



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 68I

Are Bride and Body Identical?

Part 9 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).*

THE REVELATION: A JEWISH BOOK

The Book of Revelation,¹ the Apocalypse, or the Unveiling, starts off to a scattered Israel, to the seven lampstands, instead of to the one lampstand with seven branches. Though scattered among the nations, in the cities of the then religious world, the Lord loves them, tenderly watching over and caring for them even though their temple and ritual are gone.

Here we meet with almost every expression used by the prophets of old or by our Lord respecting Israel, the faithfulness of her believing remnant and the perfidy² of her unbelieving mass.

We read about “*kings and priests*” (1:6), as in Exodus 19:4-6; we read about the Lord coming with clouds (:7), as in Daniel 7:13 and Matthew 16:27; 24:30; we read about the Messiah being first pierced, then looked to with tear-blurred fervor (:7), as in Zechariah 12:10 and John 19:37, and about the Tribes of the land mourning (Luke 23:28); we read about the sharp sword (:16), as in Isaiah 49:2 and Hebrews 4:12; we read about the *Is-ing-Was-ing-Com-ing* (:4, 8), which is merely the Greek translation of the Hebrew Jeho-



vah, God in His covenant capacity of Husband over Israel; we read about “*first love*,” or the love of espousals, as in Hosea 11:1; Jeremiah 2:2; Ezekiel 16:8-10.

The letter to Pergamos alludes to the land, *the married land*, where by means of a white stone the land is re-allotted. It is the land to which the Bride is to be taken, just as was done back there in wilderness times.

The last four letters draw figures from the experiences of Israel in the land: the first two to the Ten Tribes and the last two to Judah and Benjamin. Jezebel is brought in the letter to the angel of the church at Thyatira, as representative of the vile state religion where the pure theocracy ought to be. The overcomers are given authority over the nations, over the Gentiles, which is a distinctly Jewish promise (Psalm 2:8; Jeremiah 51:20; Daniel 2:44).

Some of these cities never had and never have had a gathering of Body-believers, but all of them have had Jewish congregations. That fact must be borne in mind.

To the angel of the church in Sardis is written about the “*Book of Life*,” the immense record book kept in ▶

1. A more elaborate consideration of the first chapters of Revelation, especially giving extensive proofs as to the class principally involved in the book, may be had in the writer's *Introductory Thoughts on the Apocalypse*.
2. [Editor:] “Deliberate breach of faith.” — *American Heritage Dictionary*

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the Temple, wherein was registered the lineage of every Israelite (Deuteronomy 29:18-20). So there is a book of *age-lasting life* for those who do not worship the Beast.

This same record is used as evidence at the Great White Throne³ judgment. Those whose names are found in there may enter into the New Jerusalem. This is the Bride. It is not the Body, for our life is hid with Christ in God and is not dependent on *our* deeds – thank God for that!

As has been shown in the early part of this examination, both Israel and Judah were separately pled with and separately divorced by the Lord. This separation dissolves with the passage of time, so that when our Lord comes to woo them back all Twelve Tribes are clustered in point of worship in Jerusalem.

Of such as dwelt in Philadelphia are the 144,000 (7:4), let into the Temple by the Key of David and kept there unscathed during the great hour of trial, sealed with the name of their God and miraculously preserved throughout Jacob's great tribulation.

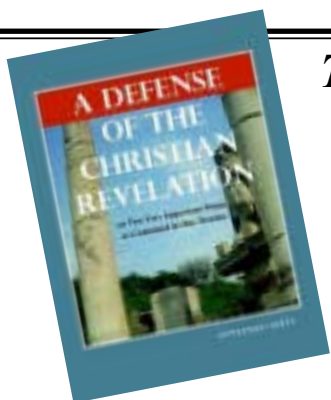
3. [Editor:] For more information of the "Great White Throne," see:
- *The Problem of Evil and The Judgments of God*, (The Function of the Great White Throne), A.E. Knoch (see order form);
 - *God's Eonian Purpose* (chapter 18: The Great White Throne Judgment), Adlai Loudy (see order form).

