

What is Acts 28? Acts 28 is the great New Testament dispensational divide.

Dividing Malachi from Matthew is a Bible study disaster.
Equally, Romans through Philemon is a Bible study disaster.

Paul in Acts and Paul after Acts 28 had ministries, and both ministries were given by revelation of Christ Jesus, but this does not mean they are dispensationally the same. This is one of the great stumbling blocks for some who rightly divide the Scriptures. Because Paul's ministries before and after Acts were not by man but by Christ Jesus, they assume both ministries are dispensationally aligned, this is confusion and a failure of right division.

Paul is identified in the Acts period as the Apostle of the Gentiles and he received his gospel and ministry directly from the ascended Christ.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: Rom 11:13.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1:11-12.

However, after Acts 28, Paul also declares he was the minister to the Gentiles and was given the Mystery, the present calling of the grace of God, by revelation from the ascended Christ.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; Eph 3:1-3a.

Some who see these similarities in Paul before Acts 28 and after, have unwisely concluded that Paul was given the present calling of grace from his conversion at Acts 9 or from his first recorded Acts period preaching found in Acts 13.

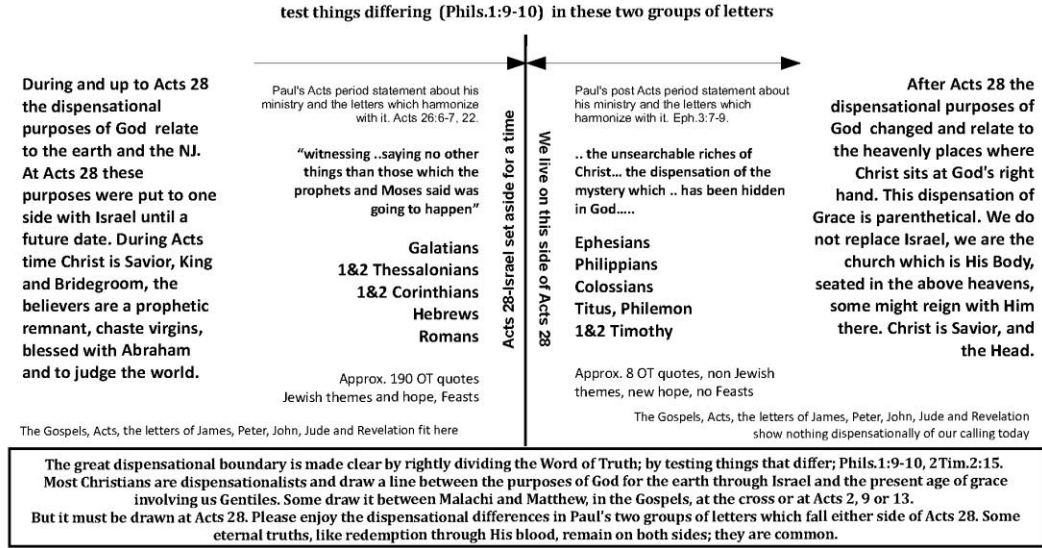
Consequently, they preach Romans through Philemon. This is a dispensational disaster.

Scripture must be rightly divided and this includes Paul's writings. When we compare spiritual with spiritual, including the words Paul uses in his letters, we find they have common redemptive doctrines, but clearly fall into two distinct, different dispensational groups. Here follows a chart showing these two groups of letters, not created to support an idea, but falling into these two divisions by an examination of the dispensational content within them. All charts available on the chart page of [my website](#)

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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Before Acts 28 Paul preached the Old Testament, after Acts 28, he wrote about things previously hid in God.

Before Acts 28, Paul had a ministry to the uncircumcision, the Gentiles or Nations, while Peter was sent to the circumcision or Israelis. This we find early in Acts as revealed in Galatians;

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Gal 2:7-9.

