



Bible Student's Notebook™

The Herald of His Grace

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

Volume 25
Issue 625

The Pentecostal Dispensation Was Brought to a Close in Acts 28

by — Sir Robert Anderson (1841-1918)

The Savior's prayer upon the Cross¹ (Luke 23:34) secured for the favored nation a respite from judgment. The forgiveness requested carried with it a right to priority in the proclamation of the great amnesty.



When "the apostle of the circumcision," by express revelation, brought the gospel to the Gentiles, they were relegated to a position akin to that formerly held by the "proselytes of the gate," and even "the apostle of the Gentiles" addressed himself first, in every place he visited, to the children of his own people. This is not from prejudice but by Divine appointment. "It was necessary," he declared at Pisidian Antioch, "that the Word of God should first be spoken to you" (Acts 13:46; cf. 17:2, 10; 18:1-4).

Even at Rome his first care was to summon "the chief of the Jews," and to them "he testified the Kingdom of God." Not until the testimony had been rejected by the favored people did the Word go forth, "The salvation of God is sent unto the Gentiles, and they will hear it" (Acts 28:17, 23, 28).

The "apostle to the circumcision" gives place to the "apostle to the Gentiles" as the central figure in the narrative [of the book of Acts], but yet in every place the Jew is still accorded a priority in the offer of blessing, and it is not until, in every place from Jerusalem round to Rome, that Blessing has been

despised, that the Pentecostal dispensation is brought to a close by the promulgation of the solemn decree, "The salvation of God is sent unto the Gentiles."

Having been carried a prisoner to Rome, his first care was to call together those who were chief among the Jews, and to them give the testimony which he had brought to his nation in every place to which his ministry had led him. In his introductory address to them he claimed the place of a Jew among Jews, "I have done **nothing**" (he declared), "against the people, or the customs of our fathers" (Acts 28:17); but when these, the Jews of Rome, refused the proffered mercy, his mission to his nation was at an end; and for the first time separating himself from them, he exclaimed, "Well spoke the Holy Spirit through Isaiah the prophet unto your fathers" – and he went on to repeat the words which our Lord Himself had used at that kindred crisis of His ministry when the nation had openly rejected Him (Acts 28:25; Matthew 13:13).

My contention is that the [Book of] Acts, as a whole, is a record of a temporary and transitional dispensation² in which blessing was again offered to the

2. [Editor:] For more information about "the Mystery" and its "Secret Administration," see:

(see **PENTECOST**, page 5421)

1. [Editor:] I.e., "An upright stake or pale, without any crosspiece." – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information read **THE "CROSS": Was Christ Nailed to a "Cross" or a "Stake"?** by Clyde L. Pilkington, Jr.

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The Mystery of Ephesians 3

by — Richard Holden (1828-1886)

Author of the hymn, *Lord of Glory, We Adore Thee*.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ (:8-9).

Paul expresses in this chapter, in brief and plain terms, the character of his commission as an apostle or evangelizer.

He was bestowed the grace to preach “the unsearchable riches of Christ” (Ephesians 3:8) among the nations, and “to make all see what is the fellowship of the Mystery!” (:9).



To many it may seem a bold or even a rash assertion that, to the vast majority, learned and unlearned, this side of the Apostle’s commission has remained to this hour without effect. The Reformation (great and blessed work of God as it was, for which we cannot be too grateful), while it brought once more into light some of “the unsearchable riches of Christ” that had become encrusted with the corrosions of error, left “the Mystery” side of truth wholly in darkness.

“The Mystery” has been reserved, in God’s inscrutable wisdom, to a later day, and to a feeble folk, to exhume from the Word the long-buried treasure. As a sovereign, in the dispensing of His grace God is pleased to revive or restore, at the moment and in the ways and measure that please Him.

