

What is Acts 28?

Acts 28 is the great New Testament dispensational divide.

Being diligent to show ourselves approved; a workman that needs not to be ashamed, is way more than reading a devotional before bedtime and regularly attending the denomination of our choice. We are Berean in spirit, and this means laborious searching and comparing of Scripture with Scripture. Don't take it from me, search and see is a helpful maxim.

The overwhelming evidence that the Gospels and Acts are not the beginning of anything is found in the events recorded in them, and the Old Testament passages frequently referenced by the writers of that time. The Gospels and Acts record the early Feasts given to Israel, and the original Feasts were the steps in Israel's national deliverance. If Passover was the first step in Israel's national deliverance in the Old Testament, then only replacement theology sees it as something completely different in the New.

Paul wrote his letter to the Romans late in the Acts period, and in chapter 15 he clearly writes of the hope before the believers, both Jew and Gentile, at that time. Please note Paul uses the plural "we", and this includes himself; this was Paul's hope up until Acts 28. Yes, he received his gospel by revelation during Acts, but it is Old Testament based; [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: And that the Gentiles might glorify God for his mercy; Rom 15:8-9a..](#)

That hope in Acts is linked with Christ's ministry, that hope of Romans is purely Old Testament and is not the hope of today, but it was Paul's hope back then. Paul writes clearly things written aforetime were written for our learning, "our" includes Paul, and the learning is about the Old Testament hope held at that time.

The Gentiles of Acts were included in that hope according to the promises made to Israel's fathers, but today, our hope is linked with Christ's ascension to heavenly places and his throne there, as revealed to Paul after Israel was set aside at Acts 28.

Paul goes on to prove the Gentile inclusion in that hope of Romans by referencing the Old Testament. Gentile inclusion during Acts was not according to the revelation of The Mystery of Ephesians and Colossians. Paul turns back to prophesy regarding the hope and includes Psalm 18 in Roms.15:9, Deut.32:43 in Roms.15:10, Psalm 117 in Roms.15:11 and Is.11 in Roms.15:12 as follows;

[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. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom 15:12-13.](#)

Isaiah 11 speaks of Gentile inclusion in the hope, but that chapter has some interesting points which must be included when we think of the hope of Romans and indeed Paul in the Acts period. Here is Isaiah as used by Paul in Roms.15;

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isa 11:10.

This is one of the prophetic passages framing the hope of all believers in the Acts period, and if Isaiah 11 is the hope, then that hope includes the following, for Isaiah says "in that day", the day Paul expected. What day? Let the prophecy give the answer; **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. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa 11:6-9.**

This hope of Romans is not the heavenly places of Ephesians. The hope includes the animal kingdom living in harmony as they did in Eden prior to Adam's transgression. Romans 5 tells us that Adam was a figure of Christ, and as such, anticipates Christ in a restored garden of the Lord (Is.51). Adam was given dominion, but lost it through disobedience, weeds and disharmony resulted. Dominion is restored in the last Adam. The hope of Romans is the hope of prophesy, the hope of Paul and all believers during Acts is not the heavenly places and all spiritual blessings of Ephesians revealed after Israel was set aside at Acts 28.

When Paul wrote of the resurrection during the Acts period, he used the resurrection of prophesy. Here is the great resurrection chapter of 1 Corinthians 15, which, rather significantly, also features Adam. Note "we" includes Paul not expecting to die.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 1Co 15:50-51.

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? (Hosea 13:14) 1Co 15:54-55.

Once again Paul uses the plural pronoun "we". This resurrection includes Paul, at that time, during Acts. The resurrection is from Isaiah and Hosea. Let's see the Hosea reference first up:

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.

Here are some other passages from Hosea that are relevant to the Acts period resurrection of 1Cor.15. These are not relevant to the dispensation of the grace of God revealed to Paul after Israel was set aside at Acts 28.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king..... Hos 13:9-10a

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: Hos 14:4-5a

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

All of us can see the link in these prophecies about the animals, their peace and the original Eden restored, and this is the hope of Paul, the apostle sent to the Gentiles during Acts. Twice now we have seen prophesy, used by Paul, speaking of animal kingdom harmony but there is more. Paul again turns to Isaiah in that great conclusion of 1 Corinthians 15:54 where he writes "death is swallowed up in victory" which is found here;

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. Isa 25:8.

Wipe away all tears is also referenced in Rev.21:4 which speaks of the same heavenly city as does Galatians 4, but for now, here is another extract from Isaiah 25. Remember, this is the hope of Paul and the Gentiles, during Acts;

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. Isa 25:6.

A feast of fat things includes wine, marrow, and wine a second time. The Isaiah reference used by Paul in Romans 15 has already spoken about the animals in harmony "in that day". The Scriptures are plain to see, this Acts hope is not heavenly places and the hope given to Paul alone after Israel was set aside at Acts 28, but it is the hope of Paul during Acts when he wrote Corinthians and Romans. This Acts hope of Paul from Isaiah, Hosea, Deuteronomy and the Psalms; the law and the prophets, was set aside, postponed when Israel was set aside for a season Acts 28.

As a postscript today, a brother previously Mid-Acts for four years, has posted this comment and has permitted me to share it. In doing so we pray that other ex-Mid-Acts folk will start to speak up more vigorously.

"Once you see these truths, it really is hard even to imagine how we once thought we had it figured out by saying all of Paul's letters, including the ones he wrote during the time of Acts was about a heavenly body. EVEN while being a midActs believer for 4 years, I have had this question as to why nothing in the Acts letters really mentioned heaven, and why Paul was speaking so much about the law and prophecy, and how I thought there were 2 audiences (Israel for the earth and the body of Christ for heaven) both together during those Acts letters, while Corinthians was always emphasizing that

they speak the same things! How could they if there were different inheritances, etc. On one hand, I am thrilled to have seen this but on the other hand, I know it will be very hard for my current midActs friends to pursue this with unbiased hearts, but I hope they will ask lots of questions and come with a clear mind and consider it."

Brian

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