



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 23  
Issue 575

# *The Present Secret Administration*

by — A.E. Knoch (1874-1965)

Love delights in secret surprises. Its gifts gather grace as they are undeserved and unexpected. This precious quality greatly enhances the riches of God's love. From its hiding place in the inmost recesses of His affections He has brought forth a surprise such as He only could have planned, so wondrous is the wisdom it reveals, so fathomless the affection it unfolds.

Among the many secrets of Holy Writ we have chosen to meditate upon the one which most closely concerns us in this eon, that Secret Economy or Administration which God concealed from previous eons in Himself, but which is now made known in the Ephesian epistle, by which the very heavens are apprised of the variety of God's wisdom, and the whole universe will yet learn the transcendent wealth which is found in His favor.

The object of such love is love responsive. The secret that reveals the activities of His heart should kindle a kindred flame in ours, and lead to the adoration which is His due. This is the goal before us in these meditations. Let us not rest satisfied until the flood of His affection overflows our swelling heart in appreciation and praise.

### **THE PRESENT ECONOMY WAS CONCEALED IN GOD**

Unless we realize the fact that the burden of Ephesians was an *absolute secret*, this precious quality will not endear it to us, and we will fail to appreciate its message and the underlying love which it reveals. Its greatest charm will be lost to us if we find it foreshadowed in Genesis, or foretold in the Hebrew prophets, or revealed in the "gospels," or the Acts of the Apostles, *or if we even confuse it with Paul's previous revelations in his*



*earlier epistles*. It was hidden from the eons in God (Ephesians 3:9) and *was made known only by Paul, during his Roman imprisonment* (Ephesians 3:8).

In the Scriptures we have twelve distinct "secrets," or "mysteries." Of these, seven are special secrets, all of which spring from Israel's apostasy. This fact cannot be emphasized too strongly. Few fully realize the importance of this foundation truth: that *Israel's hatred of God opened up the heart of God*. Israel's departure from God has brought Him nearer to the nations. God's revealed Word, indeed, foretold their defection, yet did not reveal its effect during the period of their apostasy.

Four of these special secrets – concerning the kingdom and the seven stars and Babylon and the duration of Israel's blindness – refer to Israel, and not to the nations. If Israel had received Christ there never would have been mysteries concerning the kingdom. The secret of the seven stars never would have been needed. Great Babylon of the end time would never have had any place if Israel had been true to Jehovah; and, of course Israel's present blindness never would have come about if they had accepted their Messiah. These four mysteries find their fulfillment while Israel is *apostate*, but especially during the judgment period which precedes the coming of the kingdom.

So with the three special secrets which are for the nations: the mystery of the gospel, the conciliation, never could be true so long as Israel was in full favor with Jehovah. When Israel does return to God in the millennial era there will be no conciliation.

So also with the secret of the resurrection. There would be no occasion for that mystery if Israel had recog- ▶

nized their King, and the Ephesian epistle never would have been penned – it could not be written until Israel had finally refused, not only Jehovah, not only Christ, but also the witness of God's spirit in the era of the book of Acts.

God was too wise to entrust these secrets to any of His creatures in the past. He did not deposit them in His book in cryptic form, so that men could not comprehend them. He concealed them in Himself, beyond the vision of any of mankind. So strong is the insistence on the absolute secrecy of this present economy that the statement of it is more emphatic than informing. We read of,

*the secret ... which has been concealed ... in God*  
(Ephesians 3:9).

A most notable truth, which few of us realize as fully as we should, is that Israel is God's channel of blessing on earth. No favor will flow to this world except through that nation. It was not until that channel was choked that this Secret Administration was divulged. *Whatever we have today depends, not on their blessing, but on their apostasy.* This basic truth affects the character of every grace which God gives us. It changes our destiny from earth to the heavens. It exchanges the soulish blessings of the earthly kingdom for far higher spiritual favors among the celestials.

## THE "OLD" AND "NEW" TESTAMENTS

It has often been pointed out that our division of the Scriptures into an "Old" and a "New Testament" is utterly unscriptural and misleading. As a matter of fact the "New" covenant is first found in the "Old" (Jeremiah 31:31), it is for Israel alone and is not in force until

they once more become His people.

