



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 27  
Issue 673

# Are Bride and Body Identical?

Part 1 of 10

by — F.H. Robison (1885-1932)

*He who has the Bride is the Bridegroom (John 3:29).  
He is the Head of the Body, the Ecclesia (Colossians 1:18).*

### FOREWORD

Human beings do not crave justice; they accept it when they can recognize it or get it, provided it does not interfere with their comfort. As truth is related to justice, so, rarely do people crave truth for its own value. What humans long for is *understanding* through sympathy. One who has an emotional understanding of people has the strongest influence possible.

Everyone hungers for the bread of kindness; God knows this perfectly well, and in due time He will satisfy the desire of every living thing. That desire is, not merely for sustenance, but for happy and understanding companionship. To satisfy that desire is the purpose of God's plan. When the consummation is reached God will be "*All in all*" (I Corinthians 15:28). He Himself, in Himself, and of Himself, will satisfy the desire of every creature.

God has always been *over* all. That is a mere question of sovereign<sup>1</sup> power, but even wise earthly rulers see

1. [Editor:] For more information on "God's Sovereignty," see:
  - Now We are Aware [Romans 8:28], James Coram, [Bible Student's Notebook #510](#);
  - God in Everything, William Sibthorpe, [Bible Student's Notebook #527](#);
  - God Determines, Not Permits, Norman Grubb, [Bible Student's Notebook #528](#);
  - What God Wills, Happens; What He Wills Not, Won't, George Howe, [Bible Student's Notebook #334](#);
  - What a Sovereign God Will Do and Will Achieve, Peter Fedema, [Bible Student's Notebook #335](#);



that a sovereignty resting solely on power is of small worth. They must engage the affections of their subjects until the very thought of subjection is lost in happy appreciation and oneness of purpose.

Rarely is such fealty seen in human affairs, but Omnipotence<sup>2</sup> knows no failure; and Omnipotence is such, not because it can sustain the bodies but because it can draw and hold the hearts it has created.

God will be everything to everybody. No creature will eclipse His glory. He will be supreme in the affections of all because of His perfect *understanding* – the thing men crave. He will draw all men unto Him and hold them there when He shall have shown to all that He knew all along what they needed and not only had made provision but is Himself that provision.

So then, let no one love truth because it is a convenient tool for controversy, but rather because it reveals God to us and helps us to understand that He is the Understanding One. The most glorious truths of God's Word may be made into a party shibboleth<sup>3</sup> or wielded as a partisan shillalah.<sup>4</sup> ►

- *Daily Goodies* book, Clyde L. Pilkington, Jr. April 28 – May 28 (see order form).
2. [Editor:] "Having unlimited power." – *American Heritage Dictionary*.
3. [Editor:] "A word or phrase identified with a particular group or cause" – *American Heritage Dictionary*.
4. [Editor:] "A cudgel [heavy club] of oak or hardwood" – *American Heritage Dictionary*.

On the other hand, let no one spurn the truth because it is inconvenient. The truth is always costly. “Buy the truth and sell it not” (Proverbs 23:23) implies that it is so costly as to be worth holding on to at any price.

Care should be taken to distinguish between truth and a set of our own opinions *about* truth. God’s Word is given us that our concepts of truth might be rectified respecting earthly things, and formed respecting heavenly things. We must ever go and keep going to it, lest the prejudices with which we are born and others which we have acquired obscure the light of truth as it is in fact and in God.

One difficulty with most people who would like to be students of God’s Word lies in their impatience to get everything all analyzed to a nicety, labeled and set up in rows on their mental shelves. They want to get their stock of truth in so they can open up shop and do business. That is not always the most productive method, however, for truth does not always appear in one hundred percent purity. God’s truth is pure – His Word being the truth – but our concepts of it are usually colored more or less by teachers. We incline to look to this teacher and away from that one because this one speaks as though everything were crystal clear and that one says, “This will bear closer investigation,” “Here is a fruitful field for research,” etc.

The ability to discern fractional truths in teachers or groups of believers, to see and to say that “this man’s teaching is valuable and Scriptural on that point but faulty and unsupported on this” has only a heavenly reward in the present time; for certainly there will be no plaudits from men. People like to have their thinking dished out for them, predigested and ready to swallow.

