

When I left Australia in 2004 I resolved that my ministry would focus on two essential truths, one of those being Acts 28, the great New Testament dispensational divide.

During the years, 2004 and 2012 my online activities promoting Acts 28 were numerous and vigorous, nearly to the extreme, but since then a number of things have happened to reduce my presence there. First up, many influential and more polished speakers and writers have taken the opportunity to present the truth in “cyber space”, and for this I give thanks. Secondly, my book *The Appearing* has basically encapsulated the essentials of the Acts 28 divide and appears (no pun intended) to be working effectively. (You can find this as a free PDF download on my website, Acts28.net, or a hard copy is available for purchase on Amazon).

Now that others and my book are witnessing so effectively, there’s more scope to concentrate my efforts on the email lessons. These highlight the differences in Paul’s writings either side of Acts 28 hoping to make clear why Acts 28 is the great New Testament dispensational divide.

Our detractors suggest that Acts 28 an arbitrary point around which we find things to prove that it is, in fact, a dispensational divide. In other words, we have subjectively decided on a place to separate the church Israel from the church which is His Body then gone about to prove our position. This is absolutely not true! Bible students arrived at Acts 28 after years of Scripture comparisons, not because it seemed like a good idea. It was at Acts 28 that the great judgmental prophesy of Isaiah 6 was pronounced against Israel for the last time, and that nation was let go for a season.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Act 28:17

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. Act 28:20

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. Act 28:23-29

There are Bible study rules we must observe; without them our Bibles are open to millions of interpretations and ideas leading many to a weakened state of faith and service. There are nearly 3000 plus denominations in Christendom today, a direct result of our failure to observe and these rules. We must compare spiritual with spiritual, (1Cor.2:13), we must test things that differ, (Phils.1:9-10) and we must rightly divide, (2Tim.2:15). There are other rules too, but if these essential three are ignored, then it’s possible we will be found, insincere, offensive, ashamed and unapproved in that day. It was these God given rules which unveiled Acts 28 as the divide in the first place, and as we apply them, the differences in Paul become vibrantly clear. Paul’s writings must be rightly divided along with all other Scripture.

Acts 28:23-31

The Great New Testament Dispensational divide

The Earthly aspect of the Kingdom of God

The Gentiles/Nations are included & blessed with Israel which is 1st

Christ sent to Israel, raised to reign on His Father David's throne

A :23 Chief of the Jews come to Paul, a day (Hebs.3:13)

Kingdom of God. Jesus

the law of Moses and prophets

From morning till evening (Acts 26:22, all O.T.)

B :24-:25a They agreed not among themselves

(Jews) departed (were let go) = apoluonto = divorce (1st Matt.1:19, 5:31-32)

C :25b-:26a The word of the *Holy Ghost* (Is.6)

unto our fathers, Acts 3:25, Roms.9:4-5

D :26b-:27

this people

Hear ... not understand

See . do not perceive, for

hearts fat

ears dull of hearing

eyes closed

least (perhaps) **at any time**

eyes they see

ears hear

hearts understand

converted

(turn back to God, then, Zech.1:3)

I should heal (cure, save) **them**

Isaiah 6
judgmental prophesy
against Israel

Under the Old Covenant, Israel was again, evicted from their Land, Lev.26. By AD130, The Romans had scattered Israel.

Change of Dispensation, the great New Testament dispensational divide

The heavenly aspect of the Kingdom of God

Israel, no longer 1st, scattered among the Gentiles/Nations

Christ among the Gentiles, Col.127, raised, enthroned at The Father's right

C 28:28. The salvation of *God*

SENT unto the Gentiles

B 28:29. The Jews departed = apelthon = went away

great reasoning among themselves

A :30-:31 The two years, Paul freely receives all

Paul 'heralds' the kingdom of God

the Lord Jesus Christ, no reference to O.T.

With all confidence, unhindered

Based on a Structure by Mr C.H.Welch "From Pentecost to Prison" Berean Publishing Trust
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Paul's letters fall into two groups either side of this great divide. His letters are not grouped according to the glorious continuing truths like faithful service brings rewards or justification by grace through faith. Such truths can be found in many other dispensational settings. They are grouped by the exquisite dispensational differences in them. It is the dispensational elements which bind them together and which exclude them from the other group. His two groups of letters fall either side of the great Acts 28 divide.

The first group is full of Israel's hope and the purposes through her. It contains frequent references to supernatural signs and wonders and the imminent return of Christ, Israel's High Priest King. This group consists of; Galatians, 1&2 Thessalonians, 1&2 Corinthians, Romans and Hebrews.

The second group reveals the great heavenly purposes through the church which is His body. It reveals the new inheritance with its unique blessings, and the new relationship of Christ as Head to the church His Body. Absent from this group are Israel's fathers, the supernatural gifts and the imminent return of Christ which things were put aside with Israel at Acts 28.

This group contains; Ephesians, Philippians, Colossians, 1&2 Timothy, Titus and Philemon.

The first group, written before Acts 28 is about the church Israel and those things associated with her. The second is about the church which is His body and those things associated with it.

The Bible makes much more sense and our walk is far more satisfying and fulfilling when we walk worthy of our calling revealed in the second group.

