



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 736

Justification¹

by — Donald G. Hayter (1911-1988)

One of the contrasting features of Paul's evangel which cut it off from that which was proclaimed by Peter and the other apostles, and which marks it as a new departure in God's ways, unique and to be distinguished from that which was heralded before, was *justification* (Acts 13:39).¹

The fact that, in Paul's message, the believer was justified, and that, irrevocably, is a fundamental and revolutionary change in the way God is dealing with sin. Previously He had passed over the penalties of sins in His forbearance, but now He justifies sinners. This amazing fact seems to grip but few.

Justification² must be apprehended in order to grasp the superiorities of Paul's evangel. That his message is an advance over what was proclaimed by our Lord and the Twelve is apparent to those who realize its distinctiveness.

We see in Paul's evangel a withdrawal from the flesh and an emphasis on spirit. The essentially spiritual activity of believing God is linked with a baptism

which is not apparent to the senses, but which is experienced *in the spirit* of the one believing, resulting in a justifying decree (I Corinthians 12:13; Ephesians 2:13-22). This has no physical foundation at present, but is enjoyed in spirit. It awaits its realization in the future day when we shall be displayed flawless in His presence, unassailable, though many might wish to charge us with sin.

We do not justify our sins. The injuries we wittingly or unwittingly do to our fellow humans we dare not claim to be right. *We cannot do evil that good may come. We cannot justify our conduct – but God is able!*³ This is realized in spirit and is the only solid foundation of true happiness.

In Paul's evangel the flesh is receding into the background. It finds its true place – “*crucified*.”⁴ The flesh, and that which pertains to it, meets its inglorious end on the “*cross*,”⁵ that shameful, dishonorable, degrading and accursed stake. This is the heart of Paul's

1. [Editor:] The editors believe this to be the single greatest article that they have read on the justification of sin.
2. [Editor:] Justification is not mere forgiveness; it is to be constituted or made righteous. “Forgiveness” is at the core of religious teaching and activity, and at the root of forgiveness is *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 that. The revelation given to him involved “*justification*,” which, instead of being rooted in guilt, is rooted in “*righteousness*.” For further study about this grand theme of justification see:
 - (Book:) *Ultimate Liberation: Beyond Forgiveness* (The Justification from and of Sin), see order form, or go to www.ClydePilkington.com;
 - (Article:) The Ultimate Freedom from Sin: Justification! by Clyde L. Pilkington, Jr., *Bible Student's Notebook* #296;
 - (Video:) *Are You Forgiven or Justified?* by Clyde L. Pilkington, Jr. (40 minutes).

3. [Editor:] For an expanded look at this grand subject see our video and article entitled *The Justification of Sin*, Clyde L. Pilkington, Jr.:
 - <https://www.youtube.com/watch?v=BChJixRfeHE> (video);
 - <http://www.biblestudentsnotebook.com/bsn396.pdf> (article).
4. [Editor:] “Gibbeted” is translated “crucified” in the KJV. The word is προσηγνυμι (*prospēgnumi*) and is used only in Acts 2:23. It is defined as, “to fasten to, that is (specifically) to impale” (*Strong's* G4362).
5. [Editor:] I.e., “An upright stake or pale, without any crosspiece.”
 - A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
 - *The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”?*, Clyde L. Pilkington, Jr. *Bible Student's Notebook* #330;
 - The “Cross” – An Explanation of its Use in the Concordant Version, A.E. Knoch, *Bible Student's Notebook* #302.

Justification 6305
Our Mailbox 6311



evangel; not so that of the Circumcision.

scriptural usage also.

BEING JUSTIFIED GRATUITOUSLY

Justification, the marvelous *gift* of God, so graciously granted to those who believe Him, is to be carefully distinguished from pardon. The two terms have different meanings and separate associations. It is true that each is linked with sin; each has to do with misdemeanor, with failure. *Pardon*, however, is *temporary* in character and hinges on subsequent good behavior. A persistence in sin after pardon would not necessarily bring forth fresh supplies of mercy.