Only those who refuse the sign of the Beast will live and reign with Christ the thousand years (20:4). We have no promise of such joint-heirship. Our destiny, activities and reign are all in the celestial realm. We are all gone before either the Beast or his sign appear. When the war is on between the Beast and the Lamb there will be no doubt about it. No recourse to the vagaries of human sophistry⁴ will be necessary to establish the fact.

Then Laodicea! Yet not to the city is the letter addressed, but to its angel or messenger. This is not a period or stretch of time but a group of Jewish believers coexistent with the other six. There is no need to philosophize about it, no need to guess. Deduction is dangerous, while induction is fatal to truth. The great apostasy of Israel is the background here, but the seating of the Bride on the throne with Christ, priests and kings with Him, is the foreground.

Yet would God designate the same class by the figure of sons, "Firstborn," on the one hand, and as the "Bride" on the other? To this the answer is that it is not a question of what we think God would or ought to do: the question is, "What has He done?" He *does* the same thing in the later times as He had done under the Old Covenant. There Israel as a *people* were

4. [Editor:] "A plausible but misleading or fallacious argument." – *American Heritage Dictionary*



252 pp, PB, Large Print

See order form

The Defense of the Christian Revelation

by — Gilbert West & George Lyttelton

This is a reprint of the 1748 edition, consisting of two very important historical works in one volume:

Observations on the History and Evidences of the Resurrection of Jesus Christ
by — Gilbert West (1703–1756)

Observations on the Conversion and Apostleship of Paul
by — George Lyttelton (1709–1773)

"Gilbert West and his friend, Lord Lyttelton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose it. Mr. West chose the Resurrection of Christ, and Lord Lyttelton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice and a contempt for Christianity. The results of their separate endeavors were that they were both converted by their attempts to overthrow the truth of Christianity! They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament their folly and congratulate each other on their joint conviction, that the Bible was the Word of God. Their able enquiries have furnished two most valuable treatises in favor of revelation – one, entitled "*Observations on the Conversion of St. Paul*," and the other, "*Observations on the Resurrection of Christ*." — C.H. Spurgeon (1834-1892), *Commenting and Commentaries*.

(See order form, or order online at StudyShelf.com.)

called His “son,” and individuals His “sons,” but as a nation she was the “Bride,” as a kingdom the “Wife.”

Since the national headquarters were in Jerusalem, for both kings and priests, the city itself is as the Bride, especially in this Book of Revelation. This point is emphasized in contrast by the introduction of Babylon, the great city, as the faithless pseudo-queen, the false consort, the work and rendezvous of all the apostate Jews, who try to rule the world, to fulfill the Messianic promises without the Messiah.

Chapter 4 deals with the establishment of the Kingdom of Christ and His saints over the whole Earth, as in Daniel 7:14-18.

Revelation 5 brings us to the scroll, the writing of divorcement (same word as in Matthew 19:7 and Mark 10:4), and the deed to the land, such as was given Jeremiah before the fall of Jerusalem and preserved in an earthen jar as testimony of the Lord’s purpose to restore the land and city (Jeremiah 32-33).

The prayers of the saints, the same saints who shall judge the world (I Corinthians 6:2), but not the “we” who shall judge angels (:3), come up as precious odors, being the prayer “*Thy Kingdom come*,” a Jewish prayer given to Jews and of prime interest to those who shall be made “kings and priests” (Revelation 5:10). Our own particular prayers are in Ephesians 1:15-23 and 3:14-21.

The 144,000 and the great multitude have already


been touched upon. Suffice it only to say that the great tribulation is upon Israel. It is upon the people of *Daniel*, who certainly was a Jew (Daniel 12:1). It takes place entirely after the Body-ecclesia is gone from the Earth.

The temple or religious section of the book begins with 11:19, showing first the dealings with and rewards of the believing remnant, the Bride, thereupon the judgments of and upon the unbelieving mass – the former things centered in Jerusalem, the latter in Babylon. Chapter 12 is a picture of the Bride, or the living nucleus of it, in the agony of the three and a half years just preceding the establishment of the Kingdom.

