

BEFORE AND AFTER ACTS 28:28

BY OSCAR M. BAKER

Editor's intro: [] [] [] [] Oscar M. Baker was a minister who took E.W. Bullinger's system of Bible interpretation serious, and he wrote a [] substantial number of articles to prove that Bullinger's Bible views are correct, - and this present article is one of many in this topic.
You may find more interesting material of Oscar M. Baker, visiting the website of Truth for Today.
Jan Lilleby.



"Before. Israel were urged to turn again in order that God might send the Christ unto them, even Jesus. [] **Ye men of Israel ...turn again... that He may send the Christ Who hath been appointed for you, even Jesus** [] (AC 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 fulfil 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** [] (Ac 28:25-27).

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, test that come upon you, which is spoken of in the prophets** [] (Ac 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** [] (Ac 28:28).

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** [] (Ac 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, it 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** [] (Eph. 3:1-3).

Before. Paul was bound for the hope of Israel. [] **Because that for the hope of Israel I am bound with this chain** [] (Ac 28:20).

After. He became a prisoner for the Gentiles [] in connection with the revelation of the mystery given to him for them. [] **I Paul, the prisoner of Jesus Christ for you Gentiles...how that by revelation He made known unto me the mystery** [] (Eph. 3:1-3).

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 hopes sake, king Agrippa, I am accused of the Jews (Ac 26:6-7).

After. He 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 (Col 1:24-27, margin).

Before: A calling was in view whose blessings are associated with a time "from" the foundation of the world. Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world (M't. 25:34).

After. A calling came into view whose blessings are associated with a time "before" the foundation 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 (Eph 1:3,4).

Before. Believers were said to have been identified with Christ in His 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 (Rom. 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 (Eph. 2:5,6).

Before. Some believers had a place of blessing where angels dwell. But ye are come onto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (Heb. 12:22).

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. Set Him at His own right hand in the heavenly places, far above all principality and power (Eph. 1:20,21, compare 2:6). Ye are complete in Him, Which is the head of all principality and power (Col 2:10).

Before. The "hope" connected with the day of the Lord was something the believers knew perfectly. For what is our hope,...Are not even ye in the presence of our Lord Jesus Christ at His coming? (1Th. 2:19). The Lord Himself shall descend from heaven...But of the times and seasons brethren, ye have no need that I write unto you. For yourselves know perfectly (1Th. 4:16 to 5:2).

After. Prayers for enlightenment are necessary that the "hope" of this time might be known. Prayers that...The eyes of your understanding being enlightened, that ye may know what is the hope of His calling (Eph 1:16-18).

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). waiting for the revelation (apokalupsis) of our Lord Jesus Christ (1Co 1:7, margin). I pray God your whole spirit and soul and body be preserved blameless unto the coming (parousia) of our Lord Jesus Christ.

After. Blessings of believers are with Christ. He is far above all. So they look for the manifestation in Glory where He is. The terms apokalupsis and parousia are not used here. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Col:4).

Before. Paul was a minister of the New Covenant. This had been promised to Israel, not ever to Gentiles. 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 (Jer ,31:31). Who also hath made us able ministers of the new testament (new covenant) (2 Co. 3:6).

After. Paul was made a minister of the mystery which had been hid 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 (Col 1:25,26).

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 (Ac 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 (Eph 3:8,9).

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 weft as we? (Ac 10:4J-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 (Eph 4:4,5).

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 (Ac 28:8).

After. Paul no longer healed in this way. The mystery was not proven by signs. Healing might be granted, but only by the sovereign power of God at His discretion. Epaphroditus was nigh unto death, but no miracle of healing was granted. See Ph'p. 2:25-30. Trophimus have I left at Miletum sick (2 Tim. 4:20).

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AFTER. Believers looked to be manifested with Christ IN GLORY far above all heavens. This event is called the *epiphany* or appearing. (Col. 3:1-4) where the believer is said to be seated in the heavenly places. Eph. 2:6

The reader is asked to go on from here."

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