had changed and in his letter to them he stated they had previously hoped in Christ but now he prayed they would know the (new) hope, (new) inheritance and power of the new calling. The hope, inheritance and power which he had fully declared to them in Acts 19 had been put aside with Israel at Acts 28.

Acts 21 records Paul's arrival in Israel where he stayed with Philip, one of the 7 appointed in Acts 6. The records of Acts are not a progressive unveiling of the present dispensational truths of The Mystery, not a transition from Law to Grace, not a transitioning from Israel to "the church", but a record of God's dealings with his disobedient and contradicting people, Israel. Philip is an interesting tie back to the opening of the book. Nothing has changed: the dispensational setting of Acts 21 is that of Acts 6.

Acts 21:17-40 features Paul's meeting with James who suggests a way to negate the lies set against Paul. This plan would demonstrate that Paul walked orderly and kept the Law, confirmed by Paul's agreement to observe Num.6:13-20. Note, Paul had previously engaged in the Levitical process of taking a vow, see Acts 18:18. The dispensational settings of Acts 21 were still out of Moses, the Law and the Prophets. This is not Paul after Acts 28, where he states that the Law contained in ordinances had been abolished at the creation of the one new man, Eph.2:15.

James affirms that the ordinances of Acts 15 placed upon the Gentile believers were still in place, Acts 21:25, providing another proof that the dispensational settings are unchanged, see Eph.2:15.

Acts 21:33 begins an incarceration period for Paul that lasted all the way to Acts 28, he was a prisoner of the Romans, yet as a prisoner his first witness was the final recorded witness to the Jews in Jerusalem, Acts 22:1-21. In this witness we notice Paul, recounting his conversion, was called by the God of Abraham, Isaac and Jacob, and it was his will that Paul would know, 22:14. That will would relate to the promises made to the Fathers, see Roms.15:8-13. It would not relate to the mystery of his will revealed after Acts 28 which was separate from such promises and associated with a purpose that went back before

the foundation of the world, and with unsearchable riches of Christ and things hid in God, Eph.1:4, 3:8-10.

The attitude of the Jews in Acts 22:22 shows that Israel had reached a very hardened state against their Messiah, Christ Jesus of Nazareth, and recoiled at the thought of other nations hearing about him, see 1Thess.2:16. The Gentiles had been included to provoke Israel to jealousy as Paul writes in Roms.10:19-20, 11:11, but it seems that act of provocation had failed to bring the desired response.

Paul appears before the Israeli council in Acts 23:1-11 which resulted in a division so intense Paul had to be rescued from it. Division here by arguing about religious differences negated the opportunity for the important message to be heard. Modern Christianity is somewhat akin to this scenario, while not degenerating into violence, we have divided ourselves so much the critical dispensational truths are left outside the many doors of religious formalism. This division amongst the Jews is seen again in the last chapter, Acts 28:25. Jerusalem rejects the message and plots to kill the messenger. Paul next witnesses to the Romans Governor. It is interesting to note the Lord stands with Paul again after the failed testimony, Acts 23:11 and 22:18.

Acts 24:11-15 contains a very clear statement by Paul regarding his worship, ministry and doctrine, a summary of his service to Christ during that time.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Act 24:14-15.

Paul's worship and service was based on all things written in the law and in the prophets, but he also believed in the resurrection as recorded in the same place. The Old Testament does not contain the dispensational truths of Ephesians and Colossians, the resurrection of the O.T. Paul taught during Acts was not to the heavenly places. The truths of our calling had not been revealed to him up until Acts 24. Felix heard the gospel, but only trembled.

Festus the new Governor, was politically motivated and in Acts 25 Paul is cornered into appealing to Ceasar. However, the critical things for us in this chapter is yet another statement by Paul regarding his worship and ministry. How many times must Paul declare his service is O.T. based, which is Israel, their Kingdom restored and a resurrection to the earth. Paul had not offended the Law, the Temple or the Romans, we know from Acts 21 he had walked orderly and kept the Law, and the Law contained in ordinances was still the in effect. These ordinances, and the Law observance were abolished after Acts 28. *While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.* Act 25:8.

Paul's testimony is unchanged, standing before Agrippa in Acts 26, he claims yet again that he is judged because of his adherence to the Scriptures. Paul's hope in Acts 26 is the same hope held by the 12 tribes, the promise made to Israel's fathers. Resurrection is mentioned again, that being the

resurrection of the O.T. The hope after Acts 28 is not based upon anything found therein. Paul's dispensational message during Acts is not the same as Paul's dispensational message after Acts. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Act 26:6-8.

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 26:22-23.

When Paul states he is saying nothing other than those things that Moses and the Prophets were saying, then the O.T. also defines the inclusion of the Gentiles at that time. They were included according to prophecy as Acts 13:46-47 with Isa.49:6, and Gals.3:8 with Gen.12:3, and Roms.15:9-12 with Psa.18:49, Deut.32:43, Psa.117:1, and Isa.11:1, 10 clearly show. The Gentiles were included according to prophecy in the Acts period in Paul, this is not the case after Acts 28.

These following letters of Paul are in perfect harmony with Paul's testimony in Acts 24, 25 and 26. He says nothing other than Moses and the prophets, and Galatians, 1&2 Thessalonians, 1&2 Corinthians, Romans and Hebrews (I ascribe that to Paul), are all Old Testament based. These letters stand in stark dispensational contrast to Paul's letters written after Acts 28 which contain dispensational truths given him by direct revelation from the Lord regarding things previously hid in God and away from ages and generations. Eph.3:8-10, & Col.1:24-27.

Agrippa knew the prophets, and Paul appealed to him because all of Paul's message was from there, Acts 26:27-28. But this King of Israel, Herod Agrippa 2, deferred and so the political leadership rejected the message as well, compare Acts 12 where Herod Agrippa 1 was struck down. The Jews and their "Kings" rejected the message, and the record moves out of the Land of Israel to the last group of dispersed Jews in Rome.

Acts 28, a crucial chapter in the history of Israel.

Acts 28, the great N.T. dispensational divide

Acts 28 is the most crucial chapter in the entire New Testament. Acts 28 is the great New Testament dispensational divide for here we read of the final appeal to the dispersed Jews in Rome, their division and departure, and the message sent to the nations independent of Israel.

Acts 28 marks the postponement of God's purpose for the earth through Israel. And sometime after that great pronouncement against her, the apostle Paul received the present dispensation of the grace of God. Our present dispensation was not typified by the Exodus, cannot be found in any type of prophecy, and which is why Paul writes of the unsearchable riches of Christ in Eph.3.

The chapter begins with the Lord continuing to work miracles at the hand of Paul. There are no Jews present, no gospel message preached, the simple fact is those folks helped Paul a Jew, and they in return were blessed by the Jew, Gen.12:3. Supernatural signs and wonders, acts of divine intervention including control of the elements have all been associated with Israel from the call of Abraham. Who can read Revelation and not think of Egypt and Moses. Who can not read of the miracles in the Gospels and Acts and not think of prophesy regarding Israels restoration and divine Kingly rule.

Paul is hardly settled in his prison house when eh calls the leaders of the Jews, and in harmony with his previous testimony, that he had committed nothing against their nation, and was indeed bound for the hope of Israel. These words are a wake-up call for misinformed Christianity. UP until this point in the New Testament records, there has not been one dispensational clue to our present calling today. Please note 3 days, a number of both resurrection and restoration, the opportunity for Israel remained to the close of Acts.

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.

Paul had committed nothing against Israel or the fathers, yet had he taught the dispensational truths of Ephesians and Colossians anywhere prior to this such words would not have been impossible. Ephesians and Colossians remove Israel's dispensational advantage, break down the middle wall of partition, and mark them as one among the nations from who they were originally separated. Having confirmed his adherence to the Israel and the fathers, Paul then preaches Christ for an entire day.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Act 28:23.

The Christ Paul preached from his conversion to Acts 28 was the Christ out of the Law of Moses and the Prophets. Our calling is not the Christ out of the Law of Moses and the Prophets, it is Christ from the things hid in God, unsearchable.

The expectation of everyone, including Paul, up until Acts 28, was the fulfilment of the O.T. festive calendar. Passover to Pentecost had been realized, the next Feast to be fulfilled and which drew closer every year of the Acts period, was the Feast of Trumpets. This heralded the Lord's return in clouds to the earth, with angels, trumpet, fire, lightning, earthquakes and a shout. This chart features the hope of Israel, that Paul held in Acts.28:20.

The MKJV brings out the power of the following verse.

[And disagreeing with one another, they were let go](#), Act 28:25.

There are two different words translated depart in verses 25 and 29. The original word in verse 25 is apoluo, and the word in verse 29 is aperchomai. Those who love to study the original language will find that verse 29 means to go, to depart, but apoluo is not quite that simple. The first occurrence of apoluo as in verse 25 is very significant. Here is the first occurrence.

[Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away \(apoluo\) privily](#). Matt.1:19. (Also "put away" in Matt.5:31-32.)

Joseph was considerate and thought that Mary should be "put away" (apoluo) privately.

In Matt.15:23, the disciples wanted the Lord to "send away" (apoluo) the Canaanite woman. See also :32, :39.

In Matt.18:27 the servant was "loosed" (apoluo).

In Matt.19:3, 7, 8, 9, put away a wife is apoluo a wife in the original.

In Matt.27:15, 17, 31, 26, release is apoluo.

The pronouncement of Isaiah 6 in this context forbids the idea that these few dispersed Jews departed to their own homes. The prophesy was against the nation of Israel, which, after so many years of patient appeal was let go. Let go into the dispersion that God had warned would befall them if they willfully disobeyed him.

[And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone](#). Deu 28:63-64. See Duet.28.

Deuteronomy has blessings and curses, what an obvious choice for Israel, but they constantly rejected and opposed the messengers and message despite the abundance of evidential miracles accompanying it. Within 130 years from this pronouncement, Israel's Temple was destroyed, and only a few Israelites remained in the land. What a dramatic turn of events. This putting aside of God's elect, Israel, was under the terms of the Old Covenant as we have seen from Deuteronomy. The New Covenant had not been initialized, it had been ratified at the last supper, but obviously not in place, for then these features would have completely nullified the entire events of Acts.

[But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more](#). Jer 31:33-34.

[If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being](#)

a nation before me forever. Jer 31:36.

Here is Isaiah 6 as pronounced by Paul against this nation after this representation of the dispersed Jews rejected the message.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 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 28:25-27.

The parallel between the Exodus and the book of Acts is amazing. Consider these passages in the matter of hardening. Here is the Exodus warning given to Israel in the Acts period.

Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:7-13. (1Cor.10.)

The Lord demonstrated his power in mighty signs and wonders to that fledgling nation, but they erred in their hearts, they saw, they rejected, were disobedient, deceived by sin, and their hearts were hardened. Hebrews warns Israel, not to possess an evil heart of unbelief. Now this is precisely the issue in the Acts period as the Lord again showed his mighty power in signs and wonders.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: Act 19:8-11.

Notice the union of faithlessness and hardening, reminds us of Pharaoh used by Paul as an example in Romans.9. Pharaoh sinned, hardened his heart, and God hardened his heart, the interrelationship is there to see.

And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Exo.7:13-14. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. Exo.8:15.

Roms.9 is clarified when we see the two groups, the vessels of honor, those of faith including Jews and Gentiles, and the vessels of wrath, those of unbelief, the latter being

the majority of Israel who continued seeking righteousness by the works of the Law. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Rom 9:30-31.

The witness during Acts was met with limited positive response from Israel, and in this last abruptly ending chapter, Isaiah 6 is pronounced on them. Just as many did not enter the Kingdom back in the Exodus, here a more serious consequence fell upon them.

Please note the conditional nature of this prophesy. What a contrast! Did they know about the heart? Yes, they did, Roms.10:8. Had they heard? Yes, they had, Roms.10:18. Had they seen? Yes, they had, Acts 3, 19, Roms.15:18-19. Israel from Jerusalem to the known world and back to Jerusalem had seen and heard, but their heart was void of understanding and faith and instead of the restoration, which was on offer, the Old Covenant curse fell upon them, and they have been out among the nations ever since. The 40 years wandering is paralleled with a 2000 year lo-ammi period, where Israel has no dispensational advantages. The nation, always Israel, but now a nation among nations on equal footing.

Acts 28:25-27 marks the setting aside of the nation of Israel. All that the Gospels and Acts anticipated was put aside with them. The imminent return of the Lord, the coming Kingdom on earth as it is in heaven, was postponed, and Israel was dispersed among the nations, and their hope was postponed with them.

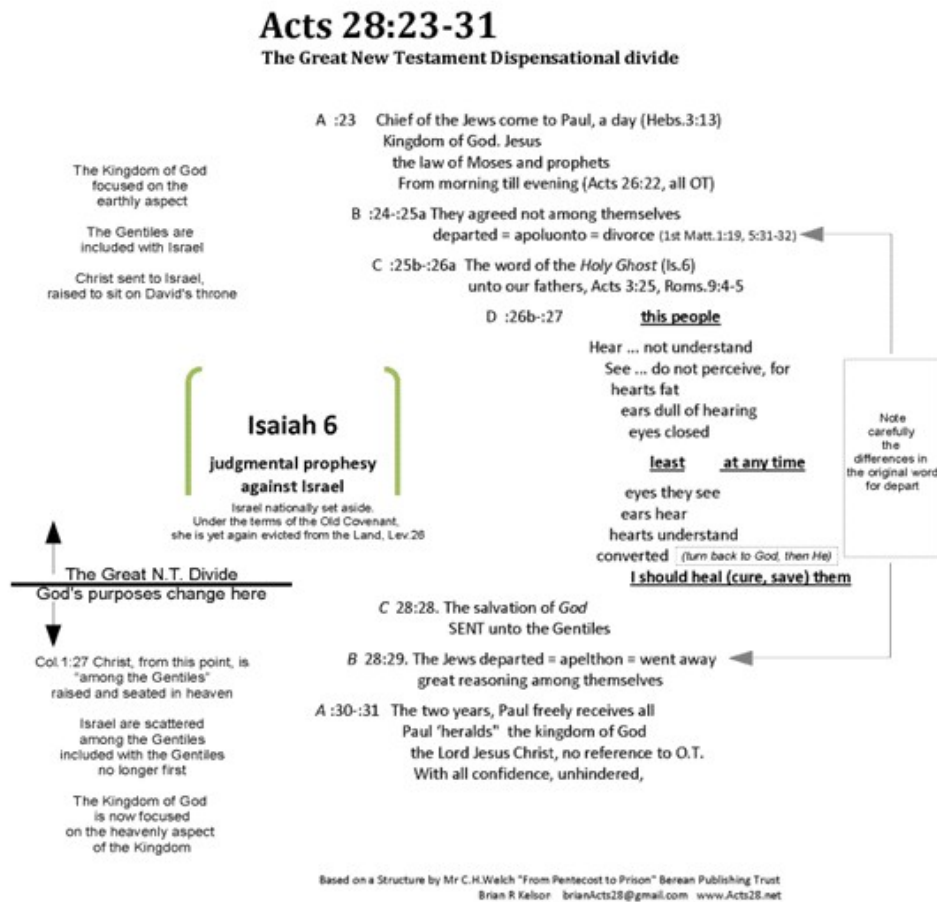
At some point after this setting aside of Israel and the purpose for the earth through her and her Messiah, Paul received the present dispensation of grace. This unique calling in operation today has been lost in the belief that all the Bible; that all the New Testament is about us today.

Acts 28:28 has created some deliberations among dispensationalists. When did Paul receive the present dispensation of the grace of God, even the mystery? Acts concludes with God saying that salvation has been sent to the Nations and they will hear it. This is true. Many nations have heard of the salvation made possible by the offering of our Lord and Savior, but specifically, when was The Mystery sent to the nations?

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. Act 28:28-29.

It is my opinion that, when Paul was inspired to speak these words, he was not aware of the dispensational truths of the mystery which the Lord would reveal to him. Therefore initially, the salvation of God refers to the life in Christ message which has spread around the world. However, when Paul eventually received the present calling, the word salvation is further defined to include the things previously hid in God, Col.1:25-27. Christ among the Gentiles. Many have commented about the contrast either side of the Isaiah

judgment, and this is noted in the following chart.



The nation of Israel remained God's people up until Acts 28:25, the purpose until Acts 28 was the purpose embedded in the typical salvation of that nation as depicted in the Exodus. A great and mighty nation, Gen.12, a Kingdom of Priests, Ex.19, and the dwelling place of the Lord God Christ Jesus who would rule the world in righteousness. This purpose will be accomplished when the Lord resumes his dealings with Israel. It is postponed, not abandoned or transferred to "the church."

Acts 28 is the great New Testament dispensational divide.

Up until Acts 28, Israel was the venue through which Christ would rule the world. The nation rejected their Messiah and were “let go”, put aside, made lo-ammi, not my people for a time. The Gospel and Acts record God’s dealings with her. Attempting to make the dispensational features of the Gospel and Acts applicable for today is a pointless, frustrating exercise which has impacted the faith of many and created division and worse still, obscured the dispensational truth for today.

Remember these key points.

Christ did not come to start the church which is his body.

The Gospels and Acts are not the records of the early church.

There is no such thing as the one true church.

The traditional rapture is a masterstroke of deception.

Believers are not New Covenant Christians today.

The dispensational setting of the Gospel and Acts is pictured by a some charts.

The first chart

Shows the Exodus parallel in the New Testament and the hope of the second coming embraced up until Acts 28. Without this typical salvation of Israel as a basis of understanding for the Gospels and Acts we will go widely astray. It does not show the present dispensation revealed after Acts 28. In the Gospels and Acts, our calling had not been introduced.

The Second chart

will show the Exodus parallel unfolding in the Gospels but with the Acts 28 postponement followed by features of our new calling.

The Third chart

shows the resumption of God’s purposes for Israel at the close of this present dispensation of grace.

The fourth chart

shows the Feasts with the Acts 28 postponement.



Leviticus 23

The Feasts given to ISRAEL

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

23:3 **The Sabbath (of Rest).** (The weekly reminder)

7th day. Holy assembly. In your dwellings. No work.

23:4 FEASTS of JEHOVAH. In their season

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

2. 23:6-8 * **UNLEAVENED BREAD.** 7 days. 1st (15th) day, 7th (21st) Holy assemblies. No work.

[Firstfruits] 16th day 1st month Wave offering grain/sheaf, when in land.

3. 23:15-21 * **WEEKS.** (Pentecost) (:21) 7x7sabbaths+1day = 50. Assembly. No work.

[Firstfruits] 2 loaves with Leaven 7 lambs, 1 bull & 2 rams

(New Covenant anticipated by supernatural gifts during Acts, first fruits)

23:22 Harvest sharing for the poor and the stranger (alien =gentile) Stranger.

Num. 1:51, 3:10:38. The corners of the field. Gentiles blessed of Israel, (Roms.15:27)

The Acts 28 postponement of this earthly purpose of God for the world through Israel takes place here, between Pentecost and Trumpets. No Covenants.

(New Covenant introduced during the fulfillment of these Feasts)

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

5. 23:26-32 **ATONEMENT.** 10th day 7th month. Sabbath. Assembly. No work. (or destroyed)

Afflict /deny (humility, repentance) or cut off. Is.53. Lev.16. H.Priest,
Holiest of all. Scapegoat. National cleaning.

Lev.25 Jubile trumpet. 7x7 yrs+1year =50. Liberty, Restoration

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

(harvest)

Offerings. No Work.

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

7. 23:39-43 **BOOTHES.** 15th day, 7th month (after harvest) 1st-8th sabbaths.

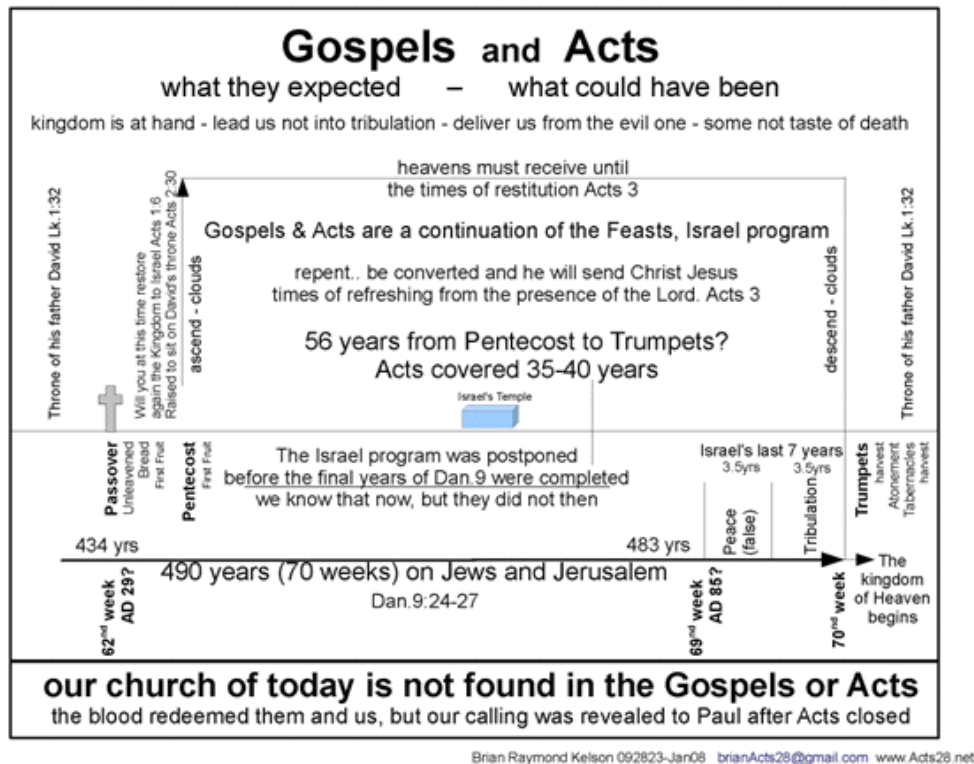
Celebrate, celebrate. (No Offering mentioned). Israelites build booths

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

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Chapter ten

Acts in relation to time



The Book of Acts spanned approximately 35 to 40 years, and it contains records of the direction and messages undertaken by the disciples during that time. One thing stands out, the believers were in a state of high expectancy regarding the Lord's return to them, and this we must recognize if we wish to grasp the divine purposes in view during the Acts and the significance of Acts 28.

The Gospels and Acts were not the beginning, but the ends of the ages. They would not all die, the end of all things was at hand

History and prophesy indicated a close time relationship between Passover and Trumpets. In the Exodus, it could have been but 2 years from Passover in Egypt to the Trumpet entry into the Promised Land, but even with the 40-year wandering added because of unbelief, it was just 40+ years from Passover to Trumpets. Prophesy was also understood particularly that one of Daniel 9 which specified 490 years to the Coming of Messiah who was to be cut off at the 62nd week, leaving just 56 years to the restored Kingdom. In the Gospels and Acts, there were some standing there who might not taste of death. This is not so for us today.

The following verses from the Gospels and Acts bring forth this expectancy when we read and see in them the concepts the disciples had at that time. It is counterproductive to surmise that because the Lord did not come back according to these expectations, we are free to treat them as vague and open to varying interpretations to accommodate history. We leave these passages as they stand, and they stand wonderfully informative when unchanged by replacement theology, spiritualization, applications, and transference to redemptive rather than dispensational truth.

These passages must be seen in the dispensational setting of the Kingdom of or governed out from Heaven. That Kingdom was in view during the book of Acts until the postponement of its establishment at Acts 28 when Isaiah 6 was pronounced upon the nation of Israel. The kingdom of heaven was expected during the Gospels and Acts, and we will see in the letters written during the Acts period, that this expectancy was to the fore and because of this, it was a source of encouragement, explanation, and unusual practical advice specific to that time.

Here are some of the passages which tell of this Kingdom expectancy that was held from the Gospels to Acts 28.

..... "Repent, for the kingdom of heaven is at hand!" Mat 3:2.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Mat 16:27-28.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Mat 24:15 ye/you = not us.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled Mat 24:34.

