



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 734

“The Mystery” Ministry of Paul

Part 2 of 7¹

by — Russell H. Schaefer (1919-1999)

THE ROMAN WORLD AND PAUL'S LATER LETTERS

The Emperor Tiberius was smothered by Macro, Chief of the Imperial Guard, in A.D. 37, or about Acts 9. Caligula, the mad successor to the throne, was slain by two officers of his guard in A.D. 40-41. The rule of Claudius ended with his wife poisoning him in A.D. 54-55, or approximately Acts 15. Agrippina thus paved the way for her son Nero to be proclaimed “Master of the World” at a mere seventeen years of age. Five years later Nero caused both his wife, Octavia, and his mother to be slain. Nero was the reigning Emperor to whom Paul made his appeal, Acts 25:11, A.D. 60-61.

In July of A.D. 64 a large portion of the city of Rome was set aflame; during this conflagration Nero ascended the stage in his country palace and declaimed a song on the burning of Troy. Later, he had coins minted to honor this occasion. In reality, he wanted to clear out the old city for a “House of God” that he started to construct. The populace held Nero responsible for the devastation, but he adroitly shifted the blame to the “Christians.” The believer’s refusal of Emperor worship, as well as their disdain of the “gods,” facilitated Nero’s “Death to the Christians” edict and made it easy to become an ongoing Imperial policy. This “A.D. 64 Imperial edict” would be after the close of the Book of Acts since no believer would have dared to rent an apartment as Paul did in Acts 28:30.

Nero was assisted in killing himself in A.D. 68, but the carnage of believers he began continued until the Imperial Edict was lifted by the Emperor Galerius in A.D. 311. The Jews began their war of liberation from Rome in A.D. 66. Nero appointed the General Vespasian to crush the Jewish revolt. If he succeeded Vespasian was to be pardoned for affronting Nero. With Titus, his son, and his seasoned Tenth Legion, he crushed the rebellion except in the city of Jerusalem. Late in A.D. 69, Titus mounted the final assault on Jerusalem. With Nero dead Galba reigned for eight months before being assassinated. Vespasian was proclaimed “Caesar” on July 1st; the Syrian Legions endorsed the decision on July 3rd. In September A.D. 70 Titus entered the inner confines of Jerusalem. Late in October his father led the triumph parade of captured Jews and other enemies of the Empire through the streets of Rome. These pitiful wrecks of humanity were confined in the “Tullianum” dungeon of Rome awaiting such “triumphs.” Afterwards, they were publicly executed, used up in the arenas, or enslaved for the mines. All captives taken in war or declared to be “Enemies of the World” were designated as “Captives or Prisoners of the Spear.”

Believers would fall under this latter edict of Nero because of their resistance to Emperor worship. Had Paul indeed been the Egyptian leader of the Assassins, Acts 21:38, he would have been designated a “Captive of the Spear”; as it was, he was freed. It was likely some such arrest that accounts for Paul using this term of himself and others in Romans 16:7.²

1. [Editor:] Part 1 of this series is found in *Bible Student's Notebook* #724. For a short biographical sketch of Russ Schaefer see *Bible Student's Notebook* #723.

2. [Editor:] I.e., “fellowprisoners” (KJV), “fellow-captives” (RE, YLT).

PAUL, CHAINED FOR ISRAEL'S HOPE

It is a mistake to speak of Paul's "Prison Ministry" only in terms of "The Mystery" as revealed in Ephesians and Colossians. Paul was a prisoner when he was held in stocks in the inner prison at Philippi, in the Fort Antonia in Jerusalem, at Caesarea in Herod's Praetorium, and in Rome – chained to a soldier likely attached to the barracks of the Imperial Guard – all of this before the revelation of "The Mystery."

Paul speaks in reference to his chains, and like Israel's prophets of old, uses them as his badge of ministry to Israel:

For this cause therefore have I called for you to see and to speak with you; for on account of the Hope of Israel this chain have I about me (Acts 28:20).

