



Bible Student's Notebook™

The Herald of His Grace

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

Volume 25
Issue 609

God's Perfect Plan

The Salvation of All

by — Theodore Joseph Silva (1909-1974)

THERE IS A DIFFERENCE!

The ministry of the apostle Paul was different from that of the twelve. He preached a different evangel, calling it “*my evangel*” (Romans 16:25). He insists that it was not told him by others, but that it was revealed to him by Jesus Christ (Galatians 1:11-12).

His apostleship is contrasted with that of the twelve, for he was the apostle of the Uncircumcision, even as Peter, James and John were of the Circumcision (Galatians 2:7-9). The twelve apostles are to reign over Israel on the earth (Matthew 19:28; Revelation 21:14). Paul's citizenship is in the heavens (Philippians 3:20; II Timothy 4:18).

We should go to Paul's writings for present truth. It is he who tells us to “*rightly divide the Word of Truth*” (II Timothy 2:15). This we cannot do unless we distinguish things that differ.

We cannot apply the Jewish Scriptures to the Body of Christ – not even the four Gospels, for the earthly ministry of Jesus Christ was not to Gentiles but to Israel (Matthew 15:24). He was a,

Servant of the Circumcision (Romans 15:8).

The epistle of James is addressed to the twelve tribes (James 1:1). We rob the divine post office when we apply it otherwise. The same thing goes for Hebrews, Peter's epistles, John's letters, Jude and Revelation.

Untold confusion is the result of indiscriminate ap-

plication of Scripture. It will not be displeasing to God if we be followers of Paul even as he followed Christ (I Corinthians 11:1).

IT WAS ALL A MYSTERY

God revealed mysteries (secrets) to Paul. The very evangel that Paul preached was “*a secret hushed in times eonian*” (Romans 16:25). The evangel of God, pertaining to Christ's incarnation and resurrection, was revealed to the prophets (Romans 1:1-4), but not so with this secret. It was the secret “*concealed from the eons and from the generations,*” disclosing God's work of conciliation, and that He would now dwell among believers from all nations (II Corinthians 5:19).

Then there was the secret of the present administration – how that the Gentiles (nations) were to be blessed, not subordinate to, but apart from Israel (Ephesians 2:12; 3:6). This was never revealed to the prophets of old, nor to the twelve apostles. It was positively untraceable in the previous Scriptures, for, until it was divulged to Paul, and the apostles and prophets associated with him, it was,

concealed from the eons in God (Ephesians 3:3-5, 9).

The “*secret of His will*” will always remain an enigma unless we believe what is written. It informs us of God's purpose:

to have an administration of the complement of the eras, to head up all in the Christ – both that ►

in the heavens and that on the earth (Ephesians 1:9-11).

An understanding of these secrets will lift the veil from our eyes, and give us,

all the riches of the assurance of understanding, unto a realization of the secret of the God and Father, of Christ, in Whom all the treasures of wisdom and knowledge are concealed (Colossians 2:2-3).

GOD'S PURPOSE OF THE AGES

God's plan for creation is confined to time. It is not an "eternal purpose" but a "purpose of the eons" (Ephesians 3:11). An age, or eon, is a long, indefinite period of time. That which is "eternal" lies beyond the ages.

In our common versions (KJV, etc.) the Greek noun *aiōn*, meaning age, is translated *ages, course, world, worlds, eternal, the world began, the beginning of the world, ever, the world standeth, evermore, without end, and never [not ever]*.

Its adjective form, *aiōnios*, is rendered *eternal, everlasting, forever and began*.

It is certain that this word and its adjective cannot have all of these meanings, and the ages and eternity are wholly unrelated, for the former had a beginning.

THE FIVE AGES

There was a time "before the eons" (I Corinthians 2:7; II Timothy 1:9; Titus 1:2). That they shall end is established by the fact that they began a process of conclusion with Christ's first advent (Hebrews 9:26; cf. I Corinthians 15:24-28). There are five eons¹ in all. Two are known by their corresponding worlds.

