

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

Paul until Acts 28 preached the New Jerusalem, paradise restored and the coming of the Lord to the earth.

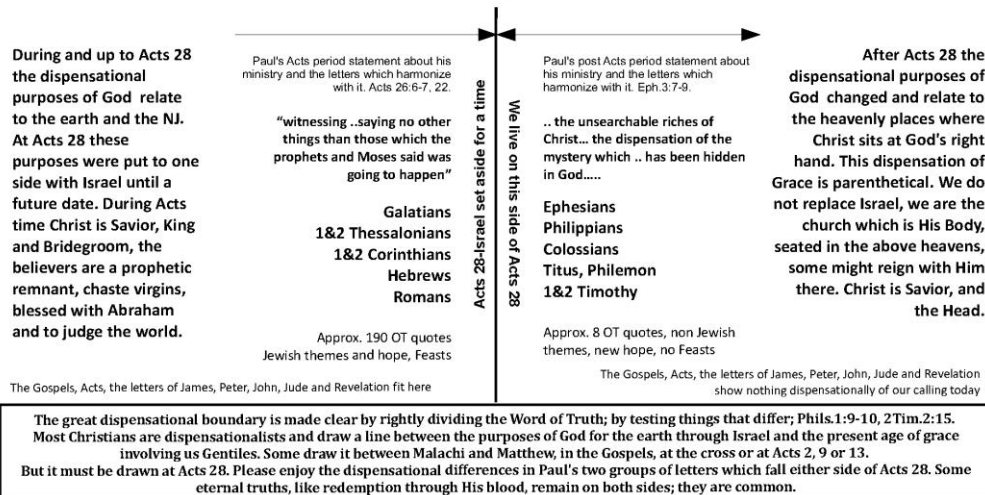
Paul after Acts 28 preached heavenly places and the appearing of Christ in glory.

Romans through Philemon fails to identify and separate the stark dispensational differences in those letters of Paul written either side of Acts 28.

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.

test things differing (Phils.1:9-10) in these two groups of letters



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The fact that there are redemptive truths in all of Paul's letters, such as the offering of Christ for sin and sins, new life in Christ and righteousness by faith, does not warrant any attempt to blend the different dispensational truths in them.

Let us examine four New Testament letters, three by Paul, and Hebrews. I separate Hebrews for those who think Paul did not write it. We might also include a reference or two from Paul's first recorded ministry in Acts 13.

Galatians is an early letter of Paul. Corinthians was written sometime later and Romans is one of the last written by Paul in the Acts period. We cover Paul from the beginning to the end of his Acts period ministry. I believe Hebrews was written late in Acts as well, so we have both Romans and Hebrews as two late letters.

We shall look at the dispensational elements, and if they are identical, then we must reject two things. First, any ideology which promotes a dual ministry of Paul up until Acts 28, and secondly, any ideology which suggests a progressive or transitional ministry of Paul. If there is no dispensational change in Paul from the start to the end of his Acts period ministry, then those who suggest otherwise must seriously reconsider their position.

Another conclusion we cannot ignore is that, if Paul is proclaiming the hope of Israel from start to finish in his Acts period ministry, then all Gentile believers were indeed, graft into Israel; blessed with faithful Abraham and part of that elect, preserving, remnant of prophesy he writes so fully about in Romans 9. There is no other calling in which the Gentiles of Acts are found. Dragging back into Acts, the dispensational truths of Ephesians and Colossians, or trying vainly to find them in the Acts period ministry of Paul, is not right division or correctly handling the Word.

We begin with the opening gospel of Paul as recorded in Acts 13. This is the gospel given him by Revelation in Acts. After a brief overview of Israel's history, Paul declares his "glad tidings", or gospel to them;

[And we declare unto you glad tidings, how that the promise which was made unto the fathers \(see Roms.15:4, 8-9 below\), 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, Ps.2. 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, Isa.55. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption, Ps.16. Act 13:32-35.](#)

Paul's gospel is based upon the promises made to Israel's fathers, not on anything "hid in God". The Christ in whom forgiveness and justification is found in Acts 13:38-39, is the Son of David, the One who is proclaimed the King on the Holy hill of Zion, Ps.2. This One is also a "leader and commander of the people", Isa.55, where the abundance of habitation accompanies Him. This is Eden restored as already promised in Isa.51 and Eze.36.

