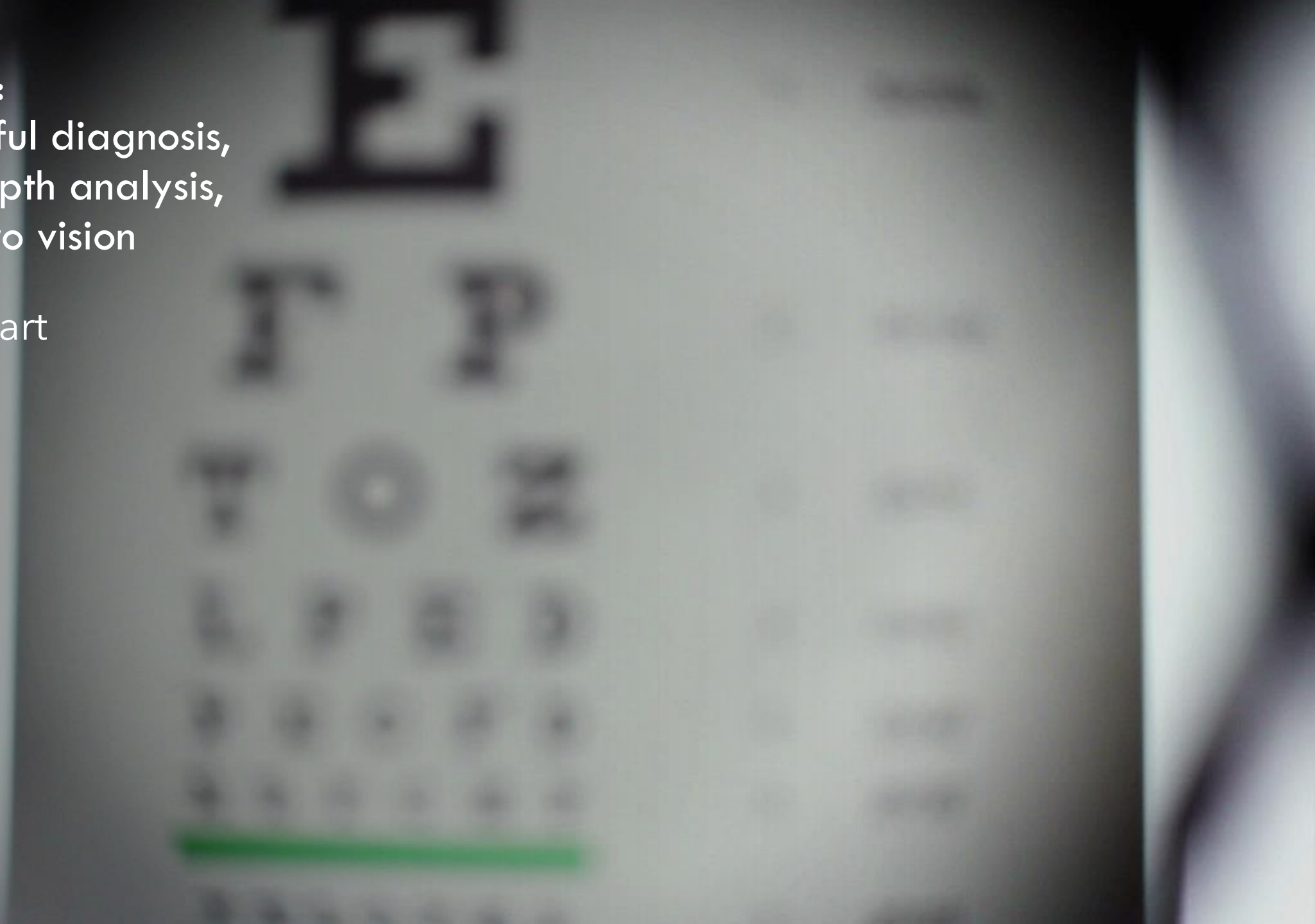
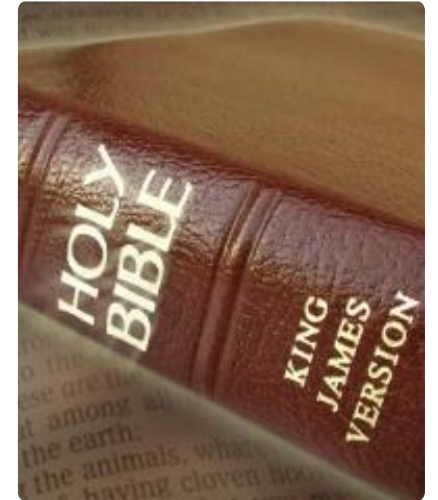
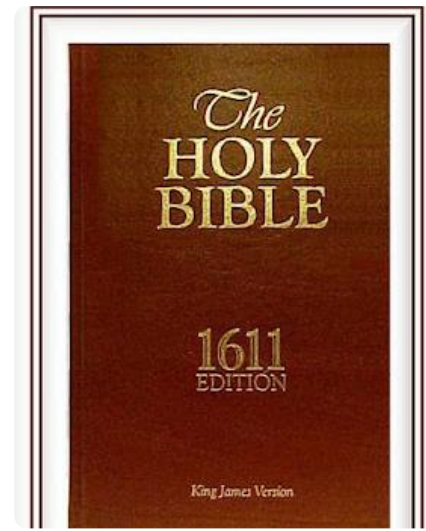
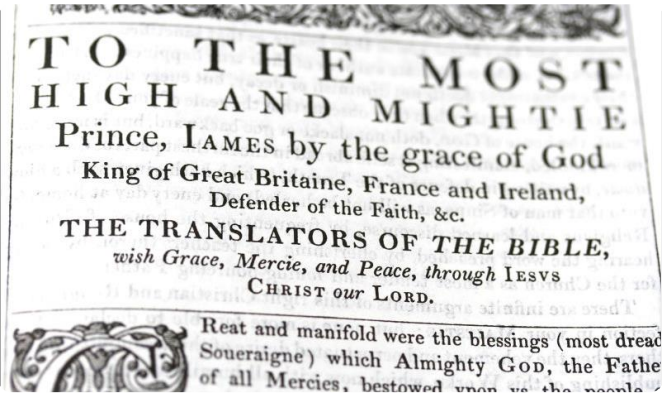


High, Low Road:
Initial then careful diagnosis,
Basic then in-depth analysis,
Macro then micro vision

