



Bible Student's Notebook™

The Herald of His Grace

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

Volume 27
Issue 669

Paul's Earlier Epistles

Part 1 of 2

by — F.H. Robison (1885-1932)

It has been hinted that discernment and correct partitioning is necessary between the earlier and later writings of Paul. Indeed, it was the necessity for such distinction that gave rise to the admonition to “divide the Word of Truth rightly” (II Timothy 2:15). It was Paul’s last letter, and the change of dispensation had just passed: there was danger of carrying over things which did not belong, and danger of failing to give full weight to items of truth which were revealed only in this time. It will be of value to look now in a general way at some of these differences.

THE PRESENCE OR ABSENCE OF WORDS

First, there are differences shown by the presence or absence of words. Jew, Israel, covenant, circumcision, Abraham, tongues, baptize, *parousia* and other such words occur with considerable frequency in the earlier epistles and rarely or not at all in the later. These omissions are not by accident. They are due to the fact that a change of dispensation had made necessary a measurable change of subjects. In several of the cases where matters of uniquely Jewish interest are mentioned in the Prison Letters they are mentioned in a negative way. For instance, the single occurrence of the word Jew in Colossians 3:11, which reads, “Where there is neither Greek nor Jew.”

DIFFERENCES IN SUBJECT MATTER

Then there are differences in subject matter and in the attitude toward the same subject matter. There is the prominent difference in the relation of Jew and

Gentile. Throughout all of the Hebrew prophecies, throughout all of the Gospels, throughout all of Acts and consequently all of even Pauline epistles written during the Acts period, the Gentile is not only subsidiary but also subservient in all matters relating to the Earth. Even believing Gentiles are but guests at Israel’s table (Ephesians 2:12, 19), not members of a common family on the same footing, as was the case after Acts 28:28. On the Earth this is ever to be so, the Jew is ever to have the preeminence, until just prior to the consummation when all distinctions of prestige, dignity, authority and dominion among God’s creatures shall be dissolved.

Still in Romans it is “to the Jew first” (Romans 1:16; 2:9-10). All through the pre-prison letters it is “Jew and Gentile,” “Jews and Gentiles,” “Jew and Greek” (Romans 3:9; 9:24; 10:12; I Corinthians 1:24; 10:32; 12:13). As late as Galatians 3:28 we read “neither Jew nor Greek,” but in Colossians 3:11 it is “neither Greek nor Jew.” Galatians 3:28 has to do with the privilege of being Abraham’s seed; in that respect, during the transition period, there was no difference. Gentiles could, not by circumcision but by faith, be made part of the channel of blessing for the other nations, as hitherto examined in connection with Acts 15. However, that does not go around Abraham, as does the ground of Ephesians, ►

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Philippians, Colossians and II Timothy. Galatians is, in important respects, Millennial ground; Colossians is present and post-Millennial.¹

SUPPOSED OBJECTIONS

While on this subject of Jew and Gentile in the later Acts period, it will be not out of place to look at two passages which are often cited in support of the theory that the ecclesia of this dispensation, the Body of Christ, is in some way the inheritor of the promises to Israel.

The first of these is in Romans 2:28-29, and reads,

For not what is apparent is the Jew, nor

yet what is apparent in flesh circumcision; but that which is hidden is the Jew, and circumcision is of heart, in spirit, not in letter, whose applause is not of men, but of God.

Taken in the time when written and taken of itself, this passage offers no difficulty whatever. If it were said that it is not a man's sitting in a pew at a Presbyterian church that makes him a Presbyterian but his own personal devotion to the principles of that organization, that statement would be no kind of

1. [Editor:] Paul had an early, priestly ministry (*diakonia*; G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at Paul's priestly ministry, see:

- *Paul's Priestly Ministry*, Adlai Loudy, [Bible Student's Notebook #532](#);
- *The Priestly Ministry of Paul*, A.E. Knoch, [Bible Student's Notebook #532](#);
- *Paul's Previous Ministries*, A.E. Knoch, [Bible Student's Notebook #567](#);
- *Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial*, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
- *The Administrations*, Adlai Loudy, [Bible Student's Notebook #497](#);
- *The Readjustment Administration*, Adlai Loudy, [Bible Student's Notebook #492](#);
- *The Divine Calendar*, A.E. Knoch, [Bible Student's Notebook #434](#);
- *A New Administration at the Close of Acts*, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#)).

proof that, because some nominal Presbyterians exist, therefore all Baptists are Presbyterians. The statement sounds silly, and such it is, but it is no more so than to assume that, because a Jew is not determined merely by what has been done to his flesh, therefore a believing Gentile is a Jew.

