

picture by CH Welch
pg. 13 TAOTR

Acts: When and why?

Part 9: The Acts epistles – Galatians + Jerusalem

Wayne Stewart

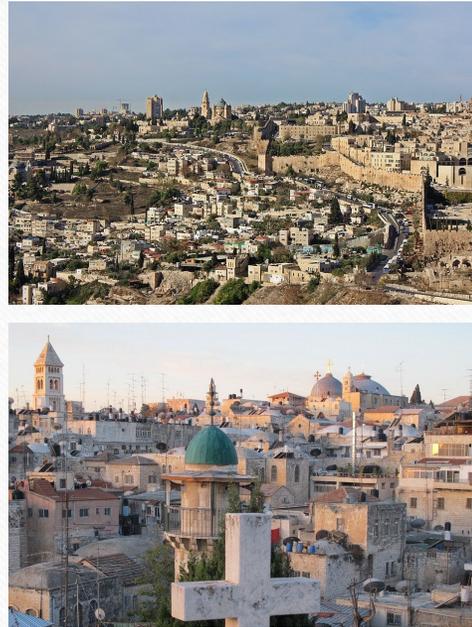
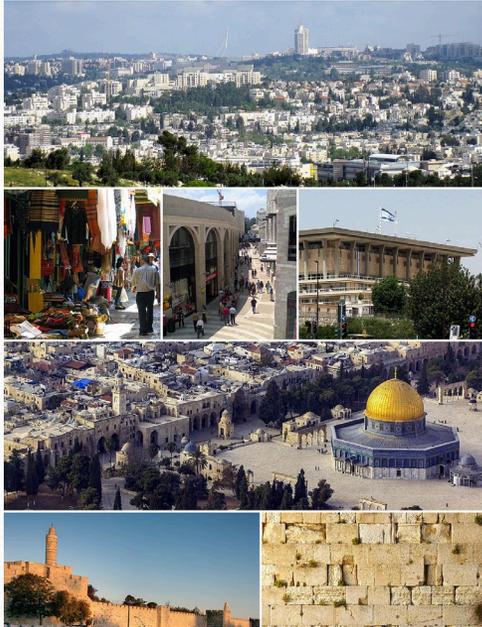
More dates

Today

Items of interest

- Specifically, **when** did Paul write “Galatians”
- Jerusalem visits
- **Acts 15**
- Another look at “**at the first**”
- Relook at Acts 28

Concordance of “Jerusalem”



Acts 1:8, 12, 19; 2:5, 14; 4:5, 16; 5:16, 28; 6:7;
8:25-27; 9:2, 13, 21, **26, 28**; 10:39; 12:25; 13:27,
31; 15:2, 4; 16:4; 19:21; 20:22; 21:4, 11-13, 15, 31;
22:5, 17-18; 23:11; 24:11; 25:3, 20

Ἱερουσαλήμ

Paul's Visits to Jerusalem

FIRST VISIT (3 years)	Acts 9:26-30 (Gal. 1:17-21)	<u>Slide 6</u> Compare 'Syria and Cilicia', with 'Caesarea and Tarsus'.
SECOND VISIT (14 years)	Acts 11:29,30 (see also 12:25)	Before the first missionary journey.
THIRD VISIT	Acts 15:2-4	After the first missionary journey.
FOURTH VISIT	Acts 18:21,22	To keep the Feast.
FIFTH VISIT	Acts 21:15 to 23:30	Taken prisoner.

Gal. 2:1

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Slide 5

Acts 9:26 – 30
Gal 1:21
Regions of Syria and
Cilicia



Tarsus and surrounding area

“At the first”

- KJV Galatians 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you **at the first.**
- TBT Galatians 4:13 οἶδατε δὲ ὅτι δι’ ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν **τὸ πρότερον.**

Mk. 14:41; Jn. 21:17; Rev. 4:7; 8:7-12; 9:15, 18; 12:4

τὸ πρότερον
(Gal. 4:13
TBT)

τὸ δεύτερον
(2 Cor. 13:2
TBT)

τὸ τρίτον (Mk.
14:41 TBT)



2 Cor. 13:2; Heb. 9:3; 10:9; Jude 1:5; Rev. 4:7

τὸ πρότερον (Gal. 4:13 TBT)

- KJV Jn. 6:62 What and if ye shall see the Son of man ascend up where he was **before**?
- KJV Jn. 9:8 The neighbours therefore, and they which **before** had seen him that he was blind, said, Is not this he that sat and begged?
- KJV Gal. 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at **the first**.

1 or 2 visits prior?

- This will play little difference since we get 2 visits in Acts 13 and 14.

Missionary Journey No. 1



<https://bethanygu.edu/news/missionary-journey/>

“Barnabas” (not proof of when Galatians was written) see Acts 15:39

- KJV Gal. 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- KJV Gal. 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
- KJV Gal. 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

		49		
		50	3rd Jerusalem	
7. 'Increase'	16:5	51	2nd Mission	Galatians
	18	52	Gallio	1 and 2 Thess.
		53	Feast Sept. 16th	Hebrews
	19:1	54	4th Jerusalem	
	19:21	55	3rd Mission	
	20:31	56		
		57		
7. 'Arrest'	22:	58	5th Jerusalem	1 and 2 Corinthians
		59	2 years prison in Caesarea	Romans
	24:27	60		
		61		
	28:	62	2 years prison in Rome	MYSTERY made known
		63		
	Nero	64	Spain and the West	1 Timothy and Titus
7. 'Finished'	2 Tim. 4	65	Evil doer	2 Timothy

Evil doer

Really?