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me Joh 21:21-22.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Act 1:6.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Act 1:10-11. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. Act 2:43-45.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Act 4:32.

The expectation at the opening of Acts was identical to that of the Gospels, the Kingdom of heaven was at Hand. The disciples preached the message, the acceptance of which would bring in national restoration as we have shown in Acts 3:17-20. The believers sold their possessions because Pentecost is about 50 days and anticipates 50 years, the jubilee year when prisoners are released, all debts canceled, and the inheritance restored.

However, they knew that the restoration of Israel at the Lord's coming was after the day of Jacob's trouble, Jer.30:6-9. The Lord had spoken about the abomination of desolation, tribulation and other things that would indicate the nearness of his return in Matt.24,

Mk.13 and Lk.21. These passages contain his discourse regarding deception, geographical disturbances, betrayal, armies, and the fact that not one stone would be left upon another.

The Acts begins with the election of Matthias to replace Judas, as per Matt.19:28, and the believers sold their possessions because of the imminent return of the Lord, Jubilee and because the faithful ones would remember Matt.19:29.

These passages must be understood in the context of the nearness of the Kingdom, Acts is not the beginning of something new, but the last days of O.T. prophesy. He told the disciples that when they, not us, saw such things they would know the Kingdom was close. [So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.](#) Luk 21:31-32. (9:27).

Twice the Lord addressed them, that is the disciples, saying that when they saw these things happen then they would know the kingdom was nigh. In other words, all those things, the suffering and glory, were possible in their lifetimes, they were part of that generation. We find the phrase "this generation" in Matt.11:16, 12:41, 42, 23:36, Lk.11:30, & 17:25.

The prayer he taught his disciples is another pointer to the nearness of the Kingdom and that they could experience it. It is a prayer for that Kingdom, for forgiveness, provision, and protection until "thy Kingdom come". That prayer for those disciples was appropriate for them as they waited for his second coming.

Here is a breakdown emphasizing the thrust of the prayer with clips from Matthew and Luke. Please undertake further research regarding this very specific "kingdom of heaven" prayer.

The prayer opens with magnification to the Father. The Father of Abraham, Isaac, and Jacob, in this Kingdom setting, Matt.22:32 and Acts 3:13.

[Our Father which art in heaven, Hallowed be thy name.](#) Mat 6:9, Lk.11:2.

The prayer for the kingdom to come follows and its location is clearly identified. The Kingdom is God's will on earth as it is in heaven and I believe this to be a literal kingdom, not a spiritual one in the heart.

[Thy kingdom come. Thy will be done in earth, as it is in heaven.](#) Mat 6:10.

[Thy kingdom come. Thy will be done, as in heaven, so in earth.](#) Lk.11:2.

The prayer for bread follows and could be understood as a simple request for daily needs, but manna was seen as bread from heaven, Jon.6:31, Neh.9:16, & Ps.78:24. Jewish tradition believes that since bread from heaven was a feature of the Exodus under Moses, so the Messiah would bring bread from heaven and maybe this underlines the question in Jon.6:22-59 (30-31). Revelation 12 tells us that in the tribulation a remnant flees into the wilderness where it is sustained and maybe bread from heaven will be part of that sustenance. The daily bread is followed by the appeal to be led not into temptation and deliverance from evil, so it is not daily needs in a life of peace, but sustenance in the

wilderness, just like the Exodus.

[Give us this day our daily bread.](#) Mat 6:11.

[Give us day by day our daily bread.](#) Luk 11:3.

The conditional forgiveness of sins in the prayer needs careful consideration and I offer some thoughts.

[And forgive us our debts, as we forgive our debtors.](#) Mat 6:12.

[And forgive us our sins; for we also forgive every one that is indebted to us.](#) Luk 11:4.

Until the Lord returned, the Old Covenant was in operation, the New Covenant had been ratified, but not established. This meant that believers committing sins were facing consequences ranging from sickness to death. It was essential to confess sins and James 5 is covered elsewhere regarding this matter.

The Old Covenant had blood offerings available for trespasses, Lev.5 & 6, but I do not remember the forgiveness of others as an essential for divine forgiveness under the Law, Hebs.9:22. Chapter 5 of Matthew has several "but I say unto you" passages, but there the Law was confirmed, Matt.5:17-19. Perhaps these instructions enabled the disciples to exceed the righteousness of the scribes and pharisees Matt.5:20.

Perhaps they empowered his followers to manifest love underscoring the law as a testimony against the legalists.

Perhaps they pictured the Lord's applications of the Law in the Kingdom. One thing the context makes clear, the conditional forgiveness of sins is in a prayer offered while waiting for that Kingdom.

The Lord breathed upon his disciples and said receive the Holy Ghost and then said that whose sins they remit they are remitted, Jon.20:22-23, this perhaps links these things to the gifts of the Spirit and the ensuing time frame to the arrival of the Kingdom. The Lord's prayer starts with "thy kingdom come" and ends with "for thine is the kingdom".

The concluding requests in the prayer are linked, lead us not into temptation but deliver us from evil. The Lord's return was expected when this prayer was given, and that return was preceded by the anti-Messiah and great tribulation. These two inseparable features are linked in this section of the prayer.

[And lead us not into temptation, but deliver us from evil:](#) Mat 6:13.

James assures us that God does not tempt any man, and that his readers were to count it all joy when they fell into various temptations, Jam.1:13, 2. Paul writes in Gals.4 of the temptation in his flesh which they did not despise and in Acts 20:19, writes of the temptations which befell him by the lying in wait of the Jews. Peter writes of the fiery trial which is to try (tempt) them, 1Pet.4:12, and the Lord assured the Philadelphians that because they kept the word of his patience, he would keep them from the hour of temptation which shall come upon the world to try them, Rev.3:10. Comparing the scriptures where this word "temptation" is used we understand it also means trial even tribulation, which is certainly very consistent with the times the "Lord's Prayer" was given.

We can also compare the scriptures regarding the word evil. In Matt.13:19, 38 the KJV uses

“the wicked one”, likewise Eph.6:16 warns of the fiery darts of the “wicked” and 1Jo.2:13 speaks of the “wicked one” and 1Jo.5:18 is also very helpful. There is no doubt we could speak of the anti-Messiah as the evil or wicked one.

We can thus suggest the prayer coupling as follows.

And do not lead us into (the great) tribulation but deliver (rescue) us from the evil one.

This unique prayer, given to his disciples as they waited for the Kingdom to come, concludes with a doxology of assurance. Despite the tribulation, the floods poured out after the woman fleeing into the wilderness, despite the best lying efforts of the Beast and the False Prophet, the Kingdom will come for it is of and from the Lord who swore the earth would be full of the knowledge of his glory.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Mat 6:13.

Considering the passages above, and a closer reflection on the Lord’s prayer, we realize that there was indeed a heightened expectancy of Christ’s return according to the Lord’s own words, but there are two other factors which also point to that near return way back then. These are the precedents of history and Daniel’s prophecy of 70 weeks. We will consider these, but before then, a comparison of Matt.24 with the Roman General Titus and the destruction of the Temple needs to be addressed.

Not one stone upon another is found in Matt.24:2, Mar.13:2, Lk.19:44, & 21:6. Here is Matthew.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Mat 24:2-3.

The Romans destroyed the Temple in AD 70 and many see that incident as the fulfilment of these prophecies by the Lord. From that position they then drift into theories about replacement with spiritual versions of the Kingdom but perhaps the best view is to remember the curses of Deut.28. It is conceivable that the destruction of the Temple in AD 70 was a result of the curses on disobedient people, and there will be a future destruction of the rebuilt temple when all the other elements of the prophecy will accompany that destruction.

The judicial pronouncement upon the nation of Israel through Paul as recorded in Acts 28 occurred before Titus and his armies arrived at Jerusalem. The sentence was given, the judicial gap between that sentencing and the result thereof may have been 5 to 6 years. Israel was let go at Acts 28 and the prophecies concerning her were postponed with her. Perhaps in this way, the Roman General Titus and the destruction of the Temple were not the fulfilment of the Lord’s prophecy since Israel and the prophecies regarding her had been postponed at Acts 28. The destruction of Israel’s center of worship was the visible evidence she had indeed been “let go.”

The Acts period, with its expectancy of Christ's return, covered about the same time as the wilderness wanderings and the events recorded in it were certainly over by AD 70 when Titus and his army devastated Jerusalem and destroyed the Temple. Jews were forced to leave Jerusalem; some were deported, and many others left Israel and dispersed throughout the known world.

The Lord had warned that not one stone would be left upon another in Matt.24:2 and while this could apply to Titus and his armies, the context is the Lord's coming with Trumpets, see Matt.24:29-31. This was not the situation at the destruction of Jerusalem and the Temple by Titus, when Israel were no longer God's people.

Not one stone left upon another was part of a series of events including famines, wars, earthquakes, false prophets, false messiahs, the abomination of desolation standing in the holy place, the great tribulation, the sun, and moon failing for light, a great shaking of the heavens and his appearing in the heavens and coming in the clouds. This is not AD 70.

While Titus and his armies might not perfectly fit my understanding, we must never dismiss the divine right to see or adjust things according to his purposes. Consider these gracious alterations, except those days be shortened, Matt.24:22, Joel crying that who knows if he will return, Joe.2:14, and John the Baptist could have been Elijah, Matt.11:14 & 17:12.

Perhaps the destruction of Jerusalem and the Temple could be a partial fulfilment of Matt.24 with a greater fulfillment in the future, but I am inclined to believe the effects of Titus and his armies are consequences spelt out in the Law & prophecy when Israel continued in disobedience and unfaithfulness. The Old Covenant had blessings and curses, see with Deut.28. Which brings us to another problem.

Tradition says the New Covenant came into operation at Passover when the Lord shared the cup and the bread, Matt.26. Traditions are often incorrect.

A careful examination of the New Testament will show that while it is called the New Testament or Covenant, that document was not in operation at and from the last supper or Passover meal. It was ratified, or validated by his shed blood, but its operation comes into being at Trumpets, not before. If the New Covenant was in operation, Titus would never have breached Israel's borders.

Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever. Jer 31:38-40.

Titus and the Roman Army do not fit the prophetic pictures of the New Covenant. If there was to be one stone not left upon another it was in the context of the Lord's return to smash Gentile dominion, defeat her enemies, save, and regather Israel, bring in eternal peace and international dominance for her through her High-Priest King. Matt.25 follows Matt.24.

The historical fact of the destruction of Jerusalem and the Temple in AD 70 can be seen as a lesser, partial fulfillment of Matt.24, with a future destruction still to come, or it can be seen as a curse or punishment under the terms of the Old Covenant which remained in operation up to Acts 28.

No matter how we view Titus and the destruction he brought, the fact of it does not negate the expectancy of the Lord's imminent return held in the Gospels and Acts periods prior to it. Now we can return and consider two other aspects which give credence to the expectation of the Lord's imminent return held during the Acts period.

We have already suggested that the Exodus is a prophetic picture of Israel's greater deliverance unfolding in the Gospels and Acts, and in that deliverance the Lord's faithfulness despite Israel's unfaithfulness, is manifested.

The Lord brought them out of Egypt and even though they served other Gods, Amos 5:25-26, he brought them into the Kingdom. Likewise, Acts records continuing rejection and opposition by Israel to the message and the messengers, yet this did not defuse the enthusiasm for the expectancy of the Lord's because he was faithful. Here is the Lord speaking to Israel regarding this matter.

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Deu 9:5-6. Ez.20:40-44, Roms.11:28.

Egypt to the Promised Land could have taken less than 2 years had Israel been faithful.

The Lord according to his faithfulness, brought Israel out of Egypt with a mighty hand and outstretched arm, with signs and wonders, Deut.26:8. The Gospels and Acts are full of the Lord's outstretched arm in signs and wonders but here is a truth of Exodus the believers of Acts fully understood. Trumpets, that is the entry into their Land and ultimately their Kingdom, could have taken place less than 2 years from Passover. It was an 11-day march from Mt Sinai to Kadesh-barnea the southern border, but that earlier entry was postponed because of lack of faith, Num.13-14. Israel's unfaithfulness did not mean a permanent change in divine purpose. After the wilderness wanderings Israel entered with Trumpets at Jericho and that was only 42-45 years after Passover. Here is our earlier chart showing the Festive journey from Gentile dominion into the Lord's inheritance.

times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Dan 9:24-27.

Many commentators believe that Messiah was cut off at the 69th week, since Daniel speaks of 7 and 62 weeks, Dan.9:25. However, what if these two sets of weeks are not to be added together.

The Angel said that from the command to restore and rebuild Jerusalem would be 49 years, that is 7 weeks of years. Thus, it would be 49 years from the command of Cyrus to the dedication of the restored Temple under Ezra and Nehemiah. But were these years included in the computation to the cross?

If we exclude those 7 weeks from the 70 weeks (490 years), and count 62 weeks, from the dedication of the restored Temple to the crucifixion then Messiah would be cut off at the 62nd week, that is at 434-year point leaving 56 years of the 490 remaining.

Why is the 62nd week of the 70 a reasonable time suggestion for the crucifixion?

First, if the Lord was cut off at the 69th week, then only 7 years remained thus Titus, if he was the prince referenced in Dan.9:26-27, should have already been in Israel. That deceptive covenant of peace was made at the beginning of the last 7 years, and after 3.5 years the temple sacrifices were stopped, which required the Temple to remain standing, and the abomination erected Dan.9:27. None of this took place in those few years after the Cross, nor in AD 70.

Second, if the prince who does this abomination is the anti-Messiah who is the "little horn" of Dan.8, then the anti-Messiah is not Roman since Dan.8 clearly says that the little horn will come from one of the four divisions of Alexander's kingdom. Alexander never conquered Rome. Titus was not the anti-Messiah, and neither is the Pope for that matter.

The eschatology tree has a myriad of branches, and this suggestion is just another branch, however, if the crucifixion was at the 62nd week, then there were still 8 weeks or 56 years of Daniel's prophecy remaining. This provides ample time for the Acts period to unfold, reasonable time for assemblies to begin, time for letters to be written and distributed, time limited so that it was possible for some not to die and time for the anti-Messiah and his armies.

With the cross at the 62nd week and 8 weeks or 56 years of the 490 years available for the Acts period, then there must be some years of Daniel's prophecy yet to be fulfilled, Dan.9:24. Even if Titus was the anti-Messiah, the anointing of the Holy Place did not happen, neither did the rock smash the feet of the image. We are uncertain as to the precise date when Isaiah 6 was pronounced upon Israel at Acts 28, but if that judgment fell 5 weeks or 35 years after the cross, then there remains 21 years of the 56 to unfold

future to 2023.

Summary.

The Gospels and Acts were the ends of the ages, not the beginning of anything.

The time covered by the Gospels and Acts period is all about Israel. Everything was a continuance of God's purpose for her and perfectly in harmony with history, prophecy, and promise.

Israel had not been cast aside at the cross, at Acts 2, 9 or 13. The imminent return of the Lord at Trumpets was the hope held, and that return was totally according to the prophetic Feasts of Israel, other prophecies, and promises.

Israel was forgiven for the cross and through the Acts the Lord continued faithful concerning his promises despite Israel's continuing national unfaithfulness.

The Lord's prayer sustained them, believers sold their possessions, the gifts of Pentecost provided, healing, wisdom, guidance, and language commonality.

Acts according to time was the time of the end.

Those end-time events and conclusions were expected in their very near future, but we, after the fact, know they did not happen. But our viewpoint now was not theirs then. and to understand the Gospels and Acts we need to appreciate those records with their expectations. Later we will examine the letters written during the Acts and find the same imminent return of the Lord at Trumpets widely featured.

During the Gospels and Acts, Trumpets, the return of the Lord to the earth was imminent. That imminent return was postponed, and an entirely new hope was revealed.

When we hold a hope not ours, we hold vanity and vexation of spirit. The meeting in the clouds at Trumpets is not the hope of the church which is his body.

The following chapters begin with a review of Paul's gospel in Acts 13 which sets his dispensational theme, and which theme is enlarged upon in his letters written during the Acts. When we compare his gospel and those Acts, with the letters written after Acts 28 the dispensational differences are clearly set before us. Here is the chart showing Paul's letters either side of Acts 28.

Acts 28 The great dispensational boundary

Paul's Ministries either side of this great change

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

test things differing (Phils.1:9-10) in these two groups of letters
the "one true church" a falsehood, disinformation, true needs typical, our calling never typified in the O.T.



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Chapter eleven

Paul, his Gospel of Acts 13

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

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

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

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

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

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

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

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

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

With such opposition from the people who should have rejoiced at the news of their Messiah being ready to return and bless them, what would God do? A divine judgment fell upon bar-Jesus. He was struck partially blind and needed someone to lead him by the hand, just like Paul in Acts 9.

Israel was not cast aside at the Cross, Acts 2 and Acts 9 or here in Acts 13. Israel nationally was struck with partial blindness and because of their stumbling, salvation was given to Gentiles to provoke Israel to jealousy. God tells us plainly that He struck Israel with partial blindness as an act of mercy. Here are some passages from Romans, written by Paul about Acts 20. These passages show the dispensational setting from Acts 13 to the end of the book. These dispensational things are not in operation today but they were back then; And so I ask, "They have not stumbled so as to fall, have they?" Of course not! On the contrary, because of their stumbling, salvation has come to the gentiles to make the Jews jealous. ISV I am speaking to you gentiles. Because I am an apostle to the gentiles, I am glorifying my ministry in the hope that I can make my people jealous and save some of them. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them, do not boast against the branches. But if you boast, it is not you that bears the root, but the root bears you. For I do not want you to be ignorant of this mystery, brothers, lest you should be wise within yourselves; that blindness in part has happened to Israel, until the fullness of the nations has come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob. For this is My covenant with them, when I have taken away their sins."

Indeed as regards the gospel, they are enemies for your sakes. But as regards the election, they are beloved for the fathers' sakes. For the free gifts and calling of God are without repentance. For as you also then disbelieved God, but now have been shown mercy through their disbelief, even so these also have not believed now, so that through your mercy they may also obtain mercy. Rom 11:11, 13-31

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

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

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

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

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

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

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

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

How plain is Scripture do we need? Paul boldly declares that the salvation, the gospel he was proclaiming to both Jew and Gentile at that time was the promise made to the Fathers;

And we preach the gospel to you, the promise made to the fathers, Act 13:32

The dispensational setting of today is not based upon any promise made to Israel's Fathers.

... I became a minister, according to the administration of God given to me for you, to fulfill (complete) the Word of God; the mystery which has been hidden (away) from ages and from generations, but now has been revealed to His saints. Col 1:25-26

Paul's gospel in Acts

the Promise made to (Israel's) fathers, not The Mystery of Ephesians and Colossians

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore beware lest that come on you which is spoken of in the Prophets: "Behold, you despisers, and marvel, and perish; for I work a work in your days, a work which you shall in no way believe, though a man declare it to you." Act 13:40-41

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

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

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

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

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

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

The O.T. Scripture Paul used as his authority to turn to the Gentiles in Acts 13 is Isaiah 49:6. Twice Paul referred to Isaiah in Acts 13 and the next verse in Isaiah 49 says this;
So says Jehovah, the Redeemer of Israel, His Holy One, to Him whom man despises, to Him whom the nation hates, the servant of rulers: Kings shall see and arise, rulers also shall worship, because of Jehovah who is faithful, the Holy One of Israel, and He shall choose You. Isa 49:7

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

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

Here are some other verses from Isaiah 49;

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

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

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

And so I ask, "They have not stumbled so as to fall, have they?" Of course not! On the contrary, because of their stumbling, salvation has come to the gentiles to make the Jews jealous. Rom 11:11 (ISV).

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

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

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

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

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

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

Paul's gospel of Act 13 is identical in dispensational setting as Peter's of Acts 2. Both men proclaim that the Lord was raised to Israel to sit on David's throne. The Lord's imminent return to establishment of the Kingdom of Heaven on the earth is the hope of the Acts period and gives clearer meaning to 1Thess.4 than the modern abuse of the passage to teach it as some silent snatching away of all believers back into heaven.

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

[This also, knowing the time, that it is already time to awake out of sleep; for now our salvation is nearer than when we believed. The night is far spent, the day is at hand; therefore let us cast off the works of darkness, and let us put on the armor of light.](#) Rom 13:11-12

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

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

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

[For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope. And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that the nations might glorify God for](#)

His mercy, as it is written, "For this cause I will confess to You in the nations, and I will praise Your name."
And again He says, "Rejoice, O nations, with His people."
And again, "Praise the Lord, all the nations, and praise Him, all the peoples."
And again Isaiah says, "There shall be a root of Jesse, and He who shall rise to reign over the nations, in Him shall the nations trust."
And may the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit. Rom 15:4-13

Here is the OT list of quotes Paul uses to affirm the "patience and comfort of the Scriptures" so far as the hope at that time was concerned;
Roms.15:9 = Psalm 18:49 (2Samuel 22:50). This Psalm speaks of the seed of David and deliverance from Israel's enemies.
Roms.15:10 = Deut.32:43, (see also Ps. 67:3-4, 68:32). The Song of Moses, also found in the book of Revelation, also speaks of Israel's redemption.
Roms.15:11 = Ps.117:1. All nations praise Jehovah, the God of Israel.
Roms.15:12 = Isaiah 11:1, please read all of Isaiah 11 which is a plain prophecy about peace and dominion being restored in "my holy mountain".

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

Again, if Paul was given a progressive revelation, then He started way back in the song of Moses in Deuteronomy and not one right divider would consider the Church which is His Body starting with Moses. If Romans was one of the last letters of Paul during Acts, then he hasn't "progressed" as some are want to suggest. In fact, contrary to such teaching, he has retraced from the Psalms and Isaiah in Acts 13 way back to Moses in Romans.

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

Even as Abraham believed God, and it was counted to him for righteousness. Therefore know that those of faith, these are the sons of Abraham. And the Scripture, foreseeing that God would justify the nations through faith, preached the gospel before to Abraham, saying, "In you shall all nations be blessed." So then those of faith are blessed with faithful Abraham. Gal 3:6-9

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

For as many as were baptized into Christ, you put on Christ. There (in Christ) cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed and heirs according to the promise. Gal 3:27-29

Notice verse 8? The Scriptures foreseeing righteousness for the Gentiles as embedded in Genesis 12. Righteousness for the Gentiles was never The Mystery "hidden in God" of Ephesians. Peter also uses Gen.12 in Acts 3:25-26. The reader should not miss this link of

Righteousness by faith with that great nation God promised Abraham his seed would become. Being a son of Abraham and God means being an heir of Abraham and God, and in this context the inheritance is the earth given by promise.

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

The Church which is His Body was not revealed in the Gospels or at Acts 2, Acts 7, Acts 9, or Acts 13, and it certainly was not revealed to Paul at any point in the Acts period. Next chapter we shall begin to examine carefully what event it was that believers were anticipating during the Gospels and Acts period. Their hope of that time is not our hope today.

Chapter twelve

Paul's Acts period letters. GALATIANS



Galatians is an early letter of Paul in which he is at pains to defend his message and ministry but at the same time explains the great doctrine of justification by faith through grace without the works of the Law.

Paul explains quite emphatically that his gospel was not received at the hands of men, but by direct revelation from the Lord Christ, Gals.1:1, 11-12. Not only so, he decries others who had perverted, that is corrupted the pure gospel which we find out to be demands from the Law regarding circumcision, Gals.1:6-10. These claims of Paul in the Acts period have been a stumbling block for some who, not comparing the dispensational differences in Paul either side of Acts 28, have equated Galatians to the Mystery of Ephesians and Colossians. Paul's gospel in Galatians was given by revelation, and the present dispensation of grace was given by revelation, but this does not mean they are the same. In Galatians Paul was given his gospel among the Gentiles, in Ephesians he was given a dispensation among the Gentiles.