Pardon presupposes a repentant spirit and a changed disposition, leading to good works. The act or acts which were pardoned still retain their original character; they are still misdemeanors. It is as if the record has been erased, *but future grants of mercy cannot be guaranteed*. There is some uncertainty and doubt, for it depends in measure on subsequent good conduct.

Pardon is connected with the executive authority, the king or governor. He is lenient regarding past offenses, is merciful and willing to show grace. In the loose but expressive terms of idiom it is as if the authority were saying, “*Let bygones be bygones. Shake hands and forget. Clean the slate of the past and start afresh.*”

Firmly allied with this tolerant attitude is the tacit agreement that future conduct must show an appreciation of the favor accorded, as any future lapse might not meet the same clemency. This consideration of the term “pardon” we have transferred to our common understanding of the word and its associations, and such a meaning is clearly inherent in its

Notice that in Luke 1:77-78 pardon of sins is associated with the merciful compassions of God, and compare this with justification which is founded in His grace, a deeper and more God-like characteristic.

In Luke 4:18 pardon is heralded to captives and the oppressed receive its benefits, figures which accord with its Kingdom character. Its instability may be seen in Matthew 18:21-35, where our Lord utters the parable of *the wicked slave whose lord had remitted to him vast debts which he was unable to pay. The slave, not appreciating the mercy shown, oppresses one of his own fellow slaves for an insignificant debt.*

His failure to show such mercy as he had himself received caused the pardon to be withdrawn and the wicked slave was forced to pay all that he owed. Our Lord ends by saying,

Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother from your hearts.

These Scriptures are true in their context, but should be cut off from Paul’s marvelous unfolding, where grace transcendent and unadulterated without aught of works is displayed.

THE ESSENTIAL PLACE OF EVIL AND SIN

In Paul’s evangel is revealed a righteousness of God. No longer is God passing over the penalty of sins. No longer is forbearance necessary. No longer is sin covered up. *The temporary expedient of pardon is re-*



120 pp., PB

See order form.

The Sequel Which Sustains –

The Pohorlak Papers: Volume 1

by — Frank Neil Pohorlak

In cooperation with his estate, this is the first in a series of collected articles on various scriptural themes by Frank Pohorlak (1907-1988). In associations with men such as Bob Jones, John R. Rice, J. Frank Norris and A.E. Knoch, he enjoyed a long, illustrious, colorful life and teaching ministry spanning many states and foreign countries.



placed by something permanent, enduring. In Christ Jesus, God has dealt with sin once and for all time.

The sins of humanity, even all of God's myriads of creatures, were dealt with at the cross. In Christ Jesus is deliverance for all. The sufferings of God's Anointed are of such intrinsic value that God is able, through them, to justify all sin. This is the marvel revealed in Paul's evangel.

How can it be said that God was righteous in cursing His Beloved? He gave His Son over to malignant men and malicious spirit foes, and did not move in His defense. It was God Who wielded the knife that slew this Sacrifice.⁶

It is important to view the death of Christ from the Godward aspect, as too great an emphasis on what man did will cloud our minds to the vast issues involved. God was the prime mover in every detail surrounding the death of Christ. Satan, men and messengers were His *agents*.

We do not minimize the sin of those who had a hand in it, but we wish to stress the part God played in these events. Peter throws a flood of light on the sufferings of Christ when writing,

The precious blood of Christ, as of a flawless and unspotted Lamb, foreknown, indeed, before the disruption of the world (I Peter 1:19-20).

Before that great cataclysmic upheaval which rent the primeval creation of God, spoiling and ruining its perfection and leaving it waste and sterile, empty and unproductive, useless to God and His creatures, before this had occurred, *Christ was foreknown as the flawless and unspotted Lamb*.

Even when all was still perfect, the sufferings of His Christ were part of God's eonian⁷ plan. The first act

of the eonian tragedy had not yet been staged. Satan had not yet been created to oppose and destroy. The wicked eon had still to begin. Yet all was foreknown by God (Isaiah 46:10).

We cannot, we must not, relieve God of the responsibility of anything that has occurred since creation began. Evil and sin are not intruders invading the universe contrary to *the intention of God* (Romans 9:18). They are an essential ingredient of God's eonian plan and have been introduced by our loving, wise God to form the basis of His eonian operations. They are essential and fundamental to a full-orbed revelation of God.

