

The Seven Administrations of Scripture

A narrative study, with the governing word of each age — King James Version

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Purpose and Method

Seven stretches of biblical history run from Eden to the Day of Judgment, this study argues, each opened by God's own audible voice establishing new terms for how He deals with His household, and closed only when the next such voice speaks. Laying out the shape of all seven, in full, is the purpose of what follows.

Seven such stretches make up what this study, following Melvin Elliott, calls all the time of this present earth: a bounded, countable span opened at Eden and closed at the Day of Judgment, before an uncounted state, standing beyond the sequence altogether, begins.

The chart below is the whole shape of it at a glance; the sections that follow walk through each stretch in full, with the governing King James text quoted in full at every declaration.

#	Administration	Span	Opens With	Governing Basis
1	Eden — the Garden	Creation to the expulsion	Gen 2:16–17	One command, direct obedience
2	Patriarchal (Heb 7:4)	The expulsion to Sinai	Gen 3:14–19, with sub-declarations to Cain, Noah, Abraham	Credited faith (Gen 15:6)
3	Mosaic Law	Sinai to Christ's baptism	Ex 19:16–19; 20:1	Vowed obedience to a written code (Ex 24:7)
4	Christ — the Kingdom at Hand	The baptism to Pentecost	Matt 3:16–17	Repent; the kingdom is at hand (Matt 4:17)
5	Grace — Administration of the Mystery	Pentecost to the Rapture	Acts 2:2–4	Grace through faith, apart from law (Eph 2:8–9)
6	Day of Wrath	The Rapture to Christ's return	1 Thess 4:16–17 (closing 5, opening 6)	Judgment poured out in full strength (Rev 16:1)
7	Day of Judgment — the Thousand Years	Christ's return to Satan's final defeat	Rev 19:11–16	Christ reigns in person (Rev 20:4)
—	New Heaven and New Earth	After the seven; unending	Rev 21:1	Outside the counted sequence entirely

What “Administration” Means

The word itself is scriptural before it is a label this study applies. “Administration” translates the Greek

oikonomia — literally the management or stewardship of a household — the same word the King James translators rendered “dispensation.” Paul uses it of his own charge, not of a scheme of history:

Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward.

Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.

Scripture does not itself hand over a numbered list of seven administrations the way it hands over the ten plagues or the twelve tribes — that count, and where each boundary falls, is this study’s own organizing device, tested against the text rather than read off it directly. What scripture does supply, repeatedly and directly, is the underlying idea: a distinguishable stretch of time in which God deals with His household on a stated governing basis, that basis changing at a point He marks Himself. That is the sense carried through every section below, and the working test used to find each boundary is the same one used throughout: **each administration opens where God’s own voice is heard, audibly and directly, establishing new terms.**

#	Administration	Span	Opens With	Governing Basis
1	Eden — the Garden	Creation to the expulsion	Gen 2:16–17	One command, direct obedience

1. Eden — the Garden

Common usage often calls this the “Paradise” administration, following Melvin Elliott’s terminology, but the word is worth checking before it is kept. Genesis itself names this place gan, “garden” (Gen 2:8, 2:15), not paradise. “Paradise” (Greek paradeisos) does appear three times in the King James New Testament, but never of Eden itself: it names the place of the redeemed dead (Luke 23:43), Paul’s vision of the third heaven (2 Cor 12:4), and the tree of life restored (Rev 2:7) — all future or intermediate states, not the garden behind Adam. So this study keeps the text’s own word: Eden, the Garden.

God’s first audible word to man in this administration is a single prohibition set inside a broad permission:

Genesis 2:16–17 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

That is the whole of the governing basis: one explicit command, no codified system beyond it, obedience owed directly rather than mediated through law or ritual. The administration closes with a second audible declaration, God calling out to the man who is hiding and then pronouncing judgment on each party in turn:

Genesis 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

Genesis 3:14–15 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:17–19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:

cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

No new positive law is handed down at this boundary — the verse that comes closest to naming what governs conduct afterward is God’s own later question to Cain, still framed as a matter of conscience rather than code:

Genesis 4:6–7 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

That absence of a new code is itself the reason older schemes often name the age after Eden “Conscience.” This study treats it instead as the opening phase of the administration that follows, since nothing yet marks it off as governed on a different basis than what comes next.

