



Bible Student's Notebook™

The Herald of His Grace

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

Volume 38
Issue 935

“One Body” of the Secret Administration vs. “Body of Christ” of the Pentecost Administration

by — Clyde L. Pilkington, Jr.

Key Points:

The ecclesia of the present Secret Administration has no bearing whatsoever on locality and is, of necessity, the only Body today (Ephesians 4:4). 7897

The “One Body” of Ephesians and Colossians (Ephesians 2:16; 4:4; Colossians 3:15) is the *Post-Acts Ecclesia* (“church”) to which Christ *alone* is Head (Ephesians 1:22-23; 4:15; 5:23; Colossians 1:24; 2:19). This is the *only* 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*” [Ephesians 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 unit in a particular locality; while today in the *Secret Administration* there is but one single ecclesia, in the singular – “*the Ecclesia which is His Body*” (Ephesians 1:22-23, CV). This ecclesia is universal and not local. *This ecclesia of the present Secret Administration has no bearing whatsoever on locality, and is of necessity, the only Body today* (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)* (continued on page 7899)

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Bible Student's Notebook™

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 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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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 were what we could appropriately call "synagogues." S. Van Mierlo (1888-1962)¹ reminded 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 "presbiteracy" 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*

Observing the contrast, A.E. Knoch (1874-1965) 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* [*One Body*], in which each member is equally and preeminently exalted, in order to display the transcendent riches of God's grace. — *Rooted and Ground in Love*² **BSN**

[NOTE:] For added clarity on this theme, see the outstanding compilation book,

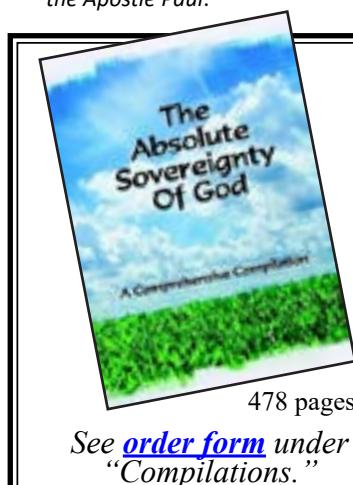
– ["The Body of Christ" or "The Church Which Is His Body"?](#)
(see the [order form](#) under "Compilations").

TOPICS:

Major: Body, One; Ecclesia; Secret Administration
Minor: Pentecost Administration

2. [Rooted and Ground in Love](#), available at StudyShelf.com, see the [order form](#) under "Knoch."

1. 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. Paupit (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*.



The Absolute Sovereignty of God ***(A Comprehensive Compilation)***

This quintessential book victoriously celebrates and convincingly proclaims the absolute sovereignty of God. Sadly, religion has veiled the truth of the God of the Bible, making Him either an aloof deity, indifferent to the condition of the creation, or one who is at the worst cruel or at the least unloving and uncaring. Yet the loving Deity of Sacred Scripture always has had and will have sole and complete control over His entire creation. This ultimate collection of 100 works by 34 authors spans nearly 175 years. It is an extensive reference work that is essential for every library.

“The God of All Comfort”

Part 5

by — Hannah Whitall Smith (1832–1911)

Key Points:

God is our natural home and we can never be at rest anywhere else.....	7900	If our loved ones are dear to us, they are far more dearer to Him!.....	7902
If our own care was up to us, we will fear, but in God's care our security is absolute.....	7901	God is the only peaceful habitation and quiet resting place.....	902

The Lord Our Dwelling Place

Lord, Thou hast been our Dwelling Place in all generations (Psalm 90:1).

The comfort or discomfort of our outward lives depends more largely upon the dwelling place of our bodies than upon almost any other material thing; and the comfort or discomfort of our inward life depends similarly upon our spiritual Dwelling Place.

Our dwelling place is the place where we live, and not the place we merely visit. It is our home. All the interests of our earthly lives are bound up in our home; and we do all we can to make them attractive and comfortable. But spiritually we need a comfortable dwelling place even more so. Inward comfort is of far greater importance than outward; and, where internally we are full of peace and joy, outward surroundings are of comparatively little account.

It is of vital importance, then, that we should understand definitely where our spiritual dwelling place is.



Israel's psalmist declared that the Lord had been their Dwelling Place in all their generations.

The truth is, all of us are made for God. He is our natural home, and we can never be at rest anywhere else.

Hymnist Frederick W. Faber penned,

God only is the creature's home,
Though rough and strait the road;
Yet nothing less can satisfy
The love that longs for God.

How few of us know this! That God is the creature's home, is this only a figure of speech that has no reality?

