

What is Acts 28?

Acts 28 is the great New Testament dispensational divide.

Romans through Philemon, mixing things that differ.

After Acts 28, the church his Body, citizenship in heaven

Romans through Philemon is a grouping of Paul's letters created on the belief that all that Paul wrote contains the truth or elements of the truth regarding the dispensation of the grace of God. Many vain attempts have been made to prove this over the years, but under the microscope these have been exposed as more than vain. There is only one sound and scripturally based dispensational boundary, and that remains firmly proven at Acts 28.

One recent "proof" provided by Mid-Acts which they hoped would destroy the Acts 28 position was the claim that Paul mentioned Christ as the seed of David in both Romans 1, and then again in 2Timothy 2.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: Rom 1:1-4.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 2Tim. 2:8.

Based on Paul's use of this feature of Christ as the seed of David either side of Acts 28, MidActs concludes to their own satisfaction, that Paul was preaching the same message. Is this true?

Here are the differences for you to seriously consider.

The Romans passage clearly states that the message or Gospel Paul was preaching was promised afore by his prophets in the holy scriptures, Roms.1:1-2. This gospel of prophesy is endorsed in the very same chapter just a few verses later.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Hab.2:4) Rom 1:16-17.

This message, this gospel regarding salvation by faith was to the Jew first and found in Habakkuk. We will also find Jew first in Roms.2:9-10, the advantage of the Jew in Roms.3:1-4, 9:3-5. It is not Jew first post Acts 28 where both Jew and Gentile have been created one new man without dispensational advantage.

Romans declares the Gentiles of the Acts period were included because Israel, still God's elect, had contradicted and were disobedient, Roms.10:21. In Romans 11 it is clearly stated

that because Israel had stumbled at that stumbling stone, salvation has come to the Gentiles to provoke Israel to jealousy, even Paul promoted his ministry to further that provocation. This provocation is according to prophesy.

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. Rom 10:19.

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 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: Rom 11:11-13.

Paul's use to the phrase, the seed of David in reference to Christ in Romans is in a context of promise, prophesy and Israel's stumbling towards Israel's fulness, being salvation and glory.

Staying in the Acts period, we find Peter also referring to Jesus as the seed of David. Does this mean his message is the same as Paul's in Ephesians and Colossians?

Listen to Peter who proclaims in Acts 2:22-36 that Jesus of Nazareth was the Christ, the seed of David, and that he had been raised to sit on David's throne. Peter quotes Joel in Acts 2, which is the Lord dwelling in Zion where the animals are at peace with abundant provision. Peter quotes Psa.16 where the "saints in the earth.. my delight is in them" is the dispensational setting. Peter refers to Psa.132:11-18 where "the fruit of thy body will I set upon they throne" and where "the Lord has chosen Zion" and Israel's priests will be clothed with salvation. Peter also declares it was Jew first, Acts3:26. Is this the same message as Paul after Acts 28?

An aside.

Peter quotes Psa.110 in Acts2:34-35 which invites us to consider the phrase, "the Lord said to my Lord." Did David speak of himself as being at the Lord's right hand in Psa.110:1, and if so, we consider that David will be raised as a co-regent in the earthly kingdom, being seated at the Lord's right hand, consider Ps.89:22-23, Jer.30:9, 33:15, Ez.34:23-24, 37:24-25, & Hos.3:5. I understand that David could be a synonym for Jehovah in these contexts, but this thought is for you to examine. But the fact remains, Peter in Acts 2 declares Jesus, as the seed of David raised to sit on David' throne and Israel's glory.

Is Peter's message the same message as Paul in 2 Timothy?

The council of Acts 15 includes the Gentiles according to prophesy just like Romans and Acts 13, which prophesy it is about the restoration of Israel, see Amos 9:11-15. And Acts 15 is the Jews deciding what the saved Gentiles would do as believers, that is Jew first.

Paul speaks of the same things as Peter in his gospel recorded in Acts 13 where he refers to Christ as the seed of David, Acts 13:23. Not only the seed of David, but raised as a savior to Israel, 13:23, raised to sit on the throne in Zion, Psalms 2 in Acts 13:33 and Isaiah 55 in Acts 13:34. Paul's gospel in Acts 13 is promise, prophecy, Israel restoration and the Gentiles included according to prophecy, see Acts 13:47 and Isaiah 49:5-8.

Romans which speaks of the seed of David, declares the Gentiles were included with Israel according to prophecy, and Israel, God's people, would enjoy her fulness when the Deliverer returned to Zion, Romans 11:12-16, 25-26. Romans speaks of the seed of David; the message is about Israel and it is Jew first.

