

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

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During the last several months, I have received numerous emails inquiring about a particular system parading as “grace teaching.” According to these emails, proponents of this system do indeed embrace Paul’s special ministry as we do. Yet, they attach certain odd doctrines. Examples of these strange, confusing doctrines were provided. This system of teaching has gained momentum on social media, particularly Facebook and YouTube. For simplicity’s sake, I call it the “Acts 9/28 hybrid system.” Some may take offense to that title, some have already taken offense, but you will see that the designation could not be more appropriate.

Exactly what is “Acts 9/28 hybrid theology?” Should we embrace it? Or, 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!***

NOTE: If you prefer not to read this very lengthy exposition, please refer to our series of teaching videos titled, “A Refutation of Acts 9/28 Hybrid Theology” (https://www.youtube.com/playlist?list=PLTE2sGGjboue_WvSP02MhtR0jU_RLmKjv). They are available on YouTube, and have been recorded and produced for your convenience.

You may also refer to our Bible Q&A website (<https://forwhatsaiththescriptures.wordpress.com/2015/10/25/acts-9-28-hybrid-theology/>) for a 25-page summary of this study.

I. FOUR BRIEF INTRODUCTORY COMMENTS

Before we even begin delving into this tortuous matter, it is ***absolutely tantamount*** that we state these introductory remarks.

Firstly, I do ***not*** desire to malign anyone or destroy anyone’s ministry. I will be gracious, as some of these “Acts 9/28 Hybrid” proponents are my brethren, saved only by Jesus Christ’s shed blood as I am. I love my Christian brothers and sisters who are promoting this system. Yet, my loyalty is ***not*** to them. They did ***not*** die for me. The Lord Jesus Christ died for me. I am ***His*** follower, ***not*** their follower. That requires me to be ***completely honest*** about their teachings. If they teach a lie, I will document it and label it as false. If they teach the truth, I will document it and label it as true. In complete gentleness, utter humility, and zeal for the truth, I offer this study to you, the Saints, for your prayerful and studious consideration. Friend, believe whatever you like, but if you are a Bible “believer,” do ***not*** disbelieve the verses presented. Bible verses will last forever. It is better to believe ***those verses*** than to believe me or any other fallible person.

Secondly, my responsibility as a Bible teacher is to teach the Bible. Whenever someone has a Bible question, it is an ***honor*** to assist him or her in locating any explanatory verses. I am ***delighted*** to make people aware of anything that is beneficial or harmful to their souls. Numerous grace Christians have contacted me and requested that we produce a Bible study to critically examine this “Acts 9/28 hybrid system.” Many “grace” people have

embraced this system as helpful and true; others have rejected it as confusing and false. Is the “Acts 9/28 hybrid system” something we should embrace? We *should* search the Scriptures. We *will* search the Scriptures. That will settle the matter once and for all. We need to be Bereans and see if “Acts 9/28 hybrid” proponents say what the Bible *really* says. Once more, please do *not* take my word for it. **Although verses will be quoted throughout, follow along in your King James Bible.**

Thirdly, this article will be technical at times. In order to evaluate this theological system, we will have to use some of their terms and meticulously quote their writings. The language will get pretty “thick,” somewhat bulky, at times. Many hours of prayer and many hours of rounds of editing have been expended to ensure that this study runs as smoothly as possible for you the reader. Although a lengthy document, every attempt has been made to condense and summarize wherever possible. When it was judged that clarity would be lost, an in-depth note was left alone.

Lastly, I have purposefully withheld cited authors’ names to unquestionably demonstrate that this is *not* a personal attack on anyone. My controversy is *not* with the people as much as it is with their teaching. Some of these people I am referencing are close associates of mine, and as I have already said, dearly beloved in Christ. However, let me repeat that my allegiance is *not* to them. I will be tactful and judicious, but I will also be completely honest and the truth will hurt some. We will discuss “offensive” material. Doubtless, there will be critics—yea, even *bitter* enemies—of this article. I received much **harsh** “backlash” from some angry “grace people” (?) while this study was in development. By me not disclosing names (theirs or others), they will have **no** occasion to discredit this treatise as nothing more than “a petty personal attack without merit.”

II. TERMS AND BACKGROUND, IN BRIEF

We will introduce and define three theological terms to provide background:

- “**Subtradispensationalism**” — also called “Classic Dispensationalism,” the belief that **Acts chapter 2** is the beginning of this the Dispensation of Grace and/or the beginning of the Church the Body of Christ.
- “**Hyperdispensationalism**” — also called “Mid-Acts Dispensationalism,” the belief that **Acts chapter 9 (or 13 or 18)** is the beginning of this the Dispensation of Grace and/or the beginning of the Church the Body of Christ.
- “**Ultradispensationalism**” — also called “Extreme Dispensationalism,” the belief that **Acts chapter 28 or beyond** is the beginning of this the Dispensation of Grace and/or the beginning of the Church the Body of Christ.

Concerning “*rightly dividing the word of truth*” (2 Timothy 2:15), a sad observation is made. Dispensationalists themselves are divided. It should break any and every Bible believer’s heart to see factions concerning doctrine. Dispensational Bible study is **God’s** design method for Bible study, so it in and of itself is *not* evil. But, leave it to sinful man and his religious traditions to spoil anything and everything God deems good! (Heterosexual

marriage being pushed aside in favor of homosexual marriage, abortion in favor of the right of a child to live, corrupt national governments instead of godly governments, and so on.) When people talk about “dispensational Bible study” and “right division” and “sound Bible teaching”—**all the while teaching verses taken entirely out of context**—God’s Bible study system is confused, ridiculed, and even repudiated entirely. It is like the Jews of the Old Testament claiming to know the one true God and yet acting no different from their ignorant Gentile neighbors who were worshipping dumb idols (Romans 2:18-24).

The “Acts 28” (“ultradispensationalistic”) system originated about a century ago. Historically, it can be traced back to Charles Welch (1880–1967) and E. W. Bullinger (1837–1913). I know that the next sentence will offend many, but let it be said. During the latter half of the 20th century (late 1960s to present-day), especially in the southeastern United States, a grace evangelist named E. C. Moore (1924–2010) combined various tenets of the Acts 28 system with the Acts 9 system. This is what I call the “Acts 9/28 hybrid system.” When someone falls into the trap of extreme dispensationalism (Acts 28), faulty theology is certain. But, when he/she then inserts some of its extreme teachings into the proper dispensational paradigm (Acts 9), the proper dispensational paradigm is defiled, weakened, and confused. Let it be known right from the start. This is **exactly** what the “Acts 9/28 hybrid system” has done to the Acts 9 position! (A similar defilement happened when the New King James Version’s translators used the King James Bible’s underlying texts, while also adopting and inserting readings found in the contradictory modern versions’ manuscripts! If you would **not** use the New King James Version because it is a compromise, then by **all** means you should also avoid the “Acts 9/28 hybrid system!”)

When people say things such as, “The Body of Christ began in Acts chapter 2 but it was not fully revealed until Paul” (Classic Dispensationalism), or “The Body of Christ began with Paul in Acts chapter 9 but our Gentile Body of Christ did not exist until after Acts” (Ultradispensationalism), or “The Body of Christ began at Paul’s salvation in Acts chapter 9, but our Dispensation of Grace did not begin until decades later in Acts chapter 28” (Hyperdispensationalism/Ultradispensationalism hybrid), ***these are sure signs the flesh is working in tandem with Satan to confuse the simplicity of dispensational Bible study!*** We need to be very careful when confusion about dispensationalism creeps into our minds. The “Acts 9/28 hybrid” system is especially dangerous. It makes the dispensational boundaries in God’s Word less clear.

As mentioned earlier, the “Acts 9/28 hybrid” system is not at all “new,” but it has gained momentum in recent years due to social media. I know from firsthand experience it was (and still is) popularized predominantly via Facebook and YouTube. This encouraged peoples’ emails to me. It is in the spirit of exposing this system that we are honored to present this study to you, that those willing to recover themselves out of the snare of the Devil, see the truth. Satan is most definitely alive and well, and working ***within*** the Grace Movement. It is chiefly in the form of “Acts 9/28 hybrid theology.” This study will undoubtedly prove it. Yes, that offended some readers just now, I know. If I just offended you, you need to wake up, friend, and see who your ***real*** enemy is! It is **not** me! :)

III. MY OWN BRIEF TESTIMONY CONCERNING ACTS 2, ACTS 9, AND ACTS 28 TEACHING

I have a very unique background regarding the discussion of “Subtradispensationalism,” “Hyperdispensationalism,” and “Ultradispensationalism.” Having once been the first, and having nearly become the third, I have chosen and remained in the second system for almost eight years now. I have a balanced view in examining all three. For years now, I have considered all three views, and I have come to the conclusion that the second one **alone** fits with the overall Bible canon. It provides the greatest amount of spiritual light.

Acts chapter 2 **does not go far enough** in establishing our dispensational boundary in God’s Word. Hence, I abandoned the Acts 2 position long ago. Acts chapter 28 **goes too far** in establishing our dispensational boundary in God’s Word. Thus, years ago, I refused to fully embrace the Acts 28 system, and I also repudiated it in its entirety. It is my conviction that there is no dispensational boundary anywhere in the book of Acts but chapter 9 with the salvation and commissioning of Saul of Tarsus (later the Apostle Paul). Let me provide a brief testimony of how I came to this conclusion. It had **nothing** to do with me following a particular grace teacher or embracing some tradition. I gave the Bible the authority and the Bible led me to the theological system (Acts 9) to which I now hold.

About six years ago, while I was still in the process of leaving denominational (Baptist) teaching and the Acts 2 system, I found a “grace” church that claimed to be Acts 9 in its theology. An out-of-state grace pastor recommended the church to me. I learned a good bit from them and will always be grateful to the pastor and the other saints who taught me there. They embraced the King James Bible and Paul’s special ministry. Yet, I noticed there were certain “oddities” about their doctrine. Because dispensational Bible study was still new to me, I was not willing yet to make a decision as to what to believe. What I was hearing in this “grace” church was certainly not what I had heard from other grace people. What I was hearing from this “grace” church just did **not** fit with the verses I knew to be true. What was **true** “grace” teaching? What was **real** “dispensational Bible study?” Soon, I found myself being robbed of Bible clarity, all the while sitting under so-called “grace” teaching!

For example, this local church claimed there was **no need** for the Lord’s Supper. Yet, I knew that Paul taught the **exact opposite** in 1 Corinthians 11:20-34. They obeyed Paul’s epistles as true for us yet they did **not** obey something Paul had commanded? Strange! That local church led me to believe that the Lord’s Supper was “church tradition,” and that it was wrong to participate in it. Then, at a church conference one year, there was a guest speaker who embraced Acts 28 teaching. He preached that we could throw away Paul’s Acts epistles—including 1 Corinthians, the Lord’s Supper epistle! I began to wonder how this church could invite such a heretic. In the audience with me were several much older men/preachers who supposedly had studied the Bible dispensationally for decades. Corporately, they had **over a century** of Bible study and knowledge. How could they sit there silently listening to something so false? I did not know much Bible at the time but I did have enough sense to recognize false teaching. I had not even heard of that teaching in denominational circles. That

we should throw away Paul's early epistles?! That Paul was our apostle but that not every epistle he wrote was directed to and about us?! As you can imagine, the Devil mightily used this to discourage me. Actually, during that perverted sermon, I almost renounced dispensational Bible study entirely. That "Acts 28" sermon had damaged me that much spiritually!!!

The more I researched the local church via emails and literature, the more I came to understand that it was a **hybrid** grace church. While they claimed to be believers in the fact that the Body of Christ begin with Paul in Acts chapter 9, they would treat his Acts epistles differently from his post-Acts (prison) epistles. They behaved just like the Acts 28 people. The aforementioned Bible teacher E. C. Moore had taught them—and most of those preachers at the conference—to combine certain principles of the Acts 28 position with the Acts 9 position. Looking back on it all these years later, I see why they allowed an Acts 28 preacher to teach at their conference! This was one of the reasons I broke off from that local church and never looked back. I hate no one, but I am not going to risk my spiritual health or my family's or yours by involving my ministry.

Personally, I have heard and read some **very strange** and frankly **quite stupid** comments from the "Acts 9/28 hybrid" people over the last six years. I will share these comments with you very shortly. The "Acts 28" system—especially the "Acts 9/28 hybrid system"—has many irrational beliefs. Not only do they disagree with the overwhelming testimony of Paul's epistles, I have personally heard and read these people advance inconsistent views **amongst themselves**. They have demonstrated to me that they have a feeble grasp of the Bible rightly divided. Either intentionally or ignorantly, they use Bible verses very similar to denominational people. They use about a dozen "pet" verses (or, "proof texts"). Unfortunately, just like cults, they isolate these few passages and form conclusions, ignoring any and all verses to the contrary. We will look at these verses very shortly. I have dealt one-on-one with some of these people, especially the teachers, and they just skimmed over these verses when I presented them. They did not acknowledge them because those verses did not fit with—yea, outright contradicted—their system. They only paid attention to verses that proved their positions. (Beloved, does that sound familiar? Is that not denominationalism?)

The "Acts 9/28 hybrid system" has been most problematic in my ministry and in the ministry of those closest to me. I am well aware that these are some very serious and very bold statements, and I aim to prove them in the subsequent pages. This system is **very dangerous, even more so than non-dispensational Bible study because this system contains a lot more Bible truth**. Due to the "Acts 9/28 hybrid" system, many "grace" Christians have been robbed of Bible clarity, Scriptural integrity, and spiritual maturity. I was one of those Christians, and I know personally many Christians who are stuck in this system. Some **could not be more content** to stay there, wallowing in Bible ignorance and confusion. Thankfully, some have left that nonsense. Others are desperately trying to escape, but they do not have enough Scriptural grounding to "make the break." We hope to **free** them with this information! Again, this study is not to hurt my brethren but to help my brethren!

IV. 15+ “PROOF TEXTS” OF “ACTS 9/28 HYBRID THEOLOGY”

Okay, friends, now to the gist of our discussion. We proceed to present over 15 passages/verses that the “Acts 9/28 hybrid” camp quotes extensively. After providing each passage/verse, we present the “Acts 28” view of it, followed by the “Acts 9/28 hybrid” view of it, and lastly, the “Acts 9” (correct) view of it.

1. Acts 22:21 associated fallacies – Was this Jesus Christ commissioning Paul a second time?

Acts 22:21-22: “[21] And he [Jesus Christ] said unto me [Paul], Depart: for I will send thee far hence unto the Gentiles. [22] And they [Israel] gave him [Paul] audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.” Paul stood in Jerusalem to give his testimony to unbelieving Israel. The Jews grew so upset that they began a riot that led to Paul’s arrest.

A. “Acts 28” interpretation of Acts 22:21

Three years ago, I heard an “Acts 28” preacher comment on this passage. After he read the verses aloud, he asked the congregation and me sitting in it, “Now, what was the ‘this word’ that Paul spoke to the Jews to make them so angry? Some people believe it is the word ‘Gentiles’ but **I believe** the word ‘*far hence*’ angered Israel.” The preacher then argued that this was Paul’s **second** commission. Back in Acts chapter 9, Paul had been commissioned to preach to Gentiles **under Israel’s covenants**. Now, as in Acts 22:21 now, Jesus Christ tells Paul to go to “*far-hence*” Gentiles, **all Gentiles without distinction, all Gentiles outside of Israel, the Gentiles whom Israel hated**.

B. “Acts 9/28 hybrid” interpretation of Acts 22:21

One “Acts 9/28 hybrid” author wrote on an online forum: “The Bible is very clear. The risen, ascended Lord Jesus Christ sent the Apostle Paul twice. There were two sendings; one exclusively to those who were in the covenants of promise and another to all people without distinction.... Acts 22:21 ‘And he said unto me, Depart: for **I will send** thee far hence unto the Gentiles.’ **I will send!** The Lord will send him (future tense) to gentiles who are **far hence**. This is not a reference to (far hence) distance in miles. It is a reference to the biblical status (or condition) of these far hence gentiles. They are far hence because they are strangers from the covenants of promise (Ephesians 2:12). They are not blessing the seed of Abraham. These far hence gentiles are not under the Abrahamic Covenant of Genesis 12:3. They are goyim.... Whereas **before** Paul was sent to gentiles who were in the covenants of promise (Greeks in your King James Bible) **now** Paul’s testimony is that he will be sent to **far hence** goyim gentiles. They are a different type of gentile. Their spiritual condition is different. That is why this final revelation is the beginning of the end. The end of what? It’s the end of Paul going to the Jew first and also to the Greek (Romans 1:16).” Does this not echo the words of the “Acts 28” preacher quoted earlier?!

C. “Acts 9” interpretation of Acts 22:21 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Beloved, we should **always** look at verses carefully and not simply believe what a preacher or teacher claims the Bible says. That **especially** includes so-called “grace” preachers and “grace” teachers! The “Acts 28” and “Acts 9/28 hybrid” people are making Acts 22:21 say something it **never** said. They ignore and change the wording of Acts 22:21 in the King James Bible. The Bible does **not** say “far hence Gentiles!!!!” **Paul** is sent “*far hence*” to them! “*Depart: for I will send thee far hence unto the Gentiles.*” The verse **never** said, “I will send thee unto the Gentiles that are far hence.” The verse **never** said, “I will send thee unto the far-hence Gentiles.” See, these people use the Bible just like cults, twisting Bible phrases to make the verses fit their denominational system and theological biases! This is serious, friends, **very serious** indeed! It is also **downright silly** that their whole theological system—Paul being commissioned twice—rests on this **perverted** verse!