Psalm 91 gives a wonderful description of what this dwelling place is.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, “He is my Refuge and my Fortress; my God; in Him will I trust.”¹

1. Psalm 91:1-2.

The Unveiled Glory

— Hannah Hurnard (1905-1990)

and

My Unexpected Discovery

— Hannah Whitall Smith (1832-1911)



64 pages

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

Hannah Whitall Smith (1832-1911) was the author of the classic work, *A Christian's Secret of a Happy Life*. Both famous Christian authors discuss their coming to see and embrace the salvation of all.



Our idea of a fortress is generally of a hard, granite building, where one would be safe, perhaps, but also at the same time sadly uncomfortable. But there are other sorts of fortresses that are soft, and tender, and full of comfort; and this psalm describes them. “*He shall cover thee with His feathers,*² just as the mother hen covers her little helpless chickens in the fortress of her warm, brooking wings.

The fortress of a mother’s heart, whether it be of a human mother, or a hen mother, or a tiger mother, is the most impregnable fortress the world knows, and yet the tenderest. And it is this sort of a fortress that the Lord is. “*Under His wings shalt thou trust*³; “*and shall carry them in His bosom*⁴; “*underneath are the everlasting arms.*⁵

Wings, bosom, arms! What blessed fortresses are these!

The trouble is, we point-blank refuse to believe that the Bible means any such good news. And yet how safe the psalmist declares this divine dwelling place to be!

All the fearful terrors that make our lives so uncomfortable, and even so wretched – from all of them the provision of peace has been made in Him, our

2. Psalm 91:4.
3. Psalm 91:4.
4. Isaiah 40:11.
5. Deuteronomy 33:27.

Dwelling Place. This does not mean that we shall have no outward trials. Plagues in abundance may attack your body and your goods, but the interior you has your dwelling in God.

A large part of the pain of life comes from the haunting “fear” of evil which so often besets us. Our lives are full of *supposes*. Suppose this should happen, or suppose that should happen; what would we do; how could we bear it? But, if we are living in the “*High Tower*⁶ – our divine dwelling place – all these *supposes* will drop out of our lives. We shall be “*quiet from the fear of evil*,⁷ for no threatenings of evil need penetrate the peace found in our “*High Tower*.” Even when walking through the valley of the shadow of death, the psalmist could say, “*I will fear no evil*.”

Worry and anxiety have no rightful place in the divine dwelling place. He Who cares for the sparrows, and numbers the hairs of our head, cannot possibly fail us. **If our own care were up to us, we would may well fear; but in God’s care, no security could be more absolute.**

A great many do not actually see themselves to be in God, as their dwelling place, because they feel themselves too unworthy. A great many people imagine

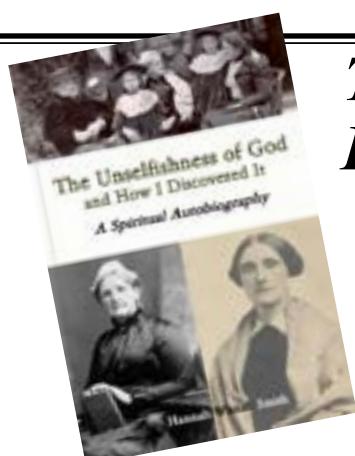
6. “*The God of my Rock; in Him will I trust: He is my Shield, and the Horn of my Salvation, my High Tower...*” (II Samuel 22:3); “*The LORD is my Rock, and my Fortress, and my Deliverer; my God, my Salvation, and my High Tower*” (Psalm 18:2). “*My Goodness, and my Fortress; my High Tower, and my Deliverer; my Shield, and He in whom I trust...*” (Psalm 144:2).
7. Proverbs 1:33.

The Unselfishness of God and How I Discovered It

The autobiography of Hannah Whitall Smith (1832–1911)

Smith was the author of the famed *A Christian’s Secret of a Happy Life* (1875). She was influential in the “higher life” and “holiness” movements. Remarkably, she would come to see and embrace the *salvation of all*. She included a description of this journey and understanding in this autobiography published in 1903.

Not surprisingly, her autobiography would subsequently be republished, but with her accounts of coming to the conviction of the *salvation of all* having been removed. This publication is the complete and unabridged facsimile of the original edition.



322 pages

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

ine that they go into the dwelling place of God on Sunday, and come out of it again as soon as Monday morning dawns. Some think that they are in the divine dwelling place when they kneel down to say their prayers at night, and come out of it five minutes afterward when they get into bed.

Of course, all of this is the height of folly.

