



Bible Student's Notebook™

The Herald of His Grace

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

Volume 27
Issue 670

Paul's Earlier Epistles

Part 2 of 2

by — F.H. Robison (1885-1932)

BODIES TERRESTRIAL AND CELESTIAL

The Body of Christ or a body of Christ is not mentioned any place in Scripture excepting in the Pauline writings; nor is there anything similar to it so that it could be said that the same thought is there.

The word “*body*,” with whatever meaning, is found nearly twice as frequently in Paul’s letters (even excluding Hebrews) as in all of the other Greek Scriptures put together. The fact is readily conceded that the figure of a body is used in the earlier epistles and also in the later, but there are important distinctions: in the earlier writings the figure of a body is practically confined to individual ecclesias.¹

The Body in Corinthians

It was to *the ecclesia at Corinth* that it was said, after much comparison with the natural body, “*Now ye are the body of Christ*.” In that Corinthian body there were eyes, ears, hands and feet (I Corinthians 12:12-27). Some of these are distinctly “*head*”² functions, and could not be exercised without the mi-

raculous powers possessed at that time, but not possessed now. That was the way the Head directed each organic group of believers. It was the same with the believers at Rome, some of whom were Jews, some of whom were Gentiles, but none of whom knew anything about the celestial Body such as is mentioned not less than eleven times in Ephesians and Colossians alone (Ephesians 1:23; 4:4, 12, 16; 5:23, 30; Colossians 1:18, 24; 2:19; 3:15).

By contrast, there is one grand Body, with celestial Headship, blessings, destiny and rulership.³ Nothing in the usage of the “*Body*” figure as found in Romans and I Corinthians was unfamiliar to the Jews, or even to unbelievers. Many Talmud expressions related to the eating of a common loaf constituting a fellowship of the body, especially at times of unleavened bread.

These distinctions must not be strained, but they must be recognized. The period during which Romans and I Corinthians were written was *preparatory*, and in it there was not so much a tapering off of previous things as a blending off.

There are unquestionably elements of both the

1. [Editor:] The Greek word often translated as “*church*” in most English versions is ἐκκλησία (*ekklēsia*, or ecclesia). The word is a compound word meaning “called-out” (*ek* = “out”; *kaleō* = “called”). The ecclesia is God’s “called-out” ones. The ecclesia is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are. For more information see:
 - *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
 - *The “Ecclesias” (Churches) of the Scriptures*, Adlai Loudy (see order form).
2. [Editor:] For more information on Christ the Head, see:
 - *The Body of Christ Has Only One Head*, A.E. Knoch, [Bible Student's Notebook #527](#).

3. [Editor:] For more information about the celestial realm, see:
 - *The Heavenly Realms*, John H. Essex; *Ruling the Celestials*, A.E. Knoch; *Opposition Among the Celestials*, Donald G. Hayter, [Bible Student's Notebook #519](#);
 - *Our Realm: Inherently Celestial*, John H. Essex, [Bible Student's Notebook #520](#);
 - *Blessings Among the Celestials*, John H. Essex, (Part 1, [Bible Student's Notebook #611](#) ; Part 2, [#612](#));
 - *God's Celestial Purpose (Paul's Letter to the Ephesians)*, John H. Essex (see order form).

“Body” and “Bride” figures in the Pre-Prison Epistles. However, even the slight allusions to bridal relations are a far cry from the vigorous pictures of the Hebrew prophets. There *was* a rudimentary “Bride” when Paul wrote Corinthians and Romans; for there *was* spiritual union between God and His people Israel, as shown by the miraculous gifts held by believing Jews. There is no “bride” now for the reason that there is no spiritual union between Jehovah and His chosen people Israel. When that union is again restored the gifts will be restored also.

The allusion to a “Bride” which is made in II Corinthians 11:2 is a passing illustration in which the Apostle represents himself as the bridegroom’s friend, even as elsewhere he refers to himself as the father and as the mother of the same ecclesia!

