



Bible Student's Notebook™

The Herald of His Grace

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

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"Pastors"

The Ascension Gifts and the Secret Administration

Part 1 of 2

by — Clyde L. Pilkington, Jr.

We recently received an inquiry concerning "pastors."

What was the duty of a pastor? I've never heard a good explanation. Did God give the gift to set up the church, then discard it along with the other gifts?



"shepherds," while the *Concordant Version* sadly follows suit with the *KJV* instead, by rendering it as "pastors."

The modern role of "pastor" is not one founded upon Scripture. It is an institutional fabrication of the Protestant Reformation during the 16th century.² Earlier English translations, prior to the *King James Version* (1611), that rendered it as "shepherds" were *Wycliffe* (1385), *Tyndale* (1534), and *Coverdale* (1535).

Remarkable perception underlies this astute question. There is little wonder why our reader has "never heard a good explanation." The "pastor" is quite an anomaly when it comes to Evangelical Christendom.

The English word "pastor" appears but once in the *King James Version* of the "New Testament" (Ephesians 4:11), yet an entire system of religious structure is built around this single word.

"PASTORS" –

A DIS-CONCORDANT TRANSLATION

Interestingly enough, the Greek word ποιμήν (*poimēnused*) rendered "pastors" is actually found 18 times in the Greek Scriptures. It is translated the other 17 times in the *KJV* as "shepherd," and only this once – here in Ephesians 4:11 – mysteriously by the Latin-based word "pastor" (*pastores*).

Literal versions, such as *Rotherham and Young*,¹ concordantly translate *poimēnused* in Ephesians 4:11 as

1. Other literal translations that render "shepherds" are *Emphatic Diaglott*, *Berean Literal*, *Modern Literal*, and the *Exegeses*.

2. Gene Edwards writes concerning the unscriptural basis of the "pastorate,"

"Men have written literally millions of books on every theological issue conceivable to the mind of man, yet no one had closely questioned the biblical basis for the man called 'pastor.' 'He' is just there. 'He' grew out of the ongoing events surrounding Wittenburg during the early and mid-1500s. 'He' has been with us ever since, undebated, unquestioned, and wholly unscriptural. In all church history there has not been so much as one day of debate or controversy over 'his' scriptural right to exist. We practice 'him' without question. Yet, there is not one verse of Scripture in the New Testament that describes such a creature, and only one verse that even uses the term. Nonetheless he is the center of the practice of Protestant Christianity.

"I am a graduate of the largest Protestant seminary in the world,* which has on its campus one of the largest theological libraries ever assembled in the history of Christendom. One day I searched that library for even one book or one chapter, and finally in desperation even one paragraph, discussing the 'pastoral' concept from a scriptural or theological view. I have never found that book, nor chapter, nor page, nor paragraph on the subject. The pastor is just there. As far as I can discover no one has ever tried to prove or disprove, question, or even discuss the pastoral concept and practice, either theologically or scripturally." – *A Plea for Church Life: Getting to the Bottom of Church Problems* (p. 23-25), edited excerpt (Reprinted in *Bible Student's Notebook* #35)

*Gene Edwards (1932-), author and historian, graduated from Southwestern Baptist Theological Seminary, and was a former pastor and evangelist. Edwards was instrumental in your author's own exodus from the "pastorate."



KING JAMES VERSION'S ECCLESIASTICAL WORDS

The *King James Version* contains many ecclesiastical and religious words that do not represent words of the Greek Scripture. These words were forced on readers by the High Church of England.

Here are the *KJV* translators' own words:

We have ... avoided the scrupulosity of the Puritans, who leave [abandon] old Ecclesiastical words.³

"Old ecclesiastical words" were the religious words of the Anglican Church. Keeping these "old ecclesiastical words" was at the heart of the translation of the *King James Version*. In fact, the translators were denied the freedom to objectively translate the Scriptures by the King, toward this end of keeping the Ecclesiastical words. Rule number three is of particular importance to us here. It is this rule that placed the translators under bondage to the Church

3. "Translators to the Reader," the original Preface to the *King James Version*.

of England's ecclesiastical words.

