



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
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Are Bride and Body Identical?

Part 4 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).*

MORE ABOUT THE CHANNEL THAN THE SOURCE

What was it that stood in the way of their acceptance?

Religion.

Their heart shelves were all stocked up with an array of goods that looked pleasing and sufficient to them. Like the Inn, there was no room for the Son of Glory. The name which had healed the lame man, the only name by which they could be saved, was the very name in which the rulers charged the apostles not to speak (Acts 4:10, 12, 17).

Was there adultery in all of this? Yes, for Peter and John were led to a quotation of the second Psalm, in which it is prophesied that the Gentile powers would be joined and supported by *“the people,”* the people of Israel. This oneness of purpose as between Gentile power and God’s previously divorced people, but now being wooed as a bride for remarriage, constituted conspiracy against the One to Whom she rightly belonged. She had larger eyes for the stranger than for her true Lover.

Yet multitudes believed, and the rest were becoming affrighted. At least three times (Acts 4:9-12; 5:29-32; 6:12-7:60) did the Sanhedrin hear the message, preceded by two addresses to the people (Acts 2:14-36; 3:12-26). About the worst thing that could be said



about the believers was that the things they taught had a tendency to *“change the customs which Moses delivered them”* (Acts 6:14). Those Jews were fierce *“channelites,”* more interested in the *channel* than they were in the *Source* of blessings; more intent on the tools than on the Worker.

Moses had told them that a time would come when they should hearken not to him, but to the great Prophet Who should be raised up like unto him; and that if then they listened to Moses rather than to the Messiah there would be dire consequences. The truth was, they listened to Moses when it was flattering to themselves or convenient to do so; otherwise they sidestepped the issue.

Rather than change their *“customs,”* they were willing to add murder to murder. The same class had before accused our Lord that His disciples *“transgressed the traditions of the elders”* (Matthew 15:2), but did not mind at all when they themselves made void the commandments of God by their traditions.

The glory of God that had once shone in the most holy of the temple, that had shone in the face of Jesus Christ (Matthew 17:2; II Corinthians 4:6), now shone in some measure in the face of Stephen as he was filled with wisdom and with the spirit before his accusers. However, Stephen, the seeming defendant like Peter before, turned prosecuting attorney and grand jury, and indicted the judges. Those judges ►

were always clashing with the holy spirit. Their self-consciousness was vastly stronger than their God-consciousness.

The conduct of Peter and John and Stephen in these matters is no model for us. It was the right thing then. It would be the wrong thing now, for we live in a different dispensation. These had miraculous powers, the powers of the age to come. We have no such powers whatever and are strictly commanded to be subject to the powers that be. As long as the powers "be," we are to be subject to them. When the hour comes for the termination of Gentile times the Messiah will end them without the least trouble or doubt, regardless of our theories, assumptions, deductions or inductions.

SONS OF HAM BLESSED

Chapter eight tells us of the reaching of a son of Ham with the Messianic message. This Ethiopian was a proselyte, probably of *righteousness*, but, if not, then certainly of *the gate*.

Some understanding of the distinctions and differences between the various classes involved in the Acts history is almost necessary for a correct following of the text. First, it must be borne in mind that the stage is Jewish and the chief actors such, but others frequently pass across the stage. The factors in the drama, or *dramatis personae*, are about as follows:

(1) JEW	(a) Hebraists, including native Israelites, proselytes of righteousness, ritualists, and "orthodox"	(1) Non-believers (in the Messiahship of Jesus) (2) Believers
	(b) Hellenists, native Israelites, somewhat "reformed"	(1) Non-believers (2) Believers
(2) PROSELYTES OF THE GATE	Uncircumcised Gentile, worshipers of God	(1) Believers (2) Non-believers
(3) GREEKS	Often meaning that for which the Greeks as a people stood: rationalism, philosophy, human logic	(1) Non-believers (2) Believers
(4) GENTILES	The nations generally, rarely in Acts referring directly to Greeks	(1) Non-believers (2) Believers

HEBRAISTS

The Hebraists, called "*Hebrews*" as a rule in all versions, were no more Israelite than the Hellenists, who are rather confusingly called Grecians in the *Common Version*. The Hebraists were those Israelites who, for the most part, had continued to live in the land and who without exception were very punctilious about ritual and who conducted their synagogue services in the Hebrew tongue, or, at least, had the Scriptures read in that language. It is this last fact that gives rise to the term Hebrews, or Hebraists. Being more zealous in these matters they were, naturally, the more zealous in missionary work; therefore, such Gentiles as were brought into Judaism by circumcision were pretty sure to be aligned with the more strait-laced group. The book of Hebrews was written to and concerning such part of this class as believed in Jesus as the nation's Messiah.

