



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 36  
Issue 897

# Christ's Mediatorial Work

by — Clyde L. Pilkington, Jr. & James D. Fine

For there is one God, and one mediator between God and men,  
the man Christ Jesus (I Timothy 2:5).



The Greek word translated “mediator” is μεσίτης (*mesitēs*) and means:

– a go between, that is, (simply) an internunciator,<sup>1</sup> or (by implication) a reconciler (intercessor) — SEC, G3316;

– one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant — TGL;

– a middle man — RWS.

In I Timothy, Paul wrote of Christ as a “mediator”; however, once the judicial decree against Israel was pronounced in Acts 28:28, bringing down the Barrier Wall, such mediation was no longer necessary. After all, why would Christ’s own “Body,” of which HE alone is “Head,”<sup>2</sup> still be in need of a mediator?

1. The prefix “inter” means “between,” while “[e]nunciator” means “one who speaks.” Thus, an “inter[e]nunciator” is one who speaks on the behalf of two or more parties, to each other, to facilitate understanding, resolution, and harmony.
2. 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).

“There were local bodies of Christ in the Pentecostal Church, but Christ was not the head of these bodies, as He is of this church of the mystery. Members of that church were its head (I Corinthians 12:12-22). Note the difference in the church which is His Body, where only Christ is the Head (Colossians 1:18; Ephesians 1:22-23).” – Dr. Arthur Charles Lambourne (1898-1993), *The Dispensation of the Mystery (The Post-Acts Church)*, [Bible Student's Notebook #887](#)



Such mediation was necessary when I Timothy was written, as well as all the rest of Paul’s “WALL-UP-books.”<sup>3</sup> During the previous Acts Administration, priesthood and mediation were certainly the order of the day, but now in the present Secret Administration, we are simply “complete in Him” (Colossians 2:10).

Up until the Barrier Wall came down at Acts 28:28, believing Gentiles were proselytes of Israel. On the one hand, there were *full fledge proselytes* of righteousness who observed the Mosaic law and became circumcised in order to become a Jew. Then, on the other hand, there were *proselytes of the gate*<sup>4</sup> who didn’t observe the law, but feared God and did good toward Israel, but were not given access to Kingdom salvation until Peter had his vision, with Cornelius being the first gaining such access to Israel’s hope.<sup>5</sup>

- “Ephesians and Colossians ... It is in these two epistles, and only in these two epistles, that we learn about the calling of the Lord Jesus Christ as Head to the Church Which Is His Body (Ephesians 1:22-23; Colossians 1:24).” – Nevin Meyer Wetzel (1915-2002), *The Superlative Language of Ephesians and Colossians*, [Bible Student's Notebook #887](#)
3. Paul’s epistles written during the Acts-Period, while the Barrier Wall remained up.
4. “The foreigner who is within your gates” (Exodus 20:10, HCS).
5. “The Hope of Israel” concerns the coming physical, literal king-

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However, another proselyte group of Gentiles were made up of those who had responded by faith to Paul's unique "gospel of the uncircumcision," a gospel that was entirely different from the Twelve's "gospel of the circumcision" (Galatians 2:6-8). This distinct gospel was his "my gospel" (Romans 2:16; 16:25; II Timothy 2:8), which stood in stark contrast to Israel's "gospel of the Kingdom" (Matthew 4:23; 9:35; 24:14).<sup>6</sup>

dom reign of Jesus the Messiah over a resurrected Israel (and the remaining Gentile Nations), in fulfillment of the prophesied Davidic (king) and Palestinian (land) covenants. This is yet future and is foretold throughout the Old Testament, the Gospels, Acts, New Testament Jewish Epistles and especially the Book of Revelation.

For more information on the hope of Israel, see:

- "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
- Hope, Charles H. Welch: Part 1, [Bible Student's Notebook #493](#); Part 2, [Bible Student's Notebook #494](#); Part 3, [Bible Student's Notebook #495](#).

