

What is the “Acts 9/28 hybrid system” of theology? Is it sound Bible hermeneutics, or the traditions of men with a “grace face?”

by Shawn Brasseaux

25 October 2015

In recent months, especially within the last several weeks, I have received numerous emails involving a certain type of so-called “grace teaching.” According to these contacts, the proponents of this system do indeed promote Paul’s special ministry. Yet, they attach certain odd doctrines to the Pauline dispensational paradigm. Examples of these “strange and confusing” doctrines were provided. This teaching has become rampant on social media (particularly Facebook and YouTube). For simplicity’s sake, I call it the “Acts 9/28 hybrid system.” This is the term I will use throughout this study to describe the system.

Exactly what is this system? Should we embrace it, or should we avoid it entirely? As always, we do **not** take anyone’s word for it. We should **always** look at the Scriptures before we blindly accept **any** theological position, even if it claims to be “grace” teaching. It does **not** matter what **any** grace preacher says, or **any** grace teacher says—**that includes me especially! Beloved, if the King James Bible rightly divided does not support it, forget it, no matter who teaches it!**

In celebration of our 200th Bible Q&A article, by special request, we release this massive ministry project! Rejoice with us in Jesus Christ!

NOTE: This study is an abbreviated version of the original 60-page study. It has been produced to serve as a quick-reference guide, to provide the gist of the original study in a condensed form. Of course, many details found in the original version were sacrificed and thus omitted to produce this compact article. For those interested in greater detail, please download the full-length (PDF) version of the study located here. You may also refer to our series of teaching videos titled, “A Refutation of Acts 9/28 Hybrid Theology.” They are available on YouTube here.

Verse	Acts 9 System (Me)	Acts 28 System	Acts 9/28 Hybrid System
1. Acts 22:21	a. Paul’s one and only original commission, repeated by Jesus Christ in Jerusalem.	a. Paul’s second commission given by Jesus Christ, in Jerusalem.	a. Paul’s second commission given by Jesus Christ, in Jerusalem.
1. Acts 22:21	b. Acts 22:21 is not a new revelation. Paul preached to all Gentiles without distinction prior to Acts 22:21 (see Acts 13:46-48; Acts 17:30; Romans 1:5,14; Romans 3:22; Romans 16:26; Galatians 5:6; Galatians 6:15) because Jesus Christ sent him to preach to all Gentiles without distinction prior to Acts 22:21 (cf. Acts 9:15; Acts 26:17-18; Gal. 1:16). Acts 22:21 is	b. Acts 22:21 is a “new revelation.” Before Acts 22:21, Paul had ministered to a certain type of Gentiles, Greeks. He had not been sent to “ <i>far hence Gentiles</i> .” Acts 22:21 is Paul’s commission to go to all Gentiles.	b. Paul receives a “new revelation” here in Acts 22:21, that he learns he now (as in Acts 22 now) needs to go to ‘far-hence’ idolaters and those outside of Israel’s covenants. Prior to Acts 22:21, Paul “was sent to gentiles who were in the covenants of promise (Greeks in your King James Bible).” Now, he is sent to “goyim,” Gentiles outside of Israel’s covenants.
1. Acts		Flaws with this system: Ignore and change the wording of Acts 22:21. The Bible does not	

<p>22:21</p> <p>1. Acts 22:21</p> <p>1. Acts 22:21</p>	<p>not Jesus speaking in the present. It is Paul's sermon to Jews, and Paul is quoting the words Jesus spoke to him many years earlier. Acts 22:21 is something Jesus said long before Paul's sermon in Acts chapter 22!!! (The only logical explanation as to why Paul ministered to all Gentiles prior to Acts 22:21, is if Acts 22:21 was really spoken many years earlier. We do not have to complicate it.)</p> <p>In Acts 13:47, Paul says the Lord commanded him to be a light to Gentiles (Isaiah 49:6). That Old Testament quote of "<i>Gentiles</i>" is the Hebrew word goyim (<i>ethnos</i> in Greek New Testament). Paul knew Jesus Christ had sent him to goyim (nations) years before Acts 22:21!!!</p>	<p>say "far hence Gentiles!!!!" Paul is sent "<i>far hence</i>" to the Gentiles! "<i>Depart: for I will send thee far hence unto the Gentiles.</i>"</p> <p>Ignore verses where Paul was already ministering to all people without distinction, prior to Acts 22:21. Why should Jesus Christ commission Paul in late Acts to go to all Gentiles if Paul was already preaching to all Gentiles during the mid-Acts period (see column to left)? It makes no sense because it is false!</p>	<p>Flaws with this system:</p> <p>Ignore and change the wording of Acts 22:21. The Bible does not say "far hence Gentiles!!!!" Paul is sent "far hence" to them! "<i>Depart: for I will send thee far hence unto the Gentiles.</i>"</p> <p>Ignore verses where Paul was already ministering to all people without distinction, prior to Acts 22:21. Why should Jesus Christ commission Paul in late Acts to go to all Gentiles if Paul was already preaching to all Gentiles during the mid-Acts period (see column to far left)? It makes no sense because it is false!</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>2. Acts 26: 16-17</p> <p>2. Acts 26: 16-17</p> <p>2. Acts 26: 16-17</p> <p>2. Acts 26: 16-17</p> <p>2. Acts 26: 16-17</p>	<p>a. One commission/sending of Paul.</p> <p>b. "<i>These things</i>" – What Paul learned in Acts chapter 9 is found in Acts 9:5-6. He recognized Jesus as Messiah/Lord, the first step in escaping Israel's apostasy (see Romans 10:9-13)! The first revelation Paul received was the Gospel by which we are saved today (1 Timothy 1:14-16). Paul said the Gospel of the Grace of God (1 Corinthians 15:3-4—"Christ died for our sins, He was buried, and He rose again") that saved him as well as saved us!</p> <p>c. "<i>Those things</i>" – The revelations Paul received after Acts chapter 9 (cf. 2 Corinthians 12:1) was everything else he wrote in his epistles (Romans through Philemon) minus the Gospel of Grace—the new agency (Body of Christ), new operating system (grace), new hope (heavenly places), new baptism (by the Holy Spirit into Body of Christ, not water baptism), passing away of spiritual gifts, new way to pray, the Rapture to end this dispensation, organization of the local churches, et cetera.</p>	<p>a. Two commissions/sendings of Paul.</p> <p>b. "<i>These things</i>" – At his first commission in Acts chapter 9, Paul was told to preach only to Jews and Greeks ("both [groups] were in the covenants of promise"). Again, "Greeks" are defined as people who blessed Israel according to the Abrahamic Covenant.</p> <p>c. "<i>Those things</i>" – Paul's second commission years later in Acts 22:21, for him to go to "far hence" Gentiles (all people, everyone outside of the Abrahamic Covenant).</p> <p>Flaws with this system:</p> <p>Predicated upon distorted interpretation of Acts 22:21 (subsection #1 above).</p> <p>Ignore Acts 26:17-18 when it says "<i>Gentiles</i>," people under Satan's control and in spiritual darkness. These are not people under Israel's covenants of promise and not people aware of the one true God!!!! There is nothing there about "<i>Greeks</i>" in Acts 26:17-18.</p>	<p>a. Two commissions/sendings of Paul.</p> <p>b. "<i>These things</i>" – At his first commission in Acts chapter 9, Paul was told to preach only to Jews and Greeks ("both [groups] were in the covenants of promise"). Again, "Greeks" are defined as people who blessed Israel according to the Abrahamic Covenant.</p> <p>c. "<i>Those things</i>" – Paul's second commission years later in Acts 22:21, for him to go to "far hence" Gentiles (all people, everyone outside of the Abrahamic Covenant).</p> <p>Flaws with this system:</p> <p>Predicated upon distorted interpretation of Acts 22:21 (subsection #1 above).</p> <p>Ignore Acts 26:17-18 when it says "<i>Gentiles</i>," people under Satan's control and in spiritual darkness. These are not people under Israel's covenants of promise and not people aware of the one true God!!!! There is nothing there about "<i>Greeks</i>" in Acts 26:17-18.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>

<p>3. Acts 28:20</p> <p>3. Acts 28:20</p> <p>3. Acts 28:20</p> <p>3. Acts 28:20</p> <p>3. Acts 28:20</p>	<p>Paul says that he has called these Jews, to see them and to speak with them, because for the <i>“hope of Israel”</i> he is bound with this chain. The term <i>“the hope of Israel”</i> is defined by the Bible, not by “grace” teachers. The <i>“hope of Israel”</i> is the doctrine of bodily resurrection, not Israel’s kingdom or Israel’s covenants or Israel’s program. Specifically, it is Paul preaching Jesus Christ’s resurrection that got him into trouble with Israel. He was preaching resurrection through Jesus (cf. Acts 17:18).</p> <p>Acts 24:15,21: <i>“[15] And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.... [21] Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.”</i> (cf. Acts 25:19 and Acts 26:6-8).</p>	<p>The <i>“hope of Israel”</i> is her kingdom, so Paul preaching Israel’s program and covenants during Acts is what got him into trouble with the Jews. This is then used to bolster their faulty interpretations of Acts 22:21 (sub-section #1) and Acts 26:16-18 (sub-section #2), previously discussed and debunked.</p> <p>Flaws with this system:</p> <p>Ignore Acts 24:15,21; Acts 25:19; Acts 26:6-8. These verses define the term <i>“the hope of Israel”</i> as resurrection, specifically Jesus Christ’s resurrection. This got Paul into trouble with the Jews. Israel must be resurrected if she is to inherit her kingdom forever. Paul’s preaching of bodily resurrection forced unbelieving Israel to realize that Jesus Christ had indeed resurrected.</p>	<p>“Acts 13:16,26. During the Acts period, we find that the hope of Israel was extended to the Gentiles. Acts 28:24-28 and verse 20...” Perverted Acts 28:20 is used in the “Acts 9/28 hybrid” system to teach what the Acts 28 system teaches.</p> <p>Flaws with this system:</p> <p>Ignore Acts 24:15,21; Acts 25:19; Acts 26:6-8. These verses define the term <i>“the hope of Israel”</i> as resurrection, specifically Jesus Christ’s resurrection. This got Paul into trouble with the Jews. Israel must be resurrected if she is to inherit her kingdom forever. Paul’s preaching of bodily resurrection forced unbelieving Israel to realize that Jesus Christ had indeed resurrected.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>4. Acts 28:28</p> <p>4. Acts 28:28</p> <p>4. Acts 28:28</p> <p>4. Acts 28:28</p> <p>4. Acts 28:28</p>	<p><i>“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”</i></p> <p>a. Israel was not blinded in Acts chapter 28! She did not fall in Acts chapter 28! She was fallen in Romans 11:11-13, and Romans was written around Acts chapter 20. She had been blinded as far back as chapter 13, years earlier, as evidenced by Paul’s first miracle in that chapter. In Acts 13:46, Paul first announced to Israel that she had fallen and salvation was going to the Gentiles. He repeated this in Acts 18:6. Acts 28:28 is the last time. Israel fell in Acts chapter 7, just before God saved Saul of Tarsus. Paul wrote, <i>“And last of all [the resurrected Jesus Christ] was seen of me also, as of one born out of due time”</i> (1 Corinthians 15:8).</p> <p><i>“But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the</i></p>	<p>a. Israel’s fall was Acts chapter 28, as denoted by verse 28. Israel was finally declared to be “Loammi” (“not [God’s] people”).</p> <p>b. The so-called “dispensation of the covenants of promise” ended here, so our Dispensation of Grace could begin with Acts chapter 28 and continue to our present-day.</p> <p>Flaws with this system:</p> <p>Ignore Israel’s fall and blinding long before Acts chapter 28. God killed her before saving Saul of Tarsus.</p> <p>Ignore 1 Corinthians 15:8, ignore Galatians 1:15-16, ignore Paul’s first miracle in Acts chapter 13. Israel was blinded long before Acts chapter 28.</p> <p>Ignore that Israel’s program was paused before Paul was saved. (That name “Paul” in Greek means, “to pause”). Paul could</p>	<p>a. Israel’s fall was Acts chapter 28, as denoted by verse 28. Israel was finally declared to be “Loammi” (“not [God’s] people”).</p> <p>b. The so-called “dispensation of the covenants of promise” ended here, so our Dispensation of Grace could begin with, just before, or just after Acts chapter 28, and continue to our present-day.</p> <p>Flaws with this system:</p> <p>Ignore Israel’s fall and blinding long before Acts chapter 28. God killed her before saving Saul of Tarsus.</p> <p>Ignore 1 Corinthians 15:8, ignore Galatians 1:15-16, ignore Paul’s first miracle in Acts chapter 13. Israel was blinded long before Acts chapter 28.</p> <p>Ignore that Israel’s program was paused before Paul was saved. (That name “Paul” in Greek</p>