HELLENISTS

The Hellenists were Israelites who lived, for the most part, outside of the land of Israel, whose observance of the traditional ritual was more lax (necessitated in some degree by their absence from the temple and the city of worship) and whose synagogue readings were in Greek. Mark, all the Jews spoke Greek in daily converse, as did nearly everyone else, but the distinction was in the matter of worship (Acts 9:29; 11:20). There were also Hellenists in Jerusalem, made up of those who had been removed from the land by military force and later allowed to return and of those who had lived in Gentile countries on commercial ventures and then returned to the land. There were believers in the Messiahship of Jesus in both of these groups, as shown by Acts 6:1.

The non-believers in both groups persecuted the be-

lievers (Acts 6:9), but the believers in no case ceased to be Jews because of their belief. As well claim that a youth has ceased to be a human being because he has arrived at manhood as to claim that a Jew ceased to be such because he had accepted that which centuries of prophecy had taught him was coming.

PROSELYTES OF THE GATE

Proselytes who were circumcised came fully into the Jewish fold and religiously and socially had equal standing with the blood-born Israelite, but there was a considerable fringe of believers in Jehovah as the true God and worshipers of Him by prayer and alms, who never took the step of identifying themselves with the chosen nation, possibly because they saw so much hypocrisy in it. These were called by the Jews "*proselytes of the gate*"; that is, they could stand outside and worship God but could not come into the inner circle of the congregation. In Gentile countries the synagogues sometimes, even usually, had galleries or side compartments where these devout people could sit without defiling the ecclesiastical blue-bloods. In Acts such people are mentioned as "*devout and God-fearing*" (Acts 10:2), worshipful, not toward the creature but toward the Creator (Acts 13:43, 50; 16:14; 17:4, 17; 18:4, 7); and as respects God-fearing Gentiles see Acts 10:2, 22, 35; 13:16, 26.

GREEKS

The Greeks were the cultured among the nations and are usually separated from them because, while not bound so tightly with the ties of religion as the Jews, they were bound by human philosophies which quite as effectively closed their minds to the truth as it is in Christ Jesus (I Corinthians 1:22-23; Ephesians 4:21). Considerable confusion is wrought in the *Common or King James Version* of the Bible by translating the Greek word sometimes by "*Greeks*" and sometimes by "*Gentiles*."

JAPHETIC BRANCH OF NOAH'S PROGENY

Chapter ten describes the conversion of Cornelius. There is probably no part of Acts, unless it be the third chapter, which is more pulled and hauled to fit theories than this chapter. It does not describe the

conversion of the first Gentile-born (for that, as far as we are told, was the Ethiopian), but it does describe the opening of the Kingdom witness and the bestowing of the Kingdom signs on the first of the Japhetic branch of Noah's progeny. Shem and Ham were already blessed.

Cornelius was a devout and God-fearing man; from the foregoing it will be seen that these expressions signify him to be a worshiper of Jehovah, a proselyte of the gate, but who had no social standing with the Jews. The Jew would not enter the house of such a proselyte any more than he would that of an unbelieving Gentile (Acts 10:28; 11:3).

To Peter praying on the housetop in Joppa at the sixth hour of the day came a vision, and to Cornelius, a habitual prayer, in harmony with I Kings 8:41-43, came another vision about the ninth hour. The sixth and ninth hour contingents in the parable of the penny are about to come in. It was a new work for both Peter and Cornelius. Peter, staunch ritualist that he was, demurred when he was told in his trance to kill and eat things previously forbidden by the Law. The three dips of the sheet and then the three men at the gate convinced Peter that the time had come when something was to be done for the third son of Noah, the start of the third group of vineyard laborers.