These email lessons are distributed through the online program, MailChimp. I am now including pictures of charts and structures in them and to see these in your email program you may need to select "download pictures". These pictures are not visible in "plain text" formatted emails, so it might be helpful to open these lessons in a browser. This option should appear at the top of each email.

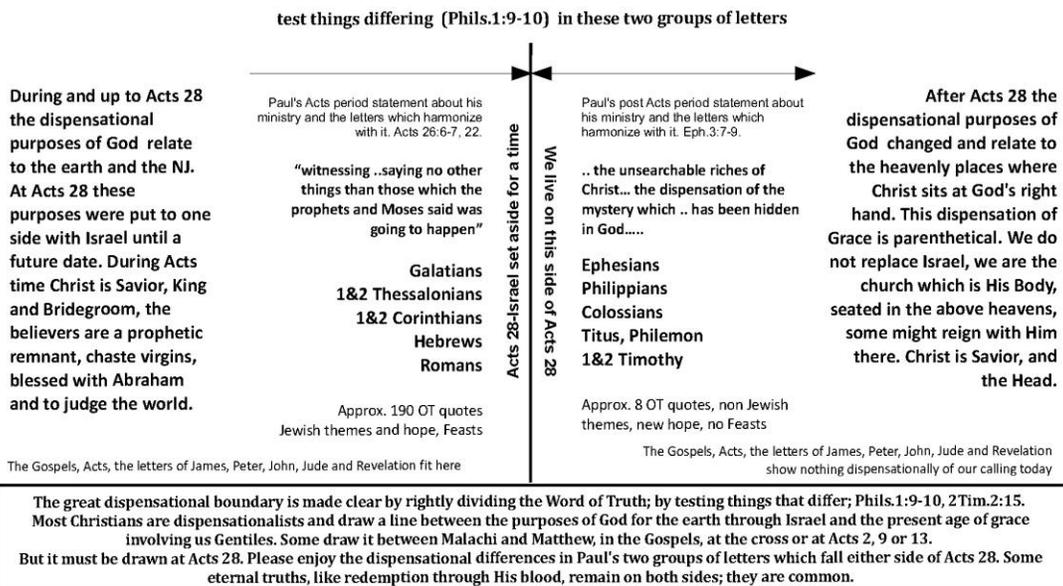
This little series will be formatted as a tract and available on Acts28.net in due course but please, freely forward the email lessons to your friends, or print them as hard copies for distribution. We need to make every effort hoping that all saints see what is the dispensation of the mystery which for ages hath been hid in God who created all things, Eph.3:9.

Acts 28 as the great new testament dispensational divide, was not a subjective selection by an overly zealous, radical group of Christians. This dispensational boundary was made clear after years of Bible study where the marked dispensational differences in Paul could not be explained away. Here is a chart highlighting Paul's dispensational teachings either side of Acts 28. These are not Bible contradictions or Bible difficulties, they are truths appropriate for the time when and to whom they were written.

Acts 28 The great dispensational boundary

Paul's Ministries either side of this great change

Acts 28:25-28 Israel was nationally put to one side for a time. The salvation of God was then sent to the Nations independent of Israel.
Post Acts 28 a new dispensation was given to Paul alone. Eph.3:1-10. Col.1:23-29 and 2Tim.1:8-12.



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Paul's letter written before Acts 28, are Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans and Hebrews. The hope in these letters is the return of Christ to the earth where He would dwell and rule in Zion. Both Jew and Gentile believer were to be blessed with faithful Abraham in the Land given Abraham and indeed, the promises made to (Israel's) fathers were the basis of hope in these letters. The imminent return of Christ to that Promised Land was in view when these letters were written, and these dispensational elements are the foundations on which Paul's teaching and encouragement was built.

The same can be said of the other general letters written during that time; James, Peter, John, Jude the Gospels, and Revelation.

As we undertake a more detailed examination of these marked dispensational differences in Paul either side of Acts 28 and it is our prayer that these will remove forever the theory that there are contradictions or conflicts in the Word of Truth.

To begin, we compare Paul's instructions regarding marriage prior to Acts 28 with those given after.

Here are his expositions regarding intimacy prior to Acts 28 with the imminent return of Christ in view; Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 1Co 7:1 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. 1Co 7:7-9 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 1Co 7:25-28 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. 1Co 7:38 -40

The Corinthians had sought Paul's advice on a very important question; what about intimacy at this time? Intimacy was to remain in the bounds of marriage but look at the preferences given by Paul. It is good for the unmarried and widows to remain as Paul (either divorced, unmarried or widowed). It is better to marry than to burn, 7:9 (in desire) but it is better not to marry at all, 7:38. If marriage is entered, it is not sin, but there will be trouble in the flesh for those women who do marry, 7:28. Twice Paul reassures the Corinthians that marrying is not a sin, 7:28 & 36. Since marriage was our Heavenly Father's design for us, in what way could marriage be considered a sin?

