



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 35  
Issue 864

# *Early Authors and the Secret Administration*

## Documenting the Advancement of Dispensational Truth

Part 2 of 2<sup>1</sup>

E.W. Bullinger, Sir Robert Anderson, J.J.B. Coles, Charles H. Welch and others.

by — Clyde L. Pilkington, Jr.



**A.E. KNOCH**  
(1874-1965)

Here are a few brief samplings of Knoch's advanced dispensational teachings.

We have been reading this mystery [the Secret Economy] into previously revealed truth. Earlier Scriptures have been so colored by its presence that their true import is difficult to entertain.

Search the Scriptures and see: where is there any license for introducing a heavenly destiny and hope before Paul wrote Ephesians? All things shall be heavenly as to character, but this refers to position. It was a secret, not only unrevealed, but actually concealed.

— *Unsearchable Riches*, Volume 1 (1909) page 56

In our remarks on the teachings of Paul's earlier epistles, we noted that the burden of their message concerned the things on the Earth – in other words, the Adamic race.

If explicit mention of the things of Heaven is ab-

sent from Paul's earliest writings, that certainly cannot be charged to his later epistles, Ephesians, Philippians and Colossians. These, forming perhaps the smallest group of the New Testament writings, have the largest scope of any of the groups. The group is a complete Bible in itself, though.

— *Unsearchable Riches*, Volume 4 (1913), pages 260-261

Ephesians, Philippians and Colossians are ranking epistles. They unfold a secret hitherto unknown. The other epistles stand at the close of a previous economy verging upon the present and are subject to such modifications in their application to ourselves as the later epistles necessitate.

— *Unsearchable Riches*, Volume 2 (1910) page 92

Brother Gelesnoff and I agreed that the great need among the saints was an understanding of present truth, as found in Paul's epistles, especially the prison group, which make known these riches of Christ which had been hidden during previous revelation. ...

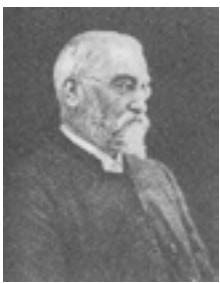
When very few are granted the spirit of wisdom and revelation (Ephesians 1:17) which is essential

1. See *Bible Student's Notebook* #848 for part 1.

to a grasp of the present Secret Administration, we must expect it to be opposed and rejected.

— *Unsearchable Riches*, Volume 31 (1940) page 4

In addition to A.E. Knoch (1874-1965), others who are assigned as “originators” of the so-called “Acts 28” position include: Dr. E.W. Bullinger, Sir Robert Anderson, J.J.B. Coles, Charles H. Welch, and Vladimir Gelesnoff.



**DR. E.W. BULLINGER**  
(1837-1913)

Ethelbert William Bullinger was by some estimates the premier Bible scholar of the latter 19<sup>th</sup> and early 20<sup>th</sup> centuries. A direct descendant of the Swiss Reformer Johann

Heinrich Bullinger, the theologian who succeeded Zwingli in Zurich in 1531, he was educated at King’s College, London, and was a recognized specialist in the field of Bible languages.<sup>2</sup>

2. For further information read [E.W. Bullinger: A Biography](#), Juanita S. Carey, Bible Student’s Press. See order form under “Biographies.”

With Bullinger being the most prominently known author among those espousing the “Acts 28 Position,” it has been often labeled “Bullingerism,” a term intended to be derogatory.

However, these truths did not originate with Bullinger, for as those of us who are enlightened to see the truths of the *Secret Administration* revealed in Ephesians and Colossians, it is clear that it was God Himself Who originated these grand truths and revealed them for the first time to humanity through Paul the Apostle.

Throughout Bullinger’s written ministry, he increasingly taught that the Acts Period was a unique dispensation. In 1907 he wrote:

As long as the offer of the Kingdom to the earthly portion of Israel was open, the mystery could not be made known. Not until the sentence of judicial blindness has been finally pronounced, and the prophecy of Isaiah 6 fulfilled, could Paul be commissioned to reveal the great secret and publish it abroad. It had doubtless been already previously revealed to Paul himself; but he had not yet re-

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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 “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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (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.”

