



Bible Student's Notebook™

The Herald of His Grace

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

Volume 36
Issue 88I

The Complement of the Human

by — Alan Reid (1910-1992)

Therefore a man shall forsake his father and his mother and cling to his wife, and they two become one flesh (Genesis 2:24, CV).

When this verse is considered within its immediate context of Genesis 2:18-25, it will be found that it leads us to the truth of “the complement” for the human.

The connective “therefore” carries our thoughts at once back to the previous verses of this particular context to seek the reason for a man forsaking his father and mother to “cling to his wife,” and this we find given in the words of Yahweh Elohim,

*Not good is it for the human for him to be alone. Make for him will I a helper as **his complement** (:18).*

In the marvelous way described (in Genesis 1:26-28; 2:15-25), the sexes that existed in the *one* human of chapter one were separated, and the complement for the human was provided, being at once recognized by him and acknowledged as “bone of my bones and flesh from my flesh.”

The account of these matters in Genesis chapters 1 and 2 was summarized (and with telling effect) by the Lord Jesus in His reply to Pharisees who sought to try Him:

Did you not read that the Maker from the beginning makes them male and female, and He said, “On this account a man shall be leaving father and mother and shall be joined to his wife, and the two shall be one flesh?” So that no longer are they two, but one flesh.

THE COMPLEMENT IS THAT WHICH MAKES WHOLE

In the *Concordant Keyword Concordance* it is shown that the word “complement” is one of the terms employed in the *Concordant Version* to render into English the Greek word *plērōma* (FILLing). An explanation then follows:

The necessary increment which makes full. ... The use of the word “complement” gives emphasis to the thought of “completing.” In the pristine circumstances around the first human (Adam) and his complement (Eve), there was a completion, with a resultant unity; the two became “one flesh.”

THE COMPLEMENT OF THE CHRIST

In Christ, “the entire complement of the Deity is dwelling bodily” (Colossians 2:9), and in Him “the entire complement delights to dwell” (1:19). Christ is the complement of God, His Father, and as God’s complement He will bring all to its glorious completion, for He “ascends ... up over all the Heavens, that He should be completing all” (Ephesians 4:10).

Christ also is the complement of every believer, for each

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saint is “complete in Him” (Colossians 2:10). All that the God and Father of Christ requires, He finds in all its fullness in His beloved Son: every need of every believer is met, in like fullness, in and by Christ.

The Ecclesia which is the Body of Christ is *the complement of Christ* (Ephesians 1:22-23), all chosen in Christ before the disruption of the world. The *allotment* to Christ among the saints affirms His universal Headship, and the making of His allotment to be His complement is the “*gratuity of Christ*” to the members of the Ecclesia, His Body (4:7).

Not only so, but the gratuity of Christ also includes the granting of the essential stature (“*the measure of the stature of the complement of the Christ,*” 4:13) to *each saint* in order to fit the saints for the high office of their association with Christ, the Head of the Ecclesia, in the ministry together with Christ to the Celestials.

Even *now*, to the sovereignties and authorities among the Celestials, the multifarious “*wisdom of God is being made known through the Ecclesia*” (Ephesians 3:10). How wonderful and precious is the truth that “*to each one of us was given grace in accord with the measure of*

the gratuity of Christ” (4:7). The “*measure of the gratuity of Christ*” and the “*measure of the stature of the complement of the Christ*” are truths which hold in view the attaining “*to a mature man.*”

TO CHRIST AND TO THE ECCLESIA

This secret is great: yet I am saying this as to Christ and as to the Ecclesia.

Oneness is the central thought of the great secret. By these words, the apostle Paul has deftly moved the subject of this oneness out of the realm of the physical into that of the spiritual. He has taken the wonderful truth of the oneness of the marriage bond (as revealed in Genesis) completely away from its associations with the flesh and applied it *to Christ and to the Ecclesia* as a figure of the spiritual bond that unites the Ecclesia indissolubly with Christ, the ecclesia’s Head. A secret which merits the title “*great,*” and is declared by the apostle Paul to be “*as to Christ and as to the ecclesia,*” must surely relate to the Ecclesia as it exists “*in Christ.*”

What, then, is the secret which Paul, the apostle and teacher of the nations in knowledge and truth, calls a
(see **COMPLEMENT**, last page)

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the [order form](#).

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The Plērōma

“Head” and “Fulness”

by — Charles H. Welch (1880-1967)

Not until we reach the Dispensation of the Mystery do we come to any company of the redeemed which constitute a “fulness,” and there we read of the Church which is His Body,

The FULLNESS of Him, that filleth all in all (Ephesians 1:23).