The **fallacious** “Acts 9/28 hybrid” comments about “*Greeks*” will be addressed and debunked in sub-section #5 when we get to Romans 1:16. Their **erroneous** remarks about the so-called “dispensation of the covenants of promise” will be addressed and discredited in sub-section #9 when we discuss Galatians 3:29 and Galatians 4:28. For now, we focus on the “Acts 9” (correct) interpretation of Acts 22:21.

Acts 22:21 is **not** a new revelation that Paul received many years after his ministry had begun. Paul preaching to **all Gentiles without distinction** was something he and others understood right from the beginning of his ministry in Acts chapter 9. Long before Acts chapter 22, Paul knew that Jesus Christ had sent him to minister to **all people**, and that he did not need “two commissions.” We can prove it from the Bible. We will use more than **two verses**, too. In fact, we will look at **several** passages.

Firstly, from the very beginning of Paul’s ministry, Acts chapter 9, God had revealed to Ananias that Paul was to go to **all people**. Jesus Christ told Ananias in Acts 9:15, just after Saul’s conversion: “*He [Saul/Paul] is a chosen vessel unto me, to bear my name before the **Gentiles**, and **kings**, and the **children of Israel**.*” From His own lips, the Lord Jesus said His intention from the **very instant** of Paul’s conversion (Acts chapter 9, **not** Acts chapter 22, please note) was to send Paul to “*Gentiles*,” **not** “*Greeks*,” but “*Gentiles*,” please note, in contradistinction to what the “Acts 9/28 hybrid” author asserted and despite what the “Acts 28” preacher asserted. “*Greeks*” is indeed restrictive to certain Gentiles but that word **never** appears in Acts 9:15. “*Gentiles*” is the word used in Acts 9:15, and it encompasses **all non-Jews, including Greeks and non-Greeks**. Paul **never** had a restricted ministry. In fact, back in Acts chapter 9, Ananias repeated to Paul the word Jesus spoke to him (Ananias): “*For thou shalt be his witness unto **all men** of what thou hast seen and heard*” (Acts 22:15). Did Paul know he had an **all-man message** right at the beginning of his ministry? **Yes, beloved!** The Lord Jesus told Paul. Ananias taught by Christ told Paul. Jesus Christ certainly knew His purpose and plan for Paul, would He not? Did Jesus Christ, at the time of Paul’s conversion, want Paul going to “*Greeks*” only or to **all** “*Gentiles?*” Gentiles. No specific kind of Gentiles such as Greeks,

but **all** Gentiles! This was **many years before** Acts chapter 22, friends, and **many years before** Acts chapter 28! God’s plan from the very beginning of Paul’s ministry was to have Paul preach to **all people without distinction**.

Secondly, (as we will see later in sub-section #2) Paul learned in Acts chapter 9, on the road to Damascus, that he was to preach to **all people without distinction**—lost Jews, Greeks, and **all** Gentiles. Acts 26:15-18, Paul’s own testimony of his salvation experience of Acts chapter 9: “[15] *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. [16] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; [17] Delivering thee from the people, and from the Gentiles, unto whom now I send thee, [18] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*” During his very conversion in Acts chapter 9, the Lord Jesus sent Paul to minister to people under Satan’s control. That would include **all** lost people, **all** unsaved people. To say Paul only had a ministry to “Jews and Greeks” during his early ministry is to say that no other Gentiles were lost in sin and under Satan’s control!!

Thirdly, if you recall the quote from “Acts 9/28 hybrid” author earlier, the one where he asserted that Paul was sent to **goyim** in Acts 22:21. “Goyim”—he argued—is the term for so-called “far hence Gentiles.” Was Paul not sent to **goyim** until Acts chapter 22? The responsible Bible study will read the words of **Paul himself** instead of listening to and believing some **careless** comment someone else made about Paul’s ministry. Paul’s first public sermon recorded in Scripture is Acts chapter 13, when he spoke in the synagogue in Antioch of Pisidia: “[46] *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. [47] For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. [48] And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*” In verse 47, Paul quoted Isaiah 49:6. The word “Gentiles” (Acts 13:47) is the Hebrew word **goyim** (Isaiah 49:6). **Those goyim “Gentiles”** are standing right there in Acts chapter 13, listening to Paul preach! There were **goyim** listening to Paul preach in Acts 13:48!! This is literally years—**almost a decade**—before Paul preached to Israel in Acts 22:21! When the “Acts 9/28 hybrid” author claimed that Paul was not sent to **goyim** until Acts 22:21, he told a **falsehood**, a **lie**. He did **not** research it and he was in no position to be “teaching” others. Maybe he hoped we would not research and crosscheck him, either. Well, unfortunately for him, we **did** our research and the Bible proves him to be **false**. He just fabricated something to advance his own traditional Bible viewpoint. (He had **no** ear to hear, **no** eye to see, and **no** heart to believe when I corrected him. It was **no** “honest mistake.” He was deliberately misleading others. I have not associated with him since.)

Fourthly, in the book of Romans, one of his “Acts” epistles, Paul claims he is headed

toward Jerusalem (Romans 15:25-27). Paul arrived in Jerusalem in Acts 21:17. He preached in Jerusalem in Acts chapter 22. Paul wrote **prior** to Acts 22:21: *"I am a debtor both to the Greeks, and to the **Barbarians**, both to the wise, and to the unwise"* (Romans 1:14). Before we **gleefully** isolate that term "Greeks," we ask, who are "*Barbarians*?" They are **non-Greeks**!! The "Acts 9/28 hybrid" author above defined a "Greek" as "a Gentile in the covenants of promise." He also argued that Paul went only to "Greeks" prior to Acts 22:21. Romans 1:14 exposes that teacher and his system as **false**. Paul, **during** Acts, was again **well aware** of his ministry to "*Greeks*" and "*Barbarians*" (non-Greeks) alike. Did Paul preach **only** to Greeks prior to Acts chapter 22 as the "Acts 28" preacher claimed? **No**, not according to Paul. Paul ministered to **non-Greeks before** Acts 22:21. **He says he was aware of it in Romans 1:14!** Either we believe what **fallible** men say about Paul, or we believe Paul's **divinely-inspired** claims about himself. I will stick with Paul, dear brother or sister, and "just maybe" the Holy Spirit through Paul will be right. And just what will you believe? The Bible's pure testimony? Or, some men who **babble** about "grace teaching" but who know **nothing** of the sort?

Lastly, if the "Acts 9/28 hybrid" system and "Acts 28" system are correct, we should find **no** references to Paul's "Acts" ministry being directed to "*Gentiles*" (not as restrictive as "Greeks"). There are places in Paul's "Acts" epistles where he says that "*Gentiles*"—**not** "*Greeks*"—are members are the Body of Christ. While the "Acts 9/28 hybrid" and "Acts 28" people teach the opposite, the Bible says Paul did **not** restrict his ministry to Greeks during Acts. Again, let us look at **Paul's own testimony**. I think **he writing by the Holy Spirit** would know more about his ministry than anyone today, huh? We read of the "*churches of the Gentiles*" (Romans 16:4) rather than the "churches of the Greeks." In 1 Corinthians 10:32, Paul makes reference to three groups of people—"Jews," "**Gentiles**," and "*the church of God*." "*Gentiles*" encompasses Greeks and **non-Greeks**, correct? Romans 3:22 quite clearly says, "*Even the righteousness of God which by faith of Jesus Christ unto all and upon all them that believe: for there is no difference*" (Romans 3:22). There is **no** difference between **any** group of people under Paul's ministry, whether during his early ministry or after Acts. Lost Jews, lost Greeks, and all lost Gentiles are all "*heathen*" as far as Galatians 1:16 and Galatians 2:9 are concerned. "*Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*" (Romans 3:29)—"*Gentiles*" **not** "Greeks!"

At this point, the "Acts 9/28 hybrid" person replies, "Christ was not yet sending Paul far off to all the Gentiles (2 Tim. 4:17) in the temple vision in Acts 22:21. When Christ told Paul 'I will send thee far hence unto the Gentiles' it was in the future tense. Christ was notifying Paul that in the future, he 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. 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 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."

The above paragraph is **extremely lame** and, quite frankly, **incredibly dishonest**. Its

writer is **desperately** trying to hang on to his theology. Like those who agree with him, he dances around verses that he may keep his preconceived ideas. What this “Acts 9/28 hybrid” author says is that Jesus Christ did not send Paul to **all** Gentiles until **after** Acts chapter 22. We have already looked at verses that prove that that is a **false** assumption.

As we already saw, in Acts 26:17-18, Jesus Christ sent Paul to preach to **all** people under Satan’s control. That was Paul’s account of something that happened in Acts chapter 9, his salvation and commission. If Paul was originally sent only to “Greeks and Jews,” that means the rest of the world (all Gentiles) was free from Satan’s control! See how “Acts 9/28 hybrid” theology leads us into more nonsense? When we find Paul going to “Gentiles” and not just “Greeks” during Acts, that would mean Paul was ministering to people Jesus Christ had not yet instructed him to preach to! We thus smear Paul’s name and mock Jesus Christ working through Paul.

Acts 26:17-18 says that Paul in Acts chapter 9 was sent by Jesus Christ to go to all lost people, anyone and everyone under Satan’s control. Hence, Paul knew he had a ministry to “*Greeks*” **and** “*Barbarians*” (non-Greeks) from Acts chapter 9 onward (Romans 1:14). The people Paul ministered to were **all** lost and **all** going to hell, and it did **not** matter whether they were Jews, Greeks, or non-Greeks. They **all** needed to hear Paul’s Gospel and receive eternal life!

Recall the “Acts 9/28 hybrid” author’s words, “It does not matter who Paul preached what 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.” Beloved, what foolishness! What foolishness! What foolishness! In Acts 13:47, as we saw earlier, Paul says the Lord **commanded** (same as commissioned, no?) him and Barnabas to be a light to Gentiles (**goyim**). **Paul says**, prior to Acts chapter 13, Jesus Christ had sent him to Gentiles (**goyim**, Isaiah 49:6). Before Paul even wrote **any** Bible books, he already knew Jesus Christ had sent him to preach to **goyim**, **all** nations, **all** Gentiles. Thus, **all** of Paul’s epistles apply to us Gentiles. Romans through Philemon, whether written during Acts or after Acts, it makes no difference because **all 13 books of Paul apply to us!** In all his epistles, Paul wrote to “*Gentiles*” without distinction, **not** just a few Gentiles (“Greeks”). The “Acts 9/28 hybrid” author is a **liar through and through**. Let us provide more verses.

Paul wrote in Romans 1:5, “*By whom [Jesus Christ] we have received grace and apostleship, for obedience to the faith among **all nations**, for his name.*” And Romans 16:26, “*...according to the commandment of the everlasting God, **made known to all nations** for the obedience of faith.*” Romans, you will remember, is a book Paul wrote during the Acts period. He wrote it before arriving in Jerusalem in Acts chapter 21:17 (cf. Romans 15:25). During the book of Acts, Paul was already aware of his apostleship to all nations (**all** Gentiles). This is corroborated by 2 Corinthians 5:19, “*God was in Christ, reconciling the world unto himself.*” The “*world*” involves **all** lost people, not simply Greeks or Jews. Romans 11:11-15—also written during Acts—talks about Israel’s fall led to “*the riches of the **world***” and “*the reconciling of the **world**.*” There is nothing about only Jews and Greeks can be saved. It is talking about **all** nations. In Paul’s mind, **any**

and **every** person (no exceptions, no Jew-Greek restrictions) could believe his Gospel during Acts and be saved. We must tear these verses from our Bibles if the “Acts 9/28 hybrid” and “Acts 28” systems are to stand.

The “Acts 9/28 hybrid” writer claimed that Paul, prior to Acts chapter 22, was preaching to people Jesus Christ would not commission him to preach to until years later. (Paul was preaching to people Jesus never instructed him to preach to!?!?) What another fabrication! The duplicity in the “Acts 9/28 hybrid” system and “Acts 28” system is obvious. When you catch these people in one fib, they simply tell another to cover it up. (If you notice this “Acts 9/28 hybrid” writer disagreed with how the “Acts 28” preacher used the verse in our earlier comments. The Acts 28er said Acts 22:21 was a sending **right there**. Yet, the hybrid person said it was a **future** sending. Like I said, they disagree amongst themselves, picking and choosing tenets. They destroy Acts 22:21 entirely, all the while trying to support their respective systems, be it “Acts 9/28 hybrid” or “Acts 28,” the loyalty is to theological biases.)

They ignore verses where Paul ministered to **all people without distinction**, prior to Acts 22:21. Why did Jesus Christ have to commission Paul in late Acts to go to **all** Gentiles if Paul was already preaching to **all people without distinction** during the **mid-Acts period**? It makes **absolutely no** sense! Why should Jesus Christ commission Paul in late Acts to go to **all** Gentiles if He had **already** sent Paul to preach to **all** Gentiles in Acts chapter 9, his conversion (Acts 26:15-18; cf. Acts 13:46-48)? Again, it makes **absolutely no** sense! Religion never does make sense. That is why we should avoid it.

Dear friends, I will gladly tell you what Acts 22:21 really means. Beloved, it does **not** take a theologian or a seminary graduate to understand the verse. We just need to push aside traditions—even traditions masquerading as “grace” teaching—and just read the verse and its context, and let the Holy Spirit teach us. Isolating Acts 22:21 can be used to teach that Paul did not minister to “far hence” Gentiles until Acts chapter 22 and beyond. But, when considering the entire context (the whole book of Acts), Acts 22:21 becomes clear. It is **not** teaching what the “Acts 9/28 hybrid” people and “Acts 28” people say it teaches.

According to Luke and Paul, Paul preached to (idolatrous) “all Gentiles without distinction” **long before** Acts chapter 22. We already saw many verses to support this. Let us look at yet another: “*And the times of this ignorance God winked at; but now commandeth all men everywhere to repent*” (Acts 17:30). Did Paul have an “all-man ministry” prior to Acts 22:21? Certainly, Acts 17:30 was him preaching to pagan idolaters! Does not chapter 17 come before chapter 22? Look at Acts 26:15-18, spoken in Acts chapter 9. Look at Romans 1:14, written before Acts chapter 22. Look at Acts 22:15, spoken in Acts chapter 9. Look at Romans 1:5 and Romans 16:25, written before Acts chapter 22. Look at 2 Corinthians 5:19, written before Acts chapter 22. See, contrary to what the “Acts 9/28 hybrid” people and “Acts 28” people tell us, **long before** Acts chapter 22, Paul preached to people **outside** of Israel’s covenants. So then, what is Acts 22:21’s phrase “*far hence unto Gentiles*” talking about? It refers to Paul repeating to Israel what

happened **years earlier**, and **not** about something that happened in Paul's visit to the Temple and Jerusalem in Acts chapter 21. Paul's speech of Acts 22:1-21 has a context, and it refers to events that happened **many chapters and many years earlier**. Paul's speech is **not** a narrative of what happened in Acts chapters 21-22. This is the gross error of the "Acts 9/28 hybrid" people and "Acts 28" people. They place Paul's "all men" ministry much later on the Bible timeline than **the Bible verses** place it. They have greatly departed from the Bible, beloved! I hope you are beginning to see how serious this is!

Confusion results when people make Acts 22:21 a "turning point" in Paul's ministry. Acts 26:16-18 is also similarly abused, as we will see in our next subsection. Acts chapter 22 and subsequent chapters were **not** the turning point. Paul was simply repeating his commission from years earlier, his **original** commission given in Acts chapter 9 (cf. Acts 26:16-18=Acts 22:15=Acts 9:15). To say that Paul only ministered to synagogue-visiting Jews and Greeks, Israelite-blessing Greeks, covenant-observing Gentiles, prior to Acts chapter 22, is to ignore many passages. To say that he had to then be commissioned in Acts chapter 22 to go to **all** Gentiles without distinction, is quite dumb. He was **already** preaching to **all Gentiles without distinction prior to Acts chapter 22**. That is how we know Acts 22:21 is a reference to years earlier and not some new revelation.

What this all boils down to is a confusion of Paul's Acts ministry. We need to understand Paul's ministry during Acts if we are to understand the progressive revelation of Paul's epistles. Please see the end of this article for our study on understanding Paul's "Acts" ministry. While we took a long time with this passage, you can refer back to these basic comments, that we not repeat them all through the study. We proceed onward to other "pet" verses and passages.

2. Acts 26:16-18 associated fallacies – What are the "these things" and the "those things?"

*"[14] And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. [15] And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. [16] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of **these things which thou hast seen**, and of **those things in the which I will appear unto thee**; [17] Delivering thee from the people, and from the Gentiles, unto whom now I send thee, [18] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."* This is Paul's recounting of the events of Acts chapter 9, when he was saved on the road to Damascus.

A. "Acts 28" interpretation of Acts 26:16-18

Close if not full agreement with the "Acts 9/28 hybrid" interpretation. See immediately below.