By Wayne Stewart



Part A



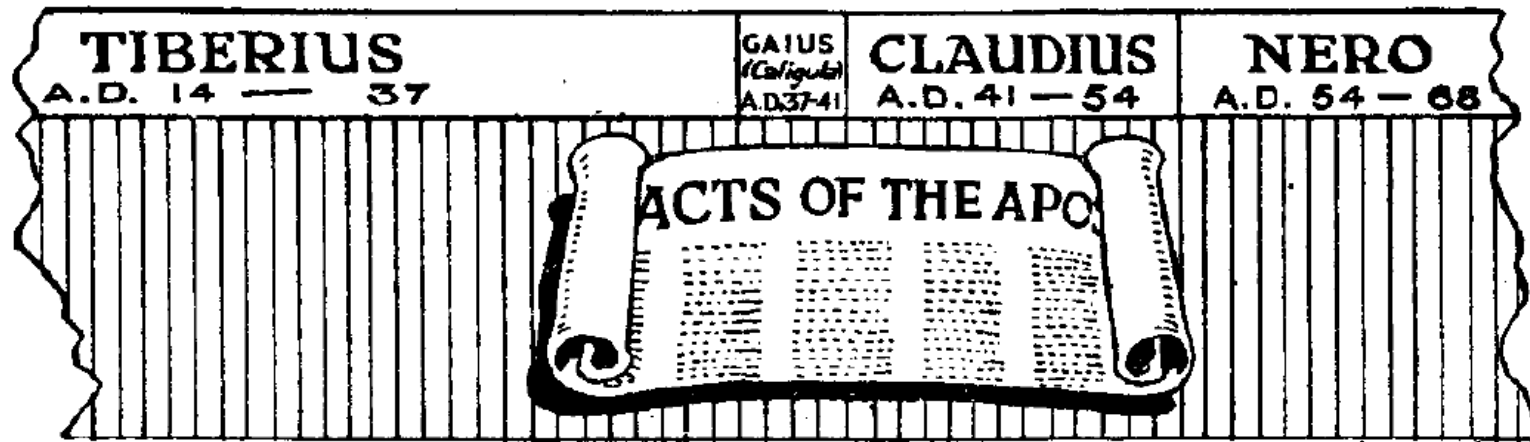
Basis



THE BIBLE: INSPIRATION AND PRESERVATION

Introduction

Wayne Stewart



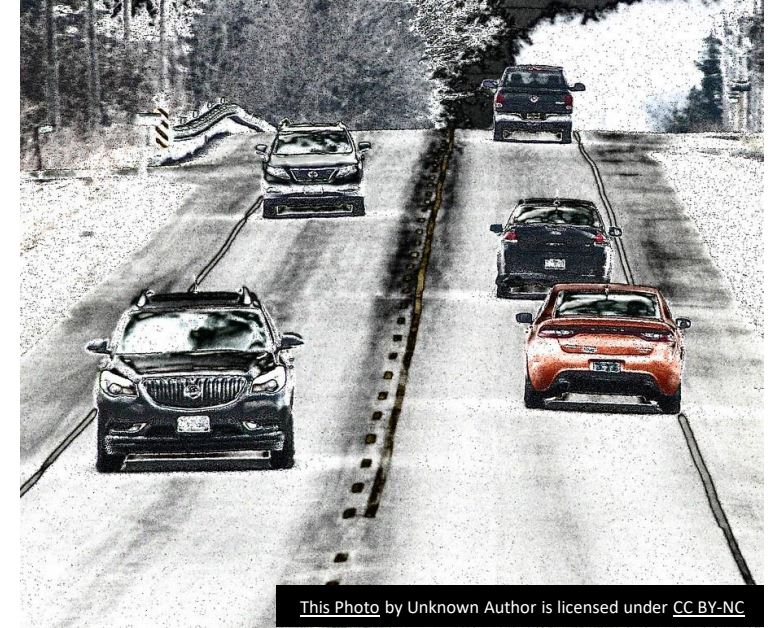
picture by CH Welch
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Acts: When and why?

Part 1: Authorship

Wayne Stewart

Introduction



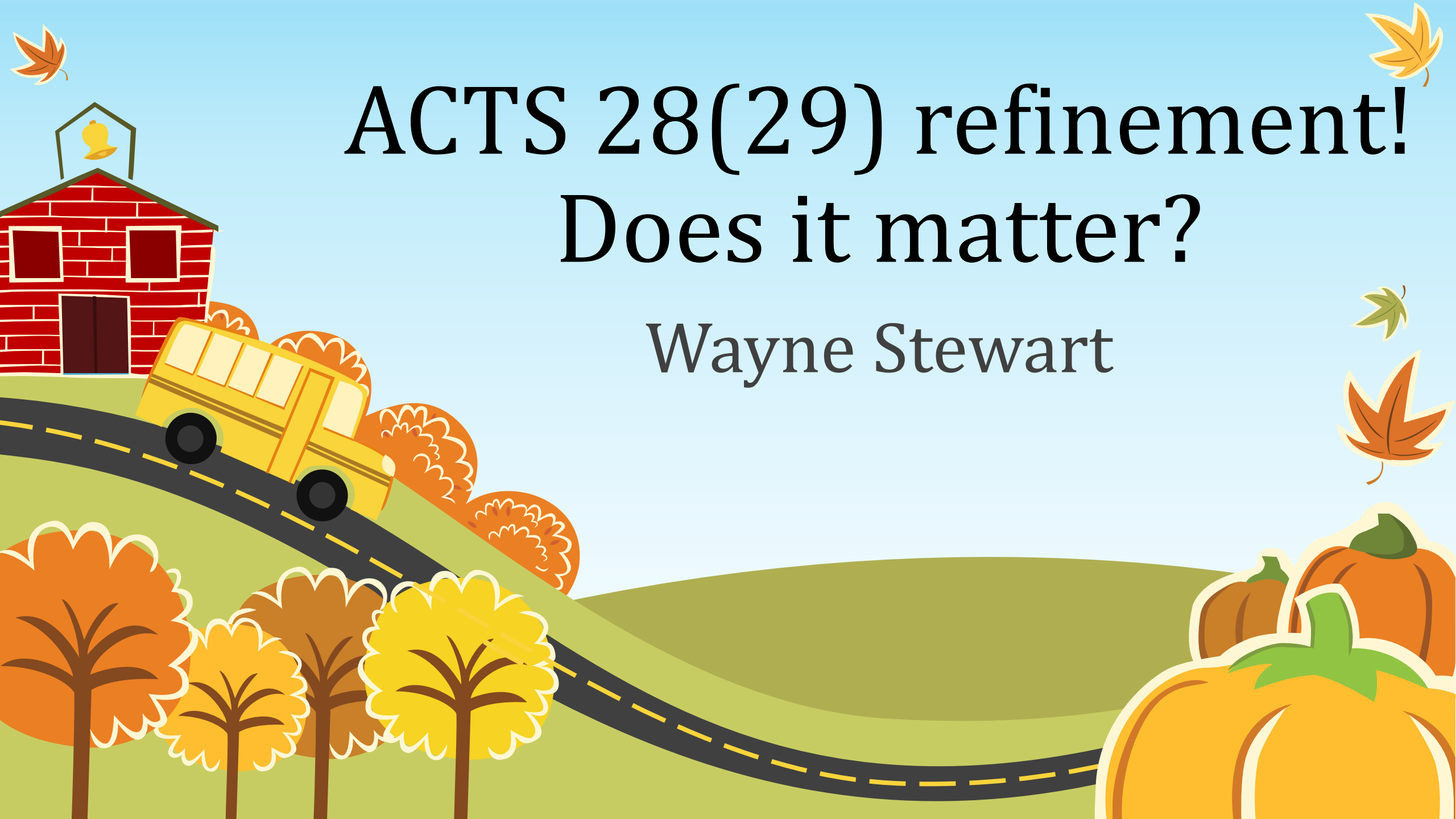
Life on the Highways: An exposition of John's gospel Summary – part 1


Wayne Stewart

ACTS 28(29) refinement!

Does it matter?

Wayne Stewart



The background is a soft, warm-toned illustration of a winter night. On the left, a stylized tree with a dark trunk and rounded, snow-laden branches stands on a small mound of snow. Next to it, a red shovel is stuck upright in the snow. To the right, a small, light-colored house with a gabled roof is partially visible. The house has a wooden door adorned with a green wreath, a small window with a yellow glow, and a lantern hanging on the wall. The entire scene is filled with falling white snowflakes, creating a gentle, wintry atmosphere.

The Ends Part 1

Wayne Stewart



Is an introductory investigation sufficient to understand the word of God rightly divided?






KJV Proverbs 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

LXT Proverbs 3:6 ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου ὃ δὲ πούς σου οὐ μὴ προσκόπη

TBT 2 Timothy 2:15 σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.



KJV 2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Who are you – who who?

- ^{TBT} **Romans 11:13** Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω.
- ^{KJV} **Romans 11:13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:



Are you a little puppy dog under the table?

- 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
- 25 Then came she and worshipped him, saying, Lord, help me.
- 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
- 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- (Matt. 15:24-27 KJV)



What message do you bring?

- TBT Matthew 4:23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων **ἐν ταῖς συναγωγαῖς αὐτῶν**, καὶ **κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας**, καὶ **θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν** ἐν τῷ λαῷ.
- KJV Matthew 4:23 And Jesus went about all Galilee, teaching in **their synagogues**, and **preaching the gospel of the kingdom**, and **healing all manner of sickness and all manner of disease** among the people.

12 mmm? Are you a Gentile? What does this mean?

- 5 These **twelve** Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles**, and into any city of the Samaritans enter ye not:
- 6 **But go rather to the lost sheep of the house of Israel.**
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- **8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**
- **9 Provide neither gold, nor silver, nor brass in your purses, 1**
- **10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.**¹ (Matt. 10:5-10 KJV)

Why 12?