The intimation on the part of a teacher that they should watch what they take into their mouths and that they should chew it well is right annoying, so annoying that they will likely hunt up another chef. People flock to those who speak as oracles, whether it be in politics or religion. Whoever says this man or that teaching is wholly right and the rest are wholly, hopelessly, and irretrievably wrong, will find himself surrounded and supported in very visible manner,

but to attempt to judge dispassionately and discriminatingly is to invite loneliness on the human side at least.

Another difficulty is the danger of making facts *incidental* to one’s ideas rather than *fundamental* to them; *menial* rather than *parental* – hovering around, as it were, on the chance of being called on for service, yet occupying no indispensable place in the family. In other words, human makeup has a tendency to conceive a theory and then look for the facts, rather than to look for the facts and then see what God’s Word says them to mean.

May God guide us in this study as minutely as will best accomplish His good purposes. Not *new* light, but *more* light is needed.

## BRIDE AND BODY

*He who has the **Bride** is the Bridegroom* (John 3:29, *Concordant*).

*He is the Head of the **Body**, the Ecclesia* (Colossians 1:18, *Concordant*).

That there is a “*Bride*” mentioned in Scripture, and also a “*Body*,” probably no Bible student, or even Bible reader, would deny. As to whether these different terms refer to the same or to distinct classes of believers is the subject of our present quest.

A child would probably answer the question at once in the negative. For what child, viewing a marriage ceremony, would ever mistake the bride for the body of the bridegroom? However, the thought that “*Bride*” and “*Body*” are identical, that both words describe the ecclesia of this era, has been so long and generally held that the subject is deserving of the most careful examination to see whether antiquity is a faithful companion of truth or merely a deceiving shield for error. Surely Bible students will agree that the place to look for information on this subject is in the Bible, and to that we turn.

Even a casual reader of the Book of Acts can hardly fail to note the distinction between the activities of the apostle Paul and those of the apostles who labored principally in Jerusalem, Judea and Galilee.

The distinction was officially recognized at the time.

## THE WIFE OF HEBREW SCRIPTURES

*Now for those reputed to be somewhat (what kind they once were is of no consequence at all to me, God is not taken up with the human aspect) for those of repute submitted nothing to me. But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and knowing the grace which is being given me, James and Cephas and John, who are supposed to be pillars, give me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision (Galatians 2:6-9, Concordant).*

Peter, James, John and Paul are the principal discursive<sup>5</sup> writers of the Greek Scriptures, commonly called the “New Testament.” Paul wrote more than a fourth of the Greek Scriptures; and if reference be limited to the doctrinal epistles, he easily eclipses all others in volume.

Now when these four prominent instruments of the Lord agree to differ in their fields of labor, it is high time that we give heed, because that agreement was due to a mutual recognition of a distinct divine providence for each group. This distinctness of divine providence has no little to do with the “Bride” and “Body” question.

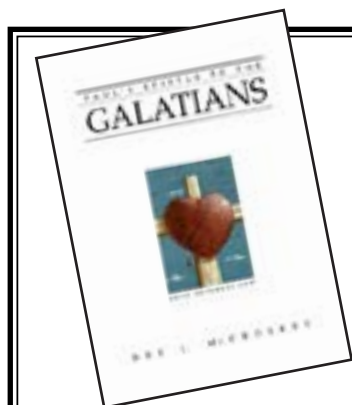
The figure of nuptial and married relations as representing the spiritual union of God with His people is not one confined to the Greek Sacred Writings; it is most pronounced in the Hebrew Scriptures. Before we begin an examination of the Scriptures it will not be out of place to look at the Hebrew betrothal and marriage customs, that we may know what is meant when certain expressions are used. If we fail to inform ourselves we shall be unconsciously trying to bend the figures to make them fit our Western ideas of, and customs pertaining to, marriage.

The customs of Oriental people generally and of the Hebrews in particular differ from our own in regard to the preliminaries of marriage as well as the ceremonies attending the rite itself.