#	Administration	Span	Opens With	Governing Basis
1	Eden — the Garden	Creation to the expulsion	Gen 2:16–17	One command, direct obedience
2	Patriarchal (Heb 7:4)	The expulsion to Sinai	Gen 3:14–19, with sub-declarations to Cain, Noah, Abraham	Credited faith (Gen 15:6)

2. Patriarchal

“Patriarchal” is not only a convenient modern label; it is itself scripture’s own word for the men this administration is named for —

Hebrews 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Acts 7:8–9 And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt.

The administration runs from the expulsion from Eden to the giving of the Law at Sinai, and Genesis 3:14–19, already read above, functions as both the closing declaration of Eden and the opening one here. Everything that follows within it — God’s dealings with Cain, with Noah, with Abraham, Isaac, and Jacob — comes as sub-declarations inside a single governing basis, not as new administrations of their own:

Genesis 6:13–14 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Genesis 9:5–6 And surely your blood of your lives will I require... Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.

Genesis 12:1–3 Now the LORD had said unto Abram, Get thee out of thy country, and from

thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 17:10–11 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Genesis 28:13, 15 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed... And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Genesis 35:9–10 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name.

None of these renewals change what actually governs the relationship. That basis is stated once, plainly, of Abraham, and confirmed twice more in the New Testament's own reading of this period:

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Romans 4:13–15 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith... for where no law is, there is no transgression.

Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Hebrews 11:4, 7–8 By faith Abel offered unto God a more excellent sacrifice than Cain... By faith Noah, being warned of God... prepared an ark... By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Credited faith, not a codified law — that is the whole of this administration's governing basis, from the expulsion to the foot of Sinai. It ends the moment Israel answers God's law with a vow rather than a belief:

Exodus 24:3, 7 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do... All that the LORD hath said will we do, and be obedient.

That shift — from a righteousness counted on the basis of belief to a covenant vowed on the basis of performance — is the line the next administration is built on.

#	Administration	Span	Opens With	Governing Basis
2	Patriarchal (Heb 7:4)	The expulsion to Sinai	Gen 3:14–19, with sub-declarations to Cain, Noah, Abraham	Credited faith (Gen 15:6)
3	Mosaic Law	Sinai to Christ's baptism	Ex 19:16–19; 20:1	Vowed obedience to a written code (Ex 24:7)

3. Mosaic Law

Sinai opens with the most unmistakable audible declaration in the whole sequence — not a voice alone, but thunder, fire, and trumpet surrounding it:

Exodus 19:16, 19 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled... And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Exodus 20:1 And God spake all these words, saying...

The Ten Commandments follow directly. Israel's own later recollection of the moment, in Moses's final address, confirms it was heard directly, not mediated from the start:

Deuteronomy 5:22, 27 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more... Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

The governing basis is a comprehensive code — moral law in the Decalogue, civil law in the chapters immediately following (Ex 21–23), ceremonial law from Exodus 25 onward — bound to a vow of obedience rather than a credited belief:

Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Deuteronomy 28 spells out what that vow carries with it, blessing and curse both tied directly to performance:

Deuteronomy 28:1–2 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deuteronomy 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

The chapter runs to sixty-eight verses of blessing and its mirrored curse — not reproduced here in full, since the shape of it, blessing and curse both bound to the vow of Exodus 24, is the point that matters for this study rather than the itemized list itself.

This administration closes at the same moment the next one opens — the voice at Christ's baptism:

Matthew 3:16–17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Law does not vanish the instant that voice sounds — Christ affirms it repeatedly across His own earthly ministry (Matt 5:17–18; 8:4) — so this boundary marks the start of a new administration overlapping the tail end of the old one's formal operation, a tension the text itself does not resolve until

the cross (Eph 2:15; Gal 4:4–5).

