



Bible Student's Notebook™

The Herald of His Grace

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

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Rightly Dividing the Book of Romans

by — Otis Q. Sellers (1901-1992)

With an Introduction by — Clyde L. Pilkington, Jr.

INTRODUCTION

It is our constant prayer, as we continue the steady labor of uncovering the Secret Administration,¹ that God would grant each of you

a spirit of wisdom and revelation in the realization of Him, the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under His feet, and gives Him, as Head over all, to the ecclesia which is His body, the complement of the One completing the all in all (Ephesians 1:16-23, CV).

To this end it is important that we emphasize, as we have in earlier issues of the *Bible Student's Notebook*, that during Paul's early ministry, covered by the Book



of Acts and his epistles written during that time, he was a prophetic light "to the Gentiles" (Acts 13:46-47; Isaiah 49:6). This prophetic ministry was under the auspices of Israel.² This is the essential backdrop and contrast to Paul's revelation of the Secret Administration.

Salvation during the Acts period³ was bound up in "sure mercies of David," with Paul himself identifying this prophetic work as his priestly ministry:⁴

2. Not to be confused with how the Gentiles will, at a later time, be brought to God through the rise of national Israel (Isaiah 60:1-3).
3. 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](#);
 - The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
 - The Dispensational Frontier of Acts 28:23-31, Charles H. Welch, parts 1-3: [Bible Student's Notebook #639](#), [#640](#), [#641](#);
 - *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form);
 - *The Acts Dispensation*, Otis Q. Sellers, Parts 1-3, [Bible Student's Notebook #727](#), [728](#), [729](#).
4. Paul had an early ministry (*diakonia*, G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul's priestly ministry, see:
 - Paul's Priestly Ministry, Clyde L. Pilkington, Jr., [Bible Student's Notebook #721](#);
 - Paul's Priestly Ministry: Supplementary Notes, [Bible Student's Notebook #721](#);
 - Paul's Priestly Ministry, Adlai Loudy, [Bible Student's Notebook](#)

1. For more information about "the Mystery" and its "Secret Administration," see:

- *The Administration of the Secret: A Comprehensive Compilation* (see order form under *Compilations*).

acting as a priest of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by holy spirit (Romans 15:15-16, CV).

Therefore, during the Acts period, by Paul's own admission his ministry was limited to what "*the prophets and Moses did say should come,*"

saying none other things⁵ than those which the prophets and Moses did say should come (Acts 26:22-23).

Thus, according to Paul's own testimony, during his Acts period ministry, he preached "*the hope of Israel*" (Acts 28:20), and Israel had priority over Gentiles – "*to the Jew first*" (Romans 1:16; 2:10), with believing Gentiles being grafted into the root and fatness of Israel (Romans 11:17).

Thus, as a priest of God to the nations, Paul was a competent dispenser of Israel's New Covenant to them (II Corinthians 3:67), with believing Gentiles being made guests of the promises covenanted to Israel (Ephesians 2:12, CV), as well as partakers of Israel's "*spiritual things*" (Romans 15:27).

Thus, the Gentiles were brought in and counted as spiritual seed of Abraham and heirs of Israel's promises (Galatians 3:29), with Jerusalem as their mother (Galatians 4:26).

In the last chapter of Acts, Paul declares to Israel the final prophetic blinding foretold by Isaiah of their

[#532](#);

– The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #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](#));

– Paul's Earlier Epistles, F.H. Robison, [Bible Student's Notebook #669](#), [#670](#).

5. "Nothing besides" (Young); "nothing else" (Rotherham); "nothing outside" (Concordant); "not one thing outside" (Dabhar).

generation (28:26-27). Paul then pronounces the decree that, now apart from Israel, the salvation of God is sent to the Gentiles (:28). Therefore, the next time that we find Paul imprisoned, we do not see him bound for "*the hope of Israel,*" but, by his own inspired testimony, he was then shackled for a "*mystery*" (or "secret," Ephesians 6:19-20; Colossians 4:3). Thus, in Paul's latter ministry he wrote and ministered concerning this new Secret Administration (Ephesians 3:9) which he identified as "*the Administration of the Grace of God*" (Ephesians 3:2).

In God's present purpose today all covenant and national advantages have been removed (Ephesians 2:14-15), and believers now can enjoy their new and superior calling and hope, the Celestial appearing with Christ in Glory (Colossians 3:4).

