



Bible Student's NotebookTM

The Herald of His Grace

Weekly

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

Volume XX
Issue 497

The Pentecost, Readjustment and Secret Administrations

by — Adlai Loudy (1893-1984)

The Administration of PENTECOST

On the Day of Pentecost, ten days after Christ's ascension to the Father, in answer to His crucifixion prayer, "Father forgive them, for they are not aware what they are doing" (Luke 23:34), a new administration of affairs with the people of Israel was inaugurated, characterized and empowered by the *dispensation* or gift of the Holy Spirit with power from on high (Luke 24:49; John 14:16-17, 25-26; 15:26-27; Acts 1:4,5).

While endeavoring to be as brief as possible in my explanation of the dispensations and administrations, yet for the sake of my readers, I feel it is necessary to emphasize a fact here, which is so generally overlooked to the confusion and spiritual loss to many. It is this: The commission given just before the Lord was taken up into heaven was *limited* in its scope and purpose, as a careful study of the wording will verify.

It reads,

You shall be My witnesses in Jerusalem, as well as in entire Judea and Samaria, and to the limits of the land (Acts 1:8).

The Twelve, in carrying out the Administration of Pentecost, never went outside of the *four*



spheres ordained for them in this commission, namely: Jerusalem, Judea, Samaria, and *to the limits of the land*. Furthermore, as a discriminative study of the Acts will reveal, their ministry was confined to Israelites, Samaritans and proselyte Gentiles, like the Ethiopian eunuch and Cornelius, within the borders of the land of Palestine (Acts 3:25-26; 5:30-32; 8:1, 5-17, 25-39; 10:1-6, 23-48). Beyond this they did not go. When God was ready to send the witness to representatives of the nation *outside of the land*, He called Saul of Tarsus and commissioned him for the work (Acts 9:15-16; 13:45-48). In accord with the commission given to the Twelve for the Administration of Pentecost, he and Barnabas carried on *the witness* in Antioch for "a whole year ... teaching a considerable throng" (Acts 11:25-26).

The Administration of READJUSTMENT

In Acts 13 we find Barnabas and Saul *severed* by the Holy Spirit for the work whereunto they were called (Acts 13:2). It is then that Saul takes up the ministry in accord with the program which the Lord outlined to Ananias at the time of his call. It reads,

The Lord said to him, "Go, seeing that he is a choice instrument of Mine, to bear My name

(see ADMINISTRATIONS, page 4379) ↗

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This free weekly electronic publication is dedicated to:

- 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 mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- 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 (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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ADMINISTRATIONS (continued from front page)

before the nations as well as kings, besides the sons of Israel, for I shall be intimating to him how much he must suffer for My name's sake" (Acts 9:15-16).

The separation of Barnabas and Saul, for the work whereunto they were called, marks the inauguration of a new *oikonomia* (or HOME-LAW) which may be termed the Administration of Readjustment (Hebrews 11:3), wherein Saul becomes Paul, conducting a *twofold* or *double ministry* until the close of the Acts era, *first*, going into the synagogues of the Jews outside of the land, and witnessing concerning the Kingdom of God, and persuading both Jews and proselyte Gentiles concerning Jesus, from the law of Moses and the prophets (Acts 13:14, 16-17, 43; 14:1; 17:1-4, 10-11, 16-17); and, *when driven out*, he would proclaim the gospel of the grace of God for which he was *separated* (Romans 1:1-5) to Gentile and Jew alike for the obedience of faith for His name's sake (Acts 13:46-48; 14:27-28; 18:4-6; Romans 3:29-30; 4:3-16; Galatians 3). Of this latter ministry, *outside* of the synagogues, Paul writes,

... because of the grace given to me from God for me to be the minister of Christ Jesus for the gentiles, **acting as a priest of the evangel of God** (Romans 15:15-16).

During that time or in that era – from chapter 13 until the last public witness made to representatives of the nation of Israel in 28:17-28, two dis-

tinct administrations ran parallel with each other, namely, the Pentecostal and the Readjustment, with the former *decreasing* and the latter *increasing*.