- The first was coincident with "the then world" (II Peter 3:6), preceding man's creation;
- The second is parallel with "the ancient world" (II Peter 2:5), antedating the flood;
- The third is "the present wicked eon" (Galatians 1:4);
- The fourth is "the coming eon" (Luke 18:30);
- The fifth, and last, is the New Creation of Revelation 21 and 22, called "the eon of the eons" (Ephesians 3:11).

1. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third "evil age" which began with the flood of Noah and continues until the Second Coming of Christ.

For a further look at God's plan of the Ages (or Eons) see:

- A "Handy" Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook 518](#).
- *The Eons of the Bible* (with Concordance), Joseph E. Kirk, [Bible Student's Notebook 433](#).
- *The Divine Calendar*, A.E. Knoch, [Bible Student's Notebook 434, 435](#), or see the order form for the book edition, same title.
- *The Eons of the Ages* (a chart) [Bible Student's Notebook 353](#)
- *The Purpose of the Eons* (a chart) [Bible Student's Notebook 352](#).
- The Ages: God's Time Periods, Edward Henry Clayton, Part 1: [Bible Student's Notebook 371](#), Part 2: [Bible Student's Notebook 372](#).



116 pages, PB

See order form.

After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times

by — George F. Trench (1841-1915)

In Revelation 20 the closing period of the Millennium is foretold as one of general insurrection against Christ as King, thus revealing the true condition of the population of the world, taken as a whole, throughout the thousand years. A Kingdom such as this cannot be the KINGDOM described in the epistles of Paul. According to I Corinthians 15:24, our Lord will not reign forever, but will deliver up His mediatorial KINGDOM to God at its end, that God will henceforth be "All in all." If the reign of Christ in its perfection cannot be millennial, and shall not be eternal, it follows that between the end of the one, the millennial, and the beginning of the other, the eternal state, must of necessity intervene that "dispensation of the fullness of times" (Ephesians 1:10), that KINGDOM of the Son of God's love, that KINGDOM that cannot be shaken, which it is Christ's to enjoy as Heir of all things, and Head of the new creation.

sians 3:21). It will bring to a close God's purpose of the ages.

THE AGES ARE NOT ETERNAL!

Many attempts have been made to prove that eons (ages) are eternal. The Greek word *aiōn* and the Hebrew *ʾôlām*, both meaning *age* or *eon*, have been translated by terms denoting endlessness. This is a grave error, for the divine Author, Himself, has not used them in this way.

God has indicated that they were *not* eternal in the past by informing us that they had a beginning (I Corinthians 2:7) and, again, that they cannot possibly be everlasting in the future, for they are to end (Hebrews 9:26; I Corinthians 10:11).

Faulty translation can, itself, be used to expose its own errors, as is seen by comparing many passages in the *King James Version*, of which the following are but a few examples:

- We are told that the "earth abideth forever" (Ecclesiastes 1:4), but elsewhere that it shall "pass away" (Matthew 24:35; Revelation 21:1).
- We are again informed that the covenant at Sinai was to be an "everlasting covenant" (Leviticus 24:8), and yet that it must give place to the "new covenant" (Jeremiah 31:31-33; Hebrews 8:7, 13).
- The Aaronic priesthood is called "everlasting" (Exodus 40:15), but that it was subsequently "changed" is clear from later revelation (Hebrews 7:11-12).

- Then we read about the "everlasting hills" (Genesis 49:26) that shall melt and depart and be removed with the dissolution of the earth (Isaiah 54:10; II Peter 3:10-13).

Had the words *eonian* or *age-lasting* been employed in these and other passages, we would have understood that the duration of each was for an age, or group of ages, and could clearly see that the ages are *not* eternal.

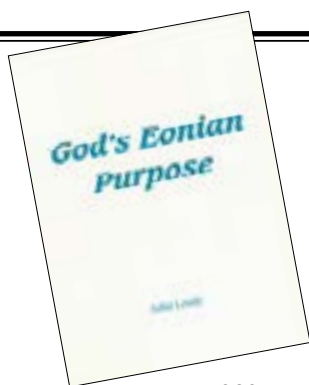
IT IS IMPOSSIBLE!