The old Ecclesiastical Words [are] to be kept ...⁴

This instruction given to the translators was that they could not depart from the ecclesiastical words of the Church of England. They were not free to translate as they saw fit in this regard. They were bound by the King's rules to preserve High Church terminology, thus safeguarding Anglican doctrine and tradition. "Pastor" was such an ecclesiastical word.⁵

"SHEPHERDS" BELONG TO SHEEPFOLDS

Figures of speech are important. Like "*Bride*,"⁶ the

4. Cf. Laurence M. Vance, *A Brief History of English Bible Translations*, Vance Publications; Ronald D. Lesley, *Facts from History about Our King James Bible*, Fundamental Bible Institute.
5. Other examples of High Church *ecclesiastical* words that obscure the truth found preserved in the *King James Version* are: bishop, church, deacon, preach, office, and presbytery. Examples of High Church *theological* words that obscure the truth found preserved in the *King James Version* are: everlasting, forever, eternal, hell, baptism, and Easter.

For a more in-depth look at *KJV*, see our book *The King James Version: 400 Years of Bondage*. See the order form under "Clyde Pilkington."

6. [Editor:] For more information about the difference between the Body and the Bride, see these outstanding works:

– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

figure of “sheep” is exclusively related to Israel, and the “sheep” nations under her auspices during its prophetic administrations.

Alan Burns (1884-1929) wrote,

The figure of the sheep is peculiarly associated with Israel. It saturates Old Testament thought; is prominent in the imagery of the Gospels; is employed by Peter in his epistles to the dispersed kingdom believers; and colors the contents of the Apocalypse.⁷

To which F.H. Robison (1885-1932) adds,

The frequent picturing of Israel as “sheep” ... features a point similar to the figure of the “bride ...” Both figures are used freely in the Hebrew Scriptures and in the Greek Jewish portions of the apostolic writings. Neither figure is used as illustrative of the Ecclesia of the present dispensation in any epistle written by Paul.

More than that: the word “sheep” is not even used by Paul in any letter bearing his name, except in Romans 8:36, which quotes Isaiah in describing our Lord as a Sheep for the slaughter. The same is true of the word “shepherd.” It is used only once by Paul in his epistles, and then in the sense of pastors (Ephesians 4:11), but the usage of both words

- [Are Bride and Body Identical?](#) F.H. Robison (see order form under “Robison”);
 - [The Church Which Is His Body and the Bride the Lamb’s Wife](#), John Kessler (see order form under “Kessler”);
 - “The Bride and the Bridegroom and Ephesians Chapter 5,” E.W. Bullinger, [Bible Student’s Notebook #296](#).
7. [The Writings of Alan Burns](#), “Dispensational Symbols” (Chapter 18), see order form under “Other Authors.”

in the Gospels is very frequent.⁸

The figure here in the Ascension Gifts of a “shepherd” is used because Gentile believers during Paul’s *priestly ministry* (Romans 15:16)⁹ operated as “other sheep” who were not of Israel’s “fold” (John 10:16), and who, under the auspices of Israel, were “partakers of their spiritual things” (Romans 15:27) and “guests of the promise covenants” (Ephesians 2:12). Thus, they prophetically foreshadow the “sheep” nations of Matthew 25:34.

8. [Are Bride and Body Identical?](#) pages 30-31 (see order form under “Robison”).
9. [Editor:] Paul had an early ministry (*diakonia*, G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul’s priestly ministry, see:
 - Paul’s Priestly Ministry, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #721](#);
 - Paul’s Priestly Ministry:Supplementary Notes, [Bible Student’s Notebook #721](#);
 - Paul’s Priestly Ministry, Adlai Loudy , [Bible Student’s Notebook #532](#);
 - The Priestly Ministry of Paul, A.E. Knoch, [Bible Student’s Notebook #532](#);
 - Paul’s Previous Ministries, A.E. Knoch, [Bible Student’s Notebook #567](#);
 - Onward and Upward: Paul’s Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
 - The Administrations, Adlai Loudy, [Bible Student’s Notebook #497](#);
 - The Readjustment Administration, Adlai Loudy, [Bible Student’s Notebook #492](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student’s Notebook #434](#);
 - A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student’s Notebook #562](#); Part 2, [Bible Student’s Notebook #563](#)) ;
 - Paul’s Earlier Epistles, F.H. Robison, Bible Student’s Notebook #669, #670.



32 pp., PB

The New Birth

A Compilation

“Born Again” and “The New Birth” are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not “present truth” for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr.

See order form.

As A.E. Knoch (1874-1965) writes,

The figure of sheep is used in this judging of the nations because it will result in some nations receiving an immediate close association with Israel.¹⁰

This is the position of believing Gentiles during the Acts Administration.¹¹

THESE GIFTS WERE ASCENSION GIFTS

We refer to the gifts of Ephesians 4 as "Ascension Gifts" because they were given by Christ "**WHEN** He ascended up on high" (Ephesians 4:8), "*far above all Heavens*" (:10). It is of vital importance that it be noted that these gifts are referred to in the *past tense* – "*gave*" (:11).