What about Colossians 2:11,² which speaks of Gentiles being circumcised with the circumcision made without hands? The answer is, they *are* so circumcised, but they are not thereby made Jews or even Israelites. What

is meant is there explained. Reference is had to the "putting off of the body of the sins of the flesh," and that is done by devout believers in all dispensations.

The other text which is sometimes cited in supposed support of the theory that the Body of Christ is spiritual Israel is Romans 9:6-8.

2. [Editor:] For more information see,

- *We Are the "Circumcision" – Paul's Figure of Distinction*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #555](#).

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For they are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God [i.e., this is not the thing which makes them such]: but the children of the promise are counted for the seed.

This is all said before the present dispensation. It simply says that a fleshly descendant of Abraham does not necessarily obtain the privileges tied up in the promise of being a channel of blessing for the rest of men. He will obtain them only if he is a true *son* of Abraham, one who has Abraham's faith toward God and confidence in His power. It also implies what is elsewhere made plain, that even Gentiles who showed the Abraham spirit would be taken into his tent as members of his family. This is clarified in the book of Galatians (3:16, 29).

Both of these treaties deal with a situation that ceased to exist with the facts of Acts 28:28, and in the fullest sense with the destruction of the city of Jerusalem shortly after Acts 28.

We now have no group, community, nor national relationship to God. We are *individual* believers with *individual* attachment to God, because we are in Christ in a sense not yet fully known when Romans and Galatians were written.

Not a few believers of this dispensation place themselves just where Gentile believers were during the Acts period, and to their own disadvantage.

DIFFERENCES IN MIRACULOUS POWERS

Another distinction and difference between the time of the earlier and later epistles is shown in the miraculous³ powers exercised even by the apostle Paul. As late as the apostolic visit to the island of Malta there were still marvels in abundance.

However, after Paul reaches Rome and his message to the nation is there rejected, we read of no more miracles whatever. He sends no wonder-working handkerchiefs but, possibly at the instance of Luke the physician, recommends ordinary remedies. No earth-

(see *EPISTLES*, page 5776)

3. [Editor:] For more information on sign gifts, see:
 - *Tongues, Signs and Visions: Not God's Order for Today*, A.E. Bishop, [Bible Student's Notebook #416](#);
 - *Sign Gifts: For Another People and Another Time*, Clyde L. Pilkington, Jr. & André Sneider, [Bible Student's Notebook #417](#);
 - *The Signs of Paul's Early Ministry*, A.E. Knoch, [Bible Student's Notebook #511](#);
 - *Miraculous Demonstrations: Watch Out!*, Richard Jordan, [Bible Student's Notebook #430](#);
 - *Paul and His Early Healing Ministry*, A. E. Knoch [Bible Student's Notebook #527](#);
 - *Israel's Signs*, John LaVier, [Bible Student's Notebook #106](#);
 - *To What Do the Signs Point?* Richard Jordan, [Bible Student's Notebook #156](#);
 - *Spiritual Gifts for Today*, A.E. Knoch, *Unsearchable Riches*, Volume 108, Issue #3;
 - *Spiritual Endowments*, James Coram, *Unsearchable Riches*, Volume 108, Issue #3;
 - *The Duration of Languages*, James Coram, *Unsearchable Riches*, Volume 108, Issue #3.



171 pp., PB

See order form.

At the End of the Ages: The Abolition of Hell

by — Bob Evelyn

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, *forever!* Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, *ALL* mankind will be saved. Through time our Bible translations have become biased through the official teachings of "The Church." The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

Would a God of love keep many souls alive *forever* just to torment them because they failed to "accept Jesus Christ" in this lifetime? The author shows that the Bible does *not* teach this. The purpose of "the eons" (*i.e.*, "the ages," often mistranslated "eternity") is to bring *ALL* mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

The Life of F.H. Robison

(1885-1932)

by — A.E. Knoch (1874-1965)

Fredrik Homer Robison, the only son of Mr. and Mrs. James A. Robison, of Oakland, CA, was born February 3, 1885, at Greenwood, Indiana, and it was there that he spent his youth, graduating from high school at the age of fourteen. It was about this time that God touched his heart and he became a believer, affiliating with the *Disciples of Christ*. Gratitude to God filled him with a desire to dispense the gospel. He entered Franklin College to continue his education and there further displayed an aptitude for languages in the study of New Testament Greek.



missionary field. It was his purpose to carry the gospel to Japan independently.

