



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 64I

The Dispensational Frontier of Acts 28:23-31

Part 3 of 3

by — Charles H. Welch (1880-1967)

Between the pronouncement of doom and its fall there intervened the prayer of the cross and the longsuffering of God. The forecast of this suspended judgment and opportunity to repent was given in the twofold invitation of Matthew 22:3-4. Even then, at Acts 28, the fall of Jerusalem (foreshadowed in Matthew 22:7) and the destruction of the temple (spoken of in Matthew 23:38), did not take place until A.D. 70, some five or six years after the all-day conference with the Jews in Rome.

If God could threaten the overthrow of Nineveh within forty days, and yet “repent” upon the “repentance” of the Ninevites, is it to be denied that He would react in the same way, had Israel repented when called upon so to do during the period covered by The Acts?

The words, “they agreed not” and “they departed” (:25) have reference to Israel’s “Lo-ammi”¹ condition, and have particular reference to their covenant relationship with the Lord. The Greek word for “departed” (*apoluō*, “to send away,”) is in the passive and should be translated “they were dismissed.”² This word means to “divorce” a wife as can be seen in Matthew 1:19; 5:31-32, where the first occurrence of the verb comes in the New Testament.



This dismissal of Israel spoken of both in the law and the prophets was foreshadowed in Acts 13:40,

Beware therefore, lest that come upon you, which is spoken of in the prophets.

It is symbolized in the miracle recorded in Acts 13:8-11, where a Jew is blinded and a Gentile believed. At Acts 13, where Paul’s ministry commences, one Jew was blinded, one Gentile and his house believed, and a warning was given to beware lest a judgment threatened in the prophets should fall upon them. In Acts 28 the nation is blinded, the Gentiles are the objects of salvation, and the doom of Isaiah 6 falls.

The salvation of God, consequent upon Israel’s blindness, is the third specific “sending” found in the Acts, and keeps pace with dispensational development, for a dispensation commences when the chosen messenger is “sent” and not before.

- [Editor:] For more information see:
 - Lo-ammi – “Not My People,” Charles H. Welch, [Bible Student's Notebook #543](#).
- [Editor:] “they were dismissed” (Concordant).

The Dispensational Frontier of Acts 28:23-31, Part 3 of 3	5545
The Difference Between Our Grace and Israel's	5548

THE THREE “SENDINGS” OF THE BOOK OF ACTS

The First Sending

Jerusalem – To Israel Only

The Second Sending

Antioch – To Jew and Gentile

The Third Sending

Rome – To the Gentile Only³

During Paul’s “two whole years” of imprisonment at Rome, he received all that came unto him, preaching and teaching the truth especially designed to fill the great parenthesis of Israel’s blindness. During that imprisonment he wrote Ephesians, Philippians, Colossians and Philemon, the comparative study of which gives us all that Scripture reveals of the wondrous “Revelation of the Mystery.”

“IS SENT”/ “WAS SENT”

It is interesting to note that those who have supported the translation of the aorist as “timeless” (and so represented it many times by the word, “is”), suddenly find cause to raise an objection to our teaching, because Acts 28:28 should be translated “was sent.”

This, of course, is no new discovery. Readers who use [translations by] either Rotherham, Darby, Cunningham, Weymouth or Moffatt have been aware of the fact long before this outcry was made. The correction is also made in the margin of *The Companion Bible*.

3. [Editor:] No one is now left out, as the Jews have now fallen from their place of prominence, to being likewise in the place of the Gentiles (or, Nations). Today Israel is “Lo-ammi,” “not My people.”

ion Bible, and so is recognized by all who are labelled “Bullingerites.” Seeing that in 1909 the editor of *The Berean Expositor* joined forces with Dr. Bullinger at the commencement of his work on *The Companion Bible*, this “discovery” at Acts 28:28 by our critics is somewhat naïve.

The fact that the salvation of God “was sent” could be discovered by any reader of the Acts of the Apostles, for in his defense before Agrippa the Apostle not only says so, but tells when the commission was given to him. The essential feature is that, while the Apostle knew he was to receive a *second* commission and a *second* visit from the Lord, no hint was given to him or recorded in the Scriptures until the rejection of Israel was imminent and the Mystery ripe for revelation.


One has but to read the 20th chapter of the Acts to see that one ministry was ending and another was in prospect. All the Apostle knew at that juncture was that this new ministry was associated with “prison” and that he would see the face of the Ephesians no more. At Acts 26 he at last knew what the new commission was, and declared before Agrippa that the long promised appearance of the Lord had now taken place.

