



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 639

The Dispensational Frontier of Acts 28:23-31

Part 1 of 3

by — Charles H. Welch (1880-1967)

It is but reasonable to expect that any system of doctrine or interpretation that differs from or challenges orthodoxy will be subjected to a fair amount of criticism, and this should be welcomed, for if our pursuit be the truth, the faults discovered even by an enemy should be acknowledged and the quest continued.



set of features are in force.

However, before we demonstrate these essential characteristics it will be necessary to deal with a related objection and to show that it has no bearing upon the question as to whether Acts 28 be the dispensational frontier or not. The objection we have in mind runs something like this:

We believe that many whose interest has been quickened, but who have received a setback by some of the specious arguments advanced against us, would value a careful and constructive presentation of the reasons why Acts 28 should be considered a dispensational boundary. This we hope to provide in the following pages.

THE ANALOGY OF A FRONTIER

Supposing Acts 28 to be a “frontier,” what should we reasonably expect to justify the claim? The word “frontier” is a geographical term denoting the extreme limits and boundary of a country. Up to that limit the laws, customs, language and currency of one country will obtain, and immediately beyond that frontier other laws, customs, languages and currency will obtain. If we are justified in the use of the term in speaking of Acts 28, it will be incumbent upon us to show that certain features that are characteristic of the dispensation covering Acts 1-28 run from one end of the book to the other, and that immediately beyond the confines of this chapter a new

Whether we are in the “Book of Acts” or the “Prison Epistles,” there is but One Savior, One Redeemer, One God and Father. We read the same Bible, and resurrection is the constant factor in our hope whatever differences there may be in the way in which that hope is described. These features are fundamental and are of much more importance than the differences so often enlarged upon, and their due recognition reveals that we are all one family of faith, on whichever side of Acts 28 we may find ourselves.

It is difficult to be fair when attempting to summarize the many objections made by others, but we believe the spirit of these objections will be evident from this presentation. Let us rewrite this objection in geographical and racial terms and see how far we can then endorse the argument contained in them.

Whether we live in “England” or in “France,” all have one Creator, and whether we be English or French, we must eat and drink in order to pre- ▶


serve life, and however our customs and laws may differ, we are all mortal and can only hope to live again if there be a resurrection of the dead. The due recognition of these essential features that are common to both reveals that we are all human beings on whichever side of the channel we may live.

Sin and death, redemption and hope, eating, sleeping and working belong to neither Englishmen nor Frenchmen exclusively; but these basic likenesses do not in any sense nullify the most evident differences in laws, customs, languages and currency. Any reader who maintained that the idea was absurd that there were any dispensational differences on either side of the channel would soon be made to recognize his mistake. If he drove a car, he would be obliged to change over from the left hand side of the road to the right, and if he persisted in disbelieving “this dispensational nonsense,” he would probably end up in disaster. However much he may maintain that “money” was all one needed, whether on this side of the channel or the other, he would be compelled to resort to the exchanges and convert English money into French currency in order to live. Dispensational truth is not concerned with fundamentals like sin and death, but with differences in calling, in sphere of blessing, and in the outworking of the purpose of the ages.

The objection which we have summarized is not valid. We do not say that those who live on the other side of a frontier are not human beings; we only say that they are different nations. The fundamental facts of sin and redemption are as true on the Ephesian side of the Acts of the Apostles as they were before, and the national demands for food and raiment belong to the French people on one side of the frontier as they belong to the Belgian and the Spanish on the other.

The differences between the calling of the Acts period¹ and the Ephesian period are differences of dispensation,² sphere³ of glory, constitution, and the like. If our analogy of a frontier be valid, then we shall find that certain features which are true in the opening chapters of the Acts persist and are actively present in the closing chapters. These features being consistently maintained throughout the whole period and then ceasing will justify our use of the figure of a land or people with a frontier drawn at Acts 28. If, upon crossing that frontier, we discover radical changes, outstanding omissions and the introduction of entirely new features, then the analogy will be maintained, and a new law, country and people will be a fit figure of the new state of affairs, and Acts 28 will most evidently be the dividing line and a dispensational frontier.