What division, then, shall we make? The fact that the "Old Testament" is written in Hebrew and the "New" in Greek does not offer any clue, for part of the "Old Testament" is written in Chaldee. Language does not determine the correct apportionment of the word of truth.

## HEAVENS AND EARTH

We have the key to a divine division in the very first sentence in the Scriptures.

*In the beginning God creates the heavens and the earth.*

Throughout the course of revelation God seems almost to have forgotten the existence of the heavens, and confines Himself almost exclusively to the redemption of the earth.

Until the temporary apostasy of Israel and the call of Saul, the higher sphere is seemingly neglected. Now, however, when His earthly plans are postponed, He begins a work which has for its object the reconciliation of the celestial hosts.

## THE CELESTIAL REALMS

Whatever mention there is of heaven in the body of Scripture is brought in because of its relation to the earth. In the Unveiling, when heaven is opened, the ensuing scene concerns this nether sphere. So throughout all of the Scriptures, except Paul's writings, God is dealing with the earth.

However, when we come to Paul's later epistles, when



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Israel is laid aside, God takes up a different line. *In the earlier epistles, while Israel is still in view, this is merely hinted.* The Corinthians are told that they were to judge messengers or “angels” (I Corinthians 6:3). In discussing the resurrection, the apostle not only insists that there are celestial bodies, but that we shall be wearing such (15:49). Ephesians first unfolds this in its fullness. Our blessings are spiritual, and among the celestials (Ephesians 1:3).

God called Abraham and promised to bless him and make him a blessing. When God purposes to bless all of the nations of the earth through his descendants through Isaac and Jacob, the scope of revelation narrows down and is concerned almost entirely with that one nation. They were to be a royal priesthood: kings to rule the nations for Him and priests to bring the nations to Him. However, their political prestige soon vanished.

At the time of Nebuchadnezzar they had so misruled that God bore with them no longer. Israel lost her political place and became a vassal<sup>1</sup> of the nations. However, they did not lose the place they had in God’s spiritual counsels. Their priestly position still remained. When Nebuchadnezzar dreamed a dream, only Daniel was able to interpret it. Politically Daniel was subject to the gentile monarch, but spiritually he was far above him.

### ISRAEL’S SPIRITUAL SUPREMACY

Israel’s spiritual supremacy is evident when, in the days of the apostles, gentiles<sup>2</sup> were brought into faith. Politically the apostles had no authority at all, such as they will have when the kingdom is restored; but in spiritual

1. *i.e.*, a subordinate, a subject, a servant.
2. *i.e.*, members of the nations.

matters they were still supreme. This continued, in decreasing measure, until Israel was completely set aside. Just as political supremacy passed out of Israel’s hands in the days of Nebuchadnezzar and was given to the nations, so *their spiritual ascendancy also is taken from them at the end of Acts* and is transferred to the nations.

### THE ONLY SECRET ADMINISTRATION

Of the many mysteries, the present Secret Economy is the only one which is concerned with a whole administration or stewardship. The literal Greek reads “*the stewardship of the secret*,” as though the secret itself is not made known, but only its administration. As this is not the fact, we must take the words “*of the secret*” as the genitive of apposition, and translate “*the Secret Stewardship*,” or “*the Secret Administration*,” with some emphasis on the word “*Secret*.” This harmonizes the expression with its context. Paul alone was to enlighten all as to the Secret Administration which has been concealed from the eons in God.

No other “*administration*” or “*dispensation*,” whether past or future, was a complete secret, as was the present one. Some mysteries, such as those concerning the kingdom and great Babylon, are notable features of an economy. Others, such as the mystery of Messiah and the mystery of God, extend over many administrations. “*The mystery*” is the administration and the administration is “*the secret*.”

