

The apostle Paul affirms very clearly that the gospel he received during the Acts period was by revelation of the Lord Christ Jesus;

[Gal 1:11](#) And, brothers, I make known to you the gospel which was preached by me, that it is not according to man.

[Gal 1:12](#) For I did not receive it from man, nor was I taught *it* except by a revelation of Jesus Christ.

The fact that it was given by revelation does not mean it was the mystery hidden in God of Ephesians nor the beginning of it. One of the great elements of this Acts period gospel, justification by faith, was indeed preached before to 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."

After God had scattered and separated the Nations into their lands in a relationship to the Nation Israel, He embedded and promised the very principle of righteousness reckoned by faith for all, in the call of Abraham. Righteousness by faith was promised to the world but it was a Jew who first received the blessing. Abraham was reckoned righteous in Genesis 15:6 and the simple truth of it recorded in the Word of God for all to see. From the beginning of Israel, righteousness by faith is in covenant and promise; a setting of Jew first and then the world. This is not the dispensation of Ephesians.

Peter uses the same Scripture in Acts 3 as Paul did in the Galatians verse above. Prayerful examination of Acts 15:7-11 and Galatians 2:14-16 might suggest that Peter, as a Jew, knew justification by faith long before Paul did, after all, it was the Lord who opened Peter's mind to understand the Scriptures, Lk.24:45. This would make Gal.1:23 a very strong word of understanding. Here is Peter's gospel of blessing for the world with Jew first in Acts 3;

[Act 3:25](#) 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."

[Act 3:26](#) 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.

We now turn to Paul's letter to the Romans written towards the end of the Acts probationary period of Israel. Paul pens a great encapsulation of his gospel given by revelation;

[Rom 1:16](#) For I am not ashamed of the gospel of Christ, for it is *the* power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.

[Rom 1:17](#) For in it the righteousness of God is revealed from faith to faith, as it is written, "The just shall live by faith."

We shall look at Habakkuk in a moment but just like Peter before him, Paul writes Jew first for salvation and righteousness by faith. It was Jew first in Israel's beginning, and here in Acts.

We saw in Galatians that those Jews and Gentiles of faith were the sons or heirs of Abraham; "children of promise" just like Isaac. Their hope was the inheritance of the Land given to Abraham by promise and the additional blessing of the Jerusalem from above, the mother of them all. The hope of the Acts period was the very land to which Abraham was called and in which calling justification by faith was seen for the entire world. How wonderfully linked is Paul in Galatians to the Word of truth in the call and life of Abraham.

In Romans 1 Paul finds justification by faith in Habakkuk whose prophecy is about the land promised to Abraham. Let us place some verses from Romans, Habakkuk and Isaiah side by side;

[Rom 1:17](#) For in it the righteousness of God is revealed from faith to faith, as it is written, "**The just shall live by faith.**"

[Hab 2:4](#) Behold, the soul of him is lifted up, and is not upright; but **the just shall live by his faith.**

Hab 2:14 For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.

Isa 11:9 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.

In Habakkuk 2 the righteousness of God by faith is dispensationally embedded in the glory of the Lord in the earth. Righteousness by faith in Habakkuk is the exact same setting as the call of Abraham, the Promised Land. The very words of Habakkuk 2:14 are almost word for word in Isaiah 11:9 and we find Isaiah 11 in Romans but before turning to the Romans passage which contains Isaiah 11 here are some powerful words from Isaiah;

Isa 45:25 In Jehovah (in Christ) shall all the seed of Israel be justified, and shall glory.

(This is Galatians)

Isa 53:5 But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.

(Isn't this 1Cor.15:3?)

Isa 53:11 He shall see the fruit of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify for many; and He shall bear their iniquities.

(Isn't this Acts 13:38-39?)

Towards the end of Romans, after Paul has expanded his great doctrine of justification by faith, we find a passage about the hope of the Acts period and by brilliant inspiration, the hope of Romans is found in both Moses and the prophet Isaiah where justification by faith can also be found;

Rom 15:4 For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope.

Rom 15:8 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, (Righteousness by faith is included in promise & covenant)

Rom 15:9 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." (Psalms 18:49-50)

Rom 15:10 And again He says, "Rejoice, O nations, with His people." (Moses, Deut.32:43)

Rom 15:12 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." (Isaiah11:1,10)

Rom 15:13 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.

Can we see the link between Romans 1:16-17, Habakkuk 2 and Isaiah 11:1, 9-10? Here is Isaiah 11;

Isa 11:1 And a Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots.

(See Roms.1:1-4)

Isa 11:9 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. (Hab.2:14)

Isa 11:10 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.

Romans 1 and 15 have not budged from the glory of the Lord in the Land as found in both Habakkuk and Isaiah. Justification is found in Habakkuk and Isaiah but justification is for all the seed through Christ in the land. We ask again, how can anyone, in the light of these facts, teach that Paul's Acts period gospel of justification by faith is the launch pad to the hidden dispensation of Ephesians in the heavenly places?

