



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 729

The Acts Dispensation

Part 3 of 3

by — Otis Q. Sellers (1901-1992)

ISRAEL IN THE ACTS PERIOD

The Acts Period referred to in the subject of this study has to do with that thirty-three year period of which the Book of Acts is the history. This began with the resurrection¹ of Jesus Christ. It ended with Paul's two years of ministry in his own rented house in Rome.

We will now seek to provide the biblical answer to the question, "What did the people of Israel, those in Palestine as well as the dispersed ones, do in regard to the presentation of the crucified and risen Savior?"

The full presentation of the Messiah could not be made until He had been crucified² and risen.



However, one becomes a believer by believing the truth that is at hand, and the Gospel evidence shows that the overwhelming majority of the two and one-half million Jews who then lived in Palestine believed whatever truth concerning Him was available to them. Thus, they were dealt with according to the Word of Christ that "*unto whomsoever much is given, of him shall much be required*" (Luke 12:48).

There were those who knew by divine revelation that He was the Christ (the Messiah), the Son of God (Matthews 16:16-17). These were told not to depart from Jerusalem but to wait there for the promise of the Father, of which they had already been told. After this they would be witnesses unto Him in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth (Acts 1:4, 8).

On that memorable day of Pentecost, 120 of these believers were assembled together. Every one of those was a Jew who had found in the Man Jesus the fulfillment of God's promise of the Messiah.

At this time there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven (Acts 2:5).

This description of their character would certainly indicate that these were a part of the "*flock*" of the great Shepherd, of whom He had already said,

1. [Editor:] For more information on Resurrection, see:

 - The Synonymous Words for "Raise," "Resurrection," etc., E.W. Bullinger, *Appendixes to the Companion Bible* #178 (see order form, under Bullinger);
 - A Refreshing Study on the Resurrection, E.W. Bullinger, [Bible Student's Notebook #220](#);
 - Today Thou Shalt Be With Me In Paradise, Cecil J. Blay, [Bible Student's Notebook #280](#);
 - The Sleep of Death and the Awakening of Resurrection, Joseph E. Kirk, [Bible Student's Notebook #277](#);
 - A Glimpse of Heaven, A.E. Knoch, [Bible Student's Notebook #414](#);
 - All that Are in the Graves Shall Hear His Voice, Faith Fellowship, [Bible Student's Notebook #457](#);
 - Divine Lockup (Part 4: Corruption), Clyde L. Pilkington, Jr. [Bible Student's Notebook #614](#); or book edition (see order form, under Pilkington).
2. [Editor:] "Gibbeted" is translated "crucified" in the *KJV*. The word is *προσπήγνυμι (prospēgnumi)* and is used only in Acts 2:23. It is defined as, "to fasten to, that is (specifically) "to impale" (*Strong's* G4362).

*My sheep hear My voice, and I know them,
and they follow Me (John 10:27).*

After Peter's message and the witnessing of the 120 was completed, 3000 souls were added, so the number that believed in the crucified and risen Messiah was 3120. This was in Jerusalem, the very city in which the Lord Jesus had been condemned to death, and where acknowledgment of Him could bring the same penalty. As the witnessing continued and many miracles were performed, those who believed had favor with all of the people; and the Lord continued to add to the 3120 those who were being saved in that place (Acts 2:41-47). The words "to the church" do not belong to the text here, and their insertion is evidence of the concerted drive of "church" theologians to get Israel out and get the "church" in.

The second message of Peter brought further astonishing results and even though the apostles were placed under arrest,

*many of them which heard the Word believed;
and the number of the men was about five
thousand (Acts 4:4).*

Peter's success was phenomenal. Luke's accurate account speaks only of five thousand men and does not include the women and children, of whom there must have been a due proportion. A very conservative estimate would be that there were 15,000 believers in Jerusalem, everyone of whom was a Jew, not a single Gentile among them. These now stand as "the Israel of God" in contrast with "Israel after the flesh" (Galatians 6:16; I Corinthians

10:18). They were Israelites by birth; they became the Israel of God by faith in Jesus Christ. They never ceased to be Israelites.