When, in the loving compassion and grace of God’s

- I. [Editor:] For more information about “the Mystery” and it’s “Secret Administration,” see:
- *What Is the Mystery?*, A.E. Knoch, [Bible Student’s Notebook #516](#);
 - *The Present Secret Administration*, A.E. Knoch, [Bible Student’s Notebook #575](#);
 - *A New Administration at the Close of Acts*, Adlai Loudy, *Part 1* – [Bible Student’s Notebook #562](#); *Part 2* – [Bible Student’s Notebook # 563](#);
 - *The Pentecost, Readjustment & Secret Administrations*, Adlai Loudy, [Bible Student’s Notebook #497](#).

tender heart, He is pleased in any measure to do so, he chooses His own time and His own instruments; the latter, generally, “the weak things of the world” – “earthen vessels, that the excellency of the power may be of God, and not of us” (I Corinthians 1:27; II Corinthians 4:7).

It is no disparagement of the Reformation to say that it brought back only a part of the long lost truths of the Word. It was pure sovereign grace that led men so far into truth as they did then go – as it is pure sovereign grace that has, in these times, through other instrumentality, directed the minds of numbers of God’s children to other truths in the

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Word, not then discerned. The investigation of the subject before us will make it sufficiently clear that we have to do with a matter concerning which, in the writings of the Reformers, as in those of all subsequent theologians, entire obscurity prevails.

Through God's Spirit, the language of the apostle intends to make clear the dispensation (or administration) of the Mystery; our subsequent task is to weigh the Mystery and search into its meaning.

To import into one dispensation the directions or conduct prescribed for another necessarily invites confusion and disorder, whether in the interpretation of Scriptures relating to it, or in the regulation of action, individual or corporate, under it. Hence the necessity of what the apostle calls "*rightly dividing the word of truth*" (II Timothy 2:15), the neglect of which has ever been and ever must be the source of most of the unutterable confusion we see around us.

Let the reader then observe, first of all, that Paul claims to have had the truth in question given to him "*by revelation*" (Ephesians 3:3). The word "*revelation*" means unveiling or uncovering, and it is used in Scripture to signify the communication, by God, of truth not previously known or, up to that time, shrouded under the veil of secrecy.

The fact that it is a revelation that the apostle claims for the truth he speaks of in this chapter ought in itself to prepare us for the discovery in his teaching of something not to be met with in any previous portions of the Word of God.

Next, be it observed, he calls it a "*Mystery*," or secret,

which, he insists with repetition and emphasis, was entirely hidden until given to him to tell out. Thus,

by revelation God made known to [him] the mystery which in other ages was not made known unto the sons of men, as it is now revealed (:3-5).

So,

... the mystery, which from the beginning of the world had been hid in God (:9).

Language could hardly be more explicit than this. The secret "*which had not in other ages been made known to men*," but "*from the beginning of the world*" "*had been hid in God*," is now made known to the apostle by revelation.

Granted for a moment that the phrase of :5, "*as it is now revealed*," had it stood alone, might have borne the interpretation that it was not before revealed with equal clearness or fullness. However, :9 thoroughly excludes the ambiguity, for language could not be more absolute than there employed:

The Mystery ... from the beginning of the world had been hid in God.

Nor is it here only that the apostle has put this on record. God's Spirit, fore-seeing how this truth would be let slip, and the consequent need of special clearness in His teaching, in order to its ultimate recovery, had furnished the requisite light with superabundant power, one finds it again brought out in Romans 16:25, where the apostle speaks of, ►



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The Silence of God

by — Sir Robert Anderson (1841-1918)

This is a true classic, written a century ago, giving a thoroughly scriptural answer to the issue of God's silence for nearly 2,000 years. Anderson, the former Chief of the Criminal Investigation Department of Scotland Yard, was a close friend and associate of E.W. Bullinger.

Beneath a silent heaven we are called to this life of superb trust. – Alan Burns (? -1929)

... the revelation of the mystery, which was kept secret² since the world began, but is now made manifest.

Also in Colossians 1:26 he speaks of,

the mystery which hath been hid from ages and from generations, but is now made manifest.

At the risk of seemingly unnecessary repetition, I insist strongly on attention to this and would have the reader weigh well the Spirit's language, mark by what varied forms of expression He has labored to shut out all cavil,³ and fix attention on this truth.

