



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 23  
Issue 563

# A New Administration at the Close of Acts

Part 2 of 2

by — Adlai Loudy (1893-1984)

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. Yet now, in Christ, you, who once were far off, are become near by the blood of Christ (Ephesians 2:11-13, CV).

### "IN THAT ERA"

#### Pentecostal & Readjustment Administrations

VI. The Administrations "in that era" gave the sons of Israel a foretaste of "the restoration of all which God speaks through the mouth of His holy prophets," when blind eyes shall see His glory, deaf ears hear His voice, dumb tongues shout His praises, and the lame leap as the fallow deer (Isaiah 35; 41:18-20; 11:1-10; Ezekiel 36:22-36; Acts 3:1-10, 21; 9:32-41; 19:12; 20: 9-10; 28:8-10).

During *that era*, God wrought special miracles through the apostle Paul, so that from him were brought unto the sick, handkerchiefs and aprons, and the diseases departed and the evil spirits went out of them (Acts 19:11-12).

All of these miracles of healing were for confirming the word and giving the people of Israel a foretaste of "the powers of the future eon" (Mark 16:20; Hebrews 6:5).

### "Now"

#### The Secret Administration (The Present)

VI. Now, in the Secret Administration, all blessings are *spiritual* (Ephesians 1:3; II Corinthians 4:7-18; 5:1-5), hence Paul advised Timothy in the use of a little wine for his stomach and often infirmities (I Timothy 5:23), whereas, in the Pentecostal or Readjustment Administrations, a touch of the hand or a handkerchief from him would have done the desired work (Acts 19:12).

In much sorrow Paul was compelled to leave Trophimus behind in Miletus in feeble health (II Timothy 4:20). Epaphroditus became infirm, very near unto death, through his ministrations for Paul, who could not heal him. He recovered through God's mercy (Philippians 2:26-27).

Now, we walk exclusively "by faith and not by sight," for God's transcendent grace is "sufficient" and His power is perfected in weakness and infirmity (as afore pictured in II Corinthians 5:7; 12:7-10). ▶

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**VII.** In *that era*, the Dispensations and Administrations were primarily concerned with the sons of Israel and the promise covenants made to their fathers, therefore, everything was “*to the Jew first*” as the following Scriptures confirm (Acts 2:5, 14, 22, 36, 39; 3:12, 25-26; 5:31-32; 11:19; 13:17, 23-24, 32-33, 46-48; Romans 15:18[-19]).

**VIII.** In the Administrations of *that era*, the apostles and elders of Jerusalem had *authority* over the *believing* Gentiles and subjected them to “*decrees*” – “*the handwriting of ordinances*” – which they had to “*keep*” (Acts 15:23, 28-29; 16:4; 21:25; Ephesians 2:15; Colossians 2:14-15).

Saints who insist that these Administrations are in effect today, should be *consistent* and “*maintain the decrees*” which the apostles and elders ordained!

**IX.** During the Administrations of *that era*, salvation was of the Jews (John 4:22), and believing Gentiles glorified God for His *mercy* and rejoice *with* His people (Romans 15:8-10), as guests of Israel’s “*promise covenants*” (Ephesians 2:11-12).

Partaking thus of Israel’s spiritual blessings in the form of “*spiritual endowments*,” through Paul’s *priestly* ministry, the Gentile believers became Israel’s “*debtors*,” and paid them out of their fleshly things in the form of offerings sent through Paul (Acts 24:17; I Corinthians 16:2-3; II Corinthians 9:1-4, 12-15; Romans 15:16, 25-27).

**VII.** Now, in the Secret Administration, the Jew is no longer “*first*,” but believing Jew and Gentile He “*vivifies together in Christ* (you have been saved for grace), and rouses us together and seats us together among the celestials, in Christ Jesus, in order that in the on-coming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus” (Ephesians 2:4-7, CV).

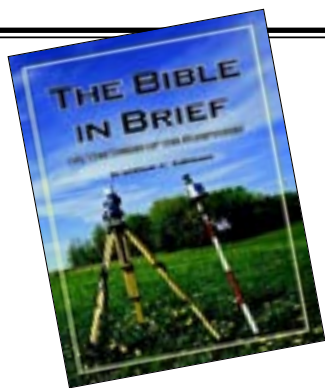
**VIII.** Now, in the Secret Administration, the “*decrees*” are removed and the authorities have been stripped off (Ephesians 2:15-16; Colossians 2:14-23).