THE TITLE “HEAD” AND ITS RELATION TO “THE FULNESS”

Let us turn to the epistles of the *Fulness* and observe the way in which this title “Head” is employed. The Greek word *kephalē* is used of Christ in these epistles six times, and the verb *anakephalaioomai* once.

Let us look at the usage of this verb, which means “to head up.” It occurs in Ephesians 1:10 where it is translated “to gather together in one” in the AV, “to sum up” in the RV, in Weymouth’s translation “of restoring the whole creation to find its one Head in Christ,” and by J.N. Darby “to head up all things in Christ.”

It is in connection with the *plērōma* of the seasons that this figure of “heading up” is used, no other term being so appropriate or so complete. When the “fulness” arrives, Christ will be infinitely more than King, or Priest: He will be “Head.”



KEPHALĒ “HEAD” IN EPHESIANS AND COLOSSIANS

The references to Christ as “Head” are limited to the epistles to the Ephesians and to the Colossians (Ephesians 1:22; 4:15; 5:23; Colossians 1:18; 2:10, 2:19). These six references to *kephalē* expand the promise of Ephesians 1:10. The first passage brings us back from the day when all things in Heaven and Earth shall be headed up in Christ, to the present period when, in a day of rejection, confusion and darkness, an elect company find that Christ is to them what He will be universally in the future.

And gave Him to be Head over all things to the Church (Ephesians 1:22).

Christ is not yet recognized as “Head over all things.” The day is future when “every knee shall bow and every tongue confess”; but what will be true then, in its widest sense, is true now of “the Church which is His Body.” In the glorious future “God” will be “All in all” (I Corinthians 15:28), but that day has not yet come. In the Church which is His Body “Christ is all, and in all” (Colossians 3:11). In the glorious future “all things are put under His feet” (I Corinthians 15:27), but as in Hebrews, we say today, “we see not yet all things put under Him” (Hebrews 2:8).



328 pp., PB

The Rich Man and Lazarus

The Ultimate Collection – Expanded Edition

A collection consisting of Eleven Important Works:

This is the definitive collection by 11 authors spanning over 170 years. Authors include: E.W. Bullinger (1837-1913), Alan Burns (1884-1929), Otis Q. Sellers (1901-1992), Ivan L. Burgener, Dan Kraemer, B. Davies, Joseph E. Kirk (1903-1974), J.F. Witherell, Andre Piet, A.E. Knoch (1874-1965), and William B. Screws (1984-1961).

See [order form](#) under “Compilations.”

He has ascended “*far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*” and is already Head over all things **to the church**. This is in most glorious anticipation of this universal subjection of all to Him, and this Ephesians 1:22 indicates.

This Church then is in a unique position. It anticipates, as no other calling and company has or can, the goal of the ages. And the Apostle follows the passage by revealing that this Church, which is His Body, is something more: it is “*the fulness*” of Him Who in turn is the One Who “*filleteth all in all*” (Ephesians 1:23). All of the fullness of the God dwells in Him “*bodily*,” the Church which is His “*Body*” and in whom He dwells (Ephesians 2:22; 3:17) is His fullness. What Christ is to God, the Church is to Christ.

PLĒRŌMA “FULLNESS” IN EPHESIANS AND COLOSSIANS

The dispensation of the fulness of times (Ephesians 1:10).

The fulness of Him that filleth all in all (Ephesians 1:23).

That ye may be filled unto all the fulness of God (Ephesians 3:19).

The measure of the stature of the fulness of Christ (Ephesians 4:13).

It pleased the Father that in Him should all fulness dwell (Colossians 1:19).

For in Him dwelleth all the fulness of the Godhead bodily (Colossians 2:9).

The Church of the One Body is the great outstanding anticipation of the goal of the ages. It is associated with Him, under Whose feet are **all things**, it is associated with a dispensation of the fulness of the seasons, when **all things** are to be summed up in Him, and it is itself called,

The fulness of Him that filleth all in all (Ephesians 1:23).

