



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 30
Issue 747

Different Conditions Before and After Acts 28

by — David Tavender

In this article, the different conditions in operation before and after Acts 28 will be summarized.

Those BEFORE Acts 28 are recorded in the book of Acts and the epistles written during that time, while those AFTER Acts 28 are to be found in the last seven letters of Paul: Ephesians, Philippians, Colossians, I & II Timothy, Titus, Philemon.

Here, then, are some of the differences – before and after Acts 28 – with Scripture references for further study.

NATIONAL STATUS (No. 1)

Before Acts 28:

There were two distinct orders of believers. These were called “Jews that believe” and “Gentiles that believe” (Romans 1:16; 2:9-10). There were different rules of life and requirements for these two groups of believers (Acts 15:19-20).

After Acts 28:

No such distinction exists among God’s saints today. God’s rule for one believer is God’s rule for all. “Gentiles (i.e., nations) are fellowheirs” (Ephesians 2:14-15; 3:6; Colossians 2:14).

NATIONAL STATUS (No. 2)

Before Acts 28:

The blessings that came to the Gentiles were related to God’s desires and purposes for Israel. They were given to the Gentiles in order to provoke Israel to jealousy (Romans 11:11).

After Acts 28:

The blessings that belong to the Gentiles now have no relationship to Israel. Believers of all nations are blessed independently of Israel.

NATIONAL STATUS (No. 3)

Before Acts 28:

The gospel of salvation was to the Jew first. In each city that was preached to, Jews were given the first opportunity to believe (Acts 3:25-26; 13:5, 14, 45-46; 14:1; 17:1-2, 10; 28:17).

After Acts 28:

This gospel is no longer to the Jew first. All national priorities are abolished. Gentile believers become equal with Jewish believers in every way. A literal translation of Ephesians 3:6 is that Gentiles are joint-heirs, in a joint-body, and joint-partakers of the promise in Christ by the gospel.

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NATIONAL STATUS (NO. 4)

Before Acts 28:

There was an advantage in being a Jew, and circumcision was profitable (Romans 3:1-2; Acts 16:3).

After Acts 28:

There is no advantage in being a Jew, and there is no profit in circumcision (Philippians 3:5-8).

THE MYSTERY

Before Acts 28:

The mystery (or secret) of Ephesians was not yet revealed (Ephesians 3:3, 5).

After Acts 28:

The mystery that believers from all nations are now fellow heirs is revealed (Ephesians 3:5-6). Previously it had been hidden (Colossians 1:26). The church of the mystery is a new creation (Ephesians 2:15); therefore, the term “mystery” is never used of the church during the Acts period.

THE BODY

Before Acts 28:

The term “body” was simply an *illustration* of the groups of Christians within each locality. The relationship of Christ as head of the body did not yet exist, as shown by I Corinthians 12. Here, various members of the body were compared with the eyes, ears, nose, etc – *i.e.*, parts of the head (Romans 12:4-5, I Corinthians 12:12-20). Note that the Greek of I Corinthians 12:27 says, “*you are a body* [not “the” body] *of Christ*.”

After Acts 28:

The Head *is* Christ and the Body is the group of believers (Ephesians 1:22-23; 4:15-16; 5:23; Colossians 1:18; 2:19). The term “*the Body of Christ*” is now the title of the church today, and not just an illustration as had previously been the case.

ISRAEL’S HOPE

Before Acts 28:

Israel’s hope of the Kingdom was active right up until Acts 28 (Acts 28:20).

After Acts 28:

There is no mention of Israel’s hope, because plans for Israel as a nation have been temporarily laid aside.

DISRUPTION OF THE WORLD

Before Acts 28:

The hope of believers is linked with ages “*since* [or from] *the disruption of the world*” (Matthew 25:34).

After Acts 28:

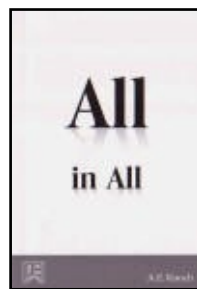
The hope of present believers is linked with ages “*before the disruption of the world*” (Ephesians 1:4).

GRACE

Before Acts 28:

God’s administration was not one of *pure* grace. Some of His acts were gracious, others were acts designed to punish. People died for sinful actions (Acts 5:1-11; I Corinthians 11:30).