There are also space limitations, because the historical basis of the remark would not fit every ecclesia. The figure cannot in this case be expanded on our own initiative to take in other ecclesias, ourselves, nor the whole group of believers regardless of time or space, for certainly Paul never meant to say that he had espoused himself, which conclusion would be necessary if he addressed *all* believers. He was simply referring to the service he had done them in making them acquainted with Christ. Now, having become

acquainted with and related to Christ, they should look to His direction of their affairs *as* exclusively as a betrothed maid looks to her espoused. The danger in Corinth was schism, the partisan spirit, a looking to other leaders than Christ.

The woman and wedlock figure of Romans 7:1-6 could apply to none but Israel, for they alone were wedded to the Law. They were to become the risen Christ’s as they had been the Law’s.

Ephesians 5:22-33, which compares the ecclesia in some respects to a “wife,” is the passage most eagerly grasped after by those who seem disposed to purloin all of the promises to Israel. However, be it noted, first, that the subject is not the “Bride” of the Lamb, but a “wife,” and hardly any of those who raise the objection would claim that they are now part of the “wife” of Christ, or of the Lamb either. Probably none but the Catholics would say that the marriage is past already. So those who would prove by this text that the ecclesia of this dispensation is the “wife” of Old Testament prophecy and the “Bride” of John’s writings prove too much. If their assertion could be supported it would prove that the ecclesia is now married and has been ever since the Apostle wrote. The emphasis is really on the “Body” even in this citation. A husband and wife have become one flesh, and therefore one body (I Corinthians 6:16), but they are still capable of conducting separate affairs. Being of the *Body of Christ* suggests the same plane of being as the Head; but the “Bride” does not so suggest. The bride of the old Sinai days and the wife of the wilderness and of the Judges and the Kings periods were not on the same plane as the Husband. Neither will the “Bride” of the Millennial age be on the same plane in every respect, though there will be as close communion as between Israel and her God in ancient times.

Even if it could be conclusively shown that the ecclesia of this time is a “wife,” or even a “bride,” it would then have to be shown that such a wife is *the same* as that identified with Israel. *That* wifehood unquestionably goes to Israel; for none could be *restored* to a place previously held except Israel. From that we are absolutely excluded.

4. [Editor:] For more information about the difference between the Body and the Bride, see:
 – *The Church Which Is His Body and the Bride the Lamb’s Wife*, John Kessler (see order form);
 – *Are Bride and Body Identical?* F.H. Robison (see order form).



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB

See order form.

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

ONE BAPTISM NOW

In the later epistles there is but one baptism (Ephesians 4:5; Colossians 2:12); in the earlier there were not less than two: the real and interdispensational baptism into Christ's death (Romans 6:3), and a water baptism⁵ as connected with the witness of the Kingdom⁶ (I Corinthians 1:14-17; Acts 19:3-6). Besides these there was the baptism with holy spirit of the early Acts period, which came at least upon Cornelius' household and upon the Jewish believers at Pentecost (Acts 11:16), and the baptism of repentance (Mark 1:4; Luke 3:3; Acts 13:24) of the Gospels and Acts period, which was practiced by John and by our Lord's Twelve apostles and other disciples (John 4:1-2). This was equivalent to the baptism for the remission of sins (Acts 22:16).

5. [Editor:] For a closer look at Israel's water baptisms, see:
- *Israel's Baptisms*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #329](#);
 - *Paul and Water Baptism*, Denis Durham, [Bible Student's Notebook #307](#);
 - *Water Baptism*, Richard Jordan, *Bible Student's Notebook* #185;
 - *What About Ordinances?* Ike T. Sidebottom, *Bible Student's Notebook* #184.
6. [Editor:] For more information on the "Kingdom of Heaven" see:
- *The Kingdom of Heaven and its Relationship with the Kingdom of God*, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);
 - *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
 - *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).

LESS APPEAL TO PROPHETS

The much greater number of citations, quotations and allusions to the Hebrew Scriptures is quite marked in the earlier writings as against the later letters of Paul. Using the resultant Greek text formed from a fusion of those of Tischendorf, Westcott and Hort, and Bernhard Weiss as a basis we ascertain that there are just about fourteen times as many words quoted from the Hebrew writings, or strongly alluded to, in the Pre-Prison as in the Prison Epistles.⁷ Or, omitting the book of Hebrews from the comparison, there are seven and one-half times as many. Of course, there is about seven times as much bulk in the earlier as in the later writings of the apostle, so that the relative frequency drops down to about twice as many, in proportion, in the one as in the other.