No more glorious position for the redeemed is conceivable than that revealed in Ephesians 1:23. To be one of a Kingdom of Priests on the Earth is a dignity so great that Old Testament prophets have piled imagery upon imagery in setting it forth. Yet when we come to the Bride of the Lamb, and the description of the heavenly Jerusalem, we realize how much more glorious is that calling to the highest calling on Earth. What shall be said then of that company of the redeemed, blessed neither on Earth nor in the New Jerusalem, blessed neither as a Kingdom nor as Bride, but blessed “*with Christ*” where He *now* sits “*far above all*,” blessed not only as the members of His Body which is dignity indeed, but actually destined to be “*the fulness of Him*” in Whom dwells all of the fullness of the God bodily.¹ **BSN**

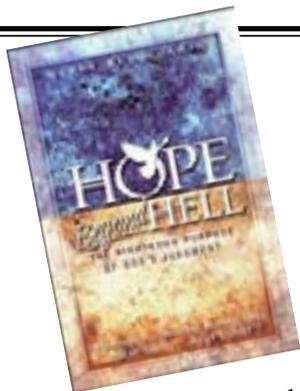
— Berean Expositor

(abridged excerpt)

TOPICS:

Major: Calling; Headship; Mystery; *Plērōma*
Minor: Colossians; Ephesians

1. For a further look at these three spheres, see:
– [The Three Spheres of Glory: \(A Compilation\)](#) (on the [order form](#) under “Compilations”).



Hope Beyond Hell – The Righteous Purpose of God’s Judgment

by — Gerry Beauchemin

This work makes a compelling case affirming that all of God’s “judgments” have a good and remedial purposes.

108 pp, PB

See [order form](#) under “Other Authors.”

The Plērōma of the Exalted Christ

by — Clyde L. Pilkington, Jr.

The Greek word *plērōma* is translated in Ephesians 4:13 as:

- “the **fullness** of the Christ” (YLT);
- “the **complement** of the Christ” (CV);
- “the **perfection** of the Christ” (TCNT);
- “the **completion** of the Christ” (DT).



It is quite a mistake to limit *the life of Christ* to some far-off period of history. By restricting it to such a narrow span, we miss the larger aspect of Christ’s life.

Undoubtedly our Lord Jesus Christ’s birth, life, crucifixion, death and burial are beyond question the pivotal point of human history, but His glorious sacrificial life continues.

As Eve was Adam’s “*complement*” (Genesis 2:18¹), coming out of him, and then brought back to him to complete him, so Christ is the “*complement*” of God (Colossians 2:9), coming out of Him (John 16:28) and back to Him (I Corinthians 15:28).

In Christ “*the entire complement of the Deity is dwelling bodily*” (Colossians 2:9). Christ was God’s Image, God’s life dwelling in and through Him. The life of Christ was and is the manifested life of God.

Likewise we, being members of Christ’s Body, are “*the complement of the Christ*” (Ephesians 4:13), and thus as Head and Body together, we form “*the entire complement of God*” (3:19), “*the complement of the One completing the All in all*” (1:23).

Christ came out from His Father (John 16:28). Thus, He and His Father are one (10:30), though His Father was greater than He (14:28), and He could do nothing of Himself (5:30), and all He could do is what He saw His Father do (5:19). He spoke the things that His Father taught Him (8:28). He left the world and went to His Father (16:28). Christ was the life of God manifest to humanity.

So we, in like manner, are the Body of Christ and thus in living union – one with Christ. Outside of Him we can’t do anything ourselves. One day we will leave this world and go to our appearing Head in the celestials. We are the life of Christ manifested to humanity.

*Always bearing about in the body the dying of the Lord Jesus, **THAT the life also of Jesus might be made manifest in our body.** For we which live are always delivered unto death for Jesus’ sake, **THAT the life also of Jesus might be made manifest in our mortal flesh** (II Corinthians 4:10-11, KJV).*

Like Paul, we are now “*filling up that which is behind of the afflictions of Christ*” (Colossians 1:24),² while presently manifesting among the Celestials “*the multifarious wisdom of God*” (Ephesians 3:10), which is merely the opening stage of the universal Headship of Christ, fully achieved by Him and His Body.

To His faithful and beloved servant, when in prison in Rome, God fully revealed this wondrous glory of Christ as the future Head of the universe, with the Church as His fullness (*plērōma*).

— E.W. Bullinger (1837-1913)

The Foundations of Dispensational Truth (page 161)³

BSN

TOPICS:

Major: Christ; Ecclesia; *Plērōma*

Minor:

2. “... *filling up the things that lack of the tribulations of the Christ*” (REB);
“... *filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ*” (CV).
3. Originally published in 1913, [The Foundations of Dispensational Truth](#) is the final and crowning work of Dr. E.W. Bullinger (1837-1913). Of all his astonishing labors, this is an exceptional *must-read!* See the [order form](#) under “Bullinger.”

1. All Scripture references are from the *Concordant Version* unless otherwise noted.



Tidbits of Truth #20

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

Reconciliation and Absolutely All

[To D.R.:] God is going to reconcile **ALL** to Himself. However, “all” is always defined by the context. In this particular case the “all” demands alienation. So, the “all” who are reconciled to God are living creatures who are alienated from Him. This of course, does not include inanimate things, such as you have suggested, as they are already in harmony with Him.