Early on, in 1913, A.E. Knoch (1874-1965) wrote concerning the timing of this grand transition of Paul "*from glory to glory*" (II Corinthians 3:18),

Israel is not finally set aside until Paul is a prisoner in Rome. Isaiah's solemn message is sounded in their ears for the last time, and the salvation of God is sent direct to the nations (Acts 28:28). Not until this crisis was it possible to reveal the last and crowning ministry of the great apostle. Hitherto blessing must be in some sort subordinate to Israel; now they are out of the way, and grace is free to carry out the dictates of love.

So a secret is made known – the secret of Christ – which places Him upon the highest place in heaven, even as He shall be upon the earth. And this secret it is which underlies Paul's final ministry. It leaves earth for heaven. Jewish privileges disappear. The nations are not discriminated against in this supernal glory but are blessed equally with the chosen people in the heavenly spheres. ...

At last we find ourselves at the very zenith of revelation. This is found in Ephesians and Colossians, epistles written after the apostle was imprisoned in Rome. They contain the truth of all truth for us. They are the touchstone of all doctrine for the present. They are the limit of glory beyond which there can be no more. ...

Paul's earlier ministries need modification to accord with the present truth.⁶

In the following study, adapted from the writings of Otis Q. Sellers, we will briefly survey the book of Romans as one of Paul's Acts period letters, considering its Jewish nature. — CLP

RIGHTLY DIVIDING ROMANS

The exhortation to “*rightly dividing the Word of Truth*” (II Timothy 2:15) is one that no serious Bible student should ignore.

Those who handle God's Word in a superficial manner, taking a bit here and there as it suits their purposes and fancies, feel no compulsion in regard to *right division*. However, the one whose goal is ever to find the truth that God has set forth in His Book will demonstrate his faith by taking God at His Word and responding accordingly. His commitment will always be, “I must rightly divide the Word of Truth.”

The sincere student always asks two questions of everything he reads in the Bible. The first is, “What does it say?” The second is, “What does it mean?” Quite often it is far more difficult to discover what has been said than it is to find what the thing said means. The book we call the Bible is to us an English version of what was originally said in other languages. In other words, an English Bible is simply the result of certain men saying to us that this is what the original writers meant by what they said in Hebrew or Greek.

Therefore, an English Bible is one long explanation of what was originally said. So, let no one despise explanations or interpretations. If they do, then let them cast away their Bibles. Readers of English translations are often found trying to understand the meaning of statements which are sometimes nothing more than garbled renderings of that spoken by the Spirit of God in the original language.

The interpretation of a mistranslation results in a secondary error and confounds the original confusion. There is no task more fruitless than to try to find

true meaning in some translator's mistake. There are times when we can never arrive at the truth declared until we are willing to go back to God's inspired original. If we cannot go on our own, then we must be willing to follow honest and unbiased men who will lead us there.

Once we know with some degree of certainty what God's Word said, we are ready to proceed with the task of finding what it means – and let all who study the Word remember that it is the glory of God to conceal a matter, but even kings could gain honor by searching it out (Proverbs 25:2). So, do not shrink from this task which sometimes borders on drudgery.

The true understanding of many difficult passages in the Scriptures will always be based upon the principle of “*rightly dividing the Word of Truth*.” There are entire books in the Bible that will never yield their full message of truth to us until we recognize the character of the people to whom they were written and the divine administration under which they were written. Paul's letter to the Romans is one of these.

The time of the writing of the Roman epistle can be firmly established. It was written at that point in the Acts Period marked by the events recorded in Acts 20:4. Thus it was written under the administration of God which prevailed during that time.

However, theologians would very much like to make this a so-called “church epistle,” so they concoct the idea that there was an “organized church” in Rome at that time, great in size, composed of a minor number of believing Jews and a major number of believing Gentiles who are especially in view in this letter.

However, there are no facts anywhere to support this concept, just baseless suppositions that have led to the ignoring of the evidence that is at hand. This great inverted pyramid starts with one point of truth found early in the Acts record.

According to Acts 2:5, 10 there were “*dwelling [not visiting] in Jerusalem Jews, devout men, out of every nation under heaven,*” and among these were some described as “*repatriated*” [*epidemeo*] Romans, ►

6. [Bible Student's Notebook #511](#).

7. [Editor:] “to restore or return to the country of origin, allegiance,

both Jews and proselytes.” Beginning with this fact these imaginers of history come to the crude conclusion that, when the feast of Pentecost was over, these Jews returned to Rome and undertook at once to become heralds of the gospel to both Jews and Gentiles in that great city. They even attribute to them great success so that a great “church” was formed to which Paul sent this Epistle.