6. With the setting aside of Israel in Acts 28:28 the "Kingdom of Heaven" aspect of the "Kingdom of God" is now in abeyance. During this current Secret Administration, the "Kingdom of God" is not related in any way to the Mosaic Law or the Prophets, but is focused on the theme of God's righteous rule among the Celestials through the instrumentality of the Christ (Head and Body). It is important that one recognize both the differences and similarities of the "Kingdom of God" and the "Kingdom of Heaven." For more information, see:

This group of believers was a "new creation" (II Corinthians 5:17; Galatians 6:15) who, during the Acts-Period, were recipients of Israel's "spiritual things" (Romans 15:27); however, their blessings and hope changed after the setting aside of Israel in Acts 28:28.

This latter group came into play only after the way had been paved by Peter's "sheet" vision and the acceptance of Cornelius (Acts 10), when Paul began preaching his distinct gospel in Acts 13.

*Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness 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).* BSN

**TOPICS:**

**Major:** Acts 28; Mediator; Paul's Gospel; Right Division  
**Minor:** Ecclesia; Proselyte

– An Introduction to "the Kingdom of God" and "The Kingdom of Heaven," Clyde L. Pilkington, Jr., [Bible Student's Notebook #793](#).

**Bible Student's Notebook™**

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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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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);
- adult sonship position (Ephesians 1:5).

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*We are always open for discussion, but never for disputation.* – André Sneidar

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

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Associate Editors: J. Blake Botner, Mark Peters, Mark Vogt  
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For definitions of abbreviations/acronyms, see the [online key](#).

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# Tidbits of Truth #27

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

## A Love Story

[*Excerpt:*] All creation is a love story written to you. You were created to read that story and fall in love with the Author – your Author. ... The love story isn't over, and at the end of the story, behold, everything is “*very good*” (Genesis 1:31).

— Peter Hiett  
*The History of Time*

## Every Knee ... Every Tongue

[*Excerpt:*] A very remarkable fact which ought to be praised by all of us is found in the following passage:

*That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father* (Philippians 2:10-11).

The “*things*” in the three spheres mentioned are identified as follows:

- “*Things in Heaven*” – We who are members of the Church, which is His Body who are stationed in the Heavens; Heaven's hierarchy: and all of Heaven's hosts;

- “*Things in Earth*” – All of mankind: those who live on Earth;
- “*Things under the Earth*” – These are the dead who shall yet be raised to give glory to Him, and those in the abyss.<sup>1</sup>

— Tom L. Ballinger  
*Plainer Words*

## Two Basic Administrations<sup>2</sup>

[The Household of Abraham (Earth) & The Household of the Mystery (Super-Heavens)]<sup>3</sup>

[*Edited excerpt:*] One dispensation (*oikonomia*) is all of that which has to do with Abraham's Household, *i.e.*, Israel and those Gentiles blessed in Abraham and made his seed (Romans 4:13-18; Galatians 3:7-9,

1. “*Under the Earth.*” Greek, *katachthonios*. Only here. Compare Proverbs 15:24. These are the dead who shall yet be reused to give glory to Him. Compare Revelation 5:13, and the angels and demons of the abyss, Luke 8:31; Revelation 9:11; and see Psalm 148. – E.W. Bullinger, *The Companion Bible*, note on Philippians 2:10
2. For more on these two basic administrations, see:  
– Dispensational Continuity of Major Bible Events, Ray I. Psalm-onds, [Bible Student's Notebook #894](#).
3. These two basic dispensations correspond to the “Two Realms” – for more information on these, see:  
– [Article:] The Two Realms (Bible Basics #4), Clyde L. Pilkington, Jr., [Bible Student's Notebook #847](#);  
– [Video:] [The Two Realms \(Bible Basics #4\)](#), Clyde L. Pilkington, Jr.



## The Comfort and Encouragement of Hope (A Comprehensive Compilation)

The authors of this reassuring work includes: Tom L. Ballinger, Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Edward H. Clayton (1887-1972), Dr. Edgar Gerald Jones (1894-1974), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), J.C. O'Hair (1876-1958), C.H. Mackintosh (1820-1896), George Matheson (1842-1906), J.R. Miller (1840-1912), Clyde L. Pilkington, Jr., Frank N. Pohorlak (1907-1988), Theodore Joseph Silva (1909-1974), Tony Smith, André Sneidar, and Dean Wilkinson.