Apart from sin the revelation of God would be incomplete. It is the mistakes, the injustices, the irreverence and the offenses that supply the material with which God works during the eons. Before the eons these were absent, and after they have run their course, there will be no necessity for such, for their work will have been done.

In order to understand the tremendous problems which life provides we must realize that *all that occurs during the eons is in accord with the intention of God* and is being used by Him to achieve the end He had in view before the eons began, which end was to become "All in all" to His creatures. Everything contributes to this grand goal.

the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons), see:

- A "Handy" Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook #518](#);
- The Eons of the Bible (with Concordance), Joseph E. Kirk, [Bible Student's Notebook #433](#);
- The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#), [#435](#), or see the order form for the book edition, same title;
- The Eons of the Ages (a chart) [Bible Student's Notebook #353](#);
- The Purpose of the Eons (a chart) [Bible Student's Notebook #352](#);
- The Ages: God's Time Periods, Edward Henry Clayton, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).
- Eons and Worlds: A Preliminary Overview, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
- "Ages" or "Eternity" and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
- Definition of Bible Terms: Æon and Kosmos, Arthur P. Adams, [Bible Student's Notebook #517](#);
- Definition of Bible Terms: Eternity, Arthur P. Adams, [Bible Student's Notebook #518](#);
- [Forever, Eternal and Everlasting](#), Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).

6. [Editor:] For more on this glorious "sacrifice," see:
- (Book): *The Undoing of Adam and the Approach Present of God*, Clyde L. Pilkington, Jr. (see order form, or go to www.ClydePilkington.com);
 - (Article): The Approach Present, Clyde L. Pilkington, Jr., [Bible Student's Notebook #436](#);
 - (Video): *The Approach Present*, Clyde L. Pilkington, Jr., [StudyShelf Videos](#).
7. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third "evil age" which began with

This understanding of the eonian tragedy is necessary in order to apprehend how God can justify sin. The damage and destruction, the suffering and shame can be justified because God Himself introduced into His creation the conditions which produced these results but with an end in view which would fully justify the means. The three great pillars of truth which support and establish the great doctrine of justification are:

1. All is out of God;
2. All blessing is a result of the sufferings, death and resurrection of His Son;
3. All is for God. He will be All in all.

Who can compute the terrible toll of sufferings which has resulted from Adam's original sin? The history of the past two eons is darkened with despair, burdened with misery, and weighted with woe. What a deluge of disasters has proceeded from the disobedient act of one man! Its issue is seen in millions upon millions of humans doomed from birth to sin.

Suffering and misery have been the close companions of many for most of their days. None of us is capable of assessing the terrible destruction wrought in God's creation through sin. What measure of quantity shall we give to the sufferings of one human?

Multiply this by the numbers born since Adam and what a soul-shattering sum of misery and woe is there represented! Yet all of this our great God, Who is love, intended. Let this grip our hearts, for it is vital.

Who can measure the extent of the sufferings of Christ? To such a subject we must approach with a reverent and adoring spirit; but it behooves us to give

it our earnest consideration, for His sufferings form the basis of the salvation of all.

The Son of God was unique in God's creation, having the spirit of God without measure (John 3:34). This exalted One was He Who suffered as a result of sin. He it was Who was smitten by the hands of His God, Who offered Him up a sacrifice to display the depths of His love.

ACCORDING TO GOD'S INTENTION

The sufferings of Christ are the answer to this tremendous question: Can God be just and a justifier of the sinner? What miracle is wrought so that these acts of ours, which hurt and harm our fellow humans and offend our loving God, can be justified? How is a sinner acquitted by the court of heaven?

The cross of Christ provides the answer; but wherein lies the potency of His sufferings? How does the blood of Christ alter the character of our actions? For this is what is required. It is no legal fiction that has been performed, whereby "wrong" is termed "right." A sin must be transformed into an action that satisfies the requirements of a God.