B. "Acts 9/28 hybrid" interpretation of Acts 26:16-18

An "Acts 9/28 hybrid" writer once concentrated on and isolated the phrases "*these things*"

and “*those things*” (Acts 26:16). He argued that: (1) Paul learned some things from Jesus Christ there on the road to Damascus in Acts chapter 9, and that (2) Paul learned other things from Jesus Christ in successive chapters of the book of Acts. (1) “**THESE THINGS**” — The “Acts 9/28 hybrid” writer pointed out how Jesus Christ in Acts chapter 9 sent Paul to “*the people*” (Israel) and to “*the Gentiles*.” Acts 26:17: “*Delivering thee from **the people**, and from **the Gentiles**, unto whom **now** I send thee.*” The writer concluded that the “*these things*” of Acts 26:16 was Paul’s **first** commission, found in Acts chapter 9. In the beginning of Paul’s ministry, he claims that Paul was told to go **only** to Jews and Greeks. (We already saw how this is **completely false**.) He argued, “both [groups] were in the covenants of promise.” Remember, “Acts 9/28 hybrid” people **claim** “Greeks” are people who blessed Israel according to the Abrahamic Covenant. But, unfortunately for that writer, and for all “Acts 9/28 hybrid” people, Acts 26:17 did **not** say “Greeks.” It said “**Gentiles!**” (And “Greeks,” remember, is their alleged Bible term for Gentiles under Israel’s covenants! Notice the inconsistency, a sure sign of their elaborate deception!) (2) “**THOSE THINGS**” — The “Acts 9/28 hybrid” writer argued that the “*those things*” (Acts 26:16) was Paul’s **second** commission years later in Acts 22:21. As of Acts 22:21, Jesus Christ had commissioned Paul to **now** to go to “far hence” Gentiles (**all** people, everyone **outside** of the Abrahamic Covenant). We pointed out earlier how they mishandle Acts 22:21. They abuse the Bible term “*Greek*” (we will refute this in subsection #5). Now, they have interpreted Acts 26:16 in light of their **misunderstanding** of Acts 22:21. We should **not** be surprised that their faulty foundation led to this distorted view of Acts 26:16!

I will come out and say it. Frankly, brethren, the “Acts 9/28 hybrid” position, despite its few nuggets of truth, is a lot of malarkey. We have merely scratched the surface, but we can already see that it is hogwash! Silliness! Tomfoolery! It actually has a very, very, very weak foundation, built upon the wresting of these few verses (Acts 22:21-22 and Acts 26:16-18). No wonder the rest of the system is convoluted and defective. But, let me give you several additional quotes, numerous examples of that teaching, that will summarily capture the confused mindset of the “Acts 9/28 hybrid” people. Their system will prove itself to be spiritually dangerous. It is absurd *ad infinitum*.

The above “Acts 9/28 hybrid” author also mentioned how Paul went to a particular remnant of lost Jews during his Acts ministry (misquoting Romans 11:5-6, which applies to Israel’s **believing** Little Flock, **not** Paul’s Jewish converts in Acts as the man asserted). He also noted once more how Paul ministered to a special type of Gentile during Acts (“Greeks” who are in the promises by way of the Abrahamic Covenant). He wrote, “In due time, Paul’s second sending would begin (Acts 20:24) where we find the **ONLY** mention of the ‘gospel of the grace of God’. In due time, Paul would take his testimony of salvation to all people without distinction.” (Did Paul’s second commission in Acts 20:24? What about Acts 21:22? I thought **that** was Paul’s second commission?! See, they disagree amongst themselves yet again!)

Another “Acts 9/28” author cited Titus 2:11 (“*For the grace of God that bringeth salvation hath appeared to **all men**,*”) and then praised God that Paul was sent that second time. “Thank the Lord! If it were not for this second sending, the likes of you and me today

would not have access to the salvation message. We would have been required to become GREEKS by blessing the seed of Abraham first (to the Jew first and also to the Greek). Read ALL about that in the previous chapters of the book of Acts; time after time after time!” He concluded his post with the following disclaimer: “I know this is controversial. But it explains the many distinctions we find in Paul’s epistles. I only ask that you consider these things with a ready mind.”

Well, dear friends, we have **thoroughly and prayerfully considered** his comments. We are now **spiritually nauseated**. The only thing he “explained” was that he, like his cohorts, is **completely unfit** to teach the Bible. His comments are **foolish** to say the least! They are **theologically unsound, spiritually destructive, and downright damnable!** We need only shut our ears and close our eyes when we hear and see people who are not only confused but who offer their “Bible wisdom” to confuse us as well. Romans 16:17-18: “[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.**

C. “Acts 9” interpretation of Acts 26:16-18 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

I **fully** agree that Paul learned some divine revelation in Acts chapter 9 and that he received divine revelation later on, until the penning of 2 Timothy. As Paul himself said in 2 Corinthians 12:1, “*I will come to visions and revelations of the Lord.*” (A favorite verse of the “Acts 9/28 hybrid” and “Acts 28” people!) However, beloved, it is **not** hard to learn what divine information Paul received in Acts chapter 9. There is **no** need for idle speculation. **We can simply read Acts chapter 9!** Saul recognized Jesus as Lord, the Son of God, Israel’s Messiah (Acts 9:5-6): “[5] *And he said, **Who art thou, Lord?** And the Lord said, **I am Jesus** whom thou persecutest: it is hard for thee to kick against the pricks. [6] *And he trembling and astonished said, **Lord, what wilt thou have me to do?** And the Lord said unto him, **Arise, and go into the city, and it shall be told thee what thou must do.***” This is **exactly** what Paul repeated in Acts 26:14-15, the context of the passage we are currently examining. Acts 26:16-18 is Paul’s version of what Luke wrote in Acts chapter 9.*

The recognition of Jesus as Lord/Messiah was the first step for Paul, or any other lost Jew during the Acts transitional period, to be saved from Israel’s apostasy and to join the Church the Body of Christ (see Romans 10:9-13). The first revelation Paul received was the Gospel by which we are saved today (Galatians 1:9-12). The ascended Lord Jesus Christ **Himself** told Saul of Tarsus about His death, burial, and resurrection as the fully satisfying payment for his sins. That message had not been preached prior to any man. Paul needed to hear the **new** Gospel message so he himself could be saved unto eternal life. Paul was saved the same way we are saved—the same Gospel message by which we are saved today and preach today.

See Paul's words in 1 Timothy 1:14-16: "[14] *And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. [15] This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. [16] Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*" 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") is the Gospel that saved **him** as well as saved **us!** Again, Paul's salvation is our "*pattern.*"

What other revelations did Paul receive as the years passed? What were the "*those things*" Jesus Christ would reveal to Paul long after his conversion in Acts chapter 9? Unless we have a denominational or traditional viewpoint to advance, it is **not** hard to understand what divine information Paul received after Acts chapter 9. We do **not** need to idly speculate. **Beloved, read the rest of the book of Acts and Paul's 13 epistles, Romans through Philemon!** Everything else he wrote in his epistles minus the Gospel of Grace, was what he learned from Jesus Christ after his salvation on the road to Damascus. As the days, months, and years passed, Paul received from Jesus Christ additional information about 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. This progressive revelation meant that, once the Bible was completed and assembled, believers could grow from Romans through Philemon, starting with basic doctrine (the Gospel in Romans) and moving into adult spirituality (the Christian charity in Philemon). Paul's own growth in Bible knowledge is evident as we move through his epistles. We grow with him as we progress through those 13 books from start to finish.

The "Acts 9/28 hybrid" people force Acts 26:16-18 to fit their "Jew-Greek commission of Paul and all-Gentile commission of Paul" idea, but verse 18 exposes them as false. We can cross-examine these people with verses time and time again to see someone is lying. Who? Let me say it is **not** the Bible that is lying! There was **one** commission of Paul, **and one commission of Paul alone.**

Acts chapter 26 are Jesus Christ's words to Paul spoken in Acts chapter 9: "[17] *Delivering thee from the people, and from the Gentiles, unto whom now I send thee, [18] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*" Again, to whom was Paul originally sent? People who blessed Israel? People who would inherit Israel's promises with her? Only Jews and Greeks? That is what the "Acts 9/28 hybrid" and "Acts 28" people tell us. But again, these are lies, plain and simple. **LIES, beloved!** The Bible says **the exact opposite.** Look at verse 18, a verse they skim over for obvious reasons. Jesus Christ originally commissioned Paul to people who were in "*darkness,*" under "*the power of Satan.*" Were people under **Satan's power** blessing Israel, or were they anti-Israel? Did **Satan worshippers** inherit Israel's covenants? If they were in darkness, and the Bible says they were (Acts 26:17-18), **then they had no divine covenants to inherit.** They were

going to hell, just like those outside of Israel's covenants! They had **no** forgiveness of sins because they were outside of Israel's covenants. Paul said they needed forgiveness. Again, the **only** people Paul **ever** preached the Gospel to were "*heathen*," spiritual children of Satan (Galatians 1:16; Galatians 2:9). **All** of Paul's converts—including Paul himself—were **outside** of the covenants of Israel. Pardon me, but I need to repeat so it sinks into your mind.

Galatians 1:15-16, part of Paul's first epistle, says **exactly** what Paul knew from the beginning of his ministry: "[15] *But when it pleased God, who separated me from my mother's womb, and called me by his grace, [16] To reveal his Son in me, that I might preach him among the **heathen**; immediately I conferred not with flesh and blood:*" Paul's ministry **from the very beginning** was to "*heathen*." **No "heathen" had any fellowship whatsoever with Israel's God. No "heathen" had any inheritance whatsoever in Israel's covenants.** Again, **all** the people to whom Paul preached needed salvation because they were **all** outside of the covenants of promise, just like **all** Gentiles in Ephesians 2:11-12. Because the Lord Jesus sent Paul to these people to "*turn them from darkness to light*," that tells us that those people were **outside of Israel's covenants**. If they were in spiritual darkness, they had no knowledge of the Old Testament or its covenants.

According to Ephesians 2:12, **all** Gentiles Paul was sent to were "*without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*" Could a Gentile be under Satan's power and in spiritual darkness (Acts 26:18) still be a partaker of Israel's covenants of promise and still have fellowship with Israel's God? That is what the "Acts 9/28 hybrid" people and "Acts 28" people want us to believe, but again, it is **baloney**. It is **completely false**! It makes **no** sense because someone tossed away the Bible and fabricated a "Bible" doctrine.

3. Acts 28:20 associated fallacies – What is the "hope of Israel?"

"For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." These were Paul's words to Jews in Rome, after his arrest, just before the book of Acts ended.

A. "Acts 28" interpretation of Acts 28:20

The "*hope of Israel*" is her kingdom they claim, 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), which we already discussed and debunked. Fabrications built on fabrications!

B. "Acts 9/28 hybrid" interpretation of Acts 28:20

"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..." The twisted verse Acts 28:20 is used in the hybrid system in the same manner as the Acts 28 people use it.

C. “Acts 9” interpretation of Acts 28:20 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

The term “*the hope of Israel*” should be defined **by the Bible**, *not* by “grace” teachers. Paul says that he has called these Jews, to see them and to speak with them, because for the “*hope of Israel*” is he bound with this chain. The “*hope of Israel*” is **the doctrine of bodily resurrection**, *not* Israel’s kingdom, *not* Israel’s covenants, and *not* Israel’s program. Specifically, “*the hope of Israel*” is talking about Paul preaching **Jesus Christ’s resurrection**. That is the one main doctrine that got Paul in trouble with the Jews. He was preaching resurrection through Jesus (cf. Acts 13:33-37; Acts 17:18; et cetera). Resurrection confirmed Jesus’ earthly ministry as true (Acts 2:22-36), and the Jews refused to hear that Jesus Christ was validated, alive, and ready to return and judge them.

Acts 24:15,21: “[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.**”

Acts 25:19: “**But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.**”

Acts 26:6-8: “[6] And now I stand and am judged for **the hope of the promise made of God, unto our fathers:** [7] **Unto which promise our twelve tribes, instantly serving God day and night, hope to come.** For which **hope’s sake**, king Agrippa, I am accused of the Jews. [8] **Why should it be thought a thing incredible with you, that God should raise the dead?**”

4. Acts 28:28 associated fallacies – Israel’s fall?

“*Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.*”

A. “Acts 28” interpretation of Acts 28:28

Israel’s fall occurred in Acts chapter 28, they claim. With the Acts period over, salvation can go to **all** Gentiles, no distinction between people. (This has already been debunked thoroughly.) Israel, they say, is declared in Acts chapter 28 to be “Loammi” (“not [God’s] people”). The so-called “dispensation of the covenants of promise” ended in Acts chapter 28, so our Dispensation of Grace could begin in Acts chapter 28 and continue to our present-day. It was sometime here that the Body of Christ began. This flawed reasoning then provides the basis for **yet another** faulty conclusion of their system. (Later, in subsection #16, we will see how their poor understanding of Acts 28:28 causes them to abuse 2 Timothy 2:15, claiming to “rightly divide” Paul’s epistles and/or “rightly divide” Paul’s Gospel.)

B. “Acts 9/28 hybrid” interpretation of Acts 28:28

An “Acts 9/28 hybrid” author wrote, “From Acts 5 Israel begins her slide from favor to disfavor, and by Acts 28 she had completely lost favor with God and was declared

Loammi [not my people].” So, Israel’s fall occurred in Acts chapter 28. With the Acts period ended, salvation will now go to **all** Gentiles, no distinction between people. Israel, they say, is declared in Acts chapter 28 to be “Loammi” (“not [God’s] people”). The so-called “dispensation of the covenants of promise” ended in Acts chapter 28, so our Dispensation of Grace could begin in Acts chapter 28 and continue to our present-day. This flawed reasoning then provides the basis for **yet another** faulty conclusion of their system. (Later, in sub-section #16, we will see how their poor understanding of Acts 28:20 causes them to abuse 2 Timothy 2:15, claiming to “rightly divide” Paul’s epistles and/or “rightly divide” Paul’s Gospel.)

C. “Acts 9” interpretation of Acts 28:28 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Acts 28:28 was the **last** of Paul’s three pronouncements against unbelieving Israel. The transition period was over. Paul’s provoking ministry to Israel was over. Israel was **not** nationally blinded in Acts chapter 28! She had been blinded **at least** as far back as chapter 13, years earlier, as evidenced by Paul’s first miracle in that chapter (the blinding of the Jew Elymas)!

In Acts 13:46, Paul first announced to Israel that she had fallen (Antioch of Pisidia, Turkey, Asia Minor). By Acts 18:6, he had said it again (Corinth, Greece, Europe). Acts 28:28 is the last time (Rome, Italy, the world capital at that time). Israel did **not** fall in Acts chapter 28. She fell before God just prior to Saul’s salvation. Paul wrote, “*And last of all [the 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). God killed Israel and then delivered Paul, just as a baby would be delivered from its dead mother’s womb! Friends, will we believe the verses, or some so-called “grace” teacher or preacher?

In Luke 13:6-9, Jesus speaks a parable. That parable is useful in establishing when Israel fell on the Bible timeline: “[6] *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. [7] Then said he unto the dresser of his vineyard, Behold, these **three years** I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? [8] And he answering said unto him, Lord, let it alone **this year** also, till I shall dig about it, and dung it: [9] And if it bear fruit, well: and if not, **then after that thou shalt cut it down.**”*

The “*three years*” undoubtedly refer to Christ’s three-year earthly ministry, looking for spiritual fruit in Israel but finding none. That fig tree (symbolic of Israel’s religious life, life under the Mosaic Law) is to receive **one more year** to produce any fruit, and after that, if there is no fruit, the tree is to be cut down. Israel received a one-year extension, from Calvary to Acts chapter 7. She refused to bear spiritual fruit before God. She refused to respond in faith to the message preached by the 12 apostles, so God terminated her program. Israel fell one year after Calvary. Unless the entire book of Acts covered one year, and I do not think **anyone** believes that, Israel fell **long before** Acts ended. Israel fell a year after Christ’s earthly ministry, and just before Paul’s salvation and ministry.

The “Acts 9/28 hybrid” and “Acts 28” people want to make 30 years of the book of Acts into one year. Friends, that is preposterous!

5. Romans 1:16 associated fallacies – “To the Jew first, and also to the Greek?”

“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.”

A. “Acts 28” interpretation of Romans 1:16

This verse is quoted mindlessly by the “Acts 9/28 hybrid” and “Acts 28” people. They like to pick out the phrase, *“to the Jew first, and also to the Greek.”* They say that Paul was continuing Israel’s program and/or they say Paul was operating under the so-called “dispensation of the covenants of promise.” (We will later discuss and debunk this tenet in sub-section #9). Hence, Israel had an advantage during Paul’s ministry. They say Paul was not going to “Gentiles” yet but only to “Greeks.” (This has already been disproven. Look at Romans 1:14, the context, that says Paul also went to “Barbarians” non-Greeks!)

B. “Acts 9/28 hybrid” interpretation of Romans 1:16

Like the “Acts 28” people, the “Acts 9/28 hybrid” proponents tell us that the Jews had an advantage during Paul’s “Acts” ministry. The Jews were first in Paul’s ministry, they say, because Israel’s covenants were operating during Paul’s Acts ministry. As we noted earlier, they point out that Paul is going to “Greeks” rather than all Gentiles. Just to remind you, they define “Greeks” as “people who blessed Israel, who were under Israel’s covenants.” In fact, they practically **wear out** the term “Greeks” in their writings. Just awful, friends!

C. “Acts 9” interpretation of Romans 1:16 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Unfortunately for the “Acts 9/28 hybrid” and the “Acts 28” adherents, Romans 1:16 has a context, and the context is what Paul wrote in verse 14: *“I am a debtor **both** to the Greeks, and to the **Barbarians [non-Greeks]**; both to the wise, and to the unwise.”* We noted this earlier but it bears repeating to refresh your memory, friend. Paul realized in the book of Romans that he was sent to all people, Greeks **and** non-Greeks. This goes **beyond** Israel’s covenants and **beyond** Greeks. It involves **all nations**. Contrary to what these people tell us, the Jews did **not** have an advantage during Paul’s ministry. Let me show you from the Bible.