Marriage at that time and in the face of certain hostilities, particularly towards women and pregnant ones, might appear a sin to the brethren. Intimacy will facilitate pregnancy and pregnant wives were in great danger in the face of the coming evil. Indeed, the Lord had warned of such;

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. Mat 24:9

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Mat 24:15-16

And woe unto them that are with child, and to them that give suck in those days! Mat 24:19

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Mat 24:21

Immediately after the tribulation of those days.....then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, Mat 24:29-31

The evil times of the anti-Messiah when the world is in great turmoil, were staring them in the face at that time. Paul told them clearly that "we shall not all sleep (die)" and "we shall be changed". The "we" in this case includes Paul but not you and me today. They were expecting to live through to the trumpet coming of the Lord but prior to that were the evil activities of the enemy and his troops. Paul also assured the Thessalonians that "we which are alive and remain", 1Thess.4:15, 17, would be so until the trumpet coming of the Lord. Again, the "we" of 1Thess.4 includes Paul but not you and me today. Matthew and Thessalonians were about the same terrible, evil anti-Messiah days prior to the Lord's coming and Paul writes;

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? 2Th 2:1-5

.....then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 2Th 2:8-9

The Lord's words of warning in the gospels were repeated by Paul during Acts, and in that dispensational setting, marriage was the lesser option.

Many dismiss these words of Paul to the Corinthians as advice only, not from the Lord. This is seen as an escape opportunity to avoid a life of celibacy since the vast majority of Christians marry. Yet when we turn to the letters written after Acts 28 we find Paul giving completely opposite "advice".

In Paul's first letter to the Corinthians chapter 7, he was responding to the question they had posed, "it is good for a man not to touch a woman?" Some translations have this as "Is it advisable for a man not to marry?" (ISV and others).

Paul's answer to this question is framed by the circumstances in which they lived; the set of conditions which existed at that time. Only when we consider the situation at that time, will we truly understand the advice he gave. The advice Paul gave was dispensational advice, that is, it was advice for those people at that time, and not a universal instruction for all people at all time. Not all the New Testament is about us.

When Paul wrote his Acts period letters, the perilous times of the last days were upon them, and with those terrible, fiercely destructive days about to happen, some Christians might consider it a sin to get married and to "touch a woman" with the possibility of pregnancy. In such a scenario, when the orthodox, God given guidelines for marriage would create great hardship, the believers sought Paul's advice which he offered as one who spoke "by permission", from himself, not the Lord, and from his "judgment, as one that had obtained mercy". His advice was for their profit, not ours.

The fact that Paul's advice to the Corinthians was contrary to God's design; that is marriage, tells us that very special circumstances were upon them. His preferences were that all men should be either unmarried, single or widowed. That marriage to avoid fornication and to assuage passion was not a sin though they would have trouble and he wanted to spare them from that. That wives should not leave their husbands but if they did they were to remain unmarried. Husbands should not put away their wives. If an unbelieving spouse leaves, the believing partner is not under obligation to the one departing. They were to remain as they were when they were called. Slaves, remain slaves, servants as servants, and circumcised as circumcised. Widows should remain widows, husbands who had wives, should be as though they had none and those who buy should be as those who had nothing. The time was so short that seeking changes was irrelevant.

Here are the scriptures written at that time, which clearly define the circumstances dictating the advice given. The advice was specifically for that time only, and that time was the imminent return of the Lord. Prior to that return, the day of Jacob's trouble would unleash upon Israel, and those surrounding prophetic regions, the great wrath of Satan and his troops;

I suppose therefore that this is good for the present distress, 1Co 7:26

But this I say, brethren, the time is short: 1Co 7:29

..... the fashion of this world passeth away. 1Co 7:31 (that is, is passing away, the end was upon them).

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1Co 10:11

And all these things happened to those as examples, and it was written for our warning, on whom the ends of the ages have come. 1Co 10:11 (LITV)

Behold, I shew you a mystery; We (this includes Paul and those of that time, not us today) shall not all sleep (die), but we shall all be changed, 1Co 15:51

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (Paul and those to whom he wrote, not us today) shall be changed. 1Co 15:52

For yet a little while, (that is, yet but a very, very little while) and he that shall come will come, and will not tarry. Heb 10:37 (25).

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1Pe 4:7

See also, 1Thess.4:15,17, Jas.5:7,9, 1Jn.2:18, Rev.1:1, 3, 22:6,10 & 20.

Many zealous believers have proclaimed that we are living in such days now, but strangely enough, do not heed Paul's advice. However, it is my opinion that we are absolutely not living in the times of Corinthians in 2018. We are to embrace those Scriptures about marriage, given us after those terrible days of the Revelation and Acts period were postponed, when the nation of Israel was put aside at Acts 28. In other words, we are to apply the current commands.

Paul wrote to Timothy, after Acts 28, regarding the matters within the assemblies, and he very clearly spoke about husbands, wives, children and widows. It is difficult to imagine a more opposing set of

instructions as those given now compared to those given much earlier. Let us begin by comparing his advice regarding the unmarried and widows.