The choice of the bride devolved not on the bridegroom but on some one of his relatives, or upon a friend chosen for the purpose. Isaac did not himself go in search of a bride, but Abraham sent his trusted superintendent Eliezer; and that narrative contributes no small portion to the charm of our record of patriarchal life (Genesis 24). Hagar chose a wife for Ishmael (Genesis 21:21). Isaac directed Jacob in his choice (Genesis 28:1). Judah selected a wife for Er (Genesis 38:6).

The son was not necessarily disinterested nor even voiceless in the matter; for parents made proposals at the instance of their sons in the cases of Shechem (Genesis 34:4,8) and Samson (Judges 14:1-10). Usually the proposal came from the family or representative of the bridegroom-to-be; but when there were differences of rank the bride was occasionally of- ▶

5. [Editor:] “Covering a wide field of subjects” – *American Heritage Dictionary*.



### *Paul's Epistle to the Galatians*

by — Dee L. McCroskey (1902-1991)

A compilation of a dispensational commentary series on the book of Galatians from McCroskey's *Last Day Messenger Magazine*.

62 pp., PB      See order form.

ferred by the father of the damsel, as by Jethro to Moses (Exodus 2:21), by Caleb to Othniel (Joshua 15:17), and by Saul to David (I Samuel 18:27).

After the selection of the bride came the espousal, which was so formal and so public as to be more nearly like our American wedding; though traces of such betrothals still exist in some European countries. This proceeding was undertaken by a friend or legal representative on the part of the bridegroom and by the parents on the part of the bride. The ceremony was confirmed by oaths and accompanied with presents to the bride<sup>6</sup> – neither of the contracting parties, however, being present.

Immediately upon betrothal a woman lost all right to her own property and it became vested in the husband. In a word, all of the legal obligations that were ever assumed by either bride or bridegroom were assumed at the espousal; and with our Western conceptions of marriage, that was the marriage, but not so in Scriptural terms. Unfaithfulness on the part of the bride between the time of betrothal and consummation was punishable in the same manner as faithlessness after consummation of the marriage (Deuteronomy 22:23-24).

Between the engagement and marriage an interval elapsed, varying from a few days in the patriarchal period (Genesis 24:55) to a full year for virgins and a month for widows in after times. During this season all communications between the bride and bridegroom were carried on through the medium of a friend who was called “*the friend of the bridegroom.*”

As for the wedding itself: it was absolutely devoid of definite religious ceremony, but consisted in the *taking* of the bride from her father’s house to that of the bridegroom and of their becoming one flesh (Genesis 2:24; Matthew 19:5; I Corinthians 6:16).

The bridegroom adorned himself for the occasion by donning a festive dress and surmounting his perfume-redolent head (Song of Solomon 3:6) with an

6. [Editor:] For more information about the difference between the Body and the Bride, see:

- *Are Bride and Body Identical?* F.H. Robinson (see order form);
- *The Church Which Is His Body and the Bride the Lamb’s Wife*, John Kessler (see order form);
- The Bride and the Bridegroom and Ephesians Chapter 5, E.W. Bullinger, [Bible Student’s Notebook #296](#).

ornamental turban and a crown of gold, silver, roses, myrtle, or olive, according to his circumstances. The bride prepared herself for the event by taking a bath (Ruth 3:3; Ezekiel 23:40) and by putting on, besides usual garments, an ample over-robe of light weight, called a “*veil*,” which covered not only the face but the entire person as well (Genesis 24:65), a girdle, and on her head a coronal or chaplet.

Not unlike bridal costumes in most lands, the Hebrew maids wore white, at times embroidered with gold thread (Psalm 45:13-14), and besprinkled with aromatic products of the apothecary’s art (Psalm 45:8). She was decked out with jewels (Isaiah 49:18; 61:10; Revelation 21:2) as costly as her station rendered proper.

An hour was fixed upon, usually late in the evening, and the bridegroom set out from his own house, attended by the “*sons of the bridechamber*” (Matthew 9:15, R.V.), or groomsmen, preceded by a group of instrumental or vocal musicians (Genesis 31:27; Jeremiah 7:34; 16:9) and accompanied by other persons bearing torchlights (Jeremiah 25:10; Revelation 18:23), mistakenly rendered “*candles*” in some passages of the *King James Version*.