THE WORD “NOW” OF ACTS 26

Here are His words:

*I am Jesus Whom thou persecuted. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness **both** of these things which thou hast seen, and of those things in the which **I will appear unto thee**; delivering thee from the people, and from the Gentiles, **unto whom now I send thee** (Acts 26:15-17).*

When, therefore, the Apostle said at the dismissal of Israel, “the salvation of God **was sent unto the Gentiles**,” he referred to this (which at the time of his standing before Agrippa was “Now”), and the use of the past in Acts 28:28 alters not by one hair’s breadth the insistence we have made on Acts 28 as the dispensational frontier.



The Art of Conversation
— Twelve Golden Rules
by — Josephine Turck Baker
60 pages, PB
(See order form.)

Genuine communication is at the heart of all relationships. This classic work gives important instruction concerning the lost art of conversation.

THE “LO AMMI” CONDITION OF ISRAEL

Coincident with the growing conviction that these evidences for the “Frontier” position of Acts 28 induce is the prophecy of Hosea, which makes it clear that, at some time in their history, Israel must go into a state indicated by the word, “*Lo-ammi*,” “*not My people*,” a condition that could be resolved only by the full restoration of Israel as a nation and people; in other words, the restoring again of the Kingdom to Israel, as expressed in Acts 1:6.

There is no other point of time in the record of the New Testament that fits all the requirements of Hosea’s prophecy before Acts 28, and inasmuch as a few years after Acts 28 Jerusalem was destroyed, there can be no other point of time after it that will fulfill all scriptural requirements. Let those who deny that Israel became *Lo-ammi* at Acts 28 tell us when that event happened. Let us examine this prophecy of Hosea and see what the conditions are of this *Lo-ammi* position.

The Hebrew words *Lo-ammi* mean “*not My people*” and is the symbolic name given to one of the prophet Hosea’s children. “*Call his name Lo-ammi*,” the reason and purport of this name being “*For ye are not My People and I will not be your God*” (1:9).

The verse that follows makes it clear that however long the rejection may last it will not be lasting, for it looks forward to the day of Israel’s restoration and to the fulfillment of the promise made to Abraham that his seed should be as the sand of the sea for multitude. The second chapter ends on this high note of restoration. Israel is to be betrothed in righteousness; the *Lo-ammi* condition is to be reversed; the Lord will say, “*Thou art My people*,” and they will say, “*Thou art my God*” (2:18-23).

From the days of Hosea until the scattering of Israel at the end of the Book of Acts, no such condition has been recorded that fulfills all that Hosea has predicted. Under the “New Covenant” Jeremiah declares:

“Behold the days come,” saith the Lord, “that I sow the house of Israel and the house of Judah ... I will make a new covenant with the house of Israel, and with the house of Judah” (31:27-37).

In the third chapter of Hosea, the prophet throws further light on this *Lo-ammi* condition, after telling his wife that she would “*abide*” as a sequestered woman (see Deuteronomy 21:13). He proceeds:

The children of Israel shall abide many days without a King, and without a Prince and without a sacrifice, and without an image, and without an Ephod, and without Teraphim (3:4).


During the last 1,900 years, since the rejection of their true King, Israel has had no territory and no king; yet by reason of their dispersal in many lands, no Ruler has been able to claim their allegiance.⁴ Since the destruction of the temple at Jerusalem in A.D. 70, soon after Acts 28, the Priestly office in Israel has become a cypher. The introduction of the seraphim over against the ephod supports the idea that these were ancestral tablets, no one being permitted to officiate as a Priest in Israel who could not produce his genealogy (Nehemiah 7:64); and as these genealogical records which were stored in the temple perished in the destruction of the city soon after Acts 28, the position of the Priest in Israel lost all significance.

We are assured, however, that after this period of sequestration and suspension, Israel shall seek the Lord and David their king “*in the latter days*” (Hosea 3:5). The actual length of Israel’s blindness is unrecorded; Paul speaks of it as “*a mystery*” (Romans 11:25).

(see **FRONTIER**, page 5552)

4. [Editor:] For a look at the fraud of the current state of “Israel,” see:

– The Present State of Israel: A Grand Hoax, Tom L. Ballinger, [Bible Student’s Notebook #492](#).



The Great Revelation: Or, God’s Love, Purpose and Plan
by — John H. Paton (1843-1922)
98 pages, PB (*See order form.*)

This has been written with the knowledge that it presents a view of God’s “Great Revelation” of His “Love, Purpose, and Plan,” that has not been seen by the majority of Christians. It has not been written, however, in the spirit of contention or strife, but of love and goodwill for all, and of fellowship for all who love our Lord Jesus Christ, whatever their view of his work may be. As said the Psalmist and an Apostle: “I believe, therefore have I spoken. — Paton

The Difference Between Our Grace and Israel's

by — M. Jaegle

In his last epistles, which Paul wrote during his imprisonment, he makes the final and highest revelations concerning grace. Out of the prison epistles of the apostle this grace shines forth in fullest brilliance.