<p>4. Acts 28:28</p> <p>4. Acts 28:28</p> <p>4. Acts 28:28</p>	<p><i>heathen...</i>" (Galatians 1:15-16). God killed Israel and then delivered Paul, just as a baby would be delivered from the dead mother's womb!</p> <p>b. There was no dispensation of the covenants of promise operating. No dispensation ended near or in Acts chapter 28. Acts 28:28 is the end of the transitional period, the conclusion of Paul ministering to Jews and doing various "Jewish" practices in the book of Acts. The Dispensation of Grace operated many, many years prior to Acts chapter 28, or Paul could not have been saved.</p>	<p>not be saved in accordance with Israel's covenants and program, for he had blasphemed against the Holy Spirit (Matthew 12:31-32; 1 Timothy 1:13). A new dispensation, one apart from Israel's covenants, had to have been operating in Acts chapter 9 so Saul could be saved.</p>	<p>means, "to pause"). Paul could not be saved in accordance with Israel's covenants and program, for he had blasphemed against the Holy Spirit (Matthew 12:31-32; 1 Timothy 1:13). A new dispensation, one apart from Israel's covenants, had to have been operating in Acts chapter 9 so Saul could be saved.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p>	<p><i>"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."</i></p> <p>a. Paul indeed had a "Jew-first" ministry during Acts, but not because Israel had an advantage. Israel was fallen! Romans 11:32: <i>"For God hath concluded them all in unbelief, that he might have mercy upon all."</i> This would include all lost people—idol-worshippers inside and outside synagogues. All unsaved people—Jew and Gentile—are all "heathen" in God's sight (Galatians 1:16; Galatians 2:9). Romans (11:11-14) discusses how through Israel's fall salvation "is" (present tense) come to the Gentiles. Paul's "Acts" ministry is provoking lost Israel to be saved into the Body of Christ. Israel is not going to fall after the book of Romans. She has already fallen, long before Acts chapters 22 and 28! No difference between Jew and Gentile during Paul's Acts ministry. Galatians 5:6: <i>"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love"</i> (cf. Galatians 6:15).</p> <p>b. God needed to inform lost Jews their program was over, so Paul visited the synagogues and</p>	<p>a. Jews had an advantage during Paul's "Acts" ministry because Israel did not fall until Acts chapter 28. Israel still had some favor with God during Acts. Her covenants were still operating during Acts. Gentiles who were "Greeks" could be saved under Paul's "Acts" ministry in accordance with Israel's covenants.</p> <p>b. During Acts, Paul continued Israel's program and/or (related view) Paul operated during Acts under the so-called "dispensation of the covenants of promise." Paul went to "Greeks" rather than all Gentiles.</p> <p>c. "<i>Greeks</i>" defined here as "people who blessed Israel, who were under Israel's covenants."</p> <p>Flaws with this system:</p> <p>Ignore verse 14, the context of Romans 1:16: <i>"I am a debtor both to the Greeks, and to the Barbarians [non-Greeks]; both to the wise, and to the unwise."</i> Paul realized in Romans that he was sent to all people, Greeks and non-Greeks. This includes people outside of Israel's covenants. Romans was written during the Acts period!</p> <p>Ignore 1 Corinthians 15:8,</p>	<p>a. Jews had an advantage during Paul's "Acts" ministry because Israel did not fall until Acts chapter 28. Israel still had some favor with God during Acts. Her covenants were still operating during Acts. Gentiles who were "Greeks" could be saved under Paul's "Acts" ministry in accordance with Israel's covenants.</p> <p>b. During Acts, Paul continued Israel's program and/or (related view) Paul operated during Acts under the so-called "dispensation of the covenants of promise." Paul went to "Greeks" rather than all Gentiles.</p> <p>c. "<i>Greeks</i>" defined here as "people who blessed Israel, who were under Israel's covenants."</p> <p>Flaws with this system:</p> <p>Ignore verse 14, the context of Romans 1:16: <i>"I am a debtor both to the Greeks, and to the Barbarians [non-Greeks]; both to the wise, and to the unwise."</i> Paul realized in Romans that he was sent to all people, Greeks and non-Greeks. This includes people outside of Israel's covenants. Romans was written during the Acts period!</p> <p>Ignore 1 Corinthians 15:8,</p>

<p>1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p> <p>5. Rom. 1:16</p>	<p>preached to them. Paul's ministry picked up where Israel's program ended. In Israel's program, the Jews were to hear God's Word first (Matthew 10:5-7; Luke 24:47; Acts 1:8; Acts 13:46). Now that Paul was replacing Peter, Paul did the things that Peter did in his own ministry—physical circumcision, water baptism, miraculous demonstrations, Temple sacrifices, et cetera. Apostate Jews saw how Paul's ministry and its associated mystery program were being phased in as Israel was diminishing and disappearing and her prophetic program delayed.</p> <p>c. Paul used the term "<i>Greeks</i>" in his epistles because that was the dominant Gentile people of the day—people of "the Graeco[Greek]-Roman" Empire. Furthermore, the Antichrist will come from the Greek Empire (Daniel 8:21-25), showing Paul's cognizance that the governmental system that would bring about the Antichrist was operating in his own day. Through Paul's pen, God was reminding Israel that she was to be the head of the nations. Instead, during her fifth course of judgment, the Gentiles would rule over her. In this case, it would be the Greeks. There is nothing about the term "<i>Greek</i>" that suggests an automatic blesser of Israel or a recipient of Israel's covenants.</p>	<p>Galatians 1:15-16, and Paul's first miracle in Acts chapter 13. Israel was blinded long before Acts chapter 28. Israel's fall occurred before Paul was even saved, so there was no Israel to bless and no covenants of hers to enjoy!</p> <p>Blurs the distinctions between Paul's ministry and the 12's ministry. If Paul preached Israel's covenants, he was no different from Peter and the 11. Paul's "Acts" ministry would have been utterly pointless. It makes dispensational Bible study very preposterous.</p> <p>Ignores the fact that salvation going to Gentiles began in Acts chapter 9 with the commissioning of Saul of Tarsus (as spoken in Acts 26:16-18). If salvation is going to "<i>Gentiles</i>," Israel is fallen (Romans 11:11-12,25). The term "<i>Greeks</i>" is not used exclusively during Paul's Acts ministry. Luke used "<i>Gentiles</i>" (pagans) throughout Acts to describe Paul's converts. Paul's used the term "<i>Gentiles</i>" when writing in his "Acts" epistles. If the "Acts 28" system were correct, we would expect "<i>Greeks</i>" exclusively used in those Acts writings. That is not what we find in the Bible. See sub-section #15.</p>	<p>Galatians 1:15-16, and Paul's first miracle in Acts chapter 13. Israel was blinded long before Acts chapter 28. Israel's fall occurred before Paul was even saved, so there was no Israel to bless and no covenants of hers to enjoy!</p> <p>Blurs the distinctions between Paul's ministry and the 12's ministry. If Paul preached Israel's covenants, he was no different from Peter and the 11. Paul's "Acts" ministry would have been utterly pointless. It makes dispensational Bible study very preposterous.</p> <p>Ignores the fact that salvation going to Gentiles began in Acts chapter 9 with the commissioning of Saul of Tarsus (as spoken in Acts 26:16-18). If salvation is going to "<i>Gentiles</i>," Israel is fallen (Romans 11:11-12,25). The term "<i>Greeks</i>" is not used exclusively during Paul's Acts ministry. Luke used "<i>Gentiles</i>" (pagans) throughout Acts to describe Paul's converts. Paul's used the term "<i>Gentiles</i>" when writing in his "Acts" epistles. If the "Acts 28" system were correct, we would expect "<i>Greeks</i>" exclusively used in those Acts writings. That is not what we find in the Bible. See sub-section #15.</p>
Verse	Acts 9 System (Me)	Acts 28 System	Acts 9/28 Hybrid System
6. Rom. 16: 25-26	a. Father God wants to build us up using three specific portions of divine revelation. Firstly, " <i>my Gospel</i> ," Paul's Gospel (Jesus Christ's death, burial, and resurrection as sufficient payment for our sins). Secondly, " <i>the preaching of Jesus Christ</i> , according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest." This would be Paul's epistles, Romans through Philemon. Lastly, " <i>the scriptures of the prophets</i> ." This is all of the Bible in light of the revelation found in Pauline epistles.	I have not read or heard "Acts 28" people talk about Romans 16:25-26, but I would not doubt that they would partially or fully agree with the Acts 9/28 Hybrid System on this point. See right column.	a. "The mystery was hid in the Scriptures and the Scriptures are now being unlocked so men can see the gospel of Christ." They do not recognize the edification of the believer as laid out in Romans 16:25-26.
6. Rom. 16: 25-26		Flaws with this system: Unfortunately, they do not believe in that three-fold edification of the believer described to the left. They place little to no emphasis on Paul's Acts epistles—Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians. These are the	b. "The mystery that you find in Romans 16:25-26 is not the mystery of the dispensation of the grace of God that you will find in Ephesians 3:9. The mystery in this passage was one hid in God and not in Scripture. The mystery hidden in Scripture concerns the death, burial and resurrection of Christ for the

<p>6. Rom. 16: 25-26</p> <p>6. Rom. 16: 25-26</p> <p>6. Rom. 16: 25-26</p>	<p>b. Romans 16:25-26 does not say that the mystery is made manifest by the scriptures of the prophets. The mystery was “<i>hid in God</i>” (Ephesians 3:9), not hid in the Scriptures!!! The “<i>mystery</i>” of Romans 16:25-26 is actually related to the “<i>mystery</i>” of Ephesians 3:9. They should not be divorced.</p>	<p>foundational epistles of the Dispensation of Grace. Without them, one has an extremely poor understanding of the Bible. Consequently, “Acts 28” people have weak doctrine and an equally weak understanding of the Bible!</p>	<p>remission of sins.”</p> <p>Flaws with this system:</p> <p>Unfortunately, Romans 16:25-26 is misread as, “...the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, [26] But now is made manifest... by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” (The ellipsis [...] in verse 26 indicates the omission of “and by.”</p> <p>Weakens the whole premise that Paul’s ministry and message were hidden from the Old Testament! See also comments in middle column about Acts 28.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p>	<p>“[16] For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! [17] For if I do this thing [preach the gospel] willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.”</p> <p>a. A “dispensation” is simply a set of divine instructions given to man for his faith and obedience. The reason why Paul wrote in this verse that a “<i>dispensation of the gospel</i>” was committed to his trust, rather than saying “<i>the dispensation of the grace of God was given to him</i>” (Ephesians 3:2), is because the context of 1 Corinthians chapter 9 is preaching the gospel. He does not need to mention the Dispensation of Grace. The Dispensation of Grace is operating during the time of 1 Corinthians but Paul is focusing on the gospel valid during that Dispensation of Grace.</p> <p>Paul was given only one dispensation—it is called “<i>the Dispensation of the Grace of God</i>” (Ephesians 3:2). Paul’s ministry</p>	<p>a. Our Dispensation of Grace did not begin with Paul in Acts chapter 9 but sometime later, mainly at the end of the book of Acts (chapter 28). A special dispensation operated between Acts chapter 9 and the end of Acts. Paul ministered in Acts to people who blessed Israel during (allegedly) “the dispensation of the covenants of promise.”</p> <p>Flaws with this system:</p> <p> Ignores the truths noted in the left column, as well as all foregoing information in left column.</p> <p>Ignore that Paul uses the term “<i>my gospel</i>” three times, two during Acts and once after Acts—Romans 2:16, Romans 16:25, and 2 Timothy 2:8. In 2 Timothy, his final epistle, a prison epistle, a post-Acts epistle, Paul did not mention a new gospel. He called it the same thing he did in Romans—“<i>my gospel</i>.” Paul only preached one Gospel! He did not say to Timothy in 2 Timothy 2: “my new gospel that is now available to all men.” The only</p>	<p>Concerning Acts 22:21, “[Christ] will send Paul far hence to the Gentiles that had not been included in His earlier sending of Paul to the work in a dispensation of the gospel of Christ, before the mystery of the gospel of the grace of God to all men.” The expression “a dispensation of the gospel of Christ” is extracted from a rewording of 1 Corinthians 9:17. The Gospel of Christ was preached to a select number of people. Who were these people? Of course, who else? The Jews as well as the Greeks who blessed Israel according to her covenants!</p> <p>Flaws with this system:</p> <p> Ignores the truths noted in the far left column, as well as all foregoing information in far left column.</p> <p>If we really wanted to be nitpicky when it came to the Bible, as the “Acts 9/28” people do concerning 1 Corinthians 9:17 and Ephesians 3:2, we could say that the “<i>dispensation</i>” of Colossians 1:25 was not “<i>the</i></p>