Perhaps a fairer contrast is found in the two key books of Romans and Ephesians. In a given Greek edition there are 34 pages of Romans with 742 quoted words, and 12 pages of Ephesians with 107 words quoted. Thus, page for page, there are considerably more than twice as many in Romans as in Ephesians – 9 to the page in Ephesians and 22 to the page in Romans.

None of God's revelations are wholly disconnect- ►

7. These are distributed as follows:

Earlier Epistles: Romans 742; I Corinthians 160; II Corinthians 157; Galatians 117; I & II Thessalonians 90; I Timothy 9; Titus 8; Hebrews 1079; total 2362.

Later Epistles: Ephesians 107; Philippians 25; Colossians 19; II Timothy 19, Philemon 0; total 170.



Smaller Works of George Rogers (1869-1947)

The First Dispensation

38 pp, PB

Grace Tabernacle Studies

This booklet contains two articles written by two former teachers at the Grace Tabernacle, Almont, MI. (1) George L. Rogers' study is entitled, *Race-wide Condemnation and Vivification* and (2) E. Lynwood Crystal's article, *Correctly Partitioning the Word of Truth*.

The Promises to the Fathers

34 pp, PB

See order form.

ed from His other revelations. There is always a sympathetic bond; but the distinctly new things taught in Ephesians are the only visible reason for the sharp difference as to their appeal to the older writings. It would hardly be possible to establish things which had been kept *hidden in past ages and generations* by appeal to those ages and generations.

Christ will be joined to His “*bride*” at the very beginning of the Millennium as the “*Son of Man.*” We now know Him as the “*Son of God.*” Although the title “*Son of Man*” is found 84 times elsewhere in the Greek writings of the Bible, it is not found once in the letters of Paul.

There can be no Millennium without Christ, no Kingdom without the King. When that time comes the gifts of I Corinthians 12 and 14 will be in full swing. The Pentecostal⁸ Ecclesia will again be active. Wives will be silent in the ecclesias and will be able to ask their husbands at home with profit and satisfaction. Now most believing wives may as well inquire of the pickets in the fence with the expectation of getting any help as to ask their own husbands.

First Corinthians 12 and 14 are out of place now, but

8. [Editor:] For more information on Pentecost, see:

- *Did the Body of Christ Begin at Pentecost?* Clyde L. Pilkington, Jr., *Bible Student's Notebook* #1;
- *[14 Reasons Why] Pentecost Was Not the Beginning of the Body of Christ*, Clyde L. Pilkington, Jr., *Daily Goodies* [book], August 28 (see order form).

they will be distinctly in place after this dispensation ends. The gifts spoken of there are part of the signs and miracles which should accompany the announcement of the Kingdom. It is folly and worse to attempt to advertise the King and the Kingdom without these special powers. They themselves are the advertisement.

Angels

Angels are mentioned 21 times in the book of Acts, which covers the time of the earlier epistles, and 26 times in the earlier epistles themselves (186 times in the whole Greek Scriptures); but only once in the prison letters, and then in a negative way – as something not to worship (Colossians 2:18). These things are not accidental. Angel ministries are connected with the Kingdom. Now miraculous appearances and wonder-working have ceased, to be resumed only after the Body is complete.

Closely joined to this matter of the angels is that of the Archangel. He is mentioned at least 23 times, and probably 3 other times, either as Michael, or the Archangel, or “*the angel of the Lord,*” *i.e.*, of Jehovah. His name is never mentioned in the Later Epistles, nor is his work ever alluded to. He is the celestial prince representing and acting as peculiar protector over Israel (Daniel 12:1). He has no duties toward us, so far as the Scriptures make us aware. In the Greek

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writings we find him appearing to Joseph (Matthew 1:20, 24; 2:13) (Gabriel it was who appeared to Zacharias and Mary – Luke 1:11-19, 26-38) and leading the heavenly choir above the hills near Bethlehem (Luke 2:9-10, 13). He is the lightning-countenanced emissary who rolled back the stone from our Lord's tomb (Matthew 28:2-3), and in similar manner liberates Peter and John (Acts 5:19), and Peter again (Acts 12:7-11). He directs the activities of Philip (Acts 8:26) and gives reassurance to Paul (Acts 27:23). Jude 9 identifies Michael as the Archangel; and he it is who was entrusted with the revelation to John (Revelation 1:1; 22:6, 8, 16); and he it is who expels Satan and his hosts from Heaven, driving them down to Earth that the test on his ward nation may be short, incisive and decisive (Revelation 12:7, 9).