And, now, for the Hope of the Promise, unto our Fathers, being brought to pass by God, am I standing to be judged, unto which Hope our Twelve-Tribed Nation with intensity night and day rendering divine service, is hoping to attain: concerning which Hope I am being accused by Jews, O King! ... So then, having met with the help that is from God, until this day do I stand witnessing to both small and great, nothing else saying than those things which both the prophets and Moses did say should certainly come to pass (Acts 26:6-7, 22; RE).

Israel's Hope is mentioned in Acts 26:23; Isaiah 42:5; 49:6; 56:3-7; 9:6-7. That which was predicated of Israel was that double portion of blessing given to the Firstborn. As the Firstborn among the nations it

would be her duty and right to bring the blessings that she enjoyed to all of the nations of the Earth.

If Israel was "alienated" from her heritage, strangers to the Covenants of Promise and cut off from the Messiah in unbelief, then too were the nations cut off and alienated but in a more tragic sense – unless another and different sphere of blessing were opened up to them, distinct from the Hope of Israel and apart from the ministry of Israel.

Israel boasted of her privilege, and in pride forgot her responsibilities. So they handed over to prison the Apostle Paul, and sought to slay him on every side. As a last resort Paul appealed to Rome for redress. The Israelites were Paul's accusers during the Book of Acts; after Acts, the Emperor was the accuser, "death to Christians."

The great doctrines of the Ephesian-Colossian Letters conclusively invalidate such statements as found in Acts 26:6-7, 22 and 28:20. Statements such as these, as well as those in Romans 9-11, have meaning only if the Hope of Israel had not been set aside. They have no application now since *another* hope has been revealed.

INTERNAL AND EXTERNAL EVIDENCE IN DATING PAUL'S LATER LETTERS

I Timothy

I Timothy and Titus present no internal evidence that they are in any way letters written from prison. Nor is there any external evidence suggesting that Paul was a prisoner when he addressed them to Timothy and Titus respectively. The text of I Timothy 1:3 is hopelessly confusing since no record exists as to when Paul on a journey to Macedonia ordered Tim-



The Present Truth Concerning Sign Gifts

A Comprehensive Compilation

11 authors, 18 chapters, spanning nearly 150 years. Authors include A.E. Bishop, Robert C. Brock, E.W. Bullinger, Duane Gallentine, Win Johnson, Richard Jordan, A.E. Knoch, John LaVier, D.L. McCroskey, Clyde L. Pilkington, Jr., and André Sneider.

136 pp., PB

See order form.

othy to abide in Ephesus. The contrary is the case as Acts 19:22 states:

So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

Paul had two stays in Ephesus. Acts 18:19 records a brief stopover, while Acts 19:31 tells of three years being spent there. If the letter of I Timothy is sent to correct a situation at Ephesus, then the letter is inexplicable and Paul's lengthy ministry at Ephesus is incomprehensible. In reading a multitude of authorities on the Greek text of I Timothy 1:3 one is struck by the confusion caused by the ambiguity of the text itself. As Kenneth Wuest states, "The construction is left dangling in the air."

To solve the dilemma may be impossible at this late date. Possibly another factor enters into this question, and it might have a bearing upon the Titus epistle as well. Earlier in this study it was suggested that Paul had been released from the restraints upon him after the close of Acts. The closing words of Acts certainly round out Paul's Acts ministry, but they also imply that a change took place after the two-year ministry in his hired house. If this change had been the death of Paul, Luke would have mentioned it. A release of Paul after the close of Acts is an alternative to his death, an alternative that is traditional and based upon the writings of the so-called early church fathers. Of either conjecture the evidence is on the side of a release. A release explains the difficulties involved with both letters of Timothy and Titus. Clement of Rome wrote,

Paul won the noble renown which was the reward of his faith, having taught righteousness unto the whole world, and having reached the furthest bound of the West.

This probably means Spain, as he hoped to do (Romans 15:24, 28). The Muratorian fragment (A.D. 170) mentions the "departure of Paul from the city to Spain." Eusebius (*Historia Ecclesiastica*, 11 22:2) states that at the end of the two years of imprisonment, the Apostle went forth again upon the ministry of preaching, and on a second visit to the city (Rome) ended his career by martyrdom under Nero.