235 pp., PB

See order form.

14, 29), or those who share his hopes and promises either in the land (Genesis 15:7), with Israel (Genesis 17:4-14), or in the Kingdom of Heaven with Abraham, Isaac and Jacob (Matthew 8:11), or as joint-heirs with Abraham of the world (Romans 4:13), the New Jerusalem with its new Earth (Hebrews 11:8-16).

We would place together and as a *different dispensation* that household of believers spoken of in the post-Acts letters of the Apostle Paul, those who are blessed “*in Christ*,” in the “*Super-Heavenlies*” with all spiritual blessings that the wealth and riches of grace can bestow without any reference to Abraham, Israel, the New Covenant, the land, the old earth or the New Jerusalem.

*The Household of Abraham* in its varied history has had many stewards of truth. In an effort to gain Israel's repentance, Christ sent out Twelve at one time (Matthew 10) and on another occasion seventy. The Apostle Paul's early ministry was to Abraham's personal seed, then to those Gentiles (having no dispensational position of their own) during the period of the Acts, who were made Abraham's seed and grafted into Israel's Olive Tree (Romans 11 and Galatians 3).

The stewardship of truth for this present out-calling, this *Household of the Mystery*, has had its steward, that *prisoner for Gentiles* (Ephesians 3:1), the Apostle Paul, [who] unfolded the *secret will* (Ephesians 1:9, 10), the *secret dispensation* (Ephesians 3:9), God's hidden dispensation (Colossians 1:25-26), God's *dispensation of grace* (Ephesians 3:2). In conjunction with this Household, and directed to it, *is a secret concerning the person and position of the ascended and seated Christ of Glory*, “*far above all*” (Ephesians 4:10).

This mystery concerns a “Gentile” company or family *placed as sons* in the Son and their being seated,

glorified and filled with God's own fullness [*Plērōma in the Son of His Love* (cf. Ephesians 3:1-8; 1:22-23; 4:13; Colossians 2:9). There is no “*Israel of God*” or Jews blessed as Israelites today. Any saved “Jew” is of “*One Body*” (Ephesians 2:14-16) with “*Gentiles*” “*in Christ*” *apart from all prior affiliations* with Abraham's position, promises, covenants and hopes.

— Russell H. Schaefer (1919-1999)

“What is a Dispensation?”

*Scripture Research*, Volume 1; Number 1 (1964)

## Before Abraham

*What about those from Adam to Abraham?*

[*Edited excerpt:*] After the advent of *Abraham* it is easy to see the varied events, programs, etc., as working out God's ultimate destiny for that great and complex family *Household*. A natural question comes to mind: What about those living believers before Abraham? Where do they fit?


Deuteronomy 32:8 pre-dates Israel's Kingdom thus:

*When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.*

The author of the book of Hebrews joins together in one bond and one hope all those from Abel to those to whom he writes (cf. Hebrews 11:4-40).<sup>4</sup> In the book of Romans (2:26), Paul speaks of a time when certain Gentiles were counted for Circumcision if they by nature (though ignorant of the law of Moses) kept the righteousness of the Law. No Gentile is being thus counted today. That God dates Abraham and Israel's things *from* the foundation of the world is seen in considering the following Scriptures:

- ◆ *From* – secrets of the prophetic Kingdom (Matthew 13:35);
- ◆ *From* – the Kingdom “sheep” nations appraised of their future inheritance in relation to Israel (Matthew 25:34);
- ◆ *From* – God's rest and invitation for Israel (He-

4. [*Editor:*] However, the Gentile earthly hope is a delayed hope – after Israel's Millennial Kingdom, on the New Earth. See, “The Hope of Resurrection,” Clyde L. Pilkington, Jr., Tidbits of Truth #26, [Bible Student's Notebook #895](#).