The Body of Christ is not even mentioned in the Book of Acts. The only usage of the word "body" is to describe the corpse of Dorcas (Acts 9:40). If Acts portrays the beginning⁹ of the Body-Ecclesia it is strange indeed that it is not even mentioned! The fact is that the Pentecostal Ecclesia was the rudimentary woman of the Millennial age. The Book of Acts is but the vestibule to the more spacious Millennial banquet hall (Isaiah 25:6) where rich viands¹⁰ and choice wines will be served to all people.

Without running to the lengths of a commentary, it

9. [Editor:] For more information on the beginning of the Body of Christ, see:
- *Are the Twelve Apostles in the Body of Christ?*, Joel W. Fink, [Bible Student's Notebook #393](#);
 - *When Did the Body of Christ Start?* André Sneider, [Bible Student's Notebook #475](#);
 - *The Body of Christ: Its Beginning and Maturity*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #490](#);
 - *Two Bodies or One?* A.E. Knoch, [Bible Student's Notebook #526](#).
10. [Editor:] "Provisions; victuals." – *American Heritage Dictionary*.

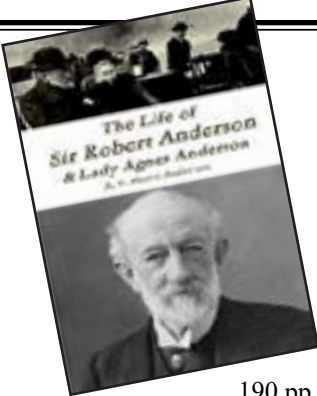
is not possible to take up all of the interesting sidelights in the Pauline epistles which bear on this point of the *right division* of the Word; but some more of them may be mentioned with profit.

In Romans we find reward according to acts in the day of indignation (Romans 2:5-7). We neither live in the day of indignation nor are we rewarded in the same manner as then. The eonian life is given as a reward for good deeds, to the Jew first and also to the Greek (Romans 2:9-10). The Jew is not first now but will be again when that text applies.

The "My-people-not-My-people"¹¹ (*Ammi-lo-ammi*)¹² passage from Hosea 1:9-11; 2:23 is quoted in Romans 9:25-28. This prophecy has hitherto been shown to refer to the once divorced but soon to be taken back believing remnant (Romans 9:27), augmented by some believing Gentiles but not having the position or destiny of the Body of Christ as now known. These believing Gentiles are the wild olive branches grafted onto the Abrahamic-covenant stem and drawing sustenance from the Abrahamic promise. We draw sustenance from promises which Abraham never dreamed of.

Romans 15:8-9 is sometimes made to teach what it does not say by those who read the Scriptures with less care than they would read a book of chemistry.

11. [Editor:] For a study of *The People*, see the article:
- "The People" in Contrast to "the Nations": A Preliminary Examination of the Word "People," Charles H. Welch (Part 1, [Bible Student's Notebook #564](#); Part 2, [Bible Student's Notebook #565](#); Part 3, [Bible Student's Notebook #566](#)).
12. [Editor:] For more information see:
- *Lo-ammi* – "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).



***The Life of Sir Robert Anderson
(1841-1918) & Lady Agnes
Anderson***

by — A.P. Moore-Anderson (their son)

190 pp., PB See order form.

For I am saying that Christ has become the servant of the circumcision, for the sake of the truth of God, to confirm the patriarchal promises. Yet the nations are to glorify God for His mercy.