Every text has a context, and when we ignore what comes before and after in the Word of God, we are open to misinformation. By noting the content of Galatians, we quickly find it

is Old Testament based and is firmly set in the divine purpose for the earth. Ephesians and Colossians on the other hand, are firmly set in the heavenly purpose still hidden in God when Paul wrote Galatians.

The other stumbling block is Paul's ministry to the Gentiles. This is a common direction before and after Acts 28, see Gals.2:8 & Eph.3:1, but while the direction is the same, the dispensational content is remarkably different. Paul's ministry to the Gentiles either side of Acts 28 is not proof Paul had the present dispensation of the grace of God before Acts 28. Galatians will prove the blessing of the Gentile before Acts 28 is totally different to that after it.

Galatians 1:15-16 demonstrates that a divine purpose will predate by many years, the actual unfolding of it. Paul was separated (pharisee) from his mother's womb to this Acts period ministry, and as one who had progressed in Judaism beyond his contemporaries, he would cast his mind to Isa.49:1 where the prophet looks to the nations. This is a significant allusion, because in Acts 13, where Paul is preaching in a synagogue of the Jews and addressing whoever among them fears God, namely Gentiles, Acts 13:16. In this situation, most Jews rejected the message, but the Gentiles received it and Paul explains quite clearly that his ministry to the Gentiles was according to prophesy, Acts 13:47, Isa.49:6. A clear statement by Paul that his Acts period ministry to the Gentiles was according to prophesy, not the mystery hidden in God of Ephesians.

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.

Another proof that Paul's Acts period ministry of Galatians was the same as those apostles and prophets before him, is found in the close of chapter 1.

But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. Gal 1:23-24.

The Gospel Paul received by revelation included ministry among the Gentiles according to prophesy, and he preached the very faith he once destroyed, which faith is not the mystery of Ephesians 3. Further evidence that Paul was preaching the same gospel as Peter and the others is found in 1Cor.11, where Paul writes, Therefore whether it were I or they, so we preach, and so ye believed. 1Co 15:11.

Finally, it is worth noting some of the gospel things that were given to Paul by revelation during the Acts period. In 1Cor.15:1-4 his Gospel included the death burial and resurrection of Christ, but at the end of the chapter, his gospel included the resurrection at Trumpets, a Jewish Feast, to the earth, 1Cor.15:54, Isa.25:8, and 1Cor.15:55, Hos.13:14. Paul also received by revelation from the Lord, the Passover meal celebration. Please note this meal was accompanied by supernatural judgment. Communion, or Passover

celebration is set in the earthly purposes of God, tied to Israel's Feast and glorious restoration as a great and mighty Kingdom of Priests.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.. 1Co 11:23-30.

In Matt.26:29, the Lord said he would not drink of the vine until he drank it anew with them in the Kingdom. Passover was the first step in Israel's national deliverance, not the first step in the dispensation of the grace of God. Paul's gospel of Acts did not contain the dispensational truths of Ephesians and Colossians. It is confusion to claim that simply because Paul received his gospels either side of Acts 28, by revelation, they are dispensationally the same.

In Galatians 2 Paul goes up to Jerusalem by revelation and presents to the leadership there, the gospel he preached among the nations. It is critical to note that they added nothing to Paul and this is another proof Paul was not preaching the dispensational truths of Ephesians and Colossians despite Paul's apostleship was directed to the Nations.

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: Gal 2:6.

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 2:9.

In other words, what Paul preached among the Gentiles was not abhorrent or totally different to that which they preached to Israel. If they added nothing to Paul, it means they accepted his message, this they would not do if it contained any of the dispensational truths of Ephesians and Colossians.

Galatians 2 contains the incident of Peter's hypocrisy. This also provides evidence that Paul's gospel was known by the Jewish leadership.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. Gal 2:11-12.

The issue here is that Peter knew that neither Jew nor Gentile were made righteous by the works of the Law, as Gals.2:15-16 makes clear. It was hypocrisy to separate from the Gentiles because of fear of the Judaisers on two counts, Peter had already learnt that the

Gentiles were no longer common of unclean and furthermore; by endorsing the separation of Jew and Gentile according to the Law, he was endorsing the law as a means of righteous acts, including that the Gentiles ought to be circumcised and keep the law to be saved, see Acts 15:1. Peter did not walk according to the truth of THE gospel, not Paul's gospel or Peter's gospel, but THE gospel. Peter was building again, the things that were destroyed, namely, the all guilty verdict of the Law and the failure of works to save and make righteous. As Paul writes, the law is not of faith.

[But when I saw that they walked not uprightly according to the truth of the gospel,..... Gal 2:14.](#)

Moving on to Galatians 3 we find it is purely the Old Testament for Jew and Gentile. If one chapter stood as proof Paul's gospel by revelation was O.T. based this chapter would suffice. We must not read into Galatians 1, the truths of Ephesians when Galatians 3 proves the dispensational truths given him by revelation are entirely promise and prophesy and not things hidden in God.

The Galatians had received supernatural gifts, Gals.3:1, & 1Cor.12. The supernatural gifts were part of Israel's history and prophesy, see Ex.31:3 & Joel 2, Isa.32:15, 44:3, Ez.39:29. The supernatural gifts are not part of our present calling as Eph.4 shows.

The faith of Abraham is brought forth in Gals.3:6 followed by the statement that those of like faith were children of him, Gals.3:7. The Jews and Gentiles of Galatia were the children of and blessed with faithful Abraham, Gals.3:9. As children of Abraham, those believing Jews and Gentiles of Acts, were promised an inheritance and that inheritance was the very one given to Abraham by promise.

In Galatians 3:15 to the close of the chapter, Paul writes about covenants and promise as regards the inheritance. The land was given to Christ as Abraham's seed, Gal.3:16, Gen.12:7, & 15:1-4. Paul writes clearly that the Law did not invalidate the promised inheritance, Gals.3:17-18. While the Law was given through mediators as a schoolmaster to bring them to Christ, God is one and this refers back to the promised inheritance given when God put Abram into a deep sleep.

[In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: Gen 15:18.](#)

Paul takes the Galatian believers back to the promised inheritance in Gen.15, he discusses why the Law was given, he alludes back to the covenant of one, when God by himself gave the Promised Land to Abraham, see Hebs.6:13-15. Then he elaborates as to the fact that because of their faith in Christ they were the children of God, Gals.3:26, and by faith they had put on Christ, where all racial, social and gender distinctions did not exist, Gals.3:27-28. The glorious conclusion of this chapter is that by faith, not by works of the law, they were all one in Christ, Abraham's seed and heirs according to the promise given four hundred years before the Law.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal 3:26-29.

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Gal 3:18.

Galatians 3 is Genesis 12 & 15.

Justification by faith through grace is Gen.15:6.

Even as Abraham believed God, and it was accounted to him for righteousness. Gal 3:6.

The inclusion of the Gentiles is Gen.12:3. Note Paul's gospel given by revelation in the Acts period had been preached before, not hidden in God.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal 3:8.

The inheritance, given by promise to Abraham and being the inheritance of promise to those believing Jews and Gentiles of the Acts period, was the inheritance given by God, in Gen.15. The promise being in Christ represented by the sacrifices made that day.

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? Gen 15:7-8.

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: Gen 15:18.

Justification by faith through grace is not the cornerstone of our present calling given after Acts 28. It is a redemptive truth shown forth in promise and prophesy. In Galatians justification by faith is inseparable from the inheritance given in Gen.15. This is Paul's gospel given by revelation, not by man as stated in Galatians 1.

Preaching Ephesians to the Galatians in the Acts period would bring a curse.

This is the gospel which the Galatians were to embrace and anyone preaching any other gospel was to be accursed.

Now that we have established the gospel from Galatians itself, and reading Paul's emphatic statement that preaching any other gospel brought a curse, how is it possible for the dispensational truths of Ephesians and Colossians to be in the mind of Paul at that time? If we preached the inheritance was heavenly places, and the blessings were all spiritual at that time to those Galatians Jew and Gentile believers, would we not face the same curse, since we were preaching a gospel contrary to that so plainly explained in Galatians?

Paul's gospel given by revelation in the Acts period included justification by faith, and the inheritance given to Abraham, but Galatians reveals even more of this earthly program. Galatians 4 reaffirms the inheritance of chapter 3 and identifies the believers with Isaac.

Galatians 4 is another unfortunate chapter break. Chapter 3 closes with the statement

that those believers were heirs according to the promise made to Abraham and chapter 4 opens continuing the theme about the heir. Paul links Christ's redeeming work with that very inheritance.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. Gal 4:4-5.

The Galatian believers were redeemed from under the law to receive the adoption, the sonship which meant they were the heirs of God through Christ. There is no change in the inheritance between chapters 3 and 4. The inheritance is the Promised Land.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal 4:7.

This earthly inheritance is further established in Galatians 4:21-31. Here Paul compares, two sons from two women. The son of the bondwoman was of the flesh, while the son of the free was by promise. Paul brings out the meaning behind the literal by using the women to signify two mountains, two covenants and two cities. The Old Covenant and Mount Sinai are linked to Jerusalem which is in bondage, but Jerusalem which is above is the mother of us all. The "us" does not include us today, but it included Paul, and all the believers at the time he wrote Galatians.

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. [Isa.54:1] Gal 4:26-27.

Paul does not write about the New Covenant, but it is linked with the New Jerusalem as is seen in Hebrews 12:18-24.

New Jerusalem is that city without foundations which Abraham saw and desired. Here are references to this beautiful city and may these references confirm that Paul's gospel given by revelation in Galatians is entirely O.T. based, none other things than Moses and the Prophets did say should come.

There are many rooms in my Father's house. If there were not, would I have told you that I am going away to prepare a place for you? Joh 14:2. ISV.

Included IMO as an allusion to the New Jerusalem.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Heb 11:9-10.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Heb 11:16.

Notice the new earth [heavenly country] linked with this great city.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb 12:22.

For here have we no continuing city, but we seek one to come. Heb 13:14.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there

was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev 21:1-2. [2Cor.11:1-2, 2Pet.3:13].
And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev 21:3.
And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: Rev 21:10-12.

The Jerusalem from above in Galatians 4, is the bride the Lamb's wife, has the 12 tribes of Israel on the gates, descends to the new earth, was the desire of Abraham, was the mother of all believers during Acts, is the tabernacle that will dwell among men. With these facts before us, then Paul's gospel given by revelation in Galatians is related to, and only related, to the earthly program.

In Gals.4, after Paul writes about all things Abraham and covenants, which covenants belong to Israel. He appends Isaiah 54 to his mention of the Jerusalem which is above. This association is suggestive of the New Heavens and New earth which are mentioned in Isa.66:22. The fact is, Isaiah 54 is about Israel's restoration and glorification and the [New] covenant of peace.

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Isa 54:5. [2Cor.11:2].
For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. Isa 54:10.

Having written about all things Israel, and quoting a prophesy about Israel's restoration, he then makes the statement that he and those believers of that Acts period dispensation, were like Isaac, children of promise. The inheritance of Galatians was by promise, and they of Galatians were like Isaac, the child promised as heir to Abraham.

With these dispensational features of Galatians before us, no one can suggest that simply because Paul received his gospel by revelation and was the apostle of the Gentiles that Galatians is part of our present calling. Galatians does not contain any early elements of the present dispensation of the grace of God, given to Paul by revelation, after Acts 28.

Galatians is purely the Old Testament dispensational truths. Galatians 3 is Gen. 12 and 15, and Gals.4 is the New Heaven and New Earth and the tabernacle of God dwelling among men.

Paul in the Acts period was not given any progressive revelation, did not teach different things to "body" saints and "kingdom" saints, Paul taught both Jew and Gentile they were heirs according to the promise given Abraham, and they looked for the Promised Land, the New Heaven and New Earth and the New Jerusalem was the mother of them all. These do not belong in Paul post Acts 28. Galatians is an Acts period letter of Paul, proven by its earthly dispensational setting.

The catch cry, Romans through Philemon is a failure of right division.

Galatians is Israel

Galatians was written when the Gentiles were included to provoke Israel. All justified by faith, but all blessed with Abraham

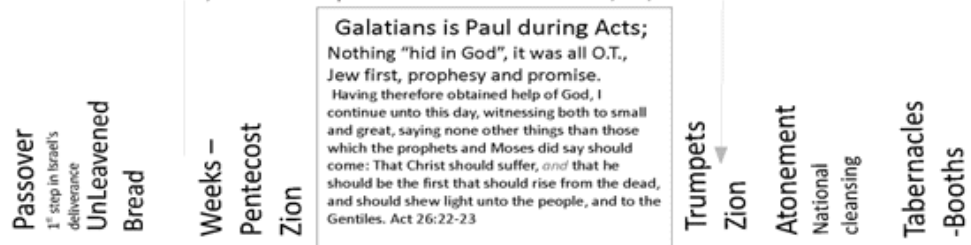
Galatians is not about the church .. his body. It was written before Acts 28, before the church.. his body was revealed to Paul. Follow the Israeli themes;

Paul received his gospel by revelation but, he preacheth the faith which once he destroyed, Gal.1:23. There was nothing "hid in God" in Galatians. Leadership at Jerusalem added nothing to Paul, other than a confirmation of direction, Gal.2:9. In other words his gospel was perfectly O.T. Biblical to them. Paul declares that he and the other apostles knew about righteousness by faith through grace, Gal.2:15-16

Supernatural gifts were part of the Galatians calling, the blessing of Abraham, Gal.3:5-6, 14.

The initial inheritance of the Gentile and Israeli believers in Galatians was the Land given by promise, Gals.3:15-18, Gen.15:8, 18.

Faith brought justification, and unity with Christ, thus, in Christ, all those believers were Abraham's seed. Gal.3:24, 26, 29. These are not the church which is His Body. The faith of Gentile and Israeli believer when Galatians was written, brought them the adoption of Sons and the inheritance included Zion, the Jerusalem above, Gals.4:26-31. The believers of Galatians, both Gentile and Israeli, were to enjoy the benefits of the New Covenant linked with the Jerusalem above, Gals.4:24-26. Compare the identical association in Hebrews, Zion, the New Covenant and the New Jerusalem.



Galatians is Paradise, the New Jerusalem, New Covenant, New Heaven and Earth.

Chapter thirteen

Paul's Acts period letters. 1&2 Thessalonians

Thessalonians, we who are alive and remain, Trumpets expected, the Son from heaven with angels and fire

Thessalonians-the last Trumpet

Thessalonians = dead raised first, living changed (1Cor.15), raised together to the clouds, a meeting as the Lord descends, angels, fire

Thessalonians is not the church .. his body

Thessalonians, trumpet, voice, archangel, a meeting in the clouds, Israel gathered. Ex.19

Thessalonians; Israel's Temple, antiChrist, & the descent of the Lord

1Thess.1:9-10 ... wait for his Son from heaven. 1Thess.2:19 Tribulation, For what is our hope, or joy, or crown of rejoicing. Christ at his coming?
1Thess.3:4-13 stablish your hearts... at the coming of our Lord Jesus Christ with all his saints. 1Thess.4:14 sleep Jesus will God bring with him.
1Thess.4:15 ... we which are alive and remain unto the coming of the Lord. 1Thess.4:16 For the Lord himself shall descend from heaven with a shout, voice archangel, trumpet of God, the arch Angel Michael see Jude9, Dan.10:13;21, 12:1 Rev'12:7. Michael is the Prince linked with Israel, not the church which is his body. 1Thess.4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Meet, see Matt.24:29-31 & 25:1. Ex.19. 1Thess.5:1-4 thief in the night, Lk.12:39-40, 2Pet.3:10, Rev.3:3, 16:15. 1Thess.5:3 peace and safety final 7 years, travail, Isa.21:3, 9, Rev.14:8, 18:2, 21. Jer.4:31, 6:22-24, 13:21, Hos.13:13-14 =1Cor.15:55. 1Thess.5:6 watch, Matt.24:42. 1Thess.5:23 preserved unto the coming. 2Thess.1:7-8 Lord from heaven, angels, flaming fire. Ex.19. 2Thess.2:1 gathering together = Hebs.10:25. :37, yet a little while. 2Thess.2:2-10. Berean Expositor 22 pg 103. Day of Christ after, man of sin, beast & false prophet, Matt.24:15, rev.13, Satan destroyed. Isa.14:13. Ez.28, Dan.7-12. Isa.11:4, 10, Roms.15:12.

Israel's hope = Thessalonians

Passover
1st step in Israel's deliverance

UnLeavened Bread
1st height of man.

Weeks – Pentecost
Zion

We who are alive and remain, 1Thess.4:15, 17
We includes Paul when he wrote it, not me and you today.
Descend from heaven, Bring with him
does not mean take away with him
the bridegroom comes to the bride, not for her

Thessalonians fits in this program

Trumpets
the end? Harvest now.
We shall not all die
postponed Acts28

Atonement
National cleansing

Tabernacles
Booths

Thessalonians is prophesy-abomination of desolation-final 7 years of Dan.9:27

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The dispensational truths of Thessalonians postponed at Acts 28
Acts 28 the great N.T. dispensational divide - Israel set aside, promise and prophesy postponed

Paul opens his greetings to them in both letters with a statement which sets the dispensational framework of these letters.

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1Th 1:10.

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2Th 1:10.

Paul and the Thessalonians, when this letter was written, were waiting for the Lord from heaven, not only so, like the Corinthians, all were not expected to die.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1Th 4:15-17.

Thessalonians is entirely Israel in its setting, but replacement theology and Mid-Acts have inserted the church which is his body where it does not exist. Let the scriptures speak and the faithful respond to the word, not the traditions.

The Thessalonians were suffering for their faith in Christ Jesus and that persecution was likened to the suffering of the churches in Judea; Judea being Israel. This suffering is consistent with the Acts period rejection by the Jews to the messengers and message and the persecution they were inflicting on the faithful.

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. 1Th 2:14-16. [Acts22:21].

There is an appendix dealing with “wrath to the uttermost” wherein the claim that this meant Israel had been set aside during Acts, that is, prior to Acts 28 is exposed as untenable.

Chapter three confirms the expectation when Thessalonians was written. They and Paul were waiting for his Son from heaven.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1Th 3:12-13.

This is perfectly in harmony with Paul’s opening to the Corinthians where they and Paul, were confirmed by supernatural gifts to the coming, apocalypse, of the Lord.

Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1Co 1:6-8.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1Th 5:23.[1Thess.2:19]

The imminent return of the Lord at Trumpets was the hope of the Acts period, it is not the hope of today. We shall find this hope featuring in all of Paul’s letters written prior to Acts 28 but totally absent in his letters written after Acts 28.

The word “saints” in 1Thess.3:13 means holy ones, and while this might refer to the believers at that time, Acts 9:32, 41, 26:10, it is more likely in this context to refer to angels.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. Luk 9:26.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2Th 1:7-8.

The passage that irrefutably sets the dispensational setting of Thessalonians is that well know one which speaks of the traditional rapture, 1Thess.4:13-18. We shall spend much time here simply because the enemy has used this passage via misinformation and tradition to divert the focus of believers from the present hope, which is this Trumpet

return of the Lord, but rather the Appearing of him the heavenly places.

1Thess.4:13-18 is a much-abused passage of Scripture. Too many zealous Christians have read into it that which it does not teach. We shall consider its context and the words and phrases used to allow Scripture to teach us. I appreciate this will not be the traditional fare and at some point readers may feel they are being robbed of something wonderful. Let me assure everyone, the opposite is true. By pushing aside the curtains of tradition a window opens to a glorious new view which will more than compensate for any sense of loss we might feel.

Thus far in our examinations it has been proven that Scripture opposes the tradition that the Gospel and Acts were the beginning of the new "church" era. We have seen from Scripture that they were the ends of the ages. The return of Christ to the earth was expected in the life of the believers at that time and the Kingdom of Heaven did not mean the Kingdom in Heaven, but the rule of Heaven on the earth with Christ dwelling on the Holy Hill of Zion. Pentecost was not the "birthday" of anything. Peter and Paul's messages during Acts spoke of this wonderful return of Christ to redeem Israel and restore the Kingdom.

The mainstream denominational systems claim 1Thess.4 is the "rapture" of "the Church". That is, that Christ will come out of heaven, snatch resurrected and changed believers to the air, then take them all back into heaven. This event is seen as being before the tribulation or halfway through the tribulation. But is any of this what Scripture teaches? Let us examine the passage very carefully verse by verse.

The opening verse sets the context which is the dead in Christ. Paul is writing to assure them regarding those believers who have died;

[But I would not have you ignorant, brothers, concerning those who are asleep, that you be not grieved, even as others who have no hope. 1Th 4:13.](#)

Understanding will grow if we start where Paul starts. Some of the Thessalonians had fallen asleep, they had died, and the living were grieving. Paul comforts them with this wonderful explanation of the hope before them at that time;

[For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have fallen asleep through Jesus. 1Th 4:14](#)

Please note the "even so" in this verse. Just as the Lord Jesus died and rose again, even so in the same way, God will through the Lord Jesus, bring with Him those who are asleep in Christ. The Lord Jesus died and rose again; believers of that time died and will rise again at the last trumpet. This is the wonderful assurance Paul is giving here.

In considering 1Thess.4, we need to discard the false teaching that all dead believers of that time were already in heaven and "coming back with Him to the air". Paul knows nothing of that concept here. Christ died and rose again, even so, in this same way; God will resurrect and bring with the Lord to the earth those who are asleep in Christ.

Reconsider Paul's words carefully. Notice Paul does not say the souls of those who are dead will be brought back with the Lord and fused into their resurrection bodies. How can such a concept hold sway? Fanciful imaginings might be the kind way of naming such views. Read what Paul states again;

[For if we believe that Jesus died and rose again, even so God will also bring with Him all those who have fallen asleep through Jesus. 1Th 4:14](#)

How will God bring through the Lord Jesus those who are asleep in Christ? The answer is simple, just as Christ died and rose again even so those asleep in Christ will rise again.

This is how they will be brought with Him back to the earth. Let's consider the next verse;

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

When Paul wrote this letter, he included himself in the "we" who would live and remain to the last trumpet. This affirms that 1Thess.4 was written in those Acts period "ends of the ages".

The words "go before" should stand out for those who think anyone who has died in Christ has "gone before". No believer gets to be with the Lord before any other believer. This idea 1Thess.4 clearly denies. I think it is time we believed the Word of God and re-examined the universal tradition of Scripture which alters the Word of God and blindly says, "to be absent from the body is to be present with the Lord". Such a statement does not exist in Scripture. See appendix one.

Paul clearly says we, and that "we" of Scripture does not include you and me today, but it included the believers at that time. At that time Paul said he and those other believers still alive would not go before those who were asleep. Tradition fails to "test things differing" and places every believer today in the "we" of a previous administration.

Paul continues his exposition about those who are dead that is, asleep in Christ. He explains how God would bring the dead believers with Christ;

[For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first. 1Th 4:16](#)

Notice, the dead will rise first when the Lord descends out of Heaven with a shout, the voice of the archangel and the trumpet of God. This passage is about those who are asleep in Christ, not about the Lord bringing Christians out of heaven. In 1 Cor.15:51-57 Paul tells us that "this mortal shall put on immortality" at the last trumpet. How is it that tradition tells us we are immortal if Paul says we are yet to put it on? In 1Tim.6:16 Paul clearly writes "Christ alone has immortality" and if only Christ has immortality then we dare not claim it for ourselves.

Paul's assurance for those Thessalonians who were grieving at the loss of loved ones was that the dead will be raised first at the coming of the Lord. He goes on to say;

[Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in](#)

the air. And so we shall ever be with the Lord. 1Th 4:17

This is the “rapture” verse and as always, with traditions, the focus is on the phrase “caught up together” rather than the reason for them being “caught up together”.

The dead believers of that company, who will be raised from the grave, and the living believers who will be changed (1Cor.15:51), will be caught up together TO MEET the Lord in the air. This is where tradition and the Word of God part ways. Tradition says that this body of resurrected and changed believers is snatched back into Heaven. The Word of God does not convey this for they are caught up together to meet Him as He descends out of Heaven. Look at what the Word says;

[For the Lord himself shall descend from heaven...](#) 1Th 4:16 KJV, MKJV.