<p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p> <p>7. 1 Cor. 9:17</p>	<p>was never associated with two dispensations. That is a figment of a traditionalist’s imagination. That is the invention of an “Acts 28” sympathetic person.</p> <p>Why did Paul not mention the Dispensation of the Grace of God by name in 1 Corinthians 9:17? The Corinthians were carnal and immature Christians, not able to handle deep spiritual things (1 Corinthians 3:1-3). They could only handle milk. They were not “perfect,” spiritually mature. Paul confessed that he only shared the deep things of God (facets of the mystery) with Christians who were able to hear and bear them (1 Corinthians 2:6-8). Hence, when compared to Paul’s prison epistles of Ephesians, Philippians, or Colossians; the two books of Corinthians have very little mystery truth in them. The Ephesians, Philippians, and Colossians were more mature than those saints at Corinth, so Paul wrote detailed mystery truths to the Ephesians, the Philippians, and the Colossians. Again, Corinthians is not meant to learn in-depth mystery truths. The Corinthians were unable to grasp those concepts anyway. Pagan philosophy had deceived them too much!</p>	<p>gospel Paul taught was a gospel to all men without distinction.</p>	<p><i>Dispensation of Grace</i>” but rather “<i>the dispensation of God</i>,” a third (or even fourth) dispensation that operated during Paul’s ministry. We would thus have the dispensation of the covenants of promise, the dispensation of the grace of God, and the dispensation of God. We (like them) could use 1 Corinthians 9:17 to say that there is a dispensation of the gospel as well. Things get out of hand very quickly if we follow that “Acts 9/28” position mentality. (Of course, the Acts 9/28 people would argue there is only one dispensation in Paul’s prison epistles, “<i>the Dispensation of the Grace of God</i>” [Ephesians 3:2]. They ignore the fact that another prison epistle, Colossians, refers merely to “<i>the Dispensation of God</i>” [Colossians 1:25]. I have yet to hear or read them say or write that Colossians 1:25 and Ephesians 3:2 are discussing two separate dispensations. Yet, they use that tactic when approaching 1 Corinthians 9:17 and Ephesians 3:2. Strange indeed!!! It is one of their many inconsistent beliefs.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>8. 1 Cor. 15:3</p> <p>8. 1 Cor. 15:3</p> <p>8. 1 Cor. 15:3</p> <p>8. 1 Cor. 15:3</p>	<p>“<i>Christ died for our sins.</i>”</p> <p>a. This message was preached to all people during Acts. 1 Corinthians 15:3 is not reserved for Jews and Greeks during Acts. It is available to pagans too, during the book of Acts.</p> <p>1 Timothy 2:5-7: “[5]... <i>Christ Jesus; [6] Who gave himself a ransom for all, to be testified in due time. [7] Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;)</i> a teacher of the Gentiles in faith and verity.” When was Paul made an apostle? Was it Acts chapter 9, or something later like Acts chapter 20 or Acts chapter 28? Was it not Acts chapter 9? Whenever Paul</p>	<p>a. The term “<i>our sins</i>” in 1 Corinthians 15:3 is not our sins as in heathen’s sins but rather Jews and Greeks’ sins, those saved during Paul’s Acts ministry according to Israel’s covenants. The cleansing of our (heathen’s) sins was not revealed to Paul until late Acts or after Acts, long after he wrote the Corinthians. Isolate 1 Timothy 2:6, 2 Timothy 4:17, and Titus 2:11 (Paul’s post-Acts epistles) that discuss “all men” and “all Gentiles.”</p> <p>Flaws with this system:</p> <p>Resembles Calvinism (!), Limited Atonement, that Jesus Christ’s crosswork is only</p>	<p>a. The term “<i>our sins</i>” in 1 Corinthians 15:3 is not our sins as in heathen’s sins but rather Jews and Greeks’ sins, those saved during Paul’s Acts ministry according to Israel’s covenants. The cleansing of our (heathen’s) sins was not revealed to Paul until late Acts or after Acts, long after he wrote the Corinthians. Isolate 1 Timothy 2:6, 2 Timothy 4:17, and Titus 2:11 (Paul’s post-Acts epistles) that discuss “all men” and “all Gentiles.”</p> <p>Flaws with this system:</p> <p>Resembles Calvinism (!), Limited Atonement, that Jesus Christ’s crosswork is only</p>

<p>8. 1 Cor. 15:3</p> <p>8. 1 Cor. 15:3</p> <p>8. 1 Cor. 15:3</p>	<p>was a made an apostle, a preacher, and a teacher of the Gentiles, that is when he preached a “Christ died for all Gentiles” message. The “<i>due time</i>” for Christ to be preached to all Gentiles occurred in Acts chapter 9, otherwise Paul was made an apostle twice (going back to the silly idea about Acts 22:21). Did Paul need Christ to make him an apostle of the Gentiles a second time? Paul admitted (during Acts) that he was “<i>the apostle of the Gentiles</i>” (Romans 11:13). He did not say he was the apostle of the Jews and the Greeks. “<i>Gentiles</i>” encompasses all lost people, for Israel had fallen. (See also 2 Corinthians 5:19, written during Acts, proving Paul’s all-man ministry during Acts. Refer also to Acts 13:46-48 and Acts 17:30.)</p>	<p>available to some (in this system, Jews and Greeks).</p> <p>Ignore truths in the left column, as well as all foregoing comments in left column.</p> <p>Ignore 2 Corinthians 5:19, where Paul talks about God “<i>reconciling the world unto himself, not imputing their trespasses unto them</i>” (verse 19). The term “<i>world</i>” here means Jews and Greeks, and all Gentiles. This is during the book of Acts, not post-Acts! This was written in one of Paul’s Acts epistles!</p>	<p>available to some (in this system, Jews and Greeks).</p> <p>Ignore truths in the far left column, as well as all foregoing comments in far left column.</p> <p>Ignore 2 Corinthians 5:19, where Paul talks about God “<i>reconciling the world unto himself, not imputing their trespasses unto them</i>” (verse 19). The term “<i>world</i>” here means Jews and Greeks, and all Gentiles. This is during the book of Acts, not post-Acts! This was written in one of Paul’s Acts epistles!</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>9. Gal. 3:29 & Gal. 4:28</p> <p>9. Gal. 3:29 & Gal. 4:28</p> <p>9. Gal. 3:29 & Gal. 4:28</p> <p>9. Gal. 3:29 & Gal. 4:28</p> <p>9. Gal. 3:29 & Gal. 4:28</p> <p>9. Gal. 3:29 & Gal. 4:28</p>	<p>a. Paul was saved outside of Israel’s covenants. National Israel fell before Saul of Tarsus was saved. One of Paul’s first epistles was 1 Thessalonians. Chapter 2, verse 16: “<i>[The Jews, verse 14] Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.</i>” God’s wrath already fell on Israel, long before Acts chapter 28!!!! Israel had already fallen during Acts. Thus, Romans 11:28 says, “<i>As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes: but as touching the election, they are beloved for the father’s sakes.</i>” Israel fell during the early part of book of Acts, so God could not still operate her program for some 30 years during Paul’s Acts ministry.</p> <p>Paul was not sent to people with distinction. There never was a distinction in Paul’s ministry! (See Acts 13:46-48; Acts 17:30; Romans 1:14; Romans 3:22,29-30; Galatians 6:15; et al.). Paul ministered to all sorts of people during Acts—people in the synagogue and people who did not go to synagogues.</p> <p>There had to have been only one</p>	<p>a. Gentiles saved during Paul’s “Acts” ministry were those under the promises and covenants of Abraham. These Greeks blessed Israel. The dispensation of the covenants of promise operated during Paul’s “Acts” ministry.</p> <p>Flaws with this system:</p> <p>Ignore truths in the left column, as well as all foregoing comments in left column.</p>	<p>a. “Gentiles saved during Paul’s early ministry were participants in the promises given unto Abraham. Galatians 3:29. Galatians 4:28. Some Gentile believers to whom Paul ministered were partakers of the promise and some were not.... There were a group of Ephesian Gentiles meeting in the synagogue who were blessing Israel and therefore partakers of the covenants of promise. There were a group of Ephesian Gentiles who are idol worshipers and they did not like Israel and therefore they were not partakers of the covenants of promise, they were aliens from the commonwealth of Israel and without the true and living God. Careful study of Romans, 1st and 2nd Corinthians and Galatians will reveal that the majority of these people were gentiles that were partakers of the covenants of promise, and they were also members of the Church the Body of Christ, the foundation laid by Paul.... Gentiles saved during Paul’s early ministry or participants in the promises given unto Abraham.... What Paul preached in his early ministry. The Gentiles that were being</p>

3:29 & Gal. 4:28	dispensation operating during the entirety of Paul's ministry. It was called the Dispensation of the Grace of God. There never was a dispensation of the covenants of promise. That is a figment of man's imagination. That is an invention of someone "Acts 28" sympathetic.		saved during this time period were partakers of the promises given to the Jews. Galatians 4:28... In Ephesians 2:11-12 there are Gentile believers who were aliens from the
9. Gal. 3:29 & Gal. 4:28	That is an invention adopted by the "Acts 9/28 hybrid" people.		commonwealth of Israel and strangers from the covenants of promise. If we use deductive reasoning, we can say that the
9. Gal. 3:29 & Gal. 4:28	There was only one dispensation operating during Paul's ministry (Acts 9) to his final epistle of 2 Timothy, otherwise two raptures would have been necessary. One rapture would have had to end the Acts Body of Christ (1 Corinthians 15:51-55; 1 Thessalonians 4:13-18) and another rapture would still be		saved Gentiles in the churches of Rome, Corinth, Galatia, Thessalonica and some in Ephesus were in the covenants of promise. Later on there were saved Gentiles who were not
9. Gal. 3:29 & Gal. 4:28	needed to end the present-day (post-Acts) Body of Christ. Do you see how nonsensical it gets?!		partakers of the promises of Israel. These are the ones Ephesians 2:12 addresses.... These Gentiles had no hope of salvation, but something happened to change that.... Ephesians 2:13.... So we can summarize that there were two groups of believers in the church at Ephesians, those who first trusted and those who also trusted later on. Ephesians 1:12-13."
9. Gal. 3:29 & Gal. 4:28			<u>Flaws with this system:</u>
9. Gal. 3:29 & Gal. 4:28			Ignore truths in the left column, as well as all foregoing comments in left column.
9. Gal. 3:29 & Gal. 4:28			Overlook their own inconsistent reasoning. While Israel was "sliding" in Acts, from chapter 5 to chapter 28, God was still blessing Gentiles who blessed her?! God was blessing people for blessing a nation that He was becoming increasingly disfavored toward?! Israel's covenants were still operating, though she herself was losing status before God?! Utter hogwash!
Verse	Acts 9 System (Me)	Acts 28 System	Acts 9/28 Hybrid System
10. Eph. 1:12 & Eph. 2:11-13	<i>"That we should be to the praise of his glory, who first trusted in Christ."</i> Paul visited Ephesus during Acts (chapter 19). He did not write to Ephesus until after Acts. Paul visited Philippi during Acts (chapter 16). He did not write to	Those who first trusted Christ were those saved into the Body of Christ during Acts. These people were Jews and Greeks. After Acts, others trusted Christ and were saved into the Body of Christ. These were the "far-hence" Gentiles. Jews and Greeks are made one with	"With the breaking down of the middle wall of partition also came the dissolving ordinances imposed on the Gentiles who first believed. When that happened, the Gentiles who were not partakers of the promise and those who first believed became one unified