Pay special attention to Paul's past tense words related to the ascension gifts.

When He ascended up on high, He ... gave¹² gifts unto men (:8);

He gave some ... (:11);

10. *Unsearchable Riches*, Volume 54 (1963).

11. [Editor:] This is God's Administration running throughout the Book of Acts from Pentecost to the pronouncement of judicial blindness on Israel in Acts 28. This is sometime also referred to as the Pentecost Administration. This administration was concluded and replaced by the current Secret Administration (Ephesians 3:9).

12. In Ephesians 4:11, according to A.T. Robertson, "and He gave (*kai autos edōken*)" is the "first aorist active indicative of *didōmi* [δίδωμι]" (*Robertson's Word Pictures*). Kenneth Wuest (*Wuest Expanded Translation*) translates it in the past tense as "*gave*," as is the common translation (*KJV, ASV, HCSB*, ect.) even among most literal translations (*REB, YLT, ED, GLT, LSV, MLV*).

The Time of their Beginning

WHEN He ascended up on high, He ... *gave* gifts unto men (:8).

This was an historic time; a place in the PAST when these gifts *were* given. The passage does not say that "he **began** to give gifts unto men." It was not an ongoing process. It was during the time covered by the Book of Acts ... "*till*" (:13), *i.e., until*.

The Time of their Expiration

These Ascension Gifts were given,

Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we **henceforth be no more children** (:13-14).

Therefore, these gifts were in effect "*until ... the unity of the faith*" occurred (:13). This is not "the unity of faith," as many often misinterpret and misunderstand, but rather "*the unity of THE faith.*" "*The Faith*" is a body of doctrine to be believed, and this "**unity of the faith**" is that body of doctrine in its climax – a finished "unit" – the "**unit** of the faith" as it were.

"Unity" is that which is complete, that which has all of its parts, and is no longer a series of "*instalments*."¹³

13. It is absolutely essential that one understands that the revelation given to Paul during the Acts Period was in "*installments*," which we will deal with a bit more, later in this article. Paul knew when writing I Corinthians that the revelation given to him was on the *installment plan* and that these "*installments*" would be "*discarded*" once "*maturity*" came (I Corinthians 13:8-11, CV). He also freely confessed in II Corinthians 12:1 that he knew that he would come to additional "*visions and revelations*" (note that both were in the plural). For further consideration on these installments see:



The Eonian Times

or, God's Purpose of the Eons or Ages

by — Leon A. Bynoe (1895-1983)

Contents:

1. The Eonian Times 2. God ALL in All 3. The Way of Salvation 4. Leon A. Bynoe Biography 5. Leon A. Bynoe Obituary

54 pp, PB

See order form.

The Purpose of Their Existence

The purpose of these special gifts were,

*Toward the adjusting of the saints,
for the work of dispensing,
for the upbuilding of the Body of Christ* (Ephesians 4:12).

“Until” the goal was reached with the completed revelation written down by Paul (in Ephesians and Colossians) these gifted men slowly and meticulously dispensed the installments, adjusting and upbuilding the saints. Now that all of this has been positionally accomplished, its relative application is taking place by spirit-activated realization from the finished Word of God. No “gifts” are now needed or active. There are no divine, supernatural “gifts” of these “apostles,¹⁴ prophets, evangelists, and shepherd-teachers¹⁵ today.

- “Out of an Installment Are We Knowing,” Editor’s Desk, [Bible Student’s Notebook #719](#);
- “A Timeline of Paul’s Ministries,” Reader’s Question Box, [Bible Student’s Notebook #826](#).

14. These “apostles” (ἀπόστολος, *apostolos*) were not the Twelve. These Circumcision Apostles were given to Israel prior to Christ’s ascension. In fact, they were commissioned early in Christ’s earthly ministry. The “apostles” mentioned here were those given to the Body of Christ during the Acts Administration. They were distinct from the Twelve. They included Paul and some five of his closest companions.

“Besides the Twelve there were others appointed by the Lord after His Ascension (Ephesians 4:11. Cp. I Corinthians 12:28). Such were Paul and Barnabas, first called so in Acts 14:4, 14; Andronicus and Junias (Romans 16:7). Paul nineteen times calls himself an apostle, and argues his claim in I Corinthians 9 and II Corinthians 12. See also I Thessalonians 1:1; 2:6, where Paul associates Silvanus and Timothy with himself.” – E.W. Bullinger (1837-1913), *The Companion Bible Appendixes*, number 189.