[..... the Lord himself will come down from heaven...](#) 1Th 4:16 ISV

[..... the Lord Himself shall come down from Heaven..](#) 1Th 4:16 LITV

There is not one word or phrase in this passage which says that the Lord and this company are going back into heaven. Examine carefully please. We might think it says that because of what has been ingrained by tradition, but we cannot inject into Scripture what we want it to say. The faithful believer stands on what God says, not what tradition thinks God says.

The hope of that time was that both living and dead believers would be caught up together to “meet” the Lord as He descended from, that is “out of” heaven.

The word “meet” (apantesis) only occurs four times in the New Testament. Since this is the word the Holy Ghost teaches, we should look carefully at it and understand fully what it means. It occurs twice in Matt.25 which of course is a Kingdom on the earth setting.

Examine the first usage of the word “meet”.

[Then shall the kingdom of Heaven be likened to ten virgins, who took their lamps and went out to meet the bridegroom.](#) Mat 25:1

When is the THEN of this first verse? It is in the time when the Lord returns to the earth as He had been describing in the previous chapter.

[And immediately after the tribulation of those days, ;..... And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other.](#)

Mat 24:29-31

How wonderfully consistent is the Word of God! In Matthew we have the Lord descending to the earth after the tribulation, after the abomination of desolation (Mat.24:15) and the word “meet” is used.

In Thessalonians the Lord is descending to the earth and Paul warns them not to be deceived for the Day shall not come until after the abomination of desolation (2Thess.2:3-

4). In the same context Paul also uses the word “meet”. Yet with such bold statements, masses of Christians still think the “rapture” can happen at any time.

In Matthew 24:29-31 we read of the Lord descending out of Heaven in the clouds and with the trumpet blast as in 1Thess.4. At that time, when He returns to the earth, THEN the wise virgins will go to MEET him.

[And at midnight there was a cry made, Behold, the bridegroom comes! Go out to meet him.](#) Mat 25:6

The Bridegroom
comes to the Bride
not for the Bride

These virgins are not going away with the bridegroom. In eastern marriage the bridegroom comes to the bride’s home. He comes TO her, not FOR her. Once the Bridegroom arrives THEN the marriage supper is enjoyed where the virgins live, not from whence the bridegroom came. There is no celebration for any calling before He comes. The wise virgins represented those who “watched” (Matt.25:13) and were thus rewarded with a meeting with the bridegroom as He came TO them and the marriage.

This “meeting” has nothing to do with the Lord “appearing” in the heavenly places. This is the Lord coming back to the earth. We know this from the very context of these first occurrences of this word “meet”;

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

The throne of His Glory is on the earth, the nations are on the earth, see Joel 3. The Lord will come and all His Holy angels with Him. These are the “saints” or “holy ones” of Jude 14 and in this verse:

[in order to establish your hearts \[fig., inner selves\] \[as being\] blameless in holiness before our God and Father at the Arrival of our Lord Jesus Christ with all His holy ones \[or, saints\].](#) 1Th 3:13 ALT

Holy Ones does not always mean human believers, it can also mean angels. This verse cannot be used to teach that all believers who have died are coming back out of heaven with the Lord.

The next occurrence of this word “meet” is in Acts;

[And the brothers from there hearing of us, they came to meet us as far as the market-place of Appius, and Three Taverns. Seeing them, thanking God, Paul took courage.](#) Act 28:15

The brothers from Rome came to “meet” Paul. The brothers from Rome did not jump in a ship and turn around and go back to Jerusalem with Paul. Paul continued on to Rome. Those believers who are “caught up together” go to a meeting in the clouds in the air, and then they return to the earth with the Lord.

In every case this word “meet” does not mean continuing on into the place from whence

the one being met came. On the contrary, it means to go out and meet the one coming to the place from which those meeting came. In other words, 1Thess.4 is about that company of that time going up from the earth to meet the Lord in the air as He descends to the earth out of heaven. Those going to meet do not continue into heaven.

Also note that those caught up to meet the Lord were only caught up to the air. The air being the place of the clouds:

[Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:17](#)

We, the Church which is His Body, do not have any inheritance in the air or the clouds. Air, voice, angels and clouds are words associated with Israel.

The meeting was in the air and clouds as was anticipated in Ex.19. The word air is not used for "heaven", Acts 22:23, 1Cor.9:26, 14:9, Eph.2:2, Rev.9:2 and 16:17. We will not be with the Lord forever in the air. These believers of the Acts period were expecting to go to a meeting in the air as the Lord descended to the earth where the Kingdom of Heaven would be enjoyed, and they would judge the world and angels 1Cor.6:2-3.

The church of 1Thess.4 that goes to meet the Lord in the air is not our company, nor is the meeting in the air our hope today.

It is time for tradition which puts "going back into heaven" in this passage to be exposed for what it is; a falsehood and a deception. I repeat, not one word or phrase in 1Thess.4:13-18 can be found to remotely suggest that anyone, either the Lord or the believers who meet Him, are going back into Heaven.

We are not robbed of hope when we put aside the error of tradition. We want the hope given us by the Lord through our Apostle Paul after Israel were put aside at Acts 28. The hope before us today is Ephesians 2:4-7 which is realized when Col.3:1-4 takes place. Col.3:1-4 takes place before 1 Thess.4, as we shall see in later studies.

We are looking for the "appearing" of the Lord. The appearing takes place in heavenly places where Christ is seated at the right hand of God. This is certainly not in the air. The appearing takes place before the trumpet and before the Lord descends out of Heaven to the earth.

We must "distinguish things that differ" and "rightly divide" the Word of Truth, Phils.1:9-10 MKJV and 2Tim.2:15.

Chapter fourteen

Paul's Acts period letters. 1&2 Thessalonians

1Thessalonians 4 in the Old Testament Pattern

Thus far we have seen that the Gospels and the Acts were not understood by the Lord's servants as any new beginning. Unfortunately, our traditions have obscured the fact that the Scriptures of that time clearly state it was the "ends of the ages". The return of Christ to the earth and His reign out of Jerusalem was the expectation held. Not one writer spoke of any believer going to heaven; on the contrary they were all:

... [waiting expectantly for His Son from](#) (out of) [the heavens,....](#) 1Th 1:9-10

Paul told the Corinthians they, including himself, would not all die (1Cor.15:51) and would be confirmed unto the "end" which was the "revelation" or "apocalypse" of the Lord;

[even as the testimony of Christ was confirmed in you; so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ. He shall also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.](#) 1Co 1:6-8

The book of Revelation is a book of the events relating to the culmination of Israel's history and events that fall into place after the Lord returns to the earth. Revelation includes things about the false prophet and the Antichrist and the sufferings of the overcomers in those last days. Revelation is about the great and terrible Day of the Lord, an incredible event of prophecy.

Revelation reveals 7 trumpets. When the last trumpet sounds then the Lord descends to the earth as King of Kings and Lord of Lords;

[And the seventh angel sounded](#) (trumpeted). [And there were great voices in Heaven, saying, the kingdoms of this world have become the kingdoms of our Lord, and of His Christ. And He will reign forever and ever.](#) Rev 11:15

This event in Revelation is not about our Lord reigning from the heavenly places over the earth. He descends to the earth at the last trumpet just as He descended to the earth with a trumpet in the Old Testament.

The book of the Revelation is about the earthly purposes of our God; Israel becoming that Kingdom of Priests they were always intended to be, see Ex.19:6, Is. 61:6, 66:21-22, Rom.12:1, 1Peter 2:5, 9, Rev.1:6, 5:10 and 20:6.

Much of Revelation was anticipated in Israel's deliverance from Gentile dominion in Egypt and their entrance into the Promised Land. Their journey from bondage to a land flowing with milk and honey is mapped out in their Feasts which are also very helpful in understanding Revelation and 1Thess.4. These Feasts are prophetic holydays and proclaim Israel's future, greater exodus. The Feasts are about God's program for the earth, they say nothing of His program for heavenly places and the Church which is His

Body.

Passover, Unleavened Bread and Pentecost are the first group of Feasts and set the stage for the Kingdom of Heaven. They foreshadow the deliverance from Satan and his bondage. Pentecost foreshadows the equipping of God's people Israel for service. Then the latter group of Feasts, in the autumn, typifies the great entering of this Kingdom under Messiah. The first of these Kingdom Feasts is Trumpets. If Trumpets in the O.T. were about Israel then they are about Israel in the N.T.

The Passover's blood stayed the hand of the destroyer and Israel, God's firstborn, was preserved while Egypt's firstborn perished. Typical Passover took place in Egypt.

Unleavened Bread speaks of sanctification, separation from the enemy to God for service. Israel consumed the Passover Lamb with unleavened bread. The separation was immediate and complete. Unleavened Bread took place in Egypt.

Pentecost is typified at Mt Sinai. Fifty days after leaving Egypt Israel arrived at the holy mountain where supernatural gifts were given to prepare that nation for service. The Old covenant was given here. Pentecost looks forward to the last group of Feasts which is Trumpets, Atonement and Tabernacles. These later feasts took place in the Promised Land.

At Trumpets Jericho fell and this foreshadows the Kingdoms of this world becoming the kingdoms of the Lord as we have seen in Revelation.

Atonement, the great day thereof, was a day when Israel enjoyed typical national cleansing. One day a year the High Priest entered the holiest of all with the blood of cleansing. Christ is Israel's High Priest and when He returns to Israel, He shall take away their sins under the terms of the New Covenant. This is when they will mourn for Him and look on the One they have pierced.

The Feast of Tabernacles is the harvest festival for Israel when they will flourish under their Messiah and His bountiful provision. The Kingdom originating from heaven on the earth and the Lord's Prayer realized; "thy will be done on earth".

Thessalonians

the imminent fulfilment of the Exodus 19 "rapture".

Israel's glory, the hope of Acts

The Feasts of Israel might teach some wonderful fundamental truths, and most expositors take these fundamental elements but totally ignore the dispensational setting of them. They disregard the fact that the Feasts are about Israel and God's purposes for the earth. As soon as these teachers see the Passover blood in the Gospels and Trumpets in the Acts period epistles they think "Church" instead of Israel. Redemption by the blood is not unique to the Church His Body, how else was Israel delivered in the past and how else will they be delivered in the future?

During Acts the believers were expecting the Lord's return to the earth at Trumpets; the very reality that the O.T. Feast typified. At that Feast fulfillment, every Israeli eye will see the Lord at the right hand of God just prior to His descent to the earth and then they will look closely upon the One they have pierced and mourn for Him. See Lev.23:26-30, Matt.24:29-30, 26:64 and Zech 12:10 and 13:6.

This Festive calendar of Israel is the setting of 1Cor.15 and 1Thess.4. Israel's history guides us in our understanding of New Testament end time events for Israel and those blessed with her.

Let us follow Israel's salvation in type. In Egypt, Passover and Unleavened Bread had been typically fulfilled and Israel was brought to Mt Sinai where the Feast of Pentecost was typically fulfilled.

In this stage of Israel's journey to the Kingdom on the earth, certain Israelites had received "gifts of The Spirit". These divinely given gifts enabled them to make the High Priest's garments (Ex.28:2-4) and construct the Tabernacle and its vessels of service (Ex.31:1-7). Israel was made ready to enter the Kingdom. The "supernatural gifts" of the Acts period were also a foretaste of the coming antitypical Kingdom as Hebrews 6:5 states.

We have already shown that the Acts period was not the beginning of anything but the "ends of the ages" when the return of the Lord was expected at that Feast of Trumpets fulfillment. This event could have happened in the lifetime of the believers if the nation of Israel had faith in their Messiah.

In Deuteronomy 1:1-2 it was 11 days from Mt Sinai to the border of the Promised Land. Eleven days is not a long journey and had Israel faith, they could have entered then and there at Trumpets. In other words, Trumpets could have followed Pentecost in a very short space of time. But Israel lacked faith and were turned and wandered in the wilderness for 40 years. In the same way, Israel was given opportunity to repent and turn back to the Lord during Acts. The Lord would have returned at Trumpets 2000 years ago but Israel nationally lacked faith and has been "in the wilderness" for all this time.

At Mt Sinai we see a typical Pentecost which anticipates the last group of Feasts which start with Trumpets. The feast of Trumpets is anticipated during this time spent at the mountain and in Ex.19 we see 1Thess.4 foreshadowed.

Here are some wonderful features of the Lord's descent "out of heaven" way back then which guide us in our understanding of this hope of the Acts period. Let us begin by reminding ourselves of the setting of the type and shadow;

You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself. And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the sons of Israel. Exo 19:4-6

To even imply this has anything to do with us as members of the Church which is His Body

is going way beyond the bounds of Scripture. It is the nations and all the earth in Exodus. We have no right to change the setting of Ex.19 to "the Church" in the fulfillment passages of Matt., 1Thess.4 and the book of the Revelation. It was the earth and Israel in Ex.19, and it is Israel and the earth in these New Testament passages as well.

In Exodus 19 the Lord descends out of Heaven to the earth in clouds. He descended to the earth with a Trumpet blast and there were thunders and lightning and earthquakes. He was accompanied by angels (Ps.68:17) and Israel was gathered in one place at the base of the mountain. The Lord spoke with a voice and Moses went up to meet the Lord. Does this sound familiar?

Here are the Exodus 19 verses which are practically point by point repeated in 1Thess.4 and other New Testament passages which deal with Israel's future glory. Again, my friends, if the setting in Exodus 19 is Israel's typical deliverance, then what right do we have to alter 1 Thess.4 as being the deliverance of the Church which is His Body? The setting of Exodus is a guide to 1 Thess.4.

The Lord's coming out of Heaven in the Clouds.

[And Jehovah said to Moses, Lo, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to Jehovah.](#) Exo 19:9.

For other references about clouds see, Ex.19:16 below, Deut.33:26, Dan.7:13, Matt.24:30, 26:64, 1 Thess.4:17 and Rev.1:7. In that day Israel will certainly believe in the Lord after centuries of rejecting Him.

The Lord descends to the earth and is seen by the nation of Israel. This is not some secretive, invisible or silent coming of the Lord in Ex.19 and neither is the fulfillment of this in 1Thess.4 and Revelation.

[And be ready for the third day. For the third day Jehovah will come down in the sight of all the people upon Mount Sinai.](#) Exo 19:11.

Every eye will see Him as He descends (Zech.12:10, Matt.24:30, 26:64 and Rev.1:7). This must be understood according to Ex.19. To suggest that modern TV allows "every eye" to see is ridiculous. Every eye of Israel will see him, not every eye in the world.

The Trumpet blast heralds his descent in Ex.19. Again, nothing silent about this trumpet call.

[There shall not be a hand to touch it, but that he shall surely be stoned or shot through; whether beast or man, it shall not live. When the trumpet sounds long, they shall come up to the mountain.](#) Exo 19:13.

For other Scriptures describing the Trumpet blast as the Lord descends to the earth and Israel being gathered see, Ex.19:16, 19, 20:18, Joshua 6:5 (note The Commander of the Lord's hosts was in the Land, see Joshua 5:14). See also Psalm 47, Isaiah 27:13, Joel 2:15, 16, 18, Matt.24:31, 1Cor.15:52, 1Thess.4:16 and Rev.11:15 were sounded in the original is trumpeted.

Joel 2:30-31 speaks of future signs in Heaven and the earth beneath including dimness of

light. We can't forget that Egypt experienced darkness in Israel's typical redemption. Here are some signs in heaven and earth in Ex.19.

And it happened on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mountain. And the voice of the trumpet was exceedingly loud, so that all the people in the camp trembled. Exo 19:16.

For other Scriptures which speak of thunder and lightning associated with Israel's deliverance and the Lord's descent to the earth see Ex.9:23 and Rev.11:19.

The Lord came down to the mountain and a voice was heard and smoke was seen and the earth shook.

And Mount Sinai was smoking, all of it, because Jehovah came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly. And when the voice of the trumpet sounded long, and became very strong, Moses spoke, and God answered him by a voice. Exo 19:18-19.

Moses and others went up the mountain to a meeting in the clouds

Please note, the Lord came down to the earth in Exodus 19 and the Lord's return to the earth was the expectation of the Gospel and Acts period; the Scriptures overwhelmingly support this. The Lord returned to heaven after Exodus 19, but this will not be the case when the picture becomes a reality. See Matt.24 and 25 noting the judgment of servants and the nations on the earth. See also, Matt.24:7, 27:51, Hebrews 12:26-29, Rev.6:14-17 and 11:16-19.

The Lord came down to the earth and Moses goes up to meet Him. Moses represents that elect company who are privileged to "meet" the Lord in the future when He descends to the earth.

And Jehovah came down upon Mount Sinai, on the top of the mountain. And Jehovah called Moses to the top of the mountain, and Moses went up. Exo 19:20.

The people of Israel were gathered to meet the Lord (Ex.19:17). Remember that Israel will be re-gathered when the Lord returns, see Jer.31:10, Ez.11:17, 34:12-14 and Matt.3:12, 24:31, Lk.13:34, Jn.11:52, and 2Thess.2:1.

The people of Israel were gathered when the Lord descended from heaven in Ex.19, but Moses was privileged to go up and meet the Lord as He descended. Again, we note that in this historic anticipation of 1Thess.4, the Lord returned to heaven, but Moses did not go into heaven with Him since Moses and the people of Israel are the vehicles for God's purposes on the earth. In the glorious future for Israel, the Lord will not return to heaven, He will descend to the Mount of Olives as the following verses declare; Joel 2:27, Zech.14:4, Matt.24:3, Acts 1:11 and Romans 11:26. The Lord descends out of heaven to the earth in 1Thess.4.

It is also noteworthy to remember that the Lord descended in Exodus to further equip His people with the Law. A covenant came into being, a conditional one. Israel agreed to obey the Lord, but they did this in their own strength and soon failed. At the last Trumpet of the

N.T., the Lord descends in like manner and plants the New Covenant in Israel's heart as Jeremiah prophesied, (Jer. 31:33). My prayer is that every Christian would read Jer.30-31 and leave that prophecy with Israel. Then we would discard the nonsense that we are New Covenant Christians today. For too long the Christian community has taken the things of Israel and forced them into this present dispensation of the grace of God.

When the Lord descended to Mt Sinai as described in Exodus 19, it anticipated Trumpets, the beginning of Israel's typical Kingdom. In eleven days, Israel could have entered their inheritance. This beginning is a beautiful picture of Israel's future Kingdom of glory. Just as the Lord descending to them in Exodus 19, so in 1 Thessalonians 4 He descends to Israel at the beginning of their future Kingdom which could have taken place 2000 years ago. We have identical elements and characters in both Exodus 19 and 1Thess.4. Here is that chart again showing the O.T. "rapture" followed by another highlighting the identical features in the Acts period hope of coming of the Lord at Trumpets.

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

Pentecost to

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

Trumpets

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

Trumpets conditional

Trumpets unconditional

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

Ex.19 & 24:9-10 The "Rapture"?

angels Deut.33:2 voice Ex.19:5, 9, 19 clouds Ex.19:9 trumpet Ex.19:13, 16, 19

a MEETING in the clouds honor 3 days Ex.19:11 covenant Ex.19:5, 24:3, 7

fire Ex.19:18 earthquake Ex.19:18 lightning Ex.19:16 thunder Ex.19:16 smoke Ex.19:18 darkness Deut.4:4, 11-12

a MEETING in the land Israel gathered to the Lord out from foreign lands. Ex.12-19

EVERY EYE SEES Ex.19:11

Gifts on the remnant First Fruit separation The young Kingdom preparation

From Passover to The Lord's coming 50 days

From Passover to The Lord's coming 11 days

From Passover to The Lord's coming at Trumpets Deut.1:2

Faithless Israel turned back 11 day march becomes 40 years

Harvest of gifts, provision

Tabernacles Booths

all Israel saved

Trumpets harvest resurrection

Israel the Head, not Tail

Israel abundant provision, Messiah You prepare a table for me

Joseph recognized the second time

Israel repentance, cleansing by their High Priest and His better sacrifice, celebration exaltation, Covenant operating, Jubilee

The King & His Kingdom both out of Heaven on the earth, in the inner portion of Promised Land

Trumpets follows the observance of Passover, Josh.5

Joshua looks up to the Captain of the Lord's Hosts, Josh.5:14-15

7th day, 7th Trumpets, shout, at last the Kingdom is entered, Joshua 6

40 year postponement is not a change of purpose

The Acts period in the pattern

Kadesh-barnea- Trumpets possible

National rebellion (this generation Deut.1:35)

defeat without the Lord, remnant kept alive to Trumpets

The 4 blood offerings of Lev. = Acceptance, fellowship, sin and sins removed, identification, substitution effective on the Day of Atonement

Israel the Head, not Tail

Harvest of gifts, provision

Tabernacles Booths

all Israel saved

Trumpets harvest resurrection

Israel the Head, not Tail

Harvest of gifts, provision

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Israel the Head, not Tail

Harvest of gifts, provision

Tabernacles Booths

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While Israel proved faithless at Kadesh-barnea, there were two men who remained convinced that the Lord could do what He had promised: Joshua and Caleb (Num.14:30). These two were preserved to the Kingdom and entered at Trumpets. During the Acts period there was a remnant, believing Jews and later, Gentiles. The remnant of the Acts period, called the "Israel of God" in Gal. 6:16, also believed in the Lord while the nation proved faithless. These Acts period believers would have also been preserved to the Trumpet coming of the Lord had the nation repented.

Though Israel was put aside at Acts 28, the faithful ones, the over comers will indeed go up to meet the Lord when He finally comes at the fulfillment of the Feast of Trumpets. For remnant verses see the following passages. Gen.45:7 where the rejected Joseph was recognized by his brethren the second time. Isaiah 1:9, 10:20-23, Roms.9:24-29, 11:5, Joel 2:32 and Acts 2:39.

Prior to the next chapter would the readers please read 1Thess.4:13-18. Try and find one word or phrase which says anyone, either the Lord or the faithful remnant of that time, were going back into heaven. If the Word of God says nothing about anyone going back into heaven, why is tradition held so powerfully in contradiction to it?

Bring with him does not mean take away with him.

In our next chapter we shall examine the "rapture" passage of 1 Thessalonians 4 which was written in the "ends of the ages". We shall see in Thessalonians that the Lord was returning to the earth as opposed to the widely held view that he was only "descending out of Heaven" to the air and then snatching all believers back into heaven with Him.

Chapter fifteen

1Thessalonians 4 continued

In previous chapters “the rapture” theory was examined in the light of Scripture context. Not one word or phrase in 1Thess.4:13-18 provided any hint that either our Lord or those who would “meet” him in the air were returning back into heaven. Those believers were going to “meet” Him as He descended out of Heaven to the earth just like Moses went up to meet the Lord as He descended to the earth in Exodus 19.

It was proven that the Gospels and Acts were not the beginning of anything but were in fact the “ends of the ages”. During that time the believers were to be blessed with faithful Abraham in the inheritance promised to him (Gal.3). They were expecting the Lord’s return in their lifetime.

In Paul’s second letter to the Thessalonians further evidence is shown that the hope of that time was all earthbound. Both letters are about the prophetic things regarding Israel and her final days.

When Paul wrote these letters, Israel remained God’s people (Roms.11:1-2). Israel was not cast aside at the Cross or Acts 2, 9 or 13. God’s purposes for the earth were in operation during that time. When Israel was finally put aside at Acts 28, the hope of Thessalonians was postponed, and a new hope revealed. In the next chapters we will try to show from the Word this new hope.

Here is the opening commendation of Paul in his first letter to the Thessalonians showing the hope they held;

For they themselves witness what kind of entrance we had to you, even how you turned from idols to God in order to serve the living and true God, and to wait for His Son from Heaven (whom He raised from the dead), Jesus, who delivered us from the wrath to come. 1Th 1:9-10.

The preposition “ek” translated “from” in verse 10 is defined by Strong’s as “out of, from, by, and away from” and not in any sense does it mean a return to Heaven. Unfortunately, this plain statement is ignored in the rapture theory.