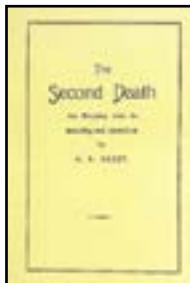
The question is, do we merely pay visits only to God, or do we actually live in Him as our dwelling place?

In face of the fact that God is declared to be our Dwelling Place, our Fortress, and our High Tower, faith is able to release all care or anxiety from our minds. Since the Lord *is* our Dwelling Place, all our affairs remain in His care. The moment we begin to fear and doubt, we have imagined that our affairs are in our own hands, and they are no longer in the Divine Fortress.

Things cannot be in two places at once. If they are in our own care, they cannot be in God's care; and if they are in God's care, they cannot be in our own. This is as clear as daylight, and yet, many often get mixed up over it. They imagine their affairs in God's fortress, and at the same time imagine them in their own fortress as well, and then wonder why they do not have peace. This is all folly. Either all is in Him, or all is in us; but the two will not mix.

If all of our interests are in God as our Dwelling Place, we can be “*careful for nothing*”⁸ in the beautiful biblical sense of having no anxious thoughts. This

8. Philippians 4:6.



The Second Death: An Enquiry into Its Meaning and Operation

by — A.E. Saxby (1873-1960)

34 pages

(See [order form](#) under “Saxby.”)

extends to others as well. We need not indulge in any anxious thoughts about those that we love.

What I mean is this, if they are dear to us, they are far dearer to Him. We cannot, therefore, do anything *better* for them than to trust them to His care, and hardly anything *worse* than to try to keep them in our own.

Oh, that we may lose sight of everything that is outside of Him, except as we see it through His eyes. Seen through His eyes, all things will be put on a new aspect. We shall see our trials as blessings, and our enemies as disguised friends. We shall be calm and at rest in the face of all the frets and worries of life, unmoved by any of them. **God is the only peaceable habitation and quiet resting place.**

(to be continued)

For a short biographical sketch of Hannah Whitall Smith, see:
— Editor's Desk, [Bible Student's Notebook #921](#).

TOPICS:

Major: Comfort; Dwelling; God; Good; Peace

Minor: Suffering; Trials

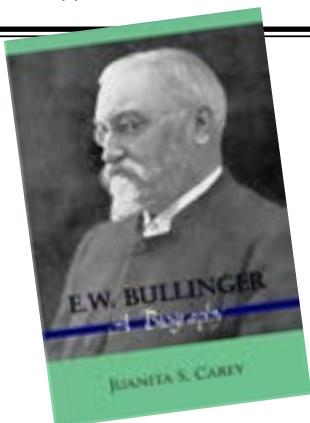
E.W. Bullinger: A Biography

by — Juanita S. Carey

This is a behind-the-scenes look at the man who devoted his life to the careful analysis of the biblical text; a man rooted in the belief that the Bible truly is the written Word of God; a man who had one lifelong ambition – to search the Word of God with diligence and faithfully pass on to others the truth he found there.

An excellent biography of a man who, while greatly respected as a teacher and preacher of God's Word, was also criticized greatly as he dared to espouse opinions contrary to the mainstream Church. — Bob Evely, Wilmore, KY

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



316 pages, 19 pictures



All Is Out of Him

by — Malcolm Ferries

O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgements and untraceable His ways! For who knew the mind of the Lord? Or, who became His adviser? Or, who gives to Him first, and it will be repaid Him? Seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen! (Romans 11:33-36).

The Scripture quoted above is one of the most profound statements concerning the deity of God. The exclamation of praise and worship is called for as a fitting conclusion following the realization of God's ways as detailed in chapters 9, 10 and 11 of Romans.

When we understand that “*all is out of Him*,” this should free our minds from the troubles which worry us day by day. A correct understanding would show us that, since God is omnipotent (all powerful) and omniscient (all knowing), and that everything that exists is created by Him, then everything that happens must be divinely ordained and constitute part of His purpose.

Yet in spite of such statements our minds are often perplexed by circumstances which *seem* to have no bearing on God's revealed purpose. It is sometimes suggested that there are things which occur outside of God's purpose, but that God overrules and uses such occurrences as devices in the fulfilment of His purpose. This argument is at best an unsuccessful attempt at a compromise between an acceptance of the mysteriousness of God's ways on the one hand, and on the other, a wish to bring them within the limits of human understanding. The argument accepts that God does not control all of His creation: He cannot therefore be omnipotent or omniscient.