The Various Classes of Jews

Do not confuse the various classes of Jews at that time. They are as follows:

- A. This believing remnant will have asylum in the mountain fastnesses near Jerusalem and be miraculously sustained there for 1260 days, in spite of the cumulative and concentrated fury of the Adversary. These are unusually devout Jews, who shall have returned to Palestine out of faith in the ancient promises, engendered in devoutness or at least stirred up by the preaching of the Two Witnesses.
- B. From among this group, but before it escapes from the city into the wild places (in obedience to Luke 21:21; Revelation 12:5-6), is taken the representative group of the 144,000, 12,000 out of each of the Twelve Tribes, for the special manifestation of divine power, much as 1,000 had been taken out of each of the Tribes (Numbers 31:4-9) to go against Midian. These 144,000 are not in the wilderness with the “mother” group but are safely kept in the Temple on Mount Zion in Jerusalem. Thither they have been “snatched away,” not up, exactly as “*the spirit of the Lord snatched Philip away*” (Acts 8:39) when he was miraculously conveyed to the vicinity of Azotus. They are snatched away to God and to His Throne, which will be, as of old, in the most holy of the Temple, but they are not snatched away to heaven.
- C. There is “*the rest of her seed*,” the remainder of living believing Jews, perhaps less devout, or, ►



Biblical Study Charts
by — Charles Welch (1880-1967)
523 pages, HB
(See order form.)

This is a collection of 418 actual hand-made color teaching charts. These “wall charts,” most of which were originally 3’x5’, were designed by Charles Welch to accompany his teaching of the Scriptures. They were preserved and are here presented in color photography on glossy paper, making this an invaluable study resource. All of the charts are believed to have been made before 1953.

at all events, for some reason not returned to the holy land but still scattered among all the nations, peoples, kindreds and tongues of the Earth, some of them being even in the city of Babylon. This is the great multitude upon whom the brunt of the physical suffering of the tribulation falls.

D. There will be the unbelieving mass, the apostate, money-and-power-loving Jews, whose false Messianic kingdom, whose world empire of finance will be centered in the vastly expanded and modernized city of Babylon along the Euphrates River in Mesopotamia. With the divine destruction of that city in a manner similar to that of Sodom of old, these Jews drop out of consideration as Jews, taking their place with the “wicked” dead, with the “unjust,” with those “who have done evil,” and will be dealt with at the judgment of the Great White Throne after the end of the Millennial reign of Christ.

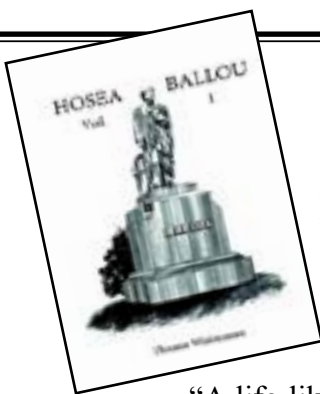
E. The unswervingly faithful and living among the first three of those groups, all those who will have steadfastly refused the mark of the Beast, will be augmented almost immediately (*i.e.*, 75 days, see Daniel 12:7-13) upon the termination of the three and a half years of special trial by the resurrection of those believing ones who shall have died prior to the Lord’s return described in Revelation 19. Some of these will have died in the great tribula-

tion itself and others during preceding centuries and millenniums. Apparently the number of the dead thus raised in the former or first resurrection (Revelation 20:4, 6) will greatly exceed those who live through the trouble, so much so that the “living and reigning” class as a whole is identified with the resurrection rather than with those who are kept through the tribulation unharmed.

Chapter 13 portrays the particulars of the trial through which believers pass during those terrible forty and two months. Here is the supreme test for believing Jews – the only “*saints*” ever referred to by any Hebrew prophet or Jew-serving apostle – the test to demonstrate their faithfulness to their promised Lord and Husband (:10).

Chapter 15 speaks of the song of Moses and the Lamb (:3). Moses was certainly Jewish, and “*the Lamb*” is a distinctly Jewish appellation, never used in the Pauline Epistles. It is forceful to the Jewish mind because of its allusion to the lamb of the daily morning and evening sacrifices in the court of the Temple.