#	Administration	Span	Opens With	Governing Basis
3	Mosaic Law	Sinai to Christ's baptism	Ex 19:16–19; 20:1	Vowed obedience to a written code (Ex 24:7)
4	Christ — the Kingdom at Hand	The baptism to Pentecost	Matt 3:16–17	Repent; the kingdom is at hand (Matt 4:17)

4. Christ — the Kingdom at Hand

This administration opens with that same voice, heard first at Christ's baptism and recorded by all three Synoptic Gospels:

Matthew 3:16–17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 1:10–11 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Luke 3:21–22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

John the Baptist's own testimony confirms the same event from the ground:

John 1:32–34 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

That same voice sounds a second time, at the Transfiguration, this time adding a direct command:

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Moses and Elijah — the Law and the Prophets — appear beside Christ in that scene and then vanish, leaving, in the Gospel's own phrase, "Jesus only." The governing instruction of this administration is a single proclamation, given first by the forerunner and then repeated in Christ's own identical words:

Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

What Christ adds to the Law across this administration is not replacement but intensification — the repeated Sermon on the Mount formula moving the standard from external compliance to internal disposition:

Matthew 5:21–22 Ye have heard that it was said by them of old time, Thou shalt not kill; and

whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.

Matthew 5:17–18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The administration closes with a third audible sign, no longer a voice from heaven but a sound understood, by those present, as being from heaven all the same:

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

See the Appendix, “Acts 2:2 — Sound, Wind, and Breath: A Word Study,” below, for the Greek grammar behind this sound (its stated source, and the wordplay linking it to John 20:22) and for an assessment of a claim that it describes the apostles’ own breathing rather than a sound from heaven.

#	Administration	Span	Opens With	Governing Basis
4	Christ — the Kingdom at Hand	The baptism to Pentecost	Matt 3:16–17	Repent; the kingdom is at hand (Matt 4:17)
5	Grace — Administration of the Mystery	Pentecost to the Rapture	Acts 2:2–4	Grace through faith, apart from law (Eph 2:8–9)

5. Grace — Administration of the Mystery

Pentecost’s declaration is not a directly quoted voice in the mode of Sinai or the baptism — it is Spirit-given, audible utterance through the gathered believers themselves:

Acts 2:4 And they were all filled with the Holy Ghost (holy spirit, the gift), and began to speak with other tongues, as the Spirit gave them utterance.

Whether that satisfies the same “audible declaration” test as a directly quoted heavenly voice is worth pausing on rather than assuming. Paul’s own later description of the gift argues that it does — not human language acquisition, but the Spirit speaking audibly through a human voice, which he explicitly ties back to a prophecy of God Himself speaking in unfamiliar tongues:

1 Corinthians 12:7, 10 But the manifestation of the Spirit is given to every man to profit withal... to another divers kinds of tongues.

Isaiah 28:11 / 1 Corinthians 14:21–22 For with stammering lips and another tongue will he speak to this people... In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not.

That connection is treated here as sufficient — the gift is presented in Paul’s own argument as God speaking, not merely as a human sign of God’s presence. This study’s own author, who speaks in tongues, confirms the same thing from firsthand experience: God — Holy Spirit, capitalized, the Giver — supplies the words directly; the believer’s own gift of holy spirit, lowercase, the indwelling gift each believer receives (Acts 2:38; Rom 8:9–11), receives them; the believer’s body supplies nothing but the mechanics of speech — breath passing over vocal cords already in place — forming words the speaker did not originate. Interpretation of tongues and prophecy — forth-telling a word from God, not fore-telling the future, though the two can overlap — work the same way: the content originates with God and simply passes through the believer’s own speech. On that basis, the words spoken at Pentecost

were God's own audible words in the fullest sense, produced through human speech rather than replacing it.

The governing basis of this administration is stated as plainly as any in the sequence:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Ephesians 2:8–9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

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

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Paul describes his own stewardship within this administration using the same word this chapter opened with, applied now to a specific trust he says was hidden until his own ministry made it known:

Colossians 1:25–27 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.

