

One of the most glorious discoveries I have made over my Bible study life is that the Word of God, with the principle of right division applied, explains and interprets itself with brilliance of design and harmony. I know many of you have found this as well and it is my passionate prayer that this particular series will inflame all our joy in this amazing book we love and admire.

I have presented the first of many parallels between Deuteronomy and the 40 years probationary wandering in the wilderness and the Acts period and Paul's letter to the Romans. Here is a brief review.

The 40 years wandering and the Acts period were times of God's grace upon Israel who had seriously failed, but restoration for them was in view.

Deuteronomy, the 5<sup>th</sup> book of the OT begins by reminding Israel of their failure. But despite their failure, they are given the Law the second time prior to entering the Promised Land. Acts begins by reminding Israel of their failure (Acts 2:22-23). But despite their failure, the Lord's prayer of "Father forgive them" (for their sin of ignorance Acts 3:17) facilitated further opportunity for Israel to accept Christ as their Messiah. Acts is a continuing history of Israel as God held out his hands to them in faithfulness, ready to gather them into the Promised Land.

Following the death of Moses, Joshua led Israel into the Promised Land at the typical Feast of Trumpets. Our Lord Christ, whose name Jesus is Joshua in Hebrew, fulfilled the types of both Moses and Joshua. He had died, but had risen again and was ready to come at the fulfillment of Trumpets, sit on the throne of His Father David and re-gather Israel into the Promised Land. See Acts 3:17-21 and 13:32-35.

Deuteronomy recorded events just prior to Israel entering their Kingdom. The book of Acts is a record of events that happened just before Israel was to enter their Kingdom. The fact that God postponed the entering of the Kingdom at Acts 28 does not alter the dispensational nature of Acts. Just as God did not introduce any new purpose in Deuteronomy, neither did He introduce any new purpose in the book of Acts.

In this lesson we will bring Romans to the fore and set its place in the book of Acts. Then we will begin to note some parallels between Romans and Deuteronomy.

Let us find a reference in Romans which gives a time frame as to its writing.

Rom 15:23 But now, having no more place in these parts, and having a great desire these many years to come to you,

Rom 15:24 whenever I may go into Spain, I will come to you. For *in* traveling through I hope to see you, and to be set forward there by you, if first I may be filled of you in part.

Rom 15:25 But now I am going to Jerusalem to minister to the saints.

Rom 15:26 For it has pleased those of Macedonia and Achaia to make a certain contribution for the poor saints in Jerusalem.

Rom 15:27 Truly it has pleased them, and they are their debtors. For if the nations have been made partakers of their spiritual things, their duty is also to minister to them in fleshly things.

Rom 15:28 Therefore when I have completed this, and have sealed this fruit to them, I will come by you into Spain.

Most expositors agree that Paul wrote Romans prior to his departure from Greece to Jerusalem, probably around AD 55-58. Acts 20-21:17 records Paul's return from Europe to Jerusalem from where he had hoped to journey to Rome on his way to Spain. But he was arrested in Jerusalem and arrived in Rome under guard.

This time element is so critical to the understanding of Romans and Deuteronomy; both books were written late in probationary periods for Israel.

As we discovered in the last lesson, Deuteronomy was written right at the end of the 40 years (Deut.1:3). Likewise Romans was written very late in the Acts period, and it is universally acknowledged that Romans is

the last letter Paul wrote during that time. With these facts before us, let us draw some other parallels found in these two books written while Israel remained God's people.

In Deuteronomy, written at the end of its probationary period, we read that God and Israel remained in a special relationship despite Israel's failures. Through God's faithfulness and the demonstration of His mighty power, the promises made to their father's came to fruition. In the following Deuteronomy passages, note the close tie between God and Israel, God's covenant, faithfulness, love and mercy to them;

Deu 4:7 For who is a great nation whose God *is* coming near to them, as Jehovah our God *is*, in all our calling on Him?

Deu 4:31 For Jehovah your God *is* a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.

Deu 4:34 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?

Deu 4:35 It was shown to you so that you might know that Jehovah *is* God, *and* no one else beside Him.

Deu 7:7 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.

Deu 7:8 But because Jehovah loved you, and because He would keep the oath which He had sworn to your fathers,..

See also Deut.8:3-5

In Romans, written at the end of its probationary period, we have the exact same dispensational elements.

In Romans, the relationship between Israel and God remained despite Israel's failures. During Acts God was faithful to that relationship and He had continued to manifest His mighty power to them so they would know and believe in Him. During Acts His servants testified that He would bring all His promises to their father's to fruition should they turn to Him. In the following Roman passages, note the close tie between God and Israel, God's covenant, faithfulness, mercy, oaths (promises) and love to them;

Rom 3:1 What then *is* the superiority of the Jew, or what is the profit of circumcision?

Rom 3:2 Much in every way! First of all, that they were entrusted with the oracles of God.

Rom 3:3 For what if some did not believe? *Surely* their unbelief will not nullify the faithfulness of God?

Rom 3:4 Certainly not! (EMTV)

See also Romans, 9:3-6.

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.

Rom 11:26 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.

Rom 11:27 For this *is* My covenant with them, when I have taken away their sins."

Rom 11:28 Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the free gifts and calling of God *are* without repentance.

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,

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."

Rom 15:18 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,

Rom 15:19 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.

Already we have Scriptural evidence proving beyond reasonable doubt that Romans is more in dispensational harmony with Deuteronomy than the post Acts letter of Ephesians.

To conclude this lesson here are some other interesting similarities in Romans and Deuteronomy. In Deuteronomy we see the Lord through Moses reminding Israel of their spiritual sickness and faithless rebellion from the day they were delivered from Egypt at Passover. Yet despite this, God will bring them into the Land of Promise and they will possess it;

Deu 9:6 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. (see Deut.10:11-17).

Deu 9:7 Remember, *and* do not forget, how you provoked Jehovah your God to wrath in the wilderness. From the day you departed out of the land of Egypt, until you came to this place, you have been rebellious against Jehovah.

Jehovah had died on the cross as the true Passover Lamb and Israel were rebellious in the Gospels and through Acts. Stephen had this to say against them;

Act 7:51 O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers *did*, so you do.

Paul wrote about Israel as being faithless in this verse;

Rom 3:3 For what? If some did not believe,

In Romans 2:25-29 Paul wrote of that Jew who is one inwardly, circumcised in the heart. But the fact that most of the nation was uncircumcised in heart and ears did not mean God had changed His mind or was prepared to cancel His faithfulness to Israel's fathers. Look at these passages;

Rom 3:3 For what? If some did not believe, will not their unbelief nullify the faith of God?

Rom 3:4 Let it not be!

Rom 9:6 Not however that the Word of God has failed, for not all those of Israel *are* Israel;

Rom 9:16 So then *it is* not of the *one* willing, nor of the *one* running, but of God, the *One* showing mercy.

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.

Rom 11:28 Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes.

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In Israel's typical salvation as recorded in Deuteronomy, Israel was rebellious and stiff-necked but God led them into their inheritance. When Paul wrote Romans, Israel remained in the same spiritual condition; enemies of the gospel but God remained faithful. The true Joshua was about to return at the Feast of Trumpets and gather Israel into their inheritance (also God's inheritance) because of His faithfulness to His Word not because of Israel's ability to keep their word.

With God's faithfulness in view, we can begin to understand Paul's doxology of praise for God's faithfulness as found here;

Rom 11:33 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!

Rom 11:34 For who has known the mind of *the* Lord, or who became His counselor?

Rom 11:35 Or who first gave to Him, and it will be repaid to him?

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