Now, believing Jew and Gentile have the same *spiritual* and *social standing* before God, for the two have been created into one new humanity, in Christ, and both reconciled with God in one body through the cross, killing the enmity in it (Ephesians 2:15-16).

**IX.** Now, in the Secret Administration, believing Gentiles are no longer “*debtors*,” for they are “*no longer guests and sojourners but are fellow-citizens of the saints and members of God’s family*” (Ephesians 2:19, CV).

Now, believing Gentiles 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, CV), with “*a remnant according to the choice of grace*” out of Israel (Romans 11:5, CV).

Now, believing Gentiles receive the sonship by



120 pp., PB

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## *The Bible in Brief or, The Theme of the Scriptures*

by — William C. Rebmann (1911-1973)

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Gentiles who insist that these administrations are in force today should be consistent with the Scriptures and acknowledge that they are Israel's "debtors" by sending them offerings for the blessings which they claim they are receiving, as the believing Gentiles did *in that era*, as the nations will have to do in the millennial kingdom of the future eon (Zechariah 8:20-23; Isaiah 60:10-12; 61:5-6).

X. During the Administrations in *that era*, "the central wall of the barrier"<sup>1</sup> stood between believing Jew and Gentile.

Seven years after Pentecost, Peter was still "a Jew," and said it was "unlawful" for him to keep company with one of another nation (Acts 10:28).

Seventeen years after Pentecost, Peter was still "a Jew," for, coming down to Antioch, he ate with believing proselyte Gentiles until some came from James, and fearing the Jews, he separated himself, and even led Barnabas away with his hypocrisy (Galatians 2:11-13).

Twenty-five years after Pentecost "the middle wall of partition" was still up between believing Jews and Gentiles, they even seeking to kill Paul on the inference that he had led Trophimus into the sanctuary

1. Ephesians 2:14 (CV): "the middle wall of partition" (KJV).

"adoption," and are "graced with grace glorious in the Beloved ..." "in order that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus" (Ephesians 1:5-7; 2:5-7, CV).

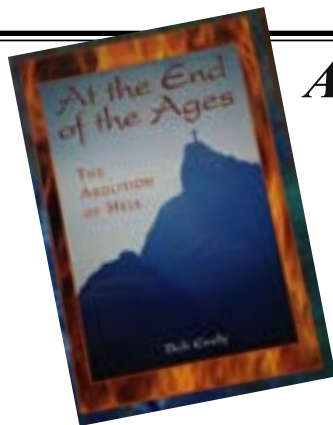
Believing Gentiles during *that era* never enjoyed the riches of God's grace which He is lavishing upon us in this "secret which has been concealed from the eons and from the generations, yet now is made manifest to His saints to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among you, a glorious expectation" (Colossians 1:26-27, CV).

X. But now, with the revelation of the Secret Administration, since 61 A.D., all barriers are broken between believing Jew and Gentile, and both are reconciled with God "in one body, through the cross, killing the enmity in it" (Ephesians 2:16, CV).

Now, believing Jews and Gentiles are joint enjoyers, a joint body, and joint partakers of the promise in Christ Jesus, which is the "mystery" or secret (Ephesians 3:3, 6-7).

Now, in the Secret Administration, in "the ecclesia which is Christ's body," there is "no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ" (Colossians 3:1-11, CV).

It must be remembered that these conditions and benefits of God's transcendent grace and spiritual blessings which we are enjoying now, did not ►



171 pp., PB

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## At the End of the Ages: The Abolition of Hell

by — Bob Evelyn

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, forever! Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, ALL mankind will be saved. Through time our Bible translations have become biased through the official teachings of "The Church." The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

Would a God of love keep many souls alive forever just to torment them because they failed to "accept Jesus Christ" in this lifetime? The author shows that the Bible does not teach this. The purpose of "the eons" (i.e., "the ages," often mistranslated "eternity") is to bring ALL mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

(Acts 21:20-21, 27-29), and because he averred that he was *sent to preach to the Gentiles* (Acts 22:1, 21-23).

**XI.** The *hope* of the Administration which began on Pentecost was “*the kingdom of the heavens*” on earth, in which the Father’s will is to be done as it is in heaven, when Israel will be the royal priesthood, a holy nation for making the knowledge of Jehovah fill the earth as the waters for the sea floor are a covering, and bless all the families of the earth in accord with the Abrahamic covenant (Acts 1:6; Daniel 7:13-14, 27; Matthew 6:10; Luke 12:32; Matthew 9:28; Acts 26:6-7; 28:20, 23; I Peter 2:9; Isaiah 61:5-6; Genesis 22:15-18).