Ephesians 3:2–3 If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery.

Whether that names a distinct sub-phase within Grace, tied to Paul's later ministry, or is simply the fuller content of the single Grace administration already opened at Pentecost, is worth tracing through the text's own chronology rather than assuming either answer.

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

That commission is given at Paul's calling, but Gentile inclusion itself is not new information Paul later supplies — it is already public record, under Peter's ministry, well before it:

Acts 10:34–35 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Acts 11:17–18 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

What Jerusalem itself later recognizes is not two gospels but one gospel divided in its field of labor:

Galatians 2:7–9 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter... they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

What Paul later calls "the mystery," then, is not the fact of Gentile salvation — settled already at Cornelius's house — but the fuller content of what that inclusion means, unpacked progressively across his own letters and stated most completely in the epistles written last:

Ephesians 3:5–6 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.

Ephesians 2:14–15 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us... for to make in himself of twain one new man, so making peace.

Romans 16:25–26 According to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

That is real, previously hidden content — one body, with no distinction at all, and Christ dwelling directly in the believer rather than among a people through temple and law (Col 1:27, above). It changes the scope of what Grace is understood to include, not the terms on which anyone receives it: grace through faith, apart from law, is the same basis already stated at Pentecost (Acts 2:38; Eph 2:8–9) before any of this is written.

And where every other boundary in this framework is marked by something audible and public — thunder and a voice at Sinai, a voice from heaven at the baptism and the Transfiguration, wind and tongues at Pentecost, a shout and a trumpet at the Rapture — the mystery has no such moment. Paul receives it “by revelation” (Eph 3:3), privately, and the one place he describes an extraordinary revelation of that kind directly, he says plainly it cannot even be repeated:

2 Corinthians 12:2, 4 I knew a man in Christ above fourteen years ago... How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

By the same test this framework uses everywhere else, that absence settles the question: the Administration of the Mystery is the second portion of Grace, completing its scope, not a separate administration opening a new one. Grace remains one administration, Pentecost to the Rapture.

This administration closes with the same shape of declaration that opened it — a voice, a trumpet, and this time a resurrection:

1 Thessalonians 4:16–17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

#	Administration	Span	Opens With	Governing Basis
5	Grace — Administration of the Mystery	Pentecost to the Rapture	Acts 2:2–4	Grace through faith, apart from law (Eph 2:8–9)
6	Day of Wrath	The Rapture to Christ’s return	1 Thess 4:16–17 (closing 5, opening 6)	Judgment poured out in full strength (Rev 16:1)

6. Day of Wrath

This administration opens exactly where the last one closed — the rapture declaration of 1 Thessalonians 4:16–17 is both the end of Grace and the start of what follows it. Daniel names the period’s length and its structure centuries in advance:

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

That seven-year period, split at its midpoint, recurs by its second half alone under three different names — forty-two months, 1,260 days, “a time, times, and half a time” — at Revelation 11:2–3, 12:6 and 14, and 13:5, three independent confirmations of the same figure Daniel gave first. What this administration is called in its own text is unambiguous:

Revelation 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

That is the culmination of three escalating judgment series — seals, trumpets, and bowls — set against a persecuting power the text says is permitted only a limited window to act:

Revelation 12:9, 12 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him... for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

2 Thessalonians 2:3–4 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Thessalonians 2:10–11 Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.

Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Wrath is not the whole of this administration’s content, though — the text is explicit that people are saved within it, not merely judged:

Revelation 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Revelation 7:9, 14 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

#	Administration	Span	Opens With	Governing Basis
6	Day of Wrath	The Rapture to Christ’s return	1 Thess 4:16–17 (closing 5, opening 6)	Judgment poured out in full strength (Rev 16:1)
7	Day of Judgment — the Thousand Years	Christ’s return to Satan’s final defeat	Rev 19:11–16	Christ reigns in person (Rev 20:4)

7. Day of Judgment — Christ’s Return with His Saints

This administration opens with heaven itself opened, and Christ riding out under a title no earlier administration ever gives Him:

Revelation 19:11, 16 And I saw heaven opened, and behold a white horse; and he that sat

upon him was called Faithful and True, and in righteousness he doth judge and make war... And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

The return is bodily and local, not symbolic — the text names the exact place His feet come down, and the manner is pinned to how He left:

Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.