### DISPENSATIONS AND ADMINISTRATIONS CONTRASTED

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tures has come to those who learned to value “dispensational” truth, and who divided the course of time into “dispensations.” This term is so well known and convenient that it is difficult to avoid it. Yet, strictly speaking, “dispensation” carries quite an incorrect and constricted idea when applied to the present Secret Administration. “Dispensation” refers to that which God gives or *dispenses* in His various administrations. The latter word comes from *oikos*, HOME, and *nomos*, LAW, and refers to the duties of a steward who looks after all of the household arrangements, including the “dispensation” of food and other necessities.

### THE 12 ADMINISTRATIONS AND THEIR CORRESPONDING DISPENSATIONS

It is difficult to describe an administration by a single term, so we seize upon its most prominent feature or characteristic.

For instance, the first of all economies, with Adam at its head, we may call the “Administration of Innocence.” Its dispensation may be summed up in the one word “Paradise.”

So the second may be termed the “Administration of Conscience,” and the dispensation that of “the Curse,” for nothing else was *given* when it was inaugurated.

Under Noah the whole constitution of human society was changed by the “Dispensation of Authority,” inaugurating the “Administration of Government.”

With Abraham, “Hope” was dispensed and this formed the “Economy of Promise.”

Under Moses, “Law” was given, and the entire economy reduced to one of “Law.”

In the economy of the “Incarnation,” the Lord Jesus, especially during His ministry, dispensed “Grace and Truth.”

In the “Pentecostal Administration” the “Spirit” was given.

*In the temporary transitional arrangement of Paul’s earlier ministry “Mercy” was dealt out to the nations.*

*Now, in the present “Secret Administration,” we are the recipients of “Unadulterated Grace.”*

In the “Judgment Period” which is impending, God will deal out “Wrath.”

“Justice” will be dispensed in “The Kingdom.”

In the closing economy of the “Fullness” God will grace the whole with “Glory.”

The present administration is the *result* of a special dispensation of grace. However, it is to be described rather as an organization or re-arrangement of divine affairs in which the nations are made the peers of a believing remnant in Israel, in which both receive a celestial destiny, with a view to the reconciliation of the heavenly realms to God.

As there is no previous hint that the nations were ever to be joint-sharers, this was a “mystery.” This present Secret Administration, then, is characterized by the Dispensation of Grace.

### THE TIME ELEMENT

When we once apprehend that neither a “dispensation” nor an “administration” are strictly matters of *time*, we



#### ***The Problem of Evil and The Judgments Of God***

by — A.E. Knoch

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are delivered from a serious difficulty which has harassed students of God's Word. *Though, in a general way, each occupies a distinct period, their beginnings and ends often overlap.* It is quite possible for two distinct economies to be on the scene at the same time. This was the case with the present administration.

### PAUL ENLIGHTENS ALL

However, if we seek light on present truth in Peter's epistles, or indeed, in any of the Circumcision writings, we will be mystified rather than enlightened. All of them are in full accord with the prophets. No grace comes to them which was not foretold. In none of them are the nations given the place which is accorded them in the present Secret Administration.

Yet, we do not need to deduce this fact by any process of reasoning, for we have the strongest possible statement, directly declaring it. Paul, after defining the "mystery," adds that he is,

*to enlighten all as to the Secret Administration which has been concealed from the eons in God (Ephesians 3:9).*

To Paul, and to Paul alone, may we go for light on the subject of the Secret Administration. Of the letters to the seven ecclesias to whom Paul wrote, *only three, Ephesians, Colossians and Philippians, are illumined by this mystery. His earlier letters are preparatory for its revelation. Now that it is revealed, we are able to see in them many a hint of its gracious, heavenly character, but the secret itself is not to be found.*

Philippians and Colossians, companion epistles of Ephesians, may afford help at times, but they are not so much concerned with the *revelation* of this secret as with the correction of errors due to a departure from its doctrines and precepts. They cannot be taken to heart until we are first initiated into the mystery through the unfoldings of Ephesians. *This narrows down our field to a single epistle.*

### THE FOUR MYSTERIES OF EPHESIANS

We turn, then, to Ephesians. In it we find four mysteries, or secrets:

- The Secret of Christ (1:9; 3:4)
- The Secret Administration (3:3-9)
- The Secret of Marriage (5:32)
- The Secret of the Evangel (6:19)

The Secret of Christ is but briefly touched. The Secret of Marriage and of the Evangel are but references, one to Genesis, the other to Romans. The Secret Administration is categorically set forth in the summary given in the sixth verse of the third chapter. It is that the nations are, in spirit,

- (1) joint enjoyers of an allotment,
- (2) a joint body, and
- (3) joint partakers.