While this only raises the degree of probability of Paul's release and re-arrest, the alternative offers no evidence whatever. These very epistles might well be the history of those post-Acts years of ministry. The scanty nature of the evidence cannot be used against it since nearly the entire labors of the twelve apostles are not recorded at all, and even during the Acts ministry of Paul whole years are passed over without mention. The only reasonable objection would be that it is difficult to account for the rapid apostasy apparent between the first and second letters of Timothy. If the pressure was from the political climate of the Empire in which no time was allowed for spiritual maturity, then this would help account for it. The wonderful Gospel by which Paul was saved, and with which he was entrusted for others, is given a worthy prominence in these letters. No mention is made of the Great Mystery of the Ephesian-Colossian letters.

Titus

The Epistle of Titus, like I Timothy, is difficult to place if one rejects a post-Acts release of Paul. It is not written from prison. Paul had left Titus on Crete (Titus 1:5) to set things in order there. The only recorded visit of Paul to Crete was when he was enroute to Rome (Acts 27:7-12). It is unlikely that this is the trip spoken of in this letter. Paul was looking forward to meeting Titus in Nicopolis (Titus 3:12).

Whether this was the city by that name in Cilicia, or Thrace, or Epirus is unknown, but likely it was that in Epirus. As in II Timothy, "life" before the ages, promised and made manifest, is the hope expressed in Titus 1:2-3,

In hope of life, age-abiding; which God Who cannot lie, promised before age-during times, but hath manifested in its fitting seasons, even His Word in the proclamation with which entrusted am I, by injunction of our Savior God.

Unless one knows when the scriptural ages had their beginning, the meaning of the phrase, "before age-times" will remain obscure. The hope of life promised before age-times might well correspond with the "Book of Life" mentioned in Philippians 4:3. The Book of Life dates from the foundation of the cosmos, to which this Titus dating of life may refer. ►

Notice how the book of Revelation uses the term:

Whose name is not written upon the Book of Life from the foundation of the world ... Whose names are not written in the Book of Life of the Lamb slain from the foundation of the world (Revelation 17:8; 13:8).

Revelation 21:27 (“only they who are written in the Lamb’s book of life”) fulfills the Book of Life in Abraham’s City. This city also figures in the hope of the Galatian letter (4:25-31), and the letter to the Hebrews (11:10).

Titus and I Timothy have much to say about the appointing of elders, bishops and deacons. These words have long ago lost their original simple meaning. An elder was simply an older person. A deacon was a servant. A bishop was one who had oversight. There were no bishop rings or robes. The order set forth in Titus and I Timothy was that of the Jewish synagogue, including the place of marriage for bishops, the role of the family, and women in general.

The qualifications for elders (Greek, *presbuteros*) is given in the Titus and Timothy epistles; the duties of overseeing (*episkopeo*) in Titus, I Timothy and I Peter.

Elders are frequently mentioned in the book of Revelation. No “elder,” “bishop” or “priest” is spoken of in the Ephesian-Colossian letters. If the Body of Christ is fully observing the Unity of Ephesians 4, giving place to Christ’s perfect Headship, what place is there for elders and bishops?

Who now has the authority of heaven, as the Apostles had in the Book of Acts, to lay hands on another

to call them to this office and duty? Denominational bonds are no proof that the Christ of the Heavens is sanctioning any organizations today. Nor because some claim to be apostles, prophets, pastors, elders, priests and bishops – does this make them so.

Philippians

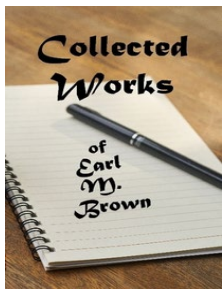
Nero’s edict of “Death to the Christians” occurred in A.D. 64. Note the following texts from Philippians:

Howbeit I am minded brethren that ye should be getting to know that the things which relate unto myself rather unto an advancement of the glad message have fallen out, so that my bonds have become manifest in Christ in the whole Praetorium, and unto all the rest, and so that most of the brethren in the Lord, assured by my bonds, are becoming more abundantly bold to be fearlessly speaking the Word of God. Some indeed by reason of envy and strife, some however by reason of good will are proclaiming the Christ (1:12-15).