1. [Editor:] For more on the period covered by the Book of Acts see:
 - *The Acts Transition and the Pentecostal Dispensation*, Sir Robert Anderson, [Bible Student's Notebook #507](#);
 - *The Acts of the Apostles And Paul's Epistles: Considered Historically and Dispensationally*, J.J.B. Coles, [Bible Student's Notebook #613](#);
 - *The Earlier and Later Chapters of the Book of Acts*, Sir Robert Anderson, [Bible Student's Notebook #526](#);
 - *Acts 28: The Dispensational Boundary*, Charles H. Welch, [Bible Student's Notebook #550](#);
 - *Before and After Acts 28*, Oscar Baker, [Bible Student's Notebook #595](#);
 - *The Acts Period and the Acts Period Epistles*, Tom Ballinger, [Bible Student's Notebook #604](#);
 - *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers, *see order form*.
2. [Editor:] For a foundational study of “Rightly Dividing the Word of Truth” see:
 - *God's Eonian Purpose*, Adlai Loudy (*see order form*);
 - *The Foundations of Dispensational Truth*, Dr. E.W. Bullinger (*see order form*);
 - the continuing series *Right Division (An Overview of Dispensational Truth)*, Clyde L. Pilkington, Jr.,
 - Part 1, [Bible Student's Notebook #551](#);
 - Part 2, [Bible Student's Notebook #552](#);
 - Part 3, [Bible Student's Notebook #553](#);
 - Part 4, [Bible Student's Notebook #554](#);
 - 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](#).
3. [Editor:] For studies on the three spheres, see:
 - *The Three Spheres of Future Glory*, Dr. E.W. Bullinger, [Bible Student's Notebook 596](#);
 - *The Three Spheres: Distinguishing Between Them*, H.W. Fry, [Bible Student's Notebook #613](#);
 - *The Three Spheres*, Charles H. Welch, Part 1, [Bible Student's Notebook #616](#); Part 2, [Bible Student's Notebook #617](#);
 - *The Hope of the Third Sphere: Manifestation in Glory*, Charles H. Welch, [Bible Student's Notebook #626](#).



Are You Brainwashed?
by — By W.R. Romine
32 pages, PB (*See order form.*)
A short, introductory look at the nature of Paul's unique ministry and the Book of Acts.

Among the many features that are so marked with these distinctions are the following taken from the Pentecostal section of the Book of the Acts:

- (1) The appeal to the law and the prophets.
- (2) The restoration of the Kingdom⁴ again to Israel.
- (3) The gifts of the Spirit.
- (4) The place given to Israel, “*Unto you first.*”

We have not only to demonstrate that these four items persist to the end of the Acts, we have to demonstrate that at Acts 28 these items cease, and are replaced by other new and hitherto unrevealed teachings. To these matters therefore we now address ourselves, seeking to substantiate every assertion by a positive declaration from the Word of Truth, a position which leaves no room for mere human speculation, and which must disarm all true criticism.

THE APPEAL TO MOSES, THE PROPHETS AND THE PSALMS

Being seen of them forty days, and speaking of the things pertaining to the Kingdom of God (Acts 1:3).

This is a reference to Luke 24, where the 40 days are accounted for, the risen Lord both seen, and handled, and demonstrated by “*many infallible proofs*” (Acts 1:3; Luke 24:39-43) and the opening up of the Old Testament Scriptures emphasized here is the risen Lord’s own appeal to the law and the prophets.

“Ought not Christ to have suffered these things, and to have entered into His glory?” And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. ... “These are the

4. [Editor:] For more information on the “Kingdom of Heaven” see:
 - The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student’s Notebook 290](#);
 - *God’s Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel’s Earthly Destiny), chapter 13 (Israel’s Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery, (see order form);
 - *God’s Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel’s Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the Prophets, and in the Psalms concerning Me” (Luke 24:26-27, 44).

