

What a joy the Word of God has become for each of us when we rightly divide it. How exciting it has been to examine the book of Romans under the microscope and find it is rich in references to the Prophets, Moses, Israel and God's purposes for the earth.

Last lesson we discovered that in Roms.1:17 Paul refers to Habakkuk 2:4 which prophet also looked to the day when; .. [the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. Hab 2:14](#)

We then had the excitement of finding in the hope section of Romans, chapter 15:4-13, that Paul referred to Isaiah 11 in verse 12. Isaiah is practically word for word with Habakkuk 2:14. Here is Isaiah 11;  
[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 11:9](#)

Wasn't it also thrilling to discover that Hebrews also contains a reference to Habakkuk 2:4 in chapter 10:38 and the hope of Hebrews is found here;  
[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 12:22](#)

Then we came full circle back to Romans 11 where the same hope appears here;  
[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. Heb 12:22](#)

Habakkuk, Isaiah, Romans and Hebrews have the same hope in view, which is not the hope of Ephesians written after Israel was set aside at Acts 28.

In previous lessons we saw the Song of Moses in Deuteronomy but what a coincidence, it was also found in Roms.12:19, 15:10, Hebs.10:30 and Rev.14:1-3, 15:2-4. We looked at Psalm 98:1-9 which asked Israel to sing unto the Lord a new song which is interesting when we read those references in Revelation. The hope of the "new song" of Psalm 98, Revelation 14 and 15 and the Song of Moses is the earth. We cannot ignore these OT references used by Paul and suppose that the hope of Romans is the heavenly places of Ephesians 1:3 and 2:6. No! The hope of the Acts period which includes Romans, Hebrews and Revelation is the earth and the New Jerusalem which will descend to the new earth;  
[Vengeance and retribution \*belong\* to Me. Their foot shall slide in time, for the day of their calamity \*is\* at hand, and the things that shall come on them make haste. For Jehovah will bring His people justice; and He shall have compassion on His servants, for He sees that \*their\* power is gone, and only the imprisoned and abandoned \*remain\*. Deu 32:35-36](#)

[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 see Ex.15:17-18.

Yes indeed, when Paul dictated these words to the Romans how true they were for that time. Remember, Romans was written during the Acts period and the hope of that time is not our hope today;  
[For whatever things were written before were written for our learning, so that we \(the believers of the Acts period, not "we" today\) through patience and comfort of the Scriptures might have hope. Roms.15:4.](#)

When the Lord delivered Israel out of Egypt, the Feasts of Lev. 23 were portrayed in the events which stepped out that great deliverance from bondage to service for the Lord in the Promised Land. Passover, the shed blood brings deliverance for Israel. Unleavened Bread brings separation and holiness. Weeks (Pentecost) brings in preparation for service in the Land and Ex.28 and 31 tell us of the supernatural gifts which were given to Israelites. After Mt Sinai the feast of Trumpets was enacted when Joshua led Israel into the Promised Land. At Trumpets in Joshua 3-6 resurrection was typified and at the time of the last trumpet, Jericho fell anticipating the Kingdoms of the world falling to the King of Israel. Those events of the past are prophetic. They tell us that these steps are about Israel and the Kingdom of Heaven on the earth. Those prophetic steps tell us that a greater deliverance is coming for Israel and it began in the Gospels.

Back in the Exodus, the second coming of the Lord at Trumpets was foreseen in Ex.19 and 24. There was a double gathering in Ex.19.17-20. Israel was gathered at the foot of the mountain when the voice of the trumpet sounded long. But Moses and a remnant went up to meet the Lord, see also Ex.24:8-11. They saw "under His feet as it were a paved work of a sapphire stone, and as the essence of the heavens for clearness" (Ex.24:10).

The believing Jews and Gentiles of Romans were an elect remnant of prophecy and grace, and would enjoy the privilege of going up to meet the Lord as he descended to the earth, 1Thess.4:13-18. And when the Jews and Gentiles of the Acts period go up to meet the Lord they will certainly see Him as clearly as did Moses and the remnant of old and Ezekiel in his prophecy chapter 1. Matt.24 and 1Thess.4 are the fulfillment of the double gatherings at the same time; the trumpets blast.