Wherever Paul was chained as he penned this letter, it was becoming obvious to all that his chains were for the cause of Christ. Although in chains, his position seemed to work favorably to the advancement of the glad-tidings.

On the one hand this response engendered jealousy in the Imperial Household but encouraged boldness amongst believers. Paul saw this as a possibly providential way of deliverance:

For I know that this shall turn unto me for salvation [deliverance] (1:19).



136 pp., PB

Two Collections of Works

A collection of articles that set about to bring to the student’s attention some thoughts on texts that have been often overlooked by so many.

Collected Works of Earl M. Brown

Collected Works of Marvin Rice



336 pp., PB

See order form.

In spite of this momentary popularity of this message in the very center of Roman power, Paul's life might still be forfeited:

Nay, if I am even to be poured out as a drink-offering upon the sacrifice and public ministry of your faith (2:17).

The temper of the times could easily swing away from Paul. The Philippian letter closes with a strange salutation.

All the saints salute you, but especially they who are of Caesar's household (4:22).

This would have been totally impossible after Nero's edict, since no believer's salutation from Caesar's household would have been feasible after the issuance of the Imperial Edict.

The above also reminds one of the closing words of the Book of Acts: "with all freedom of speech without hindrance" (28:31).

The favorable reception afforded Paul's message in Rome may have resulted in Paul being released as tradition teaches – with a subsequent journey to Spain.

II Timothy

The dating of II Timothy in respect to Paul's imprisonment, Nero's Edict and the Book of Acts, is difficult. From II Timothy it is evident that certain changes were taking place. Wuest's translation shows the gathering storm:

During my self-defense at the preliminary trial, not even one person appeared in court, taking his stand at my side as a friend of mine, but all let me down. May it not be put to their account ... and I was drawn to His side out of the Lion's mouth (4:16-17).

So, the letter seems to mark the preliminary part of the first trial, and in contrast to the optimistic note of Philippians there is a sense of brooding loneliness and despair. Wuest again captures this pathos in translating II Timothy 4:6:

For my life's blood is already being poured out as a libation, and the time of my departure is already present.

Also, a course of ministry is finished with II Timothy:

I have fought a good fight, I have finished my course, I have kept the Faith (4:7).

Paul had strained, agonized and contested for the truth of God as revealed to him up to this time. He had finished the course laid out for him, and was resting at its goal. He had guarded well the faith that had been committed to his trust.

For which cause, these things also, am I suffering; nevertheless I am not being put to shame, for I know Him Whom I have believed, and am persuaded that He is able to guard that which I have entrusted to Him unto that day (1:12).

The book itself speaks of a visit to Troas, Corinth ►



85 pp., PB,

The Divine Names and Titles

by — E.W. Bullinger

This useful work deals with the principle of Divine Names and Titles, and their meaning, usage and occurrences. In view of the fact that every name used for God has its own special meaning, and that the particular name used in any given case is often a key to the spirit of the context, this subject is one which the Bible student cannot afford to overlook. There is a mass of information compressed into this book. In addition to the many names and titles fully developed, there are numerous helpful suggestions to assist Bible students continue their own profitable study.

See order form.

www.EWBullinger.com

and Miletus (4:13, 20) that doesn't fit into Paul's earlier journeys; these might indicate a release from prison and a subsequent re-arrest. The substance of the doctrines taught in II Timothy are in tune more with the Romans, Galatians, Corinthian and Thessalonian letters rather than "The Mystery" of Ephesians and Colossians.

The "Last Days" of chapter 3 sound suspiciously like the "Last Days" of II Peter 3:3 and Jude 18, a covering term embracing the events associated with the First and Second Advent of Christ. Why would some associate the "Last Days" of II Timothy with "the Mystery," when the meaning of the term has already been settled in Scripture?