Peter speaks of the seed of David in Acts 2, the message is about Israel and it is Jew first, Acts 3:26.

Paul in Acts 13 speaks of the seed of David and declares the Gentiles included with Israel according to prophecy and the prophecy foretells Israel's restoration. The message is about Israel and it is Jew first.

The seed of David prior to Acts 28 is found in messages of promise, prophecy, Gentiles included with Israel according to prophecy and Israel's imminent restoration. It is Jew first all the way to Acts 28.

Now let us compare Paul's opening words in 2 Timothy in which letter the seed of David is found after Acts 28.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 2Ti 1:8-10.

It might be unwise to assume that the appearing mentioned by Paul here was the Lord's ministry in the Gospel times, since the Lord also appeared to Paul after Acts 28, see Eph. 3:3.

So, Romans features Christ as the seed of David in resurrection in a context of a salvation promised in prophecy, but 2 Timothy features Christ in a context of a purpose and grace given us before the world began. This is not the same message.

Here is a closer look at the seed of David in 2 Timothy.

*Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2Ti 2:1
Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive*

lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2Ti 2:3-10.

This passage is about pleasing the Lord and three examples of faithful service with positive consequences are given. The words "with eternal glory" should not be overlooked. 2Tim.2:11-13 highlights the truths that having died with Christ we will live with him; the blessing of all of faith, but only those who suffer or endure, will reign and denial of him in our walk, will bring denial of our reign.

2Timothy2 is about the works which follow salvation, Eph.2:9-10, not the initial salvation message of Romans. And before anyone wants to point any finger that we Acts 28ers believe in faith plus works for salvation, we declare it is a universal truth that the children of faith should chose to walk according to the dispensational truths revealed, Eph.4:1. This is the truth no matter what company in what dispensation.

2Timothy is about the walk of the servant of God, and is harmonious with Philippians which is also about working out our salvation with fear and trembling, Phils.2:12-13. In these two letters the words, strive, attain, endure, suffer, win, prize, crown, and reign occur. In both these letters the resurrection of Christ is featured in a context of works. Please examine the following chart showing the place of Philippians and 2Timothy in the prison epistles.

THE PRISON EPISTLES. Chart expanded from: "Prize of the High Calling". CHWelch.

A Ephesians

Seated together

- PAUL. (3:1, 7-9, 13, 6:19-20).
- Prayers. Know hope, inherit'ce, power. (1:15-19). Know. (3:14-21, 6:18-19).
 - The Dispensation. Mystery. (3:2,3,9,RV).
 - Christ's ascent. Christ the Head. (4:9-10,1:20-22).
 - The church which is His body. (1:22, 23).
 - Fullness. (1:23, 4:10).
 - Principalities and powers.* (1:2 I).
 - Instructions for The Church. (4:1-6:19).
 - Aware. (3:9).

B Philippians

The Prize

- PAUL. Learned, rec'd, heard & seen. (4:9).
- Prayers. Knowledge & judgment. (1:9-11). Peace. (4:6).
- Analyse the things that differ.** (1:10).
sincere & unoffending.
- Suffer. (1:29).
- Loss, **win**, press (mark), **prize**. (3:8, 11,14).
attain, **(out) resurrection**. (3:11).
power of **His resurrection**. (3:10).
- Good Ex. (2:5-11, 19-21, 25-30, 3:4-7).
- Enemies of cross, god is their belly. (3:18,19).
- Depart.^o (1:23). Offered.^o (2:17). Abide. (2:25).

C Philemon

A Picture
or an appeal

- PAUL. (:10).
- Prayer. Faith & Love. (:5).
- The Dispensation seen.
- Far off made nigh. A brother, son.
- Profitable servant.

A Colossians

Complete in Him

- PAUL. (1:23-29. 4:3-4).
- Prayers. Hope, knowledge, walk. (1:3-12). Known. (4:2-4).
 - Dispensation. Mystery. (1:25, 26).
 - Christ's ascent. Christ the Head. (2:15, 19).
 - The church which is His body. (1:24).
 - Fullness. (1:19).
 - Principalities and powers.* (1:16, 2:10).
 - Instructions for The Church. (3:1-4:6).
 - Beware. (2:8).

B 2 Timothy

The Crown

- PAUL. Learned, assured. (1:7-11,13, 2:2, 3:14, 4:16-17).
- Prayers. Memory. (1:3-4). Appeal. (4:16?).
- Rightly dividing the Word of Truth.** (2:15).
approved & unashamed.
- Suffer. (1:12).
- Suffer ill, strive (rules), labour, endure. (2:3,5,6,10,12)
endure, **reign**. (2:10).
consider **Christ's resurrection**.
(2:8). Bad Ex. (1:15,16-18, 2:17, 4:10,14).
- Snare of the devil. (2:26).
- Depart.^o (4:6). Offered.^o (4:6). **Crown**. (4:8).

