



Bible Student's Notebook™

The Herald of His Grace

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

Volume 27
Issue 674

Are Bride and Body Identical?

Part 2 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).*

JEHOVAH'S PLEADINGS WITH ISRAEL THROUGH HOSEA

More than a hundred years before Ezekiel, as the mouthpiece of the Lord had delivered His invective against the infidelity of Judah and of such from the other tribes as clustered around that family, Judah had been warned by the things which Hosea denounced against the northern Ten-Tribe Kingdom, called "Israel" from the time of its severance from Jerusalem upon the death of Solomon. Under the figure of a wife who betrayed her marriage vows, and bearing children that would follow her example, the prophet represents the shameful idolatry of the Ten Tribes which provoked God to cast them off.

Information is conveyed by action as well as by words. The names of the children are all highly significant:

(1) Jezreel (God will disperse or sow) is intended to put Israel in mind of their own unrepented guilt and of the acts of cruelty committed in their palace of Jezreel (I Kings 21:1), and also to intimate that a speedy dispersion or sowing of Israel was soon to take place (II Kings 17:5-6);

(2) Lo-ruhamah (not having obtained mercy, unpitied) signified that Jehovah's store of mercy for the Ten Tribes was exhausted (Hosea 1:6), though Judah would still have mercy shown for Jerusalem's sake (II Kings 19:34-35); and



(3) Lo-Ammi¹ (not My people) showed that from then on Israel was not God's people, nor would He be their God (Hosea 1:9). However, the tender promise is thrown in that someday happier conditions will prevail and God will fulfill what He has long before said about the number of the children of Israel (:10).

Next the prophet exhorts his people to speak and to act as would be becoming of those who obtained mercy of God; and to remonstrate strongly against the conduct of their mother Samaria, whose captivity is threatened on account of her forsaking God and ascribing her prosperity to idols (2:1-5). As an amplification of this threatening, the prophet enumerates a series of afflictions which were to befall her to bring her to a sense of her duty to Jehovah (2:6-13). God engages to deal with them as a tender husband, and not as a severe master.

"I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day," saith the Lord, "that thou shalt call Me Ishi; and shalt call me no more Baali. For I will take away the names of

1. [Editor:] For more information, see:

— Lo-ammi — "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).

Baalim out of her mouth, and they shall no more be remembered by their name” (2:14-17).

After inflicting many judgments upon Israel, Jehovah would restore her again. He would deal with her as a very affectionate husband would do to an unfaithful wife. Instead of making her a public example, He would take her in private, talk and reason with her, put her on her good behavior, promise to pass by all and forgive all if she will now amend her ways. In the meantime He would provide for her necessities and comforts. Thus He would open the door of hope for her to be fully reconciled to Him. *She* would rejoice as at the beginning, would sing the responsive song, as when He first took her by the hand and she became His own.

Israel, the wife, under such a show of kindness and love, shall cry, “*Ishi,*” my Husband, a title of love and affection, and not any longer “*Baali,*” my Lord, my Master, a title more suggestive of fear and apprehension, and also rendered particularly unfit because of its having been prostituted to false gods, baals, lords.

Then follow more unstinted promises of the bounties which would be poured out upon her, if she would but repent. He would make an agreement between her and the birds, beasts and reptiles so that she should not be injured by them. Her flocks should not be destroyed nor her crops spoiled. Every species of war should be prevented and she would be safe from robbers and nightly alarms; for He would make her to lie down in safety (2:18).

And I will betroth thee unto Me for the age; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies, I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord (2:19-20).

The time will come when the names Jezreel, Lo-Ruhamah, and Lo-Ammi, will cease as applied unfavorably to Israel.

I will say to Lo-Ammi, “Ammi;” and they shall say, “My God” (2:23).

“*I will say to Not-my-people, My-people.*” The reference is not to the Gentiles, but only to that people who had the divorce stigma, the disclaimer, which was not necessary to fasten on anyone save those who had

been God’s. These promises manifestly await their fulfillment.

Again, the prophet is instructed to take back his wife, for whom he as her friend and husband retained his affection, though she had proved unfaithful. He was to enter into a new contract with her and give her hopes of reconciliation, after she should prove for some time, as in a state of widowhood, the sincerity of her repentance. During these “*many days*” he was to give her money and barley to subsist upon, that she might not be under the temptation of becoming again unfaithful.