Missionary Journey No. 3



<https://bethanygu.edu/news/missionary-journey/>

CH Welch

The evidences for the exact dating of these Prison and Pastoral Epistles are not sufficient to enable anyone to dogmatize. All that we feel can be said with some measure of confidence is, that 1 Timothy and Titus were written in the interval of freedom that intervened between the two years at Rome (Acts 28:30), when Paul was treated as a military prisoner and allowed some measure of liberty, and the subsequent imprisonment when he was treated as an 'evil doer', and from which there was no hope entertained of release, except by death.

Chronology of Acts and Epistles
Alphabetical Analysis
CH Welch

7 Epistles after revelation of The Mystery

EPHESIANS. The revelation of the Mystery.

PHILIPPIANS. Bishops and Deacons. The Prize.

PHILEMON. Truth in practice.

COLOSSIANS. The revelation of the Mystery.

1 TIMOTHY. Bishops and Deacons.

TITUS.

2 TIMOTHY. The Crown.



After Acts 28
Before AD 70

Free

Evil-worker

Clement of Rome
died 101 AD



In Clement's letter I Clement 5:5-7 (c. 70's just c. 40 years after the Resurrection and c. 20 years after Paul wrote Romans) Bishop Clement writes:

“Because of jealousy and strife, Paul, by his example, pointed out the way to the prize for patient endurance. After he had been seven times in chains, had been driven into exile, had been stoned and had preached in the East and in the West, he won the genuine glory for his faith, having taught righteousness to the whole world and having reached the farthest limits of the West. (‘to terma tes duseos’) Finally, when he had given his testimony before the rulers, he thus departed from the world and went to the holy place, having become an outstanding example of patient endurance.”

<https://earlychurchhistory.org/beliefs-2/st-paul-went-to-spain/>

Muratorian Canon (170 AD)

“Moreover, the acts of all the apostles were written in one book (Acts). For ‘most excellent Theophilus’ Luke compiled the individual events that took place in his presence—as he plainly shows by omitting the martyrdom of Peter as well as the departure of Paul from the city (of Rome) when he journeyed to Spain.” The Muratorian Canon 34-39

Articles

Why does Acts 28(29) matter?

Introduction

The writings of the author CH Welch have been and continue to be a tremendous influence on those who look for dispensational truth. One of his great and influential contributions is the doctrine concerning the "dispensational boundary of Acts 28". Over the years I have also relished the consequences of this doctrine because it brings light and explanative power to the teaching of God's word rightly divided. Let me be clear -- this doctrine basically says that Acts 28:23-31 is a dispensational landmark containing a boundary. On one side is the hope of Israel and on the other, the revelation of the mystery and the commencement of a new age with Israel divorced and lo-ammi.



By **Wayne Stewart**

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AD 70



Matthew 22: 1-13



Acts 28 End of 2 years
AD 63

John's ministry to the world
AD (> 70)

The mystery (TM)
revealed to Paul
AD 63<TM<70

ACTS 28



... our fathers (Jews)
... they will hear it (Gentiles)

23

24,25,26,27,28,29,30

31

Has the context changed?

1. The need to adjust the saints (this is mainly a refinement of interpretation from the usual Acts 28 view)

- 11 And he gave some, **apostles; and some, prophets**; and some, evangelists; and some, pastors and teachers;

12 For the **perfecting** of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 **Till we all come in the unity of the faith**, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(Eph. 4:11-13 KJV)

- Notice that those given as gifts included apostles and prophets -- these were by their nature supernaturally endowed.
- The word "perfecting" is the greek **καταρτισμὸν** which means "adjustment"
- "Till we all come in the unity of the faith" -- unity would be needed in the face of a new revelation that would contradict old hopes and practices.

2. The presence of supernatural holy spirit-driven miraculous signs, (this is a new interpretation and fits the new view).

- KJV 2 Timothy 1:6 Wherefore I put thee in remembrance that thou **stir up the gift of God, which is in thee by the putting on of my hands.**

TBT 2 Timothy 1:6 δι' ἣν αἰτίαν ἀναμνήσκω σε **ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἔστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.**

- In this case, Timothy who was charged (commanded) to war good warfare by the prophecies that went before (1 Tim. 1:18), was also commanded to stir up the gift of God which was transferred to him supernaturally by the apostle Paul.
- This would enable him to be strong and without fear enabling him to minister the good deposit by the Holy Spirit
- Timothy would need to teach the mystery and all that Paul had brought to him (the good deposit) by means of the Holy Spirit:
 - 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (2 Tim. 2:2 KJV)

3. The possibility of the second coming present, (this also is a new interpretation and fits the new view).

- This is seen in the text below -- also written to Timothy and near the end of Paul's prison ministry and time on this earth.
- KJV 2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, **who shall judge the quick and the dead at his appearing and his kingdom;**

TBT 2 Timothy 4:1 Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, **τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,**

- **The Greek text could be translated as "... who is about to judge the living ones and the dead ones at his appearance and at his kingdom."**
- This makes sense when we acknowledge that the mystery was delivered before Israel was lo-ammi and the Lord's return was contingent on Israel's repentance.
- This marks AD 70 -- the destruction of the temple to be the major dispensational change.