While the direction was different, and while certain elements of their message were different, the dispensational themes were the same. Peter preached the imminent return of the coming King to establish the Kingdom on the earth, and during Acts Paul preached that same dispensational truths which are not the dispensational truths of the present dispensation of grace given to Paul alone after Acts 28. Here is a chart showing the harmony of dispensational theme in Peter, Paul and Hebrews during the Acts period, compared to Paul after the Acts period.

Acts 28: The great N.T. dispensational divide

Israel and the O.T. purposes through her remained to Acts 28

After Acts 28 a new purpose revealed to Paul alone

Notice the harmony of O.T. use in these three Acts period things.
Peter, Paul & Hebrews are the identical dispensational setting up until Acts 28.
"no other things than those which the prophets and Moses said was going to happen"

Post Acts 28, a scarcity of O.T. references
These letters have a different dispensational setting
.. unsearchable riches .. dispensation of the mystery... hid in God....

Peter, Paul, Hebrews, etc
Prophecy, promise, type unfolding.

During and up to Acts 28 the dispensational purposes of God relate to the earth and the NI. At Acts 28 these purposes were put to one side with Israel until a future date. During Acts, Christ is Saviour, King and Bridegroom, the believers are a prophetic remnant, chaste virgins to judge the world.

Paul Acts 26:6-7, 22	Peter 1 Pet. 1:10-12	Hebrews 1:1-2
Identical O.T. dispensational message, Christ to Israel, same earthly, NI hope.		
Ps.2 Acts 1:3-35 Ps.16 Acts 13:35-41; Heb.1 Ps.110 1 Cor 15:25 Joel 2 Acts 10:12-19 Gen. 22 9:8-13; 16 Lev. 26-Rom. 1:10, 2 Cor. 6:16 Is. 40-Rom. 11:36, 1 Cor. 2:16 Is. 28-1 Cor. 14:21, Rom. 9:33 Ps. 117 1 Cor. 15:11 Is. 8-Rom. 9:33, (Is. 6 Act 2:28) Ex. 16, 20-Rom. 2:8-15, 13:9 Is. 54:6- Gal. 4:27, Rom. 10 Hos. 2/13-Rom. 9:25-1 Cor. 15:55 Day of The Lord-Rom. 13:12 (Not a complete list, but enough to show that the O.T. was their full foundation)	Ps. 2 Acts 4:25-26, 29-117 Ps. 110 Acts 2:26-27 Ps. 110 Acts 2:34-35 Joel 2 Acts 2 Gen. 22 Acts 3:25 Lev. 23-19:1-16, Acts 3:28 Is. 40-19:24-25 Is. 28-19:21-6 Ps. 118-19:27 Is. 8-19:28 Ex. 19-19:29 Is. 53/65-19:22, 29-313 Prov. 16:28-22, Prov. 3:195 Hos. 1-19:21, 10 Day of The Lord-29:310	Ps. 2-Heb. 1:5, 5:5, Ps. 118-Heb. 2:13 Ps. 110-Heb. 1:13, 5:5, 10:12 Gen. 22-Heb. 6:14 Lev. 26-Heb. 8:10 Is. 40-Heb. 1:3-20 Is. 28-Heb. 10:37 Ps. 118-Heb. 13:6 Is. 8-Heb. 2:13, Ex. 19-Heb. 12:20 Is. 53-Heb. 9:28 Prov. 3-Heb. 12:5 Hos. 1-19:21, 10 Day of The Lord-Heb. 12

Gospels, all others and Revelation dispensationally fit here

We live on this side of Acts 28

Paul, hidden plan revealed
Col. 1:24-27

New hidden dispensational message.
Christ to all nations, new heavenly hope

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: Eph. 3:8-9

Paul alone.

The revelation of The Mystery. Hid in God.

After Acts 28 the dispensational purposes of God changed and relate to the heavenly places where Christ sits at God's right hand. This dispensation of Grace is parenthetical. Christ is Saviour, Head, the believers are His Body, seated in the above heavens, some might reign with Him there.

