



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 678

Are Bride and Body Identical?

Part 6 of 10

by — F.H. Robison (1885-1932)

*He who has the Bride is the Bridegroom (John 3:29).
He is the Head of the Body, the Ecclesia (Colossians 1:18).*

THE PRIESTLY OFFICE OF HEBREWS

The priestly office is very prominent in the book of Hebrews, but there is no priest for us. We are in Christ and chosen in Him from before the down-casting of the world (Ephesians 1:4). There was no priest in Eden, nor any needed. *The presence of priests is a sign of alienation.* Priesthood is part of the mediatorial office.



hood was not installed until the first month of the following year.

No antitype of any Israelitish type is ever found in the Gentiles; therefore antitypical covenant, antitypical kingdom, and antitypical priesthood are all found in Israel, and the priesthood not until after the establishment of the Kingdom in power and great glory.

True, mediatorship is not limited to the New Covenant, which is specifically confined to all Israel, but extends to "all men" (I Timothy 2:5-6). Yet the priestly office is nowhere referred to as operating on behalf of the ecclesia, the Body of Christ. The relationship between Head and Body is too intimate to use terms implying separation. The Head is everything to all the members (Colossians 3:11), but we must not force words beyond their biblical usage. The writing of God's law into the hearts of Israel under the New Covenant is a work similar in the end to that work which the spirit effects in us, but that would be a very poor and very sophistical reason for supposing that because of that fact we ourselves are under the New Covenant.

The Old Covenant was the basis of the old Kingdom, and there was no dedicated priesthood until more than ten months after the ratifying of the Covenant by the sprinkling of all the people. The Law was given at the time of Pentecost one year and the priest-

UNDER-PRIESTHOOD TRAILS THE KINGDOM

All of this, of course, applies to the *under-priesthood*. Moses acted as *High Priest* in the mediatorial work, and nothing other than the High-Priestly office is dwelt on in Hebrews, either in type or antitype.

The high priest is first mentioned in 3:1, where also a "heavenly calling" is intimated. Some have connected this with the *heavenward* or *on-high* calling (Philippians 3:14), *i.e.*, the calling to the celestial realms, but the grammatical structure is quite different. In Hebrews 3:1 the thought is, that calling which emanates from the celestial throne, where the high priest is (Hebrews 9:24). Israel has no celestial allotment, and their priestly order and work is located on the *Earth* in the Millennial age. The Jews are to be a Heaven-designated Kingdom of priests for the thousand years (Revelation 20:6).



THEY OFTEN; HE ONCE

Note that *this* High Priest sheds not the blood of beasts but His own blood, therefore the sins of the people are not *covered* merely (as the Hebrew word rendered “atonement” signifies) but are blotted out. This difference of the blood is brought out in Hebrews 9:12-14, 26, where the “bulls and goats” and the “heifer” are on the type side and “His Own blood,” “the blood of Christ” (Hebrews 9:26) stands solely and alone on the side of the antitype.

They often; He once. The teaching is most plain. Jesus Christ personally fulfills *all* of the sacrificial types, without any addenda or manipulation whatever. The people have no active part in the effecting of the New Covenant. It all depends on God. Therefore it will not fail. To the people is given not another religion merely, but faith in God Himself, trust in a *Person*.

Had the nation of Israel appreciated the reoffer of the Kingdom during the period of the Acts the great High Priest would have reappeared to them (Hebrews 9:28), as had been promised in Acts 3:20 and fondly hoped for in Acts 1:6. The hardness of Israel’s heart affects the *time* but not the *fact* of the High Priest’s reappearance. In the type, all the people “waited for him,” howbeit by representatives. So the twelve thousand out of each of the Twelve Tribes of *Israel* will wait representatively for the whole people and to them will He appear a second time, bringing salvation; for Israel, as the manslayer, will then all know of the death of the High Priest and may return to their patrimony (Numbers 35:22-29). Any attempt to drag the ecclesia of this dispensation in here is to bring only confusion and not truth.

The New Covenant is already *instituted* (literally,

law-placed or adjudicated) upon better promises, but it is not yet *concluded*¹ (Hebrew 8:6, 8) or consummated; nor can it be until all of the people of Israel are sprinkled. The sprinkling affects them first with a consciousness of their own guilt at having pierced their Messiah, and then with a consciousness of the perfect work done for them by the Sin-Bearer, “*sprinkled from a wicked conscience*” (Hebrews 10:22). Thus Jesus is already made the *surety* of a better covenant (Hebrews 7:22), and the believing Jews were obligated by or were under the terms of the New Covenant from the time of our Lord’s death on until the present dispensation opened up, or past that and to the present, for such believing Jews as have never seen or responded to the special ministry of Paul.