* None of these expressions occur in Philippians or 2 Timothy.
° Only occurrences in Paul's epistles.

The resurrection of the seed of David in 2Timothy is in a context of a servant being crowned and being privileged to first partake of the fruit, having please the Lord. The context is salvation with eternal glory where reigning with Christ is an option for those who so please, strive and labor. And this associated with a calling before the world began, before prophesy, before Abraham, before Moses. This citizenship is not earthly like Peter, Acts 13 or Romans. Is 2Timothy the same message as Peter in Acts 2, as Paul in Acts 13 or as Paul in Romans? We think the differences prove only one answer is correct.

The chart shows the link between 2 Timothy and Philippians where crown, prize, win, strive and suffer are linked with Christ's resurrection. In Philippians we have those who walk being "enemies of the cross of Christ" and "... seek their own," 2:21, 3:18. In 2Timothy, "all ... in Asia..turned away from" Paul. Let us compare the resurrection of Christ in Philippians.

In Philippians Paul wanted to know Christ, but he already knew him, Christ had appeared to Paul several times before Philippians was written. What did Paul wish to know? Paul wanted to know the power of Christ's resurrection, but Paul believed in resurrection, he had already written 1Cor.15. Because Christ lived we shall live also, but that is initial salvation, works which follow bring rewards, good or bad, Col.3:23-25. Paul cast aside his heritage, Phils.3:4-5, which was important in Roms.11 and counted all things loss and dung that he might win Christ, this is not faith in Christ as per conversion. The resurrection of the dead Paul sought in Phils.3:11 was by any means, not faith alone, and is in a context of winning Christ, that is a reward.

Paul writes in Phils.3:10-11 that he strove to know a death like Christ's, see Phils.2:8, that is a death of total obedience. Paul strove to know Christ's suffering; to fellowship in such sufferings, cp Acts9:16, 26:23. Paul strove to know, not resurrection, but the power of Christ's resurrection, that is a resurrection prior to the resurrection of others, Acts 26:23, Col.1:18. This is what Christ spoke about to his disciples in Mk.9:9-10, he spoke about a resurrection out from among the dead, which resurrection the disciples did not understand. They knew of the resurrection at the last day, but did not understand about a resurrection prior to that.

Paul strove to know the power of Christ's resurrection, which was out from among other dead believers who would later rise to their citizenship in heaven, Phils.3:20. The citizenship is in heaven, cp Eph.1:5, :11, :15-2:6.

This is why these words of Paul have such importance. Consider these variations.

I press toward the mark for the prize of the high calling of God in Christ Jesus. Php 3:14
with this goal in mind, I strive toward the prize of the upward call of God in Christ Jesus. Php 3:14 NET

I run toward the goal, so that I can win the prize of being called to heaven. Php 3:14 CEV.

It is my view that those worthy of the prize and crown will also experience an earlier resurrection. On Acts28 dot net [audios page](#) you will find some old recordings regarding these things from Philippians and 2Timothy.

If we wish to argue that Christ as the seed of David in Paul either side of Acts 28 demands the same message then we should show consistency and include Peter in Acts 2. After comparing these passages, we find it impossible to ignore the dispensational differences in the contexts either side of Acts 28.

Here are the differences again.

Peter's message regarding the seed of David is all Israel, the earth and Jew first. Acts 13 and the message of the seed of David is all Israel, Gentiles included with her, the earth, and Jew first.

The resurrection of the seed of David in Romans is in a context of salvation and righteousness. The gospel is promise and prophesy. The hope of Romans is clearly the earth, paradise restored, and Jew first, Roms.1:16, 8:18-22, & 15:8-13.

The resurrection of Christ as the seed of David in 2Timothy is in a context of works which follow salvation with a prize and crown in view. The calling was given before the world began. The citizenship is in heaven, the prize is an out resurrection like Christ's and upward call to that citizenship. No promise, prophesy earth or Jew first.

Are these dispensational messages the same? Clearly impossible to suggest they are!

These differences refute any claim that Paul's use of the phrase either side of Acts 28 demands that Paul is preaching the same message. The focus of the messages is not the same. It is Philippians which warns that we must distinguish things differing, Phils.1:9-10. It is the very chapter of 2Timothy which warns us to rightly divide, 2:14-16.

Jumping on one word of phrase to prove a point of dispensational harmony is both blinding to the individual and those under that influence.

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