After Acts 28:



ALL in All: The Goal of the Universe

by — A.E. Knoch (1874-1965)
(#6269) 219 pages, Paperback

(See order form.)

This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase “All in all,” which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms “eon” and “eonian” in the Scriptures.

God's Secret Administration is one of *pure* grace. All of His acts are gracious. All direct judgment against human sin is in abeyance (Ephesians 3:2). Every blessing that comes to us is the result of God acting in grace – not as a result of our earning.

COVENANTS

Before Acts 28:

Every covenant that God had made with Abraham's seed was in operation. Some of the blessings that came to them were the result of God keeping a covenant (Acts 3:25-26; Romans 9:4).

After Acts 28:

No covenant is in operation, because the people with whom they were made (*i.e.*, Israel) have no standing before God (Ephesians 2:12).

ORDINANCES

Before Acts 28:

Ceremonies such as water baptism, the Sabbath and the Lord's Supper (Passover) were observed.

After Acts 28:

Observance of these ordinances, which were for Israel, are now not necessary (Colossians 2:13-17).

BAPTISM

Before Acts 28:

At least two forms of baptism were in operation – water and spirit (Acts 2:1-4; 8:14-17; 10:44-48).

After Acts 28:

Only one baptism is now in operation – that of being identified with Christ (Colossians 2:12; Ephesians 4:5).

MIRACLES

Before Acts 28:

Belief in Christ as Savior was confirmed by visible, miraculous signs (Mark 16:16-18; Hebrews 2:4; Romans 15:18-19). Miracles were a sign to Israel (Acts 2:22).

After Acts 28:

Believers are no longer accompanied by miracles. This is because the nation of Israel has been temporarily set aside. There are no references to miracles occurring after Acts 28.

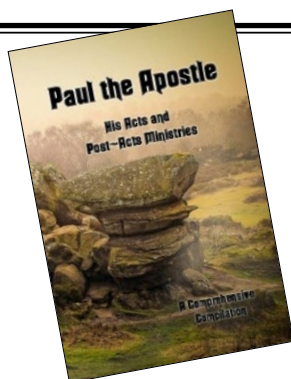
HEALING

Before Acts 28:

Paul could heal by his word, his touch, and even a handkerchief (Acts 19:12; 28:8-9).

After Acts 28:

Paul was now no longer able to heal (I Timothy 5:23; II Timothy 4:20). ▶



624 pp, PB

See order form.

Paul the Apostle: His Acts and Post-Acts Ministries

(A Comprehensive Compilation)

This ultimate dispensational collection of 97 works by 28 authors spans over 130 years. It is an extensive reference work that is essential for every library. Authors include: Sir Robert Anderson, Oscar Baker, A.E. Bishop, Robert C. Brock, E.W. Bullinger, J.J.B. Coles, E.H. Clayton, Vladimir Gelesnoff, Stephen Hill, Richard Holden, M. Jaegle, Win Johnson, A.E. Knoch, Adlai Loudy, William Mealand, D.L. McCroskey, William R. Newell, Alan Reid, Danny Russino, John D. LaVier, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, A.A. Sandoz, R.B. Shiflet and Charles H. Welch.

CONTENT OF WRITINGS

Before Acts 28:

In his messages, Paul declared only that which was also covered by the writings of Moses and the prophets in some way. "*It is written*" occurs forty-odd times in Paul's early epistles (*cf.* Acts 26:22).

After Acts 28:

Paul declared truths revealed to him about which Moses and the prophets knew nothing. This is because, in previous ages, they were "*not made known*" (Ephesians 3:5, 9). The term "*it is written*" occurs not once.

OT REFERENCES

Before Acts 28:

Quotations from the Old Testament and references to Old Testament people, places and events abound. Because Israel as a nation is still the center in God's plans, there are many references to the Old Testament which feature Israel.

After Acts 28:

In the later epistles, there are very few quotations from the OT, and of this number, not one can be said to teach the mystery revealed to Paul (Ephesians 4:8; 5:14, 31; 6:2; I Timothy 5:18).