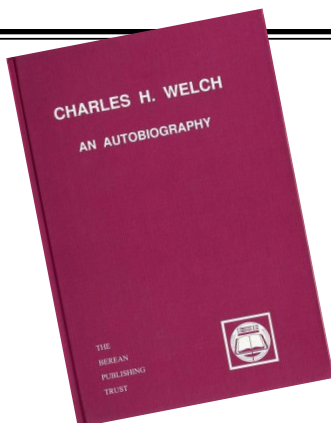
The Sadducees who had caused the arrest of the Apostles could find nothing for which they might be punished, so they let them go, "because of the people, for all men glorified God for that which was done" (Acts 4:21), a declaration which reveals the general attitude of the people in Jerusalem toward the Lord Jesus. Free for the time being, the apostles continued to proclaim that Jesus was the Christ, with the result that,

*believers were the more added to the Lord,
multitudes both of men and women (Acts
5:14).*

Miracles abounded, so that out of the cities "round about Jerusalem" there came a multitude bringing the sick and those vexed by unclean spirits, "and they were healed everyone" (Acts 5:16).

This glorious ministry filled the High Priest³ and the sect of the Sadducees with jealousy, so the Apostles were again arrested and placed in the common prison. From this the Lord miraculously delivered them and their ministry was resumed with the result that the number of disciples multiplied in Jerusalem greatly and a great company of the priests became obedient unto the faith (Acts 6:7). We lose all track of numbers here, but in regard to this,

3. [Editor:] For more information of the "Mosaic Priesthood," see:
– Are Bride and Body Identical? Parts 6 & 8, F.W. Robison, *Bible Student's Notebook* #678, #680, or in book form (see order form under "F.W. Robison," or at StudyShelf.com).



Charles H. Welch: An Autobiography

Welch (1880-1967), an associate of E.W. Bullinger, was the editor of the *Berean Expositor* (1906-1967), a Bible study magazine. While Bullinger was working on *The Companion Bible* his time was limited. As a result, Welch shouldered the editorial duties of his periodical *Things to Come*. During his lifetime he produced over 60 books, booklets and pamphlets.

156 pp, HB

See order form.

R.C.H. Lenski, the Lutheran commentator, says,

Luke's figures and further notes about the growth make the estimate of 25,000 believers in and near Jerusalem at the time of Stephen's martyrdom seem conservative.

Twenty-five years later in Jerusalem, James said to Paul,

Thou seest brother how many thousands of Jews there are which believe, and they are all zealous of the law (Acts 21:20).

The word "thousands" here can be considered only as an attempt by translators to minimize the truth. The Greek word *urias* means "ten thousand"; here it is plural (*muriades*), and it means "tens of thousands."⁴

When we remember that the resident population of Jerusalem was only 30,000, we can come to no other conclusion than that the overwhelming majority of Jews in Jerusalem and Palestine became believers in and followers of the crucified and risen Jesus. Up to the time of Stephen's martyrdom, all witnessing centered in Jerusalem. After his execution a great persecution arose and the believers were forced to scatter abroad, going everywhere heralding the Word.

4. [Editor:] "Now those who hear glorified God. Besides, they said to him, "You are beholding, brother, how many **tens of thousands** there are among the Jews who have believed, and all are inherently zealous for the law?" – CLV

Many readers, of course, will wonder why, if there were so many of them, they did not fight back. The answer is obvious. They could not resist, since they had been warned "all they that take the sword shall perish with the sword" (Matthews 26:52). Furthermore, they had been told that when persecuted in one city to flee to another (Matthew 10:23). However, we know that when they were scattered abroad and went everywhere proclaiming the Word, it was proclaimed "to none but unto Jews only" (Acts 11:19). Their success continued to be phenomenal. In Samaria, the people with one accord gave heed to the message of Philip (Acts 8:6).

Another witness of great power was provided by the conversion of Saul (Paul), a Jew, one of the aristocracy, who could speak to all Jews of whatever level. He would later use the fact of his conversion as positive proof that God had not severed Himself from or cast away His people (Romans 11:1).

The healing of Aeneas by Peter resulted in all who lived at Lydda and Saron turning to the Lord (Acts 9:35); and the resurrection of Dorcas caused many in Joppa to believe in the Lord (Acts 9:42). These were Jews that believed.

At this point in the Acts period, eight years after the resurrection, a new element entered the scene. Peter was commissioned to proclaim the Word to one Gentile family, the house of Cornelius, which he did with complete success; and this was both the beginning and the end of his ministry to the Gentiles. ▶



166 pp., PB

See order form.