Thus did God represent the graciousness of the manner in which He would restore the Jews from the Babylonish captivity. Would they take His money and barley and wait for Him as a nation to come to them as He promised? Did they (3:1-5)?

Over and over again the saddening story is reiterated throughout the whole of Hosea. Ephraim (the head of the Ten Tribes as Judah was of the Two) on her then course was doomed to be cast off, but with vehement yearning she is pleaded with to turn back.

How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Adamah? How shall I set thee as Zeboim? My heart is turned within me, My repentings are kindled together (Hosea 11:8).

Throughout the prophecy side-flashes of warning are given to Judah. Israel was totally dissolute; Judah was not so. Hence she is exhorted to maintain her integrity. If Israel will go to what was once Beth-el, the house of God, but now Beth-aven, the house of iniquity, let not Judah imitate them (4:15). However, Judah was not without uncleanness. Speaking after the manner of men, the justice and mercy of God seem puzzled as to how to act toward these unfaithful people who, nevertheless, sometimes had a *little* goodness, even though it was “*as a morning cloud and as the early dew*” – quick to pass.

When justice was about to destroy them for their iniquity, it was, so to speak, prevented by their repentance and contrition. When mercy was about to pour upon them as penitents its choicest blessings, it was prevented by their fickleness and relapse. These things induce the just and merciful God to exclaim,

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee (6:4)?

The only thing that could be done under those circumstances was what was done. Jehovah hewed² them by the prophets. They were testified against and smitten with the most solemn and awful threatenings. He used every means and employed every method to instruct and save them. He not only sent the prophets who spoke plainly, exhorting, warning and beseeching them to return to Him, but they were also given divine *visions*, which had been declared and interpreted. Similitudes were used, and symbols, and metaphors, and allegories in order to fix their attention and bring them back to their duty and interest (12:10).

JUDAH DOES NOT HEED AND IS ALSO DIVORCED

Truly, they like Adam,³ had transgressed the Covenant, sinning against light and knowledge as he did. Adam, in Paradise, transgressed the commandment and God cast him out: Israel, in possession of the Promised Land, transgressed God's Covenant, and He cast them out and sent them into captivity.

So it came that Israel was divorced,

- [Editor:] "To make or conform strictly." – *American Heritage Dictionary*
- The Hebrew reads *ke-adam*, like Adam. It is true that the word *adam* also means human being in a general way, like *Mensch* in German, but the comparison here seems to call for Adam rather than men.

... cast away because they did not hearken unto God, and made to be wanderers among the nations (9:17).

When a man taketh a wife and marrieth her then it shall be, if she find no favor in his eyes because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it into her hand, and send her out of his house (Deuteronomy 24:1).

How fared it now with Judah after the terrible example that was visited on her sister Samaria (Ephraim, Israel)? The answer is copiously and vividly given by both Ezekiel and Jeremiah.

Ezekiel shows it by the sisters Oholah (her tent, *i.e.*, her own tent) and Oholibah (my tent is in her) (23:4). Both had been long accustomed to the amorous embraces of strangers (:3, 8). The key to the meaning is given us in the words,

She bestowed her whoredoms upon them, the choicest men of Assyria all of them; and on whomsoever she doted; with all their idols she defiled herself (:7).

The Northern Kingdom was sometimes called "Samaria," because that was its capital city; sometimes "Ephraim," because that was its largest and most influential tribe; and sometimes "Israel," because these Ten Tribes constituted the major portion (in num- ►



Life of Edwin H. Chapin, D.D.

by — Sumner Ellis

While living in Utica, NY, Edwin Hubbell Chapin (1814-1880) wandered into the offices of the *Evangelical Magazine and Gospel Advocate*, a Universalist magazine. He was intrigued by the books on display advocating a God of love rather than fear. He met and talked with the magazine's editor, Aaron Grosh, and with various Universalist teachers. He would come to be the magazine's assistant editor. He pastored churches in Richmond, VA, Boston, MA and New York City. He

served as Chaplain of the Massachusetts legislature, and was a member of the Massachusetts State Board of Education, a trustee of Bellevue Medical College and Hospital, a member of the New York State Historical Society, and founder of the Chapin Home for the Aged and Infirm in New York City.

He received honorary doctorates from Harvard College and Tufts College, and was the editor of the *Christian Leader*. One of his messages given at the Independent Christian Church (Richmond, VA), became the basis of his widely circulated tract, *Universalism: What It Is Not, and What It Is* (1838). "Universalism," he wrote, was not atheism, skepticism, or deism. Instead, "it teaches that all mankind will finally be saved from sin and its consequent misery."