Before Acts 28, he advised that all should remain as they had been called, 1Cor.7:17-24. Unmarried women and widows were to remain so, in order that they could care for the things of the Lord, 1Cor.7:34. Should they marry they would of necessity care for the things of the world. To marry would detract from their attendance upon the Lord, 1Cor.7:35. It seems Paul discarded his own advice. [But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 1Ti 5:11 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 1Ti 5:14](#)
[Therefore, I want younger widows to remarry, have children, manage their homes, and not give the enemy any chance to ridicule them. 1Ti 5:14 \(ISV\)](#)

Whereas before Acts 28, a pregnant woman was endangered by the “present distress”, now home life was the advice given because that distress imminent back in the Acts period had been postponed and things had changed. Before Acts 28, the unmarried and widows were to remain as such so they could attend (that is provide) diligent service to the Lord. And now the reverse is true, they are to care for the things of the world, they must devote themselves to their husbands and family (cp 1Cor.7:34-35).

Prior to the setting aside of Israel at Acts 28 and the postponement of those last terrible days, Paul preferred men to remain as he, and to live as though they did not have wives at all (1Cor.7:29). But now, no man could hold an office within the assembles unless he had a wife and had proven ability in family discipline and function;

[This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 1Ti 3:1-2 One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God?\) 1Ti 3:4-5.](#)
See also vs 8-13 and Titus 1:6-9.

The husband of one wife has numerous renderings, some feel the bishops and deacons must have at least one wife or that they must be married to the wife of their youth, that is their first wife. Some churches do not allow divorced and remarried men to hold office. The fact remains that Paul now set marriage and a home of harmony as the first high standard for office holders within the assemblies.

Not only so, but a mark in the latter times of this dispensation would be those who had departed from the faith, who spoke lies in hypocrisy and who were “forbidding to marry” (1Tim.4:3). This is contrary to Paul’s advice to marry in this dispensation. At the close of the earthly kingdom which ran up until Acts 28, Paul did not forbid marriage but strongly advised against it.

Right division is not an option for the seeker of truth, it is an essential for growth in the knowledge of God's will. By rightly dividing the word of truth we discover illuminating differences. Right division means so much more than separating the Old Testament from the New, for there are things in the New which are not about us. Right division applies to all Scripture including Paul and we find some incredible differences in his writings either side of Acts 28.

One of the stark differences in Paul is his teaching about why and where the Gentile believers were included in salvation. God had intended a Savior for all people; Christ was a lamb foreordained to take away the sin of the world. He died for all, but the saved Gentiles were included in very different purposes either side of Acts 28.

Prior to Acts 28, the believing Gentiles were justified by grace through faith but were included to provoke Israel to jealousy. Israel was disobedient and stumbling and was provoking the Lord by their unfaithfulness. The Lord responded as He had warned he would and the believing Gentiles were graft in to stimulate Israel to fruitfulness. These believing Gentiles and Israelites constituted a prophetic remnant of grace. Paul writes clearly about this in Romans;

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But about Israel he says, "All day long I have held out my hands to a disobedient and rebellious people." Rom 10:19-21

... at the present time: there is a remnant, chosen by grace. Rom 11:5

The fact that most of Israel were faithless did not mean God's purposes for her had ceased, or that she had been cast aside, see Rom.11:1-2a. The remnant was a preserving seed, Rom.9:29, but the national stumbling opened the door for the Nations as a provocation;

I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel jealous. Rom 11:11 (NET)

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation (jealousy) them which are my flesh, and might save some of them. Rom 11:13-14

Paul extolled his own ministry to provoke Israel unto salvation. However, he warned the Gentile believers that they should not assume any airs of superiority, Israel still held an advantage Roms.3:1-3. Any discontinuance in God's goodness would see them cut off, for the original branches were more naturally grafted (back) in. Not only so, the Gentiles had obligations to support Israel financially since they were enjoying her spiritual things; partaking of Israel's root and fatness;

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Rom 11:17

But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom 15:25-27

The fact that Gentiles were saved prior to Acts 28 does not prove the post Acts church which is His body had been revealed and commenced, in fact quite the opposite. These features of Gentile inclusion before Acts 28 are based on precedent and prophesy and are entirely absent afterwards. That Gentiles were saved does not constitute a change in dispensation. From the beginning, before Israel, the Lord had a salvation plan which included all people.

Adam was made in God's image but through disobedience, sin and death entered the world. The seed of the woman was promised to destroy the enemy and a sacrifice was offered to remove sin and sins. The first presentations of the Savior were shown in these things. There was no Israel or Gentile division when people were covered by an offering.

The Lord resumed his earthly purpose with Noah, but again rebellion occurred and people were scattered into their lands in a geographical relationship with Israel. The door was not closed to the

Nations for the opportunity to seek Him was available, see Acts 17:26-28. Israel was raised as a beacon of God's love and grace to these Nations, see Deut.32:7-8, 4:6, 1Ch.16 & Ps.67:1-3.

The fact that Abram was called into the Promised Land, does not alter the earthly purpose of salvation for all people. The promises given to Abram assured blessing for all the families of the earth, including justification by grace through faith.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen 12:1-3

And he believed in the LORD; and he counted it to him for righteousness. Gen 15:6

Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Rom 3:28-30

After Israel was freshly saved out of Egypt, the Law was given with plentiful provision for the Gentiles, see Ex.12:19, 12:43, 48-49, 20:10, Lev.19:34 & Num.15:15. The prophets spoke of the day when Gentiles would seek the Lord, Is.11:10, 42:6, 49:6, 56:1-8 & Zech.2:11, 8:20-23. Gentiles had been included in the past and in prophesy.