The traditional meaning follows the adjuration of II Timothy 4:1 both as to intent and meaning, and this within prophetic times as the text indicates:

I adjure thee before God, and Christ Jesus – Who is about to be judging living and dead, both as to His forth-shining and His Kingdom.

The above text no doubt is speaking of the judging and testing of II Timothy 1:18; 2:12; 4:8. These events are also mentioned in Philippians 1:6, 10, and 2:16. The "laying on of hands" and Paul's exhortation to Timothy to "fan the flame" of the charismatic gift given to him (II Timothy 1:6) is in keeping with the bestowal of this type of gift in Acts 8:18 and 19:6, gifts belonging to a bygone Acts program having nothing in common with the temporary "gift of men" (Ephesians 4:11) to the Body of Christ for the "adjustment of the Saints" (Ephesians 4:12), away from the Pentecostal Hope of the Acts period, and to the Great Mystery truths of the Ephesian – Colossian letters.

The message of which Paul was made a minister, II

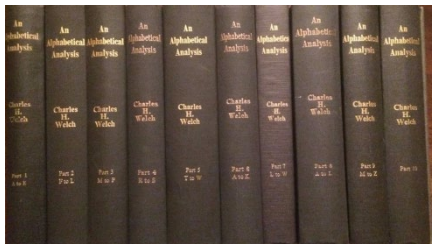
Timothy 1:11-14, might only seem to be the same truths as "The Mystery" of the Ephesian and Colossian letters if the texts are given but a cursory reading. However, the texts in II Timothy compare more favorably with I Peter:

Who has saved us, and has called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus before the ages of time, but has been made manifest now by the appearing of our Savior Jesus Christ, Who has annulled death, and brought to light life and incorruptibility by the glad tidings; to which I have been appointed a herald and apostle and teacher of the nations (II Timothy 1:9-11, Darby; cf. I Peter 1:18-21).

While the "purpose and grace" of this calling was "before the ages," still nothing is said about it being "hidden," nor was it made manifest after the close of the Book of Acts, but by its very terms it was made manifest by the First Advent of Christ (see :10).

The message spoken of in II Timothy has to do with "life and immortality" as being "in Christ." This is what was brought to light by Christ's resurrection from among the dead. Peter stresses that redemption was also foreknown and manifest when that precious blood was shed and Christ was raised from the dead.

Both II Timothy 1:9-11 and I Peter 1:18-21 have a pre-world dating. In respect to the messages of I Peter and II Timothy it should hardly need stating that life in Christ is an absolute and primary prerequisite of a vital relationship with God. Life in Christ is a foundational truth and must of necessity coincide with the precious blood of Christ. This truth is assumed in the Ephesian-Colossian letters. Nor, would they be pos-



An Alphabetical Analysis

by — Charles H. Welch (1880-1967)

This is a priceless 10 volume set, with over 5000 pages, covering nearly 500 different Scripture subjects. The climax of Welch's written ministry, this is a complete reference library divided into four sections: Doctrinal, Practical, Prophetical, and Dispensational.

See order form. 10 Vol., HB

sible without this premise. It is basic to “*The Mystery*” to have one’s life “*hid with Christ in God*” (Colossians 3:3), and “*Christ, the Life of us*” (:4) epitomizes and reveals Christ as an illustration of what the full measure will be of what we will be to God.

Christ is the full depiction of all that God will be to us. This is a quality of life that will be in constant fulfillment long after Earth’s ages have run their little day. The truth that life and incorruptibility are only found in Christ has been obscured by the teaching that man by his inherent nature is naturally immortal.

Scripture teaches that only Christ has immortality, I Timothy 1:16. Immortality or incorruptibility has to do with resurrection, as I Corinthians 15:53 testifies. If it is something to be “*put on,*” then man does not have it naturally.

Ephesians & Colossians

Paul spoke of his Lord as his Captor. Even while the dreaded Nero forged his bonds, Paul saw himself as taken captive by Another. The Christ had captured his heart so long ago.