<p>10. Eph. 1:12 & Eph. 2:11-13</p> <p>10. Eph. 1:12 & Eph. 2:11-13</p> <p>10. Eph. 1:12 & Eph. 2:11-13</p> <p>10. Eph. 1:12 & Eph. 2:11-13</p>	<p>Philippi until after Acts. Neither Ephesians nor Philippians talks about any Jewish-Greek and Gentile body made one. There is no dichotomous doctrine in either epistle.</p> <p>In Ephesians, Paul never indicated there ever was a difference in the Ephesians between Greek and Gentile. There is no mention of the word “<i>Greek</i>” at all in Ephesians. The same is true of Philippians.</p> <p>This is contrary to what we would expect the Bible to say if we were “Acts 9/28 hybrid” and “Acts 28.” We find Paul’s epistles of Ephesians and Philippians really do not support a Jewish and Greek Body of Christ made into a Jewish/Greek/all-Gentile Body of Christ.</p> <p>Believing Jews, believing Greeks, and all believing Gentiles had become one body long before Paul wrote to Ephesus post-Acts! Ephesians 2:11-13 was not a new revelation. It was something Paul knew about years earlier but did not write about it until after Acts.</p>	<p>Gentiles, according to Ephesians 2:11-15.</p> <p>Flaws with this system:</p> <p>Paul visited Ephesus during Acts (chapter 19) but he did not write to Ephesus until after Acts! The Ephesian epistle never teaches Jewish-Greek and Gentile body made one. There were pagans (idol worshippers) joining the Body of Christ during Acts 19:17-22, and Luke calls them “Jews and Greeks.” As we can see, contrary to the Acts 28 claim, “<i>Greeks</i>” does not automatically denote blessers of Israel and those who fear Israel’s God. The Bible says, contrary to “Acts 28,” that “Jews and Greeks” were just as lost and going to hell, captive to Satan (Acts 26:16-18) as all the others to whom Paul ministered. They had become one Body in Acts, whether idol-worshipping Jews or idolatrous Greeks. In God’s eyes, they were all “<i>heathen</i>,” all useless to Him as the non-Greeks were (Galatians 1:16; Galatians 2:9).</p>	<p>body.”</p> <p>“In Ephesians 2:11-12 there are Gentile believers who were aliens from the commonwealth of Israel and strangers from the covenants of promise. If we use deductive reasoning, we can see that the saved Gentiles in the churches of Rome, Corinth, Galatia, Thessalonica and some in Ephesus were in the covenants of promise.... Later on there were saved Gentiles who were not partakers of the promises of Israel. These are the ones Ephesians 2:12 addresses. ‘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.’ These Gentiles had no hope of salvation, but something happened to change that. Look at Ephesians 2:13: ‘But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.’ ... there were two groups of believers in the church at Ephesians, those first trusted and those who also trusted later on. Ephesians 1:12-13....”</p> <p>Flaws with this system:</p> <p>See comments to left and far left.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>11. Eph. 2:14-15</p> <p>11. Eph. 2:14-15</p>	<p><i>“[13] But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. [14] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; [15] 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;”</i></p> <p>There is nothing in the context of verses 14-15 (that is, verses 11 and 12) about Jews, Greeks, and Gentiles. There is nothing about two groups of Gentiles being</p>	<p>I have not read or heard “Acts 28” people talk about Ephesians 2:14-15 (only verses 11-12), but I would not doubt that they would partially or fully agree with the Acts 9/28 Hybrid System on this point. See right column.</p>	<p>“I also know there were two groups of Gentiles and there were some problems that arose because one group was under the promises and another was not. I also know that this was a source of contention between the two groups until the gospel of the grace of God was ushered in. I know that once Israel was set aside, this middle wall of partition between the two Gentile groups was broken down.”</p> <p>“With the breaking down of the middle wall of partition also came the dissolving ordinances</p>

<p>11. Eph. 2:14-15</p> <p>11. Eph. 2:14-15</p> <p>11. Eph. 2:14-15</p> <p>11. Eph. 2:14-15</p> <p>11. Eph. 2:14-15</p>	<p>united. This is all fabricated by “Acts 9/28 hybrid” people and “Acts 28” people. The context is about “Gentiles” and (the opposite of Gentiles) “Jews.” The phrase <i>“he hath made both one”</i> is not talking about uniting Jews and Greeks with Gentiles, or uniting Greeks with Gentiles (one group of Gentiles) and Gentiles (all Gentiles). It is talking about uniting Jews and Gentiles. All believing Jews and all believing Gentiles in the Dispensation of Grace are one Body of Christ. There is no indication in Ephesians there was the suspension of one program (dispensation of covenants of promise) and the beginning of a new program (dispensation of the grace of God).</p> <p>The <i>“law of commandments contained in ordinances”</i> is not the “Jewish ordinances” imposed upon the “Acts” (Jew-Greek) Body of Christ. The Body of Christ was never under the Law of Moses, or any Jewish ordinances! Romans 6:14-15—an “Acts” epistle of Paul—makes that clear!</p> <p>Ephesians’ sister book, Colossians, 2:14, talks about the Law of Moses. Paul is not talking about “Jewish observances” in the “Acts” Body of Christ.</p>		<p>imposed on the Gentiles who first believed. When that happened, the Gentiles who were not partakers of the promise and those who first believed became one unified body.”</p> <p>“I believe the two groups to be Gentiles who either kept certain ordinances or did not keep those ordinances.”</p> <p>“The Gospel of the Grace of God. With the setting aside of Israel, Paul begins to preach the gospel of the grace of God. In the letters to the Ephesians, Philippians, and Colossians as well as his letters to Timothy, Titus and Philemon he begins to address those Gentiles who were not partakers of the promises. Ephesians 2:11-13. So, we must divide the Pauline epistles into two categories: pre-prison and prison.”</p> <p>In other words, the Gospel of the Grace of God came late in Paul’s ministry. It did not come until the “Acts” Body of Christ was already established (Acts 15–20, or thereabout).</p> <p>Flaws with this system:</p> <p>See comments to far left.</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p>	<p><i>“If ye have heard of the dispensation of the grace of God which is given me to you-ward:”</i></p> <p>One of the most basic truths associated with the Dispensation of Grace is Israel’s fall. No matter the position (Acts 9, Acts 28, or Acts 9/28 hybrid), all seem to agree that salvation to Gentiles occurs through Israel’s fall. Yet, the “Acts 28” and “Acts 9/28 hybrid” people are inconsistent. Israel fell long before Acts chapter 28, but they do not begin the Dispensation of Grace until the latter chapters of Acts!</p> <p>Paul wrote, <i>“And last of all [the</i></p>	<p>The Body of Christ began near, at, or just after Acts 28. (Varying beliefs, but nearly the same.)</p> <p>Flaws with this system:</p> <p>One of the most basic truths associated with the Dispensation of Grace is Israel’s fall. No matter the position (Acts 9, Acts 28, or Acts 9/28 hybrid), all seem to agree that salvation to Gentiles occurs through Israel’s fall. Yet, the “Acts 28” and “Acts 9/28 hybrid” people are inconsistent. Israel fell long before Acts chapter 28, but they do not begin the Dispensation of Grace until the latter chapters of</p>	<p>“Something did happen just prior to Acts 28, but it was the entrance of the Dispensation of Grace, not the formation of the Body of Christ.”</p> <p>Flaws with this system:</p> <p>One of the most basic truths associated with the Dispensation of Grace is Israel’s fall. No matter the position (Acts 9, Acts 28, or Acts 9/28 hybrid), all seem to agree that salvation to Gentiles occurs through Israel’s fall. Yet, the “Acts 28” and “Acts 9/28 hybrid” people are inconsistent. Israel fell long before Acts chapter 28, but they</p>

<p>Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p> <p>12. Eph. 3:2</p>	<p><i>resurrected Jesus Christ] was seen of me also, as of one born out of due time” (1 Corinthians 15:8). “But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen...” (Galatians 1:15-16). Israel fell before God prior to Saul’s salvation in Acts chapter 9! Israel fell long before Acts chapter 28, which shows us that the Dispensation of Grace began when Israel fell. “I say then, Have they [Israel] stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy” (Romans 11:11). That was written before Acts chapter 28—Romans was written in Acts chapter 20!</i></p> <p>Ephesians 3:1-6 was true from Acts chapter 9 onward, otherwise Paul could not have been saved. He was doomed, on his way to hell, had the Dispensation of Grace not been initiated with him in Acts 9. No covenant could save Saul. Saul had to be saved apart from any of Israel’s program. Therefore, we know that Israel’s program was not operating in Paul’s ministry. It was not operating when he was saved, so he could not have ministered to people under those covenants. They were saved like him—without Israel’s covenants! We do not have to complicate it.</p>	<p>Acts!</p> <p>Ephesians 3:1-6 is not only true after Acts. It was also true during Acts. Paul was seeing all sorts of pagans saved. There were no Israeli covenants in operation. Ephesians 3:2 is talking about God’s grace manifested to all people, apart from Israel’s covenants. That occurred with Saul’s conversion, for Saul was also outside of Israel’s covenants. Saul could not qualify for Israel’s covenants, and God’s wrath was coming on him and all the other Holy-Ghost-blasphemers in Acts (Matthew 12:31-32). The Dispensation of Grace began with Paul’s salvation in Acts chapter 9, some 25 or 30 years before the “Acts 9/28” and “Acts 28 hybrid” people claim!</p>	<p>do not begin the Dispensation of Grace until the latter chapters of Acts!</p> <p>Ephesians 3:1-6 is not only true after Acts. It was also true during Acts. Paul was seeing all sorts of pagans saved. There were no Israeli covenants in operation. Ephesians 3:2 is talking about God’s grace manifested to all people, apart from Israel’s covenants. That occurred with Saul’s conversion, for Saul was also outside of Israel’s covenants. Saul could not qualify for Israel’s covenants, and God’s wrath was coming on him and all the other Holy-Ghost-blasphemers in Acts (Matthew 12:31-32). The Dispensation of Grace began with Paul’s salvation in Acts chapter 9, some 25 or 30 years before the “Acts 9/28” and “Acts 28 hybrid” people claim!</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p>	<p><i>“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.”</i></p> <p>Ephesians 3 says absolutely nothing about Greeks. It talks about Jews and Gentiles being made one body. That middle wall of partition was broken down when Paul was saved. He was a non-Jew, since Israel fell in Acts chapter 7. Beginning with Paul, there was no Jew-Gentile distinction. Paul had blasphemed the Holy Ghost, and Jesus said this would not be forgiven of Israel in</p>	<p>The Body of Christ of Acts and the Body of Christ after Acts were combined to form one Body of Christ.</p> <p>Those who blessed Israel in accordance with her covenants were combined with those who were outside of her covenants.</p> <p>Flaws with this system:</p> <p>Ephesians chapter 3 says absolutely nothing about Greeks. It talks about Jews and Gentiles being made one</p>	<p>“The two groups of Gentiles are now one in the Lord.”</p> <p>“With the breaking down of the Middle Wall of Partition also came the dissolving of ordinances imposed on the Gentiles who first believed. When that happened, the Gentiles who were not partakers of the promise and those who first believed became one unified body.”</p> <p>Flaws with this system:</p> <p>Ephesians chapter 3 says</p>

<p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p> <p>13. Eph. 3:6</p>	<p>her program (Matthew 12:31-32). In order to save Paul, God had to kill Israel (1 Corinthians 15:8; Galatians 1:15-16). He had to end Israel's program. There was no Israeli program to continue. There were no covenants to continue. Paul no longer qualified to be under Israel's covenants and yet these "Acts 9/28 hybrid" people want to tell us Paul preached to people under those covenants?! Ridiculous!</p> <p>Ephesians 3:1-11 never says Jews and Greeks and Gentiles. It says Gentiles are to be fellow heirs (the implication is, believing Jews and believing Gentiles are made one in the Body of Christ, that which began with Paul). Period. It is the creation of one Body of Christ—using everyone apart from Israel's covenants. Everyone to whom Paul is ministering, whether during Acts or after Acts, is outside of Israel's covenants!!! The only way to have Paul's ministry and message is to have them operate apart from Israel's covenants.</p> <p>In Ephesians 3:6, Paul lumped all Gentiles (all Greeks and all non-Greeks) into one—they are altogether Gentiles. If all together Gentiles, they are not under the covenants of promise (Ephesians 2:12). You cannot say the Greeks were Gentiles under Israel's covenants and yet at the same time "Gentiles" were apart from Israel's covenants. All Gentile nations were without covenants, Ephesians 2:12 says. That included lost Jews in Paul's ministry.</p>	<p>body.</p> <p>Ephesians chapter 3 says absolutely nothing about Gentiles combined with Gentiles. It talks about Jews and Gentiles being made one body.</p> <p>Change the wording of the King James Bible to teach their doctrine. We have to make the wording of Ephesians 3:6, "That the Gentiles should be fellow-heirs with Jews and Greeks." We have to make the wording of Ephesians 3:6, "That the Gentiles should be fellow-heirs with the other Gentiles." The context has nothing to do with two Gentile Bodies of Christ made one.</p> <p>Distorted understanding of Ephesians chapter 3 because of their misreading of chapters 1 and 2. Paul allegedly built on the foundation of Israel's apostles and prophets (Ephesians 2:20). Those covenants that Israel's apostles preached, Paul preached them in Acts. Then, after Acts, Paul ceased to preach Israel's covenants, and then the post-Acts Gentile converts were built on the converts under the covenants.</p>	<p>absolutely nothing about Greeks. It talks about Jews and Gentiles being made one body.</p> <p>Ephesians chapter 3 says absolutely nothing about Gentiles combined with Gentiles. It talks about Jews and Gentiles being made one body.</p> <p>Change the wording of the King James Bible to teach their doctrine. We have to make the wording of Ephesians 3:6, "That the Gentiles should be fellow-heirs with Jews and Greeks." We have to make the wording of Ephesians 3:6, "That the Gentiles should be fellow-heirs with the other Gentiles." The context has nothing to do with two Gentile Bodies of Christ made one.</p> <p>Distorted understanding of Ephesians chapter 3 because of their misreading of chapters 1 and 2. Paul allegedly built on the foundation of Israel's apostles and prophets (Ephesians 2:20). Those covenants that Israel's apostles preached, Paul preached them in Acts. Then, after Acts, Paul ceased to preach Israel's covenants, and then the post-Acts Gentile converts were built on the converts under the covenants. They have a distorted view of Romans 11:16-24, which is beyond the scope of this study. We are not grafted into Israel. We are merely enjoying access to God, the same access Israel once enjoyed before she fell and was blinded (verse 25; Ephesians 2:13).</p>
<p>Verse</p>	<p>Acts 9 System (Me)</p>	<p>Acts 28 System</p>	<p>Acts 9/28 Hybrid System</p>
<p>14. Phil. 4:15</p> <p>14. Phil.</p>	<p><i>"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only."</i></p> <p>a. Paul visited Macedonia</p>	<p>a. Paul began to preach the Gospel of Grace somewhere between Acts chapter 18 and Acts chapter 20, according to Philippians 4:15. This is believed because Paul does not mention "the gospel of grace" until Acts 20:24.</p>	<p>a. "Paul received his actual sending to the Gentiles in Acts 20:6 according to Philippians 4:15."</p> <p>"...Acts 20:2-3,6. The words, 'gospel of the grace of God', appear only once in the Bible, in</p>