In chapter two Paul assures them he wanted to visit but was hindered;

Therefore we desired to come to you, truly I, Paul, both once and twice; but Satan hindered us.

For what is our hope or joy, or crown of rejoicing? Are you not even to be in the presence of our Lord Jesus Christ at His coming? 1Th 2:18-19.

The original word for presence means “in front of, before, as in the presence of” and the original word for “coming” which is parousia, means “a being near”, “the coming, the arrival of”. The believers were going to meet Him when He arrived. Please see these Acts period references where “parousia” means arrival, not departure; 1Cor.16:17, 2Cor.7:6, 10:10. After Israel were set aside at Acts 28, Paul uses parousia twice and never in a context of our Lord’s “second coming”, see Phils.1:26 and 2:12.

Parousia was used in ancient manuscripts to denote the arrival of a dignitary, not the departure of anyone with the dignitary to return to the place of his origin. Parousia is used by Paul seven times in the two Thessalonian epistles. Here are a couple more references; [And may the Lord make you to increase and abound in love toward one another and toward all, even as we also toward you, in order to establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. 1Th 3:12-13](#)

When considering verse 13 we need to remember that “with all His saints” might not mean with all the Christians. Saints means “holy ones” and can refer to either Christians or angels. Consider this verse;

[But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. Mat 25:31](#)

It might interest you to know that there are 76 references to angels in the book of the Revelation, the same book that also describes the Lord’s “second coming” in power at the last Trumpet.

The Acts period hope was the Lord’s parousia, that is, His personal presence on the earth. They expected this event in their lifetime and Paul wanted the Thessalonians to be blameless right up until that day of glory;

[And may the God of peace Himself sanctify you, and may your whole spirit and soul and body be preserved blamelessly at the coming \(parousia\) of our Lord Jesus Christ. 1Th 5:23.](#)

2Thessalonians will show beyond doubt that their hope was the return of the Lord to the earth to deliver Israel from their enemies.

Thessalonians

Israel’s Temple; prophesy and promise. Israel’s deliverance not salvation for “the church”

The opening segment of this letter disallows any thought that the hope was an heavenly one. The Lord is coming back accompanied by a host of his angels.

[And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire... 2Th 1:7-8](#)

[When he shall come to be glorified in his saints, 2Th 1:10.](#)

In the 2nd chapter, Paul repeats that the Lord Jesus was coming back to the earth, and they would be gathered to meet Him in the clouds as He descended;

[Now we beseech you, my brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2Th 2:1.](#)

The original word for “gathering together” only occurs once elsewhere in scripture, and it is so important it needs to be paralleled. 2Thess.2:1 looks back to 1Thess.4:13-18.

[Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him. 2Th 2:1.](#)

[not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another,](#)

and so much the more as you see the [Day](#) approaching. Heb 10:25 MKJV. 2Thess.2:2-3.

Hebrews does not mean, we should gather with other Christians on any particular day, it urges those believers to provoke love and good works as they see the DAY (of Christ) approaching. In that very chapter of Hebrews, the imminent return of the Lord at Trumpets is seen, placing Hebrews in the Acts period.

[For yet a little while, and he that shall come will come, and will not tarry.](#) Heb 10:37. Hab.2:3-4.

To prevent the Thessalonians from being deceived, Paul goes on to clearly show the timing of the return of the Lord. These timing terms of reference are the very things which show the hope of Thessalonians is Israel's and about the earthly purposes;

[that you should not be soon shaken in mind or troubled, neither by spirit, nor by word or letter, as through us, as if the Day of Christ is at hand. Let not anyone deceive you by any means. For that Day shall not come unless there first comes a falling away, and the man of sin shall be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshiped, so that he sits as God in the temple of God, setting himself forth, that he is God. Do you not remember that I told you these things when I was still with you? And now you know what holds back, for him to be revealed in his own time. For the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst. And then the lawless one will be revealed, whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming \(parousia\), whose coming \(parousia\) is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in those who perish, because they did not receive the love of the truth, so that they might be saved.](#) 2Th 2:2-10

Paul warns the Thessalonians not to be deceived, the "Day" they were looking for will not come until after apostasy, deception and the "abomination of desolation" is set up in Israel's Temple in Jerusalem. Matt.24:4-6, 11-12 speaks of deception, error, lawlessness and the love of many growing cold, all this is Israel, not the church his body. Dan.7:25 foretells the one who speaks against the most high and wears out the saints, that is Israel and Dan.9:27 and 12:11 warn of that abomination The Lord warns about in Matt.24:15. A reading of Ez.28 regarding the Prince and King of Tyrus might be beneficial here. There is picture the antichrist and Satan I believe fitting nicely into 2Thess.2. This is not a comprehensive coverage of such things, simply an identification of things Israeli and things concerning their Temple and latter days. These dispensational features are not the features of the church which is his Body.

What has Israel's Temple to do with the heavenly purpose? Nothing at all for this is Matt.24 and Daniel's prophecy. The "falling away" here is not within the wide Christian community of today, we are warned to watch for the things of 2Tim.3:1-8. Thessalonians is a context of prophecy concerning Israel and God's purposes for the earth, not purposes for the heavenly places and the Church which is His Body of Ephesians. Israel's temple still stood when this letter was written.

The Day of the Lord is one great subject of prophecy. The reader is encouraged to search through the prophets regarding this great day and read the elements in those O.T.

passages. The book of the Revelation is all about this “day of the Lord” (Revelation 1:1-2, 10) and so are the epistles to the Thessalonians. Remember, prophecy does not exist concerning the Church which is His Body and its hope, see Ephs.3:8-9 and Col.1:26.

The setting of Thessalonians is all prophetic and easily identified with Israel and the last years of its history. Please consider these words and phrases which link Thessalonians with Daniel, Isaiah, Matthew, Corinthians and Revelation as well as other Acts period epistles;

.. the Day of Christ (some have the day of the Lord) shall not come unless
...first .. a falling away... the man of sin ... the son of perdition, ... exalts himself above .. God, or that is worshiped ... he sits as God in the temple of God, setting himself .. God... the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst. And then the lawless one will be revealed, whose coming .. is .. with all power and signs and lying wonders, 2Th 2:2-4, 7-9 LITV.

Notice in this literal translation, nothing is “taken out of the way” in verse 7 but rather something “comes out of the midst”. For further understanding perhaps we could start by comparing Rev.13 with Dan.7 and 8 and the little horn which appears amid ten.

Let us see how Thessalonians fits in the purposes of God for the earth by comparing Scripture with Scripture. In the book of the Revelation, we have the terrible trinity, Satan and the two beasts.

Satan is identified as the “old serpent” (Rev.12:9) who, having been cast out of heaven, attempts to destroy the faithful remnant then makes war on Israel, Rev.12:12-17. Eventually Satan is bound for 1000 years (Rev.20:2) then released and eventually destroyed, (Rev.20:7-10). Satan’s purposes against God and Israel are facilitated by the two beasts.

Notice the first beast (the antichrist) in Revelation 13:1-8, is a great military power. Verse 4 reads, “who is able to make war with it?” This beast has a pseudo resurrection (v3) and it made war with “the saints”. The saints here are not the church which is His Body. This military engagement lasts 3.5 years when the antichrist is empowered by Satan, the dragon.

The second beast is the first beast’s promotions manager, Rev.13:11-18 (cp 16:13-14, 20:10). This second beast is the false prophet who deceives Israel by bringing fire down from heaven and other great wonders. Compare 2Thess.2:9 above.

This false prophet sets up an image to the beast which is given power to speak, and worship of this image is demanded (compare Nebuchadnezzar in Dan.3). This is the abomination of desolation of Daniel, Matthew and Thessalonians.

This terrible trinity of Revelation is composed of Satan, who empowers the false (or anti) messiah, an astute military commander and a false prophet who deceives Israel with false signs and wonders. There is a great harmony between prophecies of the O.T., Thessalonians and Revelation. Eventually many kings of the prophetic world, who were

also deceived by false miracles, gathered with forces to destroy Israel for “these will make war with the Lamb who will overcome them” (Rev. 17:14). The Lord returns to save Israel by destroying these armies set against “His people”. These events are described as “the fullness of the gentiles”. You can read about this in Romans 11:25-26 and Luke 21:20-27.

To summarize, Satan is upon the earth empowering the Antichrist who is a military power promoted by the false prophet. These characters are set in the prophetic earth and the final years of Israel’s history when an image is set up in Israel’s temple. The book of Revelation deals with the “kingdoms of this world” (Rev.11:15, 15:1-4) and the crushing of gentile dominion over Israel when the Lord returns to take his authority. This is precisely the setting of Thessalonians.

Consider some other passages of Scripture which speak of the same things. For brevity I cannot post every verse but trust the reader will examine each reference. Please compare Is.11:4 (where “smite the earth” could be “smite the oppressor”), Daniel 7:24-25, 9:26-27, 11:31, 12:11, Joel and then this passage;

And you will hear of wars and rumors of wars. See that you are not troubled, for all these things must occur; but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines and pestilences and earthquakes in different places. Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoever reads, let him understand). Then let those in Judea flee into the mountains. Let him on the housetop not come down to take anything out of his house; nor let him in the field turn back to take his clothes. And woe to those who are with child, and to those who give suck in those days! (Let the reader reconsider 1Cor.7) But pray that your flight is not in the winter, nor on the sabbath day; (Sabbaths no hindrance to a Gentile) for then shall be great tribulation, such as has not been since the beginning of the world to this time; no, nor ever shall be. Then if any man shall say to you, Lo, here is Christ! Or, There! Do not believe it. For false Christs and false prophets will arise and show great signs and wonders; so much so that, if it were possible, they would deceive even the elect. Mat 24:6-7, 15-24

Our Lord speaks to the 12 disciples of these very things which are later featured in the book of Revelation and Thessalonians. Not only so, but He also goes on to add specific details as to what will take place after the wars, deception, false Christs and false prophets;

And immediately after the tribulation of those days, ... And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other. Mat 24:29-31.

The coming of the Lord in Matthew 24 to the earth (after the tribulation) is in an identical setting of Thessalonians. If Matthew 24 and Revelation are about Israel’s deliverance by the Lord’s coming, then so is Thessalonians.

The word “elect” in Matthew 24 refers to Israel. They are the elect who shall be gathered

from the four winds of heaven. It is Israel who will see the real Christ at God's right hand as a sign before He descends to the earth. It is the tribes of Israel who will "mourn for Him", see Matt.24:30, Zech.12:10 and Isaiah 53.

Paul's letters to the Thessalonians are perfectly in harmony with these prophecies regarding Israel. The abomination of desolation is the image set up by the false prophet in the middle of the last 7 years of Israel's history. The "lawless one" of 2Thessalonians 2 (Is.11:4) is destroyed with the Lord's coming, that is His parousia or personal presence on the earth. Not one element of Thessalonians has to do with God's purposes for the Church which is His Body seated in the heavenly places above the clouds, the air and the prophetic earth.

The setting of 2Thessalonians is the same setting of Matthew 24, the prophecies listed above and the book of Revelation. The "second coming" of our Lord is after the final 3.5 years of Israel's history which years are called the "day of Jacob's trouble (see Jer.30:7). During that time the remnant wandering in the wilderness will be praying "lead us not into tribulation but deliver us from the evil one". If these things of prophecy, Revelation and Matthew have nothing to do with our Lord as Head of the Church which is His Body in the heavenly places, then how can the same things in Thessalonians be about us and our hope today?

After those horrific final three and a half years, our Lord descends to the earth at the last trumpet as King of Kings and Lord of Lords. He saves Israel by destroying the armies set against them. These events were in view during the Acts period and the believers of that time were waiting for the Lord's return. They were waiting for His return because they would go and meet Him as He descended. Then those faithful overcomers would rule and reign with Him on the earth (1Cor.6). However, Israel and the hope associated with her was put aside and postponed at the end of Acts. These things will all take place in the future. The "rapture" is a false concept of a past and postponed hope dragged into the present.

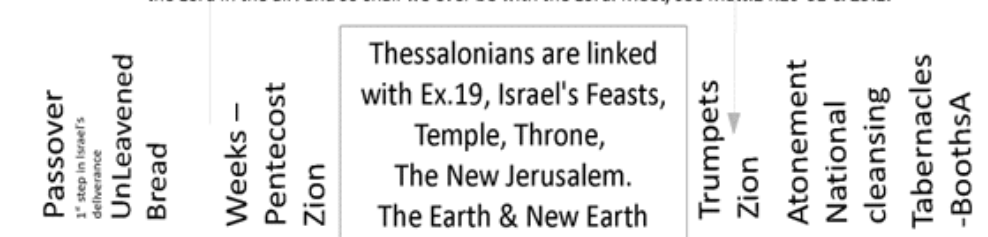
The "rapture" theory is a human endeavor which mixes the hope before us today with the earthly purposes of God for Israel. The "rapture" is a result of wrong division. It takes truth from Paul's later epistles which reveal a heavenly hope and forces it into an earthly context hope. Thus, nearly all of Christendom is confused about their true hope for today

**When we hold a hope which is not ours then we hold
vanity and vexation of spirit.**

Thessalonians 1&2

These were written when we who are alive and remain included Paul, not us today, Trumpets was about to be fulfilled.

Thessalonians 1&2 are not about the church.. his body. They were written before Acts 28, before the present dispensation was revealed to Paul. They feature the desecration of the Temple, things of Revelation, Israeli themes; 1Thess.1:9-10 ... wait for his Son from heaven. 1Thess.2:19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? 1Thess.3:13 To the end he may stablish your hearts... at the coming of our Lord Jesus Christ with all his saints. 1Thess 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1Thess 4:15 ... we which are alive *and* remain unto the coming of the Lord. 1Thess 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Note, descend from heaven, the arch Angel is Michael see Jude 1:9, Dan. 10:13;21, 12:1 Rev'12:7. Michael is the Prince linked with Israel, not the church which is his body. 1Thess 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Meet, see Matt.24:29-31 & 25:1.



Thessalonians are Israel – the Feasts of Trumpets – Thessalonians are Zion

Chapter sixteen

Paul's Acts period letters. 1&2 Corinthians

Corinthians is the hope of promise and prophesy, Trumpets expected in their lifetimes, everyone received a gift

Corinthians - the Trumpet of Israel

Corinthians = gifts of prophesy, Israel's Feasts, a resurrection to Zion. Christ the Rock, first fruit, last Adam, husband to virgins

Corinthians is not the church .. his body

Passover, Unleavened Bread, Pentecost, and Trumpets are featured in Corinthians

Corinthians; Israel's kingdom restored by Feasts, Paradise, earthly program

Corinthians, all gifts, confirmed to the end, Day of the Lord, wisdom of wise destroyed. 1Cor.1:19= Isa.29:14
stumblingblock, 1Cor.1:23, Roms.9:32-33, 1Pet.2:8, power of God 1Cor.1:24, Roms.1:16
Mystery, hidden wisdom, 1Cor.2:7-10, Isa.64:4. Paul's gospel, Christ Passover, 1Cor.5:7, saints judge the world, angels 1Cor.6:2-3.
Single, divorce ok, don't seek, be as no wife, marriage not sin, time short, fashion of world passing away, 1Cor.7.
Exodus warning, ends of the worlds/ages, the Rock, Deut.32, Passover, Ps.24, Ordinances, Passover, sickness and death. 1Cor.10-11.
Gifts in history & popesya=a body, ministries, workings, charity, glass, perfect come = New Covenant, 1Cor.11-14.
Christ's suffering, resurrection, Adam, Isa.25:8, Hos.13:14. The Lord comes. 1Cor.15-16
Glory of New Covenant, glass 1Cor.13:12 = 2Cor.3:18, O.T. Unveiled in repentance, new body, resurrection. 2Cor.3-6, Isa.52, God reigns, Zion, eye to eye
Regions beyond, not labors of others, (Roms.15). 2Cor.10
Chaste virgins to one husband = Paul's sufferings. 2Cor.11. Visions & revelations, away to 3rd heaven, Paradise, 14 years prior. 2Cor.12

Israel's Feasts = Corinthians

We shall not all sleep = die
we shall be changed at the last trumpet. 1Cor.15:51-52.
We includes Paul when he wrote it, not me and you today.

The hope of Corinthians before Acts 28
is not ours after Acts 28
Corinthians fits in this program

Passover 1st step in Israel's deliverance
Unleavened Bread 1st fruit of new.
Weeks - Pentecost Zion
Trumpets the end? Harvest new. We shall not all die postponed Acts 28
Atonement National cleansing
Tabernacles Booths

Corinthians is Feasts, Zion, Paradise, New Jerusalem, Covenant, Heaven & Earth

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The dispensational truths of Corinthians postponed at Acts 28
Acts 28 the great N.T. dispensational divide - Israel set aside, promise and prophesy postponed

These two letters of Paul are overflowing with dispensational truth which sets them immovably in the period covered by the book of Acts. Not one dispensational feature within them aligns with the present dispensation of the grace of God.

The first epistle opens with a statement regarding their confirmation, that confirmation which was promised, and which was upon them and would remain on them until the coming of the Lord. This passage links these believers with earthly ministry, not the heavenly which at this point was unknown by Paul being yet hidden in God.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1Co 1:4-8.
Now he which stablisheth [confirm] us with you in Christ, and hath anointed us, is God; 2Co 1:21.

We notice that the grace of God in this context is not justification by faith, or the present

dispensation, but the gracious outpouring of the gifts of the Spirit upon each and all, at that time. Paul and these Corinthians received supernatural gifts upon believing, and not just some, but all as 1Cor.12 makes clear.

To each person the manifestation of the Spirit is given for the benefit of all. 1Co 12:7. NET

The miraculous confirmation upon each of them takes us back to the gospels where such gifts were promised.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Mar 16:16-20.

The Lord had also spoken of the promise of the Father which arrived in power on the day of Pentecost.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Act 1:4-5, Lk.24:49.

As in the Old Testament, so in the New, supernatural gifts were given at Pentecost, which blessing continued up until Israel was set aside at Acts 28, see Ex.31 & Acts 28:1-10. The prophets spoke about this outpouring of supernatural gifts and every context thereof was totally Israeli, the earthly kingdom restoration, here are just a few examples.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. Isa 44:1-6.

Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Isa 32:14-15.

Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. Eze 39:28-29. See also Isa.35, 59:19-21 & Joel 2.

The promise of the father in every OT setting is about establishing of Israel's kingdom, and the restoration thereof. It is the comparison of Scripture which firmly establishes the earthy setting of Corinthians and here in the opening of very first chapter. Why wasn't the

kingdom established if the promise of the father was active in those Acts period years? Because Pentecost is a feast of firstfruits, Lev.23:15-17. These gifts on those who believed were an anticipation of the greater outpouring at the Lord's return to restore the Kingdom. Paul writes about this firstfruit in Roms.8:23 & 11:16. These firstfruits, these supernatural gifts on those believers looked forward to the restoration of Israel when the Spirit would be poured on their sons and daughters, but first Israel was called up to repent and turn back to God, THEN, he would turn back to the, Zech.1:3-4. Israel failed to turn back to their God and were put aside at Acts 28 when these supernatural gifts were put aside with them. If you are not a recipient of any supernatural gift, then rejoice in it, for such gifts are not a feature in our present calling of the church which is his body.

Paul declares that he was not sent to baptize, and we take water baptism as the point here, 1Cor.1:13-17. Paul baptized Crispus who we find in Acts 18:8 and, if the same person in Roms.16:23 [was Romans written from Corinth?] and 1Joh.1:1-4, then Paul baptized some Jews.

An appendix dealing with water baptism can be found at the end of this book and also on the website, Acts28.net

In Chapter 2 of this first epistle, Paul writes about the wisdom of God in a mystery, even the hidden wisdom, and the word mystery has invited some to believe that here is proof Paul had the dispensational truths of Ephesians and Colossians in the Acts period. However, under examination, this is unsustainable, since Paul is writing about the crucifixion of Christ, which had been withheld so the purposes of God might be fulfilled. The disciples were oblivious to the Passover suffering of the Lord as Lk.9:43-45 shows. This hidden wisdom is linked with prophecy as Paul immediately alludes to Isaiah 64. A reading of Isaiah 64 fits perfectly into the Acts period where the believers were looking for that glory following the Lord suffering, namely the restoration of the kingdom at Trumpets. We quote 1Cor.2 and jump straight back to the O.T. passage in Paul's mind.

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. 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.

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.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 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. (Roms.9:20-24) Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. 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 64:7-12.

Once again, the context shows the dispensational setting of 1Cor.2 remains firmly in the restoration expectation of Israel's kingdom, the hope of the Acts period.

The joy for the sincere student of the Word of truth is found when the Word confirms the Word and truth becomes settled in the heart and mind. The mind of Christ was given through the gifts and Paul compares the wisdom of the world and the natural man to the things that are understood by the ones who are spiritual. These are not understood by the world by the unbeliever. Paul closes chapter 2 with reference to Isaiah 40. The mind of Paul when he wrote Corinthians was none other things than Moses and the Prophets did say should come. Please note, Isaiah 40 also features in the doxology of Roms.11.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 1Co 2:16. Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? Isa 40:13.

Isaiah 40 is the Kingdom restored to Israel. Isaiah 40 is the authority of John the Baptist, Matt.3:1-3 & Isa.40:3. Isaiah 40 is the doxology in Romans when Paul rejoices that all Israel will be saved when the Deliverer comes out of Zion and brings in the covenant, Roms.11:26-27, 34.

1Cor.2 has a mystery regarding the hidden wisdom of God linked back to a restoration passage of prophecy and the chapter closes with a reference back to another prophetic passage rejoicing in the Kingdom restored to Israel. Every text has a context and the mystery of 1Cor.2 is in a context of the prophetic restoration of Israel. The dispensational setting of 1Cor.2 is as follows;

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.

The earthly dispensation is again noted when Paul assures the Corinthians that they will judge the world and Angels, 1Cor.6:2-3. He does so in rebuke since they are taking each other to court rather than using the gifts to discern the matters among themselves. The post Acts calling of the church which is his body, is raised and seated among the principalities and powers of heavenly places, Eph.1:18-2:9.

1 Corinthians 7 is an incredible passage with features that can only fit in the time covered by the book of Acts and the expectation of that period. What reasoning among Christians has there been over this passage because it is rarely seen in the dispensation prior to the one in operation today.

It is agreed that Paul wanted all to be like him, 1Cor.7:7-8, 40, that is single, since his previous marriage must have been dissolved once he was converted from Judaism, or he was a widow. Paul then gives guidance regarding the various relationship circumstances that might exist among them, including the advice to remain in the state when they

believed. He says in verse 19 that circumcision or uncircumcision amounts to nothing but keeping the commandments of God was important. What commandments might these be? We certainly do not keep the commandments of God post Acts 28, see also Roms.13:9-10 & Matt.19:18-19.

In 1Cor.7:25 to the close of the chapter Paul advises in the matter of marrying or not to marry. What consternation this has caused among Christianity. If it is only Paul's advice to remain single, then why are we not happily complying? Three times Paul states that marrying is not a sin, 1Cor.7:28, 36. Marriage is a divinely appointed institution, but the criteria here is clearly stated as to why it could be a sin in that time period.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 1Co 7:27-29.

The time was short, and for this reason, those that marry might have trouble in the flesh. Prior to the return of Christ at Trumpets, we have the antichrist and his armies plundering and stripping the Land bare, as Joel predicts. During those distressing times, a wife, or worse still a pregnant wife, could be a handicap in the day of Jacob's trouble, or the tribulation, Jer.30:7, Zech.14:1-2, Hos.13:16, Matt.24:19-21. Woe to the pregnant ones in those days, that is the last days prior to the Lord return, is the very basis of Paul's advice in 1Cor.7. This is why it could be a sin to marry and endanger your wife or unborn child.

With the great and terrible day of the Lord imminent in their lifetimes, we understand how Paul could write about the present distress.

I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 1Co 7:26-27.