The “*Song of Moses*” is not the song of “*Moses and the children of Israel*” (Exodus 15:1) on the destruction of Pharaoh and his charioteers in the Red Sea, but it is the song of *Moses* in Deuteronomy 32:1-43, wherein God’s dealings with *Israel* back in her bridal days are rehearsed.



The Life of Rev. Hosea Ballou (1771-1852)

by — Thomas Whittemore (1800-1861)

Hosea Ballou, converted to a belief in universal salvation in 1789, became one of its most influential teachers in U.S. history. He pastored in Portsmouth, NH; Salem, MA; and Boston, MA. He authored books and leaflets, and published *The Universalist Magazine* and other periodicals.

“A life-like portrait of the venerable man whose history it records. Of all living men, probably Thomas Whittemore is best prepared to write the life of Ballou. He was his intimate friend and companion for many years.” – Isaac Dowd Williamson (1807-1876), author of *An Examination of the Doctrine of Endless Punishment*.

“Mr. Whittemore is *the* man, above all others, to prepare the Life of Ballou. No man knew him better; no man had *studied* him so well. Ballou was his spiritual father; and from his early days he had been with the good man.” – William Allen Drew (1798-1879), publisher of *The Gospel Banner*.

4 Volumes 1624 pp., PB See order form.



Babylon, Mother of Prostitutes

Babylon is not only the false woman in the end-time, in contrast with the true (chapter 12; both of which are Jewish), but she is the “*mother of the harlots and abominations of the earth.*” She is the mother of prostitutes; while the other woman, the faithful of Jerusalem, is the mother of a virgin male-son class, not “defiled” with women. Having seen what spiritual adultery and harlotry are, that they are spiritual union with and personal trust in someone or something else as God beside the True One, we will be on the alert to appreciate how grave is the charge that the city of Babylon is the mother of the one who gave birth to and has nurtured all such harlotry in the whole earth.

Babylon was founded by Nimrod, a Cushite, power-mad rebel against the true God and the scorner of all those hopes which rest solely on the goodness of God. He started the self-help-to-perfection movement after the flood, giving it a tremendous impetus. He took up and capitalized both phases of Satan’s original lie. Like his prototype, Cain, he found the accursed earth too hard to work in and sought to avoid the thorns and thistles by building a city and a religious and governmental system.

The tilling of the soil was God’s original employment for man, both in and out of Eden. It was God’s purpose for the Israelites. They were to have but one city, and that was divinely ordered and guarded.

Just in proportion as the people of Israel fretted over their allotment and sought the avenues of trade and commerce did they lose spirit. They had been promised blessing in basket and store (and God’s blessing

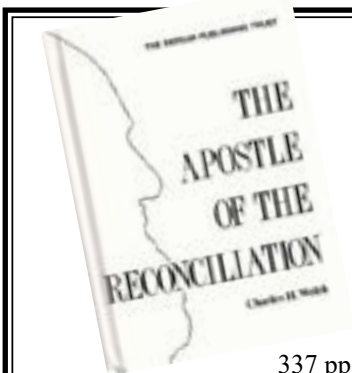
carried with it more than a mere augmenting of the crops) but were not promised blessing in commerce. God has given them over to their desire but sent leanness into their souls.

In contradistinction to this desire for cities of human building, and for the relative escape from toil and sweat of face, is the conduct of Abraham and all Israelites indeed who have looked and longed for that city whose builder and maker is God.

So, then, Babylon, the city of the Chaldees, was and is the *mother of all systematic belittling of God* in His Own earth. The great city shall be piled with the wealth of men who shall all toil to pay interest on the bonds held by that great ring of international Jewish financiers. The great city of Babylon with man’s amassed wealth, being the peak of man’s proud achievement, shall be utterly destroyed, never to be rebuilt.

The voice of the Bridegroom and of the Bride shall be heard no more at all in her (18:23).