- To other ages (or generations) it was not made known;
- From (the) ages and (the) generations it has been hid;
- It was "hid from the beginning of the world";
- It was "hid in God";
- It was "kept secret since the world began."

I know of no truth in the whole range of the Word about which the testimony is more explicit and unmistakable, and I trust the reader will be prepared, in

2. [Editor:] In Romans 16:25 the word translated "secret" in the King James Version is *σιγάω* (*sigāō*), meaning "keep silent" (Strong's G4601), while the word for "mystery" is *μυστήριον* (*mustērion*), meaning "secret or mystery" (Strong's G3466). The Concordant Literal New Testament uses the word "hushed" for *σιγάω* (*sigāō*), rather than the word "secret."
3. [Editor:] Cavil is a synonym for "quibble," which is defined as "to raise a trivial distinction, especially so as to evade an issue" (American Heritage Dictionary).

view of it, to set it down as a point of certainty, that whatever "the Mystery" may be it is something quite unknown until the day of Paul.

If the reader has now fully bowed to the Word on this point, he will at once perceive that to look for an unfolding of this mystery in the pages of the Old Testament must be a hopeless and deceptive proceeding. For any man to imagine he finds there that which God's Spirit so expressly declares was hidden – an unrevealed secret, when that book was written – must be to follow a *will-o'-the-wisp*⁴ that will lure him into the quagmire of misinterpretation and confusion. Let the reader keep this point in memory.

The prophecies spoke only of earth; there was in these no intimation of a people to fill the place of the Satanic powers, no word of their being dispossessed in favor of a people redeemed from the earth. This was a secret, a mystery hid in God, which Satan's seeming triumph gave occasion both to its unfolding and accomplishment, to his own utter confusion, and to the display of God's multiform wisdom, His grace and His glory.

The earthly Kingdom – the kingdom which Satan thought to frustrate – will yet be set up on earth (the millennium of prophecy) to the literal accomplishment of every detail of God's Word, the full vindication of the faithfulness of God, and the truthfulness of His prophets.

The present dispensation is, then, an interregnum

4. [Editor:] "A delusive." – Merriam-Webster



292 pp., PB

See order form.

Without Form and Void: A Study of the Meaning of Genesis 1:2

by — Arthur C. Custance

Considered a classic in Christian apologetics, this scholarly analysis of the biblical phrase "without form and void," from the opening chapter of Genesis, observes the rules of linguistics, grammar and syntax, and also examines how words are used in the rest of Scripture. This book has been described as the best argument that has ever been written for the Gap Theory.

A well respected Canadian scientist, and listed in the 1971 American Men in Science, Dr. Custance contends that we should not allow science to determine what Scripture says. Neither should we allow Scripture to determine what the scientist observes in the laboratory. Yet observed fact in the one cannot, ultimately, conflict with revealed fact in the other. Any conflict, then, is in the interpretation of the facts – not in the facts themselves.

or parenthetic period, contemplated indeed in the counsels of God, but not revealed until given to Paul.

Once this truth is seen, it becomes the key to the interpretation of Scripture and to “*rightly dividing the word of truth*.”²⁵ Until it is seen, neither Testament can be understood aright, and Christianity, instead of having its proper and distinctive character, is degraded into a sort of bastard Judaism.

5. [Editor:] For a foundational study of “Rightly Dividing the Word of Truth” see:

- *God’s Eonian Purpose*, Adlai Loudy (order form);
- *The Foundations of Dispensational Truth*, Dr. E.W. Bullinger (order form);
- the continuing series *Right Division (An Overview of Dispensational Truth)*, Clyde L. Pilkington, Jr.:
 - Part 1, *Bible Student’s Notebook #551*;
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 - Part 5, *Bible Student’s Notebook #555*;
 - Part 6, *Bible Student’s Notebook #556*;
 - Part 7, *Bible Student’s Notebook #557*;
 - Part 8, *Bible Student’s Notebook #558*;
 - Part 9, *Bible Student’s Notebook #559*;
 - Part 10, *Bible Student’s Notebook #570*.