The apostle hurried up from Joppa to Caesarea and preached to Cornelius and his household (Acts 10:34-43). There is no celestial destiny involved here, for either believing Jew or believing Gentile. The destiny remains exactly what it was in the Old Covenant days and in the Gospels of the Greek Scriptures, namely, on the earth. While believing Gentiles, either before or after the present dispensation, are to have an entrance into the Kingdom (Matthew 25:34-36), they will always be subject to the Jews.

On the Earth the Gentile is always subject, feeding the flocks, plowing the fields, and tending the vineyards which will flourish on the Jewish allotments, that the Jewish people may be given wholly to the work of priesthood (Isaiah 61:5-6).

Peter's statement that "*God is not a respecter of persons*" must not be made to say more than it does say. There was no respect of persons in the matter of ►

acceptability. There are distinctions in the matter of destiny. The very fact that Cornelius, godly man that he was, had to wait for a Jew to come and minister to him before he was given the special favors of the time is in itself a proof that he was subservient to Israel.

Cornelius was already *cleansed*, as shown by the vision to Peter (Acts 10:15). His acceptance by God was on a basis of *fear and righteous works*, like the sheep nations of Matthew 25:34. *Our* acceptance is not of works (Ephesians 2:8-9).

Then fear of God and righteous acts took the place of Moses. They gave the devout Gentile the same standing before God as the devout Jew. However, both needed Christ (Acts 11:14), and to both Peter preached, not mentioning repentance; for none was needed, any more than by the devout Jews on the day of Pentecost. Cornelius' blessing depends on the establishment of the heavenly sovereignty in the Earth, Messiah's Kingdom. Our blessing comes in spite of and because of the failure of the nation of Israel to accept its King and His Kingdom.

Peter, as an apostle of Jesus Christ, was not subject to the brethren at Jerusalem; yet when they heard that he had eaten with Gentiles they took him sorely to task (Acts 11:2-3). Thus they paved the way for their own apostasy and proceeded to tread it assiduously. Even the believers in Israel – most of them – became apostate. They called Jesus “*Lord, Lord,*” but did not the things which He said. They were unwilling to accept the divine leadings and become the channel of blessing to the Gentiles unless those Gentiles first became Mosaists and afterward Messiahites. They made void the commandments of God by their traditions, for there was no Mosaic law forbidding social intercourse between Jew and Gentile.

THE PAULINE INTERVAL

With the death of James (Acts 12) the work of the Twelve dies down. The unbelieving portion of the nation was so apostate that, instead of being sorry for the murder of their Redeemer and Messiah they rejoice, rather, at the murder of James. From that time on James, the brother of our Lord, came into prominence, solely because of his physical relationship to the Christ. He was not an apostle; he had no

commission over and above other believers and no more of the miraculous gifts than the average. His influence was, at least indirectly (Galatians 2:12), against Paul.

Peter heads the list in Acts 1:13, but he and John fall into second and third place in Galatians 2:9. James stands alone in Acts 21:18. The Twelve were quiescent. Not only is Matthias not heard of, but neither are the others.

With Acts 13 comes a marked change, the key word being “*sever*” or separate (Acts 13:2). What the holy spirit has separated should not be joined by us into some mixture of confusion that can never become a solution. Dirt and water form a *mixture* that is mud. Sugar and water form a *solution*. The best thing we can do is not to disregard any of the divine appointments but to give heed to them and learn from them.

The activities now shift from Jerusalem, *in* the land, to Antioch, *outside* of the land; and bring into prominence one who was condemned to death by the Law in the land but visited with glorious grace outside the land.