In the very same book that we find their pet verse (*“to the Jew first and also to the Greek”*), we also find Romans 11:32: *“For God hath concluded them **all** in unbelief, that he might have mercy upon **all**.”* This would include **all** lost people—those idol-worshippers **in** the synagogue **and** those idol worshippers **outside** of the synagogue. Again, whether unsaved Jews or unsaved Gentiles, they were **all** “heathen” in God sight (Galatians 1:16; Galatians 2:9). There was **no salvation** for them in Israel’s program. It was either Paul’s ministry and Paul’s Gospel or nothing.

Romans also talks about how through **Israel’s fall** salvation **is** (present tense) come to

the Gentiles. Romans 11:11: *“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.”* And verses 13-14, *“[13] For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. [14] If by any means I may provoke to emulation them which are my flesh, and might save some of them.”* Paul’s “Acts” ministry is provoking lost Israel to be saved into the Body of Christ. Beloved, Israel is fallen in Romans! Israel is **not** going to fall after the book of Romans. She has **already** fallen, long before Acts chapter 22 and long before Acts chapter 28! Romans was written no later than Acts chapter 21, as we noted earlier.

Salvation was **not** going (future tense) to the Gentiles—that is, **after** the time of Romans was written (Acts 20). That is what the “Acts 9/28 hybrid” people and “Acts 28” people tell us. On the contrary, Paul says in Romans 11:11-14 that salvation **has already gone to the Gentiles through his ministry**, indicating that Israel’s fall had to have occurred before salvation went to the Gentiles. Israel fell **long before** Acts chapter 20 and thus long before Acts chapter 28. Israel had fallen before the book of Romans was written, and this was well before Acts chapter 28. Israel had **no advantage** in Paul’s Acts ministry. (You can see our four previous sub-sections, comments about Acts 22:21, Acts 26:16-18, Acts 28:20, and Acts 28:28.) Galatians 5:6: *“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”* Galatians 6:15: *“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”* These verses were written during the Acts period. Galatians was his earliest epistle! If Paul’s converts were *“uncircumcised,”* that meant Israel’s covenants could **not** be operating!! Paul was ministering to people **outside** of Israel’s covenants **during Acts**.

This begs the question. If the Jews had no advantage during Paul’s ministry, why did he go to the Jews first as Romans 1:16 says? Let us be careful how we answer. **God needed to tell the Jews their program was over, and their only hope now was to come to God via Paul’s ministry.** 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). 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. As Paul wrote in Romans 11:11-14, he had a provoking ministry to Israel. The apostate Jews could see how Paul’s ministry and its associated mystery program were being phased in as Israel was diminishing and disappearing and prophecy was being delayed. *“If by any means I may provoke to emulation them which are my flesh, and might save some of them”* (Romans 11:14).

Our second question. So, why did Paul use the term *“Greeks”* in his epistles instead of just saying *“Gentiles?”* The only reason Paul used the term *“Greeks”* in his epistles is because that was the dominant Gentile people of the day. Study history instead of blindly repeating someone! Greeks were people of the “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 “the Graeco[Greek]-Roman” Empire. This “*times of the Gentiles*” (Gentiles ruling over Israel and the world) is going on even today (Luke 21:24). It will not end until Jesus Christ’s Second Coming and His earthly kingdom established.

It is **quite unfortunate** that the “Acts 9/28 hybrid” people have overused, abused, and hijacked the Bible term “*Greeks*.” “Greeks” in their system, you will recall, is defined as “Gentiles who blessed Israel, Gentiles who were under Israel’s covenants of promise.” This definition is at variance with the Holy Bible. It is an invention of man. **To the Scriptures we go!**

When “*Greeks*” wanted to speak with Jesus during His earthly ministry, just before His crucifixion, notice what happened. Hypothetically, if they **were** Greeks (the Bible says they were), they would have been blessing Israel, and Jesus should have ministered to them and spoke to them. Did He? There is no such Scriptural record that Jesus ever spoke to these “*Greeks*.” See for yourself in John 12:20-22. The “Acts 9/28 hybrid” and “Acts 28” system **fail** again to demonstrate themselves worthy of our trust!

Another example is Mark 7:24-30, when a “*Greek*” “*Syrophenician*” woman begged Jesus to heal her daughter vexed with a devil. At first, He refused, telling her it was not proper for Him to take what belonged to the children of Israel (miracles) and give them to Gentiles. She acknowledged this, and He thus blessed her daughter with healing. It is interesting that the Bible says this woman was “*Greek*,” but the Bible never says she blessed Israel (had she blessed Israel, Jesus would not have been reluctant to heal her daughter). Recall that Jesus healed the Roman centurion’s dying servant because **he** had blessed Israel (Luke 7:1-10, particularly verse 5). Does the Bible ever call the centurion “*Greek?*” (Evidently, “*Greek*” does not automatically mean a “Gentile blesser of Israel.” That is, **according to the Bible**, anyway. It is defined differently in “Acts 9/28 hybrid” and “Acts 28” theology.)

Let us note these statistics in order to refute the **shameful** use of the word “*Greeks*” by the “Acts 9/28 hybrid” and “Acts 28” camps:

The word “*Gentile*” is used in connection with Paul’s ministry some **20 times** in the book of Acts: Acts 9:15; Acts 13:42; Acts 13:46; Acts 13:47; Acts 13:48; Acts 14:2; Acts 14:5; Acts 14:27; Acts 15:12; Acts 15:14; Acts 15:19; Acts 15:23; Acts 18:6; Acts 21:19; Acts 21:21; Acts 21:25; Acts 26:17; Acts 26:20; Acts 26:23; Acts 28:28.

The word “*Gentile*” is used in connection with Paul’s ministry some **31 times** in his “Acts” epistles: Romans 1:13; Romans 3:29 (x2); Romans 9:24; Romans 9:30; Romans 11:11; Romans 11:12; Romans 11:13 (x2); Romans 11:25; Romans 15:9-27 (x10); Romans 16:4; 1 Corinthians 10:32; 1 Corinthians 12:2; 1 Corinthians 12:13; Galatians 2:2; Galatians 2:8; Galatians 2:12; Galatians 2:14; Galatians 3:14; 1 Thessalonians 2:16; 1 Thessalonians 4:5.

The word “*Greek*” is used in connection with Paul’s ministry some **10 times** in the book of

Acts: Acts 16:1; Acts 16:3; Acts 14:1; Acts 17:4; Acts 17:12; Acts 18:4; Acts 19:10; Acts 19:17; Acts 20:21; Acts 21:28.

The word “*Greek*” is used in connection with Paul’s ministry some **8 times** in his “Acts” epistles: Romans 1:14; Romans 1:16; Romans 10:12; 1 Corinthians 1:22; 1 Corinthians 1:23; 1 Corinthians 1:24; Galatians 2:3; Galatians 3:28.

Now, dear friends, think very hard on these statistics. If Israel’s covenants were operating during Paul’s “Acts” ministry, and Paul only preached to “Greeks” during much or all of his “Acts” ministry, we should **not** expect to find “*Gentiles*” in his “Acts” ministry. Right? Furthermore, we should **only** find “*Greeks*” in the book of Acts. Do we find “*Gentiles*” in Paul’s “Acts” epistles and in his “Acts” ministry? **Yes!** That less degree of specificity means Israel’s covenants were **not** operating during Acts! Repeating, there was room for **all** Gentiles during Paul’s “Acts” ministry!!!

Sadly, there is such an unhealthy fixation on the term “*Greek*” that “Acts 9/28 hybrid” people miss the term “*Gentiles*.” The “Acts 9/28 hybrid” and “Acts 28” people emphasize the **18** total references to “*Greeks*” while ignoring the over **50** references to “*Gentiles!*” They make such a “big deal” about something that really is not a big deal at all in the Bible.

Let us proceed to cite more statistics to prove the absurdities of the “Acts 9/28 hybrid” and “Acts 28” systems:

Strong’s Concordance gives the following definitions for *ethnos* (G1484) and *Hellen* (G1672):

G1484 ἔθνος *éthnos*, eth'-nos; probably from G1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):—Gentile, heathen, nation, people.

G1672 Ἑλλην *Héllēn*, hel'-lane; from G1671; a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew:—Gentile, Greek.

There is **no hint whatsoever** that “Greeks” are necessarily “Gentiles blessing Israel in accordance with her covenants.” A “Greek,” according to *Strong’s*, is “a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew:—Gentile, Greek.” The term “Greek” carries the idea of a person who speaks Greek or who is from Hellas (an ancient name for Greece).

The word *Hellen* appears 27 times in 26 verses of the New Testament. The KJV translators rendered the Greek word *Hellen* (G1672) in the following manners: “*Greek*” (20x), and “*Gentile*” (7x). *Hellen* is used in the “pet” verse of Romans 1:16, “*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*” For some reason, the KJV translators did **not** think “Hellen” should always be rendered “Greek.” Sometimes, they rendered it

“Gentile.” According to our King James translators, “Greek” is **not** as special of a term as the “Acts 9/28 hybrid” and “Acts 28” people make it.

The word **ethnos** appears 164 times in 152 verses of the New Testament. The KJV translators rendered the Greek word **ethnos** (G1484) in the following manners: “Gentiles” (93x), “nations” (64x), “heathen” (5x), and “people” (2x). **Ethnos** is used in the “pet” verse of Acts 22:21, “Depart: for I will send thee far hence unto the Gentiles.” And the “Acts 9/28 hybrid” people go, “Aha! See, Paul is **now** sent to pagans!” To which we immediately reply, “This **same** Greek word is in Acts 13:46-48, where Paul says, ‘...Lo, we turn to the Gentiles [**ethnos**]. For **so hath the Lord commanded us**, saying, I have set thee to be a light of the Gentiles [**ethnos**], that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles [**ethnos**] heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.’ Jesus Christ sent Paul to pagan Gentiles **long** before Acts 22—Paul himself said so in Acts chapter 13!!!! Paul is repeating that he was sent to “Gentiles” (same word, **ethnos**) in Acts chapter 9 (Acts 26:17 = Acts 9). This is verified by “heathen” in Galatians 1:16 (Paul’s original commission) and “heathen” in Galatians 2:9 (Acts 15 agreement). They are all the same word, **ethnos**, the same word the “Acts 9/28 hybrid” and “Acts 28” people like to pound in Acts 22:21!! These occurrences are prior to Acts 22:21!!

6. Romans 16:25-26 associated fallacies – Mystery hid in Old Testament?

[25] Now to him that is of power to stablish you according to my gospel, and 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, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”

A. “Acts 28” interpretation of Romans 16:25-26

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.

B. “Acts 9/28 hybrid” interpretation of Romans 16:25-26

One “Acts 9/28 hybrid” author wrote, “The mystery was hid in the Scriptures and the Scriptures are now being unlocked so men can see the gospel of Christ.” He then quoted Romans 16:25-26. That same author wrote later, “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 remission of sins.” **(What baloney! What absurdity! What nonsense!)**

His “mystery-hid-in-Scripture” notion comes from an incorrect reading of Romans 16:25-26. Look first at the proper reading: *“[25] Now to him that is of power to stablish you according to my gospel, and 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, and by the scriptures of the prophets,** according to the commandment of*

the everlasting God, made known to all nations for the obedience of faith.” Unfortunately, he has misread it (deliberately?) so that it says, “...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.*” Omitting these two small words causes **great** damage to the passage. It destroys one of the most basic dispensational Bible study verses! It weakens the whole premise that Paul’s ministry and message were hidden from the Old Testament prophets. It makes Paul’s ministry and message found in the Old Testament! See why this system needs to be exposed for the **sham** it is?)

C. “Acts 9” interpretation of Romans 16:25-26 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

It is important to note that there is a three-point list in this passage. “Acts 9/28 hybrid” people and “Acts 28” evidently miss it (whether intentionally or ignorantly makes no difference). The verses are talking about how Father God wants to build us Christians up using three specific portions of divine revelation and information. First, there is “*my Gospel,*” or Paul’s Gospel (death, burial, and resurrection of Jesus Christ as sufficient payment for our sins). Second, there is “*the preaching of Jesus Christ, 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, there is “*the scriptures of the prophets.*” This is all of the Bible in light of the revelation found in Pauline epistles.

The verse does **not** say that the mystery is made manifest by the Scriptures of the prophets. I have seen many people try to put the mystery into the Old Testament, thereby destroying the dispensational layout of Scripture. Some do it intentionally, others ignorantly. Regardless of their motives, we need to see what the passage **actually** says. The passage says that God will edify us using Paul’s Gospel, Paul’s epistles, **and** all of the Bible in light of Paul’s epistles. It **never** said Paul’s ministry and message were found in the Old Testament Scriptures. That is **nonsense**.

Once more, read the correct wording of Romans 16:25-26: “[25] *Now to him that is of power to stablish you according to my gospel, and 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, **and** by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.*” Now we can move on, dear friends, to correctly interpreting other pet verses that the “Acts 9/28 hybrid” people and “Acts 28” people use.

7. 1 Corinthians 9:17 associated fallacies – “A dispensation of the gospel”

“[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 willingly, I have a reward: but if against my will, **a dispensation of the gospel** is committed unto me.*”

Years ago, I noticed someone on social media had commented on a pastor's message focusing on 1 Corinthians 9:17. While I did not copy down the quote, the critic said something to the effect of, "I do not like how that pastor made 'a dispensation of the gospel' of 1 Corinthians 9:17 the same as Ephesians 3:2's 'the dispensation of the grace of God.'" At that time, I say this comment as insignificant. Now, I look back on it all, and it becomes clear. The bellyaching man was one of these "Acts 9/28 hybrid" or "Acts 28" people. He did **not** like the pastor disagreeing with his theological system. The pastor had **rightly** correlated 1 Corinthians 9:17 with Ephesians 3:2, but the complainer had more interest in a theological system than in Bible verses. Friends, again, where is our loyalty? "Grace" teachers and preachers, or God's Word? Beloved, where **should** our loyalty be? "Grace" teachers and preachers, or God's Word?

A. "Acts 28" interpretation of 1 Corinthians 9:17

Our Dispensation of Grace did **not** begin with Paul's salvation 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 "the dispensation of the covenants of promise." A "*dispensation of the gospel*" is the term Paul uses during Acts, rather than "*the dispensation of the grace of God*" (Ephesians 3:2), indicating Paul's ministry covered **two** dispensations.

B. "Acts 9/28 hybrid" interpretation of 1 Corinthians 9:17

Our Dispensation of Grace did **not** begin with Paul's salvation in Acts chapter 9 but sometime later, mainly at the end of the book of Acts (some say just before 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 "the dispensation of the covenants of promise." A "*dispensation of the gospel*" is the term Paul uses during Acts, rather than "*the dispensation of the grace of God*" (Ephesians 3:2), indicating Paul's ministry covered **two** dispensations.

One "Acts 9/28 hybrid" writer commented, "[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." You can see how he got that expression "*a dispensation of the gospel of Christ*." He grabbed it from 1 Corinthians 9:17. He wanted to say that the Gospel of Christ was preached to a select number of people. Who were they? Of course, what else? The Jews and Greeks who blessed Israel! (The phrase pops up constantly in these peoples' minds!!)

C. "Acts 9" interpretation of 1 Corinthians 9:17 (flaws of "Acts 9/28 hybrid" and "Acts 28" exposed)

A "dispensation" is simply a set of divine instructions given to man for his faith and obedience during a particular time period. The reason why Paul wrote in this verse that a "*dispensation of the gospel*" was committed to his trust (cf. 1 Corinthians 9:17), rather than saying "*the dispensation of the grace of God*" (Ephesians 3:2), is because of the **context** of 1 Corinthians chapter 9. Context! **Context!** **Context!** Paul is talking about

preaching the gospel. He does not need to mention the Dispensation of Grace. The Dispensation of Grace is indeed operating during the time of 1 Corinthians but Paul is focusing on **the gospel valid during that Dispensation of Grace.**

You will note that 1 Corinthians 9:17 does not say “the dispensation of the covenants of promise” was given to Paul. That is what the “Acts 9/28 hybrid” and “Acts 28” people force it to say, but unfortunately for them it does not say it. It is something else they invented. Once more, they treat the Bible like a cult member does. They change verses, misread verses, change definitions, and so on.

Nonsense aside, Paul was given only **one** dispensation. It is called “*the Dispensation of the Grace of God*” (Ephesians 3:2). Paul’s ministry **was never** associated with two different dispensations. That is a figment of a traditionalist’s imagination. That is the invention of an “Acts 28” sympathetic person or an “Acts 9/28 hybrid” person.

Why else did Paul not mention the Dispensation of the Grace of God by name in 1 Corinthians 9:17? It does not take a theology degree to figure it out. The Corinthians were carnal and immature Christians (1 Corinthians 3:1-3). They could not handle deep spiritual things. Paul said they could only handle milk. They were not “*perfect,*” spiritually mature. Paul said that he only shared the deep things of God (facets of the mystery) with **Christians who were able to bear and hear them.** See 1 Corinthians 2:6-8. Hence, when compared to Paul’s prison epistles of Ephesians, Philippians, or Colossians; the books of Corinthians have very little mystery truth in them. The saints of Ephesians, Philippians, and Colossians were more mature than those saints at Corinth, so Paul wrote detailed mystery truths to Ephesus, Philippi, and Colosse. It has **nothing** to do with those epistles representing two different dispensations. Some of Paul’s books describe the Dispensation of Grace for spiritual babies while the rest of his books describe **the same dispensation** for mature Christians!