Believing Gentiles *in that era* were *guests* of the promise and covenants (Ephesians 2:12).

**XII.** The Administrations *of that era*, with all their blessings, of signs, wonders, and miracles – “*the powers of the future eon*” (Hebrews 6:5) – gradually *ceased after* the last *public* witness of the kingdom to representatives of the nation of Israel in Rome, and the pronouncement of Isaiah’s doom on them, Acts 28:17-28, A.D. 61.

These irreconcilable contrasts should reveal to the heart of the reader the vital difference between the Pentecostal and Readjustment Administrations and blessings “*in that era*,” and the Secret Administration and blessings which are “*now*.” They also reveal the importance of recognizing the correct partitioning of the word of truth<sup>2</sup> if the reader is to enter into the full heart realization of those blessings “*which the eye perceives not, and the ear hears not, and to which the heart of man ascended not—whatever God makes ready for those who are loving Him*” — but which He has so graciously revealed to us *now* by His Spirit. My heart’s sincere desire and prayer to the Father glorious, in these studies of God’s Administrations with Man, has been that I might be privileged, through His grace, to aid you to a richer, fuller measure of understanding and appreciation of His grace glorious which graces us in the Beloved. With this realization may there come a daily increasing blessing of joy and peace to your spirit until the day of Christ, when we,

2. II Timothy 2:15: “*rightly dividing the word of truth*” (KJV).

become effective until *after* A.D. 61, and are never found in the narrative of the book of Acts. It is a great mistake to seek conformity with *that era*.

**XI.** *Now* in the Secret Administration, revealed *after* the kingdom door was locked against Israel in Acts 28:28, A.D. 61, the Gentiles have an *expectation* laid up for them *in heaven* which is the expectation of glory (Colossians 1:5, 25-27).

*Now*, believing Gentiles are *joint* partakers of the promise in Christ Jesus, through the evangel Paul had previously dispensed (Ephesians 3:6-7).

*Now*, we are no longer without expectation and God in the world, for our citizenship belongs to the heavens, out of which we are awaiting a Savior also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious (Philippians 3:20-21, CV), and we shall be received up into glory (Colossians 3:4).

**XII.** The Secret Administration, *now*, with all its wealth of transcendent riches of grace and spiritual blessings among the celestials in Christ, hid from the eons and from the generations in God, was *revealed by Paul to all men* in the Ephesian and Colossian epistles written during his prison ministry of Acts 28:30-31, A.D. 61-63.

with all the saints saved for grace, shall be assembled in His glorious presence. ■

— *Unsearchable Riches*

Volume 28, March 1937

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# Reader's Question Box #15

## The Teachings of the “Kingdom” Almost Wholly in Disagreement with the Teachings of Grace

**Q:** Why would Lewis Sperry Chafer [say] that, quote “[... the teachings of the kingdom] ... are almost wholly in disagreement with the teachings of grace”? My guess is I am missing something here? Thanks. — Doug ([DailyGoodies.wordpress.com](http://DailyGoodies.wordpress.com), June 16, 2016)

**A:** Doug, regarding your question to the redirected post in another of our BLOGs ([Sermon on the Mount](#)), essentially, there *is* something missing. This short post is a reference to a larger context of “*rightly dividing the Word of Truth*” (II Timothy 2:15). This refers to the distinctions that God makes in His Word, *i.e.*, that there are different ways that God deals with mankind in different ages/dispensations. In short, “right division” recognizes the difference between Paul’s ministry during this present dispensation and that of Jesus’ and the 12 other apostles during His time on earth and the period covered in the early Acts period, *i.e.*, that Paul had a distinctly different message and ministry from that of Jesus and the “kingdom” message. It also recognizes that Paul was *not* one of Jesus’s “12 apostles.”<sup>1</sup>

God was dealing differently with mankind, specifically through the instrumentality of the law as administered to/through Israel, of which Jesus came to confirm to that nation during His time on earth (Romans 15:8). Paul was commissioned by the risen Lord Jesus Christ to preach a *different* message. This is demonstrated by comparing Scripture referring to the “kingdom” message (Luke 1:70; Acts 3:21) and that referring to Paul’s ministry (Romans 16:25). The difference can be stated thus: Jesus’ message (and that which He commissioned the 12 apostles to preach) was a message that we can find in the prophetic writings of the Hebrew Scriptures – nothing new here; only a confirmation of God’s promises to His people Israel. Paul’s message

was one which God had “*kept secret*” (Romans 16:25) or had “*not made known*” (Ephesians 3:5), which Paul was commissioned to preach during this present dispensation in which we now are living.