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For definitions of abbreviations/acronyms, see index after the order form.

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ceived authority to make it known by “prophetic writings” for the obedience of faith. How was Paul to have known that the nation would not repent and turn to the Lord, and that God would not send Jesus Christ and fulfill all the Old Testament prophecies? How was Paul to know that he would not actually himself be among those who would be *“alive and remain unto the coming of the Lord”*? This is the blessed hope revealed in the very first Epistle (I Thessalonians 4:15), to *“the election of grace.”* But the nation did not repent, and that blessed hope, and more, is now ours, for it is still in abeyance. We have all that, and we have the wondrous secret of the Mystery besides.<sup>3</sup>

In Bullinger’s crowning dispensational work, *Foundations of Dispensational Truth* (1913),<sup>4</sup> he repeatedly referred to the “Dispensation of the Acts of the Apostles,” or simply the “Acts Dispensation,”<sup>5</sup> which he contrasted with the “present Dispensation of the Mystery,”<sup>6</sup> separated by the “dividing line of Acts 28.”<sup>7</sup>

Further, concerning I Thessalonians 4:13-18, Bullinger wrote:

He [Paul] was not speaking of the Church or revealing the Mystery, but he was revealing a further fact concerning resurrection. ... It is we who have robbed Israel of the promise of I Thessalonians; and as is often and proverbially the case, there is

3. *Things to Come*, April 1907, 39-40.

4. Bible Student’s Press, see the order form under “Bullinger.”

5. Pages 41, 48, 53, 72, 75, 77, 80, 86, 100, 107, 109, 114, 121-122, 130, 133-134, 172, 174, 178, 185-187, 190-192, 194-195, 200, 210, 215, 221, 239, 241, 246-247.

6. Pages 23, 28, 78, 80, 101, 109, 113-114, 121-122, 129, 133, 171, 173, 214, 220, 224-225, 239, 241, 244-247, 260.

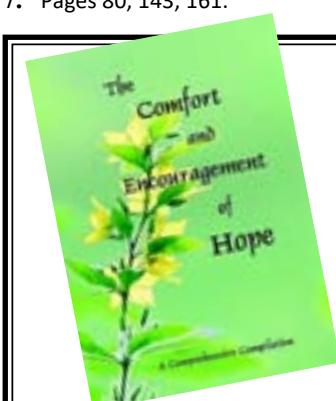
7. Pages 80, 143, 161.

the usual disagreement over stolen property. ... We need not rob Israel of its hope. For instead of being *caught away into the air* (I Thessalonians 4:17), we have the glorious promise of a *“calling on high”* (Philippians 3:14). ... Yet because *“the hope of Israel”* is in abeyance, some of us fancy that we have lost something! Surely we can afford to leave their hope ... Our hope now *“in Christ”* means much more for us than I Thessalonians.

— *Foundations of Dispensational Truth*, pages 89, 94-95

Concerning I Corinthians 15 he wrote:

Though it makes known a great deal of precious truth connected with revelation, yet [it] does not go beyond I Thessalonians 4. It explains that which had been kept a *“secret”* by God till then (I Corinthians 15:51). He says, *“Behold I tell you a secret; we all shall not fall asleep in death, but we all shall be changed,”* etc. ... But our point now is that ... the *out-resurrection* ... was still a secret, a further secret which was not made known till afterwards in Philippians 3:11. The one in I Corinthians 15:12-13, 21, 42 is *anastasis nekron*, or *ton nekron*, the resurrection of the dead. The other in Philippians 3:11 is *THE EX-anastasis ten ek nekron*, *THE OUT-RESURRECTION* – [one] out from among the dead. The latter was not revealed till after the close of the Dispensation of the Acts of the Apostles, but was kept secret until it was made known in the new Dispensation of the Mystery. It is connected with and related to our prize, which is our **CALLING ON HIGH**, or the *heaven-ward call* of Philippians 3:14. This wondrous truth is still a secret to thou-



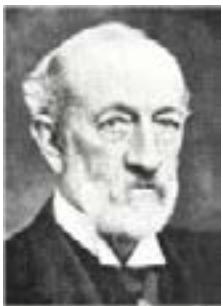
235 pp., PB  
See order form.