The Doctrine of Eternal Hell Torments Overthrown (1833)

Thomas Whittamore (1800-1861), Editor

Part 1 (1658) 6 chapters by Samuel Richardson (1643-1658) *The Torments of Hell, The Foundation and Pillars Thereof, Searched, Discovered, Shaken and Removed*;

Part 2 (1731) 2 essays by Marie Huber (1695-1753) An Article on Universalism from *The Harleian Miscellany*;

Part 3 2 chapters by David Hartley (1705-1757), *Defense of Universalism*.

After Acts 12, Peter was no longer prominent, and Paul began to fill the scene. From Acts 13 to Acts 28, we follow the independent ministry of the Apostle Paul. The out-called ones of God in Antioch were directed by the Holy Spirit to release control and direction of Barnabas and Paul so that they might do the work to which the Lord had called them.

What this work was can be determined the moment it began (Acts 14:1-2). Together they traveled to Seleucia, a seaport, and landed at Salamis on the Isle of Cyprus. There *“they preached the Word in the synagogue of the Jews”* (Acts 13:5). Thus, *“to the Jew first”* dominates every act of ministry in the Acts period (Acts 3:26; 10:36; 13:46; Romans 1:16).

To the Jew first is stamped on every page of the Acts of the Apostles. This obligation having been fulfilled on the Isle of Cyprus, they were able to accept the invitation of Sergius Paulus, a Gentile, who desired to hear the Word of God (Acts 13:7). He heard, he saw, and he believed.

Their next stop was in Antioch in Pisidia, where they went into the synagogue, and by invitation of the rulers they heralded the Word and proclaimed Jesus as the Messiah. The effect was good, and the results were excellent, even though much opposition arose during the week that followed which led them to break off their ministry to the Jews and turn to the Gentiles (Acts 13:42-49). Thus,

the Word of the Lord was published throughout all that region (:49).

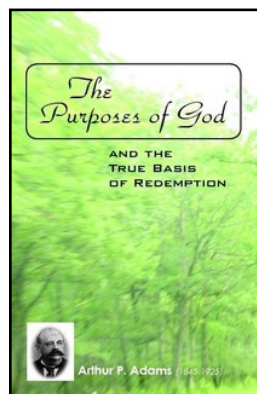
Some interpreters try to make this to be the end of Paul's ministry to the Jews, but at their next stop in Iconium Paul went with Barnabas into the synagogue and spake in such manner that a great multitude of the Jews and also of the Gentiles believed (Acts 14:1). The words *“and so spake”* indicate that they followed the divine order, *“to the Jew first, and also to the Greek.”* Paul did not violate the truth which he later declared in his Roman epistle (Romans 1:16).

Their success created a sharp division in the city, and, when persecution arose, they fled to Lystra and Derbe and there preached the gospel. In Philippi, Thessalonica, Berea, Corinth and Ephesus, Paul continued his ministry in the synagogues. The results were good everywhere in spite of increasing opposition on the part of some Jews and some Gentiles (Acts 16-19).

In Ephesus there was extreme opposition, but the results were such that we are told, *“mightily grew the Word of God and prevailed”* (Acts 19:20).

At this point Paul's ministry took a different track as he headed toward Jerusalem. There he was arrested and in time was brought as a prisoner to Rome. There, after three days, he called the chief of the Jews together, who declared they were glad to hear him, stating that all they knew about this sect was that everywhere it was spoken against (Acts 28:17-22).

Gladly they appointed him a day during which he expounded and testified the Kingdom of God, in addition to persuading them concerning Jesus, both from the law of Moses and the prophets, from



This is a compilation of some of Arthur P. Adams' smaller works that first appeared in his periodical *The Spirit of the Word* in 1885. Adams suffered greatly for the truths presented here. The riches found within these pages deserve to be preserved for future generations. Even though Adams wrote over one hundred years ago, in many ways his writings are just as fresh as if they had been written today.

This is THE TRUE BASIS OF REDEMPTION – God our Creator, responsible for His Own creation, and every attribute of His being pledged to its successful completion. God is able, and He will. The creature may rest secure on that basis – the all sufficient ground and full assurance of his deliverance and final triumph in the redemption of Jesus Christ. – A.P. Adams

135 pp., PB

See order form.

morning to evening. The result was that some believed the things that were spoken and some believed not. Concerning this, let us consider the words of another.

