



Bible Student's Notebook™

The Herald of His Grace

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

Volume 27
Issue 655

The Book of Job

Part 5:¹

The Theophany

by — Vladimir Gelesnoff (1877-1921)

The division commencing here deals with the divine intervention, which is the finale and climax of the whole drama. Its analysis is very simple:



38:36-38. Demand for an answer.

38:39-39:30. Interrogatories as to the mysteries of *animate creation*.

40:1-2. Demand for an answer.

THE STORM RISES

38:1-40:2. Voice out of the storm.

Man's insignificance shown by contrast with the *creation*.

40:3-5. A lull in the storm.

Job's answer.

40:6-41:34. Voice out of the storm.

Man's insignificance shown by contrast with the *Creator*.²

42:1-6. The storm begins to abate.

Job's answer.

THE STORM CEASES

The first discourse, cast in the form of questions, is made up of three demands for an answer interrupted by two startling interrogatories as to the mysteries of the universe. The form is an alternation:

38:2-3. Demand for an answer.

38:4-35. Interrogatories as to the wonders of *inanimate creation*.

THE SPEECH OF DEITY

Throughout the controversy the friends had harped on one string: the judgment upon sinners. They instanced the *course of the world* as demonstrating this, and appealed to nature in support of their main thesis, the immeasurable chasm between God and man. Job at one point of the discussion had spoken of a distant God, far off from the commonplaces of life. Elihu hinted the possibility of further judgment, that Job may be "*tried unto the end*." So when our eyes fall on the phrase, "*Jehovah spake to Job out of the storm*," we feel like exclaiming, "*It is a fearful thing to fall into the hands of the living God!*" and prepare ourselves to behold the march of His chariot of wrath crushing sinners beneath its heavy wheels. But the sympathetic flow of God's speech, its tender cadence, harmonious and connected order, causes fear to subside and evokes loving adoration and grateful praise.

- [Editor:] Part 1, [Bible Student's Notebook #605](#); Part 2, [Bible Student's Notebook #619](#); Part 3, [Bible Student's Notebook #622](#); Part 4, [Bible Student's Notebook #651](#).
- [Editor:] For more on the purpose of man in creation, see: — *The Object of Creation: For What Purpose Is Man in the World*, A.E. Knoch, [Bible Student's Notebook #369](#).

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INFINITE SYMPATHY

The Deity of the divine intervention is the direct opposite of the Deity described by Job and conceived by the friends. No two conceptions could be farther apart. Their thought was an Exactor; here we have a Liberal Giver. Job represented Him as an Enemy; here we have a Friend.

One note there is in common: the appeal to divine greatness and the wonders of nature, but even this note is pitched in a different key. The friends instanced the power displayed in creation as proof of infinite inaccessibility: He instances it to intensify the force of infinite sympathy. To the disputants the groan of creation is a cry for vengeance; to Him its sorrow and pain are an appeal drawing forth an outflow of fatherly³ care. Their thought was distance; His thought is nearness. Truly His thoughts are not our thoughts!

The dominant chord of the Theophany⁴ is an Infinite Sympathy embracing a height that strains imagination, pervading the realm of terrestrial life, penetrating the region of things most remote from human interest, bestowing closest attention on things most minute and trivial.

The speech of Deity consists of a series of rapidly changing representations, swaying to and fro, like a pendulum, from unthinkable loftiness to supreme condescension. The omnipotent⁵ arm that overturns

the rocks and moves the mountains glides off into the gentle hand that satisfies the raven's cry for food. The omniscient⁶ eye flashing wrath on evildoers becomes a gentle look commiserating with the sorrows of the mind; and the thunder-like voice that drowns the ocean roar softens to the gentle whisper of a mother's caress. We see His splendid attributes – His wisdom, prudence, power – not in the iron harness of wrath, but arrayed in the livery of love.

THE CREATOR'S CARE

Power and love strangely coalesce; majesty and tenderness intermingle their beams and blend their glory. The Creator of the Theophany is not a creator evolving the world by fiat,⁷ but an Architect planning the foundations, a wonderful Numberer computing the measurements and stretching the lines, a Workman fastening the pillars, while the celestial hosts sing their oratorio, and the sons of God shout for joy as He lays the corner stone.

