

We have all been told that at some point in the New Testament the nation of Israel was set aside by God, and this is true. God did put aside the apple of his eye and introduce a completely new dispensation, but when did it happen.

Most traditions state Israel was put aside at the cross, at Pentecost or at Acts 9 or 13. Traditionalists then go on to assume that we, the church which is His Body, either replace Israel or fulfill all that Israel showed forth in type. You will hear such erroneous terms as "spiritual Israel", the "one true church" and from there the false foundation is edified to include the book of Acts as the history of the early "church". Eventually some will begin to teach that the believers of the Acts period were the church which is His Body in genesis and that Acts was a progression. All of this is confusion.

The timing of Israel's dismissal is of critical importance and we have shown that Israel remained up until Acts 28.

Rom 10:20 But Isaiah is very bold and says, "I was found by those who did not seek Me, I became known to those who did not ask after Me."

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

Rom 11:1 I say then, Did not God put away His people? Let it not be said! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Rom 11:2 God did not thrust out His people whom He foreknew.

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

Why is the acknowledging of this setting aside of Israel at Acts 28 so important? Because during Acts, our Apostle Paul's ministry was fully OT based, but after Acts 28 his ministry was based upon a revelation of the Mystery, a complete dispensation not found in prophecy or promise (Eph.3:1-2, 7-9).

During Acts, while Israel remained, Paul wrote of Israel's promises and future restoration and clearly taught the believing Jews and Gentiles of that time that they were to be blessed according to all the promises and prophecies written about Israel. Here is Paul's confession regarding his Acts period ministry;

Act 24:14 But I confess this to you, that after the Way which they call heresy, so I worship the God of my fathers, believing all things that are written in the Law and in the Prophets.

Act 26:6 And now I stand and am judged for the hope of the promise made to our fathers by God,

Act 26:7 to which promise our twelve tribes hope to attain, serving God fervently night and day. For the sake of this hope, king Agrippa, I am accused by the Jews.

Act 26:22 Then having obtained help from God, I stand until this day, witnessing both to small and great, saying no other things than those which the prophets and Moses said was going to happen;

Let us look at some key features of Paul's Acts period letter to the Galatians and find an internal harmony in that letter to Paul's clear statements regarding his ministry at that time.

Galatians 3:5 is dispensationally the promise, prophecy and purpose for Israel and the earth.

Gal 3:5 Then He supplying the Spirit to you and working powerful works in you, is it by works of the law, or by hearing of faith?

In Galatians 3:5 we see supernatural gifts on the believers at that time and God working powerfully among them.

Supernatural gifts are the blessing of Abraham (3:14), the same powers and signs of Israel's history (Ex.28:3, 31:3), and all prophesied for Israel (Is.32:13-16, 44:3-4, Ez.36:27, 39:29 & Joel 2:28-29).

Galatians 3:6-7 is dispensational PROMISE, PROPHECY and PURPOSE for Israel and the earth.

Gal 3:6 Even as Abraham believed God, and it was counted to him for righteousness.

Gal 3:7 Therefore know that those of faith, these are the SONS (heirs) of Abraham.

Gal 3:8 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."

Gal 3:9 So then those of faith are blessed with faithful Abraham.

Gal 3:27 For as many as were baptized into Christ, you put on Christ.

Gal 3:28 There 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.

Gal 3:29 And if you are Christ's, then you are Abraham's seed and HEIRS (sons) according to the promise.

Notice that faith reckoned as righteousness by God's grace is a fundamental truth; truth for all at all times. The prophecy about faith reckoned as righteousness on Gentiles as well can be seen in Gal. 3:8. For righteousness in Christ see also Is.45:20, and remember one of the glorious titles of Christ in the OT is Jehovah Tsidkenu, the Lord our (Israel's)

righteousness. However these Acts period believers were Abraham's sons, that is, HEIRS, which is not true for us today after Acts 28. As sons of Abraham these Acts period heirs had an inheritance on the earth and the New Jerusalem.

These Acts period believers were blessed with supernatural gifts by faith, were the Sons, heirs of Abraham by faith, and the inheritance they anticipated was the Promised Land given to Abraham before the law. Let us see this in Galatians.

Galatians 3:16 and Galatians 18 speak clearly of the inheritance in view and it is the Promised Land. Again we have Promise, Prophecy, and Purpose for Israel and the earth. This inheritance of land promised was since the world began.  
[Gal 3:16](#) And to Abraham and to his Seed the promises were spoken. It does not say, And to seeds, as of many; but as of one, "And to your Seed," which is Christ. (Gen.17:7-8).  
[Gal 3:18](#) For if the inheritance is of Law, it is no more of promise; but God gave it to Abraham by way of promise.

The believers of the Acts period were "in Christ", and being in Christ, and God's Word declares them the Sons of Abraham and heirs according to the promise God gave Abraham. This is not about us today after Acts 28.

Paul continues through into chapter 4 developing his theme of sonship and inheritance. Paul uses the common language of the adoption process of his day when a child in the family or a person outside was adopted as the heir. Adoption back then was not to make an orphan a child of the family but to appoint the heir. These Jew and Gentile believers of the Acts period had received an adoption and their inheritance as Sons (heirs) of Abraham was the Promised Land.

[Gal 4:4](#) But when the fullness of the time came, God sent forth His Son, coming into being out of a woman, having come under Law,  
[Gal 4:5](#) that He might redeem those under Law, so that we might receive the adoption of sons.  
[Gal 4:6](#) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father.  
[Gal 4:7](#) So that you are no longer a slave, but a son; and if a son, also an heir of God through Christ.

These believers of the Acts period had received an adoption, they were God's and Abraham's Sons by faith, Paul had already written in chapter 3;

[Gal 3:26](#) For you are all sons of God through faith in Christ Jesus. (and Gal.3:7)

In Galatians an adoption existed which gave the believers of that time the liberty to call God Father as opposed to slaves who could not use that term. The Sons of the Acts period had an inheritance, the Promised Land with something added;

[Gal 4:26](#) But the Jerusalem *from above* is free, who is the mother of us all.  
[Gal 4:28](#) But brothers, we, like Isaac, are children of promise.

The believers of that time are likened to Isaac, a child of Promise (prophecy and purpose) and they had a mother, the Jerusalem which is above. This heavenly city is also Promise, Prophecy and Purpose for Israel and the earth.

Abraham looked for this city and we find this union of the earth and eventually this wonderful city on the earth (Rev.3:12 & 21:in these passages in Hebrews);

[Heb 12:22](#) But you have come to Mount Zion and to *the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*  
[Heb 12:23](#) to the *general assembly and church of the first-born who are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect,*  
[Heb 12:24](#) and to Jesus the Mediator of the new covenant, and to blood of sprinkling that speaks better things than *that of Abel.*

We leave comment about Jesus the Mediator of the New Covenant (Promise, Prophecy and Purpose for Israel and the earth) to another lesson. But please note carefully Paul refers to the two sons, two cities and two covenants in Gal.4:22-26. Paul was a minister of the New Covenant in 2Cor.3:6 and linked mount Zion, the New Jerusalem and the New Covenant in the Hebrews passage above. Galatians, Corinthians and Hebrews are Acts period letters and the Lord Christ in the Acts period was the High Priest King of Israel. This is not the title and relationships of our Lord after Acts 28.

Next lesson we shall compare Ephesians to these dispensational settings of Galatians and see the glaring differences in our Apostle Paul as he writes in Ephesians of a wonderful calling which goes back before Abraham and the formation of Israel. Ephesians is not Promise, Prophecy and Purpose for Israel and the earth as we shall clearly see.