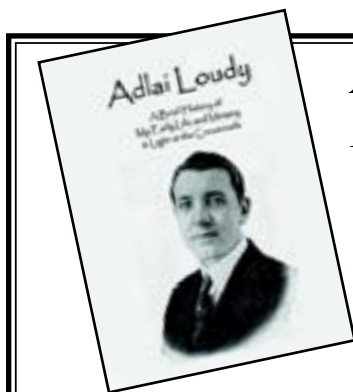
JEWISH BRIDE OBLIGATED

Reference is not had here to legalistic bickerings, but rather to the spirit of the thing.

A maiden whose betrothal was about to be publicly announced would hardly be justified – indeed thoroughly condemned by both old and new covenant – in practicing indiscretions with another man on the technical ground that she was not yet obligated. In fact, the Jewish bride was obligated by the new Kingdom laws as promulgated by their Lord in the first Sermon on the Mount.

Believing Jews *and* believing Gentiles were obligated to the New Covenant arrangement, the Kingdom arrangement, until the Prison Ministry of Paul was given forth. There was no dispensation of truth relating to the Earth apart from the Kingdom; and, since the Covenant is the basis of the Kingdom, there was

1. The Greek here is the verb form of the same word as elsewhere rendered “consummation.”



Adlai Loudy: A Brief History of My Early Life and Ministry & Light at the Crossroads

by — Adlai Loudy (1893-1984)

A memorial history of Loudy’s early ministry as well as his work in Fairview Crossroads, SC and Pulaski, VA, etc.

104 pp., PB

See order form.

no dispensation of Earth-truth apart from the Covenant. Believing Jews were citizens. Believing Gentiles were strangers and guests but amenable to the Kingdom laws just as surely as a cannibal visiting in Europe is subject to European laws.

ATONEMENT AND PARDON

Under the Old Covenant the Jew had atonement, *covering* for his sins. That was a judicial matter. Under the New Covenant the Jew has pardon or forgiveness,² which is a putting away of the *subject* of transgression. Concerning the Twelve Tribes of Israel it was promised, “*I will forgive their iniquity, and I will remember their sin no more*” (Jeremiah 31:34). There is a social feeling connected with pardon that is not found under the old atonement arrangement.

The word “*atonement*” in the Old Covenant sense is never used in the Greek Scriptures commonly called the New Testament. The English word is one time used (Romans 5:11), but to translate a very different word from that describing Hebrew ritual. The real meaning of the English word “*atonement*” is a *state of accord or harmony*, but it has been so long and often connected with the old sacrifices that can never take away sin that it comes to our minds saturated with a misleading color. With the *Common Version* usage of the word atonement in mind, it is degrading to speak of our Lord’s work as an “*atonement*.” It is vastly more than that. It is a gracious success.

2. “*Pardon*” and “*forgive*” have an identical basic meaning. The former coming into the English through French from Middle Age Latin, and the latter from Old High German through Anglo-Saxon. They differ only in usage. Pardon is usually employed for judicial or at least official acts; whereas forgive is a little touched with personal sentiment.

“*Atonement*” (covering) is for Jews and “*pardon*” is almost exclusively so used; the one under the Old Covenant, the other under the New. We are spoken of (excepting Ephesians 1:7; Colossians 1:14), rather as having *justification*, which is much more than pardon after one has been individually condemned and sentenced, as was the case with the Jew. The place where we start is therefore ahead of anything that the covenant Jew has *as such*. In addition to justification, we have the privilege of reconciliation or of being brought into the warm, happy, filial circle, into the family of God. Surely it is more to be adopted into the Judge’s home circle than to have been acquitted of a charge as he sat on the bench.

SUBSTITUTE OR REPRESENTATIVE

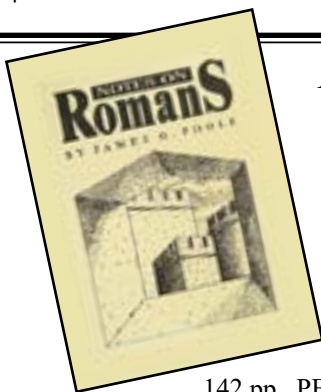
Another point of distinction and difference: the Lord Jesus Christ is a *substitute* sacrifice for the Jew as such, the antitype of all of the substitute beasts of old; but for us He is more than a substitute: He is a *representative*. We are standing on the basic ground:

As in Adam all die, so in Christ all shall be made alive (I Corinthians 15:22).