In the Readjustment Administration, we find Paul's ministry continually changing from glory to glory. With his *separation* he acted as a *priest* of the evangel of God to the nations (Romans 15:16), in accord with the Scripture, which, perceiving that God is *justifying* the nations by faith, preaches before an evangel to Abraham, that "*in you shall all the nations be blessed*" (Galatians 3:5-9). This is the evangel which Paul called "*my gospel*" (Romans 2:16; 16:25; II Timothy 2:8), "*the gospel which is preached by me*" (Galatians 1:11), "*that gospel which I preach among the Gentiles*" (Galatians 2:2), and "*the glorious gospel of the blessed God, which was committed to my trust*" (I Timothy 1:11), by which God *justified* the Circumcision (Jews) *out of* faith and the Uncircumcision (Gentiles) *through* faith (Romans 3:30).

It is of the utmost importance, for a clear understanding here, that the reader recognize the fact that the Twelve Circumcision apostles (Galatians 2:8-10) had no part nor lot in preaching this evangel.

It is of paramount importance ... that we recognize that in the era of the Readjustment Administration – Acts 13:2 to Acts 28:28 – the Lord's declaration to the Samaritan woman, "*salvation is of the Jews*" (John 4:22), was still in effect, and Gentile believers were receiving their spiritual blessing through the *priestly* ministry of Paul just as the nations will be saved and blessed in the day of the Lord, when Israel will be a royal priesthood to bless all of the families of the earth in accord with the Abrahamic covenant (John 4:22; 1 Peter 2:9; Revelation 1:6; 2:26-27; 20:6; Genesis 22:15-18).

On reaching Acts 19:21, we find recorded, "*Now as these things were fulfilled,*" which marks for us the *central crisis* in Paul's ministry. Jerusalem and the ministry there has long since faded from the scene of action. In Antioch, Paul labored for a whole year in accord with the administration ►

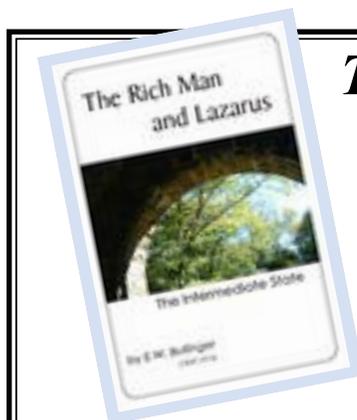
of the Twelve. After his separation, he continued to use Antioch as a base for his missionary journeys, while Corinth became the place of his correspondence with the ecclesias. Now his ministry *in the synagogues* is at an end, for the Jews among the nations have rejected their Messiah even as those in the land had done. All that now remain is his testimony before *kings* and in *Rome*.

In his epistles written at this juncture, Paul declares that he has fully preached the evangel of Christ in these parts (Romans 15:19). Now a radical change takes place in his ministry, especially in the evangel he has been proclaiming. He has gone about proclaiming Christ as Israel's Messiah "after the flesh," yet "from now on" he would do so no longer. He would recognize no man after the flesh. He would proclaim the "conciliation," which does away with the distinction between the Circumcision and Uncircumcision (II Corinthians 5:14-21; Romans 5:12-21). His gospel to the nations – "justification by faith" was based on the promise to Abraham, that all of the nations should be blessed through his Seed (Galatians 3:14-16). Now he preaches the secret of the evangel – "the conciliation" – to all mankind because of a common

descent from Adam. As this ministry is not in line with the proclamation of the Kingdom to Israel, which is the subject of the Book of Acts, it is not recognized in that scroll, but is recorded in II Corinthians and in Romans.

It must be remembered that, even though Gentile believers in the Administration of Readjustment received through Paul's *priestly* ministry the dispensation of special graces – the evangel of "justification" and "conciliation" as well as spiritual endowments, such as "apportionments of graces, apportionments of service, and apportionments of operations ... with a view to expedience" (I Corinthians 12 and 13) – they were, nevertheless, subservient to the nation of Israel and considered their "debtors," for they were "participating in their spiritual things glorifying God for His mercy" and "making merry with His people" as "guests of the promise covenants," and as such, were enjoined to "pay" them in the form of offerings out of their fleshly things (Romans 15:9-10, 16, 26-27, 31; Ephesians 2:12; I Corinthians 16:1-4; II Corinthians 9:1-15), just as the Gentiles will do in the millennial kingdom (Isaiah 60:10-12; 61:5-6; Zechariah 8:20-23). This should help the readers to recognize clearly

During that time or in that era – from chapter 13 until the last public witness made to representatives of the nation of Israel in 28:17-28 – two distinct administrations ran parallel with each other, namely, the Pentecostal and the Readjustment, with the former *decreasing* and the latter *increasing*.