Strange, indeed, that Paul seems to have known nothing of these valiant witnesses, never referring to them, ignoring altogether their efforts. Neither did those who were “*the foremost [chief] of Jews*” know anything about these men and the gospel they are supposed to have proclaimed. Their declaration to Paul was that “*concerning this sect, we know that everywhere it is spoken against*” (Acts 28:22).

The word *epidemeo* means to come back home from a foreign residence. This is the word used of these Roman Jews and proselytes who were present on the day of Pentecost. What Luke speaks of here are Israelites who were born or reared in Rome but who had returned to the land of their fathers and were now permanently settled in and around Jerusalem in order to end their days and be buried there.

One needs to recognize the high regard and love that all of the dispersed ones of Israel had for Jerusalem in order fully to understand this. R.C.H. Lenski, a most capable biblical historian, says,

How dearly these Jews loved Jerusalem is widened by expressions such as this: “Everyone who is buried in the land of Israel is in as good case as if he were buried under the altar.”

Therefore, the idea that these “*repatriated*” Jews left Jerusalem after Pentecost to herald the gospel in Rome is pure fantasy. The great “church” that they are supposed to have produced never existed.

The Roman census records indicate that, at the time Paul wrote the Roman epistle, there were 5,500,000 Israelites who made up the *diaspora*, the scattered ones. These dispersed ones are spoken of in Daniel 9:7 as being “*far off, through all the countries whither Thou has driven them,*”; referred to by Isaiah: “*Peace,*

or citizenship” (Merriam-Webster).

peace to him that is far off” (57:20); by the Lord Jesus when He said, “*Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice*” (John 10:16). There were 100,000 of these “*far off*” ones, these “*other sheep*” living in the city of Rome. It has truly been said of Rome that it was the capital of Israel in the dispersion, and it was to this company of Israelites – *Jews and proselytes* – that the Roman epistle was addressed.

The character of these Jews can be discerned from the words of Paul before Herod Agrippa when he said, “*Unto which promise our Twelve Tribes earnestly serving God day and night hope to attain*” (Acts 26:7), and from his more direct word concerning them, “*I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world*” (Romans 1:8).

Any expositor, commentator, teacher or interpreter of this epistle who fails to recognize these facts will bring forth incorrect explanations of the things said in it. The truth of this is firmly established by reading carefully this epistle. Notice that Paul addresses Israelites when he says in,

Behold, YOU are called [named, denominated, positioned] a Jew, and are resting in the law (2:17).

These words were spoken to Israelites. Following this, Paul asks the questions:

What advantage then is there in being a Jew, or what value is there in circumcision? (Romans 3:1).

He provides an immediate answer:

Much every way!

Here, Paul is speaking in the Acts period, and the truth he declared was true at that time. *This is not true today when under God’s present display of grace the Jew stands before God on the basis of equality with all men.* Pure grace cannot show favoritism; else it would not be pure grace at all.

Then, as if anticipating the question “What is the

chief advantage?” he declares,

Their chief advantage is that unto them was committed the oracles of God (Romans 3:2).

An “oracle” is that which speaks or he who speaks in behalf of God, and here it speaks of *every book in the Bible that has been produced up to that time.*

Simple and honest logic should make it plain to all that *if I and II Thessalonians, I and II Corinthians, Galatians, and now, in process, the Roman epistle have been entrusted to “Gentile churches,” then any advantage that the Jews may have had has been erased, even before Paul wrote this letter. However, following this there was a dispensational change, indicated by Paul’s words in Acts 28:28.*

Romans 4:1 settles the matter beyond all question. Here, in speaking directly to the Jews, Paul asks the question,

*What then shall we say that Abraham, **OUR** forefather according to the flesh, hath found?*

These are strange words indeed if Paul were speaking to “Gentiles,” as many would like to have us believe. These words taken alone are enough to show that the Roman epistle was written to those who were direct descendants of Abraham, men who were in line to inherit the promises made to him. The words of Romans 7:1 confirm all that has been set forth:

*Know ye not brethren, (**for I speak to them that know the law,**) how the law hath dominion over a man as long as he liveth!*

Such words were not intended for “Gentiles,” and these words must always be kept in mind when this difficult chapter is explained or interpreted.