The grace for us and that for Israel are radically different. While we are being prepared for a *celestial*¹ kingdom, Israel's will be *terrestrial*² (II Timothy 4:18). The order in time also gives us the first place. "Before times eonian" it made its appearance, and was given us while we were still in Christ. No Israelitish promise goes back to this early period.

1. [Editor:] For more information about the celestial realm, see:

- *Our Realm: Inherently Celestial*, John H. Essex, [Bible Student's Notebook #519](#);
- *The Heavenly Realms*, John H. Essex, [Bible Student's Notebook #520](#);
- *Ruling the Celestials*, A.E. Knoch, [Bible Student's Notebook #520](#);
- *Blessings Among the Celestials*, John H. Essex, (Part 1 - [Bible Student's Notebook #611](#) ; Part 2 [#612](#));
- *God's Celestial Purpose (Paul's Letter to the Ephesians)*, John H. Essex (see order form).

2. [Editor:] For more information on the "Kingdom of Heaven" see,

- *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) (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).

Besides all of this, our grace has such a unique character that it should never be mistaken for Israel's grace. After God had made every preparation for it, He concealed it all, except justification by faith, in a secret and kept it hidden during the eons until Paul received his special commission, which is principally concerned with the revelation of this grace.³

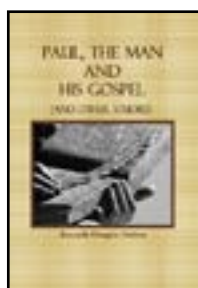
Israel's grace had a different history. When Jehovah called Abraham, their forefather, He gave him the grand outlines of it (Genesis 12:3). Through the prophets He enlarged upon this so fully that it is apparent throughout the Hebrew Scriptures. In two passages God has made the essential differences especially clear:

*Concerning which salvation the prophets seek out and search out, who **prophecy concerning the grace which is for you** [Israel] (I Peter 1:10).*

According to this, the grace for Israel was never a

3. [Editor:] For more information on grace, see:

- *The Nature of Grace*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #274](#); or see *Daily Goodies*, January 18, same title (book; see order form);
- *Divine Justice and Grace*, Steve McVey, [Bible Student's Notebook #290](#);
- *God will Judge in Grace*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
- *Reigning in Life: The Present Effect of Super-Abundant Grace*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #75](#).

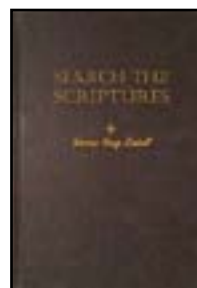


Paul, The Man and His Gospel (And Other Studies)

by — Kenneth Douglas (K.D.)
Hutton (1906-1995)

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

Hutton was an associate of John Essex and Alan Reid and a contributor to *Grace and Truth Magazine*.



Search the Scriptures

by — Warren Young Kimball
(1909-2002)

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

An explanation of 132 key scriptural terms and names used in the New Testament.

hidden secret. How very different does the spirit of God speak through Paul concerning our grace!

I, Paul, the prisoner of Christ Jesus for you, the nations – since you surely hear of the administration of the grace of God that is given to me for you, for by revelation the secret is made known to me (Ephesians 3:1-3).

That which the Scriptures here say of the grace that God gave the nations cannot be understood otherwise than that it was a secret, which was made known through Paul for the information of others.

THE GRACE ADMINISTRATION

Besides this important truth this verse contains another, in the word “administration,” which is mentioned in association with the grace. In the plan of God we see that these administrations,⁴ which are many, are subdivisions of the eons. The latter give us the grand divisions, but the administrations go into more minute details.

Literally translated, “administration” (*oikonomia*) means HOME-LAW. A household law has the task of creating and maintaining order, in that it gives a time and place for every function. This explanation may be applied to the divine plan. It reveals a marvelous order according to which God deals out His dispensations. In them we also behold the whole development of creation going step-by-step according to God’s predetermination, leading it with absolute security to its glorious goal: *God All in all*.

This division of the course of God’s activities began

4. [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](#).

to be understood when we set out to translate the word *aiōn* concordantly. As every truth is developed gradually, so this word was often confused with “dispensation” at first. But by means of the exact concordant method of translation and interpretation, these words were later clearly differentiated and distinguished from one another.