The bride with her bridesmaids meanwhile anxiously awaited the advent of the groom, who, having reached the bride’s home, conducted her and the whole party toward the abode prepared for the two. On this return journey the joyous band was intercepted and augmented by a committee of friends of the bride and bridegroom, which consisted of ten maidens<sup>7</sup> with lamps. The general populace of the streets traversed were attracted by the sounds of merriment, and pushed out to see and pay their respects (Song of Solomon 3:11).

At the bridegroom’s house a feast was found prepared, to which friends and neighbors were invited (Genesis 29:22; Mathew 22:1-10; Luke 14:8; John 2:2),

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7. It was the writer’s privilege to meet with a night wedding procession just at this juncture in the city of Colombo, Ceylon, several years ago. When one considers the indisposition to change in all parts of the Orient, it is highly probable that the party as he saw it was in all essential features the same as might have been seen in Palestine in the time of our Lord, or, for that matter, in the time of David, or Moses, or Abraham. The same lamps, the same groups of participants, and the same – to us – rather labored and dutiful hilarity were all there.

and which festivities lasted a week (Genesis 29:27; Judges 14:12). The host provided his guests with suitable robes that there might be no unpleasant contrasts between the poorer and the better-to-do.

Only when the bride was in her new home did the bridegroom enter into direct communication with her. The bridegroom's friend, who has been acting as days-man or go-between, now had his joy "fulfilled" or consummated at hearing the bridegroom's voice in converse with his bride. His work was done.

The ceremonial features of the marriage ended with the conducting of the bride to the bridal "chamber" that included a nuptial canopy called the *chuppah* (Psalm 19:5, translated "chamber"; Isaiah 4:5, "defense"; Joel 2:16, "closet"). A relative of the bride and a relative of the groom, together called bridal attendants (*paranymphi*), or in Hebrew *shoshibenim*, were commonly selected on the day of the marriage to represent the peculiarly marital interests of the occasion, such as might hinge on or arise from the subject noticed in Deuteronomy 22:15-21.

Such was the Jewish marriage, and such is the basis of the allegorical and typical allusions to marriage in the Sacred Scriptures.

There is another important point which will help our matter-of-fact Western minds grasp the imagery of the Jewish wedding. It is a fact that, in the Orient, the prevalent view is to think of the king of a country as the husband of his people and to look upon his ascendancy of the throne as the espousal or marriage celebration. This idea still persisted even in Europe in the middle ages, and traces of it are yet to be found in those European countries where there are kings or

other hereditary potentates.

In the minds of us who are raised under a republican form of government the thought meets with not the least appreciative response. We simply have no sympathetic understanding of it, but our lack of sympathy should not close our minds to the facts; and the facts are not only that this was and still is a figurative office of kings in Eastern lands, but that this was one of the relationships existing between Jehovah and His people Israel, of whom He was King. The analogy is really not strained, because a true husband loves, adorns, protects, cares for and provides for his wife, and a true king does all of these things for his people.

Those who appreciate romance will find all of its elements in the love story of God for His people Israel. There is the ardent wooing – howbeit through a middle-man, as in Oriental custom; the appreciative response on the part of the bride; the mighty deeds of valor done on her behalf by the lover-husband; the fruitful home prepared for her; the shadow side, the great triangle; villainy; faithlessness; tender compassion; faultless longsuffering; wantonness with strange lovers, until the husband's name and honor are dragged in the dust; disciplinary separations, and then divorce; the re-wooing; the bitter spurning and putting to an open shame, as though He were the sinner and not she; the flouting of her independence by public scandal; her complete humiliation, repentance, forgiveness; magnanimous forgetting; indefatigable faithfulness; abiding understanding; the living happy ever after – all, all is there.

If the precise facts of the story were divested of their supernatural elements, invested with Aryan char- ►



## *Growing in the Realization of God*

by — Robert McMahon

This work, firmly rooted in the sovereignty of God, shows the vital importance of acquaintance with the Almighty God leading to a realization that He is our Father and will be "ALL in All."