<p>4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p> <p>15. Phil. 4:15</p>	<p>(Philippi) back in Acts chapter 16, verses 12-40. Paul left Philippi (Macedonia) in Acts 16:40. In Philippians 4:15, Paul is referring to the first time he preached the Gospel of Grace to the Philippians. It is not talking about the very first time he preached the Gospel of Grace overall. Acts 13:38-39, for example, is the Gospel of Grace preached long before Acts chapter 18 or Acts chapter 20. The book of Acts, chapter 20, is silent about Paul changing his message. He is changing regions, however.</p> <p>If we use logic from the “Acts 9/28 hybrid” and/or “Acts 28” theology, we come up with the following nonsense:</p> <p>“The Gospel of Christ” first appears in Romans 1:16. Does that mean that Paul did not preach the Gospel of Christ until Romans 1:16. He wrote Romans around Acts chapter 20. Was Paul preaching the Gospel of Christ prior to Acts 20? The “Acts 9/28” and “Acts 28” people say “Yes.” Now, “Gospel of the Grace of God” does not appear until Acts 20:24. Could Paul have preached the Gospel of Grace prior to Acts chapter 20? “No,” the “Acts 9/28 hybrid” people say, and “No,” the “Acts 28” people say. Why do they have such inconsistent views? I do not know, but I have sneaky suspicion that their faulty foundation is to blame! Religion never makes sense!</p> <p>Philippians 4:15 is not saying that that is when the Gospel of Grace began. We have many verses to the contrary, cited above. The “Acts 9/28 hybrid” people are making the verse say something it is not saying. Like the denominationalists, they hone in on one verse and ignore many verses to the contrary!</p>	<p>Flaws with this system:</p> <p>Confuses Paul’s “Acts 20” (second) visit to Philippi with his “Acts 16” (first) visit to Philippi. This may be an honest mistake, but surely not all are erring in ignorance. Some must know how they are wresting these verses to support their own denominationalism! Philippians 4:15 does not say, “<i>Now ye Philippians know also, that in when I began to preach the gospel of the grace of God, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.</i>”</p> <p>Ignore the “Gentiles” Paul ministered to in Acts 14:2-5. Ignore Acts 13:42, Acts 13:48, Acts 14:27, Acts 15:2-3, Acts 15:12). Note that the “Gentiles” Paul spoke of ministering to were standing right there in Acts 13:48 listening to him preach! According to the “Acts 9/28” and “Acts 28” people, Paul was not supposed to go to them until the time period of Acts 18–Acts 28! (Another one of their inconsistencies!!)</p> <p>If Philippians 4:15 taught what these “Acts 28” people said it taught, I would expect to find corresponding doctrine in Ephesians! (We do not find it in Ephesians chapters 1, 2, or 3. I wonder why?)</p>	<p>Acts 20:24...Because Paul has been given a further revelation from God and he starts preaching the gospel of the grace of God. Acts 20:24.”</p> <p>Flaws with this system:</p> <p>See comments to the left and far left.</p>
<p>Verse</p> <p>15. 2 Tim. 2:15</p>	<p>Acts 9 System (Me)</p> <p>“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”</p>	<p>Acts 28 System</p> <p>a. The “word of truth” is Paul’s epistles and/or Paul’s Gospel. Paul’s epistles should be “rightly divided” as well as the whole</p>	<p>Acts 9/28 Hybrid System</p> <p>a. “Grace believers often make the mistake of ‘rightly dividing the Bible.’ In fact, ‘the word of truth’ in 2 Timothy 2:15 is not</p>

<p>15. 2 Tim. 2:15</p>	<p>a. The “<i>word of truth</i>” in 2 Timothy 2:15 is not the Gospel of our salvation. It is not a reference to Paul’s epistles either. The Pauline epistles are never to be divided.</p>	<p>Bible should be “rightly divided.”</p> <p>We do not need Paul’s “Acts” books—Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians. They apply to people in the dispensation of the covenants of promise, and we live in the Dispensation of Grace. We do not need the Lord’s Supper either. (This is total nonsense!)</p>	<p>the Bible but rather the Pauline epistles. We are to ‘rightly divide’ Paul’s epistles.” (Some say “rightly divide Paul’s Gospel.”)</p>
<p>15. 2 Tim. 2:15</p>	<p>“<i>Rightly dividing the word of truth</i>” is best interpreted by verses 16-18, the contrast. Paul’s gospel is not the context of 2 Timothy 2:15. Paul says Hymenaeus and Philetus were preaching that the</p>	<p>We need only Paul’s prison epistles, those written after Acts—Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon. These books apply directly to us as people outside of Israel’s covenants.</p>	<p>“... some Gentile believers to whom Paul ministered were partakers of the promise and some were not. With that in mind it will be best to teach you how to rightly divide Pauline epistles so that we can differentiate between these two groups of Gentiles. Paul’s letters to the Romans, Corinthians, Thessalonians and Galatians deal with Gentiles who were participants in the promises. Reason; these Gentiles feared God and did works of righteousness.”</p>
<p>15. 2 Tim. 2:15</p>	<p>“<i>resurrection</i>” (the “Rapture”) had passed and Christians were now living in the seven-year Tribulation period, just as the false teachers were saying in 2 Thessalonians 2:1ff. Hymenaeus and Philetus were not rightly dividing the</p>	<p>Flaws with this system:</p> <p>Ignore truths listed in left column.</p>	<p>Paul’s Acts epistles have some relevance to us—Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians. We can read them but they do not apply to us. They apply to Jews and Greeks, those under Israel’s covenants. We do not have to partake of the Lord’s Supper (only found in 1 Corinthians chapter 11, part of an “Acts” epistle). The Lord’s Supper is referred to as the “Passover.” What absurdity.</p>
<p>15. 2 Tim. 2:15</p>	<p>different programs in God’s Word, prophecy from mystery. According to verses 16-18, “<i>rightly dividing the word of truth</i>” applies to separating the various programs in God’s Word (God’s Word, the</p>	<p>Peter’s Gospel was never part of Paul’s Gospel!</p>	<p>Paul’s Acts epistles have some relevance to us—Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians. We can read them but they do not apply to us. They apply to Jews and Greeks, those under Israel’s covenants. We do not have to partake of the Lord’s Supper (only found in 1 Corinthians chapter 11, part of an “Acts” epistle). The Lord’s Supper is referred to as the “Passover.” What absurdity.</p>
<p>15. 2 Tim. 2:15</p>	<p>whole Bible, “the word of truth,” again notice one noun, composed of smaller units, programs/dispensations, being understood separately). The whole purpose of the Bible timeline is not</p>	<p>Paul only taught one Gospel!</p>	<p>Paul’s Acts epistles have some relevance to us—Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians. We can read them but they do not apply to us. They apply to Jews and Greeks, those under Israel’s covenants. We do not have to partake of the Lord’s Supper (only found in 1 Corinthians chapter 11, part of an “Acts” epistle). The Lord’s Supper is referred to as the “Passover.” What absurdity.</p>
<p>15. 2 Tim. 2:15</p>	<p>to simply differentiate between gospel messages, but to differentiate between sub-doctrines too (daily living instructions, local church function and organization, different groups [Body of Christ and Israel], tithing versus giving, various hopes and prayer promises, curses and blessings, chief</p>	<p>Rob 2 Timothy 2:15 of its context, and use Ephesians 1:13 to interpret it.</p>	<p>Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon are the books that apply to us in the Dispensation of Grace, apart from Israel’s covenants.</p>
<p>15. 2 Tim. 2:15</p>	<p>spokespeople/apostles from God, et cetera).</p>		<p>Paul’s Gospel should be “rightly divided” (Gospel of God, Gospel of Christ, Gospel of the Grace of God). Different Gospel messages throughout the course of Paul’s ministry. The Gospel of the Grace of God applies to us heathen—all Gentiles.</p>
<p>15. 2 Tim. 2:15</p>	<p>All of Paul’s epistles apply to us, Romans through Philemon. We need Romans for a clear Gospel message. We need Corinthians to combat the Charismatic</p>		<p>Paul’s Gospel should be “rightly divided” (Gospel of God, Gospel of Christ, Gospel of the Grace of God). Different Gospel messages throughout the course of Paul’s ministry. The Gospel of the Grace of God applies to us heathen—all Gentiles.</p>
<p>15. 2 Tim. 2:15</p>	<p>movement, abuse of spiritual gifts, carnality among believers, and so on. We need Galatians to combat legalism, Law-keeping, false teaching and false gospels.</p>		<p>“I hope we all can understand that it is a difference in when Paul was sent to preach the salvation message to whom, rather than when the body of Christ began. ... It does not matter who Paul preached what</p>
<p>15. 2 Tim. 2:15</p>	<p>Thessalonians is needed to differentiate between Christ’s coming for us His Body and Christ’s coming for Israel, the</p>		

<p>15. 2 Tim. 2:15</p> <p>15. 2 Tim. 2:15</p>	<p>difference between prophecy and mystery. Without grasping these basic “Acts” Pauline books, we do not have a chance in the world of understanding the more advanced books he wrote after Acts (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon)!</p>	<p>to, at what time. What matters is who Christ SENT PAUL TO, and when. That is what determines who each EPISTLE is meant for and addressed to.”</p> <p>Flaws with this system:</p> <p>Ignore truths listed in far left column.</p> <p>See comments in left column.</p>
---	--	--

CONCLUSION

1. Not just “minor” differences of opinion.

Years ago, I assumed that the “Acts 9/28 hybrid” doctrine was merely some minor differences of opinion. Absolutely, provided the Bible is silent or not entirely clear about a matter, Christians can disagree. However, the more I researched the “Acts 9/28 hybrid” system and “Acts 28” system, the more I discovered that there were **many** disagreements between them and myself, and, more importantly, **many** differences between them and the Scriptures. It was **not** just a few minor differences of opinion but rather a **whole new Bible study system** they were (are) pushing on unsuspecting grace people.

In this treatise, we have seen **over 15** verses/passages that “Acts 9/28 hybrid” and/or “Acts 28” people twist to fit and advance their theological systems:

- They **reword** Bible verses (“far hence Gentiles,” primarily).
- They **re-define** Bible terms (“the word of truth,” “Greeks,” “the hope of Israel,” “the beginning of the gospel,” et cetera).
- They **invent** Bible terms (“the dispensation of the covenants of promise,” “the dispensation of the gospel of Christ,” et cetera).
- Some of their tenets are **outright dishonesty** (Paul preached in accordance with Israel’s covenants, Paul not sent to pagan Gentiles until late Acts, et cetera).
- There are **many inconsistencies** in their own thoughts (“Paul did not preach three Gospels but yes he **did** preach three Gospels,” “Paul preached to people under Israel’s covenants in Acts but Paul **also** preached to people outside of Israel’s covenants in Acts,” “We do not believe in two Bodies of Christ but rather two Bodies of Christ made one Body after Acts,” et cetera).

Are these really “minor” disagreements? Or does the above brief description resemble a cult?! They are **not** minor disagreements. These people—even though some of them are saved in Jesus Christ—have a “pet” theological system to promote and it is **not** Bible. They have a philosophy they want you to believe and it is **not** Bible. Friend, do **not** believe it! The Spirit of God in **no way** is involved with such **shoddy** Bible handling. *“Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the*

word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Corinthians 4:1-2).

Unfortunately, I know of no one who has undertaken a study to thoroughly refute their claims and meticulously expose their agenda. It is sad to say, but I can personally testify that most so-called “grace” people are unsuspecting. They find basic doctrines appealing in the “Acts 9/28 hybrid” and/or “Acts 28” systems, so they accept those systems without much hesitation. It **appears** good so it must be so. But they never look deep enough to see the dishonesty as we have done here. Like the denominationalists, they take preachers’ words for it. They do **not** study their Bibles either. Thus, many grace believers have slipped into this seemingly “good” Bible study system, not realizing the spiritual danger they are in. Beloved, that is why this Bible study was necessary. This **extremely** subtle form of false teaching **within** the Grace Movement must be exposed! Our brothers and sisters in Christ need to be rescued from it... even if it means upsetting “Christians” who promote it. I will be polite, but God’s truth offends. I am **not** out to offend, but if people are made aware of heresy, let my comments offend anyone and everyone who is handling the word of God deceitfully.