I, Paul, the prisoner of Christ Jesus in behalf of you the nations ... I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner

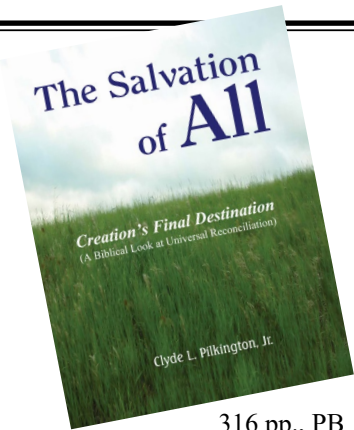
worthy of the calling wherewith ye were called (Ephesians 3:1; 4:1).

Paul saw his circumstances as a part of God’s outgoing grace. Oh, to know the One Whose resources are infinite and whose love is fathomless so that our spiritual lives may thrive in spite of circumstances.

In Ephesians 6:19-20 Paul requests prayer for himself, but he asks for no freedom from the *coupling-chain* that bound him. Instead he asks for boldness and that his lips be not stilled, but that he might make known “*The Mystery*” as he ought.

Paul did not seek proof of God’s favor by being delivered from the tyrant as we might be inclined to do, nor seek to be prospered in material comforts. So the greatest of all apostles was left in chains, but bequeathing to us these sacred letters that breathe the breath of a life molded into the likeness of Christ under the most trying circumstances.

This imprisonment was the occasion used of God to reveal to Paul, and through him to us of the nations, the most sublime truths ever given to man. The Apostle’s thoughts are lifted beyond the barriers of time and place – ranging into the Heavenlies, always exalting in the person and glory of the Lord Jesus, always assenting to the purposes of God. ▶



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**

In these lofty letters of Ephesians and Colossians whole concepts are compressed into a word, the whole of redemption into a phrase. He paints the glory and consummation of God's love and grace with bold strokes, and sees no less a triumph than that we all shall be in the likeness of the stature of the fullness of Christ.

Paul sees all of Israel's religion, all of its types, symbols and shadows, as being fulfilled in Christ – and in Him done away. He sees Christ as the Firstborn of all creation and as Firstborn, the promise that all creation will be redeemed and blest. Paul sees in Him the glory of what yet shall be.

Paul, in calling himself the Prisoner of Christ Jesus, felt that he was a captive for God's own purposes, referring to the chains in terms of the glad-tiding of "*the Mystery*" (Ephesians 6:19-20). This great truth is bound up in Paul's sufferings, just as is the Body of Christ (Colossians 1:24), and Paul truly rejoiced in his sufferings if it meant the advancement of this great truth. His immediate success was measured by his loneliness, not fellowship or popularity. He looked into the future and saw it as an occasion for God to keep on manifesting the graciousness of His character in lavishly showing forth the excelling riches of His grace.

This did He, to show forth, in the ages now im-

minent, the transcendent wealth of His free grace, in loving kindness to us who are united to Christ Jesus (Ephesians 2:7, Way).

It is so typical that Paul should bow his knees in prayer and praise to such a Father, praying that all should get to know in an experimental way, as he had, the knowledge excelling, multidimensional love of Christ (Ephesians 3:14-19).

This same love had filled his own heart and flooded the cell in which he was imprisoned. With a heart so surfeited he had confidence in God's love and grace being a vital factor in the on-coming ages. This is the type of maturity that is a direct result of our resting in full confidence in God's unchanging faithfulness, and from being "*jointly-bound*"³ with Christ our Head (Colossians 2:19).

(edited)

(to be continued)

TOPICS:

Major: Mystery, The; Ephesians; Colossians; Prison Epistles
Minor: Church History; Nero; Hope of Israel; I Timothy; II Timothy; Titus; Philippians

3. [Editor:] Greek, *sundesmos*: "bands" (KJV); "uniting bands" (RE).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 734 – August 27, 2018

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."

Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor
Keith Martin – Associate Editor

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Cindy Pilkington, Nadine Sneider

For definitions of abbreviations/acronyms, see index after the order form.

Copyright © 1989-2018 Bible Student's Press™