15. The particle that separates the gifts of apostles, prophets, evangelists in the Greek is δέ (*de*), however, the particle between shepherds and teachers is καί (*kai*) – “a primary particle, having a copulative and sometimes also a cumulative force” (*SEC*).

“According to the grammatical construction, ‘shepherds and teachers’ refers to a single class of gifted persons.” – RCV

It is crucial that one understand that those who teach during the Secret Administration are not *authoritatively gifted* in the sense that those who were divinely empowered with the Ascension Gifts were, or like those who held the “offices” of local ecclesias of the Acts Dispensation were (I Timothy 3; Titus 1).

The One Body is now designed, by the completion of the Word of God, *not* to have “ordained” teachers, but to be a uniquely self-teaching organism,

Through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love (Ephesians 4:15-16, *REB*).

“The words ‘pastors’ and ‘teachers’ are in a construction called Granvill Sharp’s rule, which indicates that they refer to one individual.” – *WWS*

“The omission of the article from teachers seems to indicate that pastors and teachers are included under one class. The two belong together.” – *VWS*

“Not some as pastors and some as teachers, but rather the combined office of ‘pastor-teacher.’” – Lehman Strauss (1911-1997), *Studies in Ephesians*

“The fact that the word ‘some’ is not repeated indicates that we have here one office with two ministries.” – Warren W. Wiersbe (1929-2019), *Be Rich: Ephesians*

“The fact that the phrase ‘pastors and teachers’ is governed by one definite article implies that the same persons would exercise both functions.” – Robert G. Bratcher, Eugene A. Nida, *Helps for Translators: A Translator’s Handbook on Paul’s Letter to the Ephesians*

“The omission of the article before ‘teachers’ indicates that pastors and teachers belong to the same class.” Charles F. Baker (1905-1994), *Understanding the Body of Christ*

Thus, some translations hyphenate the two words: “pastor-teacher” (*MSG, VT*). Some Bibles also have a note indicating such hyphenation (e.g. *ESV*: “Or the shepherd-teachers”; *WI*: “shepherd-teacher”). *Kai* is the Greek particle in the phrase “God and Father” (Θεός καὶ πατήρ / *Theos kai patēr*) found multiple times in the Greek Scriptures (Romans 15:6; I Corinthians 15:24; II Corinthians 1:3; 11:31; Galatians 1:4; Ephesians 1:3; 4:6; 5:20; Philippians 4:20; Colossians 1:3; 2:2; I Thessalonians 1:3; 3:11; I Peter 1:3; Revelation 1:6).



To Enlighten All as to the Secret

by — A.E. Knoch (1874-1965)

The letter to the Ephesians is an elaboration of the definition of the present secret economy of which Paul became the dispenser.

63 pp., BK

See order form.

The Ascension Gifts – the divine empowerment to speak “the truth” – were given during and limited to the Acts Period. Under the current Secret Administration these gifts are inoperative.

Those who teach today, while having been granted some varying measure of faith, are nonetheless fallible, having no authority on any subject – all such authority now being resident in the Word of God alone.

Therefore, the self-instructional Body is not following any earthly “head,” “leader” or “authority.” Instead, regardless of how meager it may appear, the “operation” in fact comes from the “measure of each one’s part” (Ephesians 4:16, CV); through the “working in the measure of each single part” (YLT).

The Body has been called to live “with all humility and meekness, with patience, bearing with one another in love” (Ephesians 4:2, CV), reminding us that even those serving are to be thus exemplary:

Now a slave of the Lord must not be fighting, but be gentle toward all, apt to teach, bearing with evil, with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization of the truth (II Timothy 2:24-25, CV).

Any teaching ministry today is carried out NOT by a special “gift,” but by dedication to the written Word of God and the grant of faith by God. For example, if a man will teach during this current dispensation, he must labor in the study of the Word – learning, ad-

justing, growing – so that he may “teach others also” (:2). It is not a “gift” in any sense of the Ascension Gifts.

THE ASCENSION GIFTS WERE PROPHETIC GIFTS

According to Paul, the gifts of Ephesians 4 were prophetically a part of Israel’s Old Testament promises. In :8 when Paul states “Wherefore He saith,” he is referencing the fulfillment of the prophecy of Psalm 68:18.

Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men.