With a year's instruction at the John Her-
rin Art Institute in Indianapolis and some
knowledge of chemistry to his credit, he
made splendid progress and in less than two
years accepted a position as poster artist in
one of the largest lithographing houses in the
United States, located at Cleveland, OH. He became
one of their foremen in charge of artists. It was while
in this position that he pursued the reading of Pas-
tor Charles Russell's works, having become slightly
interested during his sojourn in Canada. During all
this time his linguistic talents were being exercised
more or less in the attainment of a knowledge of
Spanish, French and German, as well as New Testa-
ment Greek. After reading Russell's works, he em-
ployed a Japanese friend to translate some of the
literature into Japanese, still thinking of the foreign
mission field, but later abandoned this to become a
home missionary, as a colporteur¹ for Russell's works.

Being a gifted student, an earnest seeker after truth,
he loved the Word and soon advanced beyond the
average, being compelled to look for independent
doors of opportunity. Problems presented them-
selves for solution. Finally he decided to leave the
place of his birth. He went to Canada and took out
a claim in the Rainy River district of Ontario. He re-
sided there about one year, teaching part time and
part time employed in the immigration service. He
returned to Indiana in 1904 and entered Butler Col-
lege in Indianapolis, remaining there until the open-
ing of Winona Technical Institute, also in Indianapo-
lis, and enrolled there as a student of lithography that
he might be equipped not only for his present need,
but to have the knowledge of a trade, for use in the

After about one year in this new field of endeavor, he
prepared for secretarial service and was called to the
headquarters of the *Watch Tower Bible and Tract So-*

1. "A traveling distributor or seller of Bibles, religious tracts, etc." –
Webster's New World College Dictionary.

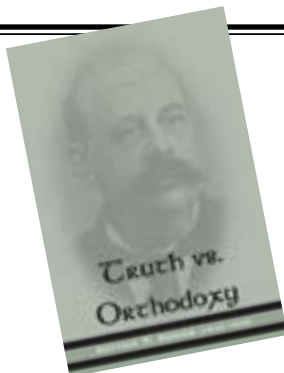
Truth vs. Orthodoxy

by – Arthur P. Adams

This is a collection of studies from the heartwarming and insightful pen
of A.P. Adams (1847-1925). Chapter titles are:

Orthodoxy
The Spirit of the Word and
Theological Reversals
Free Will
What Is Man?
We See Jesus

The Man Christ Jesus
Jesus Christ the Son of God
Why Christ Died and Man's Doctrine
of Substitution
"Substitution" and the "Vicarious
Atonement"



108 pp., PB

See order form.

ciety, then located in Allegheny, PA. It was there that he met Miss Almeta Nation, to whom he was married in 1909. He became private secretary to Pastor Russell and held that position until after the *Society's* offices were transferred to Brooklyn, NY, in 1909, when he was made secretary in charge of the foreign work.

As private secretary to Pastor Russell he accompanied him on a trip around the world with a committee sent to investigate foreign missions. Japan was one of the places visited.

As secretary of the foreign work he had a good opportunity for pursuing the study of languages and could translate twenty-three in all, giving discourses in German, Greek and English. He made weekend pilgrimages in and about New York City, addressing both public and private gatherings.

While acting as secretary to Pastor Russell, he was handed a copy of Dr. Bullinger's commentary on the *Apocalypse* to read and report the gist of its contents. In response to an inquiry by Pastor Russell after reading, he replied, "Dr. Bullinger seems to think that the book of Revelation is for the Jew." Pastor Russell replied, "He may be right."

When the first installment of the *Concordant Version* was issued it fell into the hands of members of the *Watch Tower Bible and Tract Society*, and several called the attention of Headquarters to it. As the plates of the *Emphatic Diaglott* were worn out, they were looking for something to replace it, and Brother Robison was delegated to call on the *Concordant Publishing Concern* in Los Angeles, with a view to placing it on the Society's list of literature. When he came it was immediately explained to him that the *Concordant Version*

could not, in any way, be changed to suit the views of the Society, but must be held strictly to the facts in the original. At this his face brightened with a radiant smile, as he replied, "That is just what we want!" So it was arranged that a special edition should be published for their use, without notes of any kind. During the ensuing visit, as he had presented Brother Knoch with a copy of a small volume on the Revelation, he was given a copy of Dr. Bullinger's book on *The Chief Musician*. This was chosen because it was of a neutral character, so that he should not be able to say that he had been unduly influenced during his visit. Robison, not at all sectarian, became much more interested in Dr. Bullinger's writings, echoes of which appeared in his articles in the *Watch Tower*. He became vitally concerned with the *Concordant Version*, and suggested that we call the notations above the line *superlinear*, and those below *sublinear*, in order to avoid the confusion which *interlinear* was causing. As he became more and more interested in the truth, his position became precarious. At last, he sent a characteristic post card, announcing the crisis which severed his relations with the *International Bible Students Association*.