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See order form.

bers) of the original Twelve Tribes of Israel or Jacob.

Adultery, then, is a breaking of Israel's vow to love, serve, worship and obey only Jehovah, her Husband, by loving, serving, worshiping and obeying some other god. Whoredom is a giving of love, service, worship and obedience to the rulers of surrounding nations for hire, for gain in power, in property, in earthly standing and compensations. The connection with idols is more clearly understood when it is remembered that the pagan monarchs of those days always claimed lineal descent from Baal; all bore the title "Sons of the Sun" (i.e., Baal) and demanded and received worship as gods.

After the leading away of the Northern Ten Tribes by Shalmanezar, some of the people found their way down to Egypt (Hosea 8:13; 9:3; Jeremiah 2:36), as they had long before found their way to the worship of Apis, the calf-god of Egypt; and others of the exiles, humbled by the captivity into Assyria, sifted back and clustered around and gradually mixed in Judah, so that after the Babylonian captivity all distinction between Israel and Judah, as kingdoms, is lost. All is "Israel." The Twelve Tribes were all represented in Judea, and also in Galilee (Matthew 10:6; 15:24). This merger or fusion was apparent even at the time of Jeremiah's prophecy (Jeremiah 2:4; 3:12).

However, before the sojourn in Babylon the prophet Ezekiel takes up the case against Judah and Jerusalem, calling Jerusalem "Oholibah" because Jehovah's tent was still there. Referring first to the judgment executed upon Samaria he says,

And her sister Oholibah [Jerusalem] saw this, yet was she more corrupt in her doting than she, and in her whoredoms, which were more than the whoredoms of her sister. ...

Therefore, O Oholibah, thus saith the Lord Jehovah: "Behold I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side." ...

*"These things shall be done unto thee, for that thou hast played the harlot after the nations, and **because thou art polluted with their idols.** Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand." Thus saith*

the Lord Jehovah: "Thou shalt drink of thy sister's cup which is deep and large; thou shalt be laughed to scorn and had in derision; it containeth much" (Ezekiel 23:11, 22, 30-32).

So also in similar strain Jeremiah, who was prophesying in Jerusalem at the same time that Ezekiel was prophesying about Jerusalem from Chaldea:

Moreover, Jehovah said unto me in the days of Josiah the king, "Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, 'She will return unto Me;' but she returned not: and her treacherous sister Judah saw it. And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement; yet treacherous Judah her sister feared not, but she also went and played the harlot. And it came to pass through the lightness of her whoredom that the land was polluted, and she committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not returned unto Me with her whole heart but feignedly," saith Jehovah. And Jehovah said unto me, "Backsliding Israel hath showed herself more righteous than treacherous Judah" (Jeremiah 3:6-11).

Then follow addresses to the people of Judah and Jerusalem, exhorting them to repentance and reformation that the dreadful visitation with which they were threatened might be averted. The prophet sounds the alarm of war, and, because the destruction is certain unless repentance is shown, Nebuchadnezzar, like a fierce lion, is seen to be on his march. The lying prophets who had flattered the people with hopes of peace and safety now essay to excuse themselves, and, with matchless effrontery, lay the blame of the deception upon God.⁴

Jeremiah, as God's mouthpiece, laments the approaching desolation of Jerusalem in language which is amazingly energetic and exquisitely tender. The bugle of the approaching hosts is heard. The terrors of war seize on the city. A sickening wave of dread sweeps through the bowels; painful stricture of the

4. Some texts read, "Then said they" in Jeremiah 4:10, rather than "Then said I."



pericardium is next felt: the heart itself is strongly affected by irregular beatings; a gush of tears, tuned by bitter wailing ensues.

Since Jerusalem was the place of God's throne on earth, the very landscape and skies grow black with the dread thought of judgment on the favored city. A beautiful assemblage of the most striking and afflictive circumstances is formed into a picture of the land swept with the broom of destruction. The earth seems ready to return to its one-time chaos; every ray of light is extinguished and succeeded by a frightful gloom; the mountains tremble; the hills quake; all is one awful solitude, where not a vestige of the human race is to be seen. The fowls of heaven, finding no more subsistence, flee. Fruitful places are become a dark and dreary waste, and every city is a heap of ruins. Through the frightful gloom break the sorrowful shrieks of Jerusalem as of a woman in the height of agony. Zion spreadeth her hands for aid, and there is neither help nor comfort (Jeremiah 4).