The aim of Christ's earthly ministry¹³ and of the Jewish part of His heavenly ministry is here shown to be a confirmation of the promises which *belong to the fathers*. The glorifying of God on the part of the nations,¹⁴ the Gentiles, is a by-product of the confirmation. The nations are led to glorify God when He shows that the promises which He made to the fathers so long ago are at last fulfilled, when a righteous Kingdom is established in the Earth, and when God "*justifies His name before the heathen*" by showing that, though long-suffering, He is not in accord with iniquity but has thoroughly punished¹⁵ even His peculiar people, His married nation. This reflex action on the Gentiles has no reference to the work of *this dispensation*. It is rather a case of,

Rejoice, ye Gentiles, **with His people** (Deuteronomy 32:43; Romans 15:10).

13. [Editor:] For a look at Jesus Christ's earthly ministry, see:

- *The Earthly Ministry of Jesus Christ*, Clyde L. Pilkington, Jr. *Bible Student's Notebook* #6, or see the [online article at Study Shelf](#);
- *Our Lord's Earthly Ministry*, W.T. Broad, *Bible Student's Notebook* #607.

14. [Editor:] For more information on the Messiah's ministry to Gentiles (the Nations), see:

- *The Place of the Nations Under the Ministries of Christ and Paul*, A.E. Knoch, *Bible Student's Notebook* #505.

15. [Editor:] For a look into the subject of judgment, see:

- *Judgment: Its Nature and Purpose*, A.P. Adams, *Bible Student's Notebook* #388;
- *Father's Judgments Are Remedial (Kolasis: A Word Study)*, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #308.

First Corinthians 10:1, 6, 11, 13 shows that the experiences of Israel in the wilderness were typical of the believers during the Acts period. Chapter 10:6 says that they were "*types of us*," therefore not the same as in Ephesians. No trial had taken the ecclesia then but such as was human. How different from the celestial besiegers of our way (Ephesians 6:12)!

The gifts of I Corinthians 12:28, etc., differ greatly from those now had by the Body-Ecclesia (Ephesians 4:11). I Corinthians 13:9-10 speaks of the time when that which is mature is come. Such maturity of revelation came with the Prison Epistles (Colossians 1:25) that not one word has been spoken since.¹⁶

In I Corinthians 14:1 prophesyings are enjoined, but the gift is not for us, except as it was given to Paul and we have all requisite service of this kind in his writings. Prophesyings were better than tongues because they kept the mind alert for further revelations, whereas the gift of tongues rather looked back to Pentecost and to the earthly dominion which the original confusion of tongues hindered and delayed for the rightful ruler.

There is no definite statement of destiny in I Corinthians 15. Looking back we see much in it, and it is surely glorious; but we invest the words with a meaning which we have borrowed to some extent from

16. [Editor:] For more information on the completion of the Word of God, see:

- *God Assembles His Book*, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #207;
- *Daily Goodies* (book, August 2-8), Clyde L. Pilkington, Jr. (see order form);
- *The Plowboy's Bible*, Clyde L. Pilkington, Jr. (see order form).



Figures of Speech Used in the Bible

by – E.W. Bullinger

Bible students have made serious blunders through the inattention to figures of speech, clouding the real meaning of many important passages of Scripture. Bullinger's work, first published in 1898, clarifies 217 distinct figures of speech used in the Bible. In systematic order, this classic gives the proper pronunciation of each figure of speech, its etymology or origin, and a number of Scripture passages where the figure of speech is used, giving full explanation of its use in each context. It cites nearly eight thousand Bible passages and includes five appendices and seven indexes, making it even more valuable as a reference tool. No other work approaches the scope and detail of this field of study. *New edition*: Re-typeset and formatted, with errata incorporated.

535 pp., PB

See order form.

Ephesians and Colossians. Those who live and reign with Christ in the dominion over the Earth during the Millennium will be no longer carnal, no longer soulish. It will be no longer true that the will to do is present with them but they know not how.

Covenant Suspended, Postponed

During that transitional and preparatory Acts period it was still true that believers were able or competent dispensers of a New Covenant (II Corinthians 3:6). It is not true now. Not a word of the new covenant is to be found in the prison letters. Those who claim that II Corinthians 3:3 alludes to a work such as that ascribed to the New Covenant when it speaks of things engraven in the fleshly tablets of the heart, in contrast with the Old Law, do well. The allusion is unmistakable and undeniable, in honesty, but Covenant, Kingdom and Priesthood are all in suspense since Acts 28, and will be until this dispensation is past. Yet they are not canceled, not broken, only suspended, postponed, placed in abeyance.