WORD OCCURRENCES

Before Acts 28:

Words and phrases associated with Israel and its part in God's plans are very common. Such phrases include: Jew, Israel, Israelite, Abraham, Moses, miracles, tongues, healing, prophecy, circumcision, and others.

After Acts 28:

These terms are virtually non-existent. The few times they do occur, they emphasize the fact that there is no difference between the Jewish and Gentile believers. (Colossians 3:11; Ephesians 2:11-12; Philippians 3:3-9; Titus 1:14; II Timothy 3:8).

* * *

The above show differences in the way that God has dealt with His people before and after the Acts 28 dividing line, and how the relevant Scriptures reflect this. It is our hope that we may all come to a better understanding of the unique and blessed place of the church under this current dispensation of God's immeasurable grace. **BSN**

TOPICS:

Major: Acts, The Book of; Administrations; Right Division



71 pp., PB

See order form.

Forgotten Truths Reaffirmed

Compiled by John H. Kessler

Author of *The Church which Is His Body* and *The Bride the Lamb's Wife*

A collection of excerpts supporting a dispensational approach of Scripture toward the Acts-28 position from 27 authors such as: Sir Robert Anderson, Lewis Sperry Chafer, A.C. Gaebelien, James M. Gray, I.M. Haldeman, H.A. Ironside, Clarence Larkin, F.E. Marsh, J. Eustace, Harold P. Morgan, William L. Pettingill, Samuel Ridout, W. Graham Scroggie, W. H. Griffith Thomas, Leon Tucker and Charles H. Welch.

Chapters include: When Was the Mystery Made Known? Do the Four Gospel Narratives Relate to Christ's Body? Are the Epistles of Peter, James, John, Jude and the Epistle to the Hebrews Related to Christ's Body? What Was the Ministry of the Twelve Apostles? Is the Great Commission the Marching Order for Christ's Body? Have Baptism and The Lord's Supper Any Place in Christ's Body? Is Christ's Body the Bride of Christ? When Was Israel as a Nation Set Aside? Where Is the Dispensational Boundary?

4th Edition Facsimile Paperback

A Short Defense of Polygamy

by — James Campbell

(first published in 1869)

It is a melancholy and humiliating fact that the opinions of most people are determined more by what others around them think and say than by what they believe themselves. They are not accustomed to the proper exercise of their own reason, and do not follow the convictions of their own minds.

Yet there are some who dare to think and act for themselves; and into the hands of a few such I doubt not these pages will fall: and to all such I most heartily commend them. To an active and an ingenuous mind there is no pursuit more fascinating than the pursuit of knowledge, no pleasure more exquisite than the discovery of truth. All those who would enjoy this pleasure in its highest sense must love Truth for herself alone; they must emancipate themselves from the trammels of prejudice and public opinion, and dare to follow Truth wherever she may lead.

I make no further apology for calling the attention of an intelligent age to a new examination of an old institution. Truth dreads no scrutiny; shields herself behind no breastwork of established custom or of respectable authority, but proudly stands upon her own merits. I will not despair, therefore, of gaining the attention of every lover of the truth while I attempt to develop and demonstrate the laws of God and of nature upon the important subjects of love and marriage, and to apply those laws to the two sys-

tems of monogamy and polygamy.

It is disrespectful to our Creator, and dishonorable to man, to require that love should be suppressed because marriage is inconvenient, and still more dishonorable and disrespectful to require anyone to be deprived of the rights of love on account of the impossibility of marriage – for marriage ought to be possible to all.

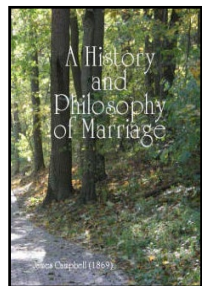
We may waive our rights, and live in celibacy, if we prefer to, but no one who loves and who wishes to marry ought to be compelled to remain unmarried. It is, therefore, demonstrated that any form of society which fails to provide for the marriage of all is a defective system, and opposed to the natural, inherent and inalienable rights of man.

There are very many, especially many women, who are neither married nor have an opportunity to marry. By some means they have been deprived of their rights. The fault is not theirs; they would, in almost every instance, prefer wedded life if it were in their power to attain it, but it is not. They possess the same susceptibilities of love, the same yearning for intimate companionship, that others do, but these tender sensibilities they are obliged to repress.