- BT Matthew 19:28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, **κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.**
- KJV Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, **judging the twelve tribes of Israel.**

Baptism

- TBT Mark 16:16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἄπιστῆσας κατακριθήσεται.
- KJV Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.



Why did John baptize?

- TBT John 1:31 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.
- KJV John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

First tabernacle

- TBT Hebrews 9:10 μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ **διαφόροις βαπτισμοῖς** καὶ δικαιώμασι σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα.
- KJV Hebrews 9:10 Which stood only in meats and drinks, and **divers washings**, and carnal ordinances, imposed on them until the time of reformation.¹

What shall we do?

- TBT Acts 2:38 Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος.
- KJV Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.



What about NOW?



Calling


- Rom. 11:29; 1 Cor. 1:26; 7:20; Eph. 1:18; 4:1, 4; Phil. 3:14; 2 Thess. 1:11; 2 Tim. 1:9; Heb. 3:1; 2 Pet. 1:10

Hope of the promise made to whom?

- TBT Acts 26:6 καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.
- KJV Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 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.¹



Adoption: **υἰοθεσία, ας, ἡ** adoption

- Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5
- 

That ye may know!!!!

- TBT Ephesians 1:18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
- KJV Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

ONE HOPE of YOUR CALLING

- TBT Ephesians 4:4 ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.
- KJV Ephesians 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Search Window

1* 2* 3* 4* 5 6 7 8 9 10 11 12*

[Enter search words or verse here]

Search results: Eph 1:18 *2 ... what is the hope of his calling, and what
Eph 4:4 *2 ... are called in one hope of your calling;

Browse Window

Eph 4:1 Unity and Maturity in the Body of Christ

KJV Ephesians 4 4

TBT Ephesians 4:4 ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

KJV Ephesians 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

ESV Ephesians 4:4 There is one body and one Spirit-- just as you were called to the one hope that belongs to your call--

TIS Ephesians 4:4 ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

TIM Ephesians 4:4 εἷς@annsn σῶμα@nnns καὶ@c εἷς@annsn πνεῦμα@nnns καθὼς@bo καὶ@c καλέω@viap2p ἐν@p εἷς@adfsn ἐλπίς@ndfs ὁ@dgfs κλήσεις@ngfs σύ@rpg-p

NA28 Ephesians 4:4 Ἐν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

NA28-M Ephesians 4:4 εἷς@acnnsn σῶμα@nnnsc καὶ@cc εἷς@acnnsn πνεῦμα@nnnsc καθὼς@cs καὶ@b καλέω@viap2p ἐν@pd εἷς@acdfsn ἐλπίς@ndfsc ὁ@dgfs κλήσεις@ngfsc σύ@rpg-p

AGNT Ephesians 4:4 Ἐν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

TBM Ephesians 4:4 εἷς@annsn σῶμα@nnns καὶ@c εἷς@annsn πνεῦμα@nnns καθὼς@bo καὶ@c καλέω@viap2p ἐν@p εἷς@adfsn ἐλπίς@ndfs ὁ@dgfs κλήσεις@ngfs σύ@rpg-p

Analysis Window

Context	Vs1	ePub1	Words	Stats	Version	Browse	Use
Forms	Agnt	UserLex	Leningrad	Dict			
Analysis	Mss	Notes	Editor	Resources	X-Refs		

Summary Lexicons Grammars References Options

εἷς adjective nominative neuter singular no degree

Friberg, Analytical Greek Lexicon

εἰς preposition with the accusative into, in; (1) spatial

εἰς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός often substantiv

Louw-Nida, Greek-English Lexicon of the NT

εἰς (a) to (extension) 84.16 (b) into (extension) 84.22

εἰς μία ἓν gen ἑνός μιᾶς ἑνός (a) one (number) (

Liddell-Scott, Greek Lexicon (Abridged)

εἷς, Εἷς, εἷς Εἷς or Εἷς, Prep. with acc. only. R

εἷς, 2 sing. of εἶμι (sum). II. of εἶμι (ibo).

εἷς, Εἷς, εἷς Εἷς, μία, ἓν; gen. ἑνός, μιᾶς,

Thayer, Greek-English Lexicon of the NT

εἷς, a preposition governing the accusative, and denot

εἷς, μία, ἓν, genitive ἑνός, μιᾶς, ἑνός, a cardinal num

Eph 4:4 in ἐλπίς (sometimes written ἐλπίς; so WH in

Eph 4:4 in ἐν, a preposition taking the dative after it; H

Eph 4:4 in καλέω, καλῶ; imperfect ἐκάλουν; future κ

Eph 4:4 in κλήσεις, κλήσεως, ἡ (καλέω); 1. a calling

Eph 4:4 in πνεῦμα, πνεύματος, τό (πνέω), Greek wr

Eph 4:4 in σῶμα, σώματος, τό (apparently from σῶς

Three spheres of blessing

Eph. 1:3, 20; 2:6; 3:10; 6:12

THE WIFE

The earth
Mat. 5:5

THE BRIDE

The Heavenly
City
Heb. 3:1,
11:10,13,16
12:22,23

THE NEW MAN

Super celestial
Eph. 2:6, 4:10

Mat. 6:10
Rom. 9:3-5

Rev. 21:9,10
Gal. 3:3-9, 27-29

Eph. 2:15
Eph. 3:6
Col. 3:11

Time in Matthew

Matt. 2:16; 4:17; 11:25; 16:21; 26:16

- TBT Matthew 4:17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.
- KJV Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- TBT Matthew 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
- KJV Matthew 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day

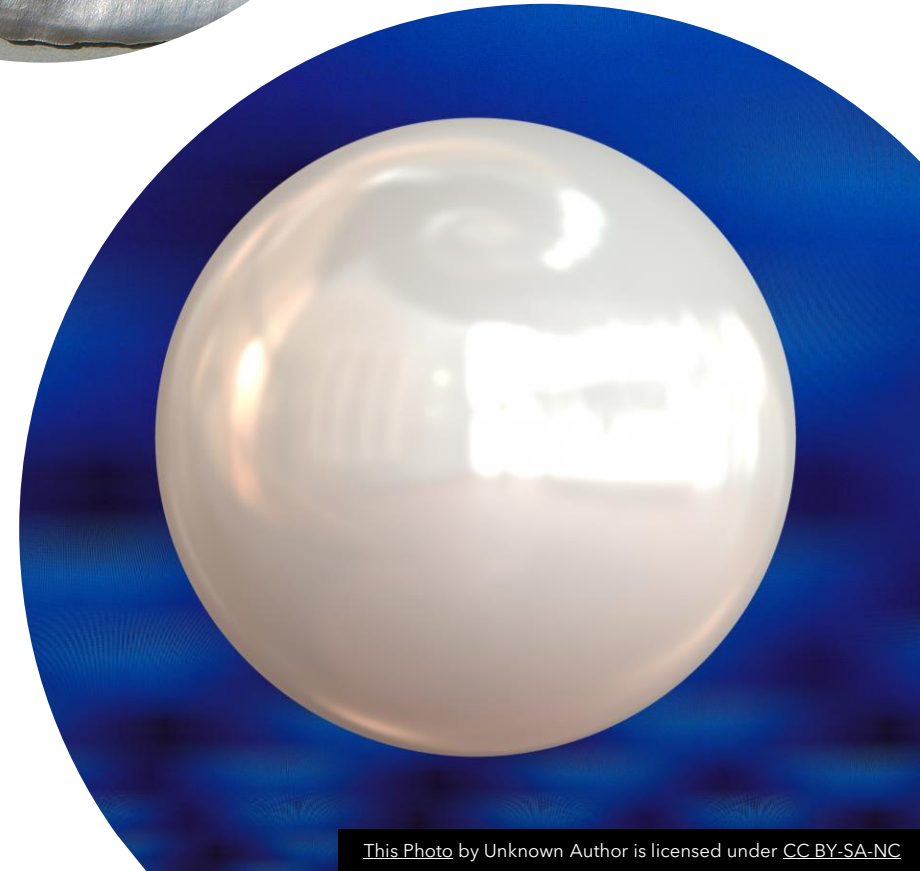
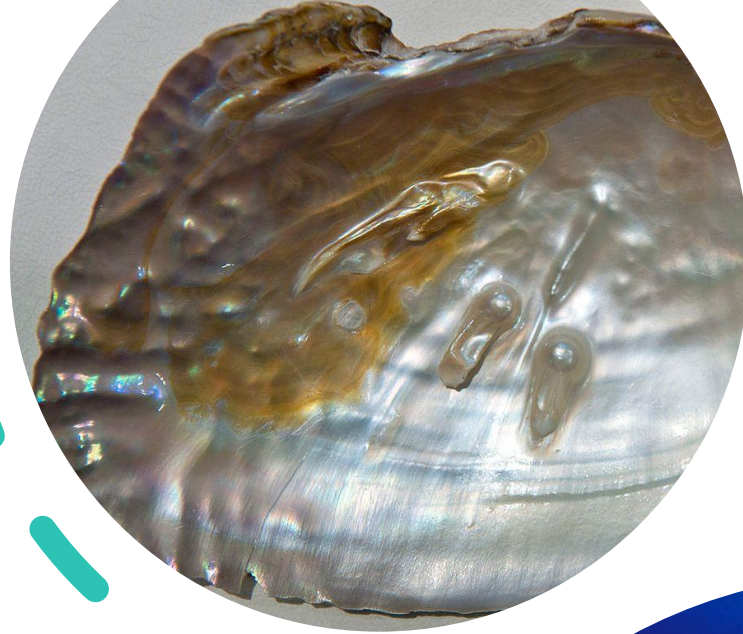
Metaphors of relationship, calling and hope