Now let us return to Romans chapter 10 where the inspired apostle finds justification by faith in the great prophet Moses, the same Moses who wrote of the hope of Romans as found in 15:10 above;

Rom 10:4 For Christ is the end of the law for righteousness for everyone who believes. (Isaiah 45:25)

Rom 10:5 For Moses writes of the righteousness which is of the Law, "The man who does those things shall live by them."

Rom 10:6 But the righteousness of faith says this: "Do not say in your heart, Who shall ascend into Heaven?" that is, to bring Christ down;

Rom 10:7 or "Who shall descend into the deep?"; that is, to bring up Christ again from *the* dead.

Rom 10:8 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;

Romans 10:6-8 refers to Deuteronomy 30:12-14 which passage Paul says was Moses writing of justification by faith. Paul's gospel of Acts preached before to Abram and found in Moses;

Deu 30:12 It is not in Heaven, *that you should say*, Who shall go up for us to Heaven, and bring it to us, so that we may hear it and do it?

Deu 30:13 Nor is it beyond the sea, *that you should say*, Who shall go over the sea for us to the region beyond the sea, and bring it to us, so that we may hear it and do it?

Deu 30:14 But the Word is very near you, in your mouth and in your heart, so that you may do it.

We have shown from Scripture that Deuteronomy was written late in the 40 year probationary period of Israel immediately prior to their entering the Promised Land. Moses saw the Promised Land and writes of justification by faith. Moses saw the Promised Land, see Deut.34:1-4 but it was Joshua who led Israel in at the typical Feast of Trumpets. Justification by faith was written by Moses just prior to Israel entering their inheritance under Joshua. Paul sees the glorified Promised Land in Galatians and Romans and writes of Justification by faith. Paul writes of justification by faith while the Trumpet hope of Acts was in view when the true Joshua would re-gather Israel into the Land.

Genesis, Deuteronomy, Habakkuk, Isaiah, Galatians and Romans contain Paul's' gospel of justification by faith and all are set on the earth.

Let us return to Genesis 15 where Abraham was justified by faith in the Promised Land and find two passages;

Gen 15:5 And He brought him outside and said, Look now toward the heavens and count the stars, if you are able to count them. And He said to him, So shall **your seed** be.

Gen 15:6 And he believed in Jehovah. And He **counted it to him for righteousness**.

Gen 15:7 .. He said to him, I *am* Jehovah that brought you out of Ur of the Chaldees, to give you **this land to inherit it**.

Let us sum up this passage by observing that Abraham was promised an innumerable seed. Abraham believed (had faith) and this was counted as righteousness; this is justification by faith. Abraham's inheritance was the Promised Land. This is Paul's gospel in the Acts period; Abraham's seed, righteousness by faith and the Promised Land. Now let us find a promise and the covenant God made with Abraham on the day he was reckoned righteous;

Gen 15:13 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.

Gen 15:16 But in the fourth generation **they shall come here again**,.....

Gen 15:18 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,

On the day Abram was made righteous by faith God gave his seed the Promised Land by a covenant. On the day Abram was made righteous by faith God told him that his seed would be afflicted in a land not theirs. On the day Abram was made righteous by faith God promised they would eventually return to the Promised Land. Can we see justification by faith and the faithfulness of God linked from Genesis 15 to Deuteronomy?

On the day God faithfully fulfilled His promise of Gen.15 and brought Israel out of Egypt into the Promised Land, Moses writes in Deuteronomy about the very same righteousness by faith blessing Abram received when God foretold the events. The same righteousness by faith Abram received was confirmed for his seed by Moses. Moses writes of justification by faith immediately prior to Israel entering the very Land of Promise in which Land their father Abraham received righteousness by faith. It is contrary to Scripture to imply that justification by faith is the exclusive blessing of the Church which is His Body destined for heavenly places. It is equally contrary to Scripture to imply that during Acts it signals the unveiling of the revelation given to Paul in Ephesians. Acts is not a progressive revelation or transitory period.

Passover brought about Israel's release and Trumpets would bring them into their Land according to God's promise. Justification by faith is in the call and life of the father of Israel. Justification by faith is in the redemptive purposes of God for Israel and the World. Justification by faith is set in God's faithfulness to His promises to Israel's fathers. Now let us conclude this lesson with the words of Paul spoken and written during the probationary Acts period when he preached justification by faith just prior to the Feast of Trumpets;
[Act 13:32](#) And we preach the gospel to you, the promise made to the fathers,

[Rom 3:1](#) What advantage, then, does the Jew have, or what value is there in circumcision?

[Rom 3:2](#) There are all kinds of advantages! First of all, the Jews have been entrusted with the utterances of God.

[Rom 3:3](#) What if some of them were unfaithful? Their unfaithfulness cannot cancel God's faithfulness, can it?

[Rom 3:4](#) Of course not! ISV

Paul's gospel of justification by faith during Acts is a wonderful confirmation of God's faithfulness to Israel, not the proclamation of something new and previously unknown.