## ***The Comfort and Encouragement of Hope (A Comprehensive Compilation)***

The authors of this reassuring work includes: Tom L. Ballinger, Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Edward H. Clayton (1887-1972), Dr. Edgar Gerald Jones (1894-1974), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), J.C. O’Hair (1876-1958), C.H. Mackintosh (1820-1896), George Matheson (1842-1906), J.R. Miller (1840-1912), Clyde L. Pilkington, Jr., Frank N. Pohorlak (1907-1988), Theodore Joseph Silva (1909-1974), Tony Smith, André Sneidar, and Dean Wilkinson.

sands because it has been hidden from all readers of the *Authorized Version*. There, the adverb “on high” is translated as though it were an adjective, “high,” as though merely qualifying the nature of the calling. Whereas the adverb has to do with describing the direction, or manner, of the calling.

— *Foundations of Dispensational Truth*, page 114



**SIR ROBERT ANDERSON**  
(1841-1918)

Anderson served as the Assistant Commissioner of London Metropolitan Police Department, and as the Chief of the Criminal Investigation at Scotland Yard. Yet his life-long passion was the study of Scripture. He was a prolific author.

In his 1897 book *The Silence of God* he wrote of the Acts Period as the distinct “Pentecostal Dispensation,” of which he writes:

We must recognize the intensely Jewish character of the Pentecostal dispensation. ... My contention is that the Acts, as a whole, is the record of a temporary and transitional dispensation in which blessing was again offered to the Jews and again rejected.

— [The Silence of God](#)

Classic Reprint Press, pages 47, 94.

He contrasts this “Acts Dispensation” with the “present dispensation” (page 107), just like his friend Bullinger would do over a decade later.

8. See order form under “Anderson.”

**J.J.B. COLES**  
(n.d.)

John Jefferis Bartlett Coles, a retired Baptist minister, close friend and associate of Anderson,<sup>9</sup> had advanced dispensational articles appearing in Bullinger’s periodical *Things to Come* in 1907 and 1908. In his articles he taught:

- (1) Acts 28:28 as a dispensational boundary line;
- (2) Paul’s epistles that were written after Acts 28:28 formed a distinct unit;
- (3) The rapture of I Thessalonians 4 belonged to the previous dispensation.

The sentence of National blindness, foretold in Isaiah 6, seven hundred years before this critical point in Israelitish history, was impending over the favored nation. ... When at Rome, as recorded in Acts 28, he [Paul] addressed the Jews for the last time as a corporate body at the close of his ministry, as far as going to them in their synagogues was concerned; he quoted that “one word” – that dreadful sentence of blindness which now for nearly two thousand years has darkened the eyes and hardened the hearts of the still rebellious and unbelieving People. ...

After he [Paul] had pronounced the sentence of

9. Anderson’s son writes: “We youngsters were interested in all the varied guests visiting our home. In addition to ordinary relations and friends some came for the sake of a talk on Biblical themes. One of these, the Rev. J.J.B. Coles, a retired clergyman, would drop in unexpectedly to any meal. Once when this happened to be breakfast he was so absorbed in his talk that he was quite oblivious of the need for getting on to the day’s work.” - *Sir Robert Anderson and Lady Agnes Anderson*, Arthur Posonby Moore-Anderson, chapter 7: “Home life.” See order form under “Anderson,” or visit [Study Shelf](#).