These guides are for those believers at that time, not for us today. The imminent great and terrible day of the Lord was postponed at Acts 28, postponed with the earthly program, postponed when Israel was let go for a time. After Acts 28 the church leaders were to be married with obedient children, and the younger widows were to marry and have children, 1Tim.3:2, Tit.1:6, 1Tim.5:14. The differences in Paul either side of Acts 28 in these matters are glaring, but explained away when we fail to recognize Acts 28 as the great N.T. dispensational divide.

The time was sort when Paul wrote Corinthians, and that feature reoccurs through both these letters.

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 1Co 7:29.

These things happened to them as examples and were written for our instruction, on whom the ends of the ages have come. 1Co 10:11. NET.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1Co 11:26.

For now we see in a mirror indirectly, but then we will see face to face. Now I know in part, but then I will know

fully, just as I have been fully known. 1Co 13:12. NET

Behold, I tell you a mystery: We shall not all die, but we shall all be changed. 1Co 15:51. EMTV.

It is tempting to include the reference to the third heaven and paradise as seen in 2Cor.12:2-4. Whether this was Paul or John is not important, the fact is the vision is totally consistent with the dispensation in operation at that time and the hope in view. This hope of the New Heaven and earth, the third heaven being the new one, was also imminent being established at the return of the Lord. It is reasonable to observe that whoever had this vision it was 4 years before the second letter was written, so the themes of Revelation were known, and it is likely that Revelation was already in circulation prior to Acts 28. Revelation opens with things that shall shortly come to pass and closes with surely, I come quickly, Rev.1:1 & 22:20. It is difficult to believe Revelation was written a hundred years after the event.

Paul turns back to the Exodus wanderings in 1Cor.10:1-11, and in so doing confirms the timing of the Acts period and the impact of Pentecost among the believers. These warnings were given to the Corinthians who might not all die, who had been told that the time was short and upon whom the ends of the world or ages had come. It is therefore very noteworthy that the wilderness rebellions were brought forth here. First, the wilderness wanderings were those of Israel journeying to the Trumpet entry into the Promised Land, the true, fulfilling reality of which was the hope of the Corinthians at that time. When Israel wandered, the manna and water from the Rock was freely available, their shoes did not wear out, Deut.8:4, 29:5 and the road was made plain for them, Isa.11:16. These were the blessings, but the curses accompanied them, those that sinned fell in the wilderness and all these a picture of the Kingdom when Christ reigns. While Christ was not reigning on the throne of his father David during the Acts period, Pentecost was a feast of first fruit, and the as such was a foretaste of that divine rule. Annanias and Saphira were struck dead in Acts 5, they lied near the throne room of the King, Psa.101:7. The dead were raised, but Herod was struck dead in Acts 12. In 1Cor.5:5 one was delivered unto Satan for the destruction of the flesh, but fornication was one thing, taking the Passover meal unworthily also had its consequences.

In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me." For every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes. For this reason, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. A person should examine himself first, and in this way let him eat the bread and drink of the cup. For the one who eats and drinks without careful regard for the body eats and drinks judgment against himself. is why many of you are weak and sick, and quite a few are dead. if we examined ourselves, we would not be judged. 1Co 11:25-31. NET.

Paul warns them to judge themselves, because if they don't the Lord will judge them, and sickness and death were already evident. This is the Acts period; this is not the

dispensation of the grace of God given to Paul after Acts 28 and in which dispensation we now live. It is confusion to cry Romans through Philemon which mixes two entirely different dispensations and obscures the truth.

In chapter 11, those eating unworthily the “communion” or Passover meal, were getting sick and dying, yet in the very next chapter, Paul writes that each one of them had received the supernatural gifts, the Gifts from the Giver. This is the blessing and curse of the Acts period.

But the manifestation of the Spirit is given to every man to profit withal. 1Co 12:7

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1Co 12:11.

Each believer in the Acts period received a gift, a foretaste of the Kingdom, however the Corinthians were a divisive group as we read in the opening chapters and here Paul is at pains to assure them that each gift had a place and none more important or desirable than another. To make this point he uses the human body as an example of various parts working together synchronously as do the gifts. Sadly, this example of the body is misunderstood by some to mean the church which is his body of the post Acts ministry of Paul. Such an idea has ignored not only the immediate context, but the near context, including the chapter prior regarding punishments of sickness and death.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. FOR as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1Co 12:11-12.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? 1Co 12:27-30.

Paul writes that the chapter was concerning spiritual gifts, 1Cor.12:1, and just as the human body is one functioning unit with different parts, so the gifts are one functioning unit with different parts, see 14:23. They were a body in Christ and members insofar as they had varying gifts, that is how they were parts of the body. Earlier some were likened to the foot, eyes and hand, and this is not a called-out company, it is a human body used analogously. The church which is his Body has no feeble or uncomely parts. Nowhere in this chapter is Christ identified as The Head of the church which is his body, this is not the heavenly places of Ephesians, these are not the gifts of Eph.4, and the Corinthians were not living in a dispensation of grace. The chapter begins with gifts and closes with gifts and the church which is his body does not fit the context here. We have fuller expositions regarding this chapter on Acts28.net.

Chapter 13 is well known as it features in any exposition about charity and its essential administration in our lives. Many weddings will use this passage and rightly so. The dispensational aspect of this passage must not be overlooked. Paul looks to the time when that which is perfect would arrive and this also is taken by some to mean the new

dispensation give to Paul after Acts 28. However, this is an impossible conclusion based on the contexts of Corinthians.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1Co 13:9-12.

Perfection was to arrive and when it did, the partial things would be done away. The words fail and vanish away in verse 8 and done away in verse 10 are the same word in the original. This original word appears in a passage about the Old Covenant and the veil on Moses in 2Cor.3:7, 11, 13, 14 & 17. Paul will make it perfectly clear in just two chapters that he was expecting the return of Christ at Trumpets when he wrote these words. We can only interpret the coming of perfection in that light. Then, at the return of Christ, partial prophesy and partial knowledge would be done away, he would be face to face, and he would know as he was known. Christ will bring in the New Covenant and under those terms all Israel will know the Lord from the least to the greatest, the Law will be in their hearts, Jer.31. It is apparent that the Acts period was a continuation of Israel under the Old Covenant, in which covenant supernatural gifts were given as we have seen in Ex.31 and Acts 2, these gifts were a first fruit of the new covenant, when the Law and knowledge of Christ would be upon the entire nation, not just the few believers of the Acts period.

We have seen that supernatural gifts were promise and prophesy and in chapter 14 this is confirmed. Speaking in tongues was a sign to the unbeliever, as was the case in Acts 2, and in this context, Paul quotes prophesy yet again.

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 1Co 14:20-22.

Isaiah 28 is used by Paul, and we are seeing an incredible consistency, most if not all of the Scriptures Paul has used are in a context of Israel's restoration. Here are just a few verses from Isaiah 28.

For with stammering lips and another tongue will he speak to this people. Isa 28:11 (:12b).

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, Isa 28:5.

For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Isa 28:21.

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. See Roms.9:33, 10:11, 1Pet.2:6-8.

There is such a consistent use of prophesy in the Acts period writings of Paul, it is the

basis of his gospel by revelation and the hope he preached during that time. It is critical to note that Paul says repeatedly that he was preaching the Law and the Prophets, and turning to 1Cor.15, we find a statement that must give cause for serious consideration by the sincere student of the Word.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: 1Co 15:3-4.

If Peter and Paul had and used the same Scriptures, then we would find them referring to the same passages and certainly to the same prophets, and this is the case in the Acts period as shown in a previous chart. Many claim that Peter and Paul had different gospels, rather than different directions with the gospel, but this chapter states that no matter who did the preaching, the Corinthians believed, and were saved.

Therefore whether it were I or they, so we preach, and so ye believed. 1Co 15:11, see verse 2.

Corinthians demonstrates emphatically, that when Paul wrote “according to the scriptures”, it was indeed the case, and the O.T. Scriptures provided the material for his gospel given by revelation. Paul was purely O.T. promise and prophesy during Acts as all his letters written during that time avow. 1Cor.15 is another clear example that Paul’s gospel with both redemptive, or continuing truth, and dispensational or discontinuing truth is purely O.T. based. The following chart is not an attempt as a formal structure of the chapter, rather an outline that highlights the O.T. scriptures which weave through 1Cor.15.

1 Corinthians 15 - The Feasts of Israel

Paul's Acts gospel by revelation – passion & resurrection of Christ

Paul's gospel by revelation, the Feasts of Israel

15:1-11 Christ's death, burial
resurrection, Acts 2:30, 3:17-25, 13:23, Roms.11:26-27
according to the scriptures
common preaching, common salvation, did Peter & Paul have different scriptures?

● **PASSOVER** Ex.12, Lev.23:5

15:12-20 no resurrection? - Christ is raised, immortal 1Tim.6:16
the first fruit
Passover = death Unleavened Bread = first fruit

15:21-23 first ADAM, sin, death, [Paradise lost]
last ADAM, life, resurrection, [Paradise restored]
Lk.23:43, Roms.5:12-19, 2Cor.12:1-4, Rev.2:7, Isa.35:1-2, 51:3
Christ first fruit, **Unleavened Bread**, believers at coming **Trumpets**

● **UNLEAVENED BREAD** Lev.23:6, 9-14

Paul's gospel, by
revelation was promise &
prophecy.
Christ's suffering &
resurrection glory, none
other things than prophets
and Moses did say

15:24-28 the reign of Christ
all enemies down incl death
Psa.8 Oh Lord, excellent in all the earth
then God all in all

15:29-34 why the baptism into death
if no resurrection
resurrection inspires walk
enemies & suffering

[PENTECOST 1Cor. 12, 16:8 Lev.23:15-22]

15:35-41 resurrection, what bodies?
consider crops
consider flesh of living things
consider bodies of astronomy

15:42-49 sown in corruption, dishonor, weakness, natural body
raised in incorruption, glory, power, spiritual
first MAN, living soul – natural body, image earth
second MAN, life quickening spirit, image heavenly

● **TRUMPETS** Lev.23:23-25

15:50-58 Believer's some living to Change or
resurrection, to incorruptibility, flesh & blood not inherit
according to the scriptures.

1Cor.15:52 Trumpets Israel Feast Lev.23, Kadesh-barnea, Numb.13-14, Josh.6
Matt.24:29-31, Isa.27:13, 1Thess.4:13-18, Dan.12:1-2, Rev.8:2-6, 11:15
1Cor.15:54, Isa.25:8, 10, 6, 2:2-5, Acts 13:47, Isa.26:19-21, 49:6-7
1Cor.15:55, Hos.13:14, :4, :9-10, 6:2-4, 2:14-23, Ez.37:11-14, 21

Christ and believers in Acts, both raised for glory on the earth

Holy Mountain
Zion, Angels
2Thess.1:7
Matt.16:27
Deut.33:2
Lk.1:32
Joel 3:16-17
Psa132, 89

Holy Mountain
Zion, Angels
Hebs.12:22,
Isa.35:10,
Jer.31:11-14
Gals.4:26
1Cor.6:2-3

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Galatians 3 reveals Paul's gospel by revelation during Acts, and in that chapter, Paul features Gen.15 & 12. Paul brings forth justification by faith as found in Abraham which was now the blessing of all believers, and the inheritance comes from the very same Gen.15 passage. In Gals.4 Isaac as the child of promise typified all believers when Paul wrote Galatians, and he is the heir as promised in Gen.15. Gals.3 declares the inheritance from Gen.15, and Gals.4 declares that believers at that time were like Isaac, children of promise regarding that very inheritance of the Promised Land. Likewise, 1Cor.15 is purely O.T. based. The redemptive aspect of Paul's gospel given by revelation is according to the

Scriptures and is inseparable from Passover and Unleavened Bread, and the hope of resurrection for all believers during that time was the hope of Trumpets, the first of the autumn Feasts. 1Cor.15 is based on Israel's Feasts. It features Christ's resurrection to the earth as found in Psa.8, and the link between Christ and Adam must not be overlooked. If Paul says Adam was a figure of the coming One, Roms.5:14, then Adam figured Christ as having dominion on the earth in the restored Paradise.

1Cor.15 is the O.T. prophetic Feasts, Israel's promise and prophesy. The Gospels record the fulfillment of the First Feast pairing, Passover and Unleavened Bread. Acts 2 record the fulfillment of the third Feast, Weeks or Pentecost, and the hope of all believers unto Acts 28, was the next Feast on the calendar, namely Trumpets, the entry into the Kingdom out of Heaven unfolding in the Promised Land.

1Cor.15 is not the hope of the church which is his body, it was the hope of the Acts period, which hope was set aside for a time with Israel at Acts 28.

Pentecost had been fulfilled at Acts 2, and Paul, who walked orderly and observed the Law, was keen to celebrate Pentecost at Ephesus. There are two verses in 1Cor.16 which speak about this Feast.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1Co 16:1-2.

The first day of the week was Sunday, but the word week is sabbath. The word day is supplied by the KJV, so Paul writes on the first of the sabbaths, namely the first of 7 sabbaths unto Pentecost. The appeal that they should set aside a little something each sabbath of the 7 is a practical appeal but perfectly in harmony with the O.T. The Lord had commanded Israel to appear before him on three of the Feasts. Note, the Israelis were not to appear before the Lord empty, or better, empty handed.

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty;) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD. Exo 23:14-17. Deut.16:1-8.

Paul would remain at Ephesus until Pentecost, 1Cor.16:8 and in Acts 20, it was his desire to observe Pentecost in Jerusalem, Acts 20:7, first of the weeks, and Acts 20:16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. Acts 20:16, (Acts 18:21.)

Corinthians is purely O.T. in doctrine and practice for Paul. This is not an apostle with a double mind, writing richly from Scripture, but supposedly holding post Acts 28 dispensational truths for the special few, unnamed and unknown in scripture, who were supposed to be the "body" saints. When we mix Paul's letters, we are compelled to create

scenarios which are not found in them. Corinthians in both redemptive and dispensational truths is none other things than the Law, Moses, and the Prophets. There are no dispensational truths of his later, post Acts letters evident in it.

The first letter closes with Anathema Maranatha, which means excommunication and the Lord comes [in judgment]. The coming of the Lord is in the mind of the Apostle to the Gentiles, it is the Trumpet hope of all during Acts.

Corinthians 2.

Chapter 3 of Paul's second letter also contains dispensational truth which firmly sets these letters in the O.T. setting. Paul writes that he is a minister of the New Covenant and in so saying draws the contrast between the Old Covenant written on tablets of stone, and the New written on the heart.

[Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2Co 3:6.](#)

The original word for "testament" is found 33 times in the New Testament and it is translated either testament or covenant. In Gals.4:24 the word is translated covenant and there is no doubt the old and new covenants are the subject matter. In Hebrews the word is translated either way, so in Hebs.9:20, when writing of the Old Covenant, the word testament is used. In Hebs.10:16, when referring to Jeremiah 31, the word is translated covenant, but in Hebs.7:22, and 9:15, the word testament is used in relation to the old and new covenants. It is translated as testament in 1Cor.11:25 and Rev.19:11 is the last occurrence of it where it is translated as testament and linked with the temple and ark. The word testament and covenant are interchangeable and refer to the Old Covenant on Mt. Sinai, and the New Covenant of Jeremiah.

Paul in Acts was a minister of the New Covenant. This is not the ministry of an apostle with the dispensational truths of the mystery of Ephesians and Colossians. Paul was a minister of the New Covenant and there is another with a similar ministry;

[But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. Heb 8:6.](#)

The very fact that Paul was a minister of The New Covenant confirms his hope of Trumpets as a reading of Jeremiah 30-31 will prove. The New Covenant is Israel, regathered and restored. Jer.30:9 aligns perfectly with Acts 13:23, Jer.30:22 (31:1) is Hos.2:23, Roms.11:30-32 & 1Pet.2:9-10. Jer.31:10 is Ez.34, Isa.40:11 and Roms.11:34. Jer.31:27 is Joel 2 and Roms.10:13 and 8:21-22.

[Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: Jer 31:31-32.](#)

The Old Covenant was made with Israel after the Lord had delivered them from Gentile

dominion and was regathering them into the Promised Land. Mt Sinai was the Trumpet descent of the Lord in the clouds, with angels, with darkness, with lightning, thunder and fire. The New Covenant comes in with the same dispensational settings, The Lord returning at Trumpets in a cloud, with fire and angels, thunder and lightning and earthquakes.

The Trumpet blew when the Lord descended and gave the Old Covenant, and the New will be brought in at the coming of the Lord not before.

[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.](#) Rom 11:26-27. Hebs.12:18-24. Matt.26:28-29.

The tradition that we are New Covenant Christians is nothing more than a tradition, and if one passage was sufficient to show it had not come then Hebs.9:11-28 where the good things to come, included the heavenly tabernacle and the New Covenant, see also Hebs.8:8-12. The writer of Hebrews was looking forward to the New Covenant of Jeremiah, not writing as though it was in operation. Further, Hebs.8:13 states clearly the Old Covenant was still in operation.

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

When Hebrews was written, the Old Covenant remained in operation, which is why that letter saw Christ as a minister of good things to come, Hebs.9:11.

When we, the Christian community have been so mass formed, programmed to such a degree that we read "the church" into near every passage of the New Testament, we do not have eyes to see the plain statements of Paul in Acts regarding the earthly hope linked with Trumpets and the bringing in of the New Covenant when the Lord returns at that sound.

When Paul wrote that he was a minister of the New Covenant, he indirectly shows that the Old was still in operation, for if the New was established, every Israelite would know the Lord from the least to the greatest of them and they would not need anyone, including Paul to teach the Law, Moses and the Prophets, Jer.31;33-34. Finally, the New Covenant is a seal confirming Roms.11:1-2,

[If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.](#) Jer 31:36.

As a minister of the New Covenant, Paul confirmed that Israel would remain, but they were let go at Acts 28 because the New had not been introduced, the Old was still waxing old and vanishing away and that Covenant did not promise Israel would stand forever.

There is more that proves this in 2Cor.3. Paul writes about the veil over Israel regarding Moses and the Old Testament scriptures which veil is done away in Christ, 2Cor.3:14-16.

The next verse is telling.

[Nevertheless when it shall turn to the Lord, the veil shall be taken away.](#) 2Co 3:16.

When Israel turns to the Lord the veil regarding the Old Testament is taken away, the veil does not reveal the present calling of grace. Paul had the veil taken away and understood the Old Testament, the basis of his gospel. The veil on Israel, the Old Covenant, Paul as a minister of the New with the veil removed so he could understand the Law and the Prophets is the dispensational framework here. This is not Paul with any aspect of the present dispensation of grace. Paul in Acts was not transitioning from the earthly program to the heavenly one. Paul did not receive any hint of the new calling yet to be revealed to him once Israel was set aside at Acts 28.

Paul was willing to die for the Lord Jesus, Acts 21:13, and this dedication is seen in 2Cor.4, [For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;](#) 2Co 4:11-13.

We continue to see that Paul references Moses and the Prophets, and in the matter of his conviction to serve unto death he again turns back to them.

[I will walk before the LORD in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: What shall I render unto the LORD for all his benefits toward me?](#) Psa 116:9-11.

[In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.](#) Psa 116:19.

It is incredibly consistent that Paul, even when prepared to die for the Lord, references a passage reflecting his own sentiment and dedication. Psa.116 looks forward to the Lord's house and Jerusalem. Paul's use of the scriptures assures us that his ministry during Acts was void of any dispensational truths given him after Acts. Paul is willing to die, because he holds a great confidence.

[Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.](#) 2Co 4:14.

This confidence in resurrection, which he had explained fully in the first letter, leads us into chapter 5 where he describes a house not made with hands, eternal in the heavens. Chapter 5 begins with for, linking back to the previous one where he wrote of resurrection. It would be a consistent context to understand that the house eternal in the heavens was indeed the new body that would be theirs on resurrection, for they would be changed or resurrected into such since flesh and blood, the present earthly house, 1Cor.15:46-48 could not inherit the kingdom of God. In 2Cor.5:4, Paul uses the phrase "swallowed up", the very phrase he used in 1Cor.15:54. He desired to be absent from the body, the earthly house, and, in resurrection, to be present with the Lord where he would face the judgment seat.

It is my prayer that we grow in love for the scriptures, Paul's consistent use thereof during Acts and 2Cor.6:2 provides another example of the wonderful web of scripture threaded

through Paul's Acts period letters and ministry.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 2Co 6:1-2.

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; Isa 49:8.

Paul turns to Isa.49, which passage is about Israel's restoration, and this is precisely the hope of Paul during Acts. We have already seen Isa.49 back in Paul's message in the synagogue of Antioch Pisidia as follows.

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.

When Paul turned to the Gentiles in Acts 13, his authority was a command of Prophecy taken from Isa.49.

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa 49:5-6.

Paul's focus in Acts 13 & 2Cor.6:2 is Isa.49, no change, no progression, no transition from an earthly calling to a heavenly one.

The Old Testament principles are seen again in Paul at the close of 2Cor.6:17-18. He warns them against being unequally yoked together, 1Cor.7:39, and turns to Isa.52:11 and possibly Jer.31. I

Turn! Turn! Go out from there! Touch not the unclean! Go out of her midst, purify yourselves, bearers of the vessels of Jehovah. Isa 52:11.

Break out, sing together, waste places of Jerusalem; for Jehovah comforts His people; He has redeemed Jerusalem. Isa 52:9.

The word husband and virgins in relation to Christ and the believers of the Acts period is used by Paul in 2Cor.11:1-2. This is another relationship setting consistent with the gospels and Acts.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2Co 11:2.

Husband, bride, virgins, marriage supper of the Lamb, the New Jerusalem and prophecy relating to these things is a foundation stone of not only Paul during Acts, but of the Gospels and the other N.T. writers of that time. Here are references to husband, bride,

virgin, marriage as they relate to God and Israel.

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. Isa 54:5-6.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

Isa.62:4.

Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: Jer.3:14, 3:8.

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: Jer 31:32 Ez.16:8, 23:1-2.

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. will even betroth thee unto me in faithfulness: and thou shalt know the LORD. Hos 2:19-20.

Then (after the Trumpet return of the Lord in 24:29-31) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Mat 25:1.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev 21:2-3.

The consistency is plain to see, from Israel's beginning the Lord spoke as being in a marriage with Israel as seen in the covenant at Sinai. He accused them of (spiritual) adultery and adultery is defined only by the marriage status of the woman. It is a married woman in Matt.5:28 because the word adultery defines her, Lev.20:10-11.

Ephesians 5 does not suggest that Christ is the husband, and the church is his wife. This is the great mystery and Gen.2:24 is used to denote that Christ as Head and the church which is his body, the fulness of him, are one flesh.

Paul had espoused the Corinthians as a chaste virgin to one husband, they and Paul were not members of the church which is his body. Paul had not preached to them the present dispensation of the grace of God because he had not received it. Corinthians was written when Israel remained God's people and the hope of Trumpets, that is Christ's coming in the clouds to them, was imminent. We would not all die, included Paul and the Corinthians, but we as you and me today.

We are now at the close of the second letter, and in chapter 12 we have another proof that the dispensational setting was earthly. Paul writes of a believer who had been taken away to the third heaven and paradise. The third heaven being the new heaven with the new earth, and Paradise being that garden around the river which flowed from the throne of the Lamb. The very word Paradise takes us back to Adam, feature in 1Cor.15 and Roms.5, but also the earthly hope of the malefactor.

And Jesus said unto him, Verily I say unto thee to day, shalt thou be with me in paradise. Luk 23:43. See Matt.12:39-40, Joh.20:17.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev 2:7, 2:1.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. Rev 22:1-2, 14.

I love the Word of God. The malefactor on the cross was promised to be with Christ in Paradise, 2Cor.12 tells of one who was taken away to the third heaven and Paradise. Revelation 2 is a letter from Christ to the Ephesians who, if they overcame, would eat of the tree of life in the paradise of God. That letter to the Ephesians was written during the Acts period, prior to Acts 28 because after Acts 28, Paul wrote to the Ephesians and declared the new hope which was to be raised and seated in the heavenly places.