Christ cannot reign "for ever and ever" (Revelation 11:15, KJV)! This would be contrary to Paul's assertion in I Corinthians 15:24-28. He tells us that Christ "must be reigning until He should be placing all His enemies under His feet."

The word "until" definitely limits His reign. *Should He rule eternally He would never subdue all His enemies*, nor would He abdicate His throne and be subject to the Father.

Christ shall reign "for the eons" (Luke 1:33). It is true that there is "no end" to the kingdom, for that shall be eternal in the Father's hands; but Christ shall rule only "for the eons of the eons" (Revelation 11:15). The phrase is a Hebraism, and signifies a group of ages outstanding from those preceding.

The reign of God's Son shall endure until He has put down all rule, authority and power – until every ►



383 pp.

See order form.

God's Eonian Purpose

by — Adlai Loudy

First printed in 1929, this work is a review of God's plan and purpose, gathering together many of the most basic themes of Scripture, including *The Beginning of Creation*, *The Eons and Administrations*, *Justification*, *The Conciliation*, *Completeness in Christ*, and *The Goal of the Universe*. These and other vital subjects are presented in an interesting and informative manner. The book contains charts and illustrations which provide a welcome visual supplement to the text. (Available in Hardcover & Paperback)

"This is probably the most suitable of our publications for those of your friends who are just becoming interested, or who do not know of the truths we teach, yet are willing to read and to consider them. It is written in a simpler manner than some of our other publications, and is easier for the beginner to understand. It covers, in a general way, most of the great fundamental subjects of the Scriptures." — A.E. Knoch

enemy is subdued, the last being death itself (I Corinthians 15:26). When all has been perfected He will yield His throne to the Father that He, God, may be “*All in all*” (I Corinthians 15:28).

THE CONSUMMATION OF THE AGES

Paul tells us that he completed the Word of God (Colossians 1:25). His writings go beyond all others in time. He speaks of the end of time – the end of God's purpose of the ages, the consummation of the eons (I Corinthians 15:24).

We know that Christ cannot reign eternally because He is to reign only *until* He puts all enemies under His feet (I Corinthians 15:25). His abdication is coincident with the end of which Paul speaks in I Corinthians 15:24. This consummation is not at the close of the Millennium, but extends beyond the New Creation described in Revelation 21 and 22.

We determine this by what is said in these chapters. In 22:3 we read of the “*throne of God and of the Lambkin*.” Christ will have *no throne* after the consummation, for the Father, alone, will be king. We are further informed that there shall be “*kings of the earth*” who shall be bringing their glory into the New Jerusalem (21:24). Christ will have put down *all rule and authority* prior to the consummation.

When God's purpose of the ages is complete the process will terminate, the consummation will arrive, and God shall be “*All in all*” (I Corinthians 15:28).

HOW CAN HE BE ALMIGHTY GOD?

If He is almighty then theologians are in error. If orthodoxy is correct, then He is not the omnipotent One.

It was He Who brought creation into existence. He knew about sin and evil before the disruption of the world, for He provided Christ as a Sacrifice (I Peter 1:19-20), and designated beforehand all whom He was subsequently to call (Romans 8:29-30; Ephesians 1:4).

It is quite evident from this that sin and evil formed a part of His purpose. With all of the discord and suffering in the universe, we still are informed that God

is “*operating all in accord with the counsel of His will*” (Ephesians 1:11).

Yahweh, Himself, created evil (Isaiah 45:7). He created Satan with the power to sin, for “*from the beginning is the Adversary sinning*” (I John 3:8). By this means a background is provided to manifest divine love. There could be no salvation without the presence of sin and death!²

The theories of free moral agency and unending torment explain nothing. If we say that God foreknew all, and then, after producing creation, shall torment the offenders eternally, we make Him appear to be a fiend. If we say all went contrary to His intention, then we make Him appear to be an ignoramus. If we say He is willing to restore all, but cannot do so because of the invincibility of man's will, then we make Him appear to be a weakling and an ineffective Father.