Additionally, the design for the edification of the believer is to begin in Romans and move on to Corinthians and Galatians. Unless the believer gets these four foundational books, he or she **cannot** progress to the deeper spiritual matters and truths. These four books primarily focus on Paul’s Gospel. Romans outlines the **pure** Gospel of Grace for this Dispensation of Grace. Corinthians deals with people who did not stay with the pure Gospel of Grace but instead went after the flesh (worldliness). Galatians deals with Christians who did not stay with the pure Gospel of Grace but instead followed after religion (legalism). Again, Corinthians is not meant to teach in-depth mystery truths. Those two Corinthian epistles were to reprove erring saints! The Corinthians were unable to grasp those deeper concepts anyway. Pagan philosophy had deceived them too much!

Paul uses the term “*my gospel*” three times. He wrote the first two in Romans, chapter 2 verse 16 and chapter 16 verse 25. Romans, is an Acts epistle of Paul, as you may recall. Then, he wrote about it in 2 Timothy chapter 2, verse 8, his last epistle he ever wrote. In Timothy, Paul did not talk about a **new** gospel. He said the same thing he did in Romans—“*my gospel.*” Paul **only** preached one Gospel! He did not say in 2 Timothy 2: “my **new** gospel that is now available to all men.” (The “Acts 9/28” people and “Acts

28” people want it to read, however.) The **only** gospel Paul taught was a gospel to **all men without distinction. Period.**

My dear readers, here is an interesting little side-note that must be declared. If we **really** wanted to be as “hair-splitting” when it came to the Bible as the “Acts 9/28 hybrid” and “Acts 28” people do concerning 1 Corinthians 9:17 and Ephesians 3:2, we could say that the “*dispensation*” of Colossians 1:25 was **not** “*the dispensation of grace of God*” but rather “*the dispensation of God*,” 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. You see how things get out of hand very quickly if we follow that “Acts 9/28 hybrid” mentality? (Of course, the “Acts 9/28 hybrid” and “Acts 28” people would argue there is only **one** dispensation in Paul’s prison epistles, “*the dispensation of the grace of God*” [Ephesians 3:2]. They ignore the fact that another prison epistle, Colossians, refers to “*the dispensation of God*” [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 and downright **dishonest**, too!!)

8. 1 Corinthians 15:3 associated fallacies – Whose “sins?”

“For I delivered unto first of all, that which I also received, how that Christ died for our sins according to the scriptures;”

A. “Acts 28” interpretation of 1 Corinthians 15:3

The term “*our sins*” 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. The cleansing of our (that is, heathen’s) sins was not revealed to Paul until late Acts or after Acts, long after he wrote the Corinthians. They 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**.” That sounds like the Calvinist’s tenet of Limited Atonement, that Christ’s crosswork is limited to certain people.

B. “Acts 9/28 hybrid” interpretation of 1 Corinthians 15:3

The term “*our sins*” 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. The cleansing of our (that is, heathen’s) sins was not revealed to Paul until late Acts or after Acts, long after he wrote the Corinthians. They 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**.” A few years ago, concerning 1 Corinthians 15:3, there was a major split between several “Acts 9/28 hybrid” preachers. Some were for the “*our sins*” being a reference to us Gentiles while others felt the “*our sins*” was a reference to Jews and Greeks under Israel’s covenants. Confusion! Division! Confusion! Division! Furthermore, that sounds like the Calvinist’s tenet of Limited Atonement, that Christ’s crosswork is limited to certain people. **Heresy!**

C. “Acts 9” interpretation of 1 Corinthians 15:3 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Before we just pick on 1 Timothy 2:6 and say that it was revealed later in Paul’s ministry that Christ died for **all** Gentiles, maybe we had been read verse 7 as well, no? “[5] ... *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;) a teacher of the Gentiles in faith and verity.*” When was Paul made an apostle, friend? Was it Acts chapter 9, or something later like Acts chapter 20 or Acts chapter 28? Was it not Acts chapter 9? Whenever Paul 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 “*due time*” for Christ to be preached to all Gentiles occurred in Acts chapter 9, otherwise Paul was made an apostle twice. Did Paul need Christ to make him an apostle of the Gentiles a second time? What are we to do when Paul said (during Acts) that he was “*the apostle of the Gentiles*” (Romans 11:13), and not merely the apostle of a few select Greek Gentiles? Again, we have to gloss over all these verses to embrace the “Acts 9/28 hybrid” system and “Acts 28” system.

Look at 2 Corinthians 5:19, where Paul talks about God “*reconciling the world unto himself, not imputing their trespasses unto them*” (verse 19). The “*world*” here means Jews and Greeks, and **all** Gentiles. This is **during** the book of Acts, **not** post-Acts! This was written in Paul’s Acts writings! There was **no** restriction to Greeks only. We must drive this point home, beloved. Thank you for bearing with us this far. Please stay with us.

9. Galatians 3:29 & Galatians 4:28 associated fallacies – Did the “Acts” members of the Body of Christ inherit Israel’s covenants and promises?

A. “Acts 28” interpretation of Galatians 3:29 & Galatians 4:28

The “Acts 28” position of these two verses in Galatians mostly or fully agrees with the “Acts 9/28 hybrid” mentality described below.

B. “Acts 9/28 hybrid” interpretation of Galatians 3:29 & Galatians 4:28

Please permit me to quote two “Acts 9/28 hybrid” authors extensively:

“Gentiles saved during Paul’s early ministry were participants in the promises given unto Abraham. ‘And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise’ Galatians 3:29. ‘Now we, brethren, as Isaac was, are the children of promise.’ Galatians 4:28. What we conclude thus far is that 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 the 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 where [sic] participants in the promises. Reason; these Gentiles feared God and did works of righteousness.”

“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 are participants in the promises given unto Abraham.”

“True, there were some Gentiles being saved and becoming a part of the body of Christ having blessed Israel, but they were part of that which was built upon the foundation laid by Paul.”

“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 body.”

“What we conclude thus far is that 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.”

“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.”

“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.”

“What Paul preached in his early ministry. The Gentiles that were being 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 commonwealth of Israel and strangers from the covenants of promise. If we use deductive reasoning, we can say 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. . . . These Gentiles had no hope of salvation, but something happened to change that. Look at 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.”

“The two groups of Gentiles are now one in the Lord.”

“The Gentiles of time past were partakers of the covenants of promise and the Gentiles of the ‘now’ times or not. Why? Because Paul had been given a further revelation from God and he starts preaching the Gospel of the Grace of God. Acts 20:24. . . .”

“I believe the two groups to be Gentiles who either kept certain ordinances or did not keep those ordinances.”

“True, there were some Gentiles being saved and becoming a part of the body of Christ having blessed Israel, but they were part of that which was built upon the foundation laid by Paul.”

“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 body.”

And another “Acts 9/28 hybrid author we read earlier: “Whereas BEFORE [Acts 22] Paul was sent to gentiles who were in the covenants of promise (Greeks in your King James Bible) NOW Paul’s testimony is that he will be sent to FAR HENCE goyim gentiles.”

“There were two sendings; one exclusively to those who were in the covenants of promise and another to all people without distinction.”

C. “Acts 9” interpretation of Galatians 3:29 & Galatians 4:28 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

We will correctly interpret Galatians 3:29 and Galatians 4:29 first, and then we will address the related flaws associated with “Acts 9/28 hybrid” and “Acts 28” theology.

Looking first at Galatians 3:29: “*And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.*”

This verse is **not** saying that we will inherit Israel’s promises, her covenants, her kingdom, et cetera. That is what the “Acts 9/28 hybrid” and “Acts 28” people teach to various degrees. What the Bible is saying here is that we are **heirs of righteousness**. The “*promise*” of Galatians 3:29 is found in verse 22 and verse 14 and verse 6. Look at the context!!! Context! *Context!* **Context!** They are once more grabbing verses and removing them from their contexts, inventing definitions whenever convenient, just like the cults treat the Bible. This is serious, beloved! Oh, how it is **so** serious! You **must** guard yourself

from this system.

*“[6] Even as Abraham believed God, and it was accounted to him for **righteousness**.... [14] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive **the promise of the Spirit through faith**.... [22] But the scripture hath concluded all under sin, that **the promise by faith of Jesus Christ** might be given to them that believe.”*

Now to explain Galatians 4:28: *“Now we, brethren, as Isaac was, are the children of promise.”*

Look at the context!!! Context! *Context! Context!* **Context!** They robbed this verse of its context, too. Verse 28 is part of the allegory of verses 22-31. In the allegory, we are the children of promise. Does that mean we will inherit Abraham’s covenants? **Certainly not.** Read Genesis chapters 16 and 17. Isaac was the product of God’s grace, God working in Abraham’s behalf. Ishmael, however, was the product of Abraham’s flesh, Abraham trying to accomplish for God’s will in his own strength. Paul used this allegory to show the legalistic Galatians that Abraham’s flesh could **not** achieve God’s will for his life so they should **not** expect their flesh to improve their Christian lives. Paul is using Israel’s Old Testament history to prove to these Galatian believers that their works are **not** the issue. It has **nothing** to do with us or them inheriting Israel’s covenants. That is **utter** nonsense, more absurdity invented by people who need to **study** their Bibles **before** they **talk** about their Bibles. Galatians 4:28 is simply Paul showing all members of the Body of Christ that the godly lifestyle that God expects from the believer is **not** accomplished by the believer’s efforts, but by the God whose Spirit worked with Abraham’s faith in time past. Simple! Simple! Simple!

We are the children of the promise in that the same type of system by which Abraham was saved, we are saved—grace through faith. There was **no** Law of Moses in Abraham’s lifetime and there is **no** Law of Moses in our Dispensation of Grace, either! We receive righteousness the same way that Abraham was justified. Romans 4:9-12: *“[9] Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. [10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. [11] And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: [12] And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.”*

Now to address the fallacies associated with “Acts 9/28 hybrid” and “Acts 28” theology with respect to Galatians 3:29 and Galatians 4:28.

An Acts 9/28 author wrote, “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.” So 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 was becoming increasingly disfavored toward? Her covenants were still operating, though she herself was losing status before God? **Utter hogwash!**

Unfortunately for the “Acts 9/28 hybrid” people, as we exhaustively saw before in previous sections, Paul ministered to **all sorts of** people during the book of Acts. He ministered to Jews, Greeks, and all types of other types—people **in** the synagogues and people **outside** of the synagogues. Paul was **not** sent to people with distinction (Acts 13:46-48; Acts 17:30; Romans 1:5,14; Romans 3:22,29-30; Romans 16:25; et cetera). There **never** was a distinction in Paul’s ministry! Let us explain this once more with other verses.

Paul himself was saved **outside** of Israel’s covenants and promises. National Israel fell before Saul of Tarsus was saved in Acts chapter 9. One of Paul’s first epistles was 1 Thessalonians, written around Acts chapter 18. Chapter 2, verse 16: *“[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.”* God’s wrath already fell on Israel, **long before** Acts chapter 28!! Israel had **already** fallen during Acts. Thus, Romans 11:28 says, *“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.”* 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.

If Paul were ministering to people under Israel’s covenants, as the “Acts 9/28 hybrid” and “Acts 28” people tell us, Paul’s ministry would have been **pointless**. God could have used Peter and the 11 to do that. Just look at what Peter did in Acts chapter 10. God did **not** save Saul of Tarsus and make him the Apostle Paul just to preach to people under Israel’s covenants. The Lord Jesus Christ saved Saul of Tarsus so he could preach to people who were **not** a part of Israel’s program.

How could Israel’s covenants operate during Paul’s ministry and yet at the same time not always operate during Paul’s ministry? This is nonsense. Yet, some of the “Acts 9/28 hybrid” people, in an attempt to hide what they believe, will tell us that Paul visited various Jews and Gentiles outside of the covenants throughout Acts, and also say that he preached to people under Israel’s covenants during Acts as well. Dishonesty. Dishonesty. Dishonesty.

There is a definitive dispensational boundary in the book of Acts. We have already proven it to be chapter 9. Something new definitely began with Paul’s salvation and ministry (1 Timothy 1:14-16). There is **no** definitive dispensational boundary in Acts chapter 28 or just before Acts chapter 28. That alone should tell us there is only **one** dispensational boundary related to Paul’s ministry. There **never** was a dispensation of the covenants of promise. It is an invention. A **farce**. Only people who do not study their Bibles would

come to such a conclusion.

There had to have been only **one** dispensation operating during the entirety of Paul's ministry. It was called "*the Dispensation of the Grace of God*" (Ephesians 3:2). Again, 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 or "Acts 9/28 hybrid" sympathetic. If we say two dispensations operated during Paul's ministry, we do not have a clear boundary as to when the rapture will occur. In 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-55, Paul talked about a coming of the Lord Jesus Christ to remove His Body from earth. These are two of his Acts epistles. Did a rapture occur during the book of Acts or just after it? (The Bible never comments. History never comments.) When did the dispensation of the covenants of promise conclude? How do we know that is when it was concluded? See, these are **dumb** questions gendered by the "Acts 9/28 hybrid" system. We could avoid all the confusion by just ignoring the system all together. There was only **one** dispensation operating during Paul's ministry (Acts chapter 9 through 2 Timothy, his final epistle), otherwise **two** raptures would have been necessary.

Let us look at some other facts from the Bible that the "Acts 9/28 hybrid" and "Acts 28" people **conveniently** ignore.

Some of the Corinthians were definitely synagogue Jews (Acts 18:1-11), but Paul called them **idol-worshipping Gentiles**. Paul ministered to them in Acts chapter 18 (**before** Acts chapter 22, note, and before Acts chapter 28). By the time of Paul's ministry, lost Jews were considered **no** different from Gentiles. As 1 Corinthians 12:2 tells us: "*Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*" Were these Corinthians saved in accordance with **any** covenants? Did they bless Israel? Did they know Israel's God? Nope, they were without God, strangers from Israel, without hope, just as cut off from God as those in Ephesus in Ephesians 2:11-12 post-Acts. Again, this makes Ephesians 2:11-13 applicable to the Corinthians, and thus in effect **prior** to Acts chapter 28—or we are forced to say the **idolaters** of Corinth were under Israel's covenants, too.

Even the Galatians were idol-worshippers, people saved **apart** from any of Israel's covenants or promises, and they were saved before Acts chapter 22: "*Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods*" (Galatians 4:8). Galatians was likely Paul's earliest epistle, written around Acts chapter 17 or so, and definitely written prior to Acts chapter 22. Paul visited Galatia in Acts 16:6, and again in Acts 18:22-23. The Galatians were **not** part of any covenants if they were idolaters. They **were** idolaters, Galatians 4:8 says. Ephesians 2:11-13 would apply to how the Galatians were saved as well, and would **not** be exclusive to those saved after Acts (as the "Acts 9/28 hybrid" and "Acts 28" people assert). Ephesians 2:11-13 was in effect during the book of Acts, during Paul's "Acts" ministry. It was **not** something that was true **only** of Paul's later ministry as the "Acts 9/28 hybrid" and "Acts 28" people say.

Paul visited Thessalonica in Acts chapter 17. While some of these converts were from the local synagogue (verses 1-4), Paul comments on their situation in 1 Thessalonians 1:9:

*“For they themselves shew of us what manner of entering in we had unto you, and how **you turned to God from idols to serve the living and true God.**”* Now, were these people aware of Israel’s God? See, they were **not** under Israel’s covenants and they were **not** blessing Israel, either. They were idol-worshipping people who attended the synagogue in Thessalonica. Again, Paul visited pagans during the book of Acts—Galatians 4:8 and 1 Corinthians 12:2 also support this. There was no need for Jesus Christ to commission Paul to visit pagans in Acts 22:21. He was already doing it years earlier!!!

Again, Paul said that *“God commanded **all men everywhere to repent**”* (Acts 17:29-30). Paul was going to these **“all Gentiles”** in Acts 13:46-48. He preached to them, quoting verses from the Old Testament (Isaiah 49:6) that applied to **pagan** Gentiles! Paul had no reason to be sent to all Gentiles in Acts 22:21 or later. God had already commissioned him to preach to all Gentiles without distinction long before!!!

The “Acts 9/28 hybrid” system is **hopelessly confused** because the “Acts 28” system is **hopefully confused**. It is all **nonsense** built on **nonsense**.

10. Ephesians 1:12 & Ephesians 2:11-13 associated fallacies – Who are those “who first trusted in Christ?”

Ephesians 1:12: *“That we should be to the praise of his glory, **who first trusted in Christ.**”*

Ephesians 2:11-13: *“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; [12] 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: [13] But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”*

A. “Acts 28” interpretation of Ephesians 1:12

The “Acts 28” position of these two passages in Ephesians mostly or fully agrees with the “Acts 9/28 hybrid” mentality described below.

B. “Acts 9/28 hybrid” interpretation of Ephesians 1:12

An “Acts 9/28 hybrid” author wrote, “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.’ So we can summarize that 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....”