Paradise in 2Cor.12 proves the Corinthian letters were written in the Acts period and align dispensationally with the Gospels and Revelation. Corinthians do not contain any dispensational elements of the post Acts letters of Paul. And furthermore, Corinthians showed the vision was 14 years before Paul wrote them. Obviously, the knowledge of the New Heavens and Earth and details about Paradise associated with it was in circulation long before Acts 28.

Romans 15:18-19 and 2Cor.12:12 both assert Paul's ministry was one empowered by the supernatural gifts, mighty signs and wonders. This is not Paul's ministry after Acts 28.

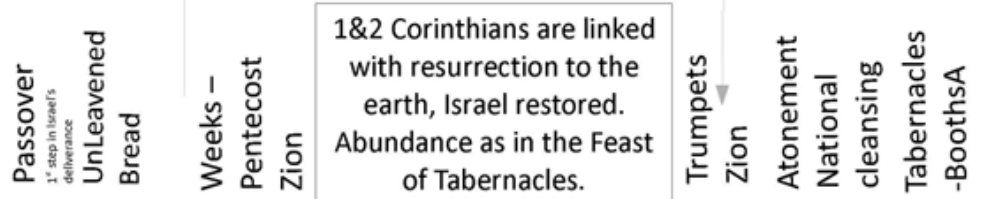
Paul's letters to the Corinthians are full of the Feasts of Israel, the Hope was the pending realization of the Feast of Trumpets, and the Lord's return to the earth. Corinthians do not contain any dispensational truths of Ephesians and Colossians.

Corinthians 1&2

Corinthians were written when we shall not all die included Paul, but not you and me today. The resurrection is to the earth.

Corinthians 1&2 are not about the church which is his body. They were written before Acts 28, supernatural gifts on every believer, the Feast of Trumpets in their lifetime. These are Israeli themes;

1 Cor.1:7-8, gifted, waiting for the coming, confirmed (by gifts) unto the end, the Day of Christ. 1Cor.6:2-3, they will judge the world and angels, this is not the church which is his body. 1Cor.7, better to be single, not a sin to marry, seek not a wife, the time is short, they that have wives be as though they had none. 1Cor.10:11 warnings for those upon whom the ends of the world (age) are come. 1Cor.11 Passover (Communion) taken unworthily meant sickness and death. 1Cor.12:7 every believer received a gift. The human body a picture of gifts working together, this is not the church which is his body. 1Cor.13:12, face to face, the New Covenant expected. 1Cor.14:21 is Is.28:11. 1Cor.15:51-55 we shall not all die, the last Trumpet, death swallowed up in victory = Is.25:8, rebuke of Israel removed, resurrection to the earth, feast of fat things, wine, this mountain. O death, where is thy sting? O Grave, where is thy victory? = Hos.13:14, Israel restored, betrothed, corn, wine oil. 2Cor.3, New Covenant. 2Cor.6:2 = Is.49:8 The Lord comforting Israel.



Corinthians is Israel – Corinthians is Trumpets – Corinthians is Paradise

Chapter seventeen

Paul's Acts period letters. Romans.

Romans is Old Testament promise and prophesy and is rich with, and solely based, upon the Law and the Prophets. Romans fits dispensationally within the Acts period where the imminent return of the Lord at Trumpets, and the establishing of Israel's Kingdom was the hope clearly given.

**Romans is thy kingdom come,
thy will be done on earth.**

Unfortunately, the dispensational setting of Romans is lost on many because the focus is upon its great redemption truths regarding the all-guilty verdict of the Law, and the beauty of grace, the righteousness reckoned on believers by faith in Christ. The phrase, "not under law, but under grace" does not mean the Law was abolished or the present dispensation of the grace of God had commenced or was in development mode. This focus on redemptive truth overshadows the important dispensational truths clearly outlined in it.

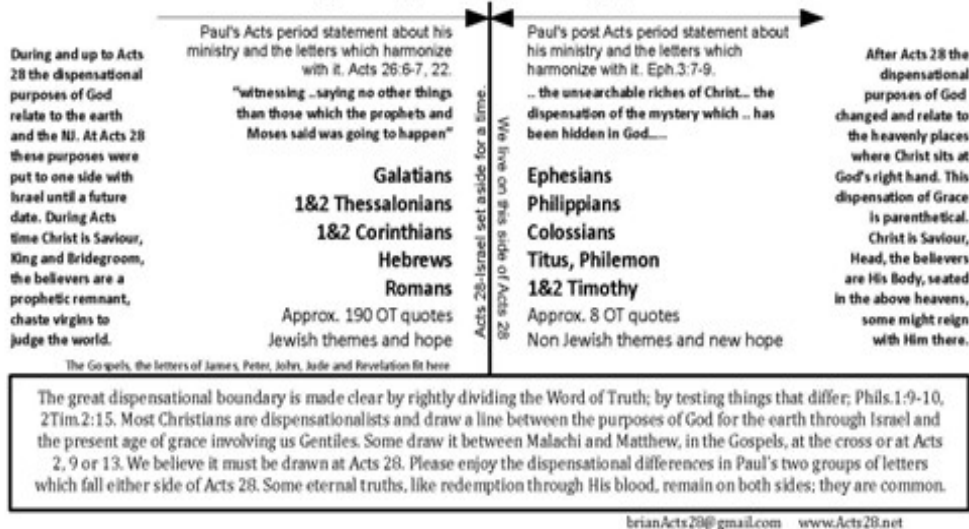
Romans confirms the faithfulness of God despite Israel's lack thereof, and the imminent return of the Lord to Zion was a glory point in that faithfulness. Romans is thy kingdom come, thy will be done on earth. In this unfolding of the earthly hope, the inclusion of the Gentile during the Acts period is another theme, they were included by God to provoke Israel in their national unfaithfulness and disobedience, Roms.10:19-21.

Romans is the hope of Israel; the New Covenant was soon to be activated. Romans is the restoration of the Edenic dominion of the last Adam, and the salvation of all Israel in such a heavenly country. This is not the dispensational setting of Ephesians and Colossians written after Acts 28, when that hope of Israel was set aside with her. The book, "The Just and the Justifier" by Mr.C.H.Welch is recommended and available on www.acts28.net.

Romans was written late in the Acts period, and even this brief examination of its dispensational content displays its dispensational setting. Within its pages are things relevant to Israel, the righteousness of their father Abraham, the earthly inheritance he was promised and for which they longed to see, and the Gentiles of that time who were to be blessed with them. Romans was written when Israel remained, had not been cast aside at Acts 28. Here is the chart again showing Paul's letters either side of Acts 28.

Acts 28 The great dispensational boundary Paul's Ministries

Acts 28:25-28 Israel nationally was put to one side for a time. The salvation of God was then sent to the Nations independent of Israel. Post Acts 28 a new dispensation was given to Paul alone. Eph.3:1-10. Col.1:23-29 and 2Tim.1:8-12. test things differing (Philis.1:9-10) in these two groups of letters



Structures and outlines are very helpful in that they give a bird's eye view, a compressed glimpse of the whole. The books of the Bible have structures, repeating words and phrases that provide balance and evidence of their divine author. Romans might be considered the great exposition of righteousness reckoned by faith, but we must not allow this continuing truth; this great redemption doctrine to divert our understanding away from the essential dispensational truth that Romans is not in any way the genesis of our present calling of the church which is his body.

The first outline is not a carefully compiled structure, but it gives an overview, showing the critical dispensational section, initially started in chapter 3, but expanded in chapters 9-11.

Romans – Prophecy & Promise

Paul's Acts gospel by revelation – Jew 1st, faith, Gentile provocation

the day is at hand, Satan bruised under your feet shortly

1:1-17 Gospel promised before (Gals.3:8) **prophets**, Christ Jesus
obedience of faith, David, all nations, spiritual gift, stablish, **Gospel**, Jew first Hab.2:4.

1:18-3:20 all guilty, law and prophets, Jew 1st, 2:9-10

3:1-4 Jew advantage, profit, the Word of God Acts 7:38
Jews unfaithfulness doesn't negate God's faithfulness, Psa.51 repent, restore

3:21-4:25 righteousness by faith on all, Gen.15:6, Psa.32:1-2
inheritance by faith on all (seed), Gen.17:4-5, Gal.3:6-29. Abraham, Land

5:1-11 peace Christ died, hope of the glory of God

5:21-21 Adam figure condemnation death (Paradise)
Christ free gift, righteousness, life

6-7 Q & A

8:1-36 Christ no condemnation abba Gal.4:6
resurrection glory, creation delivered (Paradise)

9:1-11:36 Jew advantage, Word of God fathers, promises
God's faithfulness despite Israel's unfaithfulness. Isa.40 & 59:16, 20-21

9:1-5 sorrow, Israel's advantages, adoption, glory, Word of God, covenants, doxology

9:6-13. Elect, all Israel, Word of God not failed. Isaac, seed, child of promise, Gals.4

9:14-29 sovereignty of God, mercy, hardening, honor, less honor,
elect remnant of prophesy, saved

9:30-11:14. Israel & remnant. Stumbling stone, prayer, works faith,
Moses justification, Joel 2, Israel contradicting
Gentiles, Paul's ministry to provoke, Roms.10:19, Numb.14:11
Israel stumbles future fullness

11:15-25 sovereignty of God mercy hardening, Israel holy root, partial blindness,

11:26-32 Elect, all Israel saved, TRUMPETS, New Covenant, Word of God not
failed, Israel's unbelief, God's mercy, gifts & calling without change of mind

11:33-36 doxology, prophesy, Isa.40:13,
Job.41:11, who has given to God? all under heavens is mine, glory
of him and to him, Hebs.2:10

12-14:23 peace, our bodies a living sacrifice,
gifts, Deut.32:35, commandments, the Day is at hand, Isa.45:22-25

15:1-13 inheritance by faith, promise and prophesy, scriptures
15:3, Psa.69:9, 35, God will save Zion, 15:9 Psa.18:49, 15:10 Deut.32:43
15:11 Psa.117:1, 15:12 Isa.11:1, 10. Moses, Prophets, **Promised Land**

15:14-16:23 all acceptable, law and prophets, Jew 1st 15:19, 27

16:24-27 Establish, **Gospel**, Christ Jesus, mystery kept silent since
manifest scriptures, **prophets**, commandment, obedience of faith, all nations

Holy
Mountain
Zion, New
Covenant

Preserving remnant of prophesy – Israel not cast aside – all Israel saved

The Earth
full of the
knowledge
of the Lord
Isa.11:9,
Hab.2:14,
Numb.14:21

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Adam a figure-dominion lost-Christ dominion restored-Satan bruised shortly

The features of Romans, both doctrinal and dispensational, show clearly that Paul had not changed his message from Acts 13, Galatians, Thessalonians, and Corinthians. Some seek in vain for dispensational progression in Paul. They claim the present truths revealed After Acts 28 are there in between the lines in those Acts period letters, or that Paul was preaching them to a separate group of “body” believers and did not record them in his letters. Such ideology steps outside the contexts of divine writ.

The close of Romans has invited some to tie the letter, dispensationally, to the post Acts letters of Ephesians and Colossians since Paul uses the phrase “the revelation of the mystery” which phrase occurs in Eph.3:3. Some feel this is a post script, a later addition appended by Paul once he understood the mystery of Ephesians and Colossians, but comparing the opening and closing of Romans, and the words used, disallows such a conclusion. Here is the opening and closing of Romans.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures.) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Rom 1:1-5.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: Rom 1:11.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen. Rom 16:25-27.

If these two sections are linked, as they are, then the Mystery kept silent in the Scriptures, regards Christ as the seed of David, and the Son of God. As Christ himself asked his detractors about this in Matt.22:41-45. In my opinion, the inclusion of Adam as a figure of the coming One is also part of this mystery kept silent.

It is impossible to ignore the connections here. This Mystery of Roms.16 was not hidden in God from before the foundation of the world, as was the post Acts mystery of Ephesians and Colossians, it was kept secret since the world began and the word secret means kept silent, or unvoiced during eternal times. This mystery kept silent of Romans 16 is made manifest by the Scriptures of the prophets, the very same basis of Paul’s gospel in chapter one. The gospel and secret kept unvoiced concerned Christ Jesus, not the complete dispensation in operation today, and the identical original words for “established” and “stablish” appear in both parallel sections, as does obedience of faith among all nations.

The closing of Romans is inseparable from the opening, it is not a postscript, or a hint of the mystery hidden in God which was still so when Paul wrote Romans. This following structure will help show the inseparable link between the opening and closing of Romans.

Lessons comparing this secret kept silent and the mystery hidden in God can be found on www.Acts28.net with links to videos on YouTube.

Romans structure, (the mystery of 16:25)

- A. 1:1-17 Paul separated to Gospel (promised afore, prophets, Holy Scriptures)
Concerning Jesus Christ, Son of David & God, power apostleship,
grace, obedience to the faith, all nations called and faithful in Rome
Paul's desire to visit spiritual gift, goal **established**, ready to preach
gospel of Christ, power, Jew first, just live by faith
- B. 1:18-3:20 Jews & Gentiles all guilty before God,
as it is written Ps.51:4 (do good to Zion, rebuild Jerusalem)
- C. 3:21-31 Glory of God, all short of it, as it is written
(as written, 1:17, 2:24, 3:4, :10, 4:17, 8:36, 9:13, :33, 10:15, 11:8, :26, 14:11, 15:3, :4 :9, :21)
- D. 4:1-25 what says the Scripture?
Abraham's body "now dead", flesh v just'n by faith
- E. 5:1-11 Reconciliation of remnant, peace through Christ
- F. 5:12-21 **ADAM** condemnation (disobedience), law of sin & death
(lost dominion in a garden)
- G. 6-7 Questions & repudiations,
6:16 obey, obedience, righteousness
- F. 8 **CHRIST** no condemnation (obedience), law of Spirit of life
(dominion restored? 8:19-22) creature = creation
- E. 9-11 Reconciliation of "all Israel", Deliverer out of Zion, New Cov.
- D. 12-13 Present your bodies a living sacrifice,
for it is written vengeance, put on Christ, no flesh
- C. 14-15:7 Glory of God received to, things written aforetime
- B. 15:8-16:24 Jews & Gentiles hope, OT promises confirmed,
as it is written, all acceptable before God, obedient
Is.11, Jews and Gentiles under the reign of Christ – holy mountain
- A. 16:25-27 to HIM, power to **stablish**, my gospel
preaching of Jesus Christ acc'g to revelation of
mystery kept secret (silenced) since the world began
but now manifested and by Scriptures of prophets
commandment of everlasting God
all nations for obedience of faith

(Originally CH Welch see Just and Justifier, modified by BRK 06-2023)
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Romans is Old Testament prophecy and promise, none other things...

The highlights of Romans will prove beyond doubt, that its dispensational setting is purely earthly and the restored Kingdom on the earth the hope both clearly written about and alluded to in its use of the Old Testament. Paul writes in the opening of Romans, that he was separated [Gal.1:15] unto the gospel of God which had been promised afore by his prophets in the holy Scriptures. Romans is full of O.T. references, Paul uses the phrase "as it is written" over a dozen times and not one feature of it was hidden in God. Any sincere student of the Word will carefully examine each O.T. reference Paul uses and find the earthly Kingdom clearly in the mind of every prophet he references.

Paul's Acts period gospel as found in Romans was found in the O.T. prophets as he wrote here.

[Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, \(Which he had promised afore by his prophets in the holy scriptures,\) Rom 1:1-2.](#)

His first use of those prophets in the holy scriptures occurs early as he turns to Habakkuk to bring out the wonderful redemption truth of righteousness by faith.

[For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Hab.2:4. Rom 1:16-17.](#)

This gospel from the Old Testament scriptures was preached by Paul to the Jew first, see also Roms.2:9-10. The Jews retained their dispensational advantage when Romans was written, they remained God's people. This is not the dispensational setting post Acts 28. The Jews have no dispensational advantage today, that was set aside with them at Acts 28. During Acts, Paul the apostle of the Gentiles, preached to the Jews out among the nations first, he preached in their synagogues on the sabbath day and turned to the Gentiles after they rejected the message, Acts 13: 46-47, 18:6-7, 26:20, & 3:26.

The use of Habakkuk for justification is particularly telling, it begins a theme of righteousness by faith from the prophets where Israel is the subject, not the church which is his body. Justification by faith is embedded in the earthly kingdom. We shall see this in Abraham, justified and promised a land, David righteousness without works, promised son who would reign on his throne and Moses who wrote of justification by faith and foretold Israel's regathering. It is impossible to read righteousness by faith in Romans and not see Israel, unless we have been so indoctrinated that we believe righteousness reckoned is the unique blessing of "the church".

Habakkuk appears elsewhere in the New Testament without change of dispensational

We find it used by Paul in Galatians and the writer of Hebrews uses it as well, and the dispensational setting of these three books is identical. In every case the setting of Habakkuk is in an Israel restoration context, with the Lord manifesting his glory in the earth. While we focus on justification by faith as the glorious redemptive truth it is, and

ignore the original dispensational context of Habakkuk, which is confirmed in Romans, Galatians and Hebrews, then we further bury the Israeli setting of the N.T. up until Acts 28.

Habakkuk – and the Acts period

just, live, faith (grace) earthly context imminent return of Israel's High Priest

For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie:
 though it tarry, wait for it; because it will surely come, it will not tarry.
 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. **Hab.2:3-4**
 Behold, ye despisers, and wonder, and perish: for I work a work in your days,... **Hab.1:5, Acts 13:41**
 . the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. **Hab.2:14**
 the LORD *is* in his holy temple: let all the earth keep silence before him. **Hab.2:20** (Psa.72:19, Isa.11:9, 61 Num.14:21).
 I will shake all nations, the desire of all nations shall come; and I will fill this house with glory. **Hag.2:7**

<p style="text-align: center;">Galatians - Hab.2:4 just, live, FAITH</p> <p>Abraham, Isaac, two women, mountains, covenants. Jerusalem above, mother Isa.54, husband, of Israel, God of whole earth, great mercies I will gather thee (Israel), wife, covenant of peace. Gen.21:10-11, cast out. Gen.21:12 (in Isaac thy seed called)</p>	<p style="text-align: center;">Romans - Hab.2:4 JUST, live, faith</p> <p>Adam, Abraham, Isaac, Moses, all creation, all Israel Isa.59, Redeemer (Deliverer) shall come to Zion, covenant, Isa.40, Zion, behold your God Deut.32:35, Vengeance the night is far spent, Day is at hand in Isaac thy seed called</p>	<p style="text-align: center;">Hebrews - Hab.2:4 just, LIVE, faith</p> <p>Abraham, Isaac, Melchizedek, Moses, two mountains, covenants. New Jerusalem, Psa.2 Zion, King, Psa.110 High Priest at right hand. Psa.95 God of Israel, rest, Deut.32:35, Vengeance Hagg.2, very little while, desire of nations will come. in Isaac thy seed called</p>
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**Habakkuk & the Acts period, thy Kingdom about to come,
 not the church which is his body**

Habakkuk postponed at Acts 28

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The common dispensational themes in Romans, Galatians and Hebrews are clear and obvious, showing that the promises made to the Fathers will be established when Christ, as Israel's High Priest King, returns to Zion at the fulfillment of the Feast of Trumpets. Habakkuk has no place for the present dispensation of the grace of God, the hope of Habakkuk is the hope of Romans, Galatians and Hebrews.

Justification by faith in Romans is from prophesy which speaks of Israel's restoration, Romans is about Israel's restoration, not the church which is his body. Justification by faith is not a pillar of our present calling, it is a continuing truth found in prophesy regarding Israel, and in the Mystery hidden in God. Thus, to claim justification by faith through grace is the unique to Paul, or that it is the beginning of the present truth regarding today's calling is to miss the dispensational place of Habakkuk and Romans. Romans and Habakkuk are not Ephesians and Colossians dispensationally, despite the fact righteousness reckoned was front and center of Paul's Acts period gospel.

Habakkuk reflects upon the previous manifestations of the Lord's glory in the closing chapter, and his final comments speak of his rest in the strength of Jehovah, Hab.3:18-19.

Habakkuk looks to the glory of the Lord revealed yet again in the earth.

1. The Just shall live by faith, until the vision comes.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Hab 2:4.

2. The vision will come shortly at the end.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Hab 2:3.

3. The earth shall be filled with the knowledge of the glory of the Lord.

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Hab 2:14.

Habakkuk spoke of the just living by faith until the vision comes at the end, and it will not tarry. Habakkuk did not say the just shall live by faith until Paul receives the present truth of the mystery. What was included in the vision? The knowledge of the Lord's glory fills the earth as the waters cover the sea. This also looks back to the Exodus and is found elsewhere, as we shall see.

The Acts period was not the start of anything, but the ends of the age, we saw this in chapter 10, but since we are considering Romans, Paul wrote that the night is far spent the Day [of the Lord] is at hand in Roms.13:12 and Satan was to be bruised under their feet shortly, 16:20. Hebrews agrees with Romans and acknowledges the timing of Habakkuk who said "at the end it shall speak" by quoting the prophet after saying the Day was very at hand,

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day (of the Lord) approaching. Heb 10:25.

For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb 10:37-38. Hab.2:3-4.

When Hebrews warned the readers that they should not forsake the assembling of themselves, it included the writer of Hebrews, but their assembling has nothing to do with attending any church on any appointed day. The original word is only found once elsewhere in the earlier letter of Paul to the Thessalonians where it appears like this.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 2Th 2:1-2.

This looks back to first letter and the traditional rapture passage, where once again the closeness of the Lord's return to the earth at Trumpets is clear and obvious.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1Th 4:16-17.

Paul and the writer of Hebrews included themselves in this assembling together, in the clouds, at Trumpets, when the Lord returns to the earth. The just shall live by faith in Habakkuk is at the end it shall speak, and the Acts period was the end of the ages, and Habakkuk is found in imminent return of the Lord contexts so consistent with the prophet. In other words, the end that the prophet spoke about was Acts period. This end

time was postponed at Acts 28 when Israel was set aside.

Prior to Romans being written, Paul had turned to Habakkuk back in Acts 13:40-41, to warn Israel as they rejected the message. The very reference of Habakkuk addressed those among the heathen, but in Acts 13, Paul was preaching to Israelites among the heathen. The Word of God is an amazing book.

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. Hab 1:5.

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Act 13:40-41.

The warning of Habakkuk was not Israel's setting aside and a new calling introduced, it was the warning about the northern army. While the Chaldean army of Habakkuk was the threat originally, the armies of the anti-Christ were part of those end times settings expected during the Acts period. Note Habakkuk refers to this northern army as God's instrument of judgment on his people, Hab.1:12; the wrath to come which was imminent during Acts.

Every O.T. reference has dispensational significance; they are the basis of all the N.T. writings and particularly Paul's during the Acts period. We find Paul writes in the same vein as the scriptures he quotes as we have seen with Habakkuk. We shall use this prophet to further our search of Romans.

Habakkuk, like Moses before him and the writer of Hebrews, looked back to the glorious coming of the Lord to Israel with angels and earth-shaking glory. This is the expectation of the Acts period.

God comes from Teman, the sovereign one from Mount Paran. Selah. His splendor covers the skies, his glory fills the earth. He is as bright as lightning; a two-pronged lightning bolt flashes from his hand. This is the outward display of his power. Hab 3:3-4.

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Deu 33:1-2. Ex.19:18-20, Psa.68:17, Jude1:14, & 2Thess.1:7.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb 12:18-22.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2Th 1:7-8.

Habakkuk, Moses and other prophets looked back to the Exodus, to the time the Lord descended with great power and glory, the greater fulfillment thereof was expected during the Acts period, the true Exodus pictured in the original. Isaiah speaks of this future, greater gathering of Israel into their land in chapter 11 where his look back to the original Exodus is impossible to miss.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isa 11:11 (-16).