***Old Testament Studies***  
by — William R. Newell (1868-1956)  
362 pages, PB  
(See order form.)

brews 4:3-8);

- ◆ *From* – the Lamb slain in relation to the Kingdom people (Revelation 13:8);
- ◆ *From* – the Book of Life in relation to the Kingdom People (Revelation 17:8);
- ◆ *From* – the restitution of all things (Acts 3:21).

It is interesting to note that all that pertains distinctively to this present dispensation has been:

- ◆ Kept hidden from ages, from generations (Colossians 1:26);
- ◆ Untrackable (Ephesians 3:8);
- ◆ In other ages not made known (Ephesians 1:5);
- ◆ From the beginning of the world, hidden in God (Ephesians 3:9).

God has been pleased to use two terms in connection with the "overthrow of the world" and places those in Abraham's calling on this side: "**from** ..."; and those in the Household of the Secret (those in the dispensational position of Paul's post-Acts epistles) on the other side: "**before** ..."

Besides those verses that deal with the glory of the Son ("before ..." John 17:4), the Father's love in the Son ("before ..." John 17:24), and Christ, the Wisdom of God and Christ foreknown ("before ..." I Corinthians 2:7; I Peter 1:20), we have those verses of Scripture directly addressed to us that deal with a people chosen in Christ ("before ..." Ephesians 1:4). [Here] then God has given us an insight into His great purposes respecting (1) a household for the Earth (old and new) – Abraham and his family; and (2) a family of sons in Christ for the Heavens, along with the Princes and Magistrates of that realm, and in Christ over them (Ephesians 1:21-23).

We would therefore conclude that there are two vast Bible dispensations, and while some things are common to both, the great areas of differences are so very extensive as totally to change the character, hope, practices and destiny of those receiving truths pertaining to the one or the other.

— Russell H. Schaefer (1919-1999)

"What is a Dispensation?"

*Scripture Research*, Volume 1; Number 1 (1964)

## Parousia

[To T.D.:] The *Parousia* (παρουσία)<sup>5</sup> means "presence,"<sup>6</sup> and is used for the official presence of Christ on Earth as manifested during the Millennial Kingdom. The *Parousia* is initiated by Christ's Second Advent. Thus, it is translated: "coming" (KJV), "arrival" (MNT; ALV), and "presence" (CV; ED; REB; YLT). The *Parousia* is central to the Messianic prophecies and Israel's ultimate hope.<sup>7</sup> However, the *Parousia* is not the hope of the One Body, and therefore the word "parousia" is not found in Ephesians or Colossians, the epistles of the Secret Administration.<sup>8</sup> Our hope is our joint-appearing with Christ in Glory, "far above all Heavens" (i.e., among the Celestials in the Super-Heavens – Colossians 3:1-4; cf. Ephesians 4:10).

— Clyde L. Pilkington, Jr.

5. G3952 (SEC).

6. Cf. Bullinger's *Critical Lexicon*, Thayer's *Lexicon*, Young's *Analytical Concordance*, Sells's *Glossary of Words*, Liddell-Scott-Jones.

7. For more information on the *Parousia*, see:

– *Parousia*, Charles H. Welch, [Bible Student's Notebook #631](#);

– *What Does Parousia Mean?*, Otis Q. Sellers, [Bible Student's Notebook #699](#);

– *The Parousia of the Lord Jesus Christ*, Otis Q. Sellers, [Bible Student's Notebook #785](#).

8. See, [Ephesians & Colossians: Scripture for the Present Administration](#), on the [order form](#) under "Clyde Pilkington."



## A Reply to R.A. Torrey's "The Exact Truth Regarding an Eternal Hell"

by — A.E. Knoch (1874-1965)

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## Meaning of *Oikonomia*

[*Excerpt:*] The Greek word rendered “*dispensation*” is *oikonomia* and refers to the act of administering. ... When we refer to the different dispensations, we refer to those subdivisions of the ages in which the revealed will of God, carrying differing obligations, has been made known and put into force ... and in practically every case, the administration or stewardship of these separate and differing administrations are found to have been entrusted to some chosen servant of the Lord.