This exposition of the Old Testament Scriptures most evidently led the apostles to ask the question recorded in Acts 1:6, and accounts for the presence of the word, “*therefore.*”


When they therefore [i.e., as a result of the Lord’s teaching] were come together, they asked Him, saying, “Lord, wilt Thou at this time restore again the kingdom to Israel?”

We will not pause to deal with this question here, that will come in due sequence. We are considering the appeal to the Old Testament Scriptures, which is evidently fundamental to the teaching of the Acts period, and we must keep in mind that this question about the kingdom arose out of 40 days instruction during which the Savior opened up all of the Scriptures “*the things pertaining to the kingdom of God.*”

The Psalms form the basis of Peter’s advice as described in Acts 1:15-16, 20-21 and have the testimony of the Lord as their warrant (John 13:18-19). His answer to the question concerning what had happened on the day of Pentecost⁵ was to quote the prophet Joel (Acts 2:16-21), and the “*prophet*” David (Acts 2:29-31). The typical teaching of the miracle of healing recorded in Acts 3:1-11 reflects,

5. [Editor:] For more information, see:

- *Did the Body of Christ Begin at Pentecost?* Clyde L. Pilkington, Jr., [Bible Student’s Notebook #1](#);
- *[14 Reasons Why] Pentecost Was Not the Beginning of the Body of Christ*, Clyde L. Pilkington, Jr., [Daily Goodies](#) [book], August 28 (see order form).



A Manual of Doctrinal Truths
by — By Leon A. Bynoe (1895-1983)

68 pages, PB (*See order form.*)

An associate of A.E. Knoch, this founding editor of *Grace & Truth Magazine*, takes a brief look at some fundamentals of the Sacred Scriptures.

... the times of restitution of all things, which God hath spoken by the mouth of all His Holy prophets since the world began (Acts 3:21).

Moses, Samuel and all of the prophets are referred to as “foretelling these days” (Acts 3:22-24) and Stephen’s speech is a resumé and an application of Old Testament teaching (Acts 7). Paul followed the same pattern in his address at Antioch (Acts 13:15-37) in which he quoted Moses, the Prophets and the Psalms; and in Acts 17:2 we learn that his manner was to reason out of the Scriptures, summing up his teaching up to that point, saying,

I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come (Acts 26:22).

At Acts 28:23 we have traversed nearly the whole of the Acts, and find that the Apostle makes his appeal to the law and the prophets as completely as ever:

Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets morning till evening (Acts 28:23).

While the reader may agree that the law and the prophets are quoted and appealed to throughout the Acts, he may not realize the significance of the fact until he begins to make comparisons.

During the Acts period the apostle Paul wrote seven epistles:⁶ Romans, I and II Thessalonians, I and II

6. [Editor:] For a look at the subject of Paul’s priestly ministry, see:
- Paul’s Priestly Ministry, Adlai Loudy , [Bible Student’s Notebook #532](#) ;
 - The Priestly Ministry of Paul, A.E. Knoch, [Bible Student’s Note-](#)

Corinthians, Galatians and Hebrews. It will therefore contribute to our understanding if we note how the Old Testament is employed in the epistles of this period. The Old Testament is quoted 121 times in these epistles, and of this number 35 are found in Hebrews. This statement may provoke the response,


Hebrews, as its title suggests, deals with the people of the Old Testament and has so much to say about their past history, the tabernacle and the priesthood, that it may be considered somewhat unfair to allow the great number of Old Testament references to have any weight in this argument.

Conceding this for the moment, let us turn our attention to the one epistle of Paul which by common consent is fundamental so far as the gospel and its ministry are concerned, namely the epistle to the Romans.

