

## Mid-Acts

I know the context of Rom. 12 and 1 Cor. 12 is indeed the gifts, but that does not change the fact that the doctrine of the body of Christ is found in both those epistles.

I think we find the very words "body of Christ" about three times (Rom. 7:4; 1 Cor. 10:16; 12:27) and I think it is clear that all 3 refer to the same body of Christ that Paul referred to in the prison epistles (only one body). The kingdom saints in Acts were not "dead to the law" (Rom. 7:4). In Rom. 6 we learn that we were baptized into Christ upon salvation and are thereby one with Him in His death, burial, and resurrection. In 1 Cor. 6 we also learn that we are one spirit with Him (6:17). In 1 Cor. 12 we have the definitive statement as to how we are made members of Christ (12:12-13). I don't know if it is said in the prison epistles any clearer. We learn in Rom. and 1 Cor. that there is no difference between Jew and Gentile. Galatians (written before Rom. also teaches the body of Christ, 3:26-28).

As for Paul referring to ears, eyes, etc., I think he was just making an illustration. I don't know if that contradicts Christ being the head.

## Acts 28

The facts are the church which is His Body and Christ as the Head cannot be found in these letters mentioned above. Both speak of the gifts which were part of Israel's history and prophesy. If they speak to doctrine for us today, then these gifts must be part of our teaching today. Certainly there are truths in them that remain across the Acts 28 divide. Truths such as righteousness reckoned and being dead to the all guilty verdict of the Law, but these truths are not dispensational ones. Comparing scripture with scripture does not mean joining different things together because there are common things within them. I can't drive my American vehicle in Australia but there are many common things in the USA and Australia.

Christ in 1Cor.15:20, 23 is the fulfillment of the first fruits of Israel's festive calendar, not the Head of the church which is His Body. In Corinthians the believers were to have the gifts until the coming of the Lord, not until they faded away or strangely disappeared. The hope of Romans and Corinthians is the Trumpet of Israel's Feasts and the promises made to the fathers. This is all Old Testament.

While Paul uses the word body, not once is it in the same contexts as Ephesians and Colossians.

[Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Rom 7:4](#)

This is the physical body of Christ which was raised from the dead.

[The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1Co 10:16](#)

This is the commemoration of Christ' death at Passover. Paul received the same instruction the disciples received in Matt.26;

[Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.](#)

[Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;](#)

[Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.](#)

[Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.](#)

Did the Lord teach His disciples about the church which is His Body in Matt.26? If He did, then Paul wasn't the only one who taught the present truth, Christ taught others before Paul. Paul's gospel is in Matt.26.

We cannot mix the different things God's Word. If it is the church His Body in 1Cor.16, then it is the church His Body in Matt.26.

Please be honest, is the Passover Feast meal about Israel or the Church which is His Body? The New Covenant/testament was promised to Israel in Jer.31 and Paul was a minister of that New Covenant in 2Cor.3. 1Cor.10 has nothing to do with the church which is His Body.

[1Co 12:27 Now ye are the body of Christ, and members in particular.](#)

Every believer was a member of this body, It was the believers who made up this body, each of them was a part of it, a figure of the gifts they had. Christ is not a part of this body; in fact this body is compared to Christ in verse 12. Christ authorized the gifts. In 1Cor.12:12-13 those believers had all drank of that one spirit which gave the supernatural gifts and Paul had already written about drinking into Christ the Rock back in 1Cor.10. This is not Ephesians and Colossians where there are no gifts or Feasts of Israel.

1Cor.6 and Roms.6,7 do not prove Paul was speaking about the church which is His Body either.

Roms. 7 certainly tells us that those believers were dead to the law by the "body of Christ" but Paul has already used the parallel of a husband dying and a woman being freed from her lawful obligations to Him just before this verse. This is about the change brought by Christ's offering of Himself without spot to God. Prior to Christ, all were under the "all guilty" verdict of the Law as in Roms.3 but now, that verdict was has been eradicated by faith in Him and they were not under the Law but under grace.

[Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.](#)

Paul has already written about this in chapter 6;

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

This wonderful truth was for those believers and for us today, but this common truth does not prove they were the church which is His Body. In fact in chapter 8, the entire creation was waiting for the liberty of the sons of God, which is the creation on the earth. In chapter 9:24, Paul writes “us whom he has called” were the Jews and The Gentiles and Paul himself, and they were the elect remnant of prophesy. No, Romans is not talking about the church which is His Body.

1Cor.6 would be the wrong place for Mid-Acts (MAs) to go to find proof for our calling for it starts with the statement that those believers would judge the world and angels. The world is not our sphere of blessing, and our calling is to be seated in the heavenly places among principalities and powers.

Mid-Acts teaching has mixed things of Israel into our Church by dragging back later truths into the Acts period where they will not fit. Even now some Mid-Acts teachers are claiming the mystery is in the Old Testament. This is denying Eph.3:7-10. Justification by faith through grace can be found in the OT, but not the dispensational truths of Ephesians and Colossians.

Just because the believers during Acts were justified by faith through grace did not make them members of our calling. We are also justified by grace through faith but that does not make Corinthians and Ephesians the same dispensationally. Now, let us look at Galatians for the last proof and we will use the MAs reference as which says; “we learn in Rom. and 1 Cor. that there is no difference between Jew and Gentile. Galatians (written before Rom. also teaches the body of Christ, 3:26-28)”.

No, we don't learn in Romans and Corinthians about the church which is His Body even though there was no difference between Jew and Gentile

back in the Acts period. Because there was no difference in Christ back then and today does not prove our calling began back then; they were not the body of Christ. MAs are blinded to this difference because they see continuing truths as dispensational ones. The believers of Acts were the elect remnant of prophesy Roms.9, the sons of Abraham Romans and Galatians.

Here is a typical MAs partial reference from Galatians 3 where they leave out a verse. When we selectively quote Paul, we are not rightly dividing;

The MAs quote;

[Gal 3:26 For ye are all the children of God by faith in Christ Jesus.](#)

[Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.](#)

[Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.](#)

Acts 28 quotes all in which Paul fully explained; concluded all he was writing about in the chapter 3 exposition;

[Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.](#)

[Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.](#)

[Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.](#)

In Galatians, Abraham is their father, the New Jerusalem is their mother, and those believers are typified in Isaac, children of promise. All OT, all prophesy, nothing of the mystery of Ephesians and Colossians.

[Gal 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.](#)

[Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.](#)

[Gal 4:28 Now we, brethren, as Isaac was, are the children of promise.](#)

Mid-Acts drag back into Galatians the later dispensational truths of Ephesians were it will not fit. Today, after Acts 28, we are NOT Abraham's seed, we are NOT heirs according to the promise give to Abraham already featured in Galatians 3.

The few occurrences of the word body in Paul's Acts period letters are not proof that it was the church which is His Body back in the Acts period.