



Bible Student's Notebook™

The Herald of His Grace

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

Volume 37
Issue 925

“The Body of Christ” Is Not the Same as “The Church Which Is His Body”

by — Tom L. Ballinger

A student of God's Word must, always, be willing to unlearn that which he learned from man in order to learn from the Word Itself. We have found that many of our most cherished doctrines turn out to be *the doctrines of men* and not truth learned from the study of God's Word.



The older we have become, the less we care about being approved by men; the less we feel compelled to teach the *approved doctrines*, unless they have become our own, based upon our own personal study.

With this said we are reminded, as we approach our subject at hand, of the Apostle Paul's warning in Colossians 2:8.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

The burden which tradition carries weighs very heavy on the hearts and minds of most all of us. So much of our Bible background was implanted by those who were professional church operators who learned their Bible from accredited schools of theology, all of which had specific doctrines to propagate and to defend. Perhaps, so it is with our subject, “*The Body of Christ.*”

Most all fundamentalists agree with “right divid-

ers” in believing “*The Body of Christ*” is the Church over which Christ Jesus is the Head. They may not agree as to when “*the Body of Christ*” began, but they will agree that the term which the Apostle Paul uses for the church is “*the Body of Christ.*”

The term “*the Body of Christ*” is specifically mentioned twice in the Scriptures. The first occurrence appears in the Scripture written during the Pentecostal Dispensation [or the Acts period]:

Now ye are the body of Christ, and members in particular (I Corinthians 12:27).

The second time it is used is in the epistle which makes known and explains the Mystery:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Ephesians 4:12).

GIFTS GIVEN BY THE ASCENDED CHRIST

In order to come to some settled conclusion, we call the reader's attention to Ephesians 4:8, 11.

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Wherefore He saith, "When He ascended up on high, He led captivity captive, and gave gifts unto men."

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

This tells us that the Ascended Lord Jesus Christ gave these men His gifts for "the perfecting [equipping] of the saints, for the work of the ministry, and for the edifying of the Body of Christ."

Traditional Interpretation

The standard interpretation is that the Lord Jesus Christ gave some apostles and prophets as His initial gift. After they completed their ministry, the Ascended Christ did not give the "Church, which is His Body" another set of apostles and prophets. These apostles and prophets were allowed to die-out and were not replaced. There was no longer a need for them. Therefore, the only gifts to the Church which remained after the initial foundational work were the

evangelists, pastors and teachers. Christian fundamentalists insist that these "men-gifts" are still being Divinely ordained today.

Their doctrinal position is that the Lord Jesus no longer ordains apostles and prophets, but He has "called," "selected" and "ordained" men during this "church age" to be evangelists, pastors and teachers. We accepted this doctrine for a time; but this idea did not stand up to close scrutiny, and therefore we had to abandon it.

We have heard many Bible Teachers, as well as pastors, teachers and evangelists, use Ephesians 4:11 as the justification for their ministry. They felt and believed that they were a Divine gift to the Church, called and ordained by Christ to be a minister of the Word of God. In fact, for a short period of time we even imagined this about ourselves.

The misunderstanding of Scripture in such matters can lead to the height of arrogance. Can you even imagine the *heady* feeling a man has as he presumes that he is one of God's gifts to the Church? How dare

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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 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).

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."

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

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For definitions of abbreviations/acronyms, see the [online key](#).

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anyone question his interpretation of the Bible, or question his authority in matters of faith and practice! After all, God Himself called him into the ministry; he must have Heavenly qualifications to be “a man of God.” Sadly, a great many of those who sit in church pews believe this about the “preacher-man” himself.

An Adjusted Understanding

The key to understanding what Christ gave, to whom He gave it and for what purpose He gave it is found in understanding sixth grade English. “Gave” is the *preterit* of the verb “give.” The preterit is “past; applied to the tense in grammar which expresses an action or being perfectly past or finished, often that which is just past or completed” (Webster’s 1828 Dictionary). Therefore, we note that Christ,

gave gifts unto men ... (Ephesians 4:8).