We are *represented* in the one in death and *represented* in the other in life. The Jews’ sins are taken away and put out of mind, but dependent on repentance. We are justified without a moving cause³ anywhere to be found in law (Romans 3:24).

It is true that all distinctions will eventually cease

3. The Greek word rendered “*freely*” in the *Common Version* of this passage is the same as that translated “*without a cause*” in “*they hated him without a cause*.” The word is charged with tenderest meaning.



142 pp., PB

See order form.

Notes on Romans

by — James G. Poole

Fundamental doctrines of the faith are made known in Romans. If our understanding is based solely on the four gospels, we have no justification, no (re)conciliation, and only an earthly expectation of the Kingdom of God. “In Christ Jesus” is a doctrine exclusive to Paul’s ministry. Paul tells us that God sees us in Christ, and not as we are in ourselves. We are shown in chapter 8:28-39 our place in God’s purpose, and that God is “for us.”

James Poole was a contributor to *Grace and Truth* magazine.

in the consummation when the Fatherhood of God and the brotherhood of man (or would it not be more reverential to say, the sonship of man) will be no longer a sentimental theory but an accomplished fact; yet as long as distinctions prevail, and by divine ordination, we must give heed and recognize them if we would be unashamed, efficient workmen.

Hebrews 10 proceeds with the identification of Jesus Christ as the antitype of the Jewish sacrifices, in which figures the Jewish believers are *worshippers* (:2) and not officiators. The Jewish believer never officiates until the Kingdom is set up, and then his ministrations are on behalf of the nations. His priesthood then takes on very largely the basic thought of *teacher in things pertaining to God*, missionary, pastor. However, in the time covered by the Hebrew epistle the believing Jews were worshipers, having access not only into the court and holy but *even into the most holy place* by virtue of the *one* sacrifice (Hebrews 10:10, 12, 14), then already accomplished.

The eleventh chapter is given to strengthen them for the time when every *visible* mark of Divine displeasure would be upon them. They were to realize that no amount of zeal for law could please God without faith.

The twelfth chapter was given to help them see that all of the apparent marks of Divine displeasure, their disciplinary trials, were for their good and not harm. There was grave danger of being like Esau by drifting into the pleasures of the world and thus losing the birthright; for they were the firstborn (James 1:18). Perhaps some view of the firstborn is proper here.

FIRSTBORN RESPONSIBILITIES

Our Lord is the Firstborn from among the dead (Colossians 1:18). The Law witnesses of the firstborn from the grave; for it was the woman's, not necessarily the man's, firstborn, "*the male which first openeth the womb*," that figured in the picture.

Under the Law the firstborn had some special responsibilities and some special privileges to enable him to meet them. He had the right of being priest and king, of interceding for and ruling over his younger brethren (Exodus 13:2; 24:5; Numbers 3:12-13; 8:16; I Chronicles 5:1-2). He had the responsibility for being redeemer for a brother who had grown poor and thus sold himself to a stranger. He must avenge his brother's blood; raise up seed to his dead brother through that brother's wife; had first obligation to redeem his brother's inheritance if it were lost or alienated (Leviticus 25:25, 47-48; Deuteronomy 19:4-12; 25:5-10; Genesis 38:8; Ruth 2:20; 4:6-10). To meet these greater responsibilities God gave him a double portion of his father's goods (Deuteronomy 21:17).

So Jesus Christ, the first out of the grave, that barren womb (Proverbs 30:15-16), is the Firstborn through whom the blessing reaches His brethren. Nowhere are *we* called brethren of the Lord, though the Jewish believers are so called (Matthew 25:40; Hebrews 2:11-12, 17). It is God's purpose by the Firstborn from the dead to save and bless the later born.

There are others, too, who are firstborn and "Abraham's seed," as Isaac was the firstborn of his mother but not of his father. These share in some measure



The Testimony Through the Ages

by — R.F. Suerig

Man has not been left without a knowledge of God and His sovereignty. To find the message of God we must give honest consideration to the Book which claims to be His Word.

The late Dr. Suerig, former pastor of Grace Memorial Church in Denver, and teacher of *The Grace Broadcast*, was an associate of Charles F. Baker, J.C. O'Hair and Louis T. Talbot.