What did Paul write in 2 Timothy chapter 2? “[24] *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, [25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*” There are Christians taken captive by Satan! They form 38,000 “Christian” denominations. It is sad to say it, but we must. Some of these “*spiritually captive*” Christians **also** form a segment of the Grace Movement. Yes, that is harsh, friends, and I say it gently, but it can and has been systematically verified. It is **not** a charge without merit. Satan uses the “Acts 9/28 hybrid” system to confuse grace people. I know because **I** was one of these confused grace Christians. I know many grace people—including pastors and Bible teachers—who are **greatly troubled and thoroughly confused** by “Acts 9/28 hybrid” theology. They contacted me and encouraged me to publish this study. The information contained in this study is the key to breaking Satan’s grip! Oh, beloved, take these verses and run with them. Get your mind so wrapped around these Bible verses that you can spot these “Acts 9/28 hybrid” and “Acts 28” people in a heartbeat. And when you notice them, **run without ever looking back!**

2. A Satanic stronghold in the Grace Movement.

Yes, that is strong and serious language, but it has been thoroughly proven throughout this study. Often, people just see glimpses of this perverted “Acts 9/28 hybrid” system. Like I once did, they probably think nothing much of these assorted various interpretations. However, these “strange” interpretations are **many** in number. Grace people especially need to be aware of the “**monster**” that Satan uses to hinder and eventually destroy their Christian edification. They need to see this system as a whole, what it **really** is. It is the **dreadful, hideous** system of “Acts 9/28 hybrid theology! “ The Bible has been so **thoroughly complicated** that it is **no** different from denominational teaching and non-dispensational Bible study. People advancing this system may not realize the magnitude of the damage they are doing to grace believers. Sadly, some are aware of what they are doing, and they show no remorse or repentance. This study is sent

out in meekness and tender love. It is **not** meant to attack but to warn. Many, many, many, many months of prayerful study went into this project. Again, it must be said, we must **not** let Satan keep his stronghold in the Grace Movement!

This treatise thoroughly demonstrated the “Acts 9/28 hybrid” system is **not** sound theology at all. Beloved, we have to be careful **not** to advance traditions and call them “grace.” I cannot understand how people could continue sharing this “Acts 9/28 hybrid” doctrine on social media since it is at variance with numerous verses. Again, they are **not** studying their Bibles, either!!!! They cannot see the overall system. They are just “reeled into” the system with a few nuggets of truth. The leaders of this system either ignorantly overlook or just deliberately ignore the fact that their whole system is based on faulty interpretations of verses. The Bible often teaches something that they say it does not teach. They often teach something the Bible openly discredits.

I have met many of these who say they preach “grace” but then they teach the “Acts 9/28 hybrid” doctrines, teachings more confusing than that of denominational preachers. We cited plenty of them in this study, dear friends. It may not always be deliberate, but people have used such **silly** teachings to discourage any dispensational Bible study whatsoever. I know because it once discouraged **me**. I have known people who used such ideas to justify them throwing away Paul’s Acts epistles altogether (the “Acts 28” people). That is why I studied the matter for myself and permanently abandoned what I call a “rightly dividing of Paul’s ministry and a rightly dividing of the Body of Christ.” I would hope that people look at **these** verses presented here and not just a selection of verses quoted by someone pushing a denomination under the “guise of grace.”

While I will **not** argue, I will respectfully write that these “Acts 9/28 hybrid” and “Acts 28” people are **greatly mistaken**. They do **not** understand Paul’s Acts ministry so they have developed “explanations” that have only confused and complicated matters. Remember, “*God is not the author of confusion*” (1 Corinthians 14:33). If a system of study brings confusion, it is **not** God. It is denominationalism. It is the Adversary (Satan) at work confusing the Bible’s clear testimony. People who preach these types of ideas have **admitted to me** that they teach confusing and complicated things. The Holy Spirit is **not** leading these people. It is very deceptive in that it has a lot of good information in it, but as with poison, just a little bad doctrine mixed up in a lot of truth can kill the soul! After all, one of them wrote, “I know this is controversial.” He may very well know the reason why it is “controversial.” He borrowed from the “controversial” “Acts 28” position that many reject. Like I said, sometimes it is sincerity, but other times it is people deliberately pushing their **pet** theological system and calling it “grace” (the “Acts 28ers” and the “Acts 9/28ers”).

A common trait among the “Acts 9/28 hybrid” or “Acts 28” people is that they are too much fixated on personalities, individuals. If a “grace” preacher or “grace” teacher taught it, they agree with it. They quote the preacher or teacher instead of the verses. If you correct them, they defend each other, criticize you, and ignore the verses. They criticize you when you stick with the verses. You are not in their “clique,” their “sleeper cell,” and they do not want you unless you will repeat what they want you to teach or preach. I know. I have been around them in person and online. They cut off contact with you. When you avoid them because of their strange doctrine, they say **you** are the one

with the problem. Actually, I received backlash when I announced online that this study was in development. None of them wanted to discuss it with me.

A pastor friend emailed me to describe one of his many online encounters with an “Acts 9/28 hybrid” teacher. As soon as the teacher posted his nonsensical “Bible study,” the pastor asked critical questions to challenge what the teacher wrote. The teacher refused to answer, ignored the questions, and eventually blocked the pastor from seeing anything posted further on the online forum. That teacher later took retaliation on me when he realized I had also discovered his agenda! He refused to talk to me or answer my questions. I have not talked to him since and I have no interest in doing so. Let him go on in his error.

Years ago, when I personally confronted an “Acts 9/28 hybrid” pastor about his foolish teachings, telling him he was “preaching heresy,” he stood right by chuckling and smiling. He then twisted (reworded) the verses I had just quoted and made them say what we wanted them to say. That was the last time I ever spoke to this man. He was indeed a fool. And *these heretics* are some of the people preaching “grace and truth” in certain “grace” churches? *That* is what is *laughable*, friends!

3. Ammunition against the Grace Movement now given to denominationalists.

The strange teachings of “the Acts 9/28 hybrid” and “Acts 28” systems have given Pauline dispensationalism a very bad name; hence, for this study, I assembled Bible verses that I have learned through the years regarding the subject. If anyone has an ear to hear, let him or her hear and believe the verses I shared. But, I know good and well I will receive angry emails, telling me I misrepresented them and that I am “self-righteous,” “know-it-all,” et cetera. I did *not* write this study for them. I wrote for people who desire the truth. Whoever wants to continue with the “Acts 9/28 hybrid” and “Acts 28” theology, they are at variance with the Bible and will suffer **spiritual destruction**. I know this firsthand. Years ago, that system almost destroyed my faith in the Bible dispensationally-delivered. I am not going to sit silently as it threatens the faith of others. It is my hope and prayer that this study will help my Christian brothers and sisters to recover themselves out of the snare of the Devil. I beseech them to see what a **mess** they have made of God’s Word rightly divided. Wake up, brethren! Wake up, brethren!

When you really think about it, the “Acts 9/28 hybrid” system and “Acts 28” system has turned off many to dispensational Bible study. I used to be one of these people. With all of their error and confusion, they have given denominational people much ammunition to use against us. Denominational people often accuse and discredit us dispensationalists by pointing out the “extreme-dividing” flaws of the “Acts 28” position. The “Acts 9/28 hybrid” people have adopted such faulty Bible understanding, and they have also given us “Acts 9” people a bad name. They have taken Dispensationalism to the extreme and given us a bad name with Christendom. They have weakened and sometimes destroyed the “Acts 9” position. They have so **watered down** the dispensational Bible study so that is not as gloriously clear as it really is.

Any teaching that does not honor Jesus Christ should be exposed. Again, numerous people have contacted me personally and requested that we produce a study

exposing this “Acts 9/28 hybrid” system, a *very* subtle form of false teaching within the Grace Movement. They are concerned that this doctrine is utter nonsense, and that more and more people are being deceived by it. They are **stupid** doctrinal hang-ups, ideas held by people who have little to no Bible study under their belt. I have dealt firsthand with these people, mainly the teachers. These “Acts 9/28 hybrid” and “Acts 28” people are some of the most confused of all. Some of them are the most prideful people. They are known for dividing amongst themselves. Like I said, some are men-worshippers, parroting and idolizing “grace” preachers and teachers as the Romans do with the pope and the priests. It is with **great** sadness I report this to you, as some of these men I love dearly in Christ. My, how Satan has gotten such a foothold and strangling grip! We must address this now, and correct it using the Bible, or it will wax worse and worse in the coming years.

4. Grace believers confused by the hybrid system.

As previously stated, the “Acts 9/28 hybrid” theological system is very confusing because it borrows from the “Acts 9” position and the complex “Acts 28” position. Satan uses that complicated, mixed-up teaching. People seem to enjoy cooperating with him in confusing people even more. That means “grace people” misleading other “grace people.”

For example, a confused brother emailed me for help with this “Acts 9/28 hybrid” theology system: “Hi brother Shawn, I am from ..., saved by grace through faith in finished work of Christ, His Death Burial and Resurrection. I wanna ask you something, I am in [online Facebook] group [name withheld], and some men there confuses with some Acts 9/28 theories, they say gospel of the grace of God started in Acts 20, and Paul only went to Jews and some special gentiles-Greeks, not to all gentiles. Here is the post of one of them....” Then man then provided me with a sample of the nonsense he was being taught. No one in the “grace” group had enough sense to run off the heretics!!! Shame! Shame! Shame!

After I wrote back verses to help him, he sent me the following brief note: “I believe the same, clear and simple. Those guys [names censored] confuse brethren, now they took completely this group in doctrine. They confuse me all the time, but I study and everyday, and I see it doesn’t make sense what they teach... I agree with you, it is confusion and that is not Holy Spirit. I don’t read their posts anymore, no more confusion for me about that. Thank you for your advice.”

Beloved, let us summarize these confusing heresies once more, just for sake of closure.

5. Heresies of “Acts 9/28 hybrid” and “Acts 28,” in brief, corrected

- No, Jesus Christ did **not** commission Paul twice. If we study the Bible, we see there was always **one and only one** divine commission of Paul—all people without distinction (Acts 13:46-48; Acts 26:16-18; Galatians 1:16; 1 Timothy 2:4-7).
- No, Paul did **not** minister to people under Israel’s covenants during Acts. If we study the Bible, we see there were **no** covenants operating in Paul’s ministry, either during Acts or after Acts. Paul himself could not be saved under Israel’s

covenants. The only Saul was worthy of in Israel's program was wrath and hellfire!

- No, Paul did **not** start preaching the Gospel of the Grace of God in Acts chapter 20. If we study the Bible, we can see the Gospel of Grace being preached by Paul as early as Acts 13:38-39. In fact, Paul **himself** was saved by our Gospel of Grace (1 Timothy 1:15-16). The Bible says his salvation is our "*pattern*."
- No, Paul's epistles should **not** be "rightly divided." They are one unit and should be treated as such. To divide them is to sabotage Christian spiritual growth.
- No, Paul's Gospel should **not** be "rightly divided." This is just stupidity, for it means Paul preached three separate Gospels to three separate groups of people.
- No, "*Greeks*" does **not** mean "Gentile blessers of Israel." It is dishonest to redefine it. A large part of their system involves a doctrine that is built on the redefining of "*Greeks*." Sounds like the beginnings of a cult, does it not?!

The "Acts 9/28 hybrid" system is **wrong** because it begins the Dispensation of Grace and our Body of Christ **too late**. Our Dispensation of Grace had to operate in Acts chapter 9 in order to save Saul of Tarsus. There was no salvation for Paul outside of Israel's program, unless there was a program already operating **apart** from Israel's covenants to save Saul of Tarsus. Saul was saved apart from Israel's covenants, just like we are, just like all his converts were saved. **Period**.

In 1 Timothy 1:15-16, Paul said he was saved the same way we are. His salvation is our pattern. If Paul did not start preaching the Gospel of Grace until Acts chapter 20, that meant he was saved by some other gospel (and we know that is **not** true). We are saved by the same Gospel that Paul was. Paul only preached one Gospel, the Gospel of the Grace of God. His earliest epistle, which was probably Galatians, is one of the clearest expositions of the Gospel of Grace, in the Bible. Paul preached the Gospel of the Grace of God in Acts 13:38-39, apart from Law and apart from works. See also Acts 16:30, which is a summary of our Gospel of Grace. Notice how he urged his followers to "*continue in the grace of God*" (Acts 13:43). That was all prior to Acts chapter 20. The Dispensation of Grace began **many, many** years before Acts chapter 28.