Acts 1:11 Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The governing instruction of this administration is direct personal royal rule, not an internal principle or a mediated code — the same picture Isaiah and Micah give independently of each other:

Isaiah 2:3–4 For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Revelation 20:1–3 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.

A direct reversal, verse for verse, of what Satan is permitted to do in Administration 6. Revelation 20 states the length of this reign six times over — “a thousand years,” repeated in verses 2 through 7 — describing a literal, future reign of Christ that follows Satan’s binding and precedes his final loosing and judgment.

The administration closes with one final permitted rebellion, ended by direct judgment, and then the judgment of the dead:

Revelation 20:7–9 And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle... And fire came down from God out of heaven, and devoured them.

Revelation 20:11, 15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them... And whosoever was not found written in the book of life was cast into the lake of fire.

Unlike the six days of Genesis 1, this administration is never closed by an “evening and morning” formula — the text does not mark it off with a boundary the way it marks the days. That absence is itself meaningful: it corresponds to an unending Sabbath rest rather than a day that ends and gives way to a

new one.

Hebrews 4:9–10 There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

#	Administration	Span	Opens With	Governing Basis
7	Day of Judgment — the Thousand Years	Christ's return to Satan's final defeat	Rev 19:11–16	Christ reigns in person (Rev 20:4)
—	New Heaven and New Earth	After the seven; unending	Rev 21:1	Outside the counted sequence entirely

Sources Consulted

The Holy Bible, King James Version.

Melvin W. Elliott, *Genesis One: God's Table of Contents to the Bible*, Tate Publishing, 2010 — terminology, the Genesis-1-as-structural-key concept, and the pattern of sevens; Gap Theory not adopted.

Genesis_1_2_Gap_Theory_Study_Reference.pdf (One God One Mediator Project) — grammatical case against Ruin-Reconstruction.

E. W. Bullinger, *Number in Scripture* (1894) — standing reference for numerological corroboration, used per this project's epistemic-status principle.

Seven administrations, then, each opened by a voice, each governing on its own stated terms, spanning from the garden to a judgment that closes in an unending rest rather than an evening and a morning. That is the shape of biblical history read one boundary at a time. What follows regroups the same span a different way — not by administration, but by the three sets of two thousand years this book's opening word already carries folded inside its own letters, the reading held in reserve at the end of Chapter 1 and now, with the seven administrations laid out in full, ready to be read.

Appendix: Acts 2:2 — Sound, Wind, and Breath: A Word Study

Cross-referenced from the Grace administration section above (the Acts 2:2 declaration that opens it) and from Seven_Administrations_Study_Reference.docx, at their own Acts 2:2 citations. Prepared 2026-08-11; carried into this standalone study 2026-08-13.

1. The Question

A contention has been raised regarding Acts 2:2: that “the sound...as of a rushing mighty wind” was not an external, heaven-sent sound, but the sound of the apostles breathing in unison — a practice held to have been taught by Jesus in John 20:22, where He breathed on the disciples and said, “Receive ye the Holy Ghost.” This appendix tests that reading against the Greek text of both verses, per this library's method (*Research-Method.md*): the verse itself, then its context, then how the words are used elsewhere in Scripture, before weighing any extra-biblical source.

2. The Text

Acts 2:2 *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

Greek: καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον

τὸν οἶκον — literally, “and there came suddenly, out of heaven, a sound [ēchos] as of a violent wind/blast [pnoē] being borne along, and it filled the whole house.”

3. What the Grammar Establishes

The source is explicitly stated: ἐκ τοῦ οὐρανοῦ (ek tou ouranou), “out of heaven,” is direct locative language naming where the sound originated. It is not describing something internal to the room or its occupants.