The answer is bound up with the tremendous truth that *all is out of God*. God it was Who inflicted on man the tragedy of the eons. There was no question of choice by man in the matter. He was created by God with a view to his becoming involved in evil and sin. God is supreme and does with His creatures as He wills. He molds them to the pattern He intends, and we, the molded, cannot protest, "*Why does He make me thus?*"

He who knows not the love and purpose of God



The Witness of the Stars

by — E.W. Bullinger

An in-depth study of the constellations and principle stars as they pertain to prophetic truth. More than forty charts and diagrams are included.

205 pp., PB

See order form.



might argue, “Why does He then blame, if all accords with His intention” (Romans 9:19)? Yet who are we to put such a question to our Creator? He is Supreme and is free to do with His creatures as He wills.

Yet, does God stand aloof from the eonian tragedy, watching as a Spectator His vast designs being worked out in His creatures but unaffected Himself thereby? No, for He, inherent in all of His works, is vitally involved in the dread result of sin and affected more deeply than His creatures.

Sin has “ruined” His handiwork, spoiled His creation, and has deprived Him of love and worship and glory which is His by right as the Source of all. We ourselves have some minute appreciation of the havoc wrought by sin, and feel each day the pains and penalties of sin’s curse. Is this not a feeble replica of what God, the Source of all, must feel in the midst of His ruined achievements? Does He not react to the tragedy of the eons?

Does His heart not ache? Are not the sufferings of humanity echoed in the heart of the Father? He, no doubt, suffers with His creation throughout the course of the eons. Sin’s most bitter blow was dealt when it pierced His heart, depriving Him of His Beloved. Let us not think of our God as a hard, impersonal Deity, above and apart from eonian suffering, but a compassionate Father.

God has introduced sin into the universe with a view to the working out of His intention of ultimately becoming “*All in all*.” In order to attain this objective it is essential for all of His creatures to be thoroughly convinced that God Himself is the sum of all of their desires, the fulfillment of all of their hopes, and the

consummation of life’s experiences.

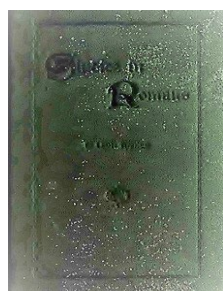
It is essential that they know failure and distress, humiliation and pain, in order that when God reveals Himself to them, they will unhesitatingly and spontaneously worship and adore Him as their loving Father and Source of all bliss.

God Himself introduced sin into the universe through the agency of Satan, and at the “cross” He Himself became most intimately concerned with the dread results of sin’s curse, for His Son, His Beloved, *was made sin* for the sake of humanity. Sin which had wrecked and ruined His handiwork achieved its most frightful end when it killed His Son.

Thus evil and sin brought forth its most bitter fruit and degraded the only begotten Son of God, so that He hung with the robbers and malefactors, among the outcasts of human society.

This was in God’s plan for His creation. Yet in it all God remained righteous. All of His actions were unimpeachable. Although He introduced sin through the agency of His creatures – yet He did not sin in so doing, for it was no mistake, no failure of His. It was in accord with His intention, and it will be justified by the beneficial results obtained through its agency.

As in the cross of Christ, which was man’s most dreadful misdeed, yet God’s righteous act, so in all else. God is justified in all that He does, for His final intention to glorify Himself and bless His creatures is the dominating purpose which adds luster to all of His eonian operations. In the brilliant glory of His ultimate, the most somber and gloomy features of Earth’s history are transformed into a brilliant ►

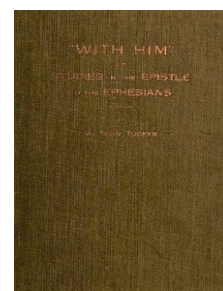


104 pp, PB

Two Classic Dispensational Commentaries from W. Leon Tucker (1871-1934)

***Studies
in Romans***

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to the Ephesians***



124 pp, PB

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display of His powe, wisdom and love.

determined by God before the disruption.⁸

THE JUSTIFICATION OF GOD

In the blood of Christ sin is justified, because through His sufferings God is able to uncover the deep reserves of love that otherwise would have remained hidden within His heart. It was essential for Him to offer His Son as a Sacrifice as it was the only way of displaying His love.