There is omnipotence in shutting the sea with bars and doors and drawing a circle its waves dare not transgress; there is a mother's joy in receiving it into His arms as it emerges from earth's womb, listening to the music of the waves, while making for it a garment of clouds, and swaddling bands of darkness.

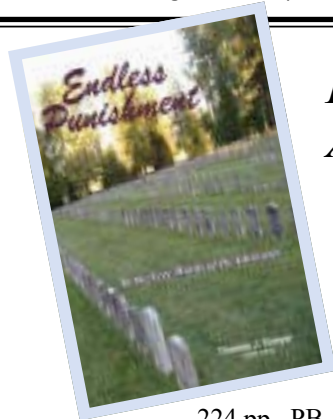
There is the mien⁸ of austerity in sending forth men

(see *JOB*, page 5664)

3. [Editor:] For a look at Divine Fatherhood, see:
 - God's Fatherhood, A.E. Knoch, [Bible Student's Notebook #303](#);
 - *Father: An Advanced Revelation*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #594](#).
4. [Editor:] *I.e.*, The Appearance of God, from *Theos* (God; Strong's G2316) and *phaneroo* (to appear; Strong's G5319).
5. [Editor:] "Having unlimited power." – *American Heritage Dictionary*

ary

6. [Editor:] "Having total knowledge; knowing everything." – *American Heritage Dictionary*
7. [Editor:] "Arbitrary order of decree." – *American Heritage Dictionary*
8. [Editor:] "Bearing or manner; appearance." – *American Heritage Dictionary*



224 pp., PB

See order form.

Endless Punishment: In the Very Words of Its Advocates

by — Thomas J. Sawyer (1804-1899)

A reprint of the 1880 edition. "I should be ashamed of myself, if, believing in God and in Christ, I still feared their ultimate failure in this great work of redemption. God never fails. I beg those of the contrary part to reflect that the final issue of the divine government, whether it be in harmony with our theology or theirs, must be what God saw it from the beginning, and what, in his infinite wisdom and goodness, he himself proposed."

"Eonian Life": Does It Really Matter?

by — Clyde L. Pilkington, Jr.

While all are eventually destined to be saved in the Consummation (the "End" of the ages),¹ not all will be saved to live during the "ages" or "eons."

The resurrection comes in *stages*, and depending on one's calling there could be *many* years of difference in resurrections.

The calling referred to in Ephesians was a **prior** choosing ("before the disruption² of the world," Ephesians 1:4) with a hope³ of a **prior** resurrection ("who are pre-expectant in the Christ," :12). Thus, those being called *today* will be raised *first*. We have "age-lasting life" (or "eonian life," mistakenly translated "eternal⁴ life"). We will be raised to live for the remainder of the "ages" (or "eons"). Others who were called in times past will also be raised to live again, but at various other stages; and all of the remaining (unbelievers) will be raised at the "End" (Consummation).

Between the first phase of resurrection (believers today) and the next there are many years (depending on how one



calculates Israel's prophecies). Then the subsequent phase is 1,000 years later ("but the rest of the dead lived not again until the thousand years were finished" – Revelation 20:5).

The final phase – the resurrection of unbelievers to immortality – will be much further out – perhaps as much as 29,000 years or more (again, depending on how one calculates the prophecies).

Though all will eventually be saved, not all are "chosen" ("elect" or "called"), thus "blessed and holy are they" that have part in the "first resurrection" (Revelation 20:5).

After our resurrection and appearing with Christ in glory, we'll be alive for the remainder of the ages. Though the rest of the dead will not know the difference ("the dead know not anything," Ecclesiastes 9:5),⁵ there is, however, a great difference, as they will nonetheless miss out on a lot of living. Of course, in the end of the ages though, all will indeed be saved.⁶

ILLUSTRATING THE COURSE OF RESURRECTIONS

Think of a big party that you have planned for your family on Friday evening. You wake up some of your family members to assist you in carrying out the details of the party at 5:00 on Friday morning; others you awake at 9:00 am; some you let sleep on into the afternoon; but you'll be sure to awaken *the whole family* by the end of the day for the party.