The Lord's earthly ministry included blessings for the Gentiles. The Centurion had great faith as recorded in Matt.8:5-13, and the Lord declared to Israel that many (Gentiles) would come and enjoy rest with Israel's fathers. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Mat 8:11

Gentiles being saved and blessed with Israel was nothing new or hidden in God. Romans and Galatians clearly show that the saved Gentiles of the Acts period were blessed with Israel. The salvation of the Gentiles up until Acts 28 was nothing out of the ordinary so to speak. It was purpose, precedent, provocation and prophesy. But, they were blessed with faithful Abraham; included in the earthly programs.

These are not the principles; the terms of our calling today, revealed after Israel was nationally set aside at Acts 28.

The differences in Paul either side of Acts 28, are not to be taken lightly, they are not equivocal or elusive, being made plain by simple comparison.

One of the incredible set of differences is how Paul writes of certain creations and the emphasis or associations he highlights about them.

Prior to Acts 28, Paul holds the original creation of Genesis as part of his gospel, but another creation he writes about is that of the individual believer in Christ.

The creation of Genesis, while mentioning heaven, has an earthly focus and with that earthly focus a purpose fixed in Christ. Disobedient Adam was of the earth, 1Cor.15:45-47, but nevertheless, he did anticipate the last Adam; the Lord Christ. As Adam was given dominion, so ultimately the Lord Christ Jesus will have dominion in the earth, but first He had to conquer sin and death by the offering of Himself. His first coming accomplished victory over sin and death and just as Christ walked in the Garden with Adam, so, at His next coming, He will rule on the earth, and this aspect of the Kingdom was the hope prior to Acts 28.

We find this original creation in Paul when he speaks in Athens, see Acts 17:22-31. In that address he warns his audience that the very One Adam pictured, was about to judge the world. Christ would judge when He returned to it, and this return of Christ to the earth was the hope of that time.

Paul explains to the Romans that the return of Christ they were expecting included the liberation of all of creation. The liberation of the original creation and the glorification of the redeemed were unified in the hope of that time;

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. Rom 8:18-22

Romans clearly speaks of the hope up until Acts 28 as being “the promises made unto the fathers” and the Gentile believers were included in those promises of hope, see Roms.15:4-13. The hope of Romans was the very same hope Paul preached years before in Antioch:

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Act 13:32-34

Paul refers to Psalm 2 and Isaiah 55 in this gospel segment. Psalm 2 proclaims Christ seated on the Holy Hill of Zion and the heathen and uttermost parts of the earth as His inheritance and possession. Isaiah 55 refers to the Son as the “witness.. a leader and commander to the people” but it also speaks of the same things as Paul did in Romans 8;

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off. Isa 55:12-13

The Genesis creation was given hope of restoration in Prophecy and Romans does the same. It includes in the earthly Kingdom of hope for the believers up until Acts 28 a positive expectation for all creation. Romans is the Law, promise and prophecy in every feature, it contains over 190 Old Testament scripture references and is entirely in harmony with the hope of it.

Paul writes of the new creature (creation) the individual believer had become, in Christ. We find this here;

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2Co 5:17

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal 6:15

This is not the new creation of Ephesians 2. This is the wonderful transformation of those who were “in Christ” and those in Christ before Acts 28 were blessed with faithful Abraham and waiting for that earthly Kingdom and the return of Christ to the earth. The inheritance of those in Christ, before Acts 28 was the same as Abrahams; a land and a heavenly city.

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. Gal 3:6-9

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Gal 3:18

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal 3:29

But Jerusalem which is above is free, which is the mother of us all. Gal 4:26 (Hebs.11:10, 16, 12:22, 13:14)

Now we, brethren, as Isaac was, are the children of promise. Gal 4:28

The Genesis creation was linked with the earthly hope up until Acts 28. Paul and all those in Christ with him, were the children of Abraham and heirs of the promises given to Abraham.

After Acts 28 differences in the Genesis creation emphasis can be seen, and an entirely new creation is revealed by the Word of the Lord to Paul, and to Paul alone.

Paul refers to the creation of Genesis but he does not link it to any hope, certainly not the new hope revealed after Acts 28. The original creation is widened to include the things in heaven as well as the things on earth;

(the Dear Son)...Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; Col 1:15-19

The other creation is of incredible significance;

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made (created,brought about, formed or constructed) both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make (create) in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Eph 2:11-18

In Genesis Adam was created, after Acts 28 a new man was created. In Genesis the things of the earth were mentioned in creation, after Acts 28, the things in heaven are now included in the list. Before Acts 28 the earthly things of creation were included in the hope of that time, after Acts 28 some of the things of the above heavens are included in the heavenly purpose. These differences are not accidental but highlight the great changes brought in after Israel was set aside at Acts 28.

Testing things that differ is a highway for clearly understanding of our hope and calling.

Testing things that differ takes time and effort but the results are very rewarding. The Lord will not grant us any deep conviction about our beliefs if we simply read the Bible on occasions; we must study, that is, be diligent to show ourselves approved, unashamed. To avoid these negative possibilities on judgment day, we must cut the Word of Truth by testing things that differ.