The humiliation, shame, suffering and death of Christ, the beloved Son of God, is God's method of displaying to the myriads of His creatures the vastness of His affection. Is this not a clear justification of sin? Let us express it clearly, thus: God intended to reveal His love.

His affections could be unveiled only through the sacrifice of His Son. Sacrifice could be occasioned only by some dire need. The need for a sacrifice was provided by a sin-wrecked universe.

The Sacrifice was first provided, and then the conditions that called for the Sacrifice were introduced. He first determined to reveal His grace and then supplied the circumstances that tested to the utmost limits the deep resources of His love and which revealed the immeasurable dimensions of His affection.

The sufferings of Christ were the only method by which all this could be effected. It was essential therefore that they should occur. His sacrifice was

Without it creation would have remained ignorant of the love of God. The divine order is the explanation of justification: the sacrifice was provided first, sin came after. The crucifixion of the Son of God was in its final analysis an act of God. God was offering up the Sacrifice Whose sweet savor would endure throughout the eons and beyond.

Man's sin and degradation culminated in the sufferings of Christ, yet form the essential basis of God's glory and man's blessing. The sins of humanity from Adam onward partook of the same character as the supreme sin.

Man at heart is irreverent, a detester of God, refusing to acknowledge Him and failing to glorify Him as God. *None seek out God*, all avoid Him; but this depravity, this ruinous behavior, that disrupts society and hurts and harms God, is justified, because only through it God is enabled to reveal the recesses of His heart through His indescribable gratuity. Justification is firmly founded in the grace of God.

God is just in justifying the sinner, but is He just in inflicting His Son with the indignities, the shame, the suffering and the death of the cross? How does God

(see **JUSTIFICATION**, page 6312)

8. [Editor:] For more information about the disruption, see:

- The New Heaven and the New Earth, A.E. Knoch, [Bible Student's Notebook #502](#);
- The Disruption, A.E. Knoch, [Bible Student's Notebook #522](#);
- Blessings Among the Celestials, John H. Essex: part 1, [Bible Student's Notebook #611](#); part 2, [Bible Student's Notebook #612](#).



302 pp., PB

See order form.

The Creation of Evil, Sin and Satan (A Compilation)

The truth laid forth in this work should help us greatly in our dealings with others, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially mature teachings such as is put forth in the pages of this book. It contains 19 authors, 49 works, spanning 150 years. Authors include: Arthur P. Adams, E.W. Bullinger, Alan Burns, Edward Clayton, John Essex, H.W. Fry, Vladimir Gelesnoff, Norman P. Grubb, Donald G. Hayter, A.E. Knoch, William Mealand, André Piet, Clyde L. Pilkington, Jr., Ray Van Dyke, William H. Walker, and James Webb.



Well thanks again brother Clyde. I don't know what I would do without you. – GA

I love ALL your efforts ... especially your [The Greatest Truth I Know](#) videos! – CA

Thanks again for your continued labor of love for the human race. – TN

I love your statements of how no one person has all the truth and how we can learn from everyone's research. I certainly have. My desire is that more get into the word and discover the beauty there ... not just our evangel, but Israel's and that which follows them. – ID

I'm a little shell-shocked because I've been getting hammered on Facebook as I've tried to share some of God's truths. I've been regularly posting a few of the [Daily Email Goodies](#),¹ and lately I posted some that you can say are critical of organized "church" being in a building every Sunday. One of my former church members responded to me with, "I used to think you were a smart, humble man," which was followed by an "Amen" from another former church member. I just replied that they should have a nice day.² I went to "church" for over 20 years with these people

1. We are so thankful when our readers share our materials with others. This means a lot to us – that others co-labor with us in this work.

2. Gentle responses are to be commended.

A tender response turns away fury, yet grievous speech kindles anger (Proverbs 15:1).

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22-23).