We feel safe in saying that in all Paul's career he scored no greater success in a single day's work than on the day which Luke describes in :23, etc. He converted half of the rabbis and leaders of the eleven synagogues in the capital of the world! *Oi men oi de* (:24) equals 50-50 according to our way of speaking. ... Converting the rabbis and the leaders could mean only one thing, namely that these rabbis took the gospel of Paul into their synagogues with the result that whole synagogues were converted, and the members who refused withdrew to other synagogues.⁵

The conclusion is inescapable. The Word of God shows that the overwhelming majority of Jews in Palestine and in the exile became believers in the Lord Jesus Christ during the Acts period. This is the truth.

THE IMPORTANCE OF ACTS 28:28

Great and complex truths cannot be said to be known until we have known and worked with them for a long time. It was in 1934 that I tentatively embraced the idea that Acts 28:28 marks a dispensational boundary line. Since then I have never ceased to search for a fuller and more complete un-

derstanding of the truth declared in this passage, to relate it to all that happened in the thirty-three years of the Acts period and to all that is now true since this declaration was made. Paul's words in this passage, spoken and recorded by inspiration of God, mark the close of the Acts period and the beginning of the Dispensation of Grace.

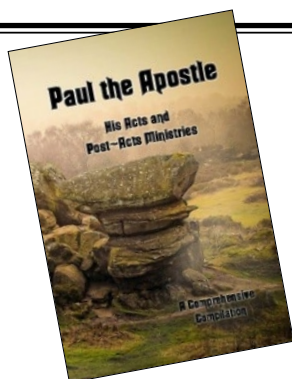
I believe that every word of Scripture was produced under the guidance of God's Spirit, that "*holy men of God spake as they were moved by the Holy Spirit*" (II Peter 1:21). This conviction has stood the test of more than a half century of personal Bible research and study.

A good share of my own Bible study efforts over many years have been applied to discovering the true character of the Acts dispensation and to finding the distinctive truths that apply in the present Dispensation of Grace. The difference between these two periods turns upon Paul's declaration in Acts 28:28, so to the assiduous study of this passage I return again and again.

My understanding of this declaration has progressed and changed somewhat over the years, but my conviction has grown that these words do mark a dispensational boundary line. I am not able to say who was the first to suggest that Acts 28:28 marks a dispensational change. I came upon this in 1929 in the book, *The Silence of God*,⁶ by Sir Robert Anderson (1841-1918), in which he says, ▶

5. R.C.H. Lenski.

6. [Editor:] This is a Bible Student's Press reprint available at StudyShelf.com (see order form under Sir Robert Anderson).



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.

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

This book was written in 1897, and it could be that this is one of the earliest references to this illuminating idea. There is no evidence that Sir Robert Anderson ever followed this idea out to all its logical conclusions. In his writings he made no distinction between those epistles written before Acts 28:28 and those written after. He treated them as though they had all been written under one divine administration, which they were not.

First and Second Thessalonians, First and Second Corinthians, Galatians, and Romans were written before the dispensational change and in many passages set forth the distinct truths that prevailed only in the Acts period. Philippians, Colossians, Ephesians, I Timothy, Titus, II Timothy and Philemon were written after the dispensational change, and they take on the character of the time in which they were written.

Dr. E.W. Bullinger (1837-1913) made the same mistake as Sir Robert Anderson, not correcting it until five years before his death, a fact that does not show in most of his writings.⁷

7. [Editor:] Bullinger's final understanding of the impact of Acts 28:28 upon the epistles of Paul is laid forth in his last book, *The Foundations of Dispensational Truth*, reprinted by Bible Student's

Others have declared for Acts 28:28 and then withdrew from the field of battle.

A.E. Knoch declared,

It was not until the end of the Acts era that the salvation of God is sent directly to the nations (Acts 28:28).⁸

In regards to Acts 28:28, one cardinal fact needs to be faced and admitted. If Paul's words in this passage mark the dispensational boundary line, if they mark a new method of divine dealing with mankind, then the change that took place, or at least the most important feature of that change, must be epitomized in these words. In this passage there has to be a declaration of something that was not true before but became true from that moment on. In Paul's words we must find summed up the answer to the question, "What was the change that took place at Acts 28:28?"

All through secular history there have been great declarations that brought about great changes. In all of these pronouncements the change has always been clearly stated. Lincoln's Emancipation Proclamation was one of these. The force of and the change declared in his powerful words cannot be missed.