The comparison is a simile, not an identity: ὥσπερ (hōsper, “as, just as”) marks the sound as resembling a violent wind, not being one. Chrysostom made this point in the earliest commentary tradition on the passage — the emphasis falls on the “as,” so the sound is not wind itself, exactly as the “tongues as of fire” in verse 3 are not literal fire (Expositor’s Greek Testament, on Acts 2:2).

“Sound,” not “wind,” is what filled the house: Barnes’ Notes observes that the verb “filled” (ἐπλήρωσεν) has no other grammatical subject available but ἡχος — the sentence reads “there was a sound... and [the sound] filled the house,” with “wind” appearing only in the genitive case, describing what the sound was like. Meyer’s critical commentary makes the same point against attempts to read this as an actual gust of wind: the sound is a wonder brought home to the reader “by the comparison... with a violent wind,” not represented as an actual storm or natural phenomenon.

4. Why πνοή (pnoē) and Not ἄνεμος (anemos)?

Luke had the ordinary Greek word for wind, ἄνεμος (anemos), available, and did not use it here. Instead he chose πνοή (pnoē, Strong’s G4157) — “respiration, a breeze,” rendered “breath” at its only other New Testament occurrence, Acts 17:25 — from the same root (πνέω, “I breathe”) as πνεῦμα (pneuma), the ordinary word for Spirit.

Multiple commentators read this word choice as deliberate: Ellicott’s Commentary states it “is obviously chosen here as being better fitted than the more common word for the supernatural inbreathing of which they were conscious, and which to many must have recalled the moment when their Lord had ‘breathed on them, and said, Receive ye the Holy Ghost.’” Barnes and McLaren likewise trace the wind/breath/Spirit symbolism back through Genesis 1:2, Ezekiel 37, and John 3:8.

This is where the John 20:22 connection is real — but it is a claim about vocabulary and theme, not about the source of the sound. Luke’s word choice invites the reader to recall the breath/Spirit motif; it does not say, and the grammar in Section 3 above will not support, that the sound itself was that breathing.

5. John 20:22 — A Different Word, A Different Day

John 20:22 *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.*

“Breathed on” translates ἐνεφύσησεν (enephsēsēn), from ἐμφυσάω (emphysaō, Strong’s G1720), “to blow at or on, breathe on.” This is a different word from Acts 2:2’s πνοή, though from the same πνέω root family — related, not identical.

It is also a loaded word: this is the same verb the Septuagint uses in Genesis 2:7 for God breathing the breath of life into Adam. John’s Gospel appears to be invoking that new-creation imagery deliberately when Jesus breathes on the Eleven.

The two events are also separated in time and are not the same occasion. John 20:22 falls on the evening of the resurrection itself; Acts 2:2 falls at Pentecost, roughly seven weeks later (Acts 1:3's "forty days," then "not many days hence," Acts 1:5). What exactly the disciples received in John 20:22 — a temporary enablement pending Pentecost, or a proleptic statement of what Pentecost would accomplish — is itself a long-standing, unresolved question among interpreters; the proleptic reading is traced at least to the sixth century and has been argued more recently by George Ladd and Cornelis Bennema (see Bob Wilkin, Grace Evangelical Society, cited below). This appendix does not attempt to resolve that separate question — it is flagged here only to show that John 20:22 is its own event, with its own open interpretive question, rather than a straightforward precedent that explains what happened at Pentecost.

6. The "Breathing in Unison" Reading — Origin and Assessment

This specific claim — that the Acts 2:2 sound was the apostles' own (controlled or unison) breathing, rather than an external sound from heaven — traces to Victor Paul Wierwille's "Power for Abundant Living" (PFAL) class and his book *Receiving the Holy Spirit Today*. PFAL taught a deep/"heavy" breathing technique as the mechanical means of manifesting holy spirit and speaking in tongues, and read "rushing mighty wind" in that light.