What difference does it make if all are at the party, while others were awake and preparing throughout the day? Well, no difference if you are focused only on the end of the day – on the party itself. However, there's an *enormous* difference if you consider THE WHOLE DAY – all of the execution of details for the party, all of the enjoyment of laboring together toward its end. ▶

- [Editor:] For an excellent study on death, see:
 - *Death, Resurrection, Immortality*, Joseph Kirk (see order form);
 - *The Sleep of Death*, Joseph Kirk, [Bible Student's Notebook #277](#).
- [Editor:] for a comprehensive study of the many inner-connected doctrines in this topic see,
 - *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).

- [Editor:] For more information on the consummation, see:
 - *The Consummation*, Bob Evelyn, [Bible Student's Notebook #603](#).
- [Editor:] For more information about the disruption, see:
 - *The Disruption*, A.E. Knoch, [Bible Student's Notebook #522](#).
- [Editor:] For more information on the hope (or expectation) of the Body of Christ, see:
 - *Hope*, Charles H. Welch, Part 1 – [Bible Student's Notebook #493](#); Part 2 – [Bible Student's Notebook #494](#); Part 3 – [Bible Student's Notebook #495](#);
 - "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
 - *The Timing and Nature of Our Hope*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #510](#);
 - *The Hope of Paul's Prison Epistles*, Tom Ballinger, [Bible Student's Notebook #582](#).
- [Editor:] Some English translations mistakenly render αἰων (aion) as "world" (and even in other places as "eternal" and "for ever") when the word clearly means "age," or "eon." For a further look at the subject see:
 - *Eons and Worlds: A Preliminary Overview*, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
 - "Ages" or "Eternity" and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
 - *Definition of Bible Terms: Aeon and Kosmos*, Arthur P. Adams, [Bible Student's Notebook #517](#);
 - *Definition of Bible Terms: Eternity*, Arthur P. Adams, [Bible Student's Notebook #518](#);
 - *Forever, Eternal and Everlasting*, Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).

While all of our friends, neighbors, relatives and acquaintances will be at the party at the end of the “day,” not all will enjoy the fullness of that day – most of them will not be resurrected until “party-time.” They will be resurrected after God’s plan for all of the eons (ages) are completed.⁷ We may not see many of them until some later stage of resurrection, or even to the End (Consummation).

So there is a huge difference between whether or someone has “eonian life” or not (as it relates to how long one will be alive during the eons or ages). It makes a huge difference if one is chosen to believe early. Those with “eonian life” have a “special” salvation, mentioned by Paul,

We trust in the living God, Who is the Savior of all men, especially of those that believe (I Timothy 4:10).

While the salvation of all is the ultimate in God’s plan, it is associated with the close of the eons (ages). In the many thousands of years before, only believers will have special life for the ages (“eonian life.”)

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits;⁸ afterward they that are Christ’s at his

7. [Editor:] For more information on the “non-elect,” see:
– *The Salvation of the Unbeliever*, A.E. Knoch, *Bible Student’s Notebook* (Part 1 - #458; Part 2 - #459).
8. Please note that the word “Firstfruits” is plural. Not all versions recognize this importance, even prominent “literal” translations. The oversight is made in an attempt to match “Firstfruits” (in the plural) with what is thought to be “Christ” (in the singular). This would seem to make sense. However, other English versions keep it plural, consistent with its usage in the Greek Scriptures (KJV, ASV, Darby, Geneva, Holman, 20th Century, Worsley, Lamsa, Montgomery, Webster, ExeGesis, etc.).

The analogy of “Firstfruits” is not a single piece of fruit, but rather a small group that forms the initial harvest. Attempting to match a singular “Firstfruit” with a singular “Christ” is an oversight, for “Christ” is not now singular, but plural – a unit comprised of Head and Body (i.e., “the Body of Christ”):

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (I Corinthians 12:12).

coming (I Corinthians 15:22-23).

TOPICS:

Major: Eonian Life; Hope; Resurrection; Salvation
Minor: Unbeliever

In this verse, one would have expected Paul to say, “so also is the Body of Christ.” Notice, however, that Paul uses simply “Christ” (in the singular) to refer to the many-membered Body of Christ (as a singular unit). So, the apparently singular “Christ” here in chapter 12, as a few chapters later (15), is actually a plurality of members finding their identity and union directly in their Head, Christ Himself.