We are comparing Israel in Paul's letters of Acts by highlighting the lack of Israel and anything associated with her in his post Acts letters. This is cutting straight; testing things differing. Our present examination concerns the creations Paul writes about either side of Acts 28, particularly the creation of the "one new man" in Ephesians 2. This creation is unique to the post Acts dispensation. In other words, the one new man of Ephesians cannot be found either anticipated or written about in Paul or any other writer prior to Israel being set aside at Acts 28. This alone, exposes quite clearly the amazing dispensational differences in Paul's writings. Here is the immediate context of the one new man creation;

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made (created, brought about, formed or constructed) both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make (create) in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Eph 2:11-18

Now, in Christ Jesus, in this new dispensation given to Paul, those who were once divided are created one new man. The emphasis on this oneness and unity must not be overlooked. In Eph.4:3-6 we have the unity of the Spirit, in 4:12-15 we have the present-day gifts working to build up the church which is His body until a unity of the faith is achieved. In Eph.5 the oneness of a husband and wife is used to emphasize the oneness all united believers have with Christ the Head. But this was not always so. Prior to Acts 28, the Israeli and Gentile believers were united into Christ for redemption, Roms.10:12-13, but not dispensationally equal as they are today.

Paul is directing Eph.2:11:18 to the Gentiles or Nations; those who were called "uncircumcised". Previously they were in Christ but dispensationally without Christ, aliens from Israel and strangers from the covenants of promise, without hope and God. Between them and the Israelites stood the middle wall of partition and enmity or animosity was created between them by the ordinances the Gentiles were obliged to observe as determined in Acts 15. We must not fall into the disastrous conclusion which says, the "but now" means we are one with Israel, we are partakers of the covenants and we now observe the Law. No! The Messianic movement and the Torah observant stains on Christianity are blinding blocks to the truth for today. Israel is set aside and all things associated with her are set aside also. Both Jew and Gentile are created one new man, no Israel, no Law observance, no Gentile, no dispensational advantage or disadvantage. This was not so prior to Acts 28.

The Acts period and Paul's writings "at that time", are full of the distinctions between the Jews and Gentiles that are highlighted in Eph.2. These distinctions are incompatible with the one new man.

Israel had a prior position during Acts and it was Peter who anticipated Paul's Acts period ministry when he told his Israeli audience that it was Jew first;

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Act 3:24-26

Peter's audience was totally Israeli; there were no Gentiles at Pentecost. Israelis were children of the prophets, they were children of the covenants, through them, others would be blessed. Christ was raised to them first, and they had the prior position. When Israel stood as a nation, disbelieving or not, those Jewish believers were told they had an advantageous prior position. Paul writes of this in

Roms.1:16, 2:9-10, 3:1, 11:15-18 and 15:27. The Gentile believers of Acts were not children of the prophets, were not children of the covenants, they were without Christ who was resurrected to Israel. Christ was sent to Israel in His earthly ministry and sent to Israel after His resurrection for the duration of the book of Acts. Paul clearly proclaims this in his gospel at Acts 13;

And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: Act 13:22-23

See also 13:32-35 and consider the O.T. quotes and their earthly setting. See also Matt.22:32 and Acts 3:13.

The Gentiles of the Acts were grafted as wild olives into the Olive tree and were partakers of the "root and fatness" of that tree. "At that time", the Gentile believers were part of a remnant of grace, Roms.11:5. They were warned not to boast against the Israeli branches which had been broken off because God could quickly graft them back. The Gentile branches were supported by the tree of Israel, they had no God of their own, no blessings apart from Israel, no spiritual things apart from Israel, and no promises apart from Israel; they were blessed with faithful Abraham and the hope of Zion;

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall (stumbling) of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. Rom 11:11-27

The message to the Gentiles during Acts was not according to the "Great Commission" but was a response to Israel's stumbling and provocation, as above and Roms.10:19. The Gentiles were included to provoke Israel to jealousy, they were obliged to support Israel financially and none of these conditions are in place today. Romans displays the things that divided the Israeli and Gentiles believer and which things were contrary to the "one new man" of Ephesians.

If ever a passage excluded the one new man equality between Israeli and Gentile believer, it would be this passage straight from Paul written late in the Acts period. Romans 11 and Ephesians are two different dispensational truths and are mutually exclusive. It is impossible to bring the later dispensational truths of Ephesians back into Paul's writings during Acts.

When was the "at that time" and the "in times past" of Ephesians 2:11-18? That time in Paul's mind was the Acts period, the situation prior to Israel being set aside after which the new dispensation was revealed to him.