Brother Robison was one of four men designated in the will of Pastor Russell to be co-editors of the *Watch Tower*, the official organ of the *Watch Tower Bible and Tract Society*. He held this position until the spring of 1922 when he resigned and went to Washington, DC to accept secular work as a commercial artist in the art department of the *Washington Post*. He afterwards served the government and later became art director for the *American Automobile Association*, with headquarters in Washington, DC.

Brother Robison was never a "Russellite" nor a "Societyite." It was because of this that his opportunities to serve on ►



The Emphatic Diaglott: ***The Book of Acts & Paul's Epistles*** by — Benjamin Wilson

This is a Greek Interlinear with a literal English translation. It contains illustrative and explanatory footnotes, a copious selection of references, and a valuable alphabetical appendix. Fascimile of this 1864 classic with enlarged type. 8-½ x 11.

374 pp, PB

See order form.

the editorial staff of the *Watch Tower* were cut short and he was compelled to seek new fields of endeavor.

After resigning from his commission as co-editor of the *Watch Tower* and elder of the New York congregation, in response to many inquiries as to why he left the *Society*, he published in blanket form his reasons therefor. He also wrote *Are Bride and Body Identical?* published by the *Concordant Publishing Concern*, which has been circulated quite widely among those who have had *International Bible Students Association* teaching, and some very helpful articles from his pen have appeared in *Unsearchable Riches*. Many have been enlightened as a result of his ministry, and among them are former readers of the *Watch Tower* who are now rejoicing in the truths recently recovered by means of the *Concordant Version*.

Brother Robison conducted an independent Bible study class in Washington, DC, sponsored by some of his friends. He also served on the faculty of the *Columbia Bible Training School*, conducting studies in the life and epistles of Saint Paul until returning to New York to seek employment in the fall of 1931. The current business depression took its toll in unusual demands on the splendid vitality that had been his for so many years. *The Commercial Art Service* in New York City, by whom Brother Robison was employed, made contracts for more rush work than was their custom under normal conditions. So many jobs of a nature requiring long hours and continuous application were faithfully executed by our beloved

brother that the strain was too great for his already overtaxed heart. He contracted a heavy cold while on a job of the nature just mentioned, and because no one in his office understood it sufficiently well to carry it to a successful completion, he got up out of bed to return to the task. He finished it so that delivery could be made on scheduled time. It cost him his life.

In this last effort of Brother Robison is revealed one of his characteristics. He was honest, conscientious and faithful in any task assigned him even at great inconvenience to himself. It was his endeavor to *do all things as unto the Lord*. One of his favorite poems was, *Not I But Christ*.

Another one of his characteristics, which so few possess, was magnanimity. He was sympathetic. The things in others that often pained his sensitive nature were endured patiently. Often he would be heard to remark about such people, "Well, what can we expect? They have not got it to give." Those who knew him intimately appreciated his friendship. Friendships meant much to him. He was a lover of children. His sense of humor was keen and will be remembered by many.

Pneumonia and pleurisy developed, and after six days and nights of suffering, Brother Robison fell asleep. His faithful wife, an osteopathic physician, gave him constant attention, and she has been very brave. A service was arranged for six o'clock p.m. Sunday, April 17 (the same day), and, although the opportunity for notifying his

(see **ROBISON**, page 5776)

Questions and Answers Volumes 1-10; 1942-1953

Dr. Harold P. Morgan (1883-1953), Editor

Questions and Answers was a periodical devoted to rightly dividing the Word of Truth (mainly from an Acts 28 perspective). Its editor was born in Liverpool, England, but had an extensive ministry throughout the United States, including works in RI (dean and professor of the Providence Bible Institute), NY (founder and president of Buffalo Bible Institute), Kansas City, Bloomington IL, Philadelphia PA, Independence MO, and Riverton NJ. He was the author of numerous works, including *The Revolt Against the Distinctive Ministry of the Apostle Paul*.