Paul would later reveal – in his Perfection Epistles – that we who are members of His Body have as our hope (confident expectation) not merely to be “Christ’s at His coming [i.e., His coming to earth]” (I Corinthians 15:23), but rather to “appear with Him in Glory” (Colossians 3:4).

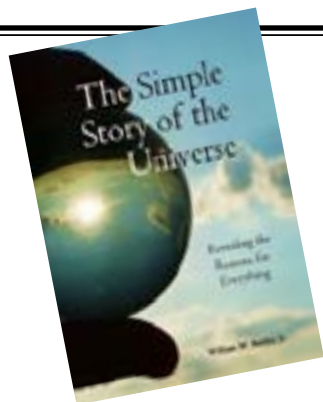
Since we are reckoned as being raised with Christ (Ephesians 2:6), it’s easy to see how we are included with Christ as the Firstfruits in resurrection order. Our order, in accord with the Secret Administration, is a union with Christ in the First Class, “Christ, the Firstfruits” (I Corinthians 15:23). Thus, we see our transcendent enrichment in “the sacred secret of the Christ” (Colossians 4:3, Rotherham):

Who will transfigure the body of our humiliation, to conform it to the body of His Glory, in accord with the operation which enables Him even to subject all to Himself (Philippians 3:21, Concordant).

Those of us granted the distinct privilege of being members of His Body (God calling those things that are [apparently] not, as though they were), have suffered with Him (Romans 8:17), been crucified with Him (Romans 6:6), died with Him (Romans 6:8), been buried with Him (Romans 6:4), been risen with Him (Colossians 2:12), been vivified with Him (Colossians 2:13), been hidden with Him (Colossians 3:3), and will appear with Him (Colossians 3:4), be joint-heirs with Him (Romans 8:17) and reign with Him (II Timothy 2:12).

These superior truths of our identity with Christ take us back not only into living union with Him at Calvary, but far beyond – “before the foundation [or disruption] of the world” where He was already the “Lamb slain.”

Note with care how Paul’s Preparatory Epistles (early letters) lay the foundation of the even more glorious expansions of his Perfection Epistles (latter letters). Little wonder that Paul wrote, “Whereby, when you read, you may understand my knowledge in the secret of the Christ” (Ephesians 3:4).



The Simple Story of the Universe: Revealing the Reasons for Everything

by — William W. Bentley, Jr. (1911-1988)

“The title is a fitting one for this overview of God’s plan of the ages. Certain events of history, as well as of the future, have been selected and described in a series of short scenes.” – *Unsearchable Riches*

90 pp., PB

See order form.



Editor's Desk

The Steamship Arabia

Earlier this year as some of our family was traveling across the country, we had a rather lengthy, early morning, layover scheduled at the Kansas City airport. Six hours, to be exact.

As we always long to see the saints, we immediately thought of our dear friend and brother, Fred Schneider,¹ who had visited us at the *Abbey* some years prior. He lives in Kansas City, so I reached out to see if he might be available for breakfast. I had no idea what his schedule would be like but just wanted to throw the idea out to him, in case it was something that would work on his end.



With Fred at his office.

I doubt that I will ever forget his response. “How fun! This is going to be the BEST layover you’ve ever had!” He was very gracious and wanted to pick us up from the airport, so as to make the best of the time that we had available together.

Before long he had gotten back to me with a well-thought-out plan for the morning to run by me. When we arrived we were treated like royalty. We had a wonderful, leisurely breakfast, then he took us to City Hall where he works as Producer/Videographer for KCCG, the city’s TV channel. We even were able to go to the observation deck 30 stories up and look out over Kansas City.

Knowing that I’m a history buff, after driving around town a bit, he treated us to a tour of the Steamship Arabia Museum.



With Fred at his office.

As he had corresponded with me about going to see the exhibit, here is Fred’s brief background and description.

The Arabia paddle-wheeler was loaded down with 200 tons of merchandise, everything imaginable to stock stores and trading posts up and down the “the Big Muddy” (Missouri River) in the 1850s. However, it hit a snag in the river and disappeared into the mud in a matter of minutes.