- KJV Jeremiah 2:2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.¹ (Jer. 2:2 KJV)
- Jer. 31:31-32
- Ezek. 16

Bride

- Mat. 13:44(All Israel),46 (pearl of great price)
- Pearls Rev. 18:16, 21:19,21
- Ex 19:5,6
- Deut. 26:18,19
- Psalm 135:4 "peculiar treasure"

Field is the world, Mat. 13:38



Body of which Christ is head

- Eph. 2: 11-19
- Col 1:25-26

When God finally set the nation Israel aside He said, through the Apostle Paul:

"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).

Therefore Paul says, by inspiration:

"... I SPEAK TO YOU GENTILES, INASMUCH AS I AM THE APOSTLE OF THE GENTILES, I MAGNIFY MINE OFFICE" (Rom. 11:13).

Thus, while Israel and the prophetic program are temporarily set aside, the church is made up predominantly of Gentiles in the flesh, with Paul as their apostle.

This is why the apostle speaks of "this mystery *among the Gentiles*" (Col. 1:27) and explains to the Gentile believers of this day:

"For I would not, brethren, that you should be ignorant of THIS MYSTERY, lest ye should be wise in your own conceits; THAT BLINDNESS IN PART IS HAPPENED TO ISRAEL, UNTIL THE FULNESS OF THE GENTILES BE COME IN" (Rom. 11:25).

Things That Differ

C. R. STAM



THE
FUNDAMENTALS
OF
DISPENSATIONALISM

hope

- Acts 7:2,44,51
- Acts 13:16,17
- Acts 26:7
- Acts 28:20
- Import the hope of Israel into Ephesians 1:18, 4:4??

But concerning the body of Christ, with its heavenly calling and position, not one word is to be found in the pages of prophecy. Indeed, God kept this great purpose a secret until He was ready to bring the body itself into being, and then He revealed it first to the Apostle Paul. The apostle says of this great purpose, that it was:

"KEPT SECRET SINCE THE WORLD BEGAN" (Rom. 16:25).

**"A MYSTERY ... ORDAINED BEFORE THE WORLD UNTO OUR GLORY"
(I Cor. 2:7).**

"IN OTHER AGES ... NOT MADE KNOWN" (Eph. 3:5).

"FROM THE BEGINNING OF THE WORLD ... HID IN GOD" (Eph. 3-9).

"HID FROM AGES AND FROM GENERATIONS" (Col. 1:26).

Manifestly there is a great difference between that which was "*spoken by the mouth of all [God's] holy prophets since the world began*" and that which was "*kept secret since the world began.*"

Things That Differ

C. R. STAM



THE
FUNDAMENTALS
OF
DISPENSATIONALISM

Part B



Dr. David A. Clark

December 28, 2020

Introduction

Media

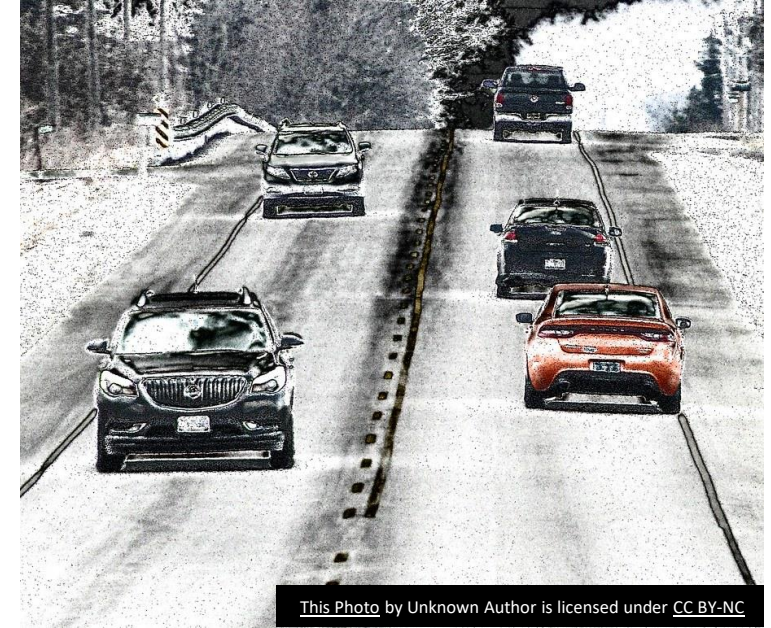
Attachments

[Download Hermeneutics-part7.pdf](#)

Topics

Acts-29





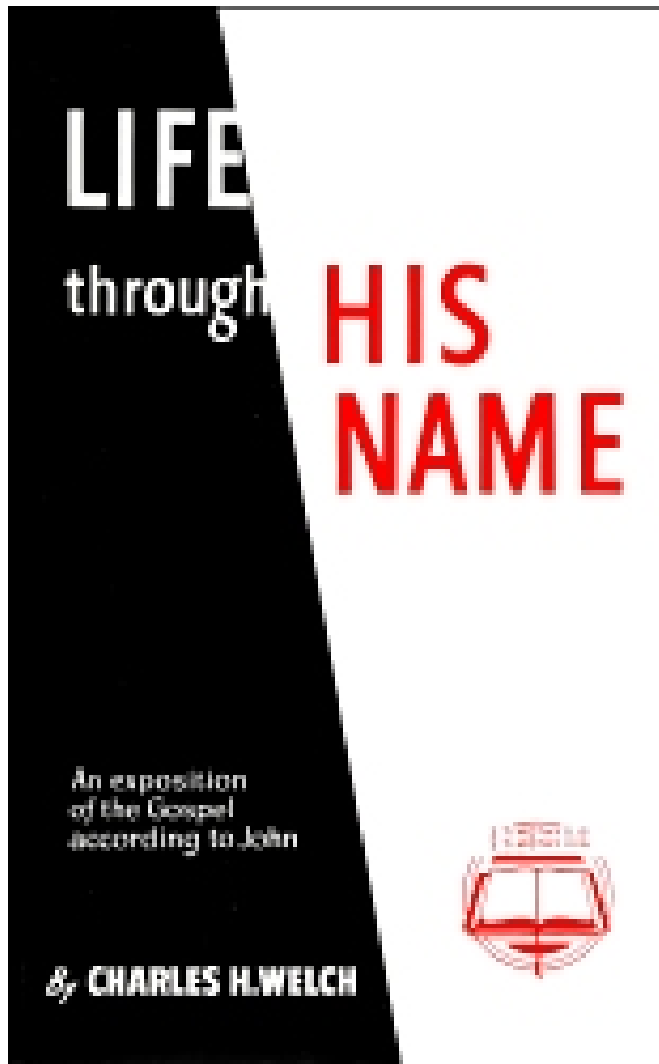
Life on the Highways: An exposition of John's gospel Chapter 1