On this definite way our knowledge went from clarity to clarity, for every truth could be kept in its divine limits. That is what is indicated by “*correctly cutting the word of truth*.” When this is not done, when the Word of God is not interpreted and expounded according to the administrations, we can never rightly distinguish between our call and that of Israel.

GRACE SUPREME

Our grace is so powerful and so supreme that it reigns all alone, without admixture, during this whole administration. The previous grace was modified and weakened by law. In the transition period, before it was fully established, the law threatened to ruin it, but it went on from glory to glory, and threw off the shackles of legal decrees that would have destroyed it.

After Israel was set aside, the administration of purest unmixed grace began that reigns supreme. This gave the believers among the nations a celestial allotment in which the Israelites had no superiority as in the future Kingdom on the earth. In his commission Paul is to,

*Enlighten all as to what is the Administration of the Secret,⁵ which has been **concealed** from the eons in God (Ephesians 3:9).*

5. [Editor:] For more information about “the Mystery” and its “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](#).

Here God indicates the place where He hid this grace: that is, *in Himself*. Therefore it is useless to look for it anywhere in the Scriptures, before Paul revealed it.

Most of us have stuck fast in that part of God's plan which deals with His mercy for Israel, and have not gone on to the Pauline revelations, which reveal a much more glorious grace. Through application and appropriation of Israel's blessings we have become poorer. Our failure to grasp our own glorious grace, and stealing from Israel what belongs to them, is the basis of much disappointment, and the principal cause of the lame and joyless experience of many.

Now this grace does not only enrich us in knowledge, it frees us from the law. What this could not do for its subjects, grace accomplishes by freeing us from the slavery of sin. It is constantly ready to reign over us so that we can be more than conquerors.

UNPARALLELED GRACE AND FUTURE GLORY

The operation of this mighty grace does not exhaust itself during our short earthly career. In accord with its exalted and honorable character it aims toward glorious, future results, until God accomplishes His eonian plan, on a plane far above that of Israel. Persistently is grace at work in order to train and prepare us for our grand vocation, that,

*In the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus. For **in grace** are you saved (Ephesians 2:7-8).*

Now we become acquainted with the highest goal that God had in view when, in that early origination of His plan, before eonian times, He gave us special grace in Christ Jesus that we, in the future, in the

coming eons, should be to the laud⁶ of His glory.

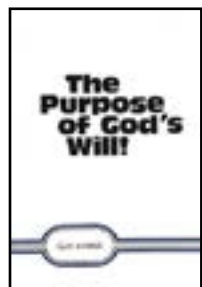
To this display belongs, above all, what grace accomplishes in us and what it makes of us while still on earth: that is, its instruments.

Throughout the usual rendering is "*through grace*" are we saved. That is, indeed, a great and glorious truth; but Paul had already made this known in his epistle to the Romans, in explaining *how* we were saved (Romans 3:24; 4:16; 6:14). The Ephesian epistle goes further, speaking of *why* we are saved. In the Original there is no preposition before "*grace*," therefore it is in lightface type in the *Concordant Version*: "*in grace*"


These words very evidently speak of a future occupation which we will follow in the glory. There among the celestials, in beings ensnared in apostasy, grace will continue its conciliatory operations, as we are the instruments which have been prepared for it. We may then carry the grace which has saved us to the farthest celestial regions, and wherever it appears it will conciliate⁸ the worst of all the celestials and reconcile⁹ them to God.

This statement in Ephesians sheds a clear light on the question, "What will be our chief occupation when

6. [Editor:] *i.e.*, applaud, applause; Greek: *epaineo*, ON-PRAISE (*Concordant Keyword Concordance*, (a part of the *Concordant New Testament*, see order form), A.E. Knoch, page 17).
7. It is the dative case, which tells us *where* anything is. It occurs in Romans 11:6; 1 Corinthians 10:30; 15:10; Hebrews 2:9; 13:9, and with the article Ephesians 2:8; Acts 13:43; 14:26; II Corinthians 8:19; Titus 3:7. These passages cannot be rendered "*through*."
8. [Editor:] Greek, *katallagē*, down-change, defined as "one side only, in an estrangement," whereas "reconcile" is the Greek word *apokatallassō*, from-down-change, defined as "both sides in an estrangement" — *Concordant Keyword Concordance* (a part of the *Concordant New Testament*, see order form), A.E. Knoch, pages 56-57, 242.
9. [Editor:] for a comprehensive study of the many inner-connected doctrines in this article see, — *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).



The Purpose of God's Will
by — Guy Marks (1899-1989)
350 pages, PB
(See order form.)



Universal Restoration (Four Dialogues Between a Minister and His Friend)
by — Elhanan Winchester (1751-1797)
276 pages, PB (See order form.)

we are in heaven?" When we arrive there grace will take us and make us fellow laborers in its grand work.