The Gentiles were forgiven and justified in the seed of David raised to sit on the holy hill of Zion as per Paul in Acts 13. Adding further to the prophetic setting, Paul declares his ministry to the Gentiles was according to a command of prophesy restoring Israel, see Acts13:47, & Isa.49:6. Paul preaches forgiveness and justification in, "the LORD... thy Savior and thy Redeemer, the mighty One of Jacob". This is Paul's gospel given by revelation.

Forgiveness and justification are set in Zion and Israel restored, this is the dispensational focus of Paul's gospel in Acts 13, there is no other interpretation.

Now let us examine a few dispensational features from the letters we have selected. Will there be any change in Paul, any progression towards The Mystery of Ephesians?

Galatians.

In Galatians 2 we find two different directions for Paul and Peter, but the fact that Paul was going to the Gentiles does not warrant a conclusion that he took the dispensational truths of Ephesians and Colossians with him. Acts 13 has already establish Paul preaching promise and prophesy.

Paul turns to the Law in chapter 3 to show that the Gentiles would enjoy justification by faith, and that they would be blessed with faithful Abraham, see Gals.3:8-9. Justification by faith through grace is not the opening position of our present calling. It is found back in Abel (Hebs.11) and established in the Law, Roms.3:21. The Gentiles Paul went to, were justified by faith, but blessed with faithful Abraham, not with all spiritual blessings in the heavenly places as written after Acts 28 in Ephesians 1.

The inheritance promised to Abraham, and which those Gentiles hoped for, was the Land as per Gals.3:18, :20, :29 & Gen.15. The seed was Christ, and those believing Gentiles Paul reached were in Christ and thus "heirs according to the promise".

Galatians 3 is Paul's gospel given by revelation during Acts, and justification and the inheritance are all out of Genesis; nothing hid in God.

Paul's gospel regarding the inheritance for those Gentiles is further described in Galatians 4:21-31. This is Paul, the one going to the uncircumcision; this is Paul preaching in Acts.

In this passage there are two women, two sons, two mountains, two covenants and two Jerusalems. One group is in bondage, the other is free, and here are the plain statements of Paul concerning himself, and those of faith at that time.

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband Gal 4:26-27. (see Isa.54, the God of the whole earth, and in Him is their righteousness, and his relationship is that of husband, see husband in 2Cor.11).

Paul and the Gentiles he reached, had the Jerusalem which is above as their mother, they were virgins espoused to one husband, but he also wrote he and they were like Isaac;

Now we, brethren, as Isaac was, are the children of promise. Gal 4:28. (:31)

If we follow Paul from Galatians 2 through to 4, he and those of faith at that time, were the seed of Abraham in Christ, their inheritance was the Land, but they also anticipated Christ on the holy hill of **Zion, The New Jerusalem and The New Covenant.**

This is Galatians. There is no change in Paul from Acts 13 to Galatians. The Old Testament is the basis and hope of his gospel, and this was the gospel given him

directly by the risen Christ. This gospel given by revelation, which was taken to the Gentiles during Acts, is not The Mystery of Ephesians and Colossians.

Corinthians.

Corinthians also reveals the gospel given Paul by revelation in Acts.

Paul opens his first letter by giving thanks for the grace that is given them which was the supernatural gifts they had in abundance. These gifts confirmed the word they had received whether by Paul or others (1Cor.15:11), and would be with them until the coming of the Lord;

.. ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 1Co 1:7.

The coming of the Lord at Trumpets (a Feast given to Israel) was part of Paul's gospel given by revelation during Acts. This is Lev.23 and Exodus 19, nothing hid in God in Corinthians.

Paul writes in 1Cor.15:50, that "flesh and blood cannot inherit the Kingdom of God". What is this kingdom in Paul's Acts period gospel, given by revelation? The answer follows;

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). O death, where is thy sting? O grave, where is thy victory? (Hos.13:14). 1Co 15:54-55.

And he will destroy in this mountain (Zion) 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; Isa.25:7-8a... (Rev.21:4).

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. Isa.12:6.

The resurrection in Paul's gospel is to Zion, the mountain of Isa.25. Zion occurs 47 times in Isaiah, and Isaiah is quoted at least 19 times in Romans. In Isaiah 25, there is a feast of fat things including lots of wine, see Matt.26:29.

Paul includes a quote from Hosea regarding the Acts period resurrection to the Kingdom of God.

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. See Hos.1:9-11, 2:18-20, 14:1-2.