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers ... (:11).

This certainly informs the student that the action was past, or finished, when Paul wrote to the Ephesians. The Bible doesn’t say that Christ *gives* the Church apostles, prophets, evangelists, pastors and teachers, but that He “**GAVE**” (past tense, which expresses an action which is perfectly past, or finished) these men to the Church.¹

1. [Editor:] 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, etc.*) even among most literal translations (*REB, YLT, ED, GLT, LSV, MLV*).

The Lord Jesus Christ ordained these men sometime between Acts 28 and his writing of the epistle to the Ephesians. He did not continue to ordain and give these men to the Church, which is His Body. These men were carefully chosen by Christ to minister to the saints who lived through the dispensational change of Acts 28.

When viewed from this perspective, the problem concerning the gifts today vanishes. Simply stated, these gifts to the Church have not been given since the initial ones were ordained with the ushering in of the Dispensation of the Mystery. The reason Christ gave these men to the Church of the Mystery was for the express purpose which is stated in Ephesians 4:12.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Therefore, it is noted that Christ “gave” Apostles, Prophets, Evangelists, Pastors and Teachers for:

- the perfecting of the saints;
- the work of the ministry;
- the edifying of the Body of Christ.

“*Saints*” here refers to those who were saved under the Pentecostal program and lived through the dispensational change at the end of The Acts of the Apostles. The “*saints*” were those who believed the revelation of the Mystery. These saints were in need of “*perfecting*” (preparing, or equipping). After Israel’s blindness was pronounced (Acts 28:25-28) there was a need for *adjustment*.



The Hope of Paul’s Acts Epistles

by — Tom L. Ballinger

A brief consideration of the believers’ hope as recorded in the epistles of Paul written during the Acts-Period.

38 pp., PB

See [order form](#) under “Ballinger.”

The saints who believed the testimony of the Lord's prisoner were going through a period of *adjustment*, to wit, perfecting, from that which was Pentecostal with a Jewish priority, to that which is all Grace. This period of *adjustment* called for special men who were raised up and ordained by the ascended Christ to perform the work of "*perfecting the saints*."

The perfecting of the saints had in view "*the work of the ministry*." In the Dispensation of the Mystery there is no laity or ecclesiastical set-up. The "*saints*" themselves are to perform "*the work of the ministry*." As E.K. Simpson (1874-1961) has said, "In the theocracy of Grace there is in fact no laity."²

The ministry of perfecting the saints was the work and service of the "*gifts*" that Christ gave to the Church, which is His Body, the fullness of Him Who fills all in all. These gift-ministries were also to edify the body of believers that were coming out of the "Acts" economy. The group of saints who lived before the dispensational change was referred to as "*the Body of Christ*" (I Corinthians 12:27).

"*The Body of Christ*" was to be built up in the truth concerning the Dispensation of the Mystery. This Mystery was truth which replaced Pentecostal truth. "*The Body of Christ*" had previously been established in Pentecostal doctrine. Pentecostal truth had been centered on "*the hope of Israel*" (Acts 28:20). The need to establish "*the Body of Christ*" in Present Truth was essential. The Lord gave the special set of apostles, prophets, evangelists, pastors and teachers to edify "*the Body of Christ*."

2. *The Abolition of the Laity: Equipping All the Saints for Ministry*, p. 36, F.F. Bruce citing E.K. Simpson.

The goal towards which the new set of apostles, prophets, evangelists, pastors and teachers were pointing was for all of the saints to come into the unity of the faith.

Till 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 (Ephesians 4:13).

The reference to "*we all*" refers to members of "*the Body of Christ*" coming out of the Pentecostal era. During the Pentecostal era there was no "unity" of believers. "Unity" means the state of being one.³

CONSIDER THE "*BODY OF CHRIST*"

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ ... For the body is not one member, but many (1 Corinthians 12:12, 14).

In I Corinthians 12 we note that "*the head*" is even considered a member:

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you (:21).