Do you see the distinction, the difference in these contrasting passages? It has been succinctly said that “things that are different are not the same.” While God has always dealt in grace through all of the ages, He has meted out His grace in different ways/measures. So we see that in the previous dispensation God dealt with men through the works of the law, but during this current dispensation He deals in *total grace*, *apart* from the works of the law, the difference between which Paul informs us in Romans 6:14; Ephesians 2:8-9.

Note that even Peter recognized and confirmed Paul’s separate and distinctly different ministry (Galatians 2:9), even though it was hard for Peter to understand (II Peter 3:16). As well, while God distinguished Israel as *His* people during the previous dispensation, in today’s current dispensation God is *not* making any distinctions between Jew (Israel) and Gentile (the other nations), as we read in Colossians 3:11.

There is much more to understand regarding the many differences between these two messages that would make this response too long, but a wonderful starter book to read is *The Foundations of Dispensational Truth* by E.W. Bullinger, which can be found at [StudyShelf.com](http://StudyShelf.com). You will find a wealth of other materials as well at the link.

Also, we have been running a series of articles on “Right Division” in our weekly Bible study periodical *The Bible Student’s Notebook*, beginning in [BSN #551](#), that will eventually be published as a book that will go into great detail about all that we have mentioned here.

— André Sneidar

1. For a look into this subject see, Paul Was Not One of the Twelve Apostles, by Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #101, and [online](#) as a separate article.



I am soaking in these books and wonderful [Bible Student's Notebooks](#) and loving the details of Paul's books *rightly divided*. Every day is a new adventure-enlightenment! I look forward to it all, in Father's timing! – **AL**

I very much appreciate your [Daily Email Goodies](#) and your [Bible Student's Notebook](#). Keep up the great work! – **Email**

I have a ton of questions! The Father has revealed so much in such a short time I don't know where to turn. I have been a Christian for 23 years and never questioned Christian theology or doctrine – never would enter my mind. I was serving and obeying (I see now) in fear. Fear of living a life in eternal torment. Was this really loving God the way He is due? And His Son? I can't go to any of my Christian friends or family as I just get ridiculed or thrown verses, which I feel are taken out of context. I really need guidance. – **Canada**

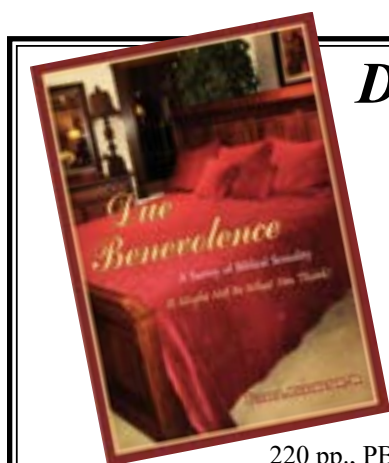
I must confess to you that before I began researching

the salvation of all, I had a hatred for God. I saw Him as a God who set the universe spinning and is waiting to see how everything settles out. Like a referee who blows the final whistle and evaluates the situation when the time is up. Christians will be the first to tell a person that God controls everything, but nobody in Christendom actually believes it. How can He control everything if he doesn't know where His creatures will end up? Or if He doesn't know what a person will choose? One thing that really strikes me as crazy in Christendom is that they say they want all people to be saved, but get angry when I suggest that all WILL be saved! The salvation of all is something I could NEVER be angry about. I genuinely want all people to be saved. How could a person ever be OK with the thought of someone being burned for all eternity?! – **Email**

I love when Clyde mentions the truth of “*Relax and know that I am God*” (Psalm 46:10). Peace and Love from our Lord Jesus Christ. – **Australia**

I am so glad in His divine timing God put you in my life. As long as God gives me air to breath I will thank Him for you and your gift of teaching. I have been spreading good news about this message. I think I am going to have a chance to share it with friends soon. – **VA**

I enjoy learning from you. Thank you for your hard work. – **OH** ■



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by — Clyde L. Pilkington, Jr.

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## Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 23, No. 563 – September 20, 2016

This free 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 (Ephesians 1:1-3);
- 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 (Romans 6);
  - adult sonship position (Galatians 4).

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i> ).	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)	<i>cf.</i> – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	<i>e.g.</i> – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	<i>et al.</i> – and others
CC: Concordant Commentary (Knoch)	<i>etc.</i> – et cetera (and so on)
CKC: Concordant Keyword	<i>ff.</i> – and the following
	<i>i.e.,</i> – that is

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