



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 24  
Issue 595

# Before and After Acts 28

by — Oscar Baker (1898-1987)

**Before.** Israel was urged to turn again in order that God might send the Christ unto them.

*Ye men of Israel .... turn again ... that He may send the Christ Who hath been appointed for you, even Jesus (Acts 3:12-21).*

**After.** Israel's hope of the Lord's return was deferred, for Paul declared, in the words of Isaiah, that they were too blind to fulfill the required condition of turning again.

*After that Paul had spoken one word ... Go thou unto this People, and say ... their eyes have they closed; lest haply they should ... turn again, and I should heal them (Acts 28:25-27).*

0-0-0

**Before.** The Word of salvation was sent to Israel with a warning concerning what might come if they failed to give heed.

*Children of the stock of Abraham, and whosoever among you that feareth God, to you is the Word of this salvation sent ... Beware therefore, lest that come upon you, which is spoken of in the prophets (Acts 13:26, 40).*

**After.** The salvation of God was sent to the Gentiles in consequence of Israel's failure to give heed.

*Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and*

*that they will hear it (Acts 28:28).*

0-0-0

**Before.** Believing Gentiles, like Cornelius, were permitted to partake of the Word which God had sent unto Israel.

*The Word which God sent unto the children of Israel (Acts 10:36).*

**After.** The Gentiles received in the dispensation of the mystery committed to Paul a Word which God had sent especially to them.

*You Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made known unto me the mystery (Ephesians 3:1-3).*

0-0-0

**Before.** Paul was bound for the hope of Israel.

*Because that for the hope of Israel I am bound with this chain (Acts 28:20).*

**After.** Paul became a prisoner for the Gentiles in connection with the revelation of the mystery given to him for them.

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*I Paul, the prisoner of Jesus Christ for you Gentiles ... how that by revelation He made known unto me the mystery (Ephesians 3:1-3).*

0-0-0

**Before.** Paul's sufferings concerned the hope of the promise made unto Israel's fathers.

*And now I stand and am judged for the hope of the promise made of God unto our fathers: 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 (Acts 26:6-7).*

**After.** Paul suffered in making known the hope of the mystery to the Gentiles.

*Who now rejoice in my suffering for you ... according to the dispensation of God which is given to me for you ... even the mystery ... among the Gentiles; which is Christ among you, the hope of glory (Colossians 1:24-27, margin).*

0-0-0

**Before.** A calling was in view whose blessings are associated with a time "from" the disruption of the world.

*Come, ye blessed of My Father, inherit the kingdom prepared for you from the disruption of the world (Matthew 25:34).*

**After.** A calling came into view whose blessings are associated with a time "before" the disruption of the world.

*Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world (Ephesians 1:3-4).*

0-0-0

**Before.** Believers were said to have been identified with Christ in His death, burial and resurrection.

*We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:4).*

**After.** They are said to have the added blessing of being raised and seated with Him.

*Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus (Ephesians 2:5,6).*

0-0-0

**Before.** Some believers had a place of blessing where angels dwell.

*But ye are come onto mount Sion, and unto the city*



See order form.

## ***I Will Have One Doctrine and One Discipline***

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of the living God, the heavenly Jerusalem, and to an innumerable company of angels (Hebrews 12:22).

0-O-0

**After.** A higher place of blessing was revealed, for as seated with Christ in the heavenly places we are far above all principality and power.

**Before.** Believers looked to meet the Lord in the air during His descent from far above all; that event is termed His “revelation” (*apokalupsis*) or “coming” (*parousia*).

*Set Him at His own right hand in the heavenly places, far above all principality and power (Ephesians 1:20-21, cf. 2:6).*

*Waiting for the revelation [apokalupsis] of our Lord Jesus Christ (1 Corinthians 1:7, margin).*

*Ye are complete in Him, Which is the head of all principality and power (Colossians 2:10).*

*I pray God your whole spirit and soul and body be preserved blameless unto the coming [Parousia] of our Lord Jesus Christ (I Thessalonians 5:23).*

0-O-0

**Before.** The “hope” connected with the day of the Lord was something the believers knew perfectly.

**After.** Blessings of believers are with Christ far above all. So they look for the manifestation in Glory where He is. The terms *apokalupsis* and *parousia* are not used here.

*For what is our hope ... Are not even ye in the presence of our Lord Jesus Christ at His coming? (I Thessalonians 2:19).*

*When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Colossians 3:4).*

*The Lord Himself shall descend from heaven ... of the times and seasons brethren, ye have no need that I write unto you. For yourselves know perfectly (I Thessalonians 4:16-5:2).*

0-O-0

**After.** Prayers for enlightenment are necessary that the “hope” of this time might be known.

**Before.** Paul was a minister of the New Covenant. This had been promised to Israel, not ever to Gentiles.

*Prayers that ... The eyes of your understanding being enlightened, that ye may know what is the hope of His calling (Ephesians 1:16-18).*

*Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah (Jeremiah 31:31).*

*Who also hath made us able ministers of the new testament [new covenant] (II Corinthians 3:6).* ▶



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**After.** Paul was made a minister of the mystery which had been hidden from ages and from generations.

*Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil [complete] the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints (Colossians 1:25-26).*

0-O-0

**Before.** “The mystery” was no part of Paul’s ministry. All that he said was limited to those things written in Moses and the prophets.

*I continue unto this day ... saying none other things than those which the prophets and Moses did say should come (Acts 26:22).*

**After.** Paul was a prisoner. He received a truth distinct from anything he had spoken earlier because it had not been seen by the prophets.

*Unto me, who am less than the least of all saints, is this grace given ... to make all men see what is the dispensation of the mystery which from the beginning of the world hath been hid in God (Ephesians 3:8-9).*

0-O-0

**Before.** There was more than one baptism. In the

house of Cornelius there was both a baptism of spirit and of water.

*The holy ghost fell on all them which heard the Word ... Can any man forbid water, that these should not be baptized, which have received the holy ghost as well as we? (Acts 10:41-48, cf. 10:15-16).*

**After.** In the unity of the Spirit, there can be only one baptism. Which is it?

*Even as ye are called in one hope of your calling; One Lord, one faith, one baptism (Ephesians 4:4-5).*


0-O-0

**Before.** Paul healed the sick by laying on of his hands. Evidential gifts accompanied the preaching of the hope of Israel. They were a part of the kingdom of heaven.

*The father of Publius lay sick of a fever and a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him (Acts 28:8).*

**After.** Paul no longer healed. “The mystery” was not proven by signs. Healing might be granted, but only by sovereign power of God at His discretion. Epaphroditus was nigh unto death, but no miracle of healing was granted. (See Philippians 2:25-30).

*Trophimus have I left at Miletum sick (II Timothy 4:20).* ■

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# Reader's Question Box #18

## Face to Face

*For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an installment, yet then I shall recognize according as I am recognized also (I Corinthians 13:12).*

**Q:** How can I Corinthians 13:12 refer to the present? Surely no one today knows as he is known by God. Such a degree of knowledge is far beyond us.

**A:** You are quite correct that no one knows as much as God knows. Neither will they attain to this in the resurrection. That is not the question. It is not the *amount* of knowledge, but the *kind* that is in view.

Observe the context. At that time they saw only by a reflection. You have doubtless seen people by looking at their image in a mirror. You might see just as *much* of them in that way as if you met them *face to face*, but it would be displaced. Those who are not accustomed to a mirror have difficulty even with their own image.

Theology, ancient and modern, is full of problems caused by the fact that God gave His earlier revelations to man in this manner. Paul's latest unfoldings are not so in *kind*. They are "*face to face*," without the intervention of a reflector.



We may recognize *according as* we are recognized. The false idea that ON-knowledge (*epignosis*) denotes *full*-knowledge has led to the further mistake of making *according as* (*kathoos*) an adverb of *degree*, instead of *kind*.

When we say that one note is *in accord* with another, we do not insist that it has the same number of vibrations, but that they *harmonize*. It is not a question of quantity, but agreement. Others (not alone God) do not need a mirror in obtaining a knowledge of us. They see the facts just as they are.

Hitherto it was necessary for humanity's good and God's glory that God should reveal only His will, but not His intention. He tested the race in order to get it to expose itself. Hence direct knowledge was withheld. Now this is no longer necessary. He tells us plainly concerning Himself. As we see others *face to face*, not by reflection, so we may now see God's full revelation, without the disturbing media used previously.

— A.E. Knoch (1874-1965)  
*Unsearchable Riches*, Volume 31



65 pp., PB

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## *The Steps I Have Taken*

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace.



## Editor's Desk

### Dominion

*Not for that we have dominion over your faith, but are helpers of your joy: for by faith you stand* (II Corinthians 1:24).

It has always been our desire to bring joy to your lives. We have no desire whatsoever to “*have dominion over your faith.*” The beginning of divine joy is found in freedom from domination over faith. We are the helpers of others’ joy as we assist them in their freedom from religious domination.

Paul teaches us that it is “*by faith you stand.*” The cycle of joy begins with freedom from religion, and finds its completion in standing “*by faith.*” We finish the cycle of being the helpers of others’ joy by supporting them in their own personal

faith given to them by God.

To be a joy-helper, we must allow others the freedom to follow their own God-given faith. This is because greater principles deserve preeminence in our hearts – the principles of pure grace, unconditional love, genuine acceptance, individual faith and personal liberty.

Helping others in their freedom from religion, encouraging them in the freedom to follow their own hearts of faith wherever God may lead them, will enable us to be “*helpers of your joy.*” It is the object of our life and ministry to bring joy to others – real joy, Divine joy.

Your servant,

Clyde L. Pilkington, Jr.

### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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This free electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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).

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