Not long ago, several families combined efforts, pooled their money together, and went searching for the buried treasure. After they located it, they discovered the contents were almost perfectly preserved in the freezing mud over the past century and a half.

This is almost as if a “Walmart” from the Civil War era sank and now, over time, is being recovered. In fact, a third of it is still out there in the mud. But the families decided to keep the entire collection together for posterity’s sake, and it is truly amazing.



A painting on exhibit of the Steamship Arabia.

He said that he would love for us to see it if we’d be interested, that for him it was Kansas City’s best- ▶

1. Fred has two articles contributed to the [Bible Student's Notebook #505](#),
– God Is a Self-Revealing God;
– Knowing and Understanding God and His Plans.

Unknown to Fred, I was very interested. In fact, I was already familiar with the story of the Arabia, because a few years earlier while visiting the Heinz History Center in Pittsburgh we had seen a traveling exhibit from the Arabia. It was all quite fascinating, so obviously I was thrilled to go see the museum with its astounding collection.



Nathan and I with Fred at the museum.

The interest of humanity in things that are “lost” should be noted. The great length, cost and passion that were expended to find, recover, restore, preserve and then showcase these ruins is quite telling. They speak of something within mankind that is inherent from our Creator, for He, too, at great length, cost and passion is carrying out His masterful plan of “finding,” “recovering,” “restoring” and “preserving” all that was “lost” from His possession. His goal of the ages is to “showcase” His treasures from their

“ruins.”²

*That in the ages to come He might **show**[case] the exceeding riches of his grace in His kindness toward us through Christ Jesus (Ephesians 2:7).*

*That, in the oncoming eons, He should be **displaying** the transcendent riches of His grace in His kindness to us in Christ Jesus (Concordant).*

Well, needless to say, we had a very precious morning with Fred. He was not mistaken that this would be the best layover we’d ever had. His diligence in making it happen was heartwarming.

From the first day that we met Fred, he has ever been a real joy and encouragement³ to us in our work. We’re so thankful for a wonderful morning with our dear brother, one that we’ll never forget.

Until next issue,
Clyde L. Pilkington, Jr.

Pilkington Abbey: Windber, PA

TOPICS:

Major: Editor’s Desk

Minor: Encouragement; History

2. [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).
3. [Editor:] For a look at encouragement, see:
– *The Ministry of Encouragement*, J.R. Miller, [Bible Student’s Notebook #254](#).



48 chapters,
502 pp., PB

See order form.

Studies in Acts

by — H.W. (Herman William) Martin (1883-1959)

One of the least understood books in the Scriptures is the Book of Acts. It is usually treated as a history of the early “church,” but the Body of Christ is not the subject of that book. What then is the Book of Acts? Such is the subject of this work from an associate of A.E. Knoch.

This extensive series ran for a decade in the *Unsearchable Riches* (1921-1931). Knoch’s longstanding desire was that this series appear in book form. Granting his desire, these many decades later we’re pleased to present this facsimile publishing of this lengthy series as a book.



I'm with you almost 100% on your views concerning the Scriptures and God. I've watched large chunks of your [videos](#) and the Lord has blessed them to my soul. – **Email**

I wanted to say thank you for all the work you put in to teach us. The consequences of false teaching can really hurt many of us and have. I thank God for opening my eyes.

You are so right that we are to divide Paul's letters to get the truth. Now it all makes perfect sense. Those teaching us to wait for a snatching away they say is coming soon are hurting us, but I don't blame them.

Not dividing his letters and not seeing the truth has caused me much despair. Knowing the era is not limited now changes so much on my outlook

of life. You have corrected and taught with all patience and love. You have a gift to do what you do.