Ephesians
Philippians
Colossians
Titus, Philemon
1&2 Timothy
No Israeli associations

Gospels, all others & Revelation do not dispensationally fit here

The dispensational boundary at Acts 28 is clear by comparing & testing things that differ; Phils. 1:9-10, 2 Tim. 2:15.

Comparing Paul before and after Acts 28 manifests the incredible change in dispensation.

Comparing Peter before Acts 28, with Paul after Acts 28 manifests the incredible change in dispensation.

Comparing Peter and Paul during and before Acts 28 manifests a remarkable dispensational harmony.

Neither Peter nor Paul wrote anything of the post Acts dispensation during Acts. Forcing differences that do not exist is ignoring right division.

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It is significant that Peter, Paul and Hebrews during Acts, are referencing the same Old Testament passages for the most part, while Paul after Acts 28 is speaking of "the unsearchable riches of Christ", things "hid in God", Eph.3:8-9, and "hid from ages and from generations, but now is made manifest to his saints", Col.1:26. The chart shows clear and significant dispensational differences.

Testing things that differ, and rightly dividing, clearly reveals that Paul's dispensational messages before and after Acts 28 are quite different despite the fact they were both given by revelation from Christ.

There was no progressive, gradual revelation given Paul starting at Acts 9 or 13. Acts is not a transition from the Law to Grace, or from the Kingdom to "the church". There was no mixture of Kingdom saints and Body saints during Acts, this is just a convenient invention by the Romans through Philemon crowd.

One of the hurdles facing those who embrace the Romans through Philemon mixing things that differ ideology, is that redemptive truths can be found in Paul either side of Acts 28. Because these were given to Paul by revelation, they then unite all the different dispensational truths given him by revelation and lump them in a misguided Romans through Philemon dump. But the redemptive truths given to Paul by revelation, are continuing truths; found in the Old Testament, the Gospels, Acts and post Acts. Redemptive truths were never hidden in God, and the dispensational truths of Paul during Acts were never hidden in God either. However, the dispensational truths given him after Acts 28, were hidden in God until revealed to the world through Paul. The post Acts letters of Paul contain the redemptive truths given him by revelation (never hidden in God) during Acts, they are

continuing truths and crossed the Acts 28 boundary. But the post Acts 28 dispensational truths are not found in his Acts period writings, and the Acts period dispensational truths are discontinuing, they did not cross the Acts 28 boundary.

Here are a few examples of how the focus on redemptive truths blinker the eyes to Paul's different dispensational messages before and after Acts. Once we see and acknowledge the dispensational truths of Paul in Acts, compared to the present-day, different, dispensational truths of the post Acts 28 Mystery of Ephesians and Colossians we will find clarity and joy in our Apostle.

1Corinthians 15:3-4 discloses truth revealed to Paul concerning our Lord's death burial and resurrection. This is a redemptive truth, never hidden in God but nevertheless, revealed to Paul.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: 1Co 15:3-4.

It is wonderful to read that Christ died for our sins, and Christ died for the sins of those Corinthians as much as he died for you and me today. However, this truth was never hidden in God, it is "according to the Scriptures". While it was revealed to Paul, this revelation was not The Mystery of Ephesians and Colossians. Having rejoiced in this continuing redemptive truth, as wonderful for them as for now, let us carefully compare the dispensational truths in the same chapter.

Oh, and by the way, please notice that Paul writes in verse eleven, "that whether it were I or they, so we preach, and so ye believed". In other words, their faith came about whether Peter or Paul preached that gospel to them. Peter and Paul were preaching the same crucified Christ, according to the scriptures.

In this great resurrection chapter, Adam is identified as the man who brought forth death, but Adam was a figure of Christ, Roms.5:12-14. Adam was given dominion in a Garden, and in this way, he pictured Christ who would restore Israel like the garden of Eden. When Christ reigns, he will have dominion, and the animals will live in peace as well;

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isa 51:3.