64 pp, BK

The Rich Man and Lazarus: The Intermediate State

by — E.W. Bullinger

It is the author's contention that, when dealing with the subject of what happens at death, it is important that Christians confine themselves to what the Bible has to say and not turn to tradition. Some current views have more in common with the traditions taught by the Pharisees than with the teachings of the Lord Jesus Christ.

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the status of Gentile believers “in that era” of the Readjustment Administration.

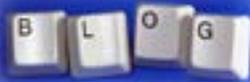
Paul, when revealing the Secret Administration, reminds them of this, saying,

Wherefore, be remembering that once you, the nations in flesh – who are being termed “Uncircumcision” by that being termed “Circumcision,” in flesh, made by hands – that in that era you were apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation and without God in the world (Ephesians 2:11-12).

I repeat, for emphasis, that it is of paramount importance to a clear understanding and appreciation of the grace glorious which graces us in the Beloved, in the Secret Administration which obtains today, that we recognize that, in the era of the Readjustment Administration (Acts 13:2-28:28), the Lord’s declaration to the Samaritan woman,

“salvation is of the Jews” (John 4:22), was still in effect, and Gentile believers were receiving their spiritual blessing through the *priestly* ministry of Paul just as the nations will be saved and blessed in the day of the Lord, when Israel will be a royal priesthood to bless all of the families of the earth in accord with the Abrahamic covenant (John 4:22; 1 Peter 2:9; Revelation 1:6; 2:26-27; 20:6; Genesis 22:15-18).

This also reveals why Gentile believers “in that era” of the readjustment administration were *subject* to the “handwriting of ordinances” or “decrees” made by the sovereignties and authorities – the apostles and elders at Jerusalem (Acts 15:19-29; 16:4; Ephesians 2:15; Colossians 2:14-23). So shall it be again in the Kingdom, in the day of the Lord, when Israel shall “disciple all the nations ... teaching them to be keeping all,” whatever He directs them (Daniel 7:14, 22, 27; Matthew 28:18-20). Thus it may be clearly seen and recognized that, at no time or place, during the Readjustment Administration or in the Millennial Kingdom in ►



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the future Day of the Lord, will Gentile believers ever be considered on the same standing or level with the Jews or Israelites. These distinctions must not be overlooked or minimized if we are to think and understand as God has spoken, and appreciate the transcendent grace which is ours *now*, in the present Secret Administration, when Israel, as a nation, is *calloused* and *enemies* of the evangel for our sakes (Romans 11:25, 28).

In the spring of A.D. 61, we find Paul arriving in Rome, “bound with a chain for **the hope of Israel**” (Acts 28:20). Three days after his arrival, he calls together the “chief” or *foremost of the Jews* for a conference.

Now, setting a day for him, the majority came to him in the lodging, to whom he expounded, certifying to the kingdom of God, and persuading them concerning Jesus, from the law of Moses as well as the prophets, from morning till dusk. And some, indeed, were persuaded by what was said, yet some disbelieved. Now there being disagreements one with another, they were dismissed, Paul making one declaration, that,

“Ideally the holy spirit speaks through Isaiah the prophet, to your fathers, saying,

‘Go to this people and say, “In hearing, you will be hearing and may by no means understand, and observing, you should be observing and may by no means be perceiving, for the heart of this people is made stout, and they hear heavily with their ears, and they shut their eyes, lest at some time they may be perceiving with their eyes, and should be hearing with their ears, and may understand with their heart, and should be turning about, and I should be healing them.”’

“Let it be known to you, then, that to the nations was this salvation of God dis-

patched, and they will hear” (Acts 28:17-28).