From Paul's salvation onward, God wanted him to go to "*heathen*" (that was Acts chapter 9 onward)—see Galatians 1:16. That word "*heathen*" means "apart from God," and that would apply to lost Jews and **all** lost Gentiles (Greeks **and** non-Greeks). "*Heathen*" would be anyone who was not a part of Israel's little flock (her believing remnant). God did **not** make a distinction between "lost Jews," "lost Greeks," and "lost non-Greek Gentiles." God lumped them **all** together in one—"heathen." Paul was ministering to **all** Gentiles throughout the book of Acts. Look at Acts chapter 14, or Acts chapter 17, or Acts chapter 19—they were idolaters, whether non-Greek Gentiles or Greeks or synagogue-worshipping Jews, they were all still lost and going to hell. That is why Paul was preaching to them! Paul wrote in Romans 1:14 that he was a debtor to "*the Greeks, and to the Barbarians*." That was written in Acts chapter 20. Barbarians are "non-Greeks." Paul ministered to "*Gentiles*" (Hebrew **goyim**, Greek **ethnos**) in Acts 13:42,46-48. When people say Paul only ministered to "certain (or Greek) Gentiles" during

Acts, that is **not** true. He was ministering to all. Again, the confusion starts because people refuse to understand Paul's "Acts" ministry. (See our linked study at the end for more information.)

The "*middle wall of partition*" (Ephesians 2:14) did **not** fall near or at the end of the book of Acts. This is an outright lie of the "Acts 9/28 hybrid" and "Acts 28" people. But yet, like the false witnesses bent on condemning Jesus, their testimonies do **not** agree. Some say chapter 18, others 22, still others 20, or even 28, or beyond. Confusion! Confusion! Confusion! The middle wall of partition had to have fallen in order to save Saul of Tarsus. Paul could **not** be saved as a Jew anymore. He had blasphemed against the Holy Ghost, the sin Jesus Himself said could not be forgiven in Israel's program (Matthew 12:31-32). God formed a "*new creature*" (the Church the Body of Christ; Ephesians 2:15) in order to save Saul of Tarsus, and that "*new creature*" began with Saul, an entity where there **never** was a difference between Jew and Gentile (Romans 3:22; Galatians 5:6; Galatians 6:15; Colossians 3:11). According to Jesus Himself (Luke 13:6-9), Israel's program had to end one year after His three years of earthly ministry. Israel's program (and its middle wall of partition) ended in Acts chapter 7, with our Dispensation of Grace beginning with Paul's salvation in Acts chapter 9. There is **no** way the middle wall of partition fell 30 years later (late Acts, Acts 28, or post-Acts).

The "Acts 9/28 hybrid" and "Acts 28" system are **wrong** because they divorce us from Paul's early epistles. We have **no clear Grace Gospel** if we ignore Paul's "Acts" epistles (Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians). We have no way of preaching a clear Rapture message, or combating legalism, or opposing the Charismatic Movement, or correcting carnality among Christians, and so on. See, beloved, it is Satan's goal to rob us of doctrine that will save us from these errors. Paul's prison epistles (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon) have advanced revelation. If we skip the basic books of Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians, we do not have a chance in understanding the deeper things of God. Again, it is Satan's goal to stunt our Christian growth. To leave the foundational Bible books for this dispensation, is a **guaranteed** failed Christian life. I promise you.

The internal testimony of Paul's epistles does **not** support the idea of "rightly dividing" those 13 books between his "Acts" books and "prison" (post-Acts) books, making his "Acts" epistles written to others while only his "prison" epistles are written to us. This is **nonsense**. Here is how we know. For example, Paul visited the Ephesians in Acts chapter 19. Yet, he did not write to Ephesus (the book of Ephesians) until many years later (after Acts). You can read Ephesians until you are blue in the face and **never** arrive at the conclusion that those Ephesians Paul wrote to after Acts were any other people but the ones he visited during Acts chapter 19. Similarly, Paul visited Philippi in Acts chapter 16. He wrote an epistle to the Philippians after Acts ended. Again, you can read the book of Philippians until you are blue in the face and you will find **nothing** in the book of Philippians to indicate that there was one Acts Body of Christ in Philippi and a post-Acts Body of Christ in Philippi. It is **pure fiction, not** Scripture. In Paul's ministry, there was **always** one Body of Christ. It was **always** one Body of Christ **apart from Israel's covenants and her program**. It was **always** one body of believers destined to reign in the heavenly places. It **always** involved the Dispensation of Grace. There **never** was "a dispensation of the covenants of promise" operating during Paul's Acts ministry.

I will add just a few more words about this nonsensical system. They say the mystery Paul that wrote about during Acts (Romans 11:25, Romans 16:25-26, 1 Corinthians 2:6-8) is **not** the same as the mystery of his prison epistles (Ephesians 1:9, Ephesians 3:3,4,9). How convenient. It is such **folly** I cannot bring myself to comment on it! They say that certain parts of Paul's mystery are hid in the Old Testament Scriptures (wresting Romans 16:25-26). Again, how convenient for their system. It is such **folly** I cannot bring myself to comment on it either! Some go so far as to say that Paul preached three different Gospels. It is such **folly** I cannot bring myself to comment on that as well! The nonsense never ceases in this "Acts 9/28 hybrid" and "Acts 28" camp. Let us wrap this up, friends. I will not test your patience much longer. Bear with us just a little more. Let us see how we should deal with them.

6. How the Acts 9 Pauline Dispensationalist is to respond

As you can see, friend, brother or sister, the best thing you can do for your Christian life is to **ignore** the teachings of the "Acts 28ers" and the "Acts 9/28ers." They are **hopelessly confused**. They need to be **quiet** and go study their Bibles before they deceive more people. What teachings should be you be aware of? Let me outline them again.

- When they tell you that Paul first preached the Gospel of Grace in Acts 18, or Acts 20, or Acts 28, et cetera, **ignore** them. Paul preached his Gospel of Grace from day 1, and he was saved by the same Gospel we are post-Acts (1 Timothy 1:15-16). His salvation is our pattern.
- When they tell you that Paul was twice commissioned, **ignore** them. I have dealt with "Acts 28" and "Acts 9/28 hybrid" people firsthand. They argue with verses all day. They overlook the verses you share. They **want** to be confused. A wise preacher friend told me he also has had **no success** in trying to teach those people the truth. Other pastors and teacher I know have learned "teaching" such "Acts 9/28 hybrid" individuals is practically **useless**. They do not want to hear anything sound. By the way, one preacher was so disgusted that he told me he would **never** invite any of these "Acts 9/28 hybrid" and "Acts 28" pastors to speak at his church! (Smart man!)
- When they tell you that two Bodies of Christ were united post-Acts, **ignore** them. It is especially ridiculous when they say, "We believe in **one** Body of Christ, **not** two Bodies of Christ!"
- When they tell you that Paul's "Acts" epistles (Romans, Corinthians, Galatians, and Thessalonians) only apply to the "Jew/Greek" Body of Christ, and not to us, **ignore** them.
- When they say Paul preached during Acts in accordance with Israel's covenants, **ignore** them.
- When they tell you that only Paul's prison epistles (Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon) apply to us, **ignore** them.
- When they tell you that Paul did not minister to pagan Gentiles until late Acts or post-Acts, **ignore** them.
- When they say that the Dispensation of the Grace of God did not operate until Acts chapter 28, or just before, **ignore** them. It must be said until we are hoarse. The Dispensation of Grace had to begin just before Paul's salvation otherwise he could not be saved!!

Friend, have I gotten attention yet? You would do well to remove yourself from their “Acts 9/28 hybrid” and “Acts 28” groups, fellowships, forums, discussion boards, et cetera. They are a **highly** confused group. I would **not** bother with them. Like the denominationalists, 99 percent of the time, they will **not** listen to any reasoning. They have their traditions like denominational people and I can assure you a good number of them are **quite delighted** to keep their confusion. They enjoy mixing up other people, too. You are going to save yourself much headache and confusion by just leaving their groups and Bible studies. Do **not** announce you are leaving, **just leave... and quick!** Do **not** look back. Do **not** feel bad. Years ago, I almost fell into that kind of teaching because it is so close to pure grace teaching. I had to finally say “enough is enough” and avoid these people. It was with sadness I left, but I have **not** regretted doing it. Friend, brother or sister, may you prayerfully consider this doctrine, and make your decision for the glory of the Lord Jesus Christ. You will never be able to say no one ever warned you.

7. To the “Acts 9/28 hybrid” and “Acts 28” people who will undoubtedly read this.

If you, my friend, are part of this “Acts 9/28 hybrid” or “Acts 28” clique, please do **not** bother to contact me to complain or argue. I have better things to do with my time and you have better things to do with your time. My goal is **not** to argue with those willfully deceiving but to warn people unaware of the matter.

For a few years now, I have been patient in dealing with your clique’s “ministry.” I have hung around your crowd for long enough. I regret it in that it was a **waste** of time. I have read enough of your **garbage** teaching. I have taken notice of more of your prideful rants than I ever thought I could see and hear. I have been more than polite but now it is time for “tough love.” You have yet to straighten up, yea only gotten worse, so I have now adopted a **zero-tolerance** policy because someone needs to say “enough!” Take your traditions of men elsewhere and stop calling them “grace teachings.” Do **not** condemn the denominationalists when you yourself have a “pick-and-choose” system. You have literally confused the Scriptures more than the religionists! (And they were **really** hard to beat!)

It breaks my heart to say it to those of you who have trusted Jesus Christ, but **shame on you** if you continue in these errors! Do **not** grow angry with me. I do **not** hate you. I am seeking **your** best interest. But, your associates have proven to me that you all, my friend, have a serious problem. You need to recover yourselves before you further damage yourselves and others. God is holding you responsible for what you are teaching His people. I sure hope you are not a lost person. I would sure hate to be in your shoes if you are.

8. Closing words

Serious students of the Bible, I beseech you to **quit** engaging in conversation with these “Acts 9/28 hybrid” and “Acts 28” people. **Stop** joining their online groups and forums and giving them listening ears and viewing eyes. **Cease** from sharing their erroneous teachings and posts. **Stop** attending their churches and Bible study groups. I can tell you firsthand that you are letting them defile you and your family. Do **not** let

these people load your inner man up with **spiritual junk**. You want pure doctrine at the Judgment Seat of Christ, friends! Wake up! Oh, wake up! Beloved, I would make the decision for you if I could, but I cannot. You must stand on your own two feet. Leave everything else, but please heed the verses I have shared with you.

No, I have **not** consigned anyone to hell and I hate no one. As I said, I am **not** here to slander or malign but I am bound to tell the truth about my experiences with these people and their teachings. I have **major** theology disagreements with the “Acts 9/28 hybrid” and “Acts 28” people. I have had **very bad** experiences with them and their doctrine. I have had **very little** success in dealing with them. That shows me they are content with their own traditions. I do not waste my time with any of them anymore. “*If any man be ignorant, let him be ignorant*” (1 Corinthians 14:38). Grace pastors and grace church members have complained to me about these types of confusing teaching. It is my firsthand experience that these “Acts 9/28 hybrid” people and “Acts 28” people argue and divide over petty things. While they appear good, their grace theology is not as pure as it could be. That is why we avoid them. They have **nothing** we want or need.

I avoid them all because of their warped theology. Romans 16:17-18 again: “[17] *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**.* [18] *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*” If they are making you confused about the Bible, avoid them! Period. And 1 Timothy 6:3-5: “[3] *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; [4] He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, [5] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **from such withdraw thyself.***” If they are making you confused about the Bible, leave them alone! **Period.** Wherever there is confusion there is no Spirit of God (1 Corinthians 14:33) so that is why it is important to avoid such confusion. Confusion is of the Devil. That is harsh, but that is the truth, and let it offend whomever it offends.

My concern is that Satan is working increasingly harder **within** the Grace Movement (Acts 20:30). It no doubt involves the “Acts 9/28 hybrid” and “Acts 28” systems. I expect more emails to come to us saying more people are being confused by the above **pseudo-**(false) grace teaching. I say it again. Run! Flee! Leave! Friend, do **not** expose yourself and your family to such doctrinal perversion. Study your King James Bible for yourself and you will see what is **true** grace teaching and what is “religious tradition with a grace face!” Save yourself the disappointment, confusion, and deception! Christian friend, you will **never** regret it! (I know it firsthand.)

*In the name of our Blessed Saviour, the Lord Jesus Christ,
Your brother in Christ,
Shawn Brasseaux*

“Am I therefore become your enemy, because I tell you the truth?” (Galatians 4:16)

Dispensational Timelines Compared (Diagrams) - Acts 9, Acts 28, & Acts 9/28 Hybrid
<https://forwhatsaiththescriptures.files.wordpress.com/2015/10/dispensational-timelines-acts-9-acts-28-acts-9-28-hybrid1.pdf>

Also see:

» Can you please explain Paul's "Acts" ministry?

<https://forwhatsaiththescriptures.wordpress.com/2014/07/28/pauls-acts-ministry/>

» What is the Dispensation of Grace?

<https://forwhatsaiththescriptures.wordpress.com/2014/07/26/the-dispensation-of-grace/>

» When did the Church the Body of Christ begin?