Almost at the beginning of the first missionary tour of Saul and Barnabas we find Saul's name changed to Paul, and that in connection with the blinding of the apostate Jew, Elymas. *Pavlos*, the Greek spelling for Paul, may be understood to be the masculine form of *pavla*, which signifies *interval* or *pause*.¹

This is the peculiarity of Paul's ministry. It has to do with the interval of Israel's blindness, during which time all authorized activities relating to the *Covenant*, the *Kingdom* and the *priesthood* are in suspense, because the kingly and priestly nation is scattered and absent from the only land where it can operate. Those who claim that the ecclesia is the supplanter of Israel must discard – as the Lutherans, Anglicans and Roman Catholics do discard – the statements about blindness being “*for a season*” (Acts 13:11) and about “*all Israel being saved*” (Romans 11:26).

In Acts 13 Paul, being filled with the spirit of his Master, enacted a little dress rehearsal, so to speak,

1. [Editor:] For more on the meaning of Paul's name, see:
– Pause, Rick Longva, [Bible Student's Notebook #400](#).

of that which he did toward the whole nation in Acts 28. It was because Elymas stood in the way of the gospel to the Gentile that he was termed a “*child of the devil*” and was blinded. It was because Jewry in general stood in the way of blessing to the Gentiles that it, whose leaders had already been termed as “*of their father the devil*,” was blinded until the fullness of the Gentiles be come in (Romans 11:25).

PAUL’S PREPARATORY MINISTRY

Immediately Paul’s ministry proper began, but the ecclesia as it now exists in fact was still unknown. For years his ministry was *preparatory* for the great day of dispensational change. Next to nothing of *destiny* is uttered during this period when the message must still go “*to the Jew first*,” and when the destiny of all believers might still have been that of the Hebrew prophets, some share in the Kingdom powers or activities on the Earth.

Nothing else was known. The hope of meeting the Lord “*in the air*” (I Thessalonians 4:17) cannot be taken as distinctive; for it was “*so*,” not *there*, that they were to be ever with the Lord. Elijah had been caught away into the air, and the air is not the place of allotment² for the Body of Christ, which is rather in the Heavens³ (Ephesians 1:3).

2. [Editor:] For more information on the believer’s allotment today, see:
 - The Heavenly Allotment and an Entirely New Humanity in Ephesians, A.E. Knoch, [Bible Student’s Notebook #523](#);
 - Our Lot Is Cast with Christ, A.E. Knoch, [Bible Student’s Notebook #590](#);
 - The Casting of Lots, James Wesley Stivers, [Bible Student’s Notebook #441-2](#).
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](#)

“*We are turning to the Gentiles*” is the pivot on which the Book of Acts shifts (Acts 13:46). The germ of both Romans and Galatians is found in this initial discourse at Antioch of Pisidia in the words,

*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness [liberation] of sins: and by Him all that believe are **justified from all things**, from which ye could not be justified by the law of Moses (Acts 13:38-39).*

It was in a realization of this gracious provision of God that the believers were urged to continue (Acts 13:43), but there is not a word here of any Celestial allotment; nor even of the boundless glory and dominion of our Lord (Colossians 1:16-20).

Probably at Lystra it was that Paul, stoned by expert stoners and left for dead, was granted the vision of the new Heavens (II Corinthians 12:2) and of the new Earth (:4) which he could not reveal for nearly twenty years. A similar vision was granted to John (Revelation 21:1) but his revelation was limited to the new Earth, because he was ministering for the benefit of a class whose official activities center in the Earth. Paul saw both, but tells us only about the new Heavens (in Ephesians and Colossians), where Christ is as gloriously successful as on the Earth, and where heavenly as well as earthly beings are blissfully reconciled to Him and to the Father (Colossians 1:20).⁴

[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).

4. [Editor:] for a comprehensive study of the many inner-connected doctrines in this topic, see:



The Words of Jesus: As Recorded in the New Testament, Chronologically Arranged With Dates and Places of Interest

by — Albert Hallett

First published in 1904, this work arranges the words of Jesus in the Gospels in chronological order under separate headings which provide the person to whom they were spoken, the place and date, down to the day of the month by then modern calculation.

122 pp., PB

See order form.

All of the experiences of the first missionary tour were summarized by telling how God had opened a door of *faith* unto the Gentiles (Acts 14:27). The only door (barring the small and nearly abortive work with Cornelius who was already a believer) that was clearly opened to Gentiles before that time was the door of religion, of ritual. Now the door of faith let Gentiles come as near to God as the most scrupulous religionist who ever trod the temple courts – even far nearer. A careful religionist might have personal relation with God through faith; but if he did it was because he had a spirit that cried out to the living God not so much because of, as in spite of, his ritual.