166 pp., PB

See order form.

this same honor with and under Christ, and in whom as “*joint-heirs with Him*” (Romans 8:17) the promise must be fulfilled that in and through them “*all the kindreds of the earth shall be blessed*” (Genesis 22:18). The elect are elected not as a mere end, but as a means, to exercise the birthright; not to be blessed only, but to be a blessing. As firstborn with Christ they share the glory of kingship and priesthood with Him, ruling and interceding for their younger brethren. They also avenge the blood of their brethren (Luke 18:7-8; Revelation 6:10), raise up seed to the dead, and are instrumental in the work of redeeming or rescuing their lost inheritance.

Not one Scripture passage gives us, believers of this dispensation, the slightest ground for imagining ourselves to be allotted to this convocation of firstborn ones. In the old time there was a mammoth register kept in the temple, showing the lineage of every firstborn in Israel; but the temple was about to be destroyed, and this new order of priests and Levites (for both were taken in place of all the firstborn in an official way) needed assurance that the record of their allotment would not be lost. So they were told that their names were inscribed in Heaven (Hebrews 12:23). God would not lose the records.

This subject of the firstlings is further illuminated by the law of the oblation of the “*firstfruits*,” which is another aspect and presentation of the same thing. The Law which required a “*firstfruit*” speaks of a double first-fruit (Leviticus 23:10, 17). The first was the sheaf of “*unleavened*” ears, first to spring up and ripen, and this was offered at the first great feast of the year, the Passover, or feast of unleavened bread (Leviticus 23:10-11; Luke 22:1). The other “*firstfruits*” (Leviticus 23:17) consisted of an offering of *leavened* cakes, fifty days later at the second great feast, Pentecost.

TWELVE TIMES TWELVE THOUSAND

The first of those “*firstfruits*” is in Hebrew called “the beginning.” So it is Christ, personally, the “*Firstfruits*” (I Corinthians 15:23). The day of His resurrection was the very day of that firstling offering of crops. “*On the morrow after the sabbath*,” after the Passover (Leviticus 23:11), that is the very day on which our Lord rose from the dead, “*the Firstfruits of them that slept*” (I Corinthians 15:20). Who are the other firstfruits? Are they not those who began to be manifest at Pentecost, the believing remnant⁴ of Israel, headed by the Twelve Apostles, and in turn by the Lord as King of the Jews? This thought is encouraged by the second 144,000 in the Apocalypse [Revelation] (14:4). If these be understood as the same 144,000 as mentioned in chapter 7, then they are unalterably fastened on Israel, for that group is said to be twelve thousand out of each of the *Twelve Tribes of Israel* (Revelation 7:4).

The number twelve in the Bible is fastened on Israel; and James settles the question when, writing to the *Twelve Tribes* of the dispersion (1:1), he says,

Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures (:18).

It is not essential to the purpose of the present research to know with just what bodies these firstborn will be endowed. They will be glorious, metamorphosed in some manner, like our Lord on the mount, but their activities will certainly be on the Earth. They “*live and reign with Christ*,” are “*priests unto God*,” and are “*like Him*” in that thoroughly ►

4. [Editor:] For more information on the Remnant of Israel, see: – The Remnant, Charles H. Welch, [Bible Student's Notebook #579](#).



The True Basis of Redemption

by — Arthur P. Adams (1847-1920)

This widely circulated work shows that Redemption is a part of Creation, and hence its success depends, not on the creature, but on the Creator. It is based on Job 14:15, where it is declared about God, “*You will long for the creature Your hands have made.*”

50 pp., PB

See order form.

good and satisfactory place which He has prepared for them. The main purpose here is to show that the "firstborn," other than our Lord, are not the Body-church of this dispensation but are in some manner and in some way of Israel and related to Israel; for "*Israel is My son, My firstborn, saith the Lord*" (Exodus 4:22); and if He says so, the matter should be settled.

The Twelve were limited in their ministry to Israel (Matthew 10:5-6), but not so the seventy (Luke 10:1, 17); yet the messages were similar. May not the Twelve in the Kingdom – and therefore the twelve times twelve thousand – have specially to do with Israel, and the seventy, corresponding to the number

of Israel as they went down into Egypt and therefore to the seventy heads of "*nations which were divided in the earth after the flood*" (Deuteronomy 32:8; Genesis 10:1-32; compare Exodus 24:9), have to do with the chosen nation's missionary activities among the other nations? Perhaps there is something more yet in the seven heads and ten horns of the terrible beast of the Gentiles, at least by way of a contrast with what will be under the true Messianic rule.

SINAI AND MOUNT ZION

Hebrews 12 unquestionably describes the establishment of the New Covenant at that august tribunal of which Sinai was but a picture.