56 pp., PB

See order form.

acters and put into an Anglo-Saxon or American setting, there would be a novel with gripping power unequalled by any other thus far. It would be a kind of *Taming of the Shrew* and *As You Like It* rolled into one. We would be drawn by the charm of the first faint flutterings of love, would rejoice at the apparently happy consummation, would be chilled to the marrow to see the wife's affection wane, shocked and disgusted at her flirtations with those who seek not so much her as her husband's dishonor; our eyes would be wet with tears and dimmed with sighs; our throats would choke with grief, gulp with new-found hope, and parch once more as that languished and died; admiration would well up for the undaunted, patient, yet strong and wise lover; and tears of real joy would course down our cheeks as we witnessed the penitence, the sweet concord, the unmarred ending that has no end.

Through it all our *hearts* would be gripped; for no story is worth the paper it is written on that merely shocks the nervous system and leaves the heart unmoved. Such would this story be if it could be made into only a human tale, but who would lower it from the divine drama that it is?

### LOOKING AT THE PROPHECIES

Actual marriage relationships between Jehovah and His people are not mentioned in specific terms until the prophets are reached, but several allusions to the image are made from the time of Egypt on. In the spiritual union of God with Israel Moses fulfilled the office of "*friend of the bridegroom*" who led out the bride (Exodus 19:7), while Jehovah as the Bridegroom met His betrothed at Sinai (Psalm 68:7-8) and was there joined to her (Ezekiel 16:8) when He assumed the throne, first on the fiery and smoky mount (Nehemiah 9:13-15) and later between the cherubim in the most holy of the tabernacle (I Samuel 4:4; 12:12, R.V. margin; Psalm 5:2; 10:16; 47:6-7; 74:12; 89:18; Isaiah 6:5; 33:22; 43:15; Jeremiah 10:10; 46:18; etc.).

The covenant which was solemnized at that awful tribunal is in later days associated with Jehovah's husbanding of His people:

*"The covenant that I made with their fathers in the day that I took them by the hand to bring*

*them out of the land of Egypt; which My covenant they brake, **although I was a husband unto them,**" saith Jehovah (Jeremiah 31:32, R.V).*

The sanctifying of the whole people at Sinai was the formal betrothal or espousal, which, as was seen before, was the only *ceremony* connected with marriage in the East. Moses, as the middleman, was told what to say to the people:

*"Thus shalt thou say to the house of Jacob, and tell the children of Israel: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye **shall be Mine Own possession** from among all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation.' These are the words which thou shalt speak unto the children of Israel." And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, "All that Jehovah hath spoken we will do" (Exodus 19:3-8).*

However, Israel's bridal beauty was marred by slander against her God and King, for while Moses tarried in the mount for instructions from the Lord the faithless people set up an image of the Egyptian god Apis and attributed their deliverance from the land of bondage to him instead of Jehovah (Exodus 32:4).

In fact, not only was Israel faithless during the betrothal ceremonies, but the tokens of her virginity were wanting. She was already a "*woman of whoredoms*" when Jehovah married her, as was subsequently illustrated by Hosea's marriage to a woman of similar fame (Hosea 1:2). The chosen one "*provoked Him at the sea, even at the Red Sea*" (Psalm 106:7; Exodus 14:10-12). Then – and God is always thus good – as though to overcome evil with good, Jehovah rises in might and mystifies the pursuing hordes with a cloud. But the sea in the way? That is nothing. He cleaves it, leads the chosen people through, closes up the wound, and the Red Sea looks like blood from the yonder shore but like a sea of

glory from the hither side. The very stones cry out in acclamation of the deed. The stony hearts of Israel melt into vibrant hearts of gratitude, and praise bursts forth from their lips in song:

*Then believed they His words; they sang His praise* (Psalm 106:12; Exodus 15).

Such a sad, sad history of a hard people crammed into eleven words,

*They soon forgot His works; they waited not for His counsel* (Psalm 106:13).

That little burst of responsiveness, brief though it was, was ever a tender spot, backward toward which the eyes of the Lord were ever looking in centuries to come.

*I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown* (Jeremiah 2:2).