The creation of the one new man as recorded in Ephesians 2, is an incredible sign post to the great dispensational change at Acts 28. For this creation to come into being, the middle wall of partition had to be broken down and the law, contained in those ordinances of Acts 15, had to be abolished. The truths here are of great importance, not only in understand the present dispensation of grace, but as a powerful antidote against the growing, subtle legalism that is sweeping Christianity. Here is that portion dealing with the abolition of the law contained in ordinances;

[For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; Eph 2:14-15 \(cp Col.2:14\)](#)

What were the law of commandments contained in ordinances? The word translated ordinances is dogma and first occurs in Lk.2:1 as decree. The next occurrence is in Acts 16:4 where Paul and friends delivered the dogmas or decrees that were ordained for the Gentile believers in the previous chapter; [And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. Act 16:4](#)

These decrees were ordained, that is judicially determined, by the council in Acts 15 for the Gentile believers to observe as they mingled among the predominantly Jewish assemblies of that time. These four necessary things were straight out of the Law. James finalizes the council's intent:

[Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them,](#)

[that they abstain from pollutions of idols, \(Ex.34:15\)](#)

[and from fornication, \(Ex.34:16, Lev.19:29\)](#)

[and from things strangled, \(Gen.9:4, Deut.12:23-25\)](#)

[and from blood. \(Lev.3:17, 17:26, Deut.12:16\)](#)

[For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Act 15:19-21, see also 15:22-29\)](#)

These 4 things are really 2 pairs of parallel laws and notice the weekly Sabbath and other Sabbaths are not included.

James says we "trouble not" (that means to harass) the Gentiles who have turned to God. The entire Law was a harassment for these believers whereas the Israelis had Moses read every sabbath in the synagogues. The comparison here between the Jewish and Gentile believers is stark and must not be missed. This imbalance of Law observance, along with the Middle wall of the Temple precincts, was a means of enmity or conflict.

What is most important here is this, the Gentiles believers, at that time, were only obliged to observe 4 things out of the Law. This was determined by inspired apostles and sealed by the Holy Spirit. If those who do not rightly divide believe all Scripture is about them, is it not an evil thing and contrary to the inspired Word, for them to demand that Gentile believers today, observe all the Law as a faithful observance?

The Messianics might argue that we are all the "lost ten tribes" and consequently Israelites. They, by some stretch of Romans 2, might describe us as "spiritual Israelis" and therefore obliged to keep the Law. On both counts these claims fail. Romans 2:17-29 is speaking directly to Israelites, not Gentiles who are Jews inwardly. And it is impossible to prove Israeli heritage today despite their historic attempts to do so. A true Israeli identity is extremely difficult to establish today. Indeed, when the Messiah regathers Israel, He alone will know who are truly Israelites as they pass under His Good Shephard's rod;

[And I will cause you to pass under the rod, and I will bring you into the bond of the covenant Eze 20:37 \(see 20:33-38, and Ez.34\).](#)

In the present-day dispensation of the grace of God, where the one new man creation has eradicated every dispensational distinction; every advantage of being a Jew and every disadvantage of being a cast-off Gentile, there is no Law observance. The question "what advantage has the Jew?" of Romans 3 belonged to a previous administration and back then it was answered in a positive way, but today it would be entirely opposite. There is no advantage in being a Jew, a member of the "lost ten tribes", a

“spiritual Israelite”, today. And there is absolutely no advantage in any Law observance for us members of the church which is His Body.

This series outlines the dispensational differences in Paul's letters. Previous lessons are available on my website in the footer, or bottom right hand corner of the site, acts28dotnet.

Rightly dividing God's Word reveals the things meant for us today. It is the process by which we identify things that have changed with the things that have not. The things that do not belong today in our worship and the things that do belong today in our teaching.

Rightly dividing God's Word is not foreign to us. The Israelites were to offer a blood sacrifice for forgiveness of sins, Lev.5, but that is inappropriate for today because the true Lamb died on our behalf and bore our sin and sins on that tree, Heb 9:13-14. This is dividing things that differ, we put aside the animal sacrifice which pictured our Lord's redemptive work and rejoice in the true salvation it foreshadowed.

However, in Paul's letters we find a redemption truth that is not to be divided. It is as true today as when Paul first wrote about it. Justification by faith through grace is a thrilling consequence of our Lord's offering, and we find this truth in Paul's letters either side of Acts 28. This truth is found in the life of Abraham, Gen.15, in prophesy, Deut.30:14, Is.45, and also anticipated in one of the Lord's names, Jehovah-Tsidkenu, the Lord our righteousness.

After the true Lamb offered Himself, then righteousness by faith in Him was proclaimed and it crosses the boundary of Acts 28. Compare Roms.3:22-24 and Gals.3:6 with Eph.1:7, Col.2:13 and Phils.3:9. It was for those who were to be blessed with faithful Abraham, the believers prior to Acts 28, and for us who are blessed with every spiritual blessing in heavenly places, after Acts 28. Righteousness reckoned is found in different callings.

Mid-Acts brethren however, believe this truth is unique to our calling and create a stumbling block to understanding Paul's ministry after Acts 28. Their misconception that righteousness by faith through grace, taught before Acts 28, is the beginning of the revelation to Paul of the dispensation in operation after Acts 28, forces them to begin the post Acts calling at Acts 7, 9 or 13. Because of this false start, based on a false premise, Mid-Acts believers mix and often ignore the dispensational differences in Paul's letters.

These differences in Paul's letters are things which do not continue; which do not cross over the Acts 28 boundary. These differences highlight Paul's ministry during Acts, and his ministry after Acts 28. It is these differences which show the Israeli based, earthly calling of Paul's ministry up until Acts 28, and the previously hidden in God, heavenly calling which is the feature of Paul's ministry, after Acts 28.