However, in view of what has been said, let no one say that we believe that Romans it is not for us – but while all of the Scripture is written *for* us, it is not all written *about* us or *to* us. So, while we believe that *every bit of truth in Romans is for us, part of that truth is that it was written to Israelites in the dispersion who lived in Rome. This fact must be accepted before it can be correctly interpreted.*

RIGHTLY INTERPRETING ROMANS

Many are obsessed and dominated with the idea that God turned His back upon the people of Israel, thrust them aside, and had no further interest in them after the crucifixion of Jesus Christ. This is to a certain degree the way they think it should be, so that is the way it is according to their feelings about it. Therefore, they are shocked to find someone believing that God inspired Paul to write an exceedingly important letter of Jewish nature to Rome.

If they were more familiar with their Bibles this would not seem strange at all. Before Paul wrote, James addressed an epistle to

the Twelve Tribes in the dispersion (James 1:1).

From this it is plain that this letter was solely and exclusively for the descendants of Israel, outside of the land, in the dispersion.

Peter addresses his epistle to

the expatriates of the dispersion (I Peter 1:1).

However, these Jews are spoken of as being believers in the Lord Jesus Christ. The second epistle of Peter is addressed to the same company (3:1).

The Book of “Hebrews” was most certainly intended for the people of Israel; so why should it be thought strange that Paul should send a letter of such Jewish nature to Rome? In fact, *there are hundreds of questions, problems and obscurities in Romans, Galatians, I and II Thessalonians, I and II Corinthians, that will be cleared up at once if we recognize that all of these oracles were written with the people of Israel in view.*

Take for example Paul’s words in I Corinthians 10:1-2:

*Moreover, brethren, I would not that ye should be ignorant, how that all **OUR** fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.*

What possible explanation can be given these ►

words if the descendants of Israel are not in view?

Furthermore, how can we explain Romans 4:1 unless we recognize that the people spoken to were descendants of Abraham.

In view of these facts it can be seen that the right interpretation of everything declared in Romans is dependent upon recognizing the people to whom it was written and the administration (dispensation) of God that was in effect at that time. That it was written in the Acts period, all expositors are agreed; but in regard to the charismatic dispensation that prevailed at that time, most expositors disregard this. However, these things begin to stand out as soon as we begin to read this epistle.

In Romans 1:11 Paul declares that he longed to see these people so that he could impart unto them “*some spiritual gift*,” with the end in view that they should become established. If we want to know what he meant by this, then we should turn back to Acts 8:14-17 where the apostles who were at Jerusalem sent Peter and John down to Samaria to impart to these new believers a “*spiritual gift*,” and they laid their hands on them and they received holy spirit. This is what Paul has in mind. He would be a mediator of some special, “*spiritual gift*” to the Romans. All of this was in complete harmony with the Acts period.

The next truth we come to, one which was true under the divine administration that prevailed in the Acts period, is that the gospel message was to “*the Jew first*” (Romans 1:16). Paul had already declared this divine regulation in Pisidean Antioch when he said,

It was necessary that the word of God should first have been spoken to you (Acts 13:46).

Restrictions and priorities such as this have no place in an administration of pure grace. If grace is God's favor shown to the undeserving, and it is, then there can be no priority that must be fulfilled before it can be offered. *No nation or people can today claim any special privileges.* The nations today stand before God on the basis of absolute equality. There are no “most-favored nations” or “less-favored nations” in the acts of God today.

The dispensational character of Romans is seen in 3:1-2 where things are declared that are not true today. The Jew has *no* advantage under God's dispensation of grace, and he is not at any disadvantage except that which he brings on himself by his prejudices against the man Christ Jesus.

Other things could be shown that set forth the character of the divine administration that prevailed when Romans was written, but the above is enough to show that it does not get its character from the present time of uncomplicated divine grace, God's method of dealing with mankind today.

It needs to be remembered that in the Acts period the heralding of the gospel was an *official* act performed by the deputies (apostles) of Jesus Christ. This is clearly seen in the words later spoken by Paul when he asked the four rhetorical questions:

How shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? And how shall they hear without a herald? And how shall they herald except they be commissioned with authority [apostello]?

All heralding in the Acts period was confirmed with apostolic signs following. It was a serious matter indeed to have come under an official presentation of the gospel in the Acts period, as Hebrews 6:4-8 clearly shows.

The word gospel (*euangelion*) means “a message,” and we are told that this message was *promised before* through His prophets in the holy Scriptures, and that this message concerns His Son, Jesus Christ our Lord (Romans 1:1-3).