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa 51:11.

1Corinthians 15 is known as the great resurrection chapter, it begins with the glorious gospel of Christ's vicarious offering, which is true today, but the Romans through Philemon crowd then ignore the very resurrection Paul features in Corinthians which is not true for today. The gospel truth of our Lord's death, burial and resurrection is not dispensational, it is found throughout Scripture and comes

across the Acts 28 boundary, but the resurrection truth of that time is dispensational, and must not be carried across the Acts 28 boundary.

We preach Christ crucified today, but the resurrection of Corinthians is not the glorious power in us of Ephesians 1:15-2:10. Here is the O.T. Paul uses to bring the resurrection chapter to a climax;

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 shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (Is.25:8). O death, where is thy sting? O grave, where is thy victory? (Hos.13:14). The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1Cor. 15:52-57.

The first thing we notice is that this resurrection is at the last Trumpet, and Trumpets is one of the Feasts of Israel. It Follows Weeks or Pentecost. Trumpets was when Israel entered their Land and Jericho fell. Trumpets in the New Testament is no different, it is about Israel, their King and His Kingdom. Trumpets is not about "the church" going to heaven.

Here is a clip from Isaiah 25 including the verse Paul used in that passage above; And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, Isa 25:6-10.

In this mountain does not mean the heavenly places of Ephesians, unless we exercise replacement theology. These have waited for their God; they are not going to Him, and in that very same mountain, the hand of the Lord will rest. So, he is coming to them and staying with them, in the mountain. This is the truth of 1Cor.15, and 1Thess.4:13-18, but after Acts 28, Christ is raised and seated at the Father's right and we are raised and seated there, and heavenly places is not a mountain. These are clear dispensational differences in Paul either side of Acts 28, but both given by revelation. Romans through Philemon obfuscates these differences.

The feast of fat things, wine, fat things full of marrow of Isaiah and Corinthians given by revelation to Paul during Acts, are not the all-spiritual blessings of Ephesians given to Paul by revelation after Acts 28. Test things differing Mid-Acts.

The resurrection of 1Corinthians is to a mountain, where the Lord will return, and with him earthly blessings of abundant produce. It is an incredible stretch to think

that the resurrection of Paul during Acts is the same dispensational truth either side of Acts 28. Romans through Philemon is a minefield of misinformation.

Here are passages from Hosea which Paul also referenced in 1 Corinthians 15.
I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Hos 13:14.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? Hos 13:9-10.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. Hos 2:18-20. (cp 2Cor.11:1-2).

Like Isaiah, Hosea speaks of a resurrection where the natural world will be blessed through the King who would rule and reign, see Hos.3:4-5, & 14:1-7.

The natural world being blessed at the trumpet return of the Lord is also found in Joel as follows;

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, Joe 2:12-13a...

Blow the trumpet in Zion,..... Joe 2:15.

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: Joe 2:18-19.

Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: (cp 1:18) for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: Joe 2:21-23.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil. Joe 2:24.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. Joe 2:27.

Joel chapter 2 is important, we must acknowledge these dispensational features of it. The location of the Lord in Joel is like Isaiah, Zion. There, in the midst of Israel, the Lord brings in the temporal blessings which are completely earthly in nature. The Land of Israel will be restored like Eden. It is impossible to relocate Joel's prophesy. This is not heaven, this is not the Lord snatching anyone back into heaven, this is not the church which is His Body of Ephesians and Colossians. Joel is Christ dwelling in Zion where he will be jealous for his land and people, and the beasts of the field will enjoy abundance.

Now we consider another verse from Joel two;

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. Joe 2:32.

We recognize this passage as being central to Peter's witness in Acts 2:21, 39, but it is also a feature in Paul during Acts. Peter and Paul preached the same Joel 2 passage in their gospels. Joel 2 is central to Paul's exposition about justification by faith through grace as found in Romans ten;

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? Rom 10:5-6a.....

