

Together we are finding a glorious thing; the Word of Truth rightly divided explains itself. This is learning directly from the Word and it's exciting. The Word gives clarity in confusion and our faith and walk is enriched as a consequence.

We are considering Romans and the Acts period compared to Moses, and the times of Deuteronomy. We are finding with clear consistency that Israel's salvation is before us in these Scriptures. Romans and Deuteronomy are on the same page dispensationally; Israel and God's purposes for the earth.

The Song of Moses found in Deuteronomy is used by Paul in his Acts period letter to the Romans and we are wise to take the lessons thus provided by the parallels.

This lesson I'd like to begin showing some links between the Song of Moses, Isaiah, Romans and Paul's other Acts period gospel and writings. Then I'd like to link Romans with one of most incredible books of the NT which also features the Song of Moses and Isaiah. The evidence is mounting that Romans is a kingdom letter and can never be presented as a launch pad to the dispensation of the grace of God in Ephesians.

We begin by revisiting the identical dispensational elements in the Song of Moses and Romans.

In the Song of Moses Israel is reminded of their unfaithfulness; how they provoked the Lord. *But Jeshurun grew fat and kicked. You grew fat, thick, and satisfied. Then he forsook God who made him, and lightly esteemed the Rock of his salvation. They provoked Him to jealousy with strange gods; with abominations they **provoked** Him to anger (wrath). And He said, I will hide My face from them; I will see what their end *shall be*. For they *are* a very **perverse generation**, sons in whom *is no faithfulness*. Deu 32:15-16, 20*

The Lord then responded with a provocation of his own, not to destroy them all but to save them;

*They have moved Me to jealousy with a no-god. They have provoked Me to anger with their vanities. And I will move them to jealousy with a no-people. I will provoke them to anger with a foolish nation. Deu 32:20-21*

*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*

Certainly the Lord was going to heap evils on the nation of Israel as a result of their spiritual adultery but for the sake of the Lord's enemies mocking Him, He spoke of the days when he would restore them, see Deut.32:27-29 and here;

*For Jehovah will bring His people justice (rule in judgment); and He shall have compassion on His servants, for He sees that *their* power is gone, and only the imprisoned and abandoned *remain*. See now that I, **I am He**, and there is no god with me. I kill, and I make alive; I wound and I heal; and there is no deliverer out of My hand. Deu 32:36, 39.*

Moses in his song reminds Israel how they provoked the Lord but despite this, Joshua led them into the Promised Land foreshadowing a greater day of deliverance when the Lord would be vengeful to Israel's enemies and merciful to His land and people.

Coming to the Acts period we find Saul of Tarsus a classic picture of Israel nationally. Paul resisted the Holy Spirit but Paul was saved. He was disobedient and contradicting but was saved under the Kingdom dispensation with a light from heaven, a voice from heaven and

partial blindness. Paul was saved because God separated him from his mother' womb and called him, just as God had separated and called Abraham and Israel. Paul was saved despite his attitude and resistance to the Word.

When Paul wrote Romans, Israel had not been cast aside but they, just like their forefathers, were disobedient, contradicting, provoking the Lord with their rejection of His messengers and message. The Lord visited His people with a judgment, they were partially blinded but it was an act of mercy (Roms.11:26-32). Israel was stumbling and because of this stumbling, Gentiles were saved to provoke Israel to jealousy, see Roms.11:11. This is exactly how the Lord said he would deal with Israel in the Song of Moses. Here is the Song in Romans again but note Paul's inclusion of Isaiah;

But I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by *those who are no people*, and by a foolish nation I will anger you." Deu 32:21 The song of Moses.

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." Isaiah 65:1.

But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people." Isaiah 65:2.

Rom 10:19-21

The Gentiles were finding the God of Israel and the God of Israel was using these saved Gentiles to provoke Israel to jealousy as He held out His hands to them. Stretching forth His hands to Israel cannot mean God is actually using the Gentiles to bring Israel into a completely new and different inheritance; this is quite contrary to Paul's gospel. In Romans 11 Paul looks to the day when all Israel will be saved and he includes Isaiah 59 as proof of Israel's salvation and includes Isaiah 40 in his hymn of praise because of it;

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 God has shut up all in unbelief, so that He might show mercy to all.

O *the* depth of *the* riches both of *the* wisdom and knowledge of God! How unsearchable *are* His judgments, and His ways past finding out!

For who has known the mind of *the* Lord, or who became His counselor? Isaiah 40:13

Or who first gave to Him, and it will be repaid to him?