Romans contains 51 references to Law, Prophets and Psalms, a number, which if taken by itself is eloquent in its assurance that the same appeal characterized by the Acts, is true of the epistles of the period. When, however, we come to compare this evidence with the testimony of the Prison epistles, written on the other

book #532:

- Paul’s Previous Ministries, A.E. Knoch, [Bible Student’s Notebook #567](#);
- Onward and Upward: Paul’s Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
- The Administrations, Adlai Loudy, [Bible Student’s Notebook #497](#);
- The Readjustment Administration, Adlai Loudy, [Bible Student’s Notebook #492](#);
- The Divine Calendar, A.E. Knoch, [Bible Student’s Notebook #434](#);
- 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 Place of Humanity in God’s Purpose
by — John H. Essex (1907-1991)

<p>Contents:</p> <ul style="list-style-type: none">What is Man?The Vanity of Humanity’s EndeavorThe Lessons of the PotterGod’s Great Displays	<ul style="list-style-type: none">The All-Sufficiency of GodFrom Abram to AbrahamA Unique Treasure ChestBefore the Disruption of the WorldThe Ecclesia which is His Body
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98 pp., PB See order form.

side of the frontier of Acts 28, the evidence is overwhelming. Seven epistles come from the pen of Paul which were written after Acts 28, namely, Ephesians, Philippians, Colossians, Philemon, I and II Timothy and Titus. In these epistles there are just seven references, only one reference on the average to an epistle. When this is put over against the 51 references of Romans, we are sure the case is sound for Acts 28 being a frontier.

We can take this matter further, however. There is not a single quotation of the Old Testament in either Philippians, Colossians, Philemon or Titus, one reference being found in I Timothy, one reference in II Timothy and five references in Ephesians. Again, the statement of these facts may bring the reply,

Ephesians, your great epistle of the mystery, requires five quotations from the Old Testament!

So, we must give heed and consider what the quotations are and what their significance may be. In order that we may be as free from bias as possible, we took the number of quotations from Turpie's monumental work, entitled *The Old Testament and the New*, but draw the reader's attention to the fact that Turpie gives only four references in Ephesians, but that we have added the reference to Psalm 8 that is embedded in Ephesians 1:22.

The quotations in Ephesians, with the exception of the words from Psalm 8 in chapter one, are all found in the practical section, namely Ephesians 4-6. The fact that Paul quotes one of the Ten Commandments in Ephesians 6:2-3, cannot be cited as proof that his doctrine is founded upon the law of Moses any more than the reference to the relationship of man and

wife in the beginning can be made to "prove" that the mystery is found in or founded on the book of Genesis (Ephesians 5:31).

Ephesians 4:8 is cited from Psalm 68:18, but that Christ ascended is the testimony of the Gospels and the Acts, as well as other Scriptures, and so the Apostle here is but enlarging upon a known fact.

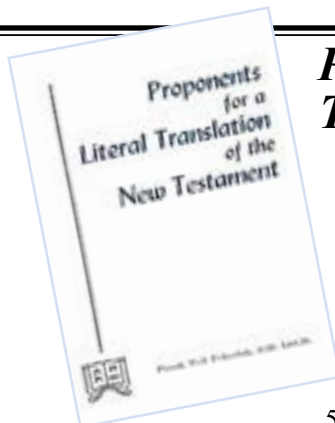
The truth is that not one essential revelation of the Mystery⁷ as given in Ephesians, Philippians or Colossians is based upon the Old Testament Scriptures, simply because "the Mystery" was not a subject of revelation until it was communicated to Paul as the Prisoner of the Lord for the Gentiles.

Instead of **quoting** Scripture, Paul, when he dealt with "the Mystery," **wrote** Scripture by revelation of God. The appeal to the Old Testament is characteristic of the territory represented by the Acts period, but is a negligible quantity in the epistles written after Acts 28.