— Charles H. Welch  
*Alphabetical Analysis*, Vol. 1, page 208

## *Oikonomia* & the Lexicons

### Parkhurst’s Greek Lexicon

1. Properly, a dispensation, administration, or management of family affairs; a stewardship.
2. A person who manages the domestic affairs of a family; a steward.

### The Analytical Greek Lexicon

1. The management of a household, a stewardship.
2. The manager of a household, a steward.

### Thayer’s Greek-English Lexicon

1. ... the management of a household or of household affairs.

2. The manager of a household or of household affairs; especially a steward, manager, superintendent to whom the head of the house or proprietor has entrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to children not yet of age.

### Robinson’s Lexicon of the New Testament

1. Economy, management of a household or of household affairs.
2. A house-manager, overseer, steward. One who had authority over the servants or slaves of a family, to assign their tasks and portions: with which was also united the general management of affairs and accounts.

### Skeat’s Concise Etymological Dictionary

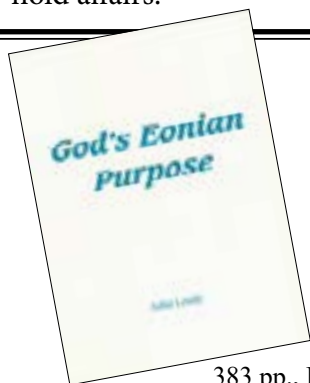
1. The management of a household.
2. One who man-ages a household.

### Lidell and Scott’s Greek-English Lexicon

1. The management of a household.
2. One who manages a household.

### Young’s Analytical Concordance

1. Law or arrangement of a house.
2. A house manager (steward).



## *God’s Eonian Purpose*

by — Adlai Loudy

First printed in 1929, this work is a review of God’s plan and purpose, gathering together many of the most basic themes of Scripture, including *The Beginning of Creation*, *The Eons and Administrations*, *Justification*, *The Conciliation*, *Completeness in Christ*, and *The Goal of the Universe*. These and other vital subjects are presented in an interesting and informative manner. The book contains charts and illustrations which provide a welcome visual supplement to the text. (*Available in Hardcover & Paperback*)

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## Strong's Exhaustive Concordance

1. Administration of a household or estate.
2. A house-distributor, *i.e.*, manager or overseer.

## Vine's Expository Dictionary

1. Primarily signifies the management of a household or of household affairs. A dispensation is ... a mode of dealing, an arrangement of administration of affairs.
2. Primarily denotes the manager of a household or estate.

## Green's Greek Lexicon

1. The management of a household.
2. The manager of a household.

## Bullinger's Critical Lexicon

1. Administration of a household. Actively, the administrative activity of the owner or steward. Passively, that which is administered.
2. A house-manager.

— Russell H. Schaefer (1919-1999)

“What is a Dispensation?”

*Scripture Research*, Volume 1; Number 1 (1964)  
(*edited excerpt*)

## Oikonomia

### Dispensation – Stewardship – Economy

#### Dispensation

The AV translates the Greek word *oikonomia* by “dispensation” four times. ... “Dispensation” comes from the Latin *dispensatio*, and that from the verb *dispenso*, distribute, spread or deal out; lay out money, administer, manage; dispose. ... A steward in Latin parlance was a *rerum domesticarum curator*, “caretaker of domestic affairs.”

#### Stewardship

That “stewardship” should have been used to translate *oikonomia* (three times in the AV) is not surprising,

since a stewardship, trusteeship or management is very definitely conceived of in the Greek word. Stewardship is an improvement over dispensation, but still this lacks the force of the Greek word, which has the identifying element *oikos*, “an inhabited house,” in view. While a stewardship is essential in order to identify a dispensation, no less essential is the fact that a biblical *oikonomia* has to do with certain *households*.<sup>9</sup> We maintain that under divine inspiration this Greek word was chosen to convey to us precisely what household is being administered the things of God at a given time.