## *How We Got Our Bible*

by — Adlai Loudy (1893-1984)

To trace the story of the Sacred Scriptures from the days when the first inspired autographs were made by godly men, divinely chosen for the work, down through the stormy vicissitudes of the centuries to this era in which we enjoy them in the English language, printed and bound in handy book form, is a story without a parallel in the whole range of sacred or secular history.

62 pp., PB

*See order form.*

blindness of Isaiah 6, he was ... soon afterward inspired to write the most profound of all the sacred writings – the Epistles to the Ephesians, the Philippians and Colossians, oracles of God which contain far deeper truth concerning Christ and the Church, the Mystery hidden during and from “*the age-times*,” to which there is no allusion in the Acts of the Apostles. ... And we must also bear in mind that the revelation of the mystery “*hid in God*” was not set forth until “*the age-times*” were over, and the period covered by the Acts formed the closing epoch of those age-times before the present interval of grace began – Christ, “*the hope of glory*.” This mystery among the Gentiles contains a deeper and fuller revelation ... than is revealed in the chapters of the Acts. ... Again, this recognition of the peculiar and unique nature of the thirty-three year history recorded in the Acts leads to a very important question as to the Dispensation teaching of the Chronological order of the Pauline Epistles.

The earlier Epistles, especially I and II Thessalonians and I Corinthians, were written before the close of the historical period covered by the Acts, when the *Parousia*,<sup>10</sup> or return of the Kingdom

10. “When we think of the Lord Jesus Christ returning to this Earth, we think of it as Him coming to take His place as King. The normal word (Greek, *erchomai*) just means ‘to come,’ but the special word for ‘personal coming’ (Greek, *parousia*) is said to be ‘a being alongside’ or ‘a presence’ (Young’s Analytical Concordance, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do.” – Otis Q. Sellers (1901-1992), Glossary of Words.

For more information on the *Parousia*, Rapture and Second Coming, see:

- The Current Era Is Limitless, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #488](#);
- The Setting of Thessalonians, Danny Russino, [Bible Student’s Notebook](#): part 1, [#499](#); part 2, [#500](#);
- The Meeting in the Air – I Thessalonians 4:17, Oscar M. Baker, [Bible Student’s Notebook #500](#);
- The Rapture Theory, Danny Russino, [Bible Student’s Notebook #501](#);
- “So Shall We Ever Be with the Lord,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #505](#);
- The Last Trump, Oscar M. Baker, [Bible Student’s Notebook #546](#);
- Parousia, Charles H. Welch, [Bible Student’s Notebook #631](#);
- Several “Raptures,” E.W. Bullinger, [Bible Student’s Notebook #647](#);
- What Does Parousia Mean? Otis Q. Sellers, [Bible Student’s Notebook #699](#);
- Clearing the Clouds: Rapture Realities, Andrew Brown, [Bible Student’s Notebook #700](#);
- The Order of Events, Otis Q. Sellers, [Bible Student’s Notebook #700](#);
- *The Parousia of the Lord Jesus Christ*, Otis Q. Sellers, [Bible Student’s Notebook #785](#).

of Christ, was still being offered to Israel and the nations. ... So long as the offer was being made, within those thirty years covered by the Acts, of the possible immediate return of Christ, is it not natural to suppose that those early Epistles of Paul, written before that offer was definitely and hopelessly refused by Israel (both in Judea and in the Dispersion), and which contain special allusions to the *Parousia*, would be, in their scope, *in accordance with the then distinct offer and dispensational dealing of God*?

It is remarkable that it is only in these earlier Epistles, written before his imprisonment at Rome, and during the course of those thirty-three years covered by the Acts, that the *Parousia* is mentioned. The word *Parousia* does not once occur in Ephesians and Colossians, and the translation referred to in Philippians 3 is in connection with the “On-High Calling” and the Prize which was connected with the great mystery of Christ and the Church, and which mystery, or secret purpose of God, was not fully declared when the *Parousia*, which would more immediately precede the Kingdom, was the goal then offered to faith.