The claim made therefore that Acts 28 is a dispensational frontier is at least strongly supported by this single piece of evidence. We have other evidence, ►

7. [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](#);
- *Acts 28: The Dispensational Boundary*, Charles H. Welch, [Bible Student's Notebook #550](#);
- *The Ranking Revelation of the Prison Epistles*, A.E. Knoch, [Bible Student's Notebook #524](#).



Proponents for a Literal Translation of the New Testament

by — Dr. Frank Neil Pohorlak (1907-1988)

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to which we now turn, and as we assemble all of our proofs, we believe that our estimate of Acts 28 will be inescapable.

THE KINGDOM RESTORED AGAIN TO ISRAEL

Lord, wilt Thou at this time restore again the kingdom to Israel? (Acts 1:6).

The Lord had opened up the Scriptures “concerning” Himself and as a consequence, the apostles looked to Him as the Restorer of the Kingdom. This we judge is not a matter in dispute, and so pass on to the remainder of the question. The question is entirely a matter of time: *when*. The apostles did not and could not ask “Will the kingdom ever be restored again to Israel?” Neither did they envisage something entirely new. To them, “Israel” could mean only the 12 tribes so named. The Kingdom up to that time had no ecclesiastical meaning – it could not by any possibility have meant “the church” as understood and revealed in the epistles. They assumed that a literal Kingdom was to be “restored.”

By no system of legitimate interpretation can these words “restore again” be made to refer to “The Church” as it is found in the epistles. The substantive form of the word translated “restore again” is found in Acts 3:21-24,

The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began ... all the prophets ... foretold of these days.

The Savior Himself assured His hearers that,

Elias truly shall first come, and restore all things (Matthew 17:11).

It was therefore a legitimate question for the apostles to ask, for the prophets had “foretold these days.” “To restore again,” either in English or Greek, precludes the idea of something entirely new; it always implies something that has been lost or lapsed in the past being brought back to a former state, as such a passage makes clear,

I will restore thy judges as at the first (Isaiah 1:26).

When the chief butler said to Pharaoh, “*Me he restored unto mine office*” (Genesis 41:13), he most certainly did not mean that he had been given the place vacated by the baker. He became a butler again. Whatever the apostles intended by their question, one thing is certain, they referred to something that had lapsed and which they looked forward to being restored. That something they named “*the Kingdom*,” and it was to be restored to none else than to “*Israel*.” The angel Gabriel cannot be accused of bias, but at the annunciation he said of Christ,

The Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob (Luke 1:32-33).

No spiritualizing of the names “*David*” or “*Jacob*” is permissible, neither can the words “*throne*” or “*reign*” refer to anything other than a kingdom. It is surely not necessary to quote from the Gospels and the Book of Acts the many passages that speak of the Savior as “*King*” and of the “*Kingdom*” over which He came to “*reign*.”

However true it may be that as the New Testament unfolds the scope of the term “*kingdom*” is seen to grow, no warrant can ever be found for making “*Israel*” and “*Jacob*” mean other than the Twelve Tribes. If there is any one writer in the New Testament who

To Know Him

by — Warren Young Kimball
(1909-2002)

154 pages, PB (See order form.)

Kimball, a prolific author, was an associate of A.E. Knoch and director of the Eonian Evangel Foundation. This is 42 lessons on the Lord Jesus Christ from Matthew to Revelation.

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A collection of poems written by Newell.

might possibly be expected to spiritualize the references to the “kingdom,” it is Paul in his capacity of “Apostle to the Gentiles.” Yet even after he had concluded one ministry and was looking forward to his prison ministry, he said,

*And now I stand and am judged for the hope of the promise of God unto our fathers: unto which promise our **Twelve Tribes** instantly serving God day and night, hope to come (Acts 26:6-7).*

THE HOPE OF ISRAEL

This “Hope of Israel”⁸ extends from Acts 1:6 to Acts 28:20, to the very frontiers of the dispensation, and then it abruptly ends. Nothing in the Prison Epistles demands the use of the word “restore,” for all is new. While the word “Israel” appears twelve times in the epistle to the Romans, it is mentioned in Ephesians, only to be set aside (2:12), and in Philippians only of Paul himself who was by birth an Israelite (3:5).