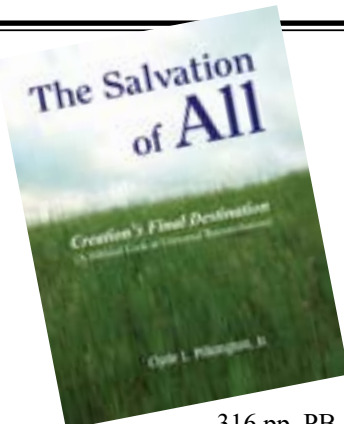
I have listened to the [Divine Lockup](#) series many times now because they have so much truth in them that has helped me. Thanks for all your hard work. You make it easier for us who have a hard time grasping things. – **OH**

It so fills me with contentment to know Him and His all-encompassing love for all! Now comes the burden He will not remove from my mind, to share this great love and concern for all I'm given to contact! – **MS**

This was a fantastic [BSN \[#638\]](#) in its order and all that was written. I so thank Father and our Lord for you! Love is the greatest and I share with you the greatest gift! Thank you for all you and the family/body do! – **Email**

The facsimile books¹ all look so professional. Very nicely done. Keep up the GREAT work! – **KY** ■

1. To see a current list of our facsimile projects, visit our website: – <http://www.studyshef.com/facsimile.htm>



The Salvation of ALL: Creation's Final Destination

(A Biblical Look at Universal Reconciliation)

by — Clyde L. Pilkington, Jr.

The Gospel of our Lord and Savior, Jesus Christ is truly better “Good News” than we could ever have imagined. It is far more glorious than religion would ever have us believe. *The Salvation of All* is a book about a “Good News” that will reach its final goal in the *salvation of all* mankind.

316 pp, PB

See order form.

“*The Salvation of All*” – An excellent book. – **MI**

The Salvation of All is the most clearly written testimony to God's ultimate grace and mercy towards man that I've seen in print. – **VA**

I'm sure I'll be referring back to *The Salvation of All* for years to come. The issues you addressed in the book need

to be discussed among believers. – **IL**

The Salvation of All is worthy reading for people on both sides of the doctrinal fence. Regardless of whether or not those who read it will agree with you, I believe they will respect you for not serving up the regurgitated fodder that fills the shelves of religious bookstores. Very thought provoking! I'll be recom-

mending it to many people! – **FL**

The Salvation of All, what an amazing book. I feel the veil has been lifted and finally I see clearly the glory of our Lord and Savior. What a joy to know the truth and understand just how amazing our God truly is to all. You are a sincere man of God whom I trust and respect. – **VA**

JOB (continued from page 5658)

to take hold of the ends of the earth and shake off the wicked; there is a wayfarer's joy in viewing the landscape change as clay under the seal, as approaching dawn attires the slumbering earth in a gorgeous royal robe.

The transcendent wonders of the heavens, the phenomena of the atmosphere, the insoluble mysteries of the underworld are held together in glorious order by His creative hand, and ruled by His rod. Now He rides through the heavens, binds the cluster of the Pleiades, looses the bands of Orion, guides the signs of the Zodiac⁹ in their season, leads the Bear with her train, establishes the ordinances of heaven on the earth; now He walks the fathomless deep, delves in the recesses of the sea, traverses the realm of shades, cleaves a channel for the waterflood, scatters the wind, enters the abode of light; and while thus revolving the wheel of nature's mechanism with amazing regularity, He reserves the treasures of hail against the day of battle and war.

The rain here descends from heaven, not to engulf the nations, but to assuage the thirst of the wasteland and

9. [Editor:] For a summary of the Constellations, the Zodiac, and their relation to Scripture, see:

– *The Appendixes to the Companion Bible*, E.W. Bullinger, Appendix 12, (see order form).

For an in-depth look into the subject, see:

– *Witness of the Stars*, E.W. Bullinger (see order form).

uninhabited wilderness and gild its outskirts with a borderline of tender green. There is majesty that covers the deep with icy vesture; there is infinite pathos in His watching the sport of dust driven into a mass by a tornado, while He pours out the bottles of heaven to fasten the clods in each other's embrace.

(to be continued)

The Emphatic Diaglott¹

The Emphatic Diaglott was first issued by Benjamin Wilson, independently of and without the least cooperation with the "International Bible Students Association." Indeed, it was out long before they existed. ... Though Benjamin Wilson was not one of them, though his teaching differed from theirs – this did not hinder them from benefiting by his earnest and honest effort to bring the Lord's people into closer contact with the Scriptures of truth.

— A.E. Knoch (1874-1965)

1. See the order form under *Bibles*, or the [Bibles page](#) on our website.

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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