Acts 15 records how the Jewish and Gentile believers, chiefly through the representation of their apostolic ministers, came near forming a happy understanding, an *entente cordiale*,⁵ as diplomats call it.

Read in the light of Galatians this story is to the effect that believing Pharisees in Jerusalem had displayed some of their old-time proselyting zeal by going to Antioch on their own initiative, finding out just who were Law-keepers and who were not, then springing the proposition that circumcision was essential to salvation.

The “channelites” obtruded themselves into the channel to such an extent that the channel was choked. The *means* of blessing loomed far bigger in their minds than the *fact* of blessing.

THE JERUSALEM CONFERENCE

So, (1) to clarify the atmosphere for Gentile believers, (2) to instruct the Jerusalem believers more fully in the way of grace and to bear home to them their privileges, under the prophets, of carrying the gospel to the nations, and (3) to put Paul through an experience which would tend to qualify him more fully as a minister of conciliation, the Jerusalem conference was convened under the guidance and direction of the Lord of both Jew and Gentile.

Immediately upon reaching the city Paul saw some of the more influential, including Peter, James and John, and convinced them that he had a separate and

distinct commission quite as fully attested as their own; there was thus nothing left for them but to acknowledge the facts and shake hands in agreement that their fields of labor were distinct.

To the extent that the Jerusalem brethren were faithful in their ministry (and at least the Apostles were faithful) there were no marked differences as yet between the two ministries themselves. Nothing that Paul ever said about salvation by grace is sweeter or truer than the words of Peter in Acts 15:11.

THE UNBEARABLE YOKE

After no little discussion, percussion and concussion on the part of assembled believers, Peter arose and in touching language addressed himself to the Pharisaical wing of the conference – for they were the raisers of the trouble. He reminded them of the yoke of the Law and how that, all make-believe aside, not one of them had ever been able to bear it. He referred to the obvious fact that God had *already* accepted the nations through faith in Christ without any relation whatever to the Mosaic ceremonial. The thing to do was not to *tempt* God by pushing ahead according to their own prejudices, expecting Him to stop them if wrong, but to *honor* Him by giving full weight to what He had already done. The Gentiles had been purified in heart by faith, the same as Jews. In the matter of heart purity by faith rather than by ritual there was no difference. Faith does not depend directly on man but on God. It is His work,⁶ His gift; it is wrought by His grace.

These Gentile brethren, says Peter to the Pharisees, are surely no more able to bear the yoke than we who have had centuries of experience with it. If God meets their incapacity by His gracious arrangement in Christ, then we, like them, can be saved only

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6. [Editor:] For more information on “God’s Sovereignty,” see:
- Now We are Aware [Romans 8:28], James Coram, [Bible Student’s Notebook #510](#);
 - God in Everything, William Sibthorpe, [Bible Student’s Notebook #527](#);
 - God Determines, Not Permits, Norman Grubb, [Bible Student’s Notebook #528](#);
 - What God Will, Happens; What He Will Not, Won’t, George Howe, [Bible Student’s Notebook #334](#);
 - What a Sovereign God Will Do and Will Achieve, Peter Fedema, [Bible Student’s Notebook #335](#);
 - *Daily Goodies* book, Clyde L. Pilkington, Jr. April 28 – May 28 (see order form).

– *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).

5. *i.e.*, “cordial agreement” or “cordial understanding.”

through the grace of the Lord Jesus Christ. We ought, therefore, to be feeling humble rather than superior.

The two words “yoke” and “grace” burned like fire in the hearts of the assembly, and they sat silent in the presence of their Lord. Hearts were melted; in that state of flux there was more fusion than had ever or has ever existed between believing Jew, as a class, and believing Gentile. Why could not the conference have ended there? An apt human question, for we would pace the pleasanter paths, but God treads the true.