We are God's vessels of love, mercy, kindness, and grace... thus,

A slave of the Lord must not be fighting, but be gentle toward all, apt to teach, bearing with evil, with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization

and left there 4 years ago precisely because of this type of judgmental attitude. It's very interesting that the people who responded positively to my posts are "unchurched" folks who say they love God, but don't go to "church" because they don't feel God's presence there.³

Another guy I know who is a missionary in a foreign country posted on Facebook that he saw a man drown and began to lament that he wasn't able to ever reach that man with the gospel and now the man will spend eternity apart from God (that's the nice way of saying "burning in Hell") and how many other such people like that would suffer the same fate. I responded with I Timothy 4 ("*the Savior of all men, especially for believers*") and suggested maybe this guy also would someday bow at the knee of the Savior, but I'm getting hammered on all sides with this one.

I am thankful for you and what you are providing for us. – NC

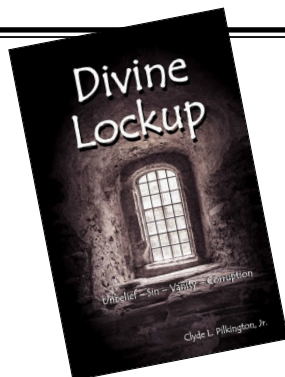
I met you some 20 years ago. I don't remember how you ended up coming to my church building with your guitar. You sang us a song and taught up a good lesson. It's amazing how our Father works. It was through you that God finally opened my eyes to the religious system I was still in, even thou I had learn to rightly divided His Word. Thank you for being faithful and willing to step out with the truth that God has allowed you to see and understand. After standing behind a podium on Sunday mornings and Wednesday evenings for over 30 years, I'm finally free to move about the earth teaching and preaching to all whom I may encounter. – OH **BSN**

of the truth, and they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one's will (II Timothy 2:24-26, Concordant).

3. The negative responses that are commonly received are to be expected. Humanly speaking, religion fosters fear on the one hand and mean-spiritedness on the other. In fact, it produces some of the meanest people in the world. However, we must always remind ourselves – and align ourselves – with the divine perspective: "*The whole world lies in the power of the Evil one*" (I John 5:19). This currently remains the norm for now. It is God Who determines the opening of blind eyes.

Remember why the blind can't see what we see, and neither can those whose sight is infirmed, we must always patiently bear with them. Two videos would prove a helpful reminder of these things:

- (1) [To See or Not to See;](#)
- (2) [Our Response to Blindness.](#)



Divine Lockup

by — Clyde L. Pilkington, Jr.

This work deals scripturally with God's sovereignty in the midst of humanity's current condition of, and future deliverance from, unbelief, sin, vanity and corruption. Without question, for all creation, the best is yet to come.

66 pp., PB

See order form.

JUSTIFICATION (continued from page 6310)

justify such treatment of His Son? What He deserved was otherwise. Can this be justified?

Yes, for the fruit of glory that Christ will garner as a result of His sufferings will be His reward for all He endured. Because of His obedience in *humbling Himself, even to the death of the cross, God highly exalts Him, and graces Him with a name which is over every name, the name of Jesus, to which every knee will bow in adoring worship* (Philippians 2:5-11).

This is His reward. He is Savior, Deliverer, Reconciler. Through His sufferings He wins the affections and gets the unforced adoration of the myriads of God's creatures, and all of this is God's doing. Will He not then justify His Father for all that He put on Him at Golgotha?

During the final eons every creature in the Heavens and on the Earth and under the Earth will have learned of the sufferings of the Christ, and of the depths of the Father's love revealed in them, and every knee will bow to Him Who died, acclaiming Him Lord, for the glory of God the Father.

Very feebly we can enter into the joy, the satisfaction,

the thankfulness that will be His as He views the vast potentials of love and adoration that will be pulsing within the heart of each of the myriads of the Father's happy family.

Thus will all ultimately be justified. No other way would have done. God's matchless wisdom, serving in the cause of His love, has produced a method of salvation that calls forth the adoring wonder of our hearts. What a God we have! We worship before Him with Paul's words within our hearts:

O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? Or, who became His adviser? Or, who gives to Him first, and it will be repaid him? Seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!

BSN

— *Unsearchable Riches*, Volume 42, 1951
(abridged & edited)

TOPICS:

Major: Justification; Sin;

Minor: God, Sufferings of; Suffering

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

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