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Rom 10:8.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. (Is.28:16) For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom 10:10.

For whosoever shall call upon the name of the Lord shall be saved. (Joel 2:32) Rom 10:13.

Joel 2 is integral to Paul's Acts period gospel of faith. Romans is Joel, and Joel knows nothing of body saints or kingdom saints and neither does Paul when he quotes Joel. Joel is about the Lord dwelling in Zion, and whosoever calling upon Him shall be saved. And where shall those of Joel and those of Romans be saved? "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said.." Joel.2:32. The appeal of Joel is the appeal of Paul in Romans 10. The hope of Joel is the hope of Paul in Romans. Joel and Romans look to Christ dwelling in Zion and all the blessings associated with that earthly glory. This is not the glory of Ephesians and Colossians.

Romans is entirely earthly in scope, there is nothing in it dispensationally, concerning the church which is His Body or heavenly places, the theme is purely O.T. promise and prophesy. The "whosoever" of Paul's gospel in Romans 10, is the same "whosoever" of Joel, there is no distinction whether Jew or Gentile, and certainly Paul knew nothing of kingdom or body saints. Paul's gospel of Acts, given by revelation, was Joel's gospel.

Three times we have seen Paul reference prophecies which speak of the earth in his Acts period writings, twice in the resurrection hope of 1 Corinthians 15, and again in Romans. There are many other direct O.T. references used by Paul during Acts which are identical in dispensational location and theme; ZION is a repeated center of hope in Paul during Acts. Perhaps it is not coincidental that the culmination of the dispensational section of Romans 9 thru 11 is the following:

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: Rom 11:26. (Is.59:20, Ps.14:7)

Romans 8 is a well-known chapter with a glorious doxology in verses 31-39. We have shown from Scripture that Paul's mind, the very framework of his writings in Acts, was the hope and promise of prophesy. We note these passages from Romans 8 which harmonies with his O.T. promise and prophesy view;

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. Rom 8:18-19.

For we know that the whole creation groaneth and travaileth in pain together until now (Joel 1:18). And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom 8:22-23.

The glory that Paul anticipated here, included the deliverance from bondage of the natural creation, is the glory of prophesy. This section of Romans 8 is identical to Joel and Hosea. This was the glory to be revealed during Acts; Paul knew this glory of prophesy outweighed the sufferings. The glory of Romans 8 is not the glory post Acts 28, but it is true that we enjoy no condemnation today because we are in Christ Jesus as well, Roms.8:1.

This earthly glory is further confirmed in the great hope section of Romans 15. Here we learn that the hope Paul was given by revelation during the Acts period, was found in things written aforetime. Those things which were Paul's hope, and the glory he anticipated during Acts, were from prophesy, totally earthly and included the animals and the crops. Notice Joel, Hosea and now Isaiah are on the same page: For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom 15:4.

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (Is.11:1, 10) Rom 15:12.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isa 11:1.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. Isa 11:5-6.

The hope of Romans 15 included peace between the animals. The glory of Romans 8 included peace between the animals. The resurrection O.T. passages used in 1Cor.15, included peace between the animals. How many times must scripture speak to us before we acknowledge that Paul in Acts, who was given those truths by revelation, knew nothing of the dispensation of the grace of God as per Ephesians and Colossians revealed to him after Acts 28? The Romans through Philemon ideology is a confusion of immense proportions that manifests a total failure of right division. Mid-Acts should be called Missed-Acts.

Returning to Romans 8 we look at that wonderful doxology and find that the hope of Israel underscores it;

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. (Ps.44:22). Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom 8:33-39.

The central piece in this doxology is found in prophesy; "as it is written". This doxology is not based upon heaven, or the present dispensation of the grace of God, it is based upon Psalm 44.