An analysis of the Ephesian epistle will show that this is not only a summary of the secret, but also of the whole letter, which is an elaborate and extended exposition of the secret, under these three divisions.

The joint allotment of the nations is set forth in the first nineteen verses of the first chapter. The joint body occupies the next section. Joint participation is developed in the latter part of the second chapter, from verse ►



eleven onward. The latter part of the letter also takes up these three subjects, in inverse order. The accompanying framework will show this at a glance.

It will be seen that the bulk of the epistle is occupied with an orderly exposition of the three aspects of the secret. First we have its relation to God in the celestial allotment, then its connection with Christ, as joint members of His body, then its bearing on other saints.

There are two summaries on the same subject, and two appropriate petitions, besides the introduction and conclusion. Thus the entire epistle is practically dedicated to the task of enlightening all as to this Secret Economy.

### CLEARING AWAY THE GROUND OF CONFUSION BY FOLLOWING THE DIVINE FRAMEWORK

It seems necessary to clear the ground of the confusion which exists as to what the "mystery" really is, and to whom it applies. If we approach this epistle with misconceptions on these points it will hinder our progress and will leave us open to many vague and vacillating views. This is especially important in fixing its relation to Paul's previous ministries and the epistles written before it was revealed. There can be no clarity in present truth apart from a clear conception of the essential elements of this mystery.

The Framework of Ephesians simplifies our task very much. There is no need of any arrangement of our own, of gathering material together from various parts of the Scriptures. The Framework is the best possible analysis of the subject, and we can do no better than to follow the divine Author's divisions.

The realization of this hidden grace, moreover, is the very key to God's affections. If we should obtain a mere surface understanding, they will be worse than useless because they have failed of their real object. I pray that, as we dive into the depths and scale the heights, and consider the length and breadth of this marvelous unfolding, it may enlarge our hearts, and so fill them with praise and adoration that God will receive a rich response of overflowing affection.

*Christ to dwell in your hearts through faith, that you, having been **rooted and grounded in love**, should be strong to grasp, together with all the saints, what is the breadth and length and depth and height, **to know the love of Christ** as well, which transcends knowledge – that you may be completed for the entire complement of God (Ephesians 3:17-19). ■*

— *Unsearchable Riches*, Volume 18  
(edited & abridged)



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by – Clyde L. Pilkington, Jr.

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Paul Our Guide – Christ Our Goal

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- 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);
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### ABBREVIATION KEY

#### Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

CV: Concordant Literal Version  
 DAR: Darby Translation  
 DT: Dabhar Translation  
 FF: Ferrar Fenton Bible  
 KJV: King James Version  
 RE: Rotterdam's Emphasized Bible  
 WT: Weymouth Translation  
 YLT: Young's Literal Translation

#### Reference Sources

AA: Analytical Analysis (Welch)  
 BDB: Brown-Driver-Briggs Hebrew Lexicon  
 CB: Companion Bible Notes & Appendixes (Bullinger)  
 CC: Concordant Commentary (Knoch)  
 CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and Concordance (Bullinger)  
 CWS: Complete Word Study Dictionary (Zodhiates)  
 FoS: Figures of Speech (Bullinger)  
 SEC: Strong's Exhaustive Concordance  
 TGL: Thayer's Greek-English Lexicon  
 UR: Unsearchable Riches  
 VED: Vine's Expository Dictionary  
 YAC: Young's Analytical Concordance

#### Reference Notations

cf. – compare  
 e.g. – for example  
 et al. – and others  
 etc. – et cetera (and so on)  
 ff. – and the following  
 i.e., – that is

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