Hosea speaks of betrothal (see 2Cor.11 again), and abundance of earthly provision. The resurrection of 1Corinthians 15 is to the holy hill of Zion, and creation liberated with the children of God. These are the dispensational features of the Kingdom of God in Paul during Acts. No change from Acts 13.

Here are a couple more references from first Corinthians. This quote is from Isa.64, a plea for Israel and Zion.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1Co 2:9.

The following is a reference to Isa.28:16 which is about Zion. Paul uses Isa.28 twice in Roms.9 and again in Roms.10. Using references about Zion is consistent in Paul from the beginning to Acts 28.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1Co 3:11.

Paul's second letter includes reference to the New Covenant in chapter 3. Why would Paul be a minister of the New Covenant if it was already brought in, since all Israel would know the Lord under that Covenant? Compare Jer.31:34 & 1Cor.13:12. As a minister of the New Covenant/Testament, he knows the abundance of corn, wine, and oil that arrives with it.

Paul mentions Paradise in 2Cor.12, and the vision given fourteen years before he wrote it. Paradise is only mentioned at the crucifixion and in Revelations. Paradise is a garden with rivers and fruits.

Finally, in these brief inclusions from Corinthians, we find Isa.49:8 is used by Paul here;

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 2Co 6:2.

Isa.49 is about the Gentiles included in the restoration of Israel (see Roms.11:11-12). Isaiah 49 is the Savior, the Redeemer, the mighty One of Jacob, leading the redeemed by "springs of water", see Isa.42:1 & 6, 49:6, & 8. It was Isa.49 that provided the prophetic command for Paul to turn to the Gentiles, see Acts 13:47.

Paul's gospel given by revelation during Acts is evident in Corinthians and includes **ZION, the Feast of Trumpets, the New Covenant, an espousal to the husband of prophesy, and Paradise.** No change from Acts 13, Galatians through to Corinthians.

Romans.

Romans was written late in Acts, but nothing has changed or progressed in Paul's gospel. Indeed, Romans emphatically confirms all he had written before, including his message in Acts 13.

When Paul wrote there was no difference between the Jew and the Greek in Roms.10:11-13, he used Isa.28 and Joel 2 as the O.T. basis for whosoever. All who called on the Lord to be saved were saved according to prophesy. Whosoever is used twice from two separate O.T. scriptures.

For the scripture saith, Whosoever believeth on him shall not be ashamed. 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. For whosoever shall call upon the name of the **Lord** shall be saved.

Rom 10:11-13.

Therefore thus saith the **Lord** GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isa 28:16.

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 (Acts 2:16-21).

Paul had already used Isa.28 back in chapter 9 of Romans.

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Rom.9:33. (1Pet.2:6).

All believers, according to Paul and his gospel given by revelation during Acts, were to be saved through the foundation stone laid in Zion. The **Lord** in Romans is the Lord of Isaiah, and Joel, not the Head of the Church which is His Body. In that calling there would flow abundance of corn, wine, and oil, see Joel 2:24 & Isa.11. This is Romans, Corinthians, and Galatians. No change, no progression, no Mystery hid in God.

Having identified Joel and Isaiah as the basis of the whosoever in his gospel, Paul brings the great dispensational theme, started briefly in chapter 3, to a close in chapter 11. This theme, about Israel and their unfaithfulness and stumbling, is enlarged in chapters 9 through 11. He concludes by turning confidently to Isaiah again, to show that all Israel would be saved at the coming of the Lord. This is Isaiah 59 and the New Covenant.

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.11:26-27.

And the **Redeemer** shall come to Zion, and unto them that turn from transgression in Jacob, saith the **LORD**. As for me, this is my covenant with them, saith the **LORD**; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the **LORD**, from henceforth and for ever. Isa 59:20-21.

Oh that the salvation of Israel were come out of Zion! when the **LORD** bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psa 14:7.

In chapter 15, Paul turns to the Law and the Prophets to bring forth the hope for all believers at that time. He quotes, Ps.18, Deut.32, Ps.117 and Isa.11. Please read these verses in context; open, and read the prophesies Paul uses. We will find in them, Zion, corn, wine, oil, Israel regathered, and the New Covenant. Notice "we" includes Paul and those of faith back then. This is the hope of Paul's gospel in Acts. 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.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Acts13:32): And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name (Ps.18:49-50). Rom 15:8-9.

And again Isaiah says, "There shall be a root of Jesse, and He who shall rise to reign over the nations, in Him shall the nations trust.(Isa.11)" Rom 15:12.