To his faithful and beloved servant when in prison in Rome, God would yet more fully reveal this wondrous glory of Christ as the future head of the Universe, with the Church as His fullness (*Pleroma*)<sup>11</sup>; which deeper and more exalted truth followed that rejection of the *Parousia* and the Kingdom of I Thessalonians 4, which was now postponed indefinitely; and possibly to be taken

11. For more information about the *Pleroma* (the Complement), see:

- “The Ecclesia as Christ’s Complement,” John H. Essex, [Bible Student’s Notebook #229](#);
- “The Complement Which Completes,” Frank Neil Pohorlak, [Bible Student’s Notebook #455](#);
- “God’s Purpose in the Heavens,” Part 2, John H. Essex, [Bible Student’s Notebook #646](#);
- “The Universal Fullness of Christ,” T. Austin-Sparks, [Bible Student’s Notebook #728](#);
- “The ‘Mystery’ Ministry of Paul,” (part 6 of 7), Russell H. Schaefer, [Bible Student’s Notebook #779](#);
- “The Complement of Christ,” John H. Essex, [Bible Student’s Notebook #819](#);
- “The Secret of His Will,” [Bible Student’s Notebook #833](#);
- “The Completing of the All in All,” John H. Essex, [Bible Student’s Notebook #839](#);
- “*Breadth and Length and Depth and Height*” – The Universal Outlook: Completing Us for the Entire Complement of God, John H. Essex (1907-1991), [Bible Student’s Notebook #850](#);
- *The Ministry of the Ecclesia*, John H. Essex (1907-1991), [Bible Student’s Notebook #840](#).



up again as a distinct offer only when the Mystery, “hid in God” (to which there is no allusion in Thessalonians) should have been consummated, or received up in glory.

— *Things to Come*,<sup>12</sup> February, 1907

This mystery was hidden in or during the *age-times*, but is plainly set forth in the Epistle to the Ephesians, the most profound of all the books of Scripture.

— *Things to Come*, October 1908



**CHARLES H. WELCH**  
(1880-1967)

Welch served as editor of Bullinger's periodical *Things to Come* during the time of his development of the *Companion Bible*.<sup>13</sup> He was also the editor of his own periodical *The Berean Expositor* (1909-1967). He wrote many volumes on dispensational themes, including the important 10-volume set *Alphabetical Analysis*.<sup>14</sup>

Welch tells us in his autobiography of the first meeting that he had with Bullinger.

Toward the end of 1908 I felt moved to write to Dr. Bullinger. I had seen a copy of *Things to Come* while still acting as secretary to the *Bible Training College*, and although I had been warned against the Doctor's “heretical” teaching, much that I read struck a familiar chord. After an interval, I again saw an issue of *Things to Come* and was amazed to see an article which I could have duplicated from my own notes. . . .

With some trepidation I plucked up courage to write to the Doctor, asking him for an opportunity to see him and talk over one or two important points in which I felt bound to differ from his findings. . . . After some delay, the Doctor granted me an interview . . . [That] interview proved to

be the most critical turning point in my life and ministry. The Doctor invited me to say what was troubling me, and I feared that, after all, he would smile indulgently, pat me on the shoulder and tell me to go home and forget all about it. . . . Here is a transcript of our conversation.

**Welch** — From your writings Doctor, I believe I am right in saying that you do not believe “The Church” began at Pentecost, but rather, that the Dispensational Boundary must be drawn at Acts 28?

**Bullinger** — That is so. I have made that quite clear.

**Welch** — Well, what seems to me to stultify the position you have taken regarding Acts 28 is that you nevertheless treat the whole of Paul's epistles as one group, starting with Romans, ending with Thessalonians, with Ephesians somewhere in the center.<sup>15</sup>

To my amazement and joy, the Doctor looked at me for a moment, then slapping his thigh with his hand said:

**Bullinger** — That scraps half the books I have written. But we want the Truth, and the Truth is there in what you have said.

