



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 25  
Issue 601

# God ALL in All

by — Leon Albert Bynoe (1895-1983)

Founding editor of *Grace & Truth Magazine*, New York

*Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all* (I Corinthians 15:28, Concordant Version).

That which constitutes our subject, “God, *All in all*,” is a part of a very important and profound passage of Scripture, as may be seen from our text. It is one of the greatest revelations of truth in the Word of God, setting forth God’s grand and glorious goal, namely, the ultimate removal and repudiation of Sin,



justification, reconciliation and all other blessings besides.

This is vital, for, as the apostle Paul points out, if Christ has not been roused, we are still in our sins, and those who have fallen asleep in Christ have perished. His resurrection, then, is of supreme importance.

*Since then He must often be suffering from the disruption of the world, yet now, once, at the conclusion of the eons, for the repudiation of sin through His sacrifice, is He manifest* (Hebrews 9:26).

The consequent cessation and abolishment of evil; and the justification and vivification of all of His creatures without the loss of a single one, is God’s goal. Nothing short of it is. This is what is divinely declared in this brief, yet highly informative section of I Corinthians 15:20-28.

### THE FUNDAMENTAL FACT OF THE EVANGEL

It would be of profit to acquaint ourselves with what is set forth in I Corinthians 15:12-28. In substance it shows that the death of Christ is essential to the evangel and, in addition (for a dead Christ cannot save), that His resurrection is vitally necessary for

### THE DEATH STATE

Death is the opposite of life, according to the Scriptures. It is not a change from one form of life to another – certainly not the gateway to glory, as is usually taught even by devout men. To the contrary, death is a cessation of being, destruction, disorganization, separation of one’s vital units.

Happily, Christ will deliver *all of the dead* from this dire condition, for He is God’s appointed instrument for the deliverance of *all mankind* from the death state.

To John, on the isle of Patmos, Christ gave assurance of this divinely given task on behalf of mankind, saying, ▶

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Do not fear! I am the First and the Last, and the Living One: and I became dead, and lo! Living am I for the eons of the eons (Amen!) And I have the keys of death and of the unseen (Revelation 1:17-18).

### THE COMPLETENESS OF CHRIST'S SUBJECTION AND THE UNIVERSALITY OF HIS ACHIEVEMENT

All insubordination will be put down in the dust of defeat whenever it shows its ugly head in the heavens and on the earth. Christ Jesus our Savior is Ruler of both spheres. He is set over all, ascends over all of the heavens that He may be completing "the all," the universe:

Now that "He ascended," what is it except that He first descended also into the lower parts of the earth? He Who descends is the Same Who ascends also, up over all who are of the heavens, that He should be completing all (Ephesians 4:9-10).

No angel, or celestial creature, has this unique position and opportunity, for none could qualify. Only the Son of God's love is capable of all this. Thank God for this qualified One Who will soon take unto Himself His great power and reign! With firmness, yet in love, and a wisdom which takes into account the weaknesses and follies of His subjects – men and heavenly creatures as well – He will, with unquenchable zeal, bring all of God's rebellious creatures into full subjection to His God and Father Who created them.

The last enemy that the Christ will have to deal with is death. It will become inoperative – be abolished – by His power. Its victims will have become completely emancipated from its slavery, and not until then will it be possible for all to be made alive in Christ.

Some of the Corinthians (like the Sadducees), denied the resurrection of the dead, but Paul insists not only on the resurrection of the dead but on the *vivification*<sup>1</sup> of all, including those who have not actually gone into the death state.

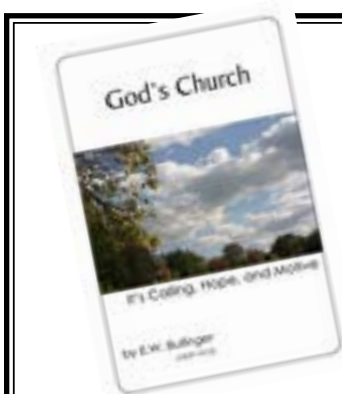
### ALL WILL BE WELL

Customarily, it is taken for granted that the last book of the Bible, (the *Scroll of the Unveiling of Jesus Christ*<sup>2</sup>) contains the revelation of the consummation of the eons, but that was not given to John. Instead it was given to Paul, whose writings reveal a purpose formed before the eons, in Christ Jesus, embracing within its compass the events from and included in the first chapter of Genesis, onwards and beyond the final vision recorded by John in the *Scroll of the Unveiling of Jesus Christ*.