They shall not hurt nor destroy in all My holy mountain (Zion); for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be the Root of Jesse standing for a banner of the people; to Him the nations shall seek; and His resting place shall be glorious. Isa 11:9-10.

It is impossible to ignore the fact that the hope in Paul's gospel in Romans is linked with the ministry of Christ confirming the promises made to the Fathers. The hope in Paul's gospel to the uncircumcised; the hope in Romans, is the hope of promise and prophesy.

Romans was written shortly before Acts 26, and the Romans thru Philemon exponents need to recognize this. It was Jew first in Acts 13, Jew first in Romans, Jew first in Acts 26 and totally the Prophets and Moses in Paul's gospel.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. Act 26:22-23.

Romans, Paul's gospel given by revelation, is **ZION, the New Covenant, and Paradise restored**. The hope is found in the promises made to the fathers, and those promises were confirmed by Christ. The Lord of the O.T. brought forgiveness, justification and hope to those Gentiles Paul reached during Acts.

Hebrews.

Whoever wrote Hebrews was on the same dispensational page as Paul. Arguing that Peter wrote Hebrews does not help Romans through Philemon ideology because this was written to the Jew; the Hebrews and they were looking for the same things as Paul who was sent to the Gentiles.

Here are the opening verses of Hebrews echoing the very sentiment of Romans 15, prophesy, promise and the ministry of Christ.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Heb 1:1-2.

Christ is the heir of all things, he was raised to the father's right, but only until, Ps.110:1-2.

The first reference to his inheritance is Ps.2 linked to 2Sam.7. This is the Son of David on the throne in Zion. Hebrews and Acts 13 are in harmony.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Heb 1:4-5.

See Psalm 2:6-8. 2Sam.7:14, Ps.89:26-27.

The opening of Hebrews uses the same O.T. passages as Paul in his Acts period ministry. Hebrews 1:4-5 is Paul's gospel in Acts 13:33, where he referenced the son of David, raised/resurrected to Israel according to Ps.2 and Isa.55.

E.W.Bullinger observes that Hebs.1:6 is from the LXX (Septuagint) of Deut.32:43, and if so, then another link with Paul is found. Paul uses Deut.32 in Roms.10, 12 & 15. He referenced Deuteronomy 9 times in Romans.

Abraham is mentioned in Hebrews 11 as one who looked for a heavenly country and a city which hath foundations, whose builder and maker is God. Paul mentions Abraham 20 times in his Acts period ministry, not once after Acts 28.

The Lord ruling in Zion, is a priest forever after the order of Melchizedek and Hebs.7:17 quotes Ps.110:4. This Psalm is used by Peter in Acts 2:34-35.

Hebrews contains many references to Israel's fathers, promise and prophesy that can be cross referenced to many writers of the Acts period, including Paul. I love Hebs.11:18 and Roms.9:7.

Hebrews 8 looks forward to the New Covenant, declaring the Old was ready to vanish away and a reading of Jeremiah 30-31 reveals the New Covenant with a promise to sow Israel and Judah with the seed of man and beast. The New Covenant promises an abundance of wheat, wine and oil and their soul shall be as a watered garden. The New Covenant is in place when Israel is restored as a watered garden, and the Lord reigns in Zion.

The hope of Hebrews is Zion, the New Covenant, and the New Jerusalem, the same hope of Paul in Acts.

[But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb 12:22.](#)

Ye does not equal me or you today, but those prior to Acts 28.

The Hebrews and the Gentiles who had called upon the Lord during Acts, were to be blessed with faithful Abraham and this included the Jerusalem from above. See Hebs.11:10, 16 & Gals.3 & 4.

Hebrews is **Zion, the New Covenant**, a heavenly land like a watered **garden**, **The New Jerusalem**, and the Lord as the God of all the families of Israel.

Summary.

Paul in Acts received his gospel directly from the Lord.

That gospel from Acts 13, to Galatians, Corinthians, and Romans, features and looks to **ZION, the New Covenant, the New Jerusalem, Israel a watered garden, believers espoused to the husband of the O.T., and animals in the peace of the original paradise.** This is the kingdom of God Paul wrote about during Acts. In that kingdom the wolf, lamb, leopard, the kid, the calf, young lion, the bear, and the cow, all lie

down together. The Lion shall eat straw like the Ox, and a child shall play on the hole of a viper when The Son of David reigns in Zion.

Paul has the same dispensational message as Hebrews whether he wrote the book or not.