Wayne Stewart

Modus Operandi (Lat.: Method of working)

- Learn quickly from what has been established
 - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
 - From biblical context
 - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

https://levendwater.org/books/life_through_his_name.pdf

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

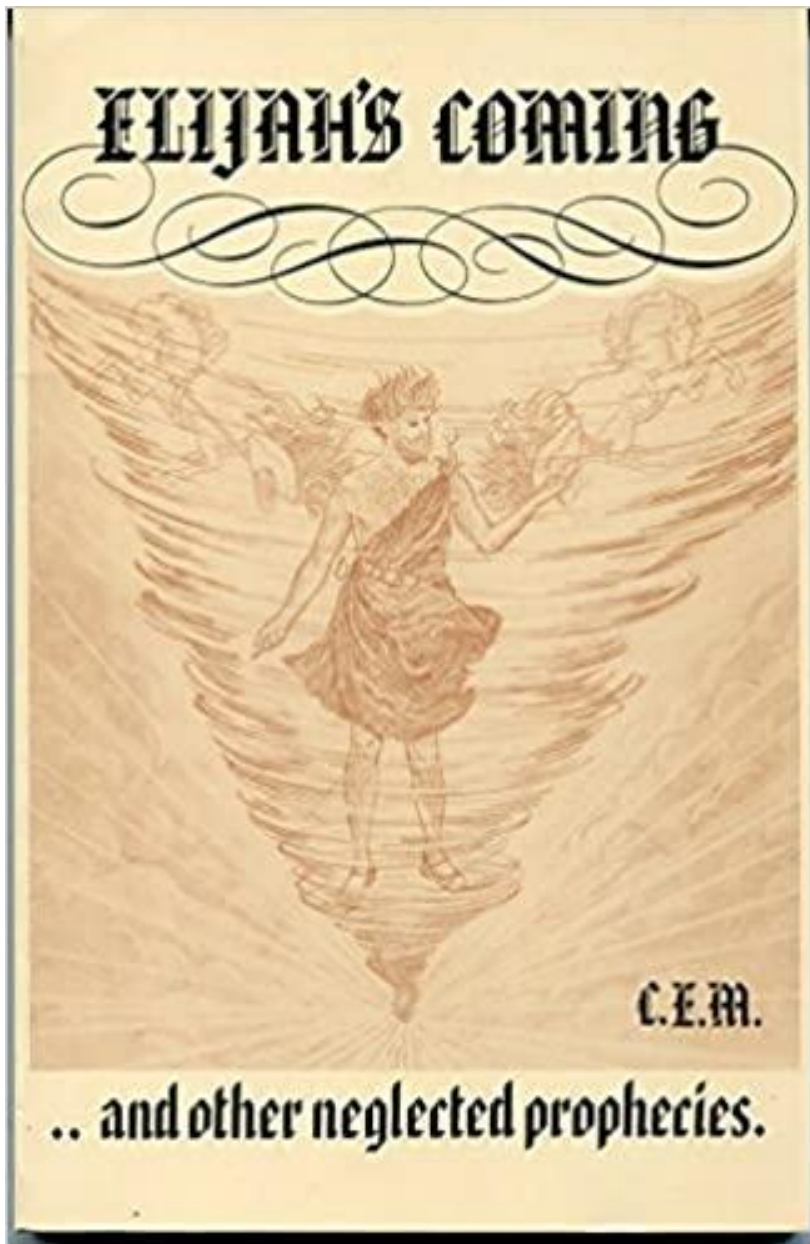
JOHN
AND THE
MYSTERY

Charles H. Welch

THE BERKEAN PUBLISHING TRUST
52A WILSON STREET
LONDON EC2A 2ER ENGLAND

Second book: Also
useful to our study

https://levendwater.org/books/john_and_the_mystery.pdf



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)



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Motivation



John 20:30-31

- KJV John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

KOSMOS

“The world”,
5.1,6.4 “Feast
of the Jews”,
20.16 Rabbi

- Jn. 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11-16, 18, 21, 23-25; 18:20, 36-37; 21:25



SOME QUESTIONS

- How does Israel become Lo-ammi –does it happen all at once?
- What happens when Israel/Judah becomes Lo-ammi?
- Does the prophecy stop?
- Does God stop using Israel's prophets?

... οἱ δὲ **κεκλημένοι** οὐκ ἦσαν ἄξιοι. (Mat 22:8 TBT)

^{KJV} **Revelation 19:9** And he saith unto me, Write, Blessed are **they which are called** unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

^{TBT} **Revelation 19:9** καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου **κεκλημένοι**. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

ACTS 28 – LOOK AGAIN!

- vs23 They appointed him a day
- vs23 Law of Moses and prophets
- vs24 some believed some believed NOT

- vs25 “dismissed” ἀπελύοντο

- vs25 One word ῥῆμα ἓν

- vs25 Well spoke

- vs26-27 Isa 6:9-10

- vs28 Salvation of God sent – they will hear it!

- vs29 These words ταῦτα

- vs29 the Jews departed ἀπέρχομαι

Compare:
Matt. 13:12-14

KJV Acts 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that **they will hear it.**

TBT Acts 28:28 γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ **ἀκούσονται.**

Are they hearing
“the Mystery”?
How about the
Jewish Kingdom
message?

ACTS 28 – LOOK AGAIN!

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Are they hearing “the Mystery”? How about the Jewish Kingdom message?

“THEY DEPARTED”

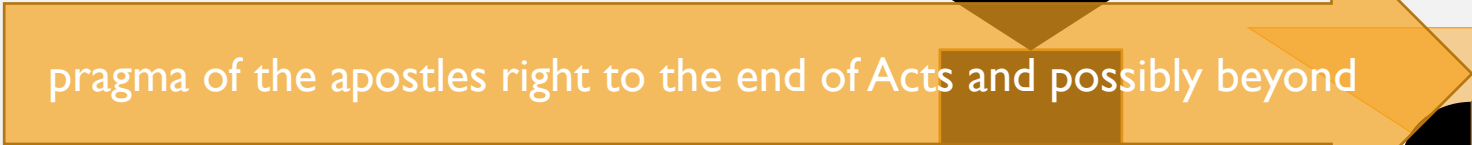
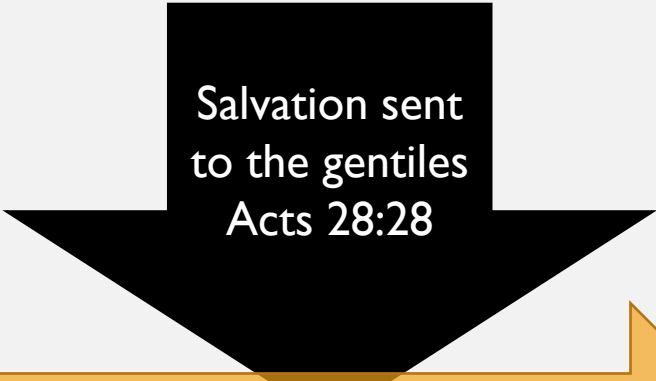
- Matt. 1:19; 5:31-32; 14:15, 22-23; 15:23, 32, 39; 18:27; 19:3, 7-9; 27:15, 17, 21, 26; Mk. 6:36, 45; 8:3, 9; 10:2, 4, 11-12; 15:6, 9, 11, 15; Lk. 2:29; 6:37; 8:38; 9:12; 13:12; 14:4; 16:18; 23:16, 18, 20, 22, 25; Jn. 18:39; 19:10, 12; Acts 3:13; 4:21, 23; 5:40; 13:3; 15:30, 33; 16:35-36; 17:9; 19:40; 23:22; 26:32; 28:18, 25; Heb. 13:23

[Fri] ἀπολύω impf. ἀπέλυον; fut. ἀπολύσω; 1aor. ἀπέλυσα; pf. pass. ἀπολέλυμαι; 1aor. pass. ἀπελύθην; fut. pass. ἀπολυθήσομαι; (1) of a prisoner or debtor set free, release, pardon (MT 27.15); (2) of divorce send away, dismiss, let go (MT 1.19; 19.3); (3) of a crowd or assembly dismiss, send away (MT 14.15); (4) middle go away, depart (AC 28.25); (5) euphemistically, for death let die, let depart (LU 2.29)
ἀπολῦσαι VNAA ἀπολύω

Mat. 1:19 No divorce

NB:
Time
NOT to
scale

CREATING “MY” VIEW OF ACTS 28 A WORK IN PROGRESS!