This quote from that same Acts 9/28 hybrid author summarizes that position: “**Gentiles saved during Paul’s early ministry were participants in the promises given unto Abraham.** ‘And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise’ Galatians 3:29. ‘Now we, brethren, as Isaac was, are the children of promise.’ Galatians 4:28. What we conclude thus far is that **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 the 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 where [sic] participants in the promises. Reason; these **Gentiles feared God and did works of righteousness.**” (Bold emphasis mine.)

And once more, “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.” (Bold emphasis mine.) One final time we quote the Acts 9/28 position: “What Paul preached in his early ministry. The Gentiles that were being saved during this time period were partakers of the promises given to the Jews. [And then Galatians 4:28 is quoted, ‘Now we, brethren, as Isaac was, are the children of the promise.’]”

C. “Acts 9” interpretation of Ephesians 1:12 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

It is the contention of the “Acts 9/28 hybrid” and “Acts 28” camps that there were **two** groups of Gentiles in Paul’s ministry. There were those who blessed Israel and were **under** Israel’s covenants (Paul’s first commission), and there were those who were **outside** of Israel’s covenants (Paul’s second commission). This first group of believing Gentiles, saved under Paul’s first commission, is allegedly highlighted by the phrase, “*That we should be to the praise of his glory, who first trusted in Christ*” (Ephesians 1:12).

Many problems arise with the “Acts 9/28 hybrid” and “Acts 28” systems at this point.

Paul visited Ephesus **during** Acts (chapter 19). He did not write to Ephesus until **after** Acts. Likewise, Paul visited Philippi **during** Acts (chapter 16). He did not write to Philippi until **after** Acts. **Neither** Ephesians **nor** Philippians talks about any Jewish-Greek body and all-Gentile body made one. There is **no dichotomous doctrine** in either epistle. There is **no** mention of the word “*Greek*” at all in Ephesians or Philippians.

Pagans (idol worshippers) were joining the Body of Christ in Acts 19:17-22, and Luke calls them “*Jews and Greeks.*” Contrary to what the “Acts 9/28 hybrid” and “Acts 28” people tell us, the word “*Greeks*” does **not** automatically denote blessers of Israel and those who fear Israel’s God. These “*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** "heathen," **all** useless to Him as the non-Greeks were (Galatians 1:16; Galatians 2:9). This needs to be repeated, repeated, and repeated.

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 as the "Acts 9/28 hybrid" and "Acts 28" tell us. It was something Paul knew about years earlier. Paul did not write about it until Ephesians because his epistles are arranged to edify Christians from basic (Romans) to deeper matters (Philemon). Before the Christian attempts to grasp Ephesians, he/she is to first grasp Romans through Galatians.

In Ephesians, Paul **never** indicated a difference in the Ephesians between Greek and Gentile. There is **no** mention of the word "*Greek*" at all in Ephesians. He never talked about how Jews and Greeks are made one with Gentiles ("Acts 9/28 hybrid" view and "Acts 28" view). He talks in Ephesians chapter 3 about how Jews and Gentiles are made one in Christ—the indication is that Greeks are Gentiles. The Acts 9/28 hybrid" view and "Acts 28" view is making something out of **nothing**.

Just as with Ephesians, we do **not** find dichotomous sets of doctrine in Philippians. Paul never indicated there ever was a difference in Philippi between Greek and Gentile. Paul did not write a portion of Scripture to the Greeks in Philippi and another portion of Scripture to the Gentiles in Philippi. He wrote to the Body of Christ in Philippi—the **only** Body of Christ that ever existed in Philippi. Based on the words of the Philippian jailor before being saved, he had **no idea** about Israel's God. He did not indicate he was under any covenants, and yet he was saved during Acts chapter 16! If "Acts 9/28 hybrid" and "Acts 28" views were true, we would **not** find Paul ministering to those unaware of Israel's God. The Philippian jailor was **clueless** about how to have a relationship with the one true God (Acts 16:30). He was unaware of any covenants. Furthermore, there were idolaters in Philippi, and Paul preached to them before he was thrown into the prison. Was Paul ministering to idolaters? Oh, certainly, Acts 16:16-21 says so. Was he ministering to people under Israel's covenants? **No**. Even if Israel's covenants were operating, all idol worshippers had no part in Israel's covenants (Ephesians 2:11-12).

So, we see again, time and time again, the Bible teaches the **opposite** of what the "Acts 9/28 hybrid" people say about Paul's Acts ministry. Either Israel's covenants operated on and off during Paul's "Acts" ministry, or those covenants were **not** functioning **at all** during Paul's "Acts" ministry. I think I will believe the verses and say Israel's covenants went away when Israel fell back in Acts chapter 7, long before Paul was saved!!! Their silly interpretation of Ephesians 1:12 will go on to confuse Ephesians 3:1-6. Oh, just wait and see, the confusion will multiply!

11. Ephesians 2:14-15 associated fallacies – When was “the middle wall of partition” broken down?

[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;”

A. “Acts 28” interpretation of Ephesians 2:14-15

I have not read or heard “Acts 28” people talk about Ephesians 2:14-15, but I would not doubt that they would partially or fully agree with the Acts 9/28 Hybrid System on this point.

B. “Acts 9/28 hybrid” interpretation of Ephesians 2:14-15

One “Acts 9/28 hybrid” author wrote, “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.”

“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 body.”

“I believe the two groups to be Gentiles who either kept certain ordinances or did not keep those ordinances.”

“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.”

C. “Acts 9” interpretation of Ephesians 2:14-15 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Notice how the “Acts 9/28 hybrid” author above is convinced 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 (circa Acts chapters 15–20). Again, this is nonsense. There is **nothing** in the context of Ephesians 2:14-15 (that is, verses 11-12) about Jews, Greeks, and Gentiles. There is **nothing** about the uniting of two groups of Gentiles. This is all fabrication by “Acts 9/28” people and “Acts 28” people. The context is about “*Gentiles*” and (opposite of Gentiles) “*Jews*” made one. The phrase “*he hath made both one*” is **not** talking about uniting Jews and Greeks with Gentiles, or uniting Greeks (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. This was true from the very beginning of Paul’s ministry. 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). Paul's ministry **always** involved **just one** dispensation, the Dispensation of the Grace of God (Ephesians 3:2).

The "*law of commandments contained in ordinances*" is **not**, as the "Acts 9/28 hybrid" author suggested, 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—and "Acts" epistle of Paul—makes that clear! "*Ye are not under the law, but under grace!*" We can check Ephesians' sister book, Colossians, 2:14, and see Paul is talking about the Law of Moses and how we are free from its bondage. He is **not** talking about "Jewish observances" in the "Acts" Body of Christ. That too is a fabrication.

The middle wall of partition fell **long before** "Acts 9/28 hybrid" and "Acts 28" people tell us it did. Israel had **no** special status before God during Paul's Acts ministry.

In what was probably his earliest epistle, written sometime between Acts chapter 15 and Acts chapter 18, Paul writes that, "*For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love*" (Galatians 5:6). "*For Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature*" (Galatians 6:15). This was written **during** the middle part of the book of Acts. After Acts, Paul wrote about "*the one new man*" (Ephesians 2:15). The same "*new*" entity that was in Ephesians is that of Galatians. Whether during Acts or post-Acts, there is one Body of Christ, composed of Jews and Gentiles without distinction. There was absolutely **no distinction** between Jew and Gentile during Paul's Acts ministry any more than there was a Jew and Gentile distinction after Acts. The middle wall of partition fell long before late Acts—before Paul wrote Galatians—**not** in late Acts or post-Acts as the "Acts 9/28 hybrid" and "Acts 28" people tell us.

In Galatians, there is **no difference** between Jew and Gentile. During Paul's Acts ministry, there is **no difference** between "*circumcision*" and "*uncircumcision*." This was **not** true under Israel's covenants and this was **not** true in Israel's program. Under Israel's covenants, in Israel's program, physical circumcision mattered even amongst believing Gentiles. We can see examples of this in Exodus 12:48 and Esther 8:17. These verses from Exodus and Esther had caused believing Jews in the kingdom program to urge Paul's Gentile converts to be physically circumcised after the manner of Moses (Acts 15:1-5). Paul did **not** agree with this suggestion, indicating that Israel's covenants and promises were **not** operating in Acts chapter 15 (=Galatians chapter 2). Israel, her program, and covenants fell **long before** the "Acts 9/28 hybrid" people and "Acts 28" people tell us it did.

12. Ephesians 3:2 associated fallacies – Did the Dispensation of Grace begin near or at the end of Acts?

A. "Acts 28" interpretation of Ephesians 3:2

The Body of Christ began in Acts chapter 28, or just after. The Dispensation of Grace began in late Acts (somewhere around Acts chapter 28). I have yet to get a straight

answer from anyone in this camp. They waffle back and forth throughout chapters 20-28, sloppily picking and choosing various chapters for the beginning of the Gospel of Grace and the beginning of the Dispensation of Grace!

B. “Acts 9/28 hybrid” interpretation of Ephesians 3:2

An “Acts 9/28 hybrid” author tells us: “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 [as in ‘Acts 28’ theology].” The Acts 28 view is that the Body of Christ began near Acts 28. Yet, we see the writer compromising and taking a little bit of both Acts 9 and Acts 28. That author, in other places, claimed to believe the Body of Christ began with Saul’s salvation in Acts chapter 9. If the Dispensation of Grace was operating “just prior” to Acts chapter 28, then that makes us wonder what dispensation they believe was operating between Acts chapter 9 and the Dispensation of Grace. Can you guess what it would have been? (Hint: They say the dispensation of the covenants of promise, what else?!)

C. “Acts 9” interpretation of Ephesians 3:2 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

The beginning of the Dispensation of Grace could not have begun “just prior” to Acts chapter 28. That is just **utter baloney!**

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 9/28 hybrid” and “Acts” people are inconsistent. Israel fell **long before** Acts ended, as we already saw, but yet they do not begin our Dispensation of Grace until many chapters later, in late Acts! Strange!!! Downright strange!

“And last of all [the 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! As we noted earlier, God killed Israel and then delivered Paul, just as a baby would be delivered from the dead mother’s womb!

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, not later than chapter 21!

How long did Jesus want Father God to extend Israel’s program after His three years of earthly ministry? One year (Luke 13:6-9, remember). That one year expired in Acts chapter 7. Acts chapters 9 through 28 **did** not cover one year. Israel fell one year after Calvary, just before Paul’s conversion.

Ephesians 3:1-6 is not only true **after** Acts. It was true **during** Acts as well. Paul was seeing all sorts of pagans saved. There were no Israeli covenants in operation, please remember. Ephesians 3:2 is talking about God's grace manifested to **all** people, **apart** from Israel's covenants. That occurred with Paul's conversion, for Paul was also outside of Israel's covenants. Paul could not qualify to obtain 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 hybrid" and "Acts 28" people claim! This is far from a "small error in calculation."

Ephesians 3:1-6: *"[1] For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, [2] If ye have heard of the dispensation of the grace of God which is given me to you-ward: [3] How that by revelation he made known unto me the mystery; (as I wrote afore in few words, [4] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; [6] That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:"*

This 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 chapter 9. **No** covenant could save Saul of Tarsus. Paul 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! Beloved, we do not have to complicate it. Unless... we have a denominational system to promote under the appearance of grace....

13. Ephesians 3:6 associated fallacies – Were there two Bodies of Christ, one during Acts and another after Acts?

"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

A. "Acts 28" interpretation of Ephesians 3:6

The Body of Christ of Acts and the Body of Christ after Acts were combined to form one Body of Christ when Acts ended. Those who blessed Israel **in accordance with** her covenants were combined with those who were **outside** of her covenants. (Ridiculous!!)

B. "Acts 9/28 hybrid" interpretation of Ephesians 3:6

"The two groups of Gentiles are now one in the Lord." This is from an "Acts 9/28" author. Read another quote from this same individual: "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 body." Let me say it again, friends. **Baloney! Hogwash! Foolishness!**

C. “Acts 9” interpretation of Ephesians 3:2 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Brethren, as you can see, the “Acts 9/28 hybrid” people claim that Ephesians chapter 3 talks about how Jews and Greeks (the “Acts” Body of Christ) were joined together with Gentiles (the “post-Acts” Body of Christ). Let it be said again, and again, and again. However, Ephesians 3 says **absolutely nothing** about “Greeks.” It talks about **Jews and Gentiles** being made one body. That arrangement began 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 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 and thus **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!

We repeat again. 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, the Body that began with Paul). Period. The “Acts 9/28 hybrid” people must change the wording of the King James Bible to teach their doctrine. We have to reword Ephesians 3:6 so it reads, “That the Gentiles should be fellow-heirs with Jews **and** Greeks.” The context has **nothing** to do with two Gentile Bodies of Christ made one. It is the creation of **one** Body of Christ—using everyone **outside of** Israel’s covenants, going all the way back to Paul. Who is apart from Israel’s covenants? **Everyone to whom Paul is ministering, whether during Acts or after Acts!!!** The **only** way Paul’s salvation, ministry, and message could be created is **apart** from Israel’s covenants.

In Ephesians 3:6, Paul lumped all Gentiles (all Greeks and all non-Greeks) into one—**they are altogether Gentiles**. If altogether Gentiles, they are **not** under the covenants of promise (Ephesians 2:12). You **cannot** tell me that 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 and all lost Gentiles throughout** Paul’s ministry, whether during Acts or after Acts. The “Acts 9/28 hybrid” people and “Acts 28” people are just giving us “the run-around.” They are dishonest and misleading to the extreme.

Thus, the “Acts 9/28 hybrid” people have proven time and time and time again that they themselves are loyal to their theology and disloyal to God’s Word. They misuse, re-define, and/or change the words of Ephesians chapters 2 and 3, in order to prove their positions. And I chuckle when they frequently criticize denominationalists for corrupting verses and holding firm to their own pet doctrines!!!

How could somebody be so close to the truth and yet be so confused? Again, I will tell you why. They have a poor understanding of Ephesians chapter 3 because of their misreading of chapters 1 and 2. Those covenants that Israel’s apostles preached, Paul supposedly

preached them in Acts. Then, after Acts, Paul supposedly ceased to preach Israel's covenants. Next, Paul's post-Acts Gentile converts were added to Paul's converts under the covenants. Again, the "Acts 9/28 hybrid" system is one **gigantic** fallacy made up of **numerous** fallacies. It is an **enormous** mess, not just a "small problem" as some say.

14. Philippians 4:15 associated fallacies – "The beginning of the gospel"

"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."

A. "Acts 28" interpretation of Philippians 4:15

"The beginning of the gospel." This is a pet verse of Acts 28ers, harped on over and over again. They say Paul began to preach the Gospel of Grace somewhere between Acts chapter 18 and Acts chapter 20, according to Philippians 4:15. Paul does not mention "the gospel of grace" until Acts 20:24, they point out. And yet, one "Acts 28" preacher said Paul only preached one Gospel. What Gospel was Paul preaching in his early ministry?! Do not ask me. I am just confused as you are by that claim.

B. "Acts 9/28 hybrid" interpretation of Philippians 4:15

An "Acts 9/28" author wrote, "Paul received his actual sending to the Gentiles in Acts 20:6 according to Philippians 4:15." So, we would ask him, what about the "*Gentiles*" Paul ministered to in Acts 14:2-5? Paul was going to Gentiles even though Jesus Christ had not sent him to them yet? **Ridiculous!** (You can see Acts 13:42, Acts 13:48, Acts 14:27, Acts 15:2-3, and Acts 15:12). **Note that the "*Gentiles*" Paul spoke of ministering to were standing right there in Acts 13:48!** According to the "Acts 9/28 hybrid" 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!!)

Note another "Acts 9/28" author, "The beginning of the gospel. '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' (Phil 4:15). Now read this: 'And when he (Paul) had gone over those parts, and had given them much exhortation, he came into Greece, And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia ... And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days' (Acts 20:2-3,6). The words, 'gospel of the grace of God', appear only once in the Bible, in Acts 20:24: 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:24)."

Another Acts 9/28 author says, "Because Paul has been given a further revelation from God and he starts preaching the gospel of the grace of God. Acts 20:24."

Was Acts 20:2-3,6 the beginning of the gospel of the grace of God? That is what the "Acts

9/28 hybrid” people and “Acts 28” people say, but let us see what *the Bible* says. But first, some more foolishness from the “Acts 9/28 hybrid” camp!

In his first book, an “Acts 9/28 hybrid” author wrote, **“I am not saying there were three separate Gospels**, what I am saying is that the teaching of Jesus Christ changes as Paul is given Divine revelations.” Later in that same book, he wrote, **“Do not get the impression that I believe Paul preached three separate Gospels, he did not.** But for the purposes of teaching, I want to show you how his teaching progressed according to the revelations (plural) he received from God.” The author said he did *not* believe Paul preached three separate Gospels. Got it?

Now check another book written by that same author, “After Paul was saved on the road to Damascus we see his teaching unfold in three distinct ways. **For the purpose of teaching, and teaching only, I am going to say that Paul taught three Gospels, but I am not saying there are three different ways to be saved.**” Confused? Get used to it in the “Acts 9/28 hybrid system!” (Bold emphases mine.)

C. “Acts 9” interpretation of Philippians 4:15 (flaws of “Acts 9/28 hybrid” and “Acts 28” exposed)

Paul first visited Macedonia (Philippi) back in Acts chapter 16, verses 12-40. He 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 first time he preached the Gospel of Grace. 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.

When the Bible talks about *“the beginning of the gospel”* in Philippians 4:15 it is just talking about a different region where Paul had not preached before. There was a time Paul had not preached in Philippi. That would have been prior to Acts 16:12. If Philippians 4:15 were teaching what these “Acts 9/28 hybrid” and “Acts 28” people wanted it to teach, I would expect to find it in Ephesians! (We do not find it there, in Ephesians chapters 1, 2, or 3. I wonder why?)