Thus is Judah given a bill of divorcement and sent out of the house of the Lord. Will the most compassionate of husbands ever take her back! According to the law He cannot (Deuteronomy 24:1), but that statute was doubtless made in that very way that God's own mercy might the more clearly shine in His relationship to Israel. Jehovah both can and will take back the wife whom He has divorced.

"They say, 'If a man put away his wife, and she go from him, and become another man's, will he return unto her again? Will not that land be greatly polluted?' But thou hast played the harlot with many lovers; yet return again to Me," saith Jehovah (Jeremiah 3:1).

Even after the humiliating captivity in Babylon only a few believed God enough to return (Ezra 2:64). Nevertheless, the lesson of idolatry was learned. Never again has Israel inclined to worship more than the one true God, but what new danger threatened them now? The answer is, Religion. They will not again turn to the amorous embrace of the strange lover; but that is negative virtue.

God, as the Husband, desires to see in Israel not merely a system of refrainings, but He will above all things see tender and ardent responsiveness.

For such doth the Father seek to be His worshippers (John 4:23).

Religion, as a *set system* of worship, is and has ever been the most implacable foe of spiritual life. Philosophy, as a *set system* of thought, has ever been the foe of truth. The Jews came to be the most punctiliously religious people on the face of the earth; the Greeks, during the same period, grew into the most philosophical. So God's message of grace and kindness through His Son was,

... unto Jews a stumbling block and unto Gentiles foolishness (I Corinthians 1:22-23).

Between the return from the Babylonian captivity and our Lord's first advent there grew up various sects and groups of men among the Jews who vied with each other in their devotion to religion, to formalistic and ritualistic religion. However, while there was some individual spiritual life (Malachi 3:16), most of them were hard of heart and unresponsive to the divine love. In fact, they did not even recognize the fact of His love.

"I have loved you," saith Jehovah. Yet ye say, "Wherein hast Thou loved us?" (1:2).

The Hebrew Scriptures close with a reiteration of Jehovah's invitation to Israel to return to Him and thus to re-enter the relationships once enjoyed (3:7). After the captivity there was not the Kingly Presence, the glory light, in the Most Holy; there was no Ark of the Covenant; there was no miraculous fire on the altar in the court, but there was provision made for their sustenance pending their reinstatement in kingly honors before the world. The estranged wife was told to look for the "friend" who would call attention to the presence of the Bridegroom.

Behold, I will send you Elijah the prophet (4:5).

THE GREEK SCRIPTURES ON THE "BRIDE"

As God in times past had spoken unto the Hebrew fathers by the prophets, pleading with them to return to His bosom, so, again, He sent forth His own Son, speaking through Him to His divorced people Israel. The record of that speaking we have in the four Gospels,⁵ or ►

5. [Editor:] For more information on the doctrinal positions of the Gospels, Acts, Hebrews, Revelation and the Epistles of Peter, James, John and Jude, see:

– The Acts Period and the Acts Period Epistles, Tom Ballinger,

accounts of Christ's words and works on Earth.

So thoroughly has the "spiritual Israel" theory a hold on the thinking of Christendom that the plainest of statements about the limitations of our Lord's earthly ministry are overlooked or ignored. Thus wisdom is shut out quite at one of her gates, even when she really would enter.

The "spiritual Israel" idea was first prominently foisted upon the Christian church by Origenes, a brilliant Greek writer and teacher of the third century. Had not this theory, to the effect that the ecclesia⁶ of this dispensation supplants the Jewish nation and becomes inheritor of all of its Old Covenant⁷ promises and prophecies; had not this theory been current in public thinking for more than seventy-five years the "Christian church" could have been of no use whatever to Constantine. However, given the fact that the church now supposedly supplants Israel, instead of being something altogether different and distinct, then you have considerable basis for the church-state, for making war in the name of and with the aid of religion, for ritual, pomp, splendor, and ecclesiasti-

[Bible Student's Notebook #604](#);

- Our Lord's Earthly Ministry, W.T. Broad, [Bible Student's Notebook #607](#);
- The Writings of the Circumcision, A.E. Knoch, [Bible Student's Notebook #599](#);
- The Jewish Epistles, J.H. Kessler, [Bible Student's Notebook #627](#);
- The Coming Kingdom, W.T. Broad, [Bible Student's Notebook #634](#);
- The Hebrew Evangel, E.H. Clayton, W.T. Broad, [Bible Student's Notebook #635](#).

6. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (*ekklesia*, 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).

7. [Editor:] For more information of the "Old and New Covenants," see,

- A Brief Survey of the Mosaic Covenant: Exodus 19 (Right Division: An Overview of Dispensational Truth — Part 4: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #554](#);
- The Purpose of the Law, A.P. Adams, [Bible Student's Notebook #380](#);
- A Brief Survey of the New Covenant (Right Division: An Overview of Dispensational Truth — Part 6: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #556](#);
- *God's Holy Nation: Israel and Her Earthly Purpose*, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel's Covenants, Israel's Old Covenant; Israel's New Covenant*, respectively), see order form.

cal show. Constantine saw all of these possibilities, grasped at them, and made large use of them. Few have unlearned the trick.

Only a careful perusal of the actual text of the Greek writings of the Bible, commonly though erroneously called the "New Testament," can help us to arrive at the facts; and to them we repair.

MATTHEW'S TESTIMONY

Matthew practically opens with the announcement:

Repent, for the heavenly sovereignty⁸ is at hand
(Matthew 3:2).

Living as we do nearly two thousand years from that time, and under Western conditions, it is difficult for us to appreciate the force of these words, but to the Jew in that day they were pregnant. The sovereignty that held sway over Israel at the time of John the Baptist's official proclamation was an earthly sovereignty, exercised by a Gentile empire, in marked contrast to the heavenly sovereignty which had ruled Israel before their national divorce, before their Sovereign, their Husband, ceased to hold tribunal between the cherubim in the Most Holy of the temple. John's message was given to encourage the Jewish people to repent, to turn away from trust in earthly power and turn to repose in that kingdom and dominion under the whole heaven which had been promised them as the,

... people of the saints of the Most High (Daniel 7:27).

The message which John had was exclusively for Jews. They were encouraged to confess the sins peculiar to their situation, the sins of national adultery and of failure to desire the approval of none but their Lord (Matthew 3:6). His hearers were already familiar with

8. [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).

the "wrath to come" (Matthew 3:7; Malachi 4:1), with the judgment-sitting which would effect a vindication of the believing remnant of Israel and a punishment of the apostate mass, together with the nations for their treatment of the Jew.

Jews were the "children of the bridechamber" (Matthew 9:15); our Lord was the "Bridegroom" (Mark 2:19-20; Luke 5:34-35). His ministry and that of the Twelve was definitely excluded from the Gentiles (Matthew 10:5; 15:24).

Jewry is denominated "an evil and **adulterous** generation" (Matthew 12:39; 16:4; Mark 8:38). Surely no people could be adulterous unless they had had marriage relations; and who but Israel had ever had such relations with Jehovah (Amos 3:1-2)? Christ's ecclesia of Matthew 16:18 was the Jewish ecclesia, as "the ecclesia in the wilderness" (Acts 7:38) had been Jewish; and as the "congregation" of Psalm 22:22, 25 was Jewish and remained such.

Repentance and baptism⁹ were the keys of the Kingdom; and they were held for use by our Lord during His earthly ministry. Afterward He gave them to Peter, a Jew, and Peter exercised this power to open in Acts 2 toward Israel and in Acts 10 toward believing or proselyte Gentiles. It was "in the regeneration," not in the "new creation," that the Twelve Apostles were and are to sit over and judge the *Twelve Tribes of Israel* (Matthew 19:28). That is their destiny,¹⁰ as far as it

9. [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.

10. [Editor:] For an in-depth look at Israel and her place in God's plan,

touches the Millennial Kingdom of the Messiah.

The parable of the marriage of the King's son (Matthew 22:1-14) teaches how the principal ones in Israel were invited to the marriage but made light of it. The believing remnant was to be the "bride": our Lord was the "Bridegroom." The rest of the nation, beginning with the Pharisees and rulers, were *invited to the marriage*, as further elaborated in the parable of the wise and foolish virgins (Matthew 25:1-13).

Let it be noted, in passing, that neither the wise nor the foolish virgins were the "bride" and were never expected to be. They were merely worshipers who might all have had the privilege of accompanying both Bridegroom and bride to the marriage feast.