Revelation 19:7 gives us a bit of insight into the bridal developments. The time is just prior to the Lord’s actual overthrow of Satan. The Sinaitic manuscript reads “*Bride*” where the common version reads “*Wife*,” and with evident propriety, since the description is of the preparation preceding the marriage. The Bride makes herself ready, not by any “character development” that makes her, if not quite, still, nearly “perfect.” She makes herself ready by definitely and fervidly eschewing the course of faithless Israel of old. She makes herself ready by having eyes not for worldly powers but only for her rightful Lord. It is not character development in any current usage of that word. It is ►



337 pp, HB

See order form.

The Apostle of the Reconciliation

by — Charles H. Welch (1880-1967)

This book shows the dispensational place of Acts and the earlier epistles of Paul. It follows a threefold division of Acts: 1. Restoration – restoring the Kingdom to Israel (1-9); 2. Reconciliation – typified by the vision of the sheet and the salvation of Cornelius (10-14); 3. Rejection – foreshadowed in Paul’s first miracle (13) and actually fulfilled in the setting aside of Israel (28).

no more character development than it was land development when the farmer left the unresponsive and hopelessly stony New England hills for the fertile soil of the prairies of Illinois. It is simply different ground.

The wedding implied in Revelation 19:7-8 is seen from another angle in Matthew 25:1-13, where it is made plain that there are others besides the Bride in the Kingdom; there are the accompanying virgins, with more or less of alertness. The great multitude, though Jewish, and, like the seven thousand in the time of Elijah, not having bowed the knee to Baal, are not of the supremely honored company, the banquet of whose wedding lasts throughout the millennium (Isaiah 25:6).

The priestly work will terminate with the thousand years, for there is no Temple in the New Jerusalem (21:22), but the reigning continues (22:5; Daniel 7:27). It is after the ending of the Millennium, after the judgment of the Great White Throne, that the New Jerusalem, not the Millennial city, but the Heaven-built and Heaven-sent city, takes its place in the new and sea-less Earth as its luminary capital, glorious with all of the brightness of God. She is, we are told, adorned as a bride for her husband (21:2).

After the city has settled to its place she is described as the Bride, the Lamb's Wife. That is, the marriage is fully consummated. Is it the same marriage as that mentioned in 19:7? Yes: but not the same end of it; for they are separated by a little more than a thousand years. Is she the same bride? The identification seems to mark her as the same. In any case, she is limited to the Twelve Tribes. She is stamped with the tribal number, twelve, and with the earthly number, four. It is "the

Twelve Tribes of the sons of Israel" (21:12) which are involved; no Gentiles; no hypothetical substitute for Israel, but Israel itself. To rivet it down still tighter onto Israel, the Twelve Apostles "of the Lamb" (21:14), not of Christ Jesus, are named in the twelve foundations.

This is as far, in point of time, as revelation takes us on the Bride. Revelation 22:6 drops back in time to the period when the admonitions will apply, to the period just preceding the Millennium, for during the Millennium, and ever after, the nation of Israel will be indefectible.

The Millennium does not affect the divine purpose for the reconciliation of all (Colossians 1:20); though it does affect God's purpose for the Millennium. *His purpose for that time is to show that perfect law and perfect government will not change the hearts of men.* As soon as the restraints are taken off, a great rebellion ensues. Even during the Millennium there are executions every day, and dead enemies are not reconciled friends. Righteousness *reigns* during the Millennium, but righteousness *dwells* (II Peter 3:13) in the New Heavens and Earth,⁵ constituting the fundament of that long and success-laden world after the Millennium and before the Consummation,⁶ when all rule, authority and power is put down as being no longer necessary – as tutors, guardians and governors are no longer necessary when a child has come of age.

So the time when "the Spirit and the Bride" are saying, "Come," naturally precedes and does not follow the Millennium.