3. [Editor:] For more information on these ascension gifts, see:

- "*Pastors*" – [The Ascension Gifts, the Higher Powers of Romans 13, and the Secret Administration](#), Clyde L. Pilkington, Jr. (under "Pilkington" on the [order form](#));
- Higher Powers and Conventional Christian Interpretation, Tom L. Ballinger, [Bible Student's Notebook #809](#);
- A Brief Overview of Romans 13, Tom L. Ballinger, [Bible Student's Notebook #857](#).



Rooted and Grounded in Love *(Studies in Ephesians)*

by — A.E. Knoch (1874-1965)

A detailed study of the pinnacle of Paul's revelation.

380 pp., PB

See [order form](#) under "*Knoch*."

This shows that the “head” of the “body” in I Corinthians 12 is not the Lord Jesus Christ.⁴

Compare this with Ephesians 4:15,

*But speaking the truth in love, may grow up into Him in all things, which is the **Head** [that is] Christ.*

This clearly reveals that the Church which is His Body is not synonymous with “*The Body of Christ.*”⁵

I Corinthians 12:12-20 illustrates that the “*Body of Christ*” is made up of many “*members.*” Each member mentioned is a different body appendage – like a foot, a hand, an ear, an eye, a head, or feet. Some members are more honorable than others, but they are all necessary because, “*Now ye are the **Body of Christ, and members in particular***” (:27).

Not only did the many parts of “*the Body*” serve a particular function (the eyes see, the ears hear, etc.), but there was a distinction between Jew and Gentile. A “*middle wall*” separated the two (*cf.* Ephesians

4. [Editor:] G.J. Pauptit (1889-1962) wrote concerning this:

The Scripture reader should not let himself be confused by I Corinthians 12:27, “*Thou art the body of Christ.*” These are bodies that, of course, belonged to Christ. They were groups that not only belonged to each other, but belonged to Him. The head of these bodies was not Christ, [but the local apostles, prophets, evangelist and pastor-teachers].

The Body of Ephesians has only one Head, Christ. It is not a local or earthly community, but a spiritual unity of members who often do not know each other by name and person, but together already form an invisible unity and all have one Head and once, when revealed, form a unity. They are often prepared separately by the Spirit, have one faith, one hope, one baptism (that of the Spirit) and look forward to the sphere of glory, where Christ now is, far above (Greek: over above) all things. – “The ‘Body’ of Corinthians and the ‘Body’ of Ephesians,” by G.J. Pauptit, [Bible Student’s Notebook #908](#).

5. Observing the contrast, A.E. Knoch wrote that the figurative “body” of Christ,

“... had been made known years before to the Corinthians (I Corinthians 12) and to the Romans (Romans 12:5). These earlier uses of the figure of a ‘body’ were by no means intended to bring out the heavenly equality of the nations. The figure was *confined* to the spiritual relations of individual saints to one another in their behavior down here on Earth. **That ‘body’ is not a joint body. Christ is not seen as its Head.** ...

“The members of the human body are variously esteemed. Some are far more honorable than others. So a new figure must be invented to adequately set forth this most glorious grace. It is called a *joint body*, in which each member is equally and pre-eminently exalted, in order to display the transcendent riches of God’s grace.” – A.E. Knoch (1874-1965), [Rooted and Ground in Love](#), A commentary on Ephesians, chapter 23 (See [order form](#) under “Knoch.”)

2:14). During the Acts Period, there was no unity. There was a distinct difference between the two parties. The division within “*the Body of Christ*” was real, as far as privilege and priority were concerned. The Jew was first. The Jewish believer had the advantage.

Yet with the ushering in of the new dispensation the Lord Jesus Christ raised up and appointed men to fill the special offices which are enumerated in Ephesians 4:11. These men were to be used “*till we all come in the unity of the faith.*”

Those who rejected the newest revelation from Paul will one day stand in amazement when the realization dawns on them that the noblest calling of all, the calling with the most dignity and most privilege, is the one they rejected.