ἀπέστειλε...
τοὺς
κεκλημένους
“...and they would
not come” Mt 22

πάλιν ἀπέστειλεν ἄλλους
δούλους
“...they made light of it”

ACTS
28
:
28

Ezekiel
Captive 1
Ezek 12:

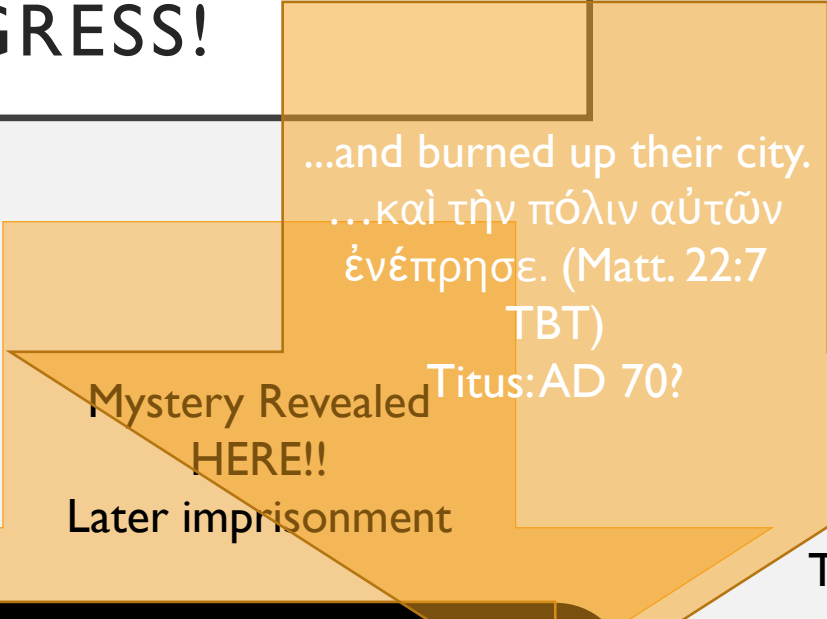
Paul Continues with New
Jerusalem hope!
Acts 28:28-31.

Acts 29

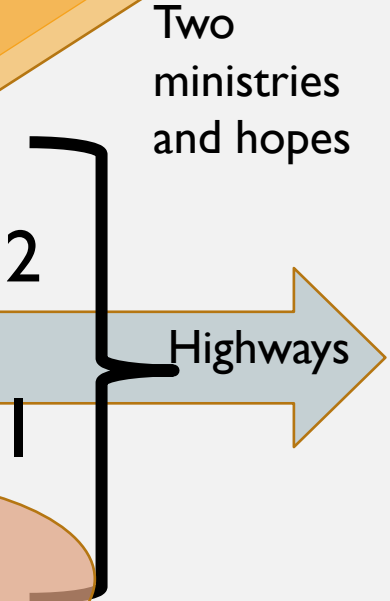
Pregnant
Period

Fellowship
of the
mystery

Ezekiel
Captive 2
Ezek 33:



Pregnant
Period

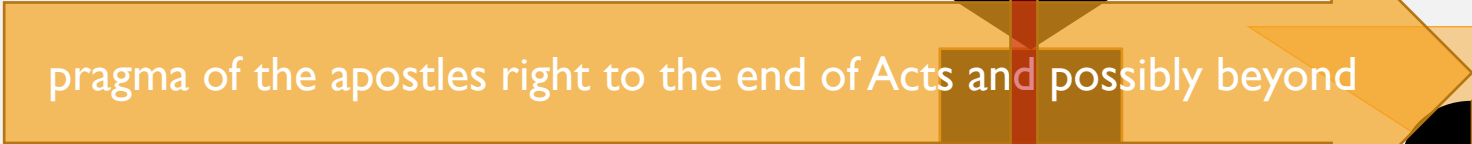


NB:
Time
NOT to
scale

Paul's First Roman Imprisonment

Paul Dies

CREATING "MY" VIEW OF ACTS 28
A WORK IN PROGRESS!



ἀπέστειλε...
τοὺς
κεκλημένους
“...and they would
not come” Mt 22

πάλιν ἀπέστειλεν ἄλλους
δούλους
“...they made light of it”

ACTS
28
:
28

Ezekiel
Captive 1
Ezek 12:

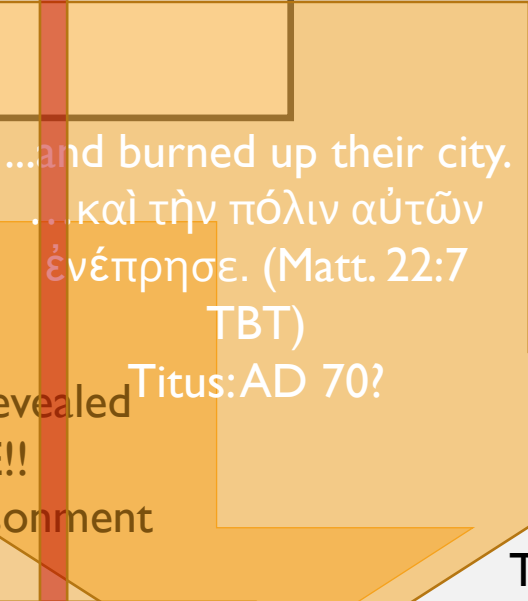
Acts 28:28-31.

Paul Continues with New
Jerusalem hope!

Acts 29

Pregnant
Period

Fellowship
of the
mystery



Mystery Revealed
HERE!!

Later imprisonment

Pregnant
Period



2

1

Two
ministries
and hopes



Ezekiel
Captive 2
Ezek 33:

The Mystery
Revealed after
Acts 28

ACTS 28:1-31 ■ (29) FREE

Prison Epistles
Containing the Mystery

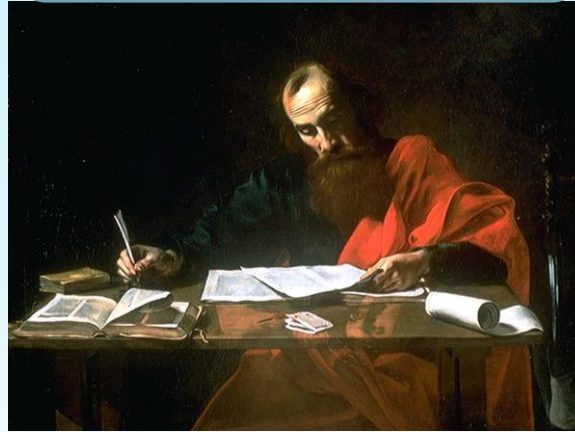
Paul's latter life
and final
execution






ACTS 28:28





Lo-Ammi

Later
Imprisonment





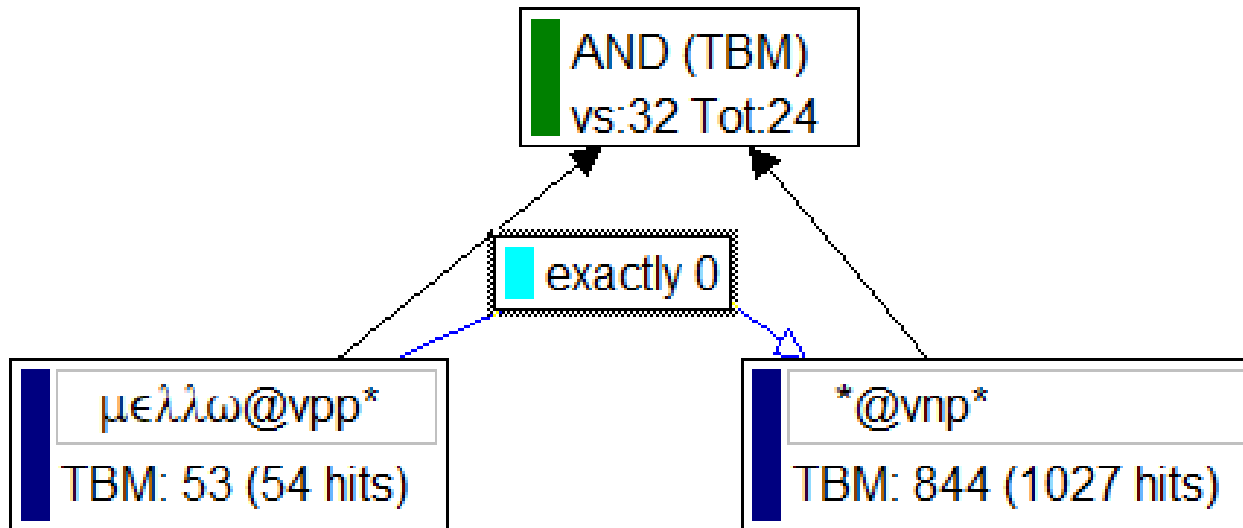
Supernatural gifts still available past Acts 28 even post Mystery and pre AD 70.

- 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. (2 Tim. 1:6 KJV)
 - ^{KJV} **1 Timothy 4:14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (1 Tim. 4:14 KJV)
 - KJV 1 Timothy 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. (1 Tim. 1:20 KJV)
 - ^{KJV} **1 Timothy 1:18** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;(1 Tim. 1:18 KJV)
 - KJV Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;(Eph. 4:11 KJV)
- 
- 
- 
- 

Motivation

- Can two dispensations run together?
- Paul said near the end of his life:
- ^{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,

Hits



- Matt. 11:14; Lk. 21:36; 22:23; 24:21; Acts 3:3; 13:34; 20:3, 7, 13; 23:15, 27; 26:2, 22; 27:2; 1 Tim. 1:16; 2 Tim. 4:1; Heb. 1:14; 8:5; Jas. 2:12; 1 Pet. 5:1; 2 Pet. 2:6; Rev. 3:10; 6:11; 8:13

Select examples of μέλλω

- ^{KJV} **Acts 20:3** And *there* abode three months. And when the Jews laid wait for him, as he was **about to sail** into Syria, he purposed to return through Macedonia.
- ^{TBT} **Acts 20:3** ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων **μέλλοντι ἀνάγεσθαι** εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

Select examples of μέλλω

- ^{KJV} **Hebrews 8:5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was **about to make** the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.
- ^{TBT} **Hebrews 8:5** οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς **μέλλων** **ἐπιτελεῖν** τὴν σκηνήν, "Ορα, γάρ φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

“about to
judge”

Young's Literal Translation

I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign –

Weymouth New Testament

I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship:

Darby Bible Translation

I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom,

Berean Literal Bible

I earnestly declare before God and Christ Jesus, the *One* being about to judge *the* living and *the* dead, and by His appearing and His kingdom:

So what? How can the appearing be close?

John 1.11
Matt. 22:7

Second invitation (Parousia close)

Third invitation
Parousia Not close

Acts 28

about to Judge the living and dead at
his appearing and kingdom 2 Tim 4.1

AD 70

Mystery revealed



Textbook:
I will quote
liberally from this
text

LIFE THROUGH HIS NAME

being

an exposition of the Gospel of John

by

Charles H. Welch

Author of

Dispensational Truth

The Apostle of the Reconciliation

The Testimony of the Lord's Prisoner

Parable, Miracle, and Sign

The Form of Sound Words

Just and the Justifier

In Heavenly Places

etc.

Point of view

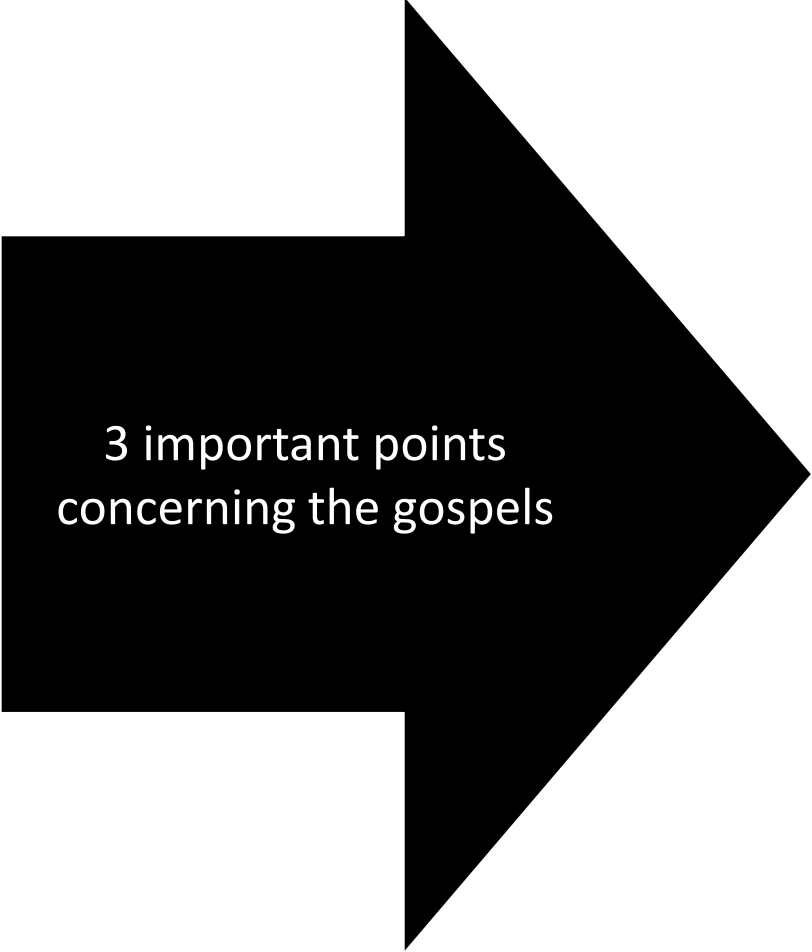
LIFE THROUGH HIS NAME

CHAPTER 1

Introduction

A Question of View Point

Basis of our blessings – goes back to Christ and His sufferings



3 important points
concerning the gospels

(1) The historic facts which they record are basic. The birth, death, resurrection and ascension of the Lord are fundamental to doctrinal and practical truth.

‘If Christ be not risen, then is our preaching vain, and your faith is also vain’ (1 Cor. 15:14).

(2) While the Gospels are, in a sense, complete in themselves, the Lord told His disciples that there was still further truth to be revealed to them when the Spirit of Truth should come.

‘I have yet many things to say unto you, but ye cannot bear them now’ (John 16:12).

(3) There is a Divine purpose in the fact that the earthly life of our Lord is recorded from four different aspects. The only One Who could have inspired a single complete account of that life and ministry has not done so, but has been pleased to inspire four different writers to write individual and selective accounts from four different points of view.

MATTHEW. - The point of view of this writer is that of the Kingdom, and his readers are Jews and Jewish believers. He begins with Abraham.

MARK. - This Gospel follows the same line as that of Matthew, but is shorter and omits some subject matter that would not appeal to the Gentile proselytes, for whom the account was primarily intended.

LUKE. - Luke writes for the Gentiles evangelized by Paul. He goes back to Adam.

JOHN. - John's point of view is to be discovered. All we will say at the moment is that in 20:31 the apostle has plainly indicated the great object he had in mind in writing his account of the ministry of Christ.

John wrote for non-Jews

That John wrote for non-Jewish readers is at once evident, for it is obvious that no Jew needed to be told that the 'Passover' was a feast of the Jews, or that 'Rabboni' meant My Master. Here is further evidence that non-Jewish readers are in view:

The *world* is the sphere of John's ministry.

The fact that Jewish customs are explained.

The *rejection of the Lord by His own people* is at the very forefront of the Gospel.

No mention is made of the Lord's Supper, the *New Covenant* feast.