Thank God for the tie that binds together all believers of all ages and dispensations. We are separated to some extent by phases of the divine purpose, but we have the common ground of the larger household of faith with the saints. The Jewish fathers and prophets preceded the triumphal chariot of Christ: we follow it. Their faith and our own is the same, because the seat of faith is in the heart, not merely in the memory or in the intellect. It is in the very center of the soul where all impulses and movements originate.

JEREMIAH AND AMOS CITED

Barnabas and Paul rehearse the experiences of their first missionary journey to Asia Minor, which only confirms what Peter had just said. Then James, as

evident bishop of the local ecclesia, begins by recapitulating the remarks of Peter and confirming his leading thought by referring to the prophecies of the Hebrew Scriptures. As a Hebrew addressing Hebraists he uses Peter’s Hebrew name, Simeon. All that Peter had related and represented as facts James now shows to be in *agreement* with the Scriptures, though not necessarily in *fulfillment* of them. He speaks of the “words” of the prophets and adduces a composite example from Jeremiah 12:15 and Amos 9:11-12. The wrought Word of God, as testified to by the three preceding speakers, was shown to agree with the written Word of God – as it always does.

The unquoted part of Amos’ prophecy is quite eloquent. The promise is given that the Israelites shall possess Edom and all of the nations upon whom Jehovah’s name is invoked – or upon whom Jehovah sets His name or seal, much after the manner of Matthew 25:31-40. The pith of the quotation is that the things which were happening before their eyes were not haphazard occurrences, but were known of God from the beginning of the age, were things which He had resolved to perform; the Gentiles which were thus coming into faith were to be *subservient* to, even *possessed* by Israel. If subservient to Israel, then they were amenable to Israel’s directions, and these James proceeded to suggest.



100 pp., PB

See order form.

Suffering: God’s Forgotten Gift

by – Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is “to believe on Him.” This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God’s wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is “also to suffer for His sake.” This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God’s wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

“After over 40 years of seriously searching the Scriptures with the aid of writings from men of many varied walks, no literature has so profoundly changed my life as this book. It needs to be in the hands of every believer!” – **LA**

“It is rare to find someone who even mentions the topic of suffering, but you wrote an entire book on it, which I highly recommend to everyone!” – **Facebook**

“After being surprised by a very unexpected and major surgery for stage III cancer, your book on Suffering was most welcome, putting a lot of things in perspective.” – **WI**

Our natural inclination to fault James for binding both Jew and Gentile a little instead of loosing both entirely must not be allowed to cause us to forget that, whatever it was that James did, it was concurred in by Peter, John and Paul. There were at least two of the original Twelve there who were loosing some things on Earth and binding a very few other things, guided and backed by their heaven-seconded apostolic powers.

For this reason, if no other, “*it seemed good to the holy spirit*” (Acts 15:28). If the action pleased the Apostles and elders and the whole ecclesia in Jerusalem and the Gentile believers for whom the thing was done, then it ought to please us too. Even error cannot be rudely torn away, lest it bring with it some truth for which it may be acting as misplaced prop. The decrees were certainly not onerous, were never carried further than those mentioned in the epistle itself, and gradually lapsed (as and of Jerusalem) with the waning of Jerusalem’s authority.

After James had stated his opinions he launches a defense in advance against a probable objection by the Pharisees who would incline to think the arrangement too lax. Accordingly he says that all could unhesitatingly adopt this view, even those who were strict Mosaists, because the apprehension that the

Mosaic Law would thus decline in influence and authority was quite unfounded, since that Law continued to be read every week in every city.

JEW STILL DOMINANT

So far from showing that Jew and Gentile were on equal footing, this conference showed the reverse. Jew and Gentile were alike needy. Jew and Gentile were both having that need supplied of grace and not of merit, but that grace operated toward the believing Jew in such a manner as to make his place in the Earth *dominant* and the place of the believing Gentile *subservient*.

This is absolutely different from the situation at the present time, when God makes out of the twain “*one new man*,” not bringing us onto ground previously occupied by Jews, but bringing us and them onto a ground never before known (Ephesians 2:14-18). Those who *were*, at best, “*guests*” at the divine table are now, in this dispensation, made members of the family.

(*edited*)

(*to be continued*)

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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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