Here is the passage with other sections from the Psalm to show why Paul had so much confidence that "we" are more than conquerors. The "we" of this passage does not include you and me today, it included Paul and the Romans to whom he was writing during Acts. The expectation in this doxology was not heaven, was not Christ the Head of the church which is His Body, but Christ the King who had delivered Israel in the past. During Acts, Paul expected that King to bring in another, greater deliverance for Israel; this he was given by revelation.

Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Psa 44:22

For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Psa 44:3-4 (cp Roms.3:1-4)

Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Psa 44:23

Arise for our help, and redeem us for thy mercies' sake. Psa 44:26 (cp Roms.11:26-36).

This doxology with its prophetic foundation is perfectly consistent with every letter Paul wrote during Acts. Paul's confidence that he and they were more than conquerors was based upon the King who would demand deliverances for Jacob. The Christ Paul proclaimed in his gospel given by revelation during Acts was Christ as Savior, Lord and King. He is Savior and Lord but not King after Acts 28, he is the Head of the church which is his body.

Here is another feature of Paul's Acts period ministry which throws the Romans through Philemon ideology where it belongs. Paul received his Acts period commission, ministry and Gospel from the Lord and that Acts period ministry included this;

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2Co 3:5-6.

Testament and Covenant we take as synonymous terms indicated by comparing Paul in 1Cor.11:25 with Lk.22:20, Hebs.8:6-8 and Jer.31. The New Testament or Covenant is promised in Jeremiah 31 as follows;

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jer 31:31-34.

Important things in Jeramiah are important things in Paul's Acts period ministry and the basis of his writings during that time.

First, we notice that the New Testament is promised to the same people who were under the Old Covenant, namely Israel. Paul's ministry during Acts was to the same people, he went to Jew first then the Gentiles who were included with Israel. Paul witnessed to both groups "saying none other things than those which the prophets and Moses did say should come", indeed, at the end of Acts, he speaks clearly that he was bound for the hope of Israel, Acts28:20. When we look at Jeremiah, we shall see exactly what those things were that Paul expected to come during the Acts period.

Jeremiah 30 and 31 are the chapters of context in which the New Testament of prophesy is found. Those chapters give great expectation and explanation of the Kingdom of God. The New Testament of prophesy is in a package of good things to come for Israel, not the church which is His Body.

Here are some passages from Jeremiah 30 and 31 showing the good things that were the hope of Paul as a minister of the New Testament. These things are in the mind of Paul during his Acts period ministry;

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Jer 30:3. 1Cor.15:55, Hos.13:14, :9-:10. And ye shall be my people, and I will be your God. Jer 30:22. Cp Hos.2:23 & Roms.9:25-26.

At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Jer 31:1. Acts 13:17, 23.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Jer 31:11-12. Please read Ez.36, Is.51, 2Cor.12, paradise = garden.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the

moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Jer 31:35-36. Roms.11:1-2.

When the Lord lifted the cup and spoke the following words, the promises of Jeremiah would have been resounding in the hearts of the disciples;
For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mat 26:28-29.

The Father's Kingdom the Lord looked forward to when he ratified the New Testament, was the kingdom Jeremiah spoke about. Jeremiah foresaw the New Covenant. Jeremiah saw Israel regathered, the land restored like a "watered garden"; like Eden, and corn, wine and oil abundant in that Kingdom. Passover and the New Testament have nothing to do with the church his body in heavenly places.

Before we look at Paul and his New Testament ministry, it is plain for all to see, that the New Testament or Covenant was not initialized at the last supper, or anytime thereafter. The conditions associated with the New Testament according to the prophets were not in place, have not been in place, and the truth of history affirms this. Israel is not in her land and living in peace.

The original Passover in Egypt was the first step in Israel's national deliverance, but no covenant was made with Israel at that point. Passover in the New Testament remains the first step in Israel's national deliverance and while His blood was identified as the blood of the New Covenant, it was not brought into being at Passover, simply ratified. If the New Testament was in place, Paul had no ministry concerning it, since all Israel would know the Lord and have the Law in their hearts, (Jer.31:34). Christ made Paul a minister, during Acts, of the New Covenant by revelation, this is not the revelation after Acts 28.