Thus, these gifts were prophetically a part of Israel’s “spiritual things” for which the Gentiles were made partakers during the Acts Administration (Romans 15:27). These gifts have no place within the Secret Administration.¹⁶

THE ASCENSION GIFTS WERE PART OF THE ACTS ADMINISTRATION

During the Acts period,¹⁷ while Israel still had pre-

16. [Editor:] *i.e.*, the Secret Administration. For a detailed study of this subject see the comprehensive work [The Administration of the Secret](#) on the order form under “Compilations,” or visit:

<http://pilkingtonandsons.com/compilations.htm>

17. [Editor:] For more on the period covered by the Book of Acts, see:

- The Acts Transition and the Pentecostal Dispensation, Sir Robert Anderson, [Bible Student’s Notebook #507](#);
- The Acts of the Apostles And Paul’s Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student’s Notebook #613](#);
- The Earlier and Later Chapters of the Book of Acts, Sir Robert Anderson, [Bible Student’s Notebook #526](#);

Daily Quick Quotes

Since we first began placing single-sentence quotes on the tops of the pages of the *Bible Student’s Notebook* they have been a most welcomed feature.

Daily Quick Quotes are single-sentence quotes selected from past pages of the *Bible Student’s Notebook* that are added to a daily BLOG and assigned topical themes, making them easy to utilize.

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<https://dailyquickquotes.wordpress.com/>

eminence and before the Word of God was completed by Paul (Colossians 1:25),¹⁸ there were many local ecclesias.¹⁹ These synagogues²⁰ needed authoritative teaching and guidance in lieu of the Acts-Period transition and the incomplete revelation. This was

- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- The Dispensational Frontier of Acts 28:23-31, Charles H. Welch, parts 1-3: [Bible Student's Notebook #639](#), [#640](#), [#641](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form);
- *The Acts Dispensation*, Otis Q. Sellers, Parts 1-3, [Bible Student's Notebook #727](#), [728](#), [729](#).

18. [Editor:] For a look at Paul's completion of the Word of God, see:
– "Colossians: The Completion of the Word of God," Clyde L. Pilkington, Jr., [Bible Student's Notebook #788](#).
19. [Editor:] During the Acts Administration there were many ecclesias, in the plural – "all the ecclesias" (Romans 16:4, 16; I Corinthians 7:17; 14:33; II Corinthians 8:18; 11:28, CV); while today in the Secret Administration there is but one single ecclesia, in the singular – "the Ecclesia which is His Body" (Ephesians 2:22-23, CV).
20. These ecclesias were what we would appropriately call "synagogues."

S. Van Mierlo (1888-1962) reminds us that:

The "church," or, better, the "Christian synagogue" of Jerusalem could be considered as the first nucleus of the assembly that the Lord had promised to build (Matthew 16:18). ... The "Christian synagogues" were naturally organized more or less on the same pattern as the Jewish ones. ...

We know from the New Testament that each assembly had its "elders" (*presbuteros*) and one "bishop" (*episkopos*), chosen from among the elders and corresponding probably to the ἀρχισυνάγωγος (*archisynagōgos* ["ruler of the synagogue" – e.g. Mark 5:36]). All these functions had thus been known by Israel for a long time (see e.g. Exodus 3:16, 18; 12:21; Deuteronomy 1:15; I Chronicles 23:4). Similarly, the "presbytery" of I Timothy 4:14 was a council of elders which was already in existence in the organization of the synagogue (Luke 22:66; Acts 22:5). – *The Development of Christendom*

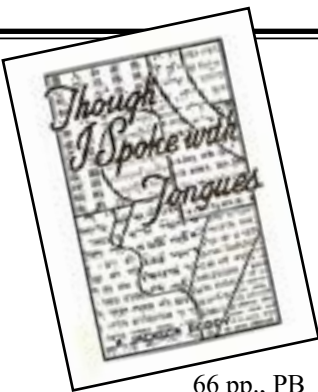
[Van Mierlo, was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965) and Charles H. Welch (1880-1967), and co-editor along with G.J. Pauptit (1889-1962) of the Dutch monthly periodical *Uit de Schriften (Out of the Scriptures)*, 1920-1960), as well the author of several books, including *The Divine Plan and its Realization*, and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*.]

divinely accomplished through the prophetic *Ascension Gifts*: "apostles, prophets, evangelists, and shepherd-teachers."²¹

Once the nation Israel was judicially set aside at the end of the Book of Acts²² (becoming "Lo Ammi," Hosea 1:9),²³ and the Word of God was completed (Colossians 1:25) with the revelation of the *Secret Administration* (Ephesians 3:9), these many local ecclesias gave way to the singular Ecclesia, the One Body (Ephesians 2:16; 4:4; Colossians 3:15). Now instead of having many "heads" ("elders" and "bishops") exercising the ascension gifts in many "ecclesias," today we have only One Ecclesia, with only One Head – Christ Jesus. All supernatural gifts and human authority have ceased, with One Body now being self-edifying (self-building) in love.