Paul in Acts has the same dispensational message as the book of Revelation.

Paul in Acts was writing consistently about the hope of Israel, from his conversion to Acts 28, see Acts 28:17, & 20. There is no church which is his body in Acts.

Paul in Acts writes nothing dispensationally about Ephesians or Colossians; nothing "hid in God". There is no progression, no gradual unfolding of the present truths of Ephesians and Colossians in Paul during Acts.

Romans through Philemon is not right division.

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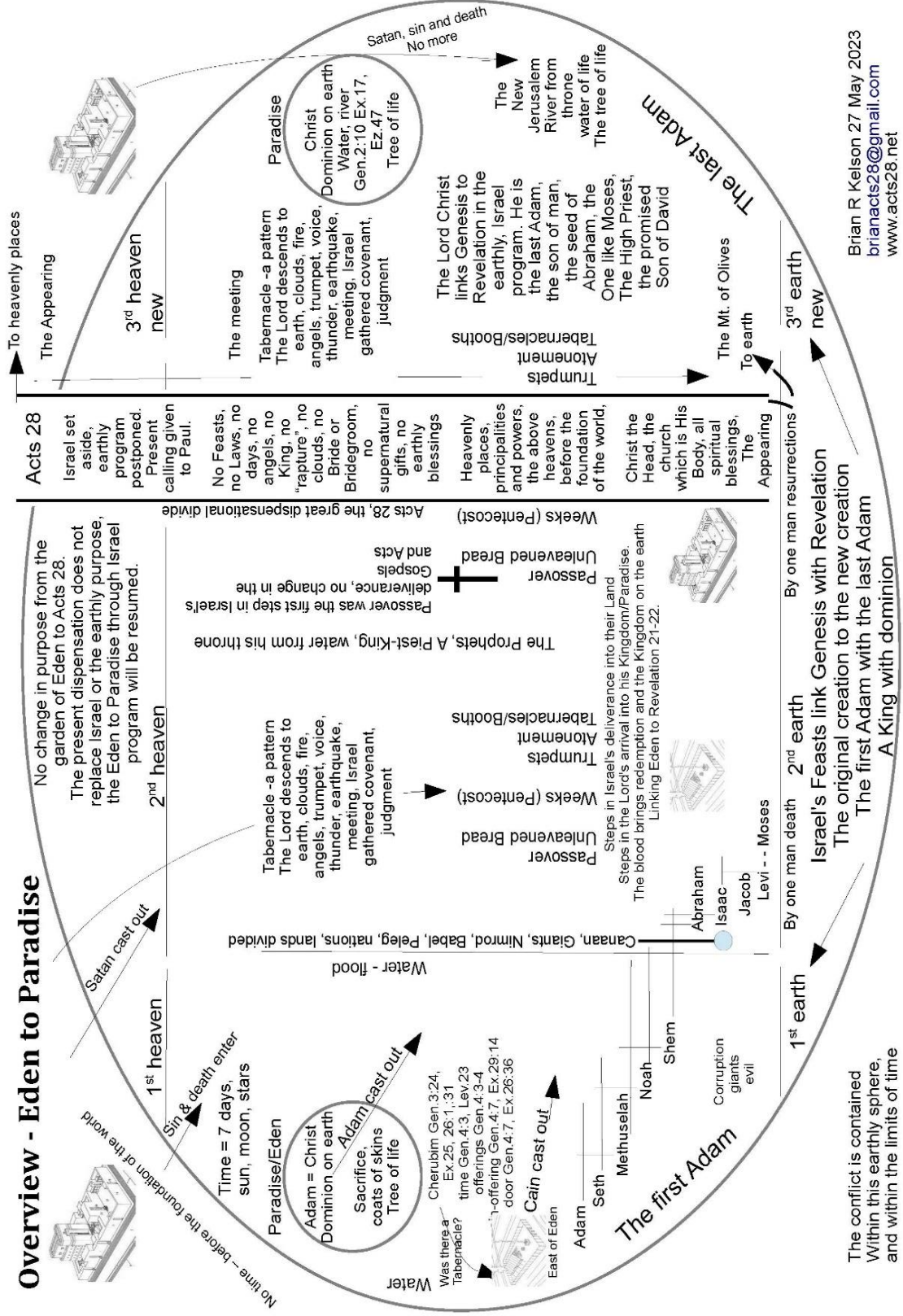
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Overview - Eden to Paradise



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