ON THE ONE HAND IS:	ON THE OTHER:
Mt. Sinai (Exodus 19:11)	Mt. Zion (Hebrews 12:22-24)
Burned with fire (Exodus 19:18; 24:17)	City of the living God, brighter than fire; Heavenly Jerusalem (Revelation 21:23-25)
Blackness, darkness, tempest (Exodus 19:16)	Innumerable company (a) Angels (b) General assembly of the ecclesia of the firstborn ⁵
Sound of trumpet (Exodus 19:19)	Judge, God of all
Voice of words (Exodus 19:19; Nehemiah 9:13)	Spirits of just men made perfect
Moses mediator of the Old Covenant (Exodus 24:4-8)	Jesus the Mediator of the New Covenant ⁶
Blood of sprinkling (Exodus 24:6-7)	Blood of sprinkling

It is plain to see that the Hebrew believers had *approached* to a spectacle, to a convocation more awful than that at Sinai. It is as much more awful and glorious as it is more successful than the former (of course we must speak after the manner of men; for the first covenant accomplished precisely what it was intended to accomplish). It is more successful because it depends in no wise on the efforts of man. It depends entirely on God's sovereign, yes despotic, faithfulness. There it was Mount Sinai; here it will be Mount Zion, the same mount where the 144,000 stand, who, like those in Egypt, are under the shelter of the blood, before the Kingdom is set up (I Peter 1:1-2).

5. The first time this honorable group is ever assembled generally, or all at the same time.
6. Note the distinction between this mediatorship of "Jesus" which is limited to the "Twelve Tribes" (Jeremiah 31:31), and that general one of "Christ Jesus" between God and "men" (I Timothy 2:5) in all nations.

INAUGURATION PERSONNEL

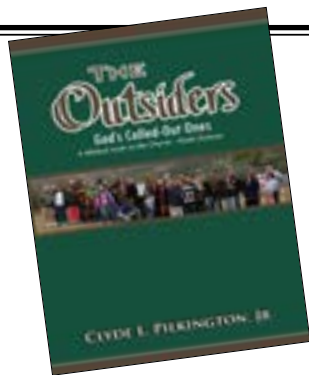
All of this the believing Jews had approached unto, but because the nation was unfit to receive the Kingdom, because the re-wooed divorced-wife-bridge gave no signs of response to her royal Lord, therefore the actual entrance into the scenes and portions of this great judicial gathering or assize was delayed until Israel shall have been humbled by a long period of estrangement from their married land and by the most terrible apostasy ever known among them.

Back there the personnel of the inauguration ceremonies were arranged as follows (Exodus 24:1, 9, 13-14):

CELESTIAL	(a) God (b) Angels
GO-BETWEEN	Moses
MOUNTAIN SIDE	(a) Aaron, Nadab, Abihu, specially representative of firstborn (b) Seventy, including Hur and Joshua
TERRESTRIAL	Israel generally

Down yonder the formation is similar:

CELESTIAL	(a) Judge – God (b) Myriads of Angels (Jude 14; Matthew 25:31)
GO-BETWEEN	Jesus
MOUNTAIN SIDE	(a) Firstborn, Priests and Kings, having part in the first resurrection (Revelation 14:1; 20:4, 6) (b) Spirits of Just Perfected, “Ancient Worthies,” such as enumerated in Hebrews 11, but only to be <p style="margin-left: 40px;"><i>“made perfect”</i> by the firstborn who have <i>“some better thing”</i> reserved for them (Hebrews 11:40).</p> <p>Judges to be Restored as at First (Isaiah 1:26), made <i>“princes in all the earth”</i> (Psalm 45:16), possibly suggesting that seventy of these faith heroes will be set over the seventy divisions of mankind, thus over all the <i>nations</i> as the Twelve rule over the <i>nation</i>.</p>



128 pp., PB.

See order form.

The Outsiders: God's Called-Out Ones *A Biblical Look at the Church – God's Ecclesia*

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different, but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing “in Christ” that they already possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**



TERRESTRIAL

Israel Generally, the "great multitude" of Revelation 7:9, ruled over, not ruling.

It now remains to find whether the "firstborn" are the same as the "Bride," and this we shall be alert to watch for as we move along.

Among these colorful scenes of Jewish classes and covenants can we, as Gentile believers with personal relations by grace direct with God as Father, honestly find ourselves? We cannot honestly find ourselves

any place where we are not, and we certainly are not there any more than we were in one of the classes back at Sinai. Indeed the very presence of classes implies a dispensation different from our own.

(edited)

(to be continued)

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Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 28, No. 678 – January 8, 2018

Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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