The believers during Acts were a first fruit of that Kingdom, Roms.8:23, living under Pentecost, a Feast of first fruits, Lev.23:15-17. They had the gifts, a foretaste of the glory of the New Testament, but that New Testament was not in operation. Finally, Hebrews concludes the matter by first looking forward to the New Covenant, then declaring that the Old Covenant was ready to vanish away, Hebs.8:6,13. If the Old was ready to vanish away, because it decayed and waxed old (cp Hebs.1:11), then the new was not in operation since these two Covenants are mutually exclusive; they cannot peacefully coexist.

The New Testament was not in operation during the Gospels or Acts, and is not in operation today, we are not New Covenant believers, we are members of the Church which is His Body, a calling going back before the foundation of the world, before Abraham, before Israel and any covenants made specifically with them.

Now what about Paul? During Acts his understanding of the Kingdom of God was according to the conditions of the New Testament; exactly the same as that which Moses, Jeremiah and the prophets defined as the Kingdom of God. The Lord gave Paul insight into that Passover night with its link to the New Testament as follows; **For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1Co 11:23-26.**

Paul was given facts about the Lord's Passover by revelation, and he knew Jeremiah 30-31 better than you and me. When Paul assured the Corinthians that when they ate the bread and drank the cup, they showed the Lord's death till he come, he was thinking of Jeremiah. What coming did Paul expect when he wrote Corinthians? The coming at the Feast of Trumpets, the coming that resurrected those Acts believers to the Land as per 1Cor.15 with Is.28 and Hos.13. The Coming that fulfilled those promises of restoration and unaltered purpose for Israel Jeremiah spoke about. The days of restoration and forgiveness of sins for the nation of Israel brought in at the coming of their Messiah at Trumpets. Then the New Testament and the bringing in of all those glories for Israel and the world would begin.

We cannot separate the regathering and restoration of Israel, their land like the garden of Eden (Ez.36:34-35), from the New Testament. And if Paul was a minister of the New Testament during Acts, then his Acts ministry does not proclaim Christ as Head of the Body, but proclaimed Christ as the High Priest of the New Covenant as Hebrews 8-9 declares.

That coming King, the High Priest mediator of the New Testament, is a King Priest upon his throne as spoken by the Prophets; **And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zec 6:12-13.**
See Ps.110, Acts 2:34-35, Hebs.5:6.

Here are some other passages from Zechariah which underscored Paul's ministry during Acts;

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. Zec 2:10. Gentiles with Israel.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in

bitterness for him, as one that is in bitterness for his firstborn. Zec 12:10. The Coming of Christ to Israel.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zec 14:4. Roms.11:26-27 is Zion and the New Covenant.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. Zec 14:9. Acts 13:33-34, Ps.2, Is.55.

Paul was a minister of the New Testament during the Acts period. As such a minister, he looked for the coming High Priest King of Israel who would bring in those glorious days Jeremiah, Zechariah, Moses and the other prophets spoke about. This Acts period ministry was given, not of man or by man, but by revelation of Christ Jesus, and is incompatible with the dispensational truths given by revelation after Acts 28.

Paul, in Acts, was given his gospel and ministry through revelation, and that revelation included the New Testament. The New Testament has absolutely nothing to do with the Mystery, the dispensation of the grace of God revealed to Paul after Israel, and all those glorious promises given her, were put aside for a time at Acts 28.

Paul must be rightly divided. Romans through Philemon is a dispensational disaster.

Paul in the Acts period - none other things than .. the prophets and Moses

Apostle of the Gentiles but My Gospel by Revelation was only OT promise and prophesy

Ephesians and Colossians dispensational truths are not found in the prophets and Moses thus are not on this Acts period chart