We should be making all grow into Him, Who is the Head – Christ, out of Whom the entire Body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the Body, for the up-building of itself in love (Ephesians 4:15-16, CV).

21. The "teacher" here in the Ascension Gifts was not a separate "gift" from the "shepherd," but rather an integral part of the "shepherd-teacher" gift of the Acts Dispensation and in no way means that there are not those who teach today.
22. [Editor:] For more information on Acts 28, see:
– Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
– Before and After Acts 28, Oscar Baker, [Bible Student's Notebook #595](#);
– Acts 28: The Dispensational Crisis, Charles H. Welch, [Bible Student's Notebook #642](#);
– *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).
23. [Editor:] For more information, see:
– *Lo-ammi* – "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).



66 pp., PB

See order form.

Though I Spoke with Tongues

by — Dr. A. Jackson Roddy (1919-1997)

"This was written by one who, for a number of years, was a member of a modern 'Pentecostal' group. The author simply outlines his own personal testimony and observation. Coupled with the simple, clear explanation is a commendable charity. Indeed, often it seemed that the writer went out of his way to avoid any charge of unfairness." – Leslie K. Tarr, *The Gospel Witness* (January 6, 1955)

Roddy was Professor of Greek and Hebrew at New Orleans Baptist Seminary, and Chairman of the Department of Modern Languages at California Baptist College (Riverside).

That Christ is the “Head” of the “One Body” is a truth reserved exclusively for the Secret Administration and is found only in the epistles of Ephesians (1:22; 5:23) and Colossians (1:18; 2:19). Today, we have no Head but Christ: no other leaders, no other supervisors, no other elders, no other officers, no other authorities. Thus, we are exhorted by Paul to,

*Let no one be arbitrating against you, who wants, in humility and the ritual of the messengers, to parade what he has seen, feignedly, puffed up by his fleshly mind, and **not holding the Head**, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God (Colossians 2:18-19).*

THESE ASCENSION GIFTS WERE MEN OF DIVINE AUTHORITY

The Ascension Gifts of “apostles, prophets, evangelists, and shepherd-teachers” were not merely capable men who simply held a “position” among believers. Rather, in the absence of the completed Scriptures, they were *divinely enabled* men, ordained by God to function with *divine authority*.

They were those whom God “set” in the Body as He “pleased” (I Corinthians 12:18), for the “adjusting of the saints” (Ephesians 4:12). They were directly “set under God,” as “superior authorities,” “magistrates,” “servants” and “ministers of God” (Romans 13:1-4 CV). Like Timothy, their “gift” was miraculously given “through prophecy, with laying on of the hands of the **presbuterion**²⁴ [πρεσβυτέριον]” (I Timothy 4:14;

24. Used only two other times, both in reference to the Jewish “San-

cf. 1:18; II Timothy 1:6), by all rites and authority in complete harmony with the Jewish economy.

While certainly such gifted men of *divine authority* were seen functioning throughout the course of the Acts Administration, no such men whatsoever operate today during in the Secret Administration.

THESE ASCENSION GIFTS WERE A UNITED SET OF GIFTS

Some mistakenly assert that the gifts of “apostles” and “prophets” have ceased, while they conversely contend that the “evangelists” and “shepherd-teachers” nonetheless remain. Such a division is not *right division*.

The Ascension Gifts are plainly presented as a complete unit, and there is nothing whatsoever in the context of Ephesians 4 that would even suggest that these gifts can be thus parceled apart. There is no hint of any kind that some of the gifts were temporary while others were lasting.

This set of gifts were given at a specific time in the past, and they lasted together as a set – “UNTIL” their defined goal was accomplished.

(to be continued)

hedrin” (Luke 22:66; Acts 22:5). *Presbuterion* is defined by E.W. Bullinger as “an assembly of aged men, council of elders, senate (spoken of the Jewish Sanhedrin)” (CL); Strong as “the order of elders, that is, (specifically) Israelite *Sanhedrim* or Christian ‘presbytery.’” (SEC).



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by — Clyde L. Pilkington, Jr.

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
EB: Exegeses Bible
ED: Emphatic Diaglott
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes (Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance (Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is