In the Gospels and Acts 2 the feasts of Passover, Unleavened Bread and Pentecost were fulfilled and the next Feast on the calendar was Trumpets. In Matt.24 the Lord spoke about His return at the sound of a trumpet. Paul also wrote of the Trumpet in 1Cor.15 and 1Thess.4 and there are 7 trumpets in Revelation where it is said that the kingdoms of the World become His. We saw that the period covered by the Book of the Acts is described as the "ends of the ages" not the beginning of anything. See 1Cor.7:29-31, 10:11, 15:51, Roms.13:11-12, 1Thess.4:15, 17, Hebs.10:37, James 5:8, 1Pet.4:7, 1Jn.2:18 and Rev.1:1.

Just prior to Israel entering the Promised Land at Trumpets, the events of Deuteronomy took place. In Deuteronomy Moses wrote of the justification by faith that the Passover shed blood and Unleavened Bread would bring in:

For Moses writes *of the righteousness ..of faith* says this: "Do not say in your heart, Who shall ascend into Heaven?" that is, to bring Christ down; or "Who shall descend into the deep?"; that is, to bring up Christ again from *the dead*.

But what does it say? "The Word is near you, *even in your mouth and in your heart*"; that is, the Word of Faith which we proclaim; Rom 10:5-8 see Deut.30:12-14.

Isn't it amazing that Paul wrote Romans in the Acts period just prior to the fulfillment of Trumpets. To Paul it was given to fully expound this wonderful aspect of redemption, justification by faith through the grace of God. Just as Moses spoke of these things prior to Israel entering the Promised Land, so Paul wrote more fully of these things just prior to the Lord's return at Trumpets when Israel would be gathered into the Promised Land. The parallels are inescapable.

Justification by faith as expounded by Paul in Romans and Galatians is a doctrine as essential to the earthly purposes of God as it is in the heavenly ones. It is a gross confusion to argue that simply because Paul expounds justification by faith through grace in Romans that "grace" (meaning the dispensation of grace of Ephs.3) had begun. Justification by faith is found in the call of Abraham and his belief in God's word, compare Gen.12:1-3 with Gals.3:8, and Gen.15:6 with Roms.4:1-3. Justification by faith is found in Moses when Israel were about to enter the Promised Land and Justification by faith is found in David in Psalm 32:1-2, 11 and in the Prophets;  
[In Jehovah all of the seed of Israel shall be justified, and shall glory. Isa 45:25](#)  
[He shall see the fruit of the travail of His soul; He shall be fully satisfied. By His knowledge the righteous One, My Servant, shall justify for many, and He shall bear their iniquities. Isa 53:11](#)

The believing Jews and Gentiles of the Acts period were justified by faith through grace but they were an elect remnant of grace as found in prophecy, see Roms.9:24-26 and Hos.2:1, 23 and here;  
[Even so then, also in this present time a remnant according to the election of grace has come into being. Rom 11:5](#)

Romans was written in the Acts period when the Lord's return was expected in the lifetime of the believers. The hope of Romans is the earth as is Galatians, Corinthians, Thessalonians and Hebrews. The dispensational aspects of Romans were postponed at Acts 28 when Israel was set to one side for a season. Romans does not anticipate the wonderful new dispensation of the grace of God given to us today through Paul after Acts 28.

When we read Romans now we read of a hope which was anticipated as Paul dictated the words to Tertius. Despite the fact that the hope of Romans was postponed at Acts 28, there is coming the blessed reality;  
[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. Isaiah 59:20](#)  
[For this is My covenant with them, when I have taken away their sins." Isaiah 59:21](#)  
[Indeed as regards the gospel, they are enemies for your sakes. But as regards the election, they are beloved for the fathers' sakes. Rom 11:26-28](#)

For now we must leave Romans and its earthly hope despite the fact we have left much unsaid. For further reading on this incredible Acts period letter of Paul we suggest;

1. Romans, Prophecy or Mystery. Found under various Subjects on this link <http://bibleunderstanding.com/biblestudies.htm>
2. Stuart Allen's audios on Romans, A1-A13 found here <http://bibleunderstanding.com/allen1.htm>