I felt that here was indeed *grace*. Dr. Bullinger was a man of world repute, a scholar and an elder. I was a young man of twenty-eight years and unknown. We spent the remainder of our brief interview in considering the dispensational implications that arise from observing the relation of Paul's epistles to the boundary line of Acts 28.

— *Charles H. Welch: An Autobiography*<sup>16</sup>  
(pages 92-93)

Now, here are a few short excerpts from Welch's writings.

The “Hope of Israel” extends from Acts 1:6 to Acts

12. See the order form under “Periodicals.”

13. See order form under “Bibles.”

14. See order form under “Welch.”

15. Welch was here referring to the structure and position laid forth in Bullinger's book, *The Church Epistles* (1898).

16. See order form under “Biographies.”



28:20, to the very frontiers of the dispensation, and then it abruptly ends. ...

The differences between the calling of the Acts period and the Ephesian period are differences of dispensation, sphere of glory, constitution, and the like.

— [The Dispensational Frontier of Acts 28](#) (1953)

Israel's hope (Acts 28:20) and Israel's signs (28:1-9) did not cease with Matthew 28 or Acts 2 but remained to the end of the Acts. 'Til then, the Gentile believer had been but a wild olive grafted into the stock of Israel. In Acts 28 the Israelite stock is cut down; the axe, so long laid to the root of the tree, does its work. A new dispensation with new terms is ushered in – the Dispensation of the Grace of God for the Gentiles committed to Paul the prisoner of the Lord (Ephesians 3:1).

— [Things Most Surely Believed](#) (1929)

**COUNT VLADIMIR  
MICHAEL GELESNOFF<sup>17</sup>**  
(1877-1921)

Dispensational historian Gary S. Dykes wrote concerning Gelesnoff:



Along with Adolph E. Knoch (1874-1965), [Gelesnoff](#) was the founder of the dispensational magazine *Unsearchable Riches*, from 1909 to his death in 1921. Published in Los

Angeles it would be odd to suggest that dispensational thinkers (such as [Harry Bultema](#) [1884-1952], and [J.C. O'Hair](#) [1876-1958]) did not read these engrossing issues. Perhaps it is coincidence, but one of O'Hair's published books is entitled: *The Unsearchable Riches of Christ*, 1941 (and yes, Ephesians 3:8). Also relevant is the fact that when one sits down and reads several issues of these early volumes of *Unsearchable Riches* [magazines], that therein one finds much material which acts as a reservoir for later appearing dispensational thoughts and writings. [For example the idea that the Pauline epistles are addressed to certain readers, much like U.S. Postal mail being addressed to certain recipients. ... Or, the wonderful comparisons between Moses and Paul (which [Cornelius Stam](#) [1909-2003] later repeats in his book [Moses and Paul](#)). Sadly, none of the later authors give credit to the earlier expositions by [E.W.] Bullinger, [Herman W.] [Martin](#), Gelesnoff, [Edward Henry] [Clayton](#) and other[s]. ...

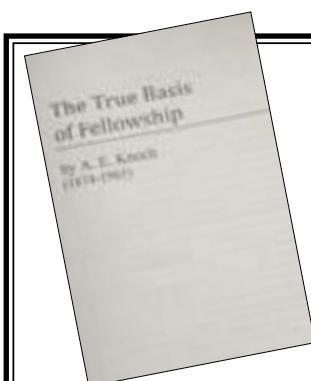
It was Gelesnoff who early articulated the cessation of the sign gifts, the error of practicing water baptism today, and the error of using Acts 2 as the starting point for the birth of the Christian church today. The humble Count does give credit to E.W. Bullinger for some of his materials. ... Other competent theologians also contributed to that ground-breaking publication, [[William Mealand](#), [W.H. Walker](#), H. Matthews, [F.H. Robinson](#), [W.C. Rebmann](#), etc.].<sup>18</sup>

In the very first volume of *Unsearchable Riches*, Gelesnoff wrote:

17. For more on Gelesnoff, see his biography:

[Vladimir Michael Gelesnoff \(1877-1921\): In Memoriam](#) (under "Biographies" on the order form).