Comfort yourself, with this thought, with this truth, that no matter how black things may look at present, however much evil and sin seem to triumph, however much sickness and disease may wreck this mortal frame, *we have a Savior Who is Lord of all*, One Who is fully capable of grappling with our unsolved problems, however formidable they might be, and solving them so marvelously that He will be universally acclaimed Lord to the glory of God the Father.

1. Not only to be resurrected, but to be resurrected beyond the reach of death.

2. Also known as, *The Book of Revelation*.



44 pp, PB

## God's Church Its Calling, Hope and Motive

by — E.W. Bullinger

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Let no one, therefore, deceive you into thinking that this will never come to pass, will never be true, that it is only a pipe dream, that all will not eventually be saved, that some will be (as they express it) “eternally lost.”

Those who speak thus evidently don't know the God Whom they profess to love and worship; don't know the Scriptures they profess to believe; don't know the Savior and the true value of His death for them, and for all. For He said,

*And I, if I should be exalted out of the earth, shall be drawing all to Myself (John 12:32).*

Don't be disturbed by them, even by uninformed evangelists, pastors and teachers, concerning their teaching of “eternal damnation” with its seeming support of the Word of God:

*Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming against the holy spirit is having no pardon for the eon, but is liable to the eonian penalty for the sin (Mark 3:28-30).*

When this text is correctly translated as it is in some versions, notably the *Concordant Version*, it is clear that this passage – and others like it – is in line with the fundamental teaching of the Word of God. Chastening is never intended of God to be perpetual. It is wholly confined within the eons, and that is what our Lord said in the foregoing passage.

The inspired apostle Paul declares emphatically that Christ will reign until He shall be placing all of His enemies under His feet. The “*last enemy*” to be abolished is death. Note that death is the “*last enemy*.” In this instance, it is none other than the “*second death*” which is in view, for at this period of Christ's reign all have been delivered from the “*first death*” (cf. Revelation 20:4-15). Hence, only the “*second death*” is remaining – and remember, it is the “*last enemy*,” the abolition of which (necessarily) must take place almost at the close of His reign. The abolishment of death, the “*second death*,” is important in order that all may be vivified so that GOD may become “*All in all*.”

### CHRIST'S RESURRECTION IS THE KEYSTONE

The inspired apostle Paul makes it crystal clear that, for God to be “*All in all*,” the resurrection of all of the dead is required. Every son and daughter of Adam is included, all for whom Christ died. His words are,

*For since, in fact, through a man came death, through a Man, comes the resurrection of the dead (I Corinthians 15:21).*

So then, for God to be “*All in all*” demands the resurrection of all of the dead, right back to Adam and Eve. That's why our text is placed right at the heart of the theme of the resurrection, of which the apostle speaks so eloquently and so passionately.

Lest there be any misunderstanding of God's Word, the apostle goes right on to say,

*(see ALL, page 5229)*

## Daily Quick Quotes

Since we first began placing single-sentence quotes on the tops of the pages of the *Bible Student's Notebook* they have been a most welcomed feature.

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# Reader's Question Box #20

## The Blessing of the Gentiles

by — Clyde L. Pilkington, Jr.

**Q:** I am enjoying your messages and sharing them with others. I do have a question about one of your *Daily Email Goodies*. I noticed you do not include :9 when quoting Romans 15:8,



*And that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."*

How does this fit in with explaining Jesus' early ministry?

**A:** Thanks for your great, perceptive question.

That the nations would be included and would be blessed was no secret. The question is "How would this be accomplished?"

Prophetically, the nations were to be blessed through Israel's "RISE." Yet, in the Secret Administration they are blessed through Israel's "FALL."

Notice what the Old Testament prophets had to say:

**The earth** [not just Israel] *shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. ... And He shall set up an ensign for the nations* (Isaiah 11:9-12).

*Arise [Israel], shine; for your light is come, and the glory of the LORD is risen upon you. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon you, and His glory shall be seen upon*

*you. And the Gentiles shall come to your light, and kings to the brightness of your rising* (Isaiah 60:1-3).

So, prophetically, the way that the nations would be blessed is clear, and during Paul's early ministry he temporarily acted as Israel's priest to the nations.

*For me to be the minister of Christ Jesus for the nations, acting as a priest<sup>1</sup> of the evangel of God, that the approach present of the nations may be becoming well received, having been hal- lowed by holy spirit* (Romans 15:16).

During that *Readjustment Administration*, Paul's priestly ministry was intended to provoke Israel to

(see **BLESSING**, page 5230)

1. Also translated thus,

*"doing priestly service"* (Rotherham);

*"doing priestly duties"* (Weymouth);

*"acting as priest"* (Young);

*"working priestly"* (Dabhar).