Revelation is the last of the Jewish epistles, and in them only is found the Bride. One might know them

(see **BRIDE & BODY**, page 5872)

5. [Editor:] For more information on the new Heaven and new Earth, see:
 - The New Heaven and the New Earth, A.E. Knoch, [Bible Student's Notebook #502](#);
 - The Three Heavens and Earth (w/chart), Frank Neil Pohorlak, [Bible Student's Notebook #297](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#); #435 (for book edition, see order form);
 - *God's Eonian Purpose*, Adlai Loudy, chapter 20 (The New Heavens and Earth) (see order form).
6. [Editor:] For more information on the consummation, see:
 - The Consummation, Bob Evelyn, [Bible Student's Notebook #603](#);
 - The Consummation of the Eons, A.E. Knoch, [Bible Student's Notebook #656](#);
 - God in Consummation, A.E. Saxby, [Bible Student's Notebook #221](#).

Weymouth New Testament in Modern Speech – The Resultant Greek Testament in English

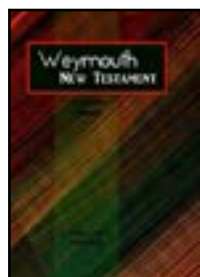
(Reprint of the 1903 Edition)

by — Richard Francis Weymouth

Paperback: 225 pp.

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See order form.





Editor's Desk

TWO NEW BSN FEATURES

We're excited to announce two new features of the *Bible Student's Notebook*:

1. *Bible Student's Dictionary*, and
2. *Bible Student's Encyclopedia*.

These will be carefully designed to assist the Bible student in better understanding Scripture.

We'll use the following format for entries into the *Bible Student's Dictionary*:

1. Common English Translation
2. Greek/Hebrew Word
3. English Literal Equivalent (w/number of times used in Scripture in superscript)
4. Strong's Hebrew or Greek Number
5. Definition
6. Explanation

7. Verse Example

In this current issue of *Bible Student's Notebook* we're running our first entry for *Bible Student's Dictionary*. This initial entry is "Forgiveness."

For the study of His Word,

Clyde L. Pilkington, Jr.
Pilkington Abbey
Paint, PA

Topics:

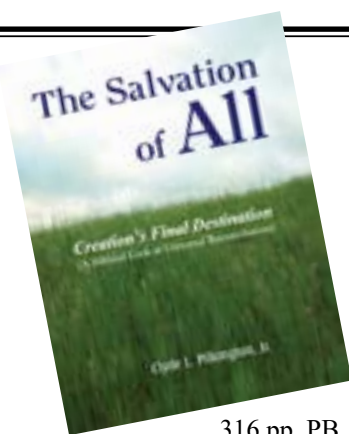
Major: Bible Student's Dictionary; Bible Student's Encyclopedia; Editor's Desk

Minor: Bible Study, Study

Only Within Relationships

Certain virtues necessary for spiritual maturity – such as faithfulness and self-sacrificing love – can be practiced only within relationships.

— N.R. Pearcey



316 pp, PB

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.

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**



Bible Student's Dictionary

Forgiveness

ἄφεσις (*aphesis*)¹⁷

Freedom From

G859

A compound word: "FROM-LETTING" [*Concordant Keyword Concordance*] meaning *freedom from*.

Ultimate freedom from sin is *far more* than the traditional "forgiveness" or "pardon." These are rooted in *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond "forgiveness." The revelation given to him involved "justification," which instead of being rooted in guilt, is rooted in righteousness.

In Whom we have redemption through His blood, the freedom from sins, according to the riches of His grace (Ephesians 1:7, BSV).

BRIDE & BODY (continued from page 5870)

by heart and know nothing of the celestial allotment which is in store for the Ecclesia, the Body of Christ. The narrative proceeds without interruption through the Hebrew Scriptures, through the Gospels, through Acts, and through the other Jewish writings in the Greek language, commonly called the "New Testament."

Nothing in them reveals any intervening dispensation, such as we live in now. We should be quite without understanding of this long period of Heaven's silence⁷ were it not for the writings of Paul, the apostle of Christ Jesus, but not one of the Twelve.

To put Paul in the Twelve is not only to do violence to the Scriptures themselves; it is to lower him and constrict his ministry to the Twelve Tribes or to such proselyting work among the nations as would quite exclude us in our present standing.

(edited)

(to be continued)

7. [Editor:] For more information on heaven's silence, read:
– *The Silence of God*, Sir Robert Anderson (see order form).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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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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