18. [Notes on the History of Dispensationalism in America](#), by Gary S. Dykes (2014); see order form under "Histories."



## ***The True Basis of Fellowship***

by — A.E. Knoch (1874-1965)

So settled is the supposition that creed is the basis of fellowship, that no one seems to think it necessary to consult the Scriptures on the subject. Doctrine is not the basis of fellowship; there is a divine unity which we should preserve, and the best way to break this unity is to try to make it.

14 pp., BK

*See order form.*



The Secret Economy was committed to [Paul’s] stewardship after his imprisonment. … [It] was an absolute secret… [and] overrides all previous revelations. God was positively hiding it from the … former ages. There is no mention of it even in Paul’s letters until Ephesians was sent on its mission (3:9). … Divide the Scriptures properly, and the Bible becomes a harmonious unit; seek to “reconcile” the divisions, and the Bible reduces itself to a mass of discordant and conflicting statements. No other system or economy, whether past or future, was a complete secret as was the present one. … The dispensation of the mystery was not the subject of prophecy. It was concealed by God from the prophets.

In the third chapter of Paul’s letter to the Ephesians we read that, among other things, it was granted to him that he should enlighten all as to this secret. This much is clear: to Paul, and Paul alone, may we go for light on this subject. Paul had been at Ephesus in person not many years before he penned this epistle. While there he had “not shunned to declare the whole counsel of God” (Acts 22:27). Why did he not tell them this secret? The continual repetition of the word “now” in contrast to his previous ministry among them is evidence enough to show that he had not divulged this mystery.

— *Unsearchable Riches*, Volume 1 (1909) page 1

This will bring to an end our brief survey of the advancement of dispensational truth. As time permits, we would like to expand this material. We will close out this initial effort with a simple list of some of the subsequent authors who, to some degree, embraced and advanced the teaching concerning the Secret Administration.

Stuart Allen (?-1998)  
Oscar Baker (1898-1987)  
Tom L. Ballinger  
Rex B. Grant (1941-2013)  
Ethelbert “Bert” W. Hallman (1933-2017)  
William B. Hallman (1903-1985)  
John H. Kessler (1914-1963)  
Dr. Arthur Charles Lambourne (1898-1993)  
D.L. McCroskey (1902-1991)  
Dr. C. E. McLain (1909-1990)  
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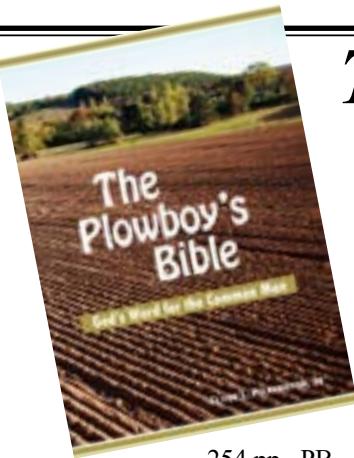
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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
EB: Exegeses Bible  
ED: Emphatic Diaglott  
EGNT: Englishman's Greek New Testament  
ERV: English Revised Version  
ESV: English Standard Version  
FF: Ferrar Fenton Bible  
GLT: Green's Literal Translation  
GNV: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
LSV: Literal Standard Version  
LXX: Septuagint  
MKJV: Modern King James Version  
MLV: Modern Literal Version  
MNT: Moffatt New Translation (James Moffatt)  
MSG: The Message  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
RCV: Recovery Version  
TCNT: Twentieth Century New Testament  
VT: The Voice Translation  
WAY: The Arthur Way Translation  
WEB: World English Bible  
WET: Wuest Expanded Translation  
WI: Workman's Interlinear  
WNT: Williams New Testament  
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)  
LSJ: Liddell-Scott-Jones Lexicon  
RWP: Robertson's Word Pictures  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
TtC: Things to Come  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
VWS: Vincent's Word Studies  
WWS: Wuest's Word Studies  
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