Thus, “all” means *absolutely all*, unless it is specifically limited by its context.

God is operating absolutely all in accord with His will.

Absolutely all is out of God, through God and to God.

God will be absolutely All, in absolutely all.

For all of these statements to be true, it is necessary that all currently alienated from God relatively, be reconciled back to Him.

— Clyde L. Pilkington, Jr.

Being Consciously Weak

And He said unto me, “My grace is sufficient for thee: for My strength is made perfect in weakness.” Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong (II Corinthians 12:9-10).

[Edited Excerpt:] Only when we are consciously weak, as Paul said, then is His strength perfectly manifested. When we are fearing, He is courage. When we dislike, He is the love. And Paul goes as far as to say that he personally takes pleasure in negative situations of weakness, hurts, needs, problems – for when he is weak, then he is strong.

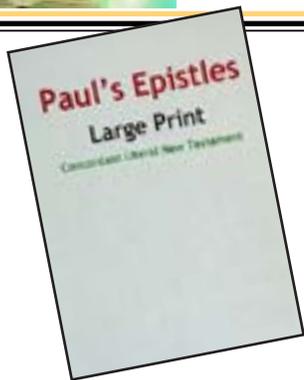
— Norman P. Grubb (1895-1993)
Who Am I?

Suffering and the Secret Administration

[To K.S.:] Some subjects of Scripture are what we might call “universal” or “trans-dispensational” truths, *i.e.*, they span across dispensations and ages. The human condition – that of suffering – is one such theme. Job declared, “*humanity is born to misery*”



Check out a **NEW BOOK!**



144 pp., SB

Concordant Version: Paul’s Epistles – Large Print

This is a page-for-page photographic enlargement of the typeset pages of Paul’s epistles taken from The *Concordant Literal New Testament*, reproduced on 8-1/2×11 sheets. Wide margins are afforded for notes. This edition is useful not only for partially sighted readers but as well for those wishing to have study sheets of Paul’s epistles available for notebook use.

See [order form](#) under “Bibles.”

(5:7, CV), and Paul declared that “the entire creation is groaning and travailing together” (Romans 8:22). Christ joined humanity in its sufferings (Hebrew 4:15). Thus we, with Paul – as members of His Body – are called to “fill up that which is behind of the afflictions of Christ” (Colossians 1:24).

— Clyde L. Pilkington, Jr.

Prayer Replaced by Assurance

Prayer in my life has been replaced by assurance! I’m now in a place of relaxation as my ability to see His sovereignty in all things is coupled with His love and mercy for all.

— Mike Owens

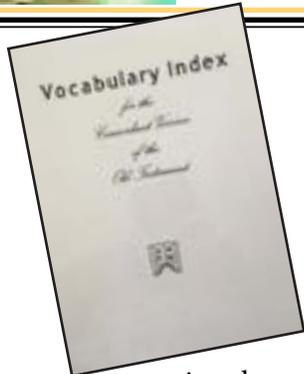
The Reversal of Everything

[*Edited Excerpt:*] Paul, the apostle of grace alone, has reversed everything. Who is presenting the sacrificial offering? God! Who is receiving the sacrifice? We are! Is this a sacrifice of judgment to placate God’s wrath? No! Christ is the sacrificial gift of grace for all. ...

God did not need to be reconciled to us – He was never our enemy. It is we who had fled and were lost, we who were hostile and rebellious, we who needed reconciliation and atonement. God did not need a sacrificial Lamb, we did. And so, God sent His Son for us so that, like the scapegoat, he could carry away



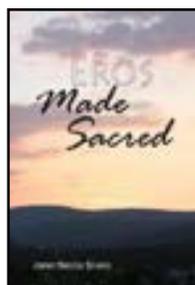
Check out a **NEW BOOK!**



Vocabulary Index for the Concordant Version of the Old Testament

This index is an attempt to provide users of the Concordant Version of the Old Testament access to full listings of the occurrences of each major Hebrew or Aramaic (Chaldee) word (except most proper names) used in the Old Testament. It is admittedly more complex and less convenient than the *Keyword Concordance* published with the New Testament, but until such a concordance

using the vocabulary of the CVOT can be made available this may serve as a useful substitute. This is an abridgment of a full list of the English terms used in the CVOT. The list is keyed to *Englishman’s Hebrew and Chaldee Concordance* (5th edition). 321 pp., SB See [order form](#) under “Reference.”