In Romans 1, three times we find the word *kletos* translated “*called*” in each occurrence. Far too often this word is looked upon as setting forth a bidding or an invitation, as if God had said to Paul, “Come, be My apostle!” and Paul responded, resulting in him being a called apostle; or that He had said to the Romans, “Come be My saints” and they responded favorably and thus were “called saints.”

In 1:6, where *kletos* is used as a noun, Paul declares

that their position under Jesus Christ was “among the nations” and thus designated as those who are to hear the gospel. So when we come to the ones addressed we read,

to all that be in Rome (:7).

Thus it follows that this letter was intended (1) for everyone who lived in that great world capital, or (2) for a certain company that lived in that city. The first idea is impossible because of what is said later; the second is logical and is soon seen to be the truth, for He goes on to say,

to all that be in Rome, beloved of God, called saints.

He speaks to these as those “beloved of God,” a most fitting designation for the Israelites who lived there. In this connection the following passages should be carefully read:

*For you are a holy people unto the LORD your God: the LORD your God has **chosen you** to be a special people unto Himself, above all people that are upon the face of the Earth. The LORD did not **set His love upon you, nor choose you**, because you were more in number than any people; for you were the fewest of all people: but because **the LORD loved you**, and because He*

would keep the oath which He had sworn unto your fathers, has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen (Deuteronomy 7:6-8);

*Since you were precious in My sight, you have been honorable, and **I have loved you** (Isaiah 43:4);*

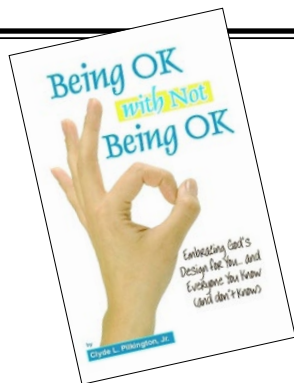
***I have loved you** with an eonian love: therefore with loving-kindness have I drawn you (Jeremiah 31:3);*

*When Israel was a child, then **I loved him**, and called my son out of Egypt (Hosea 11:1).*

Paul also declares that they are “called saints” (or “named saints”), a designation that is used over and over in regard to the seed of Abraham. His desire for these saints is that,

God our Father may graciously grant unto them the rich abundance of His undeserved favor.

That there were believers in the Lord Jesus Christ among the Jews in Rome is true, but it is also evident that these were not commissioned to herald the gospel to the Israelites dispersed among the nations. This was to be the work of Paul who had received



134 pp., PB

See order form.

I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – *Embracing God's Design for You ...* *and Everyone You Know (and Don't Know)*

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be “fixed.” Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are “OK,” but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

*Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for **all His creation**. That He alone is in control of everything is mind boggling to say the least! – NM*

So fantastic! Such peace!! – Australia

grace and apostleship for obedience to the faith among all nations (Romans 1:5).

It could be that someone will say that all that has been said in this study is invalidated by Paul's words in Romans 11:13 in which he says,

For I speak to you Gentiles.

However, if we look at this in the Greek we see at once the word which is used over and over in the Greek Scriptures to mark a transition to something new, often spoken of as *de metabatic*. Thus, this should read,

*Now to you the nations I say, inasmuch as I am the commissioned one of the nations, I will glorify my service.*⁸

Paul does speak to the Gentiles at this point,⁹ those

8. [Editor:] "Now to you am I saying, to the nations, in as much as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation" (Concordant).

"But I say to you, to the nations: For as much time as I, yea I, am - hence that abides - the apostle of the nations, I glorify the service" (Dabhar).

9. [Editor:] It is imperative that we read carefully exactly what is written to these Gentiles in the remainder of the chapter. Paul tells them that his ministry to them was to provoke Israel to jealousy (:14); that they, as a wild olive branch, were being grafted into the root and fatness of Israel (:17-19); and that they should

Gentiles who had linked themselves to Israel in the hope of sharing the blessings that were the portion of that People.

When Paul finally arrived in Rome, about two years after writing this letter, he waited three days and then he called the foremost men among the Jews together. They responded readily, their minds already prepared by the letter they had received. They appointed him a day, and this day was spent expounding and certifying the Kingdom of God, also persuading them concerning Jesus.

However, on this day that the great administrative change was made official by Paul's pronouncement in Acts 28:28, Israel's priorities and privileges were suspended. From this time forth, "the Jew first" was past, and Paul welcomed everyone who came to him. **BSN**

— *Seed & Bread*, No. 177, 178 (1984)
(abridged & edited)

TOPICS:

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Minor: Repatriated; Acts 28

fear their current grafted position, as seeing that it could be reversed, and they cut off (:20-24).

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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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