Press, available at StudyShelf.com (see order form under E.W. Bullinger).

8. *Concordant Version* notes on Matthew 15:21.



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All persons held as slaves within any State ... shall be then, thenceforward, and forever free.

These words proclaimed a great administrative change in the United States government, setting free those who were slaves and settling the question of human slavery in this country.

Even so it is with the divine decree announced by Paul in Acts 28:28. The major feature of the change it brought about must be declared by its words. It is a succinct statement, compressing a great truth into the fewest possible words. In studying it we must discover exactly what it says and then what is meant by what is said.

The first of these has to do with translation and the second with interpretation. The translation must be correct from the literary and grammatical standpoint. The interpretation must be correct from the historical aspect.

At the close of that all-day meeting with the chief of the Jews in Rome, Paul declared in his final words to them, as we find it in the *King James Version*,

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

This statement is either important or unimportant. It either declares something that had long been true, as many say, or it declares something that became true from this point onward.

My own position is that these words are of the utmost importance, that they say much in one brief statement, and that they declare a new overarching truth.

The Four Important Words of Acts 28:28

There are four important words in this statement that must be examined. These are (1) “*salvation*,” (2) “*sent*,” (3) “*Gentiles*,” and (4) “*hear*.”

It is obvious that these words need to be considered in their Greek originals.

(1) Salvation (*soterion*)

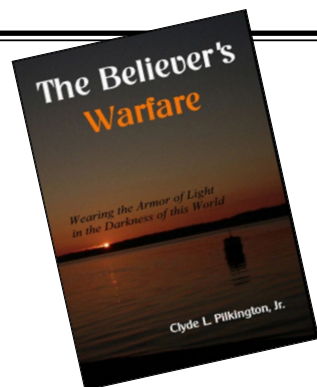
I have exhaustively studied the word *soterion*, which here is translated “*salvation*,” and have come to the conclusion that this adjective means salvation-bringing. Supplying the noun from the context I would render this “*the salvation-bringing message*.”

(2) Sent (*apostello*)

The word translated “*sent*” is *apostello*, which, since it is used here of an inanimate thing, should be translated “*authorized*,” in the sense of being made freely available.

(3) Gentile (*ethnos*)

The word translated “*Gentiles*” in Acts 28:28 is *ethnos*. It is preceded by the definite article. All scholars, lexicographers, and commentators agree ►



84 pp., PB

See order form.

The Believer's Warfare

by — Clyde L. Pilkington, Jr.

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“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**

that ethnos means “*nation*,” even though they think that at times it signifies those who are not of Israel and should in such places be translated “*Gentile*.” However, all such renderings are interpretations and not translations. There are passages where the term “*the nations*” includes the nation of Israel, and to translate it “*the Gentiles*” would exclude that nation (see Matthew 12:18, 21 and Ephesians 3:6 for examples of this).

In Acts 28:28 the words *tois ethnesin*, being dative, plural, neuter, should be translated “*to the nations*.” However, since it is evident from Acts 10:36 and 13:26 that God’s salvation-bringing Word had been authorized to Israel from the day of Pentecost, this nation is not particularly in view in this pronouncement.

The word translated “*hear*” in Acts 28:28 is *akouo*. That this word means “*to hear*” cannot be questioned, but if each one of the 437 occurrences of this word is considered we soon get the feeling that this word often means getting through to a person. An example of this is seen in Matthew 18:15, “*if he shall hear thee, thou hast gained thy brother*.”

While, as a rule, hearing is related to the ear, yet one can be said to have heard that which he has read. In this passage “*they will hear it*” means that it will get through to them for their benefit. This is God’s guarantee made by His spokesman Paul. Thus an honest, grammatical and literal translation of Acts 28:28 should read,

Let it then be known unto you, that the salvation-bringing message of God has been authorized to the nations, and they will hear it.

The words “*has been authorized*” declare an accomplished fact. The words “*they will hear it*” declare a future result. In the first statement the tense is the second aorist, and in the second it is future. This is the way it should be. **BSN**

Seed & Bread

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(*compiled, abridged & edited*)

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Major: Acts, Book of; Israel; Right Division

Minor: Miracles; Sickness; Signs; Spirit World

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Paul Our Guide – Christ Our Goal

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- 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);
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- true freedom and liberty apart from law (Galatians 5:1);
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 - 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
NET: New English Translation
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