In this passage from Isaiah, we find an amazing thing. Habakkuk and Isaiah both look forward to the goal of the greater, future Exodus, that is the Lord's glory in the earth. Here they are nearly word for word.

For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Hab 2:14.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa 11:9.

The Psalmist also looks forward to this wonderful day when the kingdom governed from heaven will come.

Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. Psa 72:18-19.

There is another reference in Isaiah that speaks to the earth being filled with the Lord's glory and this is too significant to pass by. A king who tried to unite the Priesthood with the throne, 2Chron.26:16-23, passed away and in that year, Isaiah received a vision and a command.

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.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isa 6:8-10.

We notice the intent of the Lord here. The earth will be full of his glory, it is stated as such by the Seraphim, even though Israel had ears but did not understand.

We recognize that this is the very prophetic passage pronounced against the nation of Israel in Acts 28, when the nation was let go for a time, but Israel was never to be replaced or spiritualized into oblivion. The very prophesy which pronounced their setting aside assures them and us, that eventually, after this present dispensation of the grace of God has concluded, the earth will be filled with the knowledge of the glory of the Lord as the

waters cover the sea. The Lord will be faithful to himself, despite Israel showing a disobedient and contradicting spirit, uncircumcised in heart and ears. This faithfulness of the Lord in the face of his people's unfaithfulness is seen back in the typical Exodus.

Israel under Moses, faithful in the house, was ordered to march towards the southern border of the Promised Land, Deut.1, but they lacked faith and were turned away to wander, Numb.13-14. It was Moses who pleaded for Israel, and the Lord pardoned but affirming his own intentions despite Israel.

And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Num 14:20-21.

Romans opens with Habakkuk finding justification by faith in prophesy and the context is the earth filled with the knowledge of the glory of the Lord, not heavenly places of Ephesians. However, we have seen that Isaiah had spoken the same thing in chapter eleven, and Paul turns to Isaiah eleven in Romans 15 where the dispensational theme is unchanged from Romans 1. Romans 15 begins with an exhortation looking to Christ as an example of self-denial.

Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me (Psa.69). For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom 15:2-4.

Psalms 69 prophesied about the suffering of Christ but concludes with the confident assurance that "God will save Zion." A very consistent theme in Romans. We find Psalm 69:22-23 previously featured in Romans 11:9-10 where Paul like glories in the deliverer coming to Zion and all Israel saved. Look at the harmony.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein Psa 69:35-36. 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: Isa.59:20. Rom 11:26.

What a thrill to see prophetic consistency in Romans. Returning to Romans 15 we find an emphatic statement, the hope of Paul, late in the Acts period remains promise and prophesy.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom 15:4.

This truth from Paul negates the false idea that the Gentiles were included to provoke Israel to the church which is his body in chapter 11. Or that Israel was diminished, sliding into oblivion as our present calling was gradually introduced.

It is one thing to make a plain statement that the hope of Romans for both Jews and Gentiles is found in the things written before, but it is another to endorse this with four

powerful O.T. prophecies.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Psal.18:49. Rom 15:8-9.

The things written aforetime in this case are the words of David in Psal.18:49 where in the very next verse David rejoices in "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore". This is the hope of Romans, not the hope of Ephesians and Colossians.

Paul's next use of things written aforetime to show the hope during Acts is an incredible one.

And again he saith, Rejoice, ye Gentiles, with his people. Rom 15:10.

This quote is from Deuteronomy, look at the mercy foretold and consider Rom.11:28-32. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. Deu 32:43.

Paul turns to Moses frequently in Romans, in fact Romans contains over 70 O.T. references, allusions and paraphrases and uses at least 14 O.T. books so it is irrefutable, Romans is none other things than those which the prophets and Moses did say should come. Here is Moses in Romans.

Rom.4:3 is Moses in Gen.15:6.

Rom.4:9, 17, 18 22 is Moses in Gen.15:6, 17:5, 15:5, 15:6.

Rom.7:7 is Moses in Ex.20:17.

Rom.9:7, 9, 12, 15, 17, is Moses in Gen.21:12, 18:10, 14, &25:23.

Rom.10:6-8, is Moses in Deut.30:12-14.

Rom.10:19 is Moses in Deut.32:21.

Rom.11:8 is Moses in Deut.29:4.

Rom.12:19 is Moses in Deut.32:35.

Rom.13:9 is Moses in Ex.20:13-17, Deut.5:17-21, & Lev.19:18.

The great doctrinal truth of justification by faith is a trap for some. Despite this truth being redemptive, some feel it is the cornerstone of our present calling, or that because Paul preached it more fully during Acts, it is the gradually introduced present dispensation of grace. This stumbling block of confusion is removed when we see the setting of this truth in Paul during Acts.

Paul opens Romans with a quote from Habakkuk who knows nothing of our present calling, since it was hid in God. Furthermore, Habakkuk clearly states the setting of his proclamation that the just by their faith shall live, is at the end, not at the beginning of anything.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom 1:17.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for

it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Hab 2:3-4.

Paul had already used Habakkuk back in his Acts 13 gospel where the prophet's original warning is brought into the Acts period. The just by his faith shall live despite the pending judgment on those whose soul was haughty because at the end it shall be, and as we have seen, Acts was the ends of the world or ages.

Paul's use of Moses for justification by faith is consistent with Habakkuk. Deut.30:11-14 is referenced for righteousness by faith.

For Moses describeth the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Deut.30:11-14. Rom 10:5-8.

Moses wrote of righteousness by faith, but in the very same chapter of Deuteronomy, Moses wrote of Israel's regathering. How significant is this in Paul, the apostle sent out among the Nations to the [scattered] Jews first?

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. Deu 30:1-3.

How easy it is to overlook these connections in prophecy and Romans. Justification by faith in the prophets and Paul during Acts is in the dispensational setting of God's mercy on Israel, her regathering and the Lord's glory filling the earth. We have already seen this in Deut.32:43 quoted in Roms.15:10 as the hope of that time which included vengeance on enemies and mercy upon the land and Israel.

In Roms.12:19 Paul appeals to those readers not to avenge themselves and turns to Moses again, and like Habakkuk, judgment on Israel is at hand.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Rom.12:19.

To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself for his servants, Deu 32:35-36. [Deut.32:33, Roms.3:13].

When Paul quotes Isa.59 that out of Zion will come the Deliverer, Roms.11:26, this is not an isolated statement because when using the prophets to speak of justification and the hope, those same prophets foretell judgment on Israel, vengeance on her enemies, and Israel's regathering under the hand of their merciful Lord. From cover to cover, Romans is the pending end of the age, and the hope of Israel. Romans establishes the truth of Paul's gospel in Acts 13 that Christ was raised the seed of David [Roms.1:3] unto Israel, to sit on

David's throne and the warning of Habakkuk at the end it shall speak was close upon them.

Paul's O.T. links for justification during Acts are from prophetic passages denoting the end of the ages, not the beginning of anything. Romans is not the beginning of our calling, but a letter written when the Deliverer was soon to come out of Zion.

Romans 15 continues to display O.T. references regarding the hope of that time, and in Rom.15:11 we read Ps.117:1 and then follows a reference to Isa.11.

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Isa.11:1, 10. Rom 15:12

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, Isa 11:1, 9-11a.

Christ as the Branch, is not the head of the church which is his body, revealed after Acts 28, not before Acts 28 when Romans was written. Other references for the Branch are Isa.4:2, Jer.23:5, 33:15, Zec.3:8 & 6:12. In Romans Christ is the branch, a King who shall reign and prosper, and the hope of Romans 15 is Christ has risen to his holy mountain to REIGN over the Gentiles, not raise them to heavenly places.

Isaiah 11 is set in the holy mountain, the same location as the resurrection in 1Cor.15, it is set in the recovery of the outcasts of Israel, it is set in the restoration of the Eden creation harmony, and it is set as Habakkuk and Numbers 14, when the earth shall be full of the knowledge of the Lord. The hope of Habakkuk, the hope of Numbers, the hope of Ps.18, the hope of Deut.32, the hope of Ps.117, and the hope of Isa.11, is the hope of Romans. Paul encourages the Romans to abound in this hope from the God of hope, being filled with all joy and peace. Hardly the words of an Apostle knowing the different hope of Ephesians and Colossians.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom 15:13.

Paul moves on from his gospel of Habakkuk and rebukes those who suppress the truth in unrighteousness, and through chapters 1, 2 and 3, brings for the all-guilty verdict of the Law upon all, however, chapter 3 shows the difference between salvation or redemptive truth and dispensational truth. These differences are often overlooked, and consequently, the church is inserted into Romans, when it is entirely about Israel, her hope and the elect remnant of Grace that sustained her in her disobedience.

When Romans was written, Israel had a dispensational advantage, but like all people needed salvation.

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. Rom 3:1-2.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Rom 3:9-12.

Paul clarifies these differences for us. The Jews had an advantage, but in the matter of redemption, the Law declared they were as guilty as the Gentile before God. All, both Jews and Gentiles, were under sin and its accompanying sentence of death. However, before exposing the guilty nature of all, Paul had assured the Romans that God was faithful, despite Israel's unfaithfulness.

Therefore what advantage does the Jew have, or what is the value of circumcision? Actually, there are many advantages. First of all, the Jews were entrusted with the oracles of God. What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not! Rom 3:1-4a. NET.

Here is an amazing feature of those O.T. references Paul uses to condemn all under the guilty verdict of the Law. While they condemn Israel, they exhibit the very hope Paul writes about in chapter 11 and 15. While Paul uses scripture to find Israel guilty, he uses passages which show the faithfulness of God. Here are Roms.3 verses of condemnation, but despite this, the hope of Israel is evident. Please read both Romans, the reference, and meditate upon the statement of God's faithfulness as in Roms.3:1-4a.

Romans 3:10-12 is Psalm 14. Note Psa.14:7 is nearly word for word Roms.11:26.

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Psa.14:1-3, 53:1-3. Rom 3:10-12.

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, 53:6.

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.

Roms.3:13 is Psa.5:9 here is another verse,

But as for me, because of your great faithfulness I will enter your house; I will bow down toward your holy temple as I worship you. Psa 5:7. NET.

Roms.3:14 is Psa.10:7, here is another verse,

The LORD is King for ever and ever: the heathen are perished out of his land. Psa 10:16.

Roms.3:15-17 is Isa.59:7-8, here is another passage from Isa.59. Isn't it stunning that

Roms.3 condemns Israel but uses passages that demonstrates the faithfulness of God?

Isaiah 59 in Romans 3, Isaiah 59 in Romans 11.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Isa 59:20-21. Roms.11:26-27.

Roms.3:18 is Psa.36:1 which also speaks of mercy and faithfulness, words found in Roms.3 & 11,

[Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.](#) Psa.36:5.

Romans 3 opens with the claim that God is faithful while Israel is not, then Paul quotes references which show Israel's unfaithfulness and God's faithfulness, one even including the confident assurance of the Deliverer coming to Zion, truly the Word of God is amazing. While sinners will be judged, and the nation unfaithful, contradicting and disobedient, God will save the nation.

[What then? If some did not believe, does their unbelief nullify the faithfulness of God? Absolutely not!](#) Rom 3:4a. NET.

Israel lacked faith in Numb.13-14, yet the nation entered the Promised Land, and the earth will be filled with the glory of the Lord. Habakkuk spoke of the just living by faith at the end it shall be and then the earth will be filled with the knowledge of the glory of the Lord, Hab.2:14. Isaiah 11:9 spoke the same assurances, one of the prophetic passages used by Paul in Roms.15 regarding the hope of both Jews and Gentiles during Acts.

[They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.](#) Isa 11:9.

The dispensational setting of Romans is affirmed as the restoration of Israel and the Kingdom of prophesy, both about to be established since the night was far spent and the Day was at hand.

Before leaving Romans 3, we note Psalm 51 in verse 4. Having clearly affirmed God is faithful in response to his rhetorical question, which he answers with God forbid meaning absolutely not, or let it not be, he contrasts the truthfulness of God and the deceitful capacity of people.

[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.](#) Rom 3:1-4.

Psalm 51 is about David's plea of repentance where he calls upon God to have grace and mercy, to purge, wash, to restore the joy of salvation, and create a new heart within him. How relevant to the nation of Israel when Paul wrote Romans. David's very plea for grace, mercy, restoration, and a new heart is exactly what God was doing and would do as Romans 11 shows. How dispensationally applicable is Paul's use of Psalm 51 in Roms.3, when that Psalm concludes with a plea for Zion and Jerusalem and Romans 11 provides God's positive response.

[Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.](#) Psa 51:18.

Having stated that the Jews have an advantage, Paul then asks are the Jews better than

the Gentiles and he turns again to the Psalms for his answer.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Psa.14:1-3. Rom. 3:9-12.

Paul is constantly looking back to promise and prophecy and here he quotes Psalm 14 which begins with the fool has said in his heart, there is no God, and at length decries the children of men who have gone aside, and none does good, they have altogether become filthy, but despite this, the purpose, the faithfulness of God remains.

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. (Psa.53).

It is impossible to miss the prayer and hope of Psalm 51 which is also found in Psalm 14 and is the unchanged glory of Roms.11. Psa.14 is nearly word for word with Roms.11 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. Rom 11:26-27.

It is dispensational myopia to miss the plain statements of Paul in Romans which have already been expressed in Israel's history, promise and prophecy.

Justification by faith through grace is not the cornerstone of our calling today. In Paul during Acts, it is inseparable from the Kingdom of Heaven, the restoration of Israel's Kingdom according to the unfaltering faithfulness of God who declares his gifts and calling are without change of mind, Roms.11:39. As in the Exodus, so during Acts, the Lord would bring about his purposes for Israel despite her rebellion. Romans is not a letter transitioning believers from an earthly purpose to the heavenly one of Ephesians and Colossians. Romans is unaltering in its hope, that God would bring about his will for Israel to his own glory. Romans is promise and prophecy, none other things than Moses and the prophets said was coming.

One more quote from Romans 3 further shows the unfailing purpose of God for Israel during Acts. Paul continues with his indictment against the ungodly by turning to Isaiah 59 here.

Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: Rom 3:15-17

Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Isa 59:7-8

People, that is Israelis, are swift to shed innocent blood, the way of peace have they not known, and the Lord saw the inability of Israel to bring in their own Kingdom. And here, in this prophecy used by Paul against his own people, remains the statement that the Lord will do his good pleasure. Israel are out of the way, but the Lord remains faithful, he took

matters into his own hands.

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him [Isa 59:16](#)

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. [Isa 59:19-21](#).

Isaiah 59, quoted by Paul in Romans 3 to condemn, is very same prophesy of hope in Romans.11:26-27. What an incredible thread from the inspired apostle, condemnation on the one hand, Israel unfaithful, but the Lord on the other, faithful, and fixed in his purposes.

Romans is not written by a man who has two dispensations revealed to him. Romans is promise and prophesy, not the mystery of Ephesians and Colossians.

The editing is paused at this point.

What follows is the original chapter 15, unchanged, read it [here](#) or return to Chapter 15 or 16 of the original book PDF.

As this is updated, notifications will be sent and this PDF will be extended with those new features.

If you find glaring errors, please get back to me.

[original] Chapter fifteen

summing up so far

The purpose of this book is to show as simply as possible that when the New Testament began, the prophetic Old Testament typical deliverance of Israel as stepped out in the Feasts, was beginning to be fulfilled in wonderful reality. The New Covenant does not come in at Passover in the Gospels, just as the Old Covenant did not come in at Passover in the Exodus. The Deliverer comes and dies at Passover and His blood ratifies the New Covenant which would come in at His return. Please go back and examine the charts and see Appendix 5, New Covenant Christians.

We have embraced the redemptive themes of the Gospels and Acts but have completely missed the dispensational ones

The hope before us today, in this present dispensation of the grace of God, cannot be found in the Gospels or Acts and in any epistles written during those times. The true dispensational boundary is Acts 28 not the space between Malachi and Matthew which are inseparable as to divine purpose. Some of our traditions are serious impediments to understanding the dispensational truth and hope for us today.

The first major hurdle to overcome was the tradition that the Gospels and Acts period were the beginning of something new, namely our present "church" age. The following verses written during the Acts period disallow such a tradition for they all speak of the "ends of the ages" or the nearness of the end. The first speaks of the timing of our Lord's redemptive ministry. The second group shows what Paul thought when he wrote during the Acts period. The third group confirm the consistent teaching that the nearness of the Lord's return to the earth in power and glory was in view at that time;

but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. Heb 9:26 (RV)

But this I say, brothers, The time is short. ...1Co 7:29

.. the world in its present form is passing away. 1Co 7:31

.. they were written for our instruction, to whom the ends of the ages have come. 1Co 10:11 (EMTV).

For "in a very little while the one who is coming will return and will not delay; Heb 10:37 (ISV).

.., it is the last hour. .. an antichrist is coming, .. many antichrists have appeared. .. we know it is the last hour.. 1Jo 2:18 (ISV)

.. the coming of your Lord draws near. Jam 5:8

But the end of all things has drawn near.. 1Pe 4:7

See also Rev.1:1 & 7

The Gospels and Acts were not the beginning of anything. It was the ends of the ages and the believers were waiting for the Lord out of heaven to reign over the world from the throne of His Father David in Jerusalem. This is the hope of Acts from the beginning to the

end.

We examined the gospels of Peter and Paul and found this common Kingdom on the earth theme. Here is the hope of Peter in Acts 2;

knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne, seeing this beforehand, he spoke of the resurrection of Christ (Psalm 16) Act 2:30-31

Peter tells his listeners that the Savior was resurrected to sit on the throne of His Father David. This was the hope of the Acts period. Peter also proclaims forgiveness of sins in the One crucified, see Acts 2:38, 4:12, 10:43 and Acts 15:7-11. The later truth is continuing, the former is not about us at all.

We then examined Paul and found him teaching this exact same hope; the promise made to the fathers;

Of this man's seed (David) God has raised to Israel, according to His promise, a Savior, Jesus; And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You." (Psalm 2 is Christ on the Holy Hill of Zion) Act 13:23, 32, 33

Both Peter and Paul proclaimed that the Lord was raised to sit on David's throne and it is important for the reader to examine each O.T. reference they use to see this hope.

Paul also proclaimed forgiveness of sins and righteousness by faith through grace (Acts 13:38-39) but the future place for all Acts period believers was the Kingdom of Heaven on the earth. Notice the "promise of the fathers" is Paul's consistent theme during Acts. There is no progression or transition from the great O.T. hope of the Kingdom on the earth in Paul at any time during Acts;

And we preach the gospel to you, the promise made to the fathers, (he then refers to Psalm 2, Is.55, Ps.16, Hab.1 and Is.49) Act 13:32

.. I stand and am judged for the hope of the promise made to our fathers by God, Act 26:6

For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope. (this is not the hope of the church which is His Body revealed later). Rom 15:4

And I say, Jesus Christ has become a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, Rom 15:8

It defies all plainness of Scripture to think that the glorious hope of Ephesians and Colossians which is part of a dispensation hidden in God and away from ages and generations, revealed after Israel was put aside at Acts 28, can be found in the "promises made to the fathers".

In Romans 15:4-13, a great passage about the hope of the Acts period, Paul quotes Ps.18, the "song of Moses" in Deut. 32, Ps.117 and finally the great millennial passage of Isaiah 11.

And again Isaiah says, "There shall be a root of Jesse, and He who shall rise to reign over the nations, in Him shall the nations trust." Rom 15:12

Also the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the cub lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young

ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isa 11:6-9

We must not read "all My holy mountain" and "the earth" of Isaiah in Romans and imagine the heavenly places of Ephesians and Colossians.

We examined 1 Thess.4 and discovered that there is not one word or phrase which hinted that anyone, including the Lord, was going back into heaven. The phrase "ever be with the Lord" applies equally to believers destined for the earth. 1Thess.4 was the coming Kingdom for Israel established when the Lord returned to the earth. The believers of that time were to go up to the clouds in the air, to "meet" the Lord as He descended just as Moses went up to meet the Lord when He descended to the earth in Israel's typical redemption. The believers of that time were going to judge the world and angels (1Cor.6:2-3) on the earth;

Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord. 1Th 4:17

The last trumpet of Revelation 11 is the same trumpet of Matt.24, 1Cor.15 and 1Thess.4. The Feast of Trumpets is the first of the last group of Feasts the Lord gave to Israel. The Feast of Trumpets was foreshadowed when Joshua lead Israel into their inheritance and the walls of Jericho fell down at the last of seven trumpets. At the last trumpet the Lord Christ will take His authority in the world as King of Kings and Lord of Lords. Israel's feasts do not outline any hope for the Church which is His Body. At trumpets the Lord returns to the earth and sets up Israel's Kingdom and the believing Gentiles of the Acts period were to be resurrected or changed to be blessed with faithful Abraham.

Paul's final words in the Acts period were to assure the believing Jews and Gentiles that this hope was before them and imminent. After quoting the millennial Isaiah passage above, Paul comforts the Christians of that time with these words;

And may the God of (that) hope (of the Old Testament) fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit. (That is the supernatural gifts which were powers of that coming Millennial Kingdom). Rom 15:13

And the God of peace shall bruise Satan under your feet shortly. Rom 16:20

During Acts this hope was proclaimed to the Jew first and Gentiles were brought in to provoke Israel to jealousy. Please see Acts 3:26, 13:46, and Romans 1:16, and 11:1-2, Having stated clearly that Israel were not cast aside, Paul then states the purpose of the Gentiles being included during the Acts period:

And so I ask, "They have not stumbled so as to fall, have they?" Of course not! On the contrary, because of their stumbling, salvation has come to the gentiles to make the Jews jealous. Rom 11:11 (ISV)

We are not saved today to make Israel jealous nor are we expecting the Kingdom of Heaven on the earth, the great millennial reign of Christ on the throne of His Father David. These were the dispensational settings of the Acts period and included were the supernatural signs and wonders which were powers of that great millennial age to come

(Hebs.6:4-5);

so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ. He shall also confirm you to the end, 1Co 1:7-8

For I will not dare to speak of any of those things which Christ did not work out by me for the obedience of the nations in word and deed, in power of miracles and wonders, in power of the Spirit of God, so that from Jerusalem, and all around to Illyricum, I have fully preached the gospel of Christ. Rom 15:18-19

All these dispensational things belong to the Kingdom of Heaven on the earth, and were in evidence right up to the last chapter of Acts. Paul's apostolic powers were seen in Acts 28:3-9, and the hope of Israel which was the Kingdom of Heaven on the earth was still Paul's expectation, Acts 28:20, 23.

The Acts period was a further offer of salvation to Israel; it was not the beginning of our present "church" age. For 40 years this is what God was doing:

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

But why didn't these things take place back then? This Kingdom on the earth was conditional upon Israel's repentance as Acts 3:17-21 shows. Indeed, this is confirmed when we examine Acts 28 and Isaiah 6 therein;

And some indeed believed the things that were said, others did not believe. And disagreeing with one another, they were let go, Paul saying one word: Well did the Holy Spirit speak through Isaiah the prophet to our fathers, saying, "Go to this people and say:

Hearing you shall hear and shall not understand; and seeing you shall see and not perceive. For the heart of this people was fattened, and they have heard with their ears dully; and they closed their eyes;

lest at any time (perhaps, see Deut.4:26-31, Deut.30:1-6)

they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them." Act 28:25-27

All through the book of Acts the message went to the Jews but nationally they refused to accept Jesus of Nazareth as their Messiah and after 40 years of opportunity, the Lord God put Israel and His purposes for the earth through them, to one side.

When Israel was put aside, all these elements and the great hope of the Kingdom on the Earth were put aside with them. Here is the setting aside of Israel:

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

Our Apostle Paul was in prison when Israel was nationally set aside and his prison ministry changed after this pronouncement of the judgment prophecy of Isaiah.

God's character does not change, but our Heavenly Father changes His administrations

according to His purposes and plans. Next we begin the exciting Scriptural journey of discovering the wonderful change of hope which was introduced with the revelation of The Mystery, the present dispensation of the grace of God.

Please return to Chapter 16 of the original book PDF.