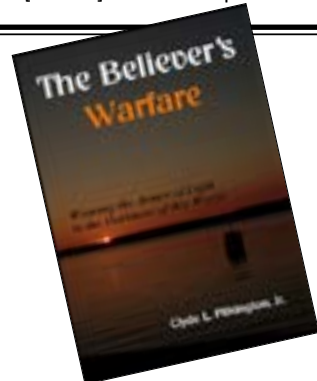
The wise ones enter into the privilege, but they do not thereby become the "bride." Only the most willful disregard of facts and the most woeful ignorance of the right division¹¹ of Scripture could make a recep-

read: ▶

– *God's Holy Nation: Israel and Her Earthly Purpose* (Contrasted with the Body of Christ and Its Heavenly Purpose), Clyde L. Pilkington, Jr. (see order form).

11. [Editor:] For a foundational study of "Rightly Dividing the Word of Truth," see:

- *God's Eonian Purpose*, Adlai Loudy (see order form);
- *The Foundations of Dispensational Truth*, Dr. E.W. Bullinger (see order form);
- *Right Division (An Overview of Dispensational Truth)*, Clyde L. Pilkington, Jr.,
 - Part 1, [Bible Student's Notebook #551](#);
 - Part 2, [Bible Student's Notebook #552](#);
 - Part 3, [Bible Student's Notebook #553](#);
 - Part 4, [Bible Student's Notebook #554](#);
 - Part 5, [Bible Student's Notebook #555](#);
 - Part 6, [Bible Student's Notebook #556](#);
 - Part 7, [Bible Student's Notebook #557](#);
 - Part 8, [Bible Student's Notebook #558](#);
 - Part 9, [Bible Student's Notebook #559](#);
 - Part 10, [Bible Student's Notebook #570](#).



84 pp., PB

See order form.

The Believer's Warfare

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer's Warfare* surveys a few key passages of Scripture to reveal God's sure plan of victory in the life of His saints.

"I have really enjoyed *The Believer's Warfare*. For years I have struggled with my walk with Christ, bouncing 'in and out of fellowship'; using some human effort to try and control the flesh. It seems as though I still have a lot of legalistic and guilt-ridden programming in my brain." – **OH**

tion committee the “bride.”

MARK AND LUKE

Matthew is the gospel which testifies particularly of the *King and the Kingdom*; Mark of the suffering *Servant of Jehovah*. Accordingly, we would not expect to find much about the Kingdom or of bridal or marital relationships in Mark. There is next to nothing there.

Luke testifies of the Lord Jesus as the *Son of Man*, and, in harmony, carries the genealogy back to Adam, thus demonstrating His right to rule the Earth. That ruling was promised to be with and through Israel. So with the offer of the Kingdom, when the renewed wooing began, we find the Bridegroom’s promises of tender husbanding of his wife-to-be (Luke 12:22-31). Their thought was to be for Him; He would provide for them if they would only “repent.” Everywhere it was a call to “repentance” (Luke 13:1-5). The nation was granted an extension of opportunity to repent. They were not to go through some outward motions merely, but were to “bring forth **fruits** meet for repen-

tance” (Luke 13:6-9). They were to quit their trifling formalism and turn, in sincerity of heart, with deep consciousness and conviction of sin, to their rightful Lord and Master.

However, there was no repentance of the nation as such, as shown by the indignation of the ruler of the synagogue (Luke 13:14). The ruler thought in terms of ceremonial law; the Lord in terms of divine love. Repentance would have involved a change of viewpoint, but the nation’s rulers would have none of it, because such repentance would place them in the same poor-and-needy category with the avowed sinners of the nation.

The scribes, Pharisees and rulers of the nation generally had no place for repentance, therefore the Lord turned from them to the poor, as He showed by a parable (Luke 14:16-24). Through all of this Israel remains Israel, never becomes Gentile,

for the gifts and calling of God are without regret
(Romans 11:28-29).

- *The Address on the Envelope*, A.E. Knoch, [Bible Student’s Notebook #326](#); also found in *God’s Holy Nation: Israel and Her Earthly Purpose*, Clyde L. Pilkington, Jr., Appendix 3 (see order form);
- *Parallel, Not Identical*, C.F. Baker, found in *God’s Holy Nation: Israel and Her Earthly Purpose*, Appendix 5, Clyde L. Pilkington, Jr., (see order form).

(to be continued)

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Volume 27, No. 674 – December 22, 2017

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