Although the Pauline ecclesia¹⁰ is still unrecognized, despised, even persecuted by mankind today, nevertheless it already displays some of the riches of God's grace to the celestial hosts, in that it makes,

known to the sovereignties and to the authorities among the celestials ... the multifarious wisdom of God (Ephesians 3:10).

If we take this glorious grace, as it is fully revealed in God's Word, into our life, our experience will confirm that it is a God-given gift which brings into our hearts an inexpressible joy, a joy which becomes deeper and deeper until it flows as a constant stream of delight. That this blessed experience is not limited to a single ecstatic burst, but becomes an all-conquering power in life, we will find best exemplified by our apostle, Paul.

At the close of his life, as his afflictions¹¹ increased,

10. [Editor:] The Greek word often translated as "church" in most English versions is εκκλησια (*ekklesia*, or ecclesia). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = "called"). The ecclesia is God's "called-out" ones. The ecclesia is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are. For more information see:

- *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
- *The "Ecclesias" (Churches) of the Scriptures*, Adlai Loudy (see order form).

11. [Editor:] For more information on *Suffering*, see:

- *Suffering: God's Forgotten Gift*, Clyde L. Pilkington, Jr. (book, see order form), also available in *Bible Student's Notebooks* #203, #204, #205, #206 under the same title.
- *The Sequel Which Sustains*, Frank Neil Pohorlak, Bible Student's

and he was facing martyrdom, his situation was, humanly speaking, the very opposite of good. Nevertheless the joy that comes from grace triumphed over all. The whole epistle to the Philippians is a confession of this deep, esoteric, imperishable grace.

Here we have a sublime example that this joy, which is a growth of grace, is steadfast in the midst of the heaviest affliction, even in the face of death, for it is rooted in God Himself.

Let us, then, take into our hearts the exhortation to "rejoice," knowing that we also, in the midst of the worst distress and pain, can confidently rest on this mighty grace to the laud of its glory. For, our usefulness in displaying the transcendent riches of His grace in the oncoming eons will depend largely on our current day-by-day training and preparation for that future employment.

— *Unsearchable Riches*, Volume 43 (1952)

(edited & abridged)

Brother Jaegle was a German associate of A.E. Knoch, contributor to the periodical *Unausforschlicher Reichtum*.

TOPICS:

Major: Administrations; Body of Christ; Glory; Grace; Mystery; Secret

Minor: Eons; Israel; Right Division; Suffering

Notebook #258; book by the same title (see order form).



258 pp., PB

See order form.

World Affairs and National Politics

And the High Calling of God in Christ Jesus

by — Clyde L. Pilkington, Jr.

When did nationalism begin? What is God's purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer's attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

These and many other questions are addressed in this groundbreaking work!

FRONTIER (continued from page 5547)

We conclude this survey of the position of Acts 28 by exhibiting the structure of the section. This can and should be tested by the reader line by line. If any item is wrongly placed, if there appears the slightest evidence that the Scriptures have been forced into bearing false witness, then this structure must be rejected. If, however, it is seen to be an honest exhibition of what is actually found in Acts 28:23-31, we hope that the reader will accept it and its obvious conclusions.

THE STRUCTURE OF ACTS 28:23-31

- A a.⁽²³⁾ Chief of the Jews. Paul's Lodging. The Day.
- b. Paul "expounded" the Kingdom of God.
- c. Persuading concerning "Jesus."
- d. Out of the Law and Prophets.
- e. From morning to evening.
- B f.⁽²⁴⁻²⁵⁾ They agreed not among themselves.
- g. They departed.
- C h. The word of the Holy Spirit.
- i.⁽²⁶⁾ Go unto this people.
- j. Hear ... not understand.
- D k.⁽²⁷⁾ Isaiah 6:10
- The Crisis.

C h.⁽²⁸⁾ The Salvation of God.

- i. Sent unto the Gentiles.
- j. They will hear it.

B g.⁽²⁹⁾ The Jews departed.

f. Great reasoning among themselves.

A a.⁽³⁰⁾ All come to Paul's hired house. The two years.

b.⁽³¹⁾ Paul "preaches" the Kingdom of God.

c. Teaches concerning "the Lord Jesus Christ."

d. With all confidence. *No Old Testament reference.*

e. No man forbidding him.



(edited & abridged)

TOPICS:

Major: Acts, The Book of; Administrations; Hope; Kingdom of Heaven; Israel; Miracles; Right Division; Signs
Minor: Lo-Ammi; Paul's Epistles; People, The

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- 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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