Creation, an Act of Grace to Recapitulate All Things

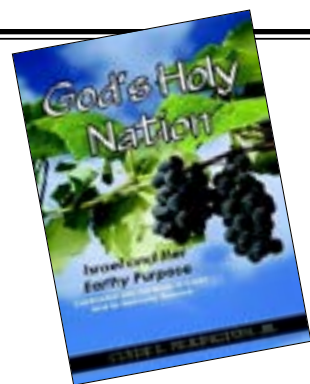
True, II Corinthians 5 does introduce the New Creation, but that is not peculiarly celestial. It includes a new Heavens *and* a new Earth. The New Creation

then was in a minor or dependent stage. The age of discretion could not come until more time, experience and instruction had transpired. The ground of Abraham had not been abandoned, as proof of which see Galatians. Now our relationship goes back past Abraham to one like that enjoyed *by Adam*, who stood on the ground of the old creation. That creation was surely an act of pure grace. There could be nothing in uncreated beings or things to deserve of creation. Just so are we of the New Creation miracles of grace, unaided and unearned. If you do not believe it, read Ephesians 1:3-14 fifty times. There thought struggles, almost agonizes with language, if by any means some of the weight of unearned glory may be pressed through human words to dull and unresponsive intellects.

In Galatians the ground is Abrahamic, not Sinaitic on the one hand nor Adamic on the other. It is not the ground we tread. "By Adam" is not meant the plane on which Adam lived but the kind of filial relationship he enjoyed with his God.

Reconciliation¹⁷ is taught in the Pre-Prison writings, because reconciliation is the basis of both friend- ►

17. [Editor:] Greek, *katallagē*, DOWN-CHANGE, defined as "one side only, in an estrangement," whereas "reconcile" is the Greek word *apokatalassō*, FROM-DOWN-CHANGE, defined as "both sides in an estrangement" — *Concordant Keyword Concordance* (a part of the *Concordant New Testament*, see order form), A.E. Knoch, pages 56-57, 242.



350 pp., PB

See order form.

God's Holy Nation – Israel and Her Earthly Purpose Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside "until the times of the nations be fulfilled," He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – "the Good News of the Happy God" committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.

ship and sonship. Abraham was a friend of God.

The prohibition of Galatians 1:8 about preaching any other gospel holds, for the reference there is plainly to the Judaizing theories which exalt works and the flesh (Galatians 1:6-7), but Paul's gospel exalts grace¹⁸ and the God of it. This good news has not changed with the bringing in of another dispensation. Merely a different destiny has been revealed, but it is still of grace, grace on grace.

This contrast between grace and works is dwelt upon considerably in Galatians. In the Hagar-Ishmael and Sarah-Isaac types of the two covenants there are such things as law, flesh, bond, work, Hagar, Ishmael, Sinai covenant, Jerusalem now, on the one hand, and grace, spirit, free, fruit, Sarah, Isaac, new covenant, Jerusalem above, on the other. Ishmael, the rank and file of Israel, are or shall be as the *dust* of the earth; Isaac, the Israel of the heavenly (not heaven-ward) calling, shall be as the *stars* for multitude; and the six subsequent sons of Abraham, the Gentiles or the Millennial crop, shall be as the sands along the sea-

18. [Editor:] For more about the teachings of grace vs. the Kingdom, see:

– *The Teachings of the "Kingdom" Almost Wholly in Disagreement with the Teachings of Grace: Reader's Question Box #15*, Andre Sneidar, [Bible Student's Notebook #563](#).

shore. Too great stress must not be laid on these distinctions, seeing that Nehemiah long ago accounted Israel in the wilderness to be as the stars of heaven, but those three different statements of the numerosness of Abraham's seed are made and serve well for an illustration, at least.

In I Timothy 1:20 and in I Corinthians 5:5 we have reference to apostolic powers of which there is no hint in the Later Epistles. Naturally, Paul still had apostolic powers while in prison at Rome; but those powers were not such as had hitherto borne witness to the Kingdom.

— *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?*¹⁹ 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

19. 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).

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