Consequently we can say that, after Acts 28, Israel as a factor disappears from the page of Scripture until

8. [Editor:] “The Hope of Israel” concerns the coming physical, literal kingdom reign of Jesus the Messiah over a resurrected Israel (and the remaining Gentile Nations), in fulfillment of the prophesied Davidic (king) and Palestinian (land) covenants. This will take place during the Millennium after the completion of Daniel’s 70th week, i.e., the 7 years of the tribulation period, as foretold throughout the Old Testament, the Gospels, Acts, New Testament Jewish Epistles and especially the Book of Revelation. – Mark Petters.

the book of the Revelation is reached and the present parenthetical “Dispensation of the Mystery” (Ephesians 3:9) is closed. Abraham, who is spoken of 29 times by Paul in his early epistles, is not mentioned once. We are fully justified in considering Acts 28 to be a dispensational frontier, it being the dividing line between the Kingdom and Scriptures that pertain to Israel, and the “Revelation of the Mystery” which is directed to the Gentiles.

Israel was the people of God at the birth of Christ (Matthews 2:6), Israel was the people of God at the crucifixion (Acts 4:27), and Israel was a disobedient and gainsaying people but still a “people” throughout the period of the Acts (Romans 10:21). Israel was still a people when Paul reached Rome (Acts 28:17). The “Hope of Israel” reaches to the 28th chapter of the Book of Acts (:20), and after that is heard no more until seen in the Prophetic visions of the book of the Revelation. A few years after the time of Acts 28, Jerusalem was destroyed, the temple razed to the ground, and Israel scattered. What greater evidence do we need to prove that at Acts 28 we reach a crisis? Detailed proof that the Savior’s earthly ministry was limited to, and directed to Israel will not be called for by the reader, one or two passages will suffice for the present.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the Father (Romans 15:8). ▶



490 pp., PB

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To *confirm* promises already made is entirely different from *introducing* a mystery hidden from the ages and generations, and as it is expressed by the Apostle it makes the fact clear that the Church of the One Body was not in view up to the time of writing the epistle to the Romans.

To the **Jew first** (1:16).

*Ye are the children of the prophets and of the covenant which God made unto our fathers ... unto **you first*** (Acts 3:25-26).

Paul recognizes the prior place of Israel even as Peter did, but there is no such priority in the Church of the one Body (Colossians 3:11). When the Apostle actually reached Rome, his first concern was to see the leaders of his own people, Israel. He does not hesitate to use such terms as “*men and brethren*,” “*customs of our fathers*,” “*my nation*” (Acts 28:17), which cannot be interpreted as of any but literal Israel.

The particular passage, however, that we now desire to consider is Acts 28:20, where Paul says,

For the hope of Israel I am bound with this chain.

Romans 15, which we have already partly quoted, speaks of the “*hope*” entertained by believing Gentiles toward the close of Paul’s public ministry. After writing I Thessalonians 4, I Corinthians 15 and other passages relative to the hope of the Church during the Acts, the Apostle gives as his last word on the subject before his first ministry ceased (Acts 20:22-25), in the last epistle of the period, the epistle to the Romans:

*There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles hope [Greek, *elpizo*]; now the God of [that] hope [Greek, *elpis*] fill you with all joy and peace in believing* (Romans 15:12-13, KJV).

Here the hope is based upon the prophecy of Isaiah 11, and is focused upon the Millennial Kingdom. With the statements of Paul regarding the unique character of “*the Mystery*” in Ephesians 3 and Colossians 1 before us, it is impossible to believe that “*the one hope*” of that unique calling should be Millennial in character and based upon Isaiah 11.

(To be continued.)

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- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- 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);
- 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);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- 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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