All of this has been said to point out that the term “*the Body of Christ*” needs to be re-examined. Our conclusion is that the term refers to those believers, both Jews and Gentiles, who made up the churches during the “*Acts of the Apostles.*” The apostles, prophets, evangelists, pastors and teachers [of Ephesians 4] were given specifically to direct “*the Body of Christ*” into the unity which was to be inherent in the new body of Truth: The Dispensation of the Mystery.

THE CHURCH WHICH IS HIS BODY

It should be carefully noted that the Apostle Paul never says that the Church of the Dispensation of the Mystery is the “*Body of Christ.*” Notice the references to the Church in Ephesians and Colossians.

*... and gave Him to be the Head over all things to **the Church which is His Body, the fulness of Him that filleth all in all** (Ephesians 1:22-23).*

Paul *does* say that the Church is “*His Body,*” but he *avoids* saying that the Church is the “*Body of Christ.*” Here, he asserts that the Church is “*the fullness [Plērōma] of Him.*”

And that He might reconcile both unto God in one Body by the cross ... (Ephesians 2:16).

That the Gentiles should be fellowheirs, and of the same Body ... (Ephesians 3:6).

There is one Body, and one spirit ... (Ephesians 4:4).

But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From Whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of Itself in love (Ephesians 4:15-16).

Even as Christ is the head of the church: and He is the Savior of the Body (Ephesians 5:23).

For we are members of His Body, of His flesh, and of His bones (Ephesians 5:30).

Only in Ephesians 4:12 does the Apostle Paul use the exact term “*the Body of Christ*,” and as it has been pointed out that it refers to the believers coming out of the Acts period.

“*The Church, which is His Body*” is also prominent in the epistle to the Colossians. Set forth below are the verses in which reference is made to the Body which is the Church.

And He is the Head of the Body, the Church (Colossians 1:18).

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body’s sake, which is the Church (Colossians 1:24).

And not holding the Head, from which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God (Colossians 2:19).

And let the peace of God rule in your hearts, to the which also ye are called in one Body; and be ye thankful (Colossians 3:15).

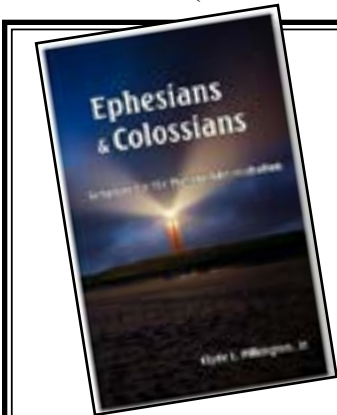
In the Colossians epistle no mention is made to “*the Body of Christ*.” The fact that in both Ephesians and Colossians mention is made of “*His Body*” does not give us the liberty to refer to the present Church as “*the Body of Christ*.”

“*The Church, which is His Body, the fullness of Him that filleth all in all*” (Ephesians 1:22-23) **IS NOT “THE BODY OF CHRIST”!**⁶ It is “*His Body*,” over (see **BODY**, last page)

6. [Editor:] The “*One Body*” of Ephesians and Colossians (Ephesians 2:16; 4:4; Colossians 3:15) is the *Post-Acts* Ecclesia, to which Christ alone is Head (Ephesians 1:22-23; 4:15; 5:23; Colossians 1:24; 2:19). This is the Ecclesia of the *Secret Administration*.

“The doctrine of the One Body is never referred to by any other apostle than Paul. He calls it ‘*the Dispensation of the Mystery*’ with which he had especially been entrusted [Ephesians 3:9]. ... Jew and Gentile being formed by the Spirit into One Body ... was a truth never before made known. The Old Testament will be searched in vain for it. It is not there, because it was ‘*hid in God*’ [3:9]. The recognition of but One Body and One Head ... leaves one outside of all human systems, and apart from all recognition of human heads. ‘The Church must have a head!’ was the Romanist’s challenge to Luther, as he began to set forth the claims of the Papacy. ‘Yes,’ replied the mighty champion of the reformation, ‘and that Head is Christ!’” — H.A. Ironside (1876-1951) *Sailing with Paul* (1913), chapter 10

In the *Pentecost Administration*, during the Acts period, 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). Each of these *ecclesias* were, in and of themselves “*the body of Christ*” – an integrated “*one body*” – 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). This *ecclesia* is universal and not local. This *ecclesia* of the *Secret Administration* has no bearing whatsoever on local-



Ephesians & Colossians ***Scripture for the Present Administration***

by — Clyde L. Pilkington, Jr.