Following the logic of the “Acts 9/28 hybrid” and “Acts 28” people, I want to show how we would be expected to handle *“the Gospel of Christ.”* *“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, you know. Was Paul preaching the Gospel of Christ prior to Acts 20? “Yes,” the “Acts 9/28 hybrid” people say. “Yes,” the “Acts 28” people say. Now, “the 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. “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, my friends! Let us say it time and time again. Religion **never** makes sense.

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” and “Acts 28” 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!

15. 2 Timothy 2:15 associated fallacies – What should be “rightly divided”—the whole Bible, Paul’s epistles, and/or Paul’s Gospel?

Some years ago, a grace believer emailed me and asked me if I had ever heard of some “grace” teaching called “rightly dividing Paul’s epistles.” I told him no, I had never heard of such a strange idea. The man seemed **very disturbed** by something he had read on social media. He did not agree with it and was asking me if I was familiar with. Again, I did not think much of this topic, so I did not go into much discussion with him. I figured it was just a typo, a mistake someone had written. Now, looking back, I can see why he was disturbed... and he did **not** have a full view of the system as we have here!!! He had come across some very odd and silly concepts and he had enough sense to spot them! (I have seen the term more than once to know that is no mistake. **It is a heretical system of theology parading as innocuous “grace teaching!”**)

On social media sometime later, I noticed a “grace” pastor’s comments. While I did not copy him word for word, this is basically what he said: “Grace believers often make the mistake of ‘rightly dividing the Bible.’ In fact, ‘the word of truth’ in 2 Timothy 2:15 is not the Bible but rather the Pauline epistles. We are to ‘rightly divide’ Paul’s epistles.” This seemed insignificant to me as well. I dismissed it as nothing more than a careless comment, something not given much thought, an honest mistake. I did not make the connection with the email I had received years earlier. Now, looking back on it years later and I realize that this “grace” pastor was pushing “Acts 9/28 hybrid” theology! **How dare he correct people when it was he himself who was mistaken!** A “grace” pastor who had been studying the Bible for years who should have **kept his mouth shut** and studied the Scriptures more before making such a reckless comment.

The idea in “Acts 28 theology” is that Paul’s epistles should be “rightly divided” as well as the whole Bible should be “rightly divided.” (The “Acts 9/28 hybrid” people have adopted this view, too, with various shades.) Whatever Paul wrote during the book of Acts, they tell us that we do **not** need those books of Paul. For example, one Acts 28 preacher I heard in person, said that we needed only Paul’s prison epistles, those written after Acts—Ephesians, Philippians, Colossians, 1 & 2 Timothy, Titus, and Philemon. The preacher said we could do without the books that Paul wrote during Acts—Romans, 1 & 2 Corinthians, Galatians, and 1 & 2 Thessalonians. (Imagine that!!!!)

A related idea is “rightly dividing Paul’s Gospel.” We are instructed to “rightly divide” Paul’s Gospel from Peter’s Gospel, **even though Peter’s Gospel was never part of Paul’s Gospel!** This all comes from the idea that the “*word of truth*” of 2 Timothy 2:15 is to be interpreted in light of Ephesians 1:13: “*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*” It is argued that, in light of Ephesians 1:13, the “*word of truth*” in 2 Timothy 2:15 is the “*gospel of our salvation.*” We should thus divide Paul’s Gospel, or more

specifically, divide the gospel of our salvation from the gospel of other people saved in the Bible. Oh, what a headache! What a migraine!!

Look at the foolishness, beloved! Just look at the **nonsense** parading as “grace” teaching! These people are being **silly**. They are **not** thinking clearly! It has **nothing** to do with low intelligence. It has **everything** to do with little to no proper Bible study. And these are people **in the Grace Movement!!!** They may **generally** understand Paul’s special ministry, but they have allowed someone to concerning the details. They are reading the book of Acts and Paul’s epistles with **denominational eyeglasses and claiming to believe and teach “grace doctrine.”** They are **not** reading the verses purely. People promoting the “Acts 9/28 hybrid” system have taught them, and they themselves are now misled. So, how do we correct this poor thinking about 2 Timothy 2:15? The answer is to **study the Bible—not some grace teacher’s commentary or sermon!** We must properly define “*the word of truth*” in 2 Timothy 2:15. We need to look at the context. Context! Context! **Context!** Once we know what that term means, we can then understand what “*rightly dividing the word of truth*” means.

The following is a detailed study that I wrote to one of these people who was posting extensively online about “rightly dividing Paul’s epistles,” “rightly dividing Paul’s Gospel,” et cetera. There were many confused individuals reading his comments. So, I went to great lengths to test this individual, making sure I gave much irrefutable proof. Maybe he was sincerely misled and just needed guidance? Oh, no, I learned, he knew **exactly** what he was teaching. He glossed right over the following study, by the way, ignoring every phrase, and simply continued his nonsensical tirade as if I never wrote to him. Just shows us how proud these people are, and set in their ways like denominationalists! For him, it was **willful ignorance**. There was **nothing** innocent about it.

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In 1 Thessalonians 5:21, Paul said we are to “*prove all things*” and “*hold fast that which is good.*” I cannot make you believe anything, and I do not want to make you believe anything. I know where these people are coming from. I considered their view long before I read their most recent comments. Some time ago, I researched the matter, and I now joyfully share the fruit of my (heretofore unpublished) research with you. Be a Berean and see if what I say is so. Remember, it is **not** “good” if it is unscriptural, non-dispensational, and illogical. The Bible is logical if we recognize its dispensational nature, so if there is confusion about the Bible, it is **not** God, but rather religion and man who promotes it (1 Corinthians 14:33).

So that you or anyone else not misunderstand me, my whole purpose is to glorify the Lord Jesus Christ. I have no malice, no ill will toward anyone. I write in meekness, hoping that you may use this info to rescue yourself from the error that almost destroyed my faith in God’s Word years ago. What I dislike is when people are misled in what they think is “grace teaching” (as I once was). Again, I am going to say that I have no intention of arguing with anyone. I do **not** hate anyone. Yet, I love you enough in Christ to say that someone has seriously misled you by pushing a pet theological doctrine. Why do I say that? “Grace” (?) preachers almost misled me with that type of teaching years ago. One day, I **quit** blindly

listening to some so-called “grace preachers” who did not study the Bible any more than the denominational preachers they condemned for Bible ignorance. I am **still** grace-oriented, Pauline dispensational, make no mistake about it, but I relinquished that which is so-called “grace teaching” (actually a hybrid view of dispensationalism and denominationalism) in favor of **pure** grace teaching! All I can do is give you this, and pray that you will have an ear to hear the verses and a heart to believe the verses. :)

For sake of argument, let us suppose you are right. Let us see how your claim affects 2 Timothy 2:15 as we read in the way you claim it says. I am going to try to be as simple as possible. Actually, I will list it in three steps.

1. If the “*word of truth*” of 2 Timothy 2:15 is indeed the Gospel of Our Salvation, and you claim it is, then you do **not** need Ephesians 1:13 to define the meaning of “*the word of truth*” in 2 Timothy 2:15.
2. You originally wrote that Ephesians 1:13—**not** 2 Timothy 2:8—was how to interpret 2 Timothy 2:15. If 2 Timothy 2:8 is how to interpret verse 15 (what you **now** claim), then it is totally unnecessary to import Ephesians 1:13 into 2 Timothy 2:15. 2 Timothy 2:15 and its context would explain themselves.
3. I am not being nit-picky, I am just trying to consider what you are saying, and your claim still does not add up. Why import Ephesians 1:13, my friend, when 2 Timothy 2:8 gives the context for 2 Timothy 2:15? The person who showed you that so-called “cross-reference” (Ephesians 1:13 cf. 2 Timothy 2:15) obviously knew that the context of 2 Timothy 2:15 was **not** Paul’s gospel of verse 8, otherwise there would be **no point whatsoever** in mentioning Ephesians 1:13 “*the gospel of your salvation.*” That shows me where the clarity of the Bible is lost in this discussion. That shows me where someone misled you, and misled me years ago. Again, you are crossing contexts and that is the primary reason why Bible confusion exists. That same concept has led people to such silly ideas as “rightly dividing Paul’s epistles,” “rightly dividing the Body of Christ,” et cetera. When you do not properly define “*the word of truth*” in 2 Timothy 2:15, instead grabbing other definitions from other verses, you are sure to wind up on that slippery slope of other such errors.

But, still, we will ignore the foregoing comments, and assume you are right. Let us again claim that “*the word of truth*” in 2 Timothy 2:15 is Paul’s Gospel. Let us read 2 Timothy 2:15 as you suggest it teaches: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the gospel of our salvation.**” Now, let us consider the verse in that light.

Paul is now instructing us to rightly divide his gospel message. That is ridiculous, since the verse does **not** say **what to divide Paul’s Gospel from!** Note, the verse **still does not say** “rightly dividing my gospel from the other gospels” (if it did, you would be right). Whether you read 2 Timothy 2:15 as “rightly dividing the word of truth” or “rightly dividing my gospel,” there is still **one** Gospel in the verse, there is **no other gospel** in the verse. Yes, there is more than one gospel in the Bible, **but not in that verse.** You cannot “*divide*” one thing from another if there is only **one** thing present. That is what is so ridiculous about it all. “*The word of truth*” is **one** noun, **not** two nouns, **not** two gospels. To say “rightly dividing Paul’s gospel”

is to make **two nouns** when **only one** is present. It is to abuse the English language. “*Rightly dividing the word of truth*” refers to **all** the Bible (“the Bible” being **one noun**, fitting perfectly with the syntax and structure of the sentence, as opposed to making it “Paul’s gospel and other gospels”).

If Paul were advocating nothing more than separating his Gospel from other Gospel messages in the Bible, are the other gospel messages actually mentioned in the verse? No. In fact, Peter’s Gospel **never** was part of Paul’s Gospel, so it would be utter ridiculous for us to say “rightly dividing Paul’s Gospel from Peter’s Gospel”... those gospels were **never** mixed or combined. What they were was they were placed separately into **one book**, “the word of truth,” and should be understood as **separate** messages in **one** grand divine plan-book. This concept makes far more sense than your claim.

Furthermore, what are we dividing Paul’s Gospel for??? Paul’s Gospel is **one unit**. If Paul were saying that right division merely applied to Gospel messages, again I would remind you how the verse would have read, “rightly dividing my gospel from the gospel of the kingdom (or the gospel of the circumcision, or Peter’s gospel).” The verse did **not** say that, and that is why we know gospel messages are only a portion of what we are to rightly divide.

All of the above comments are the positions your view leads to, so considering all of the inconsistencies in logic, language, and Bible, will you **still** hold to “*the word of truth*” in 2 Timothy 2:15 as being “Paul’s gospel?” No wonder people do not like the Bible and laugh at it... look at the absurdities people advocate as “spiritual wisdom” and “God’s truth!”

A MORE EXCELLENT WAY

I offer to you a more excellent way to look at 2 Timothy 2:15. You do not have to believe it, but it is logical, Scriptural, dispensational, and true to the English language. I would preach the following to anyone any day, and would not dare preach to them the **utter nonsense** I debunked above.

2 Timothy 2: “[15] Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.* [16] But shun profane and vain babblings: for they will increase unto more ungodliness. [17] And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; [18] Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

Let us ask **Paul** what “*rightly dividing*” means. We are **not** going to ask some “grace preacher,” we are **not** going to ask **me**. We are going to ask the Holy Spirit through Paul. “*Rightly dividing the word of truth*” is best understood by looking at verses 16-18, the contrast. If we know what rightly dividing is **not**, then we know that rightly dividing **is the opposite**. Holy Spirit through Paul, **tell us what you think is non-right division**, and then we can see the scope of right division. The Holy Spirit focuses our attention on the verses immediately after verse 15, the following verses being **in contrast** with verse 15, **in contrast** to rightly dividing.

Hymenaeus and Philetus, what were these two doing? Were they preaching a different gospel, a kingdom gospel? **No**, not according to Paul. Paul's gospel (verse 8) is thus **irrelevant** to 2 Timothy 2:15. There, that should clear up the confusion we discussed earlier. Paul's gospel is **not** the context of 2 Timothy 2:15. Paul says Hymenaeus and Philetus were preaching that the "*resurrection*" (commonly called the "Rapture") had passed and Christians were now living in the Tribulation period, just as the false teachers were saying in 2 Thessalonians 2:1ff.

Hymenaeus and Philetus were not rightly dividing the different programs in God's Word, prophecy from mystery. They were saying the Body of Christ was now in the prophetic program. It had **nothing** to do with Paul's gospel being replaced by some works-gospel (Peter's gospel). According to verses 16-18, "*rightly dividing the word of truth*" applies to separating the various **programs** in God's Word (God's Word, the **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** 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 spokespeople/apostles from God, et cetera). Paul has more to say than the Gospel of the Grace of God/Gospel of the Uncircumcision, and there is more Peter has to say than the Gospel of the Kingdom/Gospel of the Circumcision. They wrote and preached about many other things beside Gospel messages, and so right division encompasses separating more than gospel messages. If we let "right division" merely apply to Paul's gospel, then I suppose we are free to steal from Peter's **doctrine**, so long as we do not steal Peter's **gospel**? (Again, that is illogical. We should not steal **anything** from Peter's writings, or any of Israel's other apostles' writings, which again necessitates that "right division" goes beyond gospel messages. It means that we understand the various divisions God placed in His Word, whether gospel messages **or anything else**. It is a whole Bible matter and not just a gospel-matter.

CONCLUSION

Again, "*rightly dividing*" goes beyond gospel messages—Hymenaeus and Philetus were preaching the catching up of the Body of Christ already occurred (something **entirely separate** from a wrong gospel message like preaching Acts 2:38). The context of 2 Timothy 2:15 is found in the **following verses** (verses 16-18, which tell us what types of teaching **non-rightly-dividing** would encompass). The Bible is so plain that the issue of "rightly dividing" **goes beyond** the different gospels. (Satan would advocate such a teaching since we are only getting a **part** of the picture God would have us to see about right division.) **Non-right division** is preaching Israel's **program**—not merely her gospel—as valid today. **Non-right division** is **not** just preaching Israel's (Peter's) gospel as valid today, but preaching **any** of Israel's doctrine (Sabbath day, water baptism, physical circumcision, law, et cetera) as valid. This **non-right division** would include preaching that the Body of Christ members are enduring the wrath of God, the time of Jacob's trouble (just what Hymenaeus and Philetus were preaching).

Like I said, whoever told you “*the word of truth*” was the gospel, they had an agenda to push. I have met people of that persuasion, and they had some of the most ridiculous doctrine I have not even seen in denominational circles. Again, I will warn you that the Adversary tried to confuse me with what you are teaching many years ago. Satan did not keep me blinded forever about the matter, thankfully. I understand it more fully than ever, and that is why I rejected that view your promoting. I would strongly urge you to study the Bible for yourself. Whether you know it or not, you are promoting a strange and most absurd teaching, one that is sure to bring you **much** heartache and confusion to those you reach. I have thoroughly demonstrated how your claim is erroneous, and that it leads to more and more ungodliness. Does it bother you that you are causing more confusion about the Bible? It bothered me, and that is why I quit believing it. My dear friend, I say that, ***not*** to offend, ***never*** to offend anyone, but if it stirs people up to the point they look into the Bible for themselves, I say such matters. I speak the truth in love. I am going to be polite, but I am going to be honest. All the best. Prayerfully consider the verses, and have joy and peace in believing them.

* * *

A. 2 Timothy 2:15 Simplified (Without Hybrid Error)

Please see “the more excellent way” section above.

V. IS THIS REALLY WORTH DIVIDING OVER?

1. Paul’s epistles divided, weakened, and conquered—Grace believers divided, weakened, and conquered

Over a century ago, someone rightly observed that if we do not return to the Apostle Paul’s writings, the professing church will move on and on into apostasy. The “Acts 9/28 hybrid” system challenges/abuses (the Acts 28 system eliminates) nearly **half** of Paul’s writings, robbing us a **50%** of the weaponry God has given to us members of the Church the Body of Christ. Romans, 1&2 Corinthians, Galatians, and 1&2 Thessalonians—six of Paul’s 13 epistles—are questioned in or removed from our understanding. This is one slippery slope to apostasy! Let me show you how moving the Dispensation of Grace to late or post Acts (“Acts 9/28 hybrid” and “Acts 28” theologies) causes us to ignore these six books and damages us beyond imagination. This system is pushing parts of the Grace Movement into more and more apostasy.

- We **cannot** fight false gospels if we do not have **Romans**, which presents a clear discourse of the Gospel of the Grace of God, as well as a clear expose of how confusing ourselves with Israel and her program will defeat us. Paul’s prison epistles (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon) do not contain enough information to outline the Gospel of Grace. They build on the Gospel of Grace that was already presented in Romans. Romans and Galatians were the two handbooks that drove the Protestant Reformation. Only Satan would want to rob us of these books, so we could go back the way of works-religion!
- We **cannot** combat the charismatic movement and related anti-Paul systems if we do not have the two epistles known as **Corinthians**. Many of the church’s problems

today could be solved if they had held to the doctrine contained in these two epistles. Carnal and immature behavior can be corrected by heeding Corinthians. Paul's prison epistles (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon) do not contain enough information to sufficiently correct those problems. The prison epistles are written to those who have moved from the basics found in Romans and Corinthians.