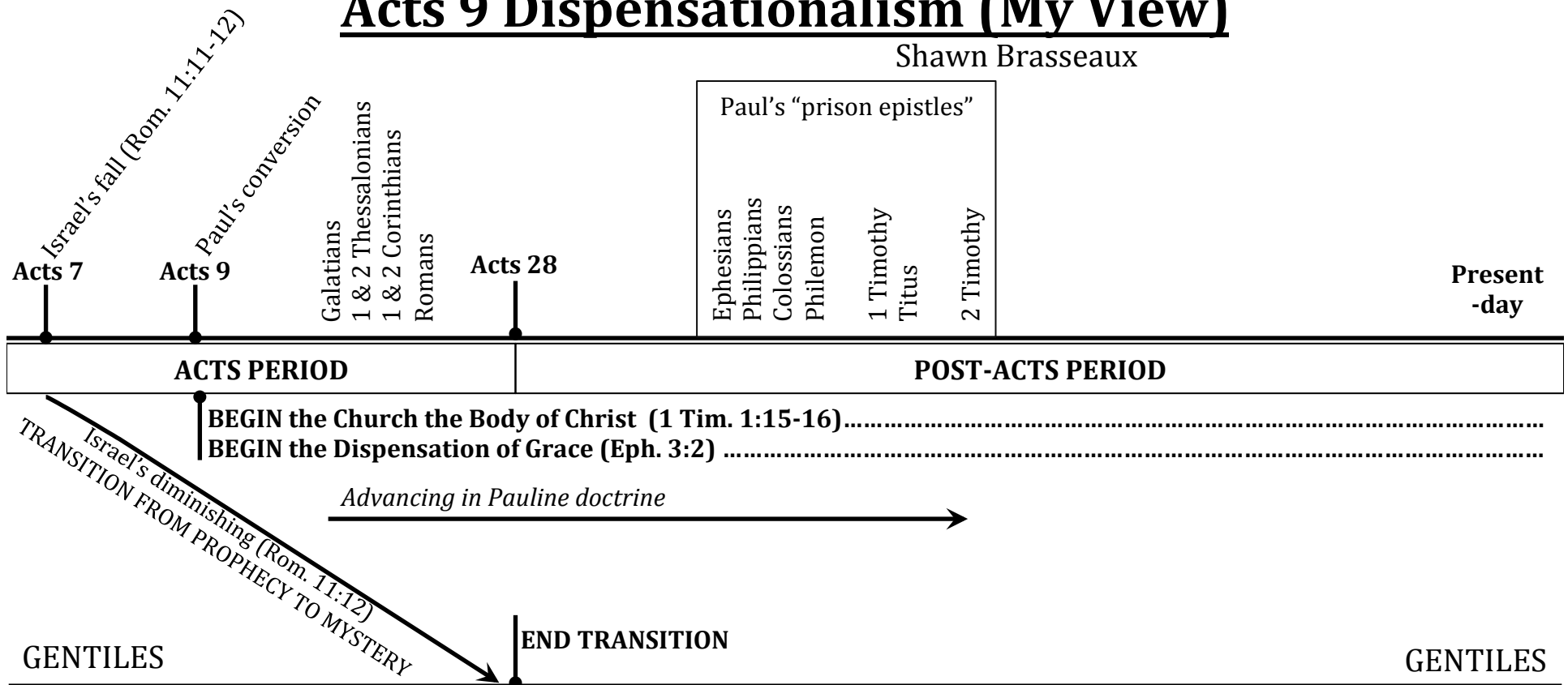
<https://forwhatsaiththescriptures.wordpress.com/2014/07/29/the-church-the-body-of-christ-begin/>

» Should we observe the Lord's Supper?

<https://forwhatsaiththescriptures.wordpress.com/2015/02/28/the-lords-supper/>

Acts 9 Dispensationalism (My View)

Shawn Brasseaux

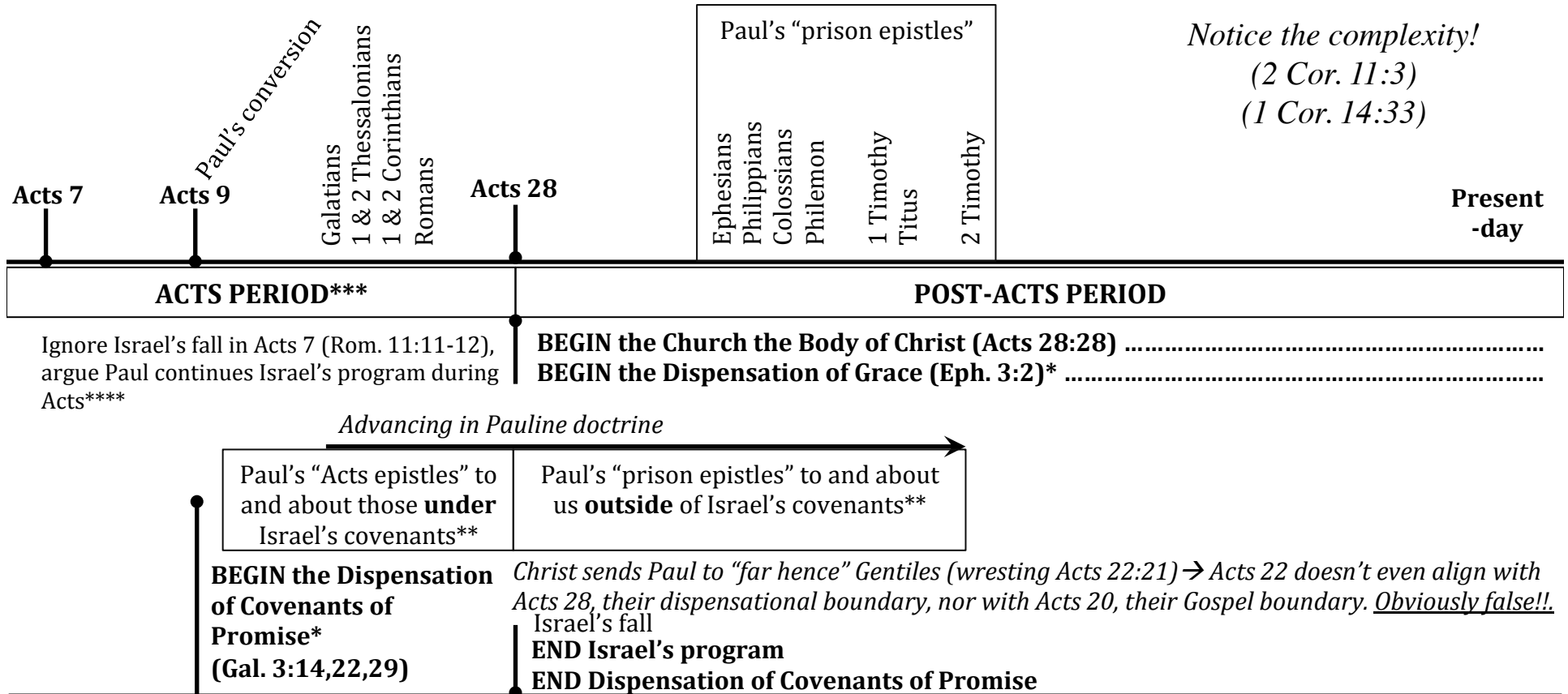


Romans through Philemon are **ONE** unit, cover **ONE** dispensation, and involve **ONE** program, are **NOT** two units, are **NOT** two dispensations, and are **NOT** two programs.

Paul's "Acts" epistles (Gal., Thess., Cor., Rom.) **AND** his "post-Acts" (or "prison epistles") (Eph., Phil., Col., Phile., Tim., Tit., Phile.) are to and about us.

Acts 28 Dispensationalism

Shawn Brasseaux



Notice the complexity!
 (2 Cor. 11:3)
 (1 Cor. 14:33)

*Romans through Philemon are **TWO** units, cover **TWO** dispensations, and involve **TWO** programs, are **NOT** one unit, are **NOT** one dispensation, and are **NOT** one program.

**** Paul's "Acts" epistles (Gal., Thess., Cor., Rom.) ARE IRRELEVANT TO US. THEY ARE NOT TO OR ABOUT US.**

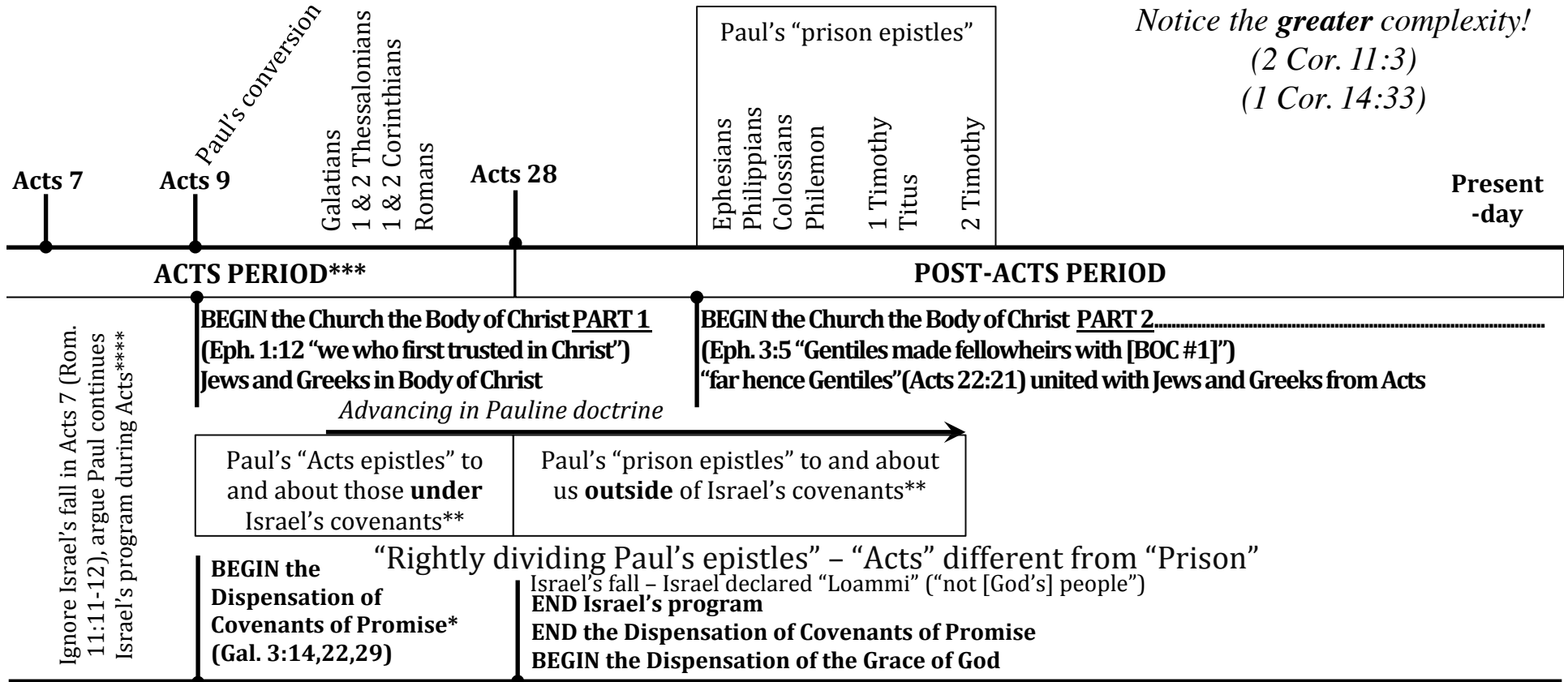
Paul's "post-Acts" or "prison epistles" (Eph., Phil., Col., Phile., Tim., Tit., Phile.) are to and about us.

*** Paul did not preach the Gospel of Grace until Acts 20:1-4, 24 (Phil. 4:15). And just what Gospel message **was** he preaching between Acts 9 and Acts 20?!?! They say 1 Corinthians 15:3-4... **aka the Gospel of Grace!**

**** Paul visited only Jewish synagogues, preaching to Jews and Greeks. His "pagan Gentile" ministry came late in Acts, or beyond.

Acts 9/28 (Hybrid) Dispensationalism

Shawn Brasseaux



*Romans through Philemon are **TWO** units, cover **TWO** dispensations, and involve **TWO** programs, are **NOT** one unit, are **NOT** one dispensation, and are **NOT** one program.

** Paul's "Acts" epistles (Gal., Thess., Cor., Rom.) **ARE IRRELEVANT TO US. THEY ARE NOT TO OR ABOUT US.** Paul's "post-Acts" or "prison epistles" (Eph., Phil., Col., Phile., Tim., Tit., Phile.) are to and about us.

*** Paul did not preach the Gospel of Grace until Acts 20:1-4, 24 (Phil. 4:15). And just what Gospel message **was** he preaching between Acts 9 and Acts 20?!?! They say 1 Corinthians 15:3-4... **aka the Gospel of Grace!**

**** Paul visited only Jewish synagogues, preaching to Jews and Greeks. His "pagan Gentile" ministry came late in Acts, or beyond. "Rightly dividing Paul's Gospel"—dividing when he preached the gospel to Jews and Greeks, from when he preached his gospel to pagan "far hence" Gentiles like ourselves. Separate Gospel of God, Gospel of Christ, and Gospel of the Grace of God.