The fault is not in nature, nor in the laws of God, but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system must be at fault, for it does not and it cannot provide for the marriage of all.

Many who desire to marry are deprived of husbands and homes, while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural laws.

This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men. ►



A History and Philosophy of Marriage:

Polygamy and Monogamy Compared

by — James Campbell
(originally published in 1869)

142 pages, paperback

A reprint of the Christian Philanthropist James Campbell's classic work originally published in 1869 in Boston, Massachusetts. (*see order form*)

As it now is, there is not a man for every woman, and either some women must remain unmarried and “waste their sweetness on the desert air,” and be entirely deprived of their birthright, and denied all matrimonial advantages, or they may, several of them, agree to share those advantages in common with each other by having a single husband between them. Polygamy does not compel them to do this: it only permits them to do it in case they have no opportunity to do better.

On the other hand, it does not compel a man to marry even one woman, much less to have more; however, if the intensity of his passion urges him to such lengths that he must have and will have more than one, it requires him to take them honestly and honorably, and to support them and be a true husband to them.

The marriage system of polygamy never formed a part of that ceremonial dispensation which was abrogated by the New Testament, nor has it ever been proved that the New Testament was designed to affect any change in it, but the presumption is that this new dispensation has also left it, as it found it, abiding still in force. If any change were to be made in an institution of such long standing, confirmed by positive law, it could obviously be made only by equally positive and explicit ordinances or enactments of the gospel. Yet such enactments are wanting. Christ Himself was altogether silent in respects to polygamy, not once alluding to it; yet it was practiced at the time of His advent throughout Judaea and Galilee, and in all the other countries of Asia and Africa, and, without doubt, by some of His Own disciples.

The Book of the Acts is as equally silent as the four Gospels are. No allusion to it is found in any of the sermons or instructions or discussions of the apostles and early saints recorded in that book. It was not because Jesus or the apostles dared not to condemn it, had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness and adultery, and even to alter and amend, apparently, the ancient laws respecting divorce and retaliation – but He never rebuked them for their polygamy nor instituted any change in that system. This uniform silence, so far as it implies anything, implies approval.

I have demonstrated that monogamy is not commanded in the Bible, and that it is not the doctrine of Christianity. I shall now account for its origin, by proving that it is the joint offspring of paganism and Romanism. The social system of European monogamy is proved to be derived from the ancient Greeks and Romans (especially from the latter), by the early histories of the nations of Europe, and by an uninterrupted descent of traditional customs from them to our own times. It is one of those pagan abominations which we have inherited, which the Roman Church has sanctioned and confirmed, and from which we find it so difficult to emancipate ourselves.

Take monogamy as it is today, in Protestant countries, and we see that the old Roman leaven is still in it. Christianity has not reformed and purified that system so much as that has corrupted Christianity.

Most of us in these countries are accustomed to congratulate ourselves upon our happy escape from the



God's Truths Recovered: Beyond the Reformation

by – Daniel Russino

God's Truths Recovered is a study manual which covers such topics as: The eons and their importance; eternity; Satan; evil; administrations; rightly dividing the word; the gospel of the circumcision and uncircumcision; the church; book of Acts; Paul's epistles; salvation; justification; reconciliation; maturity in Christ; human traditions; baptism of the holy spirit; born again; new creation; the body and bride; trinity; spiritual gifts; gifts for today; healing; suffering; reigning; revealed secrets; Israel's future; your future; God's unconditional love; the Deity; hell; lake of fire; death; pagan philosophy; immortality; soul; second death; resurrection; vivification; judgment; great white throne; secret of Christ and more. 8-½ x 11 format.

286 pp., PB

See order form.

bondage and the bigotry of the Papal Church. Yet we are mistaken. We have not escaped. Rome binds us in stronger shackles than the iron chains of the holy Inquisition. Her shackles are upon our consciences: they are intertwined with every fiber of our social life.

We are too servile and timid in our interpretation of the Bible, and in our examination of the divine and natural laws. We hesitate to follow the simple truth to its legitimate and logical conclusions. We stand aghast at the radical changes which severe truth requires in our religious and social systems. We shrink from exploring the profound labyrinths to which truth attempts in vain to lead us; while we look anxiously around for clues and leading-strings by which to trace our way. We dare not go forward without example and authority, and authority and example are redirecting us to Rome.