An ominous, though probably not in itself conclusive challenge to this argument would be a consideration as to at what point God intervenes in events to turn them to His purpose. Indeed, this argument would limit God's foreknowledge concerning these events. He would have to ponder the moment of intervention Himself in each specific set of circumstances. In fact, the repercussions of this argument are even

greater: if areas of God's creation are outside of His control, He cannot even be certain that He will be able to intervene. We are left with a God possessing limited faculties and authority: a God Who cannot even be certain of bringing about His purpose. What are we, then, left to make of the Scriptures?

Another argument sometimes put forward is that God only foreknows that which pertains to those He has called. Again, however, this argument limits God's knowledge and power, crediting Him only with control over a very small portion of His creation. This argument is sometimes put forward to explain the existence of evil in the world. In effect, though, it is merely yet another way of making God's ways less mysterious for us. If an action appears morally good to us, then so it is. If we perceive an occurrence as undesirable or unpleasant, it must be evil.

For things to be so simple, all occurrences would necessarily be readily classifiable as good or evil. This argument allows for no human disagreement as to whether or not an occurrence is a good or an evil event. It therefore goes even further than opposing the Bible's teaching of an all-powerful, all-knowing God. It credits man with capacities of objectivity and judgement which can be only God's. The fact is that man can never fully comprehend God's ways. Indeed, it is not necessary that we do so, and God has not willed that we should. **BSN**

Grace and Truth, Volume 43 (1994)
(edited)

TOPICS:

Major: Sovereignty
Minor: Omnipotence; Omniscience



Hannah Whitall Smith¹ writes from her heart ... well thought out points that you can tell come from her deepest convictions. That's precious comfort, that she shared from her heart, that continues to impart gifts to the called according to His purpose yet today. – IN

God is truly great, and I am so happy He has allowed for you and your guidance in my life. – Netherlands

[*Daily Email Goodies*: “[Entrusting Others to God](#)”]² So true and good! I've learned that with my wife. Father is totally in charge of what she sees, understands, and enjoys, same as me, and anyone anywhere. What a huge relief, really! Our yoke is kindly, and the load lightweight. – NM

... How blessed I am to have been given insight and appreciation of God's plan and His sovereignty and authority to bring it to the glorious consummation revealed in Paul's epistles. ...

Your BSN's and *Daily Email Goodies* are so precious to me! Today's message [Willingness to Walk Alone with God](#),³ was so timely and helpful. It bothered me in the

1. “The God of All Comfort,” part 1 – [BSN 921](#); part 2 – [BSN 924](#); part 3 – [BSN 929](#); part 4 – [BSN 931](#); part 5 – this issue. Also see, [The Unselfishness of God and How I Discovered It](#): The autobiography of Hannah Whitall Smith (1832–1911).
2. “Entrusting Others to God” can also be found in [Bible Student's Notebook 411](#).
3. “Willingness to Walk Alone with God” can also be found in [Bible Student's Notebook 143](#).

past that I did not experience the togetherness and community that so many Christians seem to enjoy. Now I'm beginning to see it as a special privilege and opportunity to be closer to my Father. – South Africa

I appreciate you spreading the word about universal reconciliation. The related quotations [in the *Daily Email Goodies*] are excellent, and many of them are by authors whose books I own and have read.

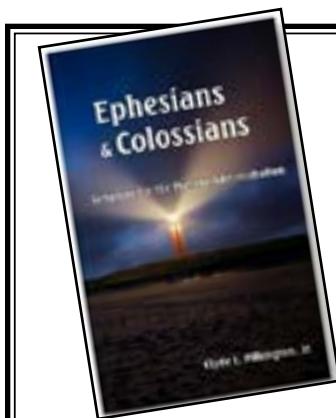
So, thanks again for giving the subject air-time when few out there are doing it. Those of us who do (like me) are stigmatized and shunned. Blackballed by professed “Evangelicals” who have no use for the Evangel.

You would think that those Christians who have never heard of UR (until we tell them) would at least hope that it might be true. But no. The spirit of Jonah is alive and well and they cannot conceive of a God Who is more kind, loving, forgiving and merciful than they are. – VT

I really love all your publishing work. – Germany

Great show guys [[Gifts Have Ceased!](#)]. This is a subject that God is granting me realization over. The fog is lifting. You have provided great clarity with the Scriptures you are sharing here. Appreciate Stephen's thoughts on our faith and how it does not rely on signs. Makes me think of II Corinthians 5:7 – “*walking by faith and not perception*.” I'm afraid this topic is missed by the multitudes, just as so many do not see 2 evangelists. I am currently reading through Acts a second time and using A.E. Knoch's commentary for understanding, and words are leaping off the pages. Thank you for this work, love you both. Grace and peace. – IN

BSN



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 pages

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