That little love becomes the basis of a prophecy of Israel's greater and more lasting praise when greater wonders than those in Egypt are done, and

*She shall respond there as in the days of her youth; as in the day when she came up out of the land of Egypt* (Hosea 2:15).

The Prophet Ezekiel also was used by the Lord to re-

view the course of Israel as it was pictured by marital relations. It must be borne in mind that these relations are not physical but spiritual. The marriage of Israel to Jehovah meant *their* spiritual union with Him, not of scattered individuals but of the *Nation*.

The betrothal was an engagement or bonded promise by Israel to have no god or gods but Jehovah. Eyes and ears were to be single toward Him, and, above all, there was to be no union of mind and heart with other gods or objects of worship.

Such would be marriage infraction. On the other hand, Jehovah was to provide for their needs, and do it bounteously, as befits an Incomparable King. He was to love, cherish and protect them with all of the forces of Omnipotence. Her property claims – which she had originally derived from Him in another capacity – went along with her, so that we have the prescription,

*“Ye shall not sell the land for the age; for **the land is Mine,**” saith the Lord* (Leviticus 25:23).

Only a moment's reflection will establish the fact that there never was any consummation of this marriage. There was never any *national* spiritual union between the people and their Husband-King. The tokens of their national virginity were always lacking (Jeremiah 23:2-4). Regardless, Jehovah did His part. He took them into their promised and provided home – the Married Land, “*Canaan*.”



185 pp., PB

*See order form.*

## ***Wife Loving: The Husband's Paramount Privilege***

by — Clyde L. Pilkington, Jr.

This book is about Christ-mentored husbandry; a look at husbands' important and honored role of loving their wives. So lofty and divine is its pursuit, Paul presents none other than Christ Himself as the mentor: “*Husbands, love your wives, even as Christ also loved the church.*”

“What wonderful thoughts. They are so true and practical. I love it!” – *The Netherlands*

“I have seldom read so much wisdom on marriage in relation to biblical principles.” – *Denmark*

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To return to the romantic rehearsal and scathing invective of Ezekiel (16:1-63), :13 gives us the key to the highly metaphorical language of the rebuke. The subject is there shown to be the course of the Kingdom over which Jerusalem was the visible head. By the wretched infant is pointed out the low estate of the Jewish nation in its origin; by the growing up of the child into woman's estate, the increase and multiplication of the people, as it took place in Egypt; by her betrothing, the covenant which God made with the Jews; by her being decked out and ornamented, her Tabernacle service, religious ordinance, and laws, compared to which no other nation had anything so righteous (Deuteronomy 4:7-8); by her fornication and adulteries, the failure to trust in and apostasy from God, and the establishment of idolatrous worship with all of its abominable rites; by her fornication and whoredoms with the Egyptians (Ezekiel 8:10, 14; 20:7-8) and Assyrians, the sinful and faithless alliances which the Jews made with those nations, and the incorporation of their idolatrous worship with that of Jehovah; by her lovers being brought against her and stripping her naked, the delivery of the Jews into the hands of the Egyptians (II Chronicles 12:2-9), Assyrians (II Kings 18:9-16), and Chaldeans (II Chronicles 36:17-21), who stripped them of the riches and excellencies, and at last carried them into captivity.

This 16<sup>th</sup> chapter of Ezekiel contains God's manifesto against His abominable people. Where there was so much idolatry, there must have been adulteries, fornications, prostitutions, lewdness, and lasciviousness of every description, but those things were by-products. The point to be caught is the idolatry, the woeful lack of spiritual union between the people and Jehovah. Their hearts were far from Him.

Many of the expressions in this and similar passages we now consider indelicate, but if we were only half as squeamish about avoiding collusion with the world and its spirit as we are about avoiding some of the modes of speech which are used by the prophet to depict spiritual infidelity we should be wonderfully devout, indeed. At all events, to say nothing about the fact that the metaphors are divinely chosen, not to entertain us, but to "cause Jerusalem to know her abominations," the figures have the advantage of being universally understood. About that there can be no quibble.

(to be continued)

**TOPICS:**

**Major:** Body of Christ; Bride; Israel; Right Division  
**Minor:** Jewish Marriage; Truth

**Bible Student's Notebook™**

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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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