As the Lord locked the door of the Kingdom against the nation with this declaration of Isaiah in Matthew 13:14-15 and John 12:36-41, and closed the Administration of Grace and Truth, thus now, Paul, in his last *public* witness to *representatives of the nation*, used the same declaration for pronouncing judicial blindness on them again and closed the Administration which began on Pentecost.

The Administration of Pentecost extended over an era of some 28 years – from the *dispensation* of the Spirit with power on the Day of Pentecost until the last *public* witness of the Kingdom to the chief of the Jews in Rome and the pronouncement of Isaiah’s declaration of Acts 28:17-28 – A.D. 33-61.

The Readjustment Administration made an era of 18 years – from Paul’s *separation* in Antioch, A.D. 45-63 – which includes the two whole years of ministry in his own hired house of Acts 28:30-31, when Ephesians, Philippians and Colossians were written, by which the eons were readjusted and a new *oikonomia* – the Secret Administration – was revealed.

The SECRET ADMINISTRATION

With the Kingdom door locked and Israel set aside nationally, the Pentecostal Administration, with its Kingdom hope and blessings – the evidential



The Concordant Commentary on the New Testament

by — A.E. Knoch (1874-1965)

407 pp., HB

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signs, miracles and wonders – “*the powers of the future eon*” (Hebrews 6:5), and the Readjustment Administration, with its “*spiritual endowments*” ceased (I Corinthians 13:8-13). Paul is no longer “*bound with a chain for the hope of Israel,*” but becomes “*the prisoner of Christ Jesus for you, the Nations*” (Ephesians 3:1), and God reveals *the secret* which He designates before the eons for our glory (Ephesians 3:3, 6; Colossians 1:24-27), and the so-called “*dispensation of the mystery,*” correctly translated “*the Secret Administration*” (Ephesians 3:8-10).

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the *dispensation of transcendent grace* (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are “*no longer guests and sojourners*” as they were in the Pentecostal and Readjustment Administrations, but are “*fellow-citizens of the saints and members of God's family*” (Ephesians 2:19).

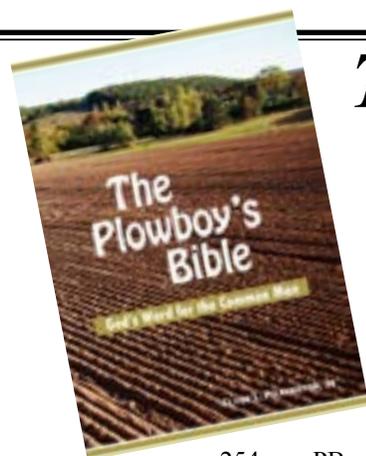
Now, Gentile believers are no longer “*without hope and God in the world*” as they were “*in that era,*” but are “*blessed with every spiritual blessing among the celestials, in Christ*” (Ephesians 1:3), and have a “*hope laid up for them in heaven*” (Colossians 1:5), “*the hope of glory*” (Colossians 1:27). Now, believing Gentiles are no longer Israel's “*debtors*” and subject to the “*handwriting of the decrees*” of the

sovereignties and authorities at Jerusalem (Colossians 2:14-15), but with “*a remnant according to the choice of grace*” out of Israel (Romans 11:5), *in spirit,* they become *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus through the evangel of which Paul became *the dispenser* (Ephesians 3:6-7).

Now there is one Body, one spirit, one expectation of your calling, one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all (Ephesians 4:1-6).

The Secret Administration will be the first one to be *completed* or finished, closing not with Divine judgment but, due to the fact that the *plērooma*, the filling or complement of the nations, “*saved for grace,*” has come in to “*fill up*” *the secret* – the *joint-body* ecclesia. It characterizes *the current era* from the revelation of the Secret Administration through Paul, A.D. 61 (Ephesians 3:1-3, 6-9; Colossians 1:24-27), until the *complement* (or full number) of Gentiles has come in to complete “*the ecclesia which is His body*” and the saints are assembled with Christ in glory (Ephesians 1:22-23; I Timothy 3:16; Philippians 3:20-21; Colossians 3:4). ■

— UR, #28 (1937)
(Edited & Abridged)



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