Eros Made Sacred: or

The Biblical Case Made for Polygamy

by — James Wesley Stivers
(originally published in 1991)

74 pages, paperback

This book presents a clear biblical justification for polygamous marriage as sanctioned by the Holy Scriptures. The issue of polygamy is used to contrast current moral biases with those found in the Bible. First published more than 15 years ago, this thoughtful work has gone unrefuted. Provocative, instructional, challenging, edifying. The book chapters are:

- Polygamy: A Biblical Custom
- Objections Answered; In Favor of Polygamy
- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

(See [order form](#) under “Other Authors.”)

our sin, guilt and punishment forever. ...

Christ did not come to change the Father, or to appease the wrath of an angry judge, but to reveal the Father.

— Brad Jersak

A More Christlike God

BSN

TOPICS:

Major: [*Reconciliation and Absolutely All:*] Sovereignty; Reconciliation [*Being Consciously Weak:*] Weakness [*Suffering and the Secret Administration:*] Suffering [*The Reversal of Everything:*] Approach Present [*Prayer Replaced by Assurance:*] Prayer; Sovereignty

COMPLEMENT (continued from page 7466)

great secret, and wherein lies its greatness? The answer to both questions may be discovered in the truth of the absolute oneness of the perfect unity of the Ecclesia, which is the complement of Christ, *with* Christ Who is the complement of God. Together with His complement Christ will complete “*the all in all*” (Ephesians 1:23).

As His complement, *and thus one with Him*, the Ecclesia shares together with Christ, not only His allotment of all, not only His ministry to the Celestial hosts, and not only the completing of “*the all in all*,” *but Christ’s glory as the complement of God*.

The Ecclesia is closely and fully involved in the other three secrets mentioned in the Ephesian epistle – the Secret of the Evangel, the Secret of Christ, and the Secret Administration of the Grace of God. God has determined in His grace, an essential part for the Ecclesia in each of them, even to the extent that every believer will participate in the ministry of the grand truth of the conciliation to the Celestial hosts. The members of the Ecclesia will share together with their Head, the glories of His *universal* Headship, and also Christ’s high honors as the complement of His God and Father. **ESN**

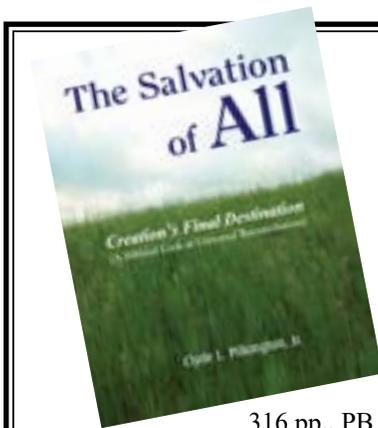
— *Unsearchable Riches*, Volume 71 (1980)

NOTE: This is an ongoing series on *The Pleroma* in the *Bible Student’s Notebook*. To consider what we have already published, see:

- “The Pleroma: A Brief Introduction to the Threefold ‘Complement’,” Clyde L. Pilkington, Jr., [#873](#);
- “Tidbits of Truth: The Pleroma Edition” [#874](#);
- “The Ecclesia as Christ’s Complement,” John H. Essex, [#229](#);
- “The Complement Which Completes,” Frank Neil Pohorlak, [#455](#);
- “God’s Purpose in the Heavens,” Part 2, John H. Essex, [#646](#);
- “The Universal Fullness of Christ,” T. Austin-Sparks, [#728](#);
- “The ‘Mystery’ Ministry of Paul,” (part 6 of 7), Russell H. Schaefer, [#779](#);
- “The Complement of Christ,” John H. Essex, [#819](#);
- “The Secret of His Will,” A.E. Knoch, [#833](#);
- “The Completing of the All in All,” John H. Essex, [#839](#);
- “Breadth and Length and Depth and Height” – The Universal Outlook: Completing Us for the Entire Complement of God, John H. Essex, [#850](#);
- “The Ministry of the Ecclesia,” John H. Essex, [#840](#);
- “The Fullness” (Tidbits of Truth), A.E. Knoch, [#854](#);
- “The Combinant Pleroma,” Mark Peters, [#871](#);
- “The Complement of the Universe,” A.E. Knoch, [#874](#);
- “Adam’s and Christ’s Complement,” John H. Essex, [#875](#);
- “The Status of the Ecclesia as Christ’s Complement,” John H. Essex, [#879](#).

TOPICS:

Major: Ecclesia; Mystery; *Plērōma*; Secret Administration
Minor: Allotment; Celestials; Paul; Union



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](#) under Clyde Pilkington.”

“*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**