#### Economy

The English word “economy” is, on the face of it, an anglicizing of the Greek word. It is unfortunate that this word has come to mean “saving” (a connotation resulting from a semantic position keeping in view the wise handling of affairs).

The LXX translation (from which nearly all N.T. quotations are taken, rather than from the Hebrew text itself) uses this Greek word *oikonomia* in Isaiah 22:19-21. The AV has in these verses “station” and “government,” respectively. Bagster translates it “stewardship.” A look at the context will readily identify *the house and rule*.

— Russell H. Schaefer (1919-1999)

“What is a Dispensation?”

*Scripture Research*, Volume 1; Number 1 (1964)  
(*edited excerpt*)

**BSN**

#### TOPICS:

**Major:** [A Love Story:] Consummation; Love [Every Knee ... Every Tongue:] Consummation; Philippians 2:10 [Parousia:] Parousia [Meaning of Oikonomia:] Administrations; Dispensations; Oikonomia; [Oikonomia & the Lexicons:] Oikonomia; Dispensations; Administrations [Oikonomia: Dispensation – Stewardship – Economy:] Oikonomia; Dispensations; Administrations; Stewardship; Economy [Two Basic Administrations:] Dispensations; Administrations; Households [Before Abraham: What about those from Adam to Abraham?:] Abraham; Administrations; Dispensations; Households; Right Division

9. For more on *oikonomia* as a “household,” see:

– Dispensational Continuity of Major Bible Events, Ray I. Psalm-onds, [Bible Student's Notebook #894](#).





# Reader's Question Box #66

## "The Bride of Christ" Is Unknown to Scripture

by — Sir Robert Anderson (1841-1918)

**Q:** Is the Church the Bride of Christ?

**A:** Let us begin by correcting our terminology. In the Patmos visions we read of "*The Bride, the Lamb's wife*," but "the Bride of Christ" is unknown to Scripture ... With the close of [John the] Baptist's ministry, both the "*Bride*" and the "*Lamb*" disappear from the New Testament until we reach the Patmos visions. In Revelation 21, the angel is summoning the Seer to behold "*the Bride, the Lamb's wife*," and he showed him "*the Holy Jerusalem, descending out of heaven from God*." The twelve gates of the city bear the names of the Twelve Tribes of the children of Israel, and on the twelve foundations are "*the names of the Twelve Apostles of the Lamb*" ... it is the city for which Abraham looked ... These apostles of the Bride are not the apostles who were given after the Ascension for the building up of the Body of Christ – the apostles of this Christian dispensation, chief among whom was Paul. They are the

Twelve Apostles of the Lord's *earthly* ministry to Israel, who shall sit on twelve thrones, "*judging the Twelve Tribes of Israel*" (Matthew 19:28). **BSN**

— Cited by Charles H. Welch (1880-1967) in *Alphabetical Analysis*

(*edited*)

For more information about the difference between the Body and the Bride, see:

- [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](#);
- The Ecclesia Today Is Not the "Bride" or "Sheep," (Tidbits of Truth #11), F.H. Robison, [Bible Student's Notebook #866](#).

**TOPICS:**

**Major:** Bride of Christ

**Minor:** Ecclesia



## "Pastors" – The Ascension Gifts, the Higher Powers of Romans 13, and the Secret Administration

by — Clyde L. Pilkington, Jr.

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See [order form](#) under  
"Clyde Pilkington."

The modern role of "pastor" is not founded on Scripture, but instead is an institutional fabrication of Protestantism. The Ascension Gifts of Ephesians 4 were prophetically a part of Israel's Old Testament promises. The "*higher powers*" of Romans 13 were not a reference to civil authorities, but rather the spiritual rulers over the Acts-period churches. Since Acts 28 (the dispensational boundary line) the "*powers that be*" have been withdrawn. Under the current Secret Administration, all of these "*gifts*" are inoperative. The One Body has no flesh-and-blood rulers. We are to be submissive only to our Head: the Lord Jesus Christ. To Him alone do we owe our allegiance.