Ephesians and Colossians are the present truth for the current dispensation. Ephesians introduces the Secret Administration in which we live, while Colossians, its companion epistle, completes the Word of God. There are no other Secret Administration letters beyond Ephesians and Colossians.

62 pp, PB

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



Editor's Desk

Standardized Terminology

In this issue of the *Bible Student's Notebook* we will introduce our first installment of an occasional feature: "Standardized Terminology."

The intended purpose of this feature will be to help clarify confusing terms by standardizing their use in the pages of the *BSN*.

There are often many different terms used to describe the same thing related to biblical themes. This can be confusing when trying to introduce a student of Scripture to new concepts.

To reduce confusion to a minimum, it may be beneficial to have standardized terminology. Toward this end this series will develop lists of such various terminologies, with an aim of selecting the clearest ones possible for our standard of use, footnoting the alternatives.

For the first installment we have chosen to deal with the present ecclesia of the current dispensation: *The One Body of the Secret Administration*.

For easy reference, at the end of each *BSN* volume, these entries will be included in the online Master Index under "Standardized Terminology."

Without the need of waiting for the updated *BSN* Master Index, these entries are also placed on our new blog at:

StandardizedScriptureTerminology.wordpress.com

We trust that our readers will appreciate and benefit from the use of such additional resources.

My love to you all,

Clyde

TOPICS:

Major: Editor's Desk; Standardized Scripture Terminology (Introduction)



Standardized Terminology

by — Clyde L. Pilkington, Jr.

The One Body of the Secret Administration

Various synonymous terms include:

- The Church
- The Church of the One Body
- The Church which is His Body
- The Ecclesia
- The Ecclesia which is His Body
- The Ecclesia of the One Body
- The Joint-Body of Ephesians and Colossians
- The One Body

- The Post-Acts Body
- The Post-Acts Church
- The Post-Acts Ecclesia

Associated with: The Secret Administration

BSN

TOPICS:

Major: Standardized Terminology

Minor: Church; Colossians; Ecclesia; Ephesians; Mystery; Secret Administration



BODY (continued from page 7822)

which He is the Head. It is not said that Christ is the

ity, and is of necessity, the only “One Body” universal (Ephesians 4:4).

“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)*

“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*

The many bodies of the Acts period, which 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 (*archisunagōgos* [‘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*.]

Head of “the Body of Christ.””

“The Body of Christ” was the body of believers in each locality, both Jew and Gentile, who were united to Christ by being baptized by one spirit into one body (II Corinthians 12:13). The Acts-period believers, in their individual localities, made up “the Body of Christ” in that community. Many of the members lived through the change of dispensations at Acts 28:28. **BSN**

— *Plainer Words, 2009*

(edited abridgment)

[NOTE:] For a greater clarity on this theme, see the outstanding study,

– “The ‘Body’ of Corinthians and the ‘Body’ of Ephesians, G.J. Pauptit, [Bible Student’s Notebook #908](#);

– [Ephesians and Colossians: Scripture for the Present Administration](#),” Clyde L. Pilkington, Jr., see [order form](#) under “Pilkington.”

TOPICS:

Major: Acts 28; Adjustment; Ascension Gifts; Ecclesia; One Body; Pastors; Secret Administration

Minor: Right Division

7. [Editor:] For more on this theme of Christ’s Headship over the One Body, see,

– “We Only Have One Leader: Christ Jesus,” Jan Lilleby, [Bible Student’s Notebook #868](#).



75 pp., PB,

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

“Pastors” – The Ascension Gifts, the Higher Powers of Romans 13, and the Secret Administration

by — Clyde L. Pilkington, Jr.

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.