Among others, he was associated with Charles Welch, Otis Sellers, John H. Kessler, Robert A. Hadden, Dr. R.F. Suerig, and William B. Hallman. He spent the last years of ministry working as the director of the *Biblical Information Bureau*, and editor of its *Questions and Answers*. Contributors to the periodical included Paul A. Greenmeyer, Arthur Van Someren, Helen P. Brown, W.A. McAtee, Cornelius R. Stam, Raymond Van Dyke, Vincent Bennett, Nevin Meyer Wetzel, William Campbell, Harry Bultema, and Dr. Mahlon D.E. Culbert.

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Answers

Volumes 1 & 2
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Dr. H. P. Morgan, Editor

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Everything I have learned has been through suffering. Suffering truly is the path God must bring us down. God does what He wants with his clay. I am growing slowly in the realization of God. Thanks for all you do for us. You have a giant heart and gift. – **OH**

I truly appreciate the facsimile project. I love old books in their original typeface. Thanks for making so many great selections available! – **KY**

Thank you for what you do! God has brought a lot of truth to me through you via your videos, books, and emails! – **Email**

[Your books] are a real help to me in keeping my mind focused on what is important in this crazy world. I so appreciate your tireless labors. – **Australia**

Your ministry has brought me to a place in this life I never thought was possible. I never realized there could be such intimacy between Father God and myself. – **FL**

Thank you so much for always being an encouragement. You have helped shed so much light on the truth for me. – **OH**

I always appreciate reading through the articles you've chosen to compile and write in the Bible Student's Notebook. They are so well done! – **KY**

I wanted you to know that what you wrote [*If They Knew God They Would Love Him*] is so true. I'm grateful that at some point in the future all without exception will be brought to hear, see, understand and love our Dad! – **KS**

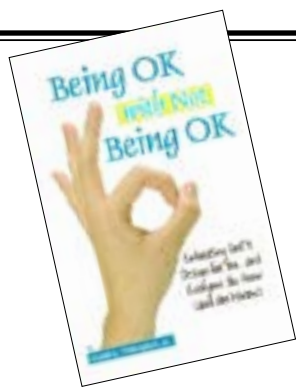
I've got a new FAVORITE book. Love the writing style you employed with *The Salvation of All*. I'll order ten copies to send out to some of my traditionalist friends. Thanks for writing it. – **TX**

Christ Will Remain

Systems of human wisdom will come and go, kingdoms and empires will rise and fall, but for all time to come Christ will remain "the Way, the Truth, and the Life."

— Phillip Schaff (1819-1893)

The History of the Christian Church (1890)



134 pp., PB

See order form.

I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – NM

So fantastic! Such peace!! – Australia

ROBISON (continued from page 5774)

friends was limited, a number of beautiful floral offerings were received, and those in attendance were sufficient to comfortably fill the undertaking parlors. The response of these friends to the needs of Sister Robison in her sorrow was greatly admired and appreciated. The following day the body was shipped to Indianapolis accompanied by Sister Robison, where it was taken to Greenwood.

After services in the Christian Church, attended by his parents and other near relatives and friends, he was buried in Greenwood Cemetery in a most beautiful spot, with the birds he loved so much singing overhead, not far from where he and his sister used to play.

Good night, dear brother, your work here must have been finished. While you are resting we will console ourselves with the blessed thought that our commu-

nion has only been commenced. This is not the end. Your splendid powers will yet find congenial exercise in the service of your Lord, quite unhampered by the hindrances that fetter all who are faithful in His service. Your sympathies will be satisfied by seeing all the barriers between those you love broken down. We have not lost you but for a brief and weary night, and we will meet again in the morning. So we will not say good bye, but good night, knowing that you are asleep in the care of Him Who will not fail to wake you, in immortal glory, when He comes to call His own.

— *Unsearchable Riches*, Vol. 23 (1932)

TOPICS:

Major: Biographies

EPISTLES (continued from page 5771)

quake comes to relieve him from his imprisonment – as had been done at Philippi – no recovery when he met bodily violence – as had occurred at Lystra.

(to be continued)

— *Unsearchable Riches* (Volume 17, 1926)
(edited & abridged)

Fredrik Homer Robison (1885-1932), also the author of the work *Are the Bride and the Body Identical?*,⁴ was a faithful associate of A.E. Knoch and George Rogers.

TOPICS:

Major: Kingdom of Heaven; Paul's Epistles; Right Division

Minor: Angels; Body of Christ; Bride; Israel

4. This along with *Some Writings of F.H. Robison* can be found on the order form, or at <http://www.studyshef.com/facsimile.htm>.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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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