For of Him and through Him and to Him *are* all things; to Him be glory forever! Amen. Rom 11:32-36.

At my last count Paul used Isaiah over 30 times in his Acts period ministry so let us connect the Song of Moses Isaiah and Paul in the matter of the hope which was in view during that time. We have already seen in the Song that Moses looked to the day when the Lord would bring His people to judgment and be merciful to them and His land;

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

Now let us further establish the hope in Moses, Isaiah and Romans by finding other passages of hope from the Isaiah chapters we have found in Romans thus far. In Romans 10:20-21 Paul quotes Isaiah 65:1-2. Here is another excerpt from that same prophetic chapter;

I will rejoice in Jerusalem, and I will rejoice in My people; and the voice of weeping will no more be heard in her, nor the voice of crying be heard in her.

And it will be, before they call I will answer; and while they are still speaking, I will hear.

The wolf and the lamb will feed together, and the lion will eat straw like the ox; and dust *will be* the food of the snake. They will not hurt nor destroy in all My holy mountain, says Jehovah. [Isa 65:19, 24-25](#).

In Romans 11:26-27 Paul quotes Isaiah 59:20-21. Here is the hope of Isaiah 59 and please notice the salvation is for Israel not the church. their enemies fleeing and Zion the center of the Lord's purposes. Also notice the words which shall not depart are the words in the mouth of the prophet, not the words of Paul in Ephesians;

Behold, Jehovah's hand is not shortened so that it cannot save, nor is His ear heavy so that it cannot hear.

So they shall fear the name of Jehovah from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of Jehovah shall make him flee.

And the Redeemer shall come to Zion, and to those who turn from transgression in Jacob, says Jehovah.

As for Me, this *is* My covenant with them, says Jehovah; My Spirit that is on you, and My Words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Jehovah, from now on and forever. [Isa 59:1, 19-21](#).

When Paul concluded Romans 11 with his doxology, he quoted Isaiah 40:13 "who has directed the Spirit of Jehovah and what man taught him counsel?" But Isaiah 40 also says this; Comfort, O comfort my people, says your God.

Speak lovingly to the heart of Jerusalem, and cry to her that her warfare is done, that her iniquity is pardoned; for she has received of Jehovah's hand double for all her sins. [Isa 40:1-2](#)

Go up for yourself on the high mountain, bringer of good tidings to Zion. Lift up your voice with strength, O you who bring good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, Behold your God!

Behold, the Lord Jehovah will come with a 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 with young. [Isa 40:9-11](#)

Are we beginning to see that the Scriptures Paul uses have the earth in view as the hope? It's the earth in Moses and Isaiah. If Paul is using Moses and Isaiah in Romans isn't the earth still in view? How can we deny these passages that Paul is so often inspired to use?

To conclude this lesson, we find some other uses of Isaiah in Paul beginning with his gospel in Acts 13. It has been claimed that Paul had a "progressive" revelation, that he started with the kingdom message but gradually unfolded more truths about the heavenly dispensation as the Acts period continued. I think we must reject this concept as we find Paul remaining with Isaiah from the beginning to the end of the Acts period.

In Paul's gospel in Acts 13:34 he quotes Isaiah 55:3. The Lord clearly affirms in Isaiah 55:11-13 that His word "will not return unto Him void but it shall accomplish what (He) pleases" and the Word in Isaiah is the establishing of the Kingdom on the earth. Here are some other verses from Isaiah 55;

Bow down your ear, and come to Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given Him *for* a witness to the people, a Leader and Commander of peoples.

Behold, You shall call a nation that You do not know; a nation *that* did not know You shall run to You because of Jehovah Your God, and for the Holy One of Israel; for He has glorified You. [Isa 55:3-5](#)

For you shall go out with joy, and be led out with peace; the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap *their* hands.

Instead of the thorn, the fir tree shall come up; and instead of the brier, the myrtle tree shall come up; and it shall be to Jehovah for a name, for an everlasting sign *which* shall not be cut off. [Isa 55:13-14](#)

Not only do we read of the Savior being a Leader and Commander of peoples but he is the Holy One of Israel. Christ in the Acts period was the Holy One of Israel, not the Head of the church which is His body.

Isaiah 55 speaks of joy for Israel and creation producing abundantly on their behalf when the curse of Genesis is removed. This is Isaiah, this is Moses and this is Paul's gospel in Acts 13. Already we see the same dispensational setting in Acts 13 and Romans, no change, no progression.

Next lesson we will examine some other references from Isaiah in the Acts period ministry of Paul before linking Moses, the prophets and Romans with the book of Revelation.