The *ascension* is emphasized.

The 'Word' in John 1:1 is parallel with the 'Image' in Colossians 1:15.

The prayer of John 17 is, among other things, that 'the world' may know.

Miracles are not mentioned as such; they are called 'signs'.

THE EIGHT SIGNS

- | | | |
|----------|--------------------------------|--|
| <i>A</i> | 2:1-11. THE MARRIAGE IN CANA. | The third day. No wine.
Glory manifested. |
| <i>B</i> | 4:46-54. THE NOBLEMAN'S SON. | After two days. At the
point of death. |
| <i>C</i> | 5:1-15. THE IMPOTENT MAN | The Pool of
Bethesda.
Thirty-eight years.
Sabbath. Sin. |
| <i>D</i> | 6:1-14. FEEDING FIVE THOUSAND. | Many went back
(6:66). |
| <i>D</i> | 6:15-21. WALKING ON THE SEA. | Many of the
people believed
(7:31). |
| <i>C</i> | 9:1-14. THE MAN BORN BLIND. | The Pool of Siloam.
From Birth.
Sabbath. Sin. |
| <i>B</i> | 11:1-44. THE SISTERS' BROTHER. | Two days. Lazarus is
dead. |
| <i>A</i> | 21:1-14. THE DRAUGHT OF FISHES | The third time. No meat.
The Lord magnified. |

John's gospel Paul's epistles

BEREAN CHARTS.		TWO MINISTRIES SINCE ACTS 28 JOHN "GUESTS," PAUL "BODY".		NUMBER THIRTEEN.	
MATT.		XXII.			
First invitation to Marriage.					
(Gospels)		They would not come.		(Period)	
Second invitation to Marriage.					
(Acts)		They made light of it.		(Period)	
Israel set aside				City destroyed.	
Acts		XXVIII.			
John the	Paul the Prisoner	Elder			
Christ	Christ, the Image	The Word			
Only	First born	Begotten			
His Fulness	Fulness...ye complete	we receive			
Children	Adoption of sons	of God			
Heavenly	Heavenly Places	things			
From heaven	Far above all heavens	above all			
Where before	He ascended	ascend			
Friend of	Perfect Man	Bridegroom			
Other	Pastors	sheep			
World	Pr. & Powers may know	may know			
Vine &	Head & Members	branches			
Glory before	Chosen before overthrow	Overthrow			
Many	Manifested in Glory	Mansions			
Gospel of John.		Ephesians			
The World		The Church			
Non-Jewish		To Gentiles			
Jn. 11. = Acts xxviii.		Mystery			
The other sheep		Israel set aside			
Signs		No miraculous gifts.			

C.H.W.
35.

Historical evidence and scope

antiquity. We give a few pointed references. Clement of Alexandria (A.D. 150-215) writes:

‘St. John, the last (of the evangelists), when he saw that the outward bodily facts had been set forth in the (existing) Gospels, impelled by his friends (and) divinely moved by the Spirit, made a spiritual Gospel’.

Word Frequencies – showing how John differs

	<i>Word.</i>	<i>John's Gospel.</i>	<i>Synoptic Gospels.</i>
<i>Kosmos</i>	THE WORLD	79 times	15 times.
<i>Ho Pater</i>	THE FATHER (used of GOD)	121 „	66 „
<i>Martureo</i>	WITNESS	33 „	3 „
<i>Aletheia</i>	TRUTH	25 „	7 „
<i>Pempo</i>	SEND	33 „	15 „
<i>Teleioo</i>	FINISH	19 „	2 „

These six words, which are so characteristic of John's message, would, if studied together, throw considerable light upon the special purpose of his Gospel.

Summary of the Gospels

MATTH. - Christ is set forth as KING. 'Behold *thy King*'
(Zech. 9:9).

Christ is set forth as David's BRANCH. 'Behold ... I will raise unto David a righteous *Branch* and a King shall reign and prosper' (Jer. 23:5,6; 33:15).

Christ's *genealogy* is therefore given from Abraham through David (Matt. 1:1-17).

Christ, *relatively*, presented as in the highest earthly position, a KING.

Summary of the Gospels

MARK.- Christ is set forth as SERVANT. ‘Behold *My Servant*’ (Isa. 42:1).

Christ is set forth as the BRANCH. ‘Behold I will bring forth My Servant, *the Branch*’ (Zech. 3:8).

Christ as a servant, needs no *genealogy*.

Christ, *relatively*, presented as in the lowliest earthly position, a SERVANT.

Summary of the Gospels

LUKE.- Christ is set forth as MAN. 'Behold *the Man*' (Zech. 6:12).
Christ is set forth as the BRANCH. 'Behold the man whose name is *the Branch*' (Zech. 6:12).
Christ's *genealogy* is traced back to Adam.
Christ, *intrinsically*, presented as the ideal MAN.

Summary of the Gospels

JOHN.- Christ is set forth as GOD. 'Behold *your God*' (Isa. 40:9).
Christ is set forth as Jehovah's BRANCH. 'In that day shall Jehovah's *Branch* be beautiful and glorious' (Isa. 4:2).
Christ, as God can have no *genealogy*. He 'was' in the beginning.
Christ, *intrinsically*, presented as 'GOD', mediatorially as the 'WORD', and savingly as 'JESUS THE CHRIST, THE SON OF GOD', 'THE WORD MADE FLESH'.

Simplest structure for the Gospel of John

- | | | |
|---|----------------|-------------------------------------|
| A | 1:1-18. | The PROLOGUE. The theme enunciated. |
| A | 1:19 to 21:25. | The GOSPEL. The theme elaborated. |

Elaborating the second member *A*

Taking the second member *A*, we can set it out in its simplest form as follows:

B 1:19-51. WITNESSES.

C 2:1 to 21:14. SIGNS.

B 21:15-25. WITNESSES.

Further structure in B, *B*

B 1:19-51. WITNESSES.

a 1:19-34. The witness of John the Baptist. ‘This is the record
... I saw and bare record’.

b 1:35-51. Andrew, Simon the son of Jona, Philip,

Nathanael. ‘Follow Me.’

B 21:15-25. WITNESSES.

b 21:15-23. Simon Peter, Son of Jonas, John. ‘Follow Me’.

a 21:24,25. The witness of John. ‘We know that his testimony is
true’.

The Eight Signs

Intervening

The Eight Signs (2:1 to 21:14)

FIRST SIGN. MARRIAGE AT CANA (2:1-11).

‘My meat ... to finish His work’ (*ergon*).

‘Now we believe’ (*pisteuo*) (2:13 to 4:42).

SECOND SIGN. NOBLEMAN’S SON. ‘Except ye see signs’ (4:43-52).

‘He believed’ (*pisteuo*) (4:53,54).

THIRD SIGN. IMPOTENT MAN (5:1-15).

‘My Father worketh ... and I work’ (*ergon*).

‘Believe on Him that sent Me’ (*pisteuo*) (5:16-47).

FOURTH AND FIFTH SIGNS. 5,000 FED. WALKING ON SEA (6:1-25).

‘This is the work (*ergon*) of God that ye believe (*pisteuo*) ... the works of your father’ (6 to 8).

SIXTH SIGN. MAN BORN BLIND (9:1-41).

‘The works (*ergon*) ... in My Father’s name bear witness’.

‘Ye believed not’ (*pisteuo*) (10:1-42).

SEVENTH SIGN. SISTERS’ BROTHER RAISED (11:1-46).

‘I have finished the work’ (*ergon*).

‘That the world may believe’ (*pisteuo*) (11:47 to 20:31).

EIGHTH SIGN. DRAUGHT OF FISHES (21:1-14).

Structure of the intervening links

A 2:13 to 4:42. My meat is ... to finish His work.

B 4:53,54. He believed.

C 5:16-47. My Father worketh ... and I work.

C 6:26 to 8:59. This is the work of God ... the works of your father.

B 10:1-42. The works ... in My Father's name bear witness.

A 11:47 to 20:31. I have finished the work.

John 20:30

‘And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name’ (30,31).

Any structure that ignores this testimony must be faulty, and consequently misleading. We were therefore obliged to start afresh, and the result we commend to the discriminating reader.