Wierwille's *Jesus Christ Is Not God* already stands as one of three corroboration sources in the One God One Mediator project — but that is a different book making a different (Christological) argument. Per Research-Method.md's "source authority vs. usefulness" principle, a source's usefulness in one place does not carry its other, unrelated claims along with it; this claim has to stand or fall on the text of Acts 2:2 and John 20:22 on its own terms.

Measured against Sections 3–4 above, it runs into three difficulties: (a) the text states the sound's source as "out of heaven," not the room; (b) grammatically, the sound — not wind or breath — is what "filled" the house, which does not read naturally as a description of the gathered believers' own breathing; (c) the comparison is to something violent (βιβάας) and forceful enough to fill an entire house, which is a strange way to describe quiet or even vigorous group breathing.

No historic commentary surveyed for this appendix — spanning Chrysostom, the Reformation and post-Reformation tradition (Poole, Gill, Bengel, Benson), the 19th-century critical-grammatical school (Meyer, Alford, Vincent, Barnes), and standard 19th/20th-century exposition (Ellicott, Jamieson-Fausset-Brown, MacLaren, the Expositor's Greek Testament) — reads Acts 2:2 as internally generated breathing rather than an external, heaven-sent sign.

7. Conclusion

The verbal echo to John 20:22 is real: Luke's choice of πνοή over ἄνεμος deliberately reaches for the same breath/Spirit word-family that runs from Genesis 2:7 through John 20:22, and a first-century Jewish audience steeped in that vocabulary would likely have heard the echo. But an echo in word choice is not the same claim as the sound itself being the disciples' own breathing. On the grammar of Acts 2:2 read plainly — an explicit heavenly source, a comparison (not identity) to a mighty wind, and a sound that itself fills the house — the text describes a distinct, external, audible sign from God, the third in a three-part sign-set at Pentecost (sound, tongues of fire, Spirit-given speech), not a description of the gathered believers breathing together.

8. Epistemic Status (per Research-Method.md, principle 8)

Direct scriptural statement: the sound's source is stated as "from heaven"; it is compared to (not identified with) a violent wind; it is the sound, grammatically, that filled the house (Acts 2:2).

Constructed inference: none required — the above rests on the plain grammar of the verse, not on an entailment beyond it.

Extra-biblical tradition: the "breathing in unison" reading is a 20th-century teaching originating with Victor Paul Wierwille / The Way International (PFAL), not a reading attested in the historic commentary tradition surveyed. It is noted here as a minority position that does not survive the grammar of the verse — not entered onto the Abeyance-List, since it does not arise from an apparent contradiction among many clear verses, but from a single non-standard reading of one verse.

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Sources Consulted

KJV text throughout, per Research-Method.md.

Local: Strong's Exhaustive Concordance — G2279 ἦχος (ēchos), G4157 πνοή (pnoē), G4151 πνεῦμα (pneuma), G1720 ἐμφυσάω (emphysaō). Sources/Lexicons and Concordances/Strong's-Exhaustive-Concordance.pdf.

Commentaries (biblehub.com/commentaries/acts/2-2.htm and /john/20-22.htm): Chrysostom (via Expositor's Greek Testament); Meyer's NT Commentary; Expositor's Greek Testament; Ellicott's Commentary for English Readers; Barnes' Notes on the Bible; Vincent's Word Studies; MacLaren's Expositions; Jamieson-Fausset-Brown; Gill's Exposition; Matthew Poole's Commentary; Bengel's Gnomon; Benson Commentary; Cambridge Bible for Schools and Colleges; Pulpit Commentary.

Bob Wilkin, "He Breathed on Them and Said, 'Receive the Holy Spirit' (John 20:22)," Grace Evangelical Society, faithalone.org, 2019-07-01 — on the proleptic reading of John 20:22 and its history (citing George Ladd, Cornelis Bennema).

The Way International / Victor Paul Wierwille, Power for Abundant Living (PFAL) and Receiving the Holy Spirit Today — background via Wikipedia ("The Way International") and general web search, for the origin and content of the "heavy breathing" reading of Acts 2:2.