The Greek word being defined as:

*"to minister as a priest"* (Bullinger, *Companion Bible*);

*"officiate as a priest"* (Strong's G 2418);

*"minister in priestly service"* (Thayer's *Greek Lexicon*).

For a further look at Paul's priestly ministry see:

*Paul's Priestly Ministry*, Adlai Loudy ([Bible Student's Notebook 532](#));

*The Priestly Ministry of Paul*, A.E. Knoch ([Bible Student's Notebook 532](#));

*Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial*, Vladimir Gelesnoff ([Bible Student's Notebook 509](#));

*The Administrations*, Adlai Loudy ([Bible Student's Notebook 497](#));

*The Readjustment Administration*, Adlai Loudy ([Bible Student's Notebook 492](#));

*The Divine Calendar*, A.E. Knoch ([Bible Student's Notebook 434](#));

*A New Administration at the Close of Acts – Part 1*, Adlai Loudy ([Bible Student's Notebook 562](#));

*A New Administration at the Close of Acts – Part 2*, Adlai Loudy ([Bible Student's Notebook 563](#)).

*ALL (continued from page 5227)*

For, even as, in Adam, all are dying<sup>3</sup>, thus also, in Christ shall all be vivified. Yet each in his own class (:22-23).

All will not be vivified, or made to live, at the same time. There will be three classes. So the apostle goes right on to explain the order in which the three classes will be vivified – made to live a full life in all its perfection and glory of person and immortality, with all of the possibility of death completely removed. Such is the nature and quality of vivification, a life that only God through Christ can impart.

Now the apostle continues. Carefully note his words which so many fail to grasp.

**First:** the Firstfruit, Christ;

**Second:** those who are Christ's at His coming;

**Third:** those at the consummation.

However, someone may ask, "When will the consummation be?" The apostle explains this fully in I Corinthians 15:24-28. When will the consummation be? When will the third class be vivified? Listen carefully:

- (a) Whenever He may be giving up the kingdom to His God and Father (:24);
- (b) Whenever He should be nullifying all sovereignty and all authority and power (:24);
- (c) Whenever He may be saying that all is subject (:27);
- (d) Now whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be "All in all" (:28).

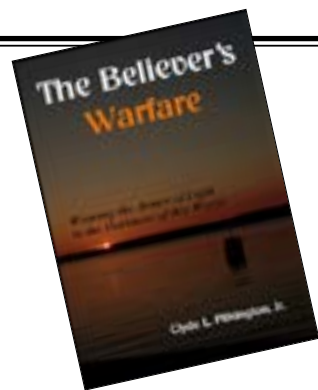
This is the time when the third class will be vivified, made to live endlessly. The apostle proceeds to supply further details of Christ's work in :24-28.

Note the word "whenever" throughout this passage. This often repeated word points to the many things to be accomplished before the consummation of the eons, the time when the third class will be vivified.

When these things have been accomplished, they, along with the rest of creation, will be presented to God, a subjected, reconciled creation in which God becomes "All in all."

— Grace & Truth  
(abridged & edited)

3. All do not die, but are dying (the process of death).



84 pp., PB

See order form.

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by — Clyde L. Pilkington, Jr.

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**BLESSING** (continued from page 5228)

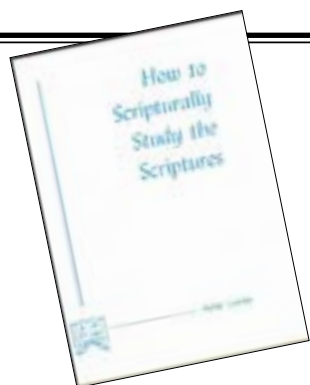
jealousy (Romans 11:11), making believing members of the nations partakers of Israel's "spiritual things" (15:27). They were "guests" of Israel, receiving what fell from their table of blessings (Matthew 15:26-27).

However, since the fall of Israel, and during the *Secret Administration* committed to Paul, the blessings to the nations are *outside* of the instrumentality of Israel. The nations are blessed through Israel's "FALL."

2. "Guests of the promise covenants" (Ephesians 2:12, Concordant; also see :19).

It was not until Acts 28 that Paul declares the fulfillment of Israel's "casting away":

*For the heart of this people [Israel] is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the **salvation of God is sent to the Gentiles** [Nations], and that they will hear it (Acts 28:27-28).*



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by — Adlai Loudy (1893-1984)

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"The book should prove extremely valuable in introducing the knowledge of Paul's special ministry to those who are strangers to it." – A.E. Knoch (1874-1965)

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This free electronic publication is dedicated to:

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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);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
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- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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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