PENTECOST (continued from front page)

Jews and again rejected.

So long as the Kingdom was being preached to Jews,

- *What Is the Mystery?*, A.E. Knoch, [Bible Student’s Notebook #516](#);
- *The Present Secret Administration*, A.E. Knoch, [Bible Student’s Notebook #575](#);
- *A New Administration at the Close of Acts*, Adlai Loudy, Part 1 – [Bible Student’s Notebook #562](#); Part 2 – [Bible Student’s Notebook #563](#);
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If all of the treasures of wisdom and knowledge are hid in Christ according to “*the Mystery*,” so that the dispensation of it as given to Paul is the filling up, or completing of the Word of God, as stated in (Colossians 1:25), then it is self-evident that where “*the Mystery*” is not understood, the key to the understanding of the Word is not in the hand; “*and the treasures of wisdom and knowledge*,” though fully revealed of God, must remain locked.

“*God would make known to His saints*,” through this ministry of Paul (Colossians 1:27), “*what is the riches of the glory of this Mystery*,” but alas! the vast proportion of them are indifferent to the acquisition of the knowledge.

— *The Mystery and the Covenants* (1871), Chapter 3 (edited & abridged)

TOPICS:

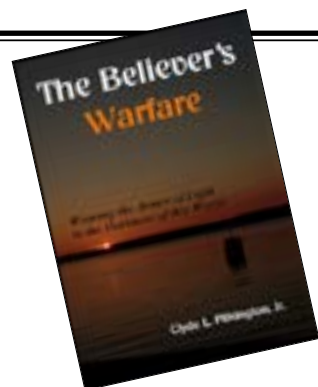
Major: Secret; Mystery; Ephesians; Right Division
Minor: Sovereignty; Administrations

miracles abounded. The miracles of Acts 28:8-9 are chronologically the last on record, and the later epistles are wholly silent respecting them.

— *The Silence of God*, pages 37-40, 93-94 (see order form)

TOPICS:

Major: Acts, The Book of; Right Division; Paul and His Gospel; Pentecost
Minor: Israel; Readjustment



84 pp., PB

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The Believer’s Warfare

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer’s Warfare* surveys a few key passages of Scripture to reveal God’s sure plan of victory in the life of His saints.

“I have really enjoyed *The Believer’s Warfare*. For years I have struggled with my walk with Christ, bouncing ‘in and out of fellowship’; using some human effort to try and control the flesh. It seems as though I still have a lot of legalistic and guilt-ridden programming in my brain.” – **OH**



Editor's Desk

Richard Holden

(1828-1886)

Holden was a Scottish Anglican minister, who pioneered missionary work in Portugal and Brazil. He was a fervent author whose articles encountered strong Roman Catholic opposition, including three assassination attempts upon him. He also provoked heated opposition from his own denomination, eventually leaving Anglicanism, becoming an ardent dispensationalist. Letters written to his mother, giving her the reasons for leaving the Church of England, had a wide circulation. He wrote many published hymns, including *Lord of Glory We Adore Thee*.

Lord of Glory, We Adore Thee

Lord of Glory, we adore Thee!
Christ of God, ascended high!
Heart and soul we bow before Thee,

Glorious now beyond the sky;
Thee we worship, Thee we praise,
Excellent in all Thy ways.

Mighty King, with glory crowned!
Rightful Heir and Lord of all!
Once rejected, scorned, disowned,
E'en by those Thou can'st to call:
Thee we honor, Thee adore,
Glorious now and evermore.

Lord of life, to death made subject!
Blessed, yet a curse once made!
Of Thy Father's heart the object,
Yet in depths of anguish laid:
Thee we gaze on, Thee recall,
Bearing here our sorrows all.

Royal robes shall soon invest Thee!
Royal splendors crown Thy brow!
Christ of God, our souls confess Thee,
King and Sovereign even now!
Thee we reverence, Thee obey,
Own Thee Lord and Christ away.

Major Topic: Biography; Hymns

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ISSN: 1936-9360

Volume 25, No. 625 – June 26, 2017

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- 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);
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- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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

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