Great men always recognize the voice of God no matter under what social system they may live. They yield to the natural and the divine behests, even though they transgress the laws of ordinary social life. They obey God rather than men, and this obedience is the first element of their greatness.

There are many more such men than the world dreams of in its narrow monogamous philosophy, yet it is a shame and a pity that our social laws cannot be so amended and brought into harmony with

those of God and Nature.

I am called by the justice of God and the sufferings of mankind in behalf of a greater freedom to marry. By attempting to deprive women of any lawful and honorable means of amorous pleasure, and by allowing the men only partial and inadequate means, it impels a multitude of each sex to secret transgression, or else to open profligacy.

Now, which social system is the more honorable and manly, the more virtuous and pure, the one more in accordance with Nature and the laws of Nature’s God – a pretended and a corrupt monogamy, or an open and honest polygamy? Which manifests the more base and selfish passion – the man who espouses the partners of his love, and takes them to his home and his heart, and provides for them and their children, or the man who steals away from his house in the dark, and indulges his dishonorable and degrading passion in secret places, and then abandons the partners of his guilty pleasure to a life of wretchedness and shame and want? **BSN**

TOPICS:

Major: Family; Marriage; Polygyny; Wife

An abridged excerpt taken from:

A History and Philosophy of Marriage: Polygamy and Monogamy Compared (published, 1869; reprinted by Patriarch Publishing House, 2007; see order form.)



264 pp., PB

See order form.

Daily Gleanings – 365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This book contains a collection of gleanings from some 200 different authors. These excerpts are intended to be an encouragement to those who are walking on a different path with the Lord – a journey that is “outside of the camp.”

Some quotations are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place”; but in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that it cannot be hidden.

Thanks for your ministry and the time you put into this work. – **TX**

Interesting, instructive and faith building. – **Canada**

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

What a treasured collection! – **MI**

You have made me aware of authors I didn’t even know. – **GA**

Truly an invaluable resource. – **IL**

These gleanings are so encouraging! – **Kenya**



I must admit that, many issues ago in your *Bible Student's Notebook* when you ran the "Was Jesus Christ Alive Before His Life on Earth Began?" series by Aaron Welch,¹ I was not real happy about it. So I decided to skip reading that series.

But ... your opinion is one I greatly value. So Saturday I got up at 3 am (I believe it was because I was thinking about it) and started reading and studying, and trying to disprove Aaron's series. I studied until 9 that night. There are a couple of "pre-existence" verses that are hard to get past, but there is more proof that Christ did not exist prior to His human birth to Mary than there are problem verses.

Also, it clears up much muddy "Christophany"² verses. But the *biggie* is that it totally blows away the Trinity doctrine and specifically the problematic John Chapter 1. I loved Aaron's explanation of "the word" there. It is the "word" that God used to speak creation into existence. Of course

1. This series is now available in book form. See the order form under "Other Authors."
2. The supposed appearances of Christ in the Old Testament.

that "word" was with/toward God. God spoke it. He did it all. This understanding makes God bigger and more of a "Father" to Christ and us all. It also makes what Christ did on the cross more meaningful to a fellow human like me. He was the Son of God, but He was also very human from a human mother. He had not been in Heaven where anything was possible with His father for eons past. He had to *truth [sic]* the Father to bring Him back. And He really loved His fellow humans ... me and you. WOW!

Once again Clyde your *BSN* is doing so much good for the saints out here who are wallowing in a sea of ignorance.

Thank you my brother!

P.S. The *Studies in Genesis* book you published by A.E.K.³ continues to blow my mind. I am over half done but am going so slow because I cannot stop taking notes. – GA

[*Response:*]

Embracing the truth of "the man Christ Jesus" (I Timothy 2:5) has a profound effect. I am thrilled that you have devoted time to study the subject and can see this already. As time goes on I believe that you will also continue to gain from it. The "Pre-existence of Christ" does such great dishonor to both the Father and His Son, diminishing the true glory that belongs uniquely to each. – CLP BSN

3. See the order form under "A.E. Knoch."

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 747 – November 26, 2018

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice,

- misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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For definitions of abbreviations/acronyms, see index after the order form.

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is