- We **cannot** fight legalism (Law-keeping) without the epistle of **Galatians**. Like 2 Corinthians, the book of Galatians also defends Paul's apostleship and special ministry. Paul's prison epistles (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon) do not contain enough information to sufficiently deal with legalism. They build on the Gospel of Grace that was already presented in Galatians. Romans and Galatians were the two handbooks that drove the Protestant Reformation. Only Satan would want to rob us of these books, so we could go back the way of works-religion!
- We **cannot** combat the errors of mixing Christ's coming for His Body (Rapture) with His coming for Israel (Second Coming), unless we have the two epistles known as **Thessalonians**. Paul's prison epistles (Ephesians, Philippians, Colossians, 1&2 Timothy, Titus, and Philemon) do not contain enough information to sufficiently explain how our program and Israel's program are totally separate. Over 99% of Paul's prison writings make no reference to prophecy.

The "Acts 9/28 hybrid" and "Acts 28" people have stealthily removed our dependence upon these six precious books of Paul. Instead, they encourage us to place almost all of our reliance upon his seven prison epistles (**Ephesians, Philippians, Colossians, 1 & 2 Timothy, Titus, and Philemon**). Without grasping the basic books Paul wrote during Acts, we do not have a chance in the world of understanding his more advanced books written after Acts! Again, it is Satan's scheme to weaken Paul's epistles so he can then weaken grace believers. That is what makes this "Acts 9/28 hybrid" and "Acts 28" matter so important. It **cannot** be stressed enough, friends. It **cannot** be emphasized enough. The more people I heard teach this garbage, the more emails I got from people complaining about being confused by this garbage, the more I was urged to write this enormous study. It was well worth the time in study and prayer. It was a learning opportunity for us all. We will be thinking of it for years—decades—to come.

Removing the most foundational books from the Christian life will cause major damage. Without the six Acts epistles of Paul, the Christian does **not** have a solid foundation. He does **not** have basic doctrine, he does **not** have basic reproof, and he does **not** have basic correction. All he has is advanced doctrine (Ephesians), advanced reproof (Philippians), and advanced correction (Colossians). The Thessalonians, Timothy, Titus, and Philemon are mainly for mature believers to understand, and to apply to local congregations. Applying these in-depth doctrines is impossible without the foundational material from Paul's Acts epistles! That is exactly where Satan wants grace believers to be. The Devil already has the denominationalists under his control. Now, if he could just hinder the grace people. Oh, "Acts 9/28 hybrid" and "Acts 28" theology already does it for him!

2. "Okay, I see the truth, Brother Shawn. What should I do?"

Dear friend, my precious reader, you are probably saying, “Brother Shawn, I know exactly what you are talking about. I recognize now that I have sat under such teaching and I have believed such teaching. I have pastor friends and church member friends who teach it and believe it. I am very concerned. What should I do? How do I recover myself from this snare of the devil?” (Someone emailed me saying something similar.)

My precious reader, there was a time when I was **exactly** where you were. I was at that same crossroads, but I took my stand on the simple verses in the King James Bible and I let the heretics go their own way. I made enemies once I took my stand, and you will make enemies too. So be it! If you value your spiritual health, you will break away from such nonsense. Such a confusing system is not of the God of the Bible. God is **not** the author of confusion. Everyone I have talked to about this matter, they overwhelmingly agree that “Acts 9/28 hybrid” is a very confusing and controversial system, one that hinders Bible understanding. That fact should tell us that this **is** worth dividing over. There are some “grace” people who have unwittingly fallen into the trap. Others, they have been repeatedly warned of their false teaching but they continue in their error. **Pride, dear friends, pride keeps them from turning from their heresies.**

Romans 16:17-18: “[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.”

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.**”

VI. 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.”

And let me share this email with you, sent to me by someone: “I left the [Facebook] group ... because of it... Sadly I was one of the founders, and recruiters. Then the serpents slipped in.” This man called the “Acts 9/28 hybrid” people “serpents!” They used their false teaching to take over a group he founded on Facebook, and then he left it!

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. There were **not** “two sendings of Paul.” 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 thing Saul was worthy of in Israel’s program was wrath and hellfire because he blasphemed the Holy Spirit speaking through Stephen (Matthew 12:31-32; 1 Timothy 1:13-16)!
- 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. All of Paul’s epistles are the Dispensation of Grace. Paul wrote all 13 books, Romans through Philemon. If Paul wrote it, unless the context says otherwise (Romans chapter 9-11, for example), the passage applies to us.
- 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 the term. 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 these individuals.

6. How we Acts 9 Pauline Dispensationalists are 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. That is **false**. 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. That is **false**. 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. That is **false**. 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. That is **false**.
- When they say Paul preached during Acts in accordance with Israel's covenants, **ignore** them. That is **false**.

- When they tell you that only Paul’s prison epistles (Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon) apply to us, **ignore** them. That is **false**.
- When they tell you that Paul did not minister to pagan Gentiles until late Acts or post-Acts, **ignore** them. That is **false**.
- When they say that the Dispensation of the Grace of God did not operate until Acts chapter 28, or just before, **ignore** them. That is **false**. 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 your attention yet? You would do well to remove yourself from these “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 silently leaving their groups and Bible studies. Do **not** announce you are leaving, **just leave... and quick!** Do **not** look back. Do **not** feel bad. Do **not** let them put you under a false guilt trip, “You are divisive!” **They** are divisive—**they** divide grace people by dividing Paul’s epistles. We are not being divisive. We are being honest, and we are exposing them. 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.

To any grace pastors and grace teachers reading this, you would do well **not** to allow these “Acts 9/28 hybrid” and “Acts 28” people to speak or teach at your local church or Bible study group. If they are in your online groups, remove them. They will cause unanswerable confusion in your assembly if you allow them to remain. While they sound very much like us, they are yet another denomination in Christendom. They have **no business** talking about the Bible any more than someone who is in a mainline denomination. They too water down and confuse Paul’s ministry, though not to the extent denominationalists do.

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. Your teaching is not welcome here. We have **no interest** in false teaching.

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 let you call me names, shift the blame on me, et cetera. 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. You are going to have to give an account to God for defiling the Body of Christ (1 Corinthians 3:17). Trust Jesus Christ as your personal Saviour now, if you have done so, and believe the verses presented here. That is your only hope escaping hellfire and escaping false teaching.

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 **no** 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. Notice what the Apostle Paul said in Acts 20:29-30: “[29] *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [30] Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*” This no doubt condemns 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
arcministries@gmail.com*

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

Dispensational Timelines Compared - 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?

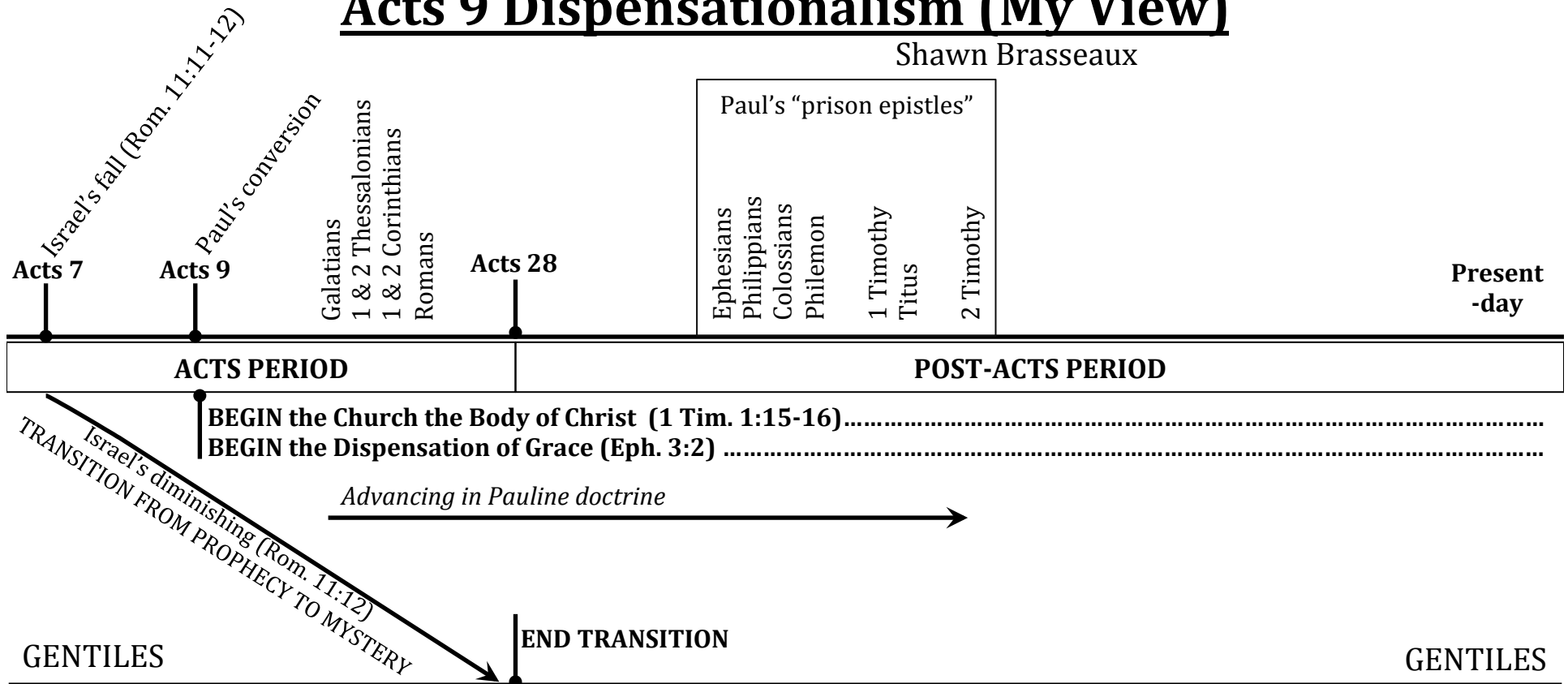
<https://forwhatsaiththescriptures.wordpress.com/2014/07/29/the-church-the-body-of-christ-begin/>

» Should we observe the Lord's Supper?

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

Acts 9 Dispensationalism (My View)

Shawn Brasseaux

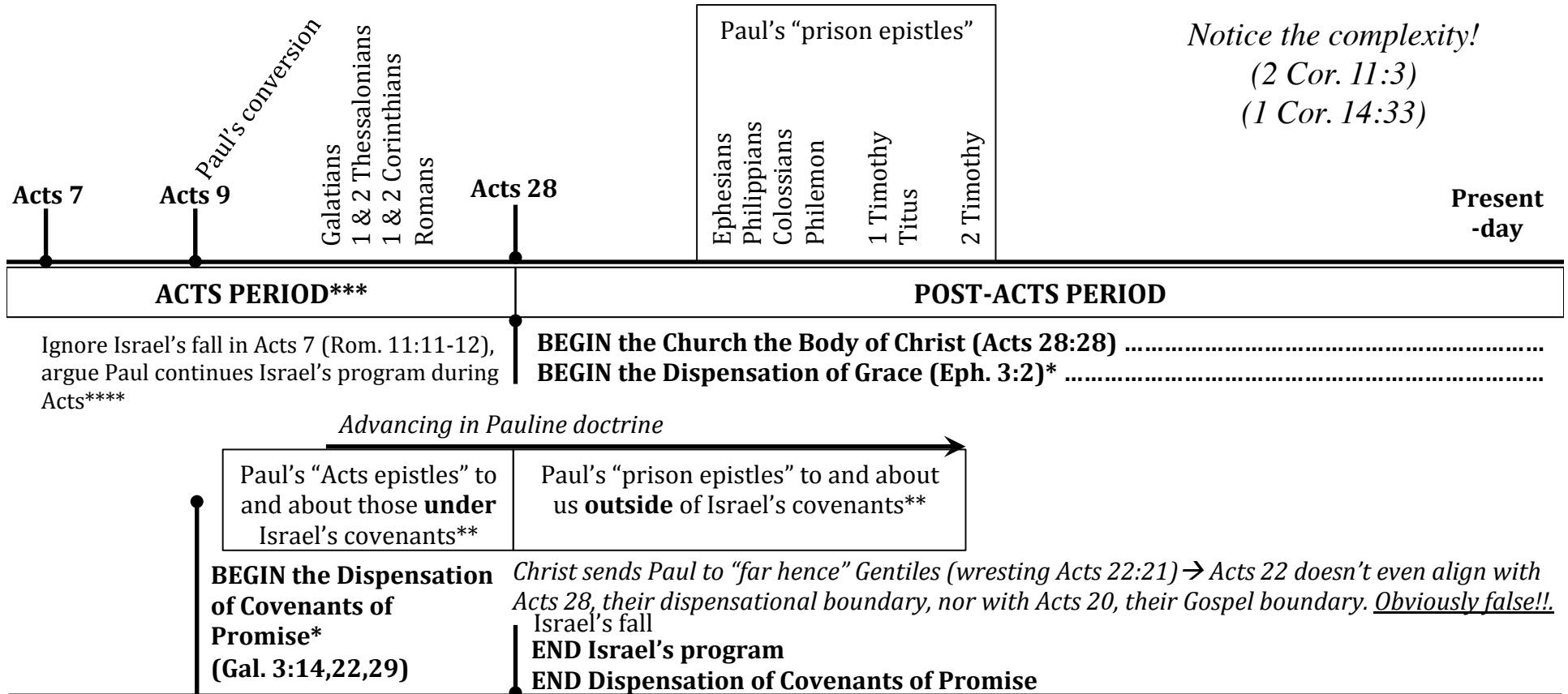


Romans through Philemon are **ONE** unit, cover **ONE** dispensation, and involve **ONE** program, are **NOT** two units, are **NOT** two dispensations, and are **NOT** two programs.

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.**

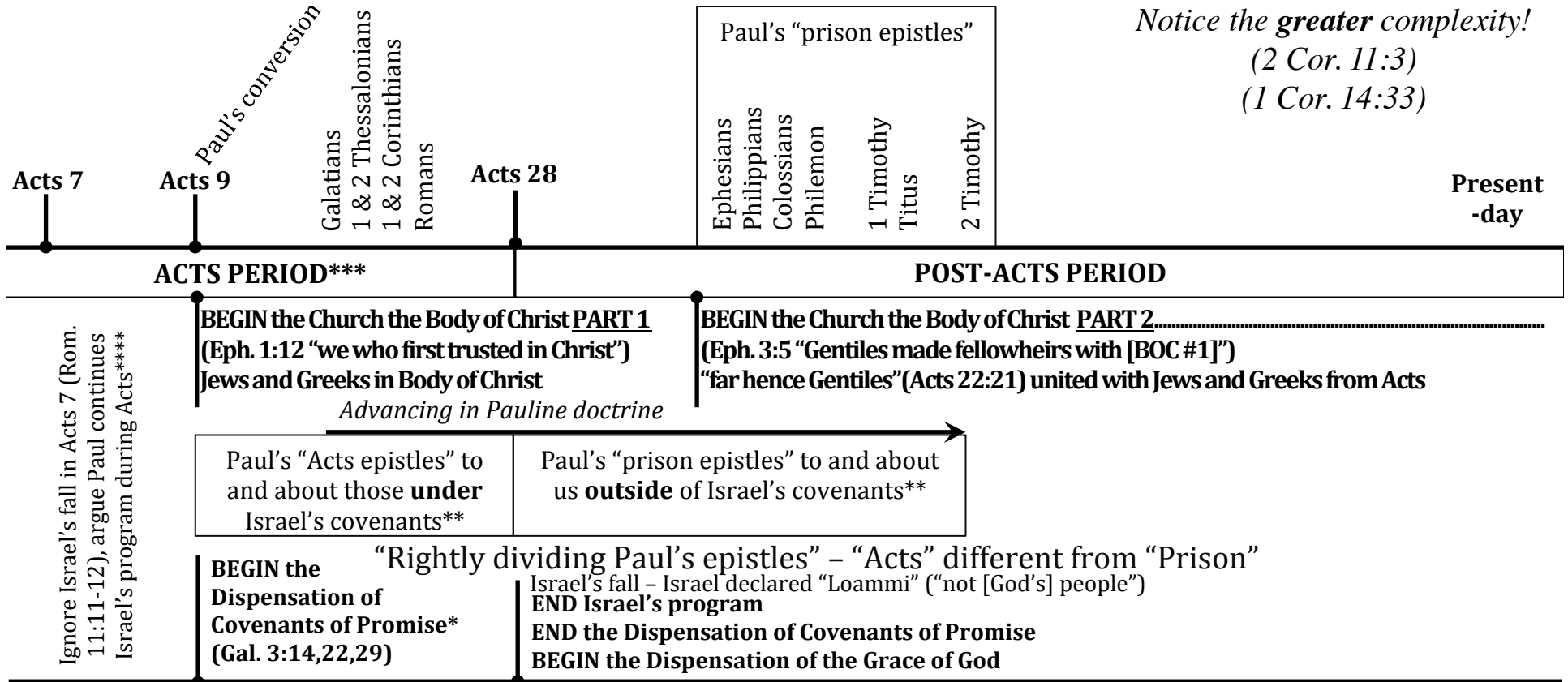
Paul's "post-Acts" or "prison epistles" (Eph., Phil., Col., Phile., Tim., Tit., Phile.) are to and about us.

*** 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



Notice the **greater 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. "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.