Both ministries feature justification by faith through grace, but the callings and hope thereof are completely different. We, who rightly divide, must not mix Paul's ministries.

Here are some of the differences we have explored so far and some others of significance. The fact of their existence in one group of Paul's letters and their non-existence or near non-existence in his other, demands our attention. With this brief side by side comparison, we hope they are very clear to the eye and heart and mind.

Rightly dividing the Word of God is not a difficult thing to do, and with this right division of our Apostle, we bring this series to a close.

Before Acts 28.

Paul, because the time was short and great suffering was about to happen, advised believers to remain single, but marrying was not a sin and widows were to devote themselves to the Lord by not re-marrying, 1Cor.7:1, 7-9, 25-28, and 38-40.

Before Acts 28.

Up until Acts 28 Israel was stumbling at the message of Christ Jesus, they were described by God as a disobedient, contradicting, rebellious and stubborn people, Roms.10:21.

They had provoked the Lord and He, as promised in prophesy, provoked them, Roms.10:19, 11:11 and Deut.32:21. Because Israel was stumbling and provoking the Lord, the Gentiles of that time were included and blessed with Israel.

This inclusion was according to precedent, promise and prophesy.

Before Acts 28.

The Gentiles were included to provoke Israel because she was stumbling and provoking the Lord, they were supported by Israel, blessed with Abraham, enjoyed Israel's spiritual things and were thus obliged to support the Israeli believers financially, Roms.15:27

Before Acts 28.

God was the God of Abraham, Isaac and Jacob. Christ was raised to the nation of Israel and He was to sit on David's throne. Matt.15:24-26, 22:32, Acts 3:13, 24-26, 13:22-23, 32-35. The Gentiles were the uncircumcised, without Christ, aliens, strangers from the Covenants, without a hope of their own and without God, Eph.2:11-12. The Gentiles of Acts, like all Gentiles before them, were included with and blessed with Israel's blessings.

After Acts 28. Truths for today.

Paul, because the imminent return of the Lord was postponed and the time was not short, gives much advice for husbands, wives and children, warns that church leaders must be married and also young widows should seek re-marriage, Eph.5, Col.3, 1Tim.3, 5:14 and Titus 1.

After Acts 28. Truths for today.

After Acts 28, Paul received The Mystery for all nations; the set of conditions for today and at this time, Israeli advantages and Gentile disadvantages have been removed. All are fused by creation into one new man, Eph.2. Israel is not provoking the Lord, they are set aside, and Gentile believers are not saved today to provoke Israel to jealousy. Gentiles believers today are not included in Israel's blessings. Gentiles are not saved today according to precedent, promise or prophesy but according to a calling planned before the foundation of the world, 2Tim.1:8-9.

After Acts 28. Truths for today.

The Gentiles are not saved because of Israel, the blessings for all believers today are not Israel's and Gentiles are not obliged to support Israeli believers, Eph. 1:3 & Col.1:25-29.

After Acts 28. Truths for today.

God is now the God and Father of our Lord Christ Jesus, Christ is raised to the Father's right, in heavenly places, the believers are raised to that same place. The Blessings are not Israel's but were completely hidden in God previously. The covenants, the hope of Israel, Israel's blessings are all set aside. Eph.1:3, :17, 1:19-2:8, 3:8-10. Christ not only rules the earthly sphere, now the heavenly one is included. Eph.1:10, 3:15.

Before Acts 28.

Paul's ministry was "none other things than those which the prophets and Moses did say should come", it was Old Testament promise and prophesy. This included justification by faith through grace, Roms.10:6-10 and Deut.30:11-14. See Acts 13:23, 26:22, Roms.4:16, 9:4, 15:8, Gals.3:14, 18, 22, and 4:28.

Before Acts 28.

The promise/s made to Israel's fathers were the basis of hope, Roms.4:9-16, 9:4, 15:8-13, 2Cor.6:14-7:1, Gals.3:14, 16, 18, 29 & 4:28.

In Paul's Acts period letters there are 190 Old Testament quotes.

There are 35 in Romans alone.

Some historic names mentioned in Paul up until Acts 28.

Moses 20x, Abraham 29x, Isaac 7x, Jacob 5x, David 5x and Israel 17x.

After Acts 28. Truths for today.

The Mystery was previously "hid in God", Eph.3:8-9. Is not found in Moses, The Law, the Prophets, precedent or promise. The promise of life in Christ goes back before the world began, Titus 1:2 and 2Tim.1:8-9.

After Acts 28. Truths for today.

The promises today are not associated with Israel's fathers, and are not the basis of our hope.

There are only 8 O.T. quotes after Acts 28.

Moses 1x, Abraham 0x, Isaac 0x, Jacob 0x, David 1x and Israel 2x.

It is impossible to ignore the dispensational differences in Paul's writings. They speak with such clarity and loudness that only fixed traditions have the ability to silence and ignore them.

It is not sound Bible exegesis to continually promote the redemption that is in Christ Jesus at the expense of the very dispensational truths the same Savior gave us through that servant He chose to send to us; Paul.

Justification by faith through grace is not the beginning of The Mystery of Ephesians 3. It is a salvation truth belonging to believers in the different callings either side of Acts 28,

It is my prayer "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

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