Happily, these theories are not true. He has a grand goal for all, and will attain it, for,

out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen! (Romans 11:36).

DEATH IS NOT ETERNAL!

The Bible likens death unto sleep (Psalm 13:3; I Thesalonians 4:13, 15; Daniel 12:2). It is a reversal of man's creation. The body returns to the soil (Genesis 3:19; Psalm 146:4; Job 34:14-15), the spirit to God (Ecclesiastes 12:7; Luke 23:46), while the soul goes into the unseen³ (Acts 2:27, 31). The soul is the sentient feature of man (that which pertains to the senses), and depends upon the union of spirit and body for its existence (Genesis 2:7).

Only in the resurrection is there expectation in Christ (I Corinthians 15:16-19). Paul was not in a “*strait betwixt two*” as to whether he preferred death to living in the flesh. Of this alternative He refused to make his choice known (Philippians 1:22). He was “*pressed out of*” these two (:23), having a *third desire* which was far

2. [Editor:] For more information on the creation of evil, Satan and the purpose of sin, see:

– *The Problem of Evil*, A.E. Knoch (1874-1965), see order form.

3. [Editor:] I.e., the Greek word ἄδης (*hadēs*), “un-perceived” (*Concordant Keyword Concordance*, page 315).

RECONCILES (continued from page 5283)

better – to be with Christ. This earthly tabernacle house (our present, mortal body) shall be superseded, in resurrection, by our heavenly house (the celestial, immortal body – cf. II Corinthians 5:1-2 with Philippians 3:21; I Corinthians 15:49). *The unclothed, naked state is death.* This, Paul did not desire (II Corinthians 5:3-4).

It is commonly taught that death is unending. Some teach that the unbelieving enter the lake of fire (the second death) to be eternally tormented. Others propose that they are annihilated therein. Neither can be true, however, for death shall be abolished (I Corinthians 15:26). This is accomplished by making all alive in Christ (I Corinthians 15:22). Someday, even the *second death*⁴ (which alone remains at the consummation) shall be abolished, and God will impart immortality to all.

IS SALVATION LIMITED?

Salvation is God's gift and is made possible by His life. Without the resurrection there could be no salvation, and believers themselves would be lost (I Corinthians 15:17-19).

4. [Editor:] see *The Second Death*, Arthur P. Adams (1847-1920), [Bible Student's Notebook #530](#).

Salvation is for all. God is the,

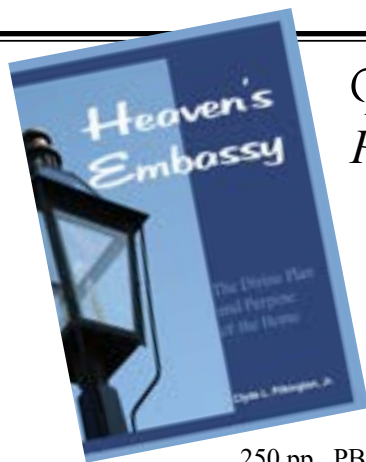
Savior of all mankind, especially of believers (I Timothy 4:10).

Those who believe have a *special* salvation, but this does not eliminate the rest of mankind. God "*wills that all mankind be saved,*" for Christ "*is giving Himself a correspondent Ransom for all*" (I Timothy 2:3-6). Christ's death enables Him to draw all to Himself (John 12:32-33).

Through the one man's [Adam's] disobedience the many were made sinners, even so through the obedience of the one [Christ] shall the many be made righteous (Romans 5:18,19).

It is impossible to limit "*the many*" (all mankind) in Adam, and it is equally impossible to limit the same "*the many*" (all mankind) who will be made righteous in Christ.

The doctrine of eternal punishment is based on faulty translation. Punishment is *eonian* – not everlasting. Unbelievers forfeit *eonian life*, and will remain in the state of death and oblivion during the ages of the ages, except for the time they are raised for the ►



250 pp., PB

See order form.

Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by — Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.



judging at the Great White Throne. When death is abolished (the "second death" will be the only death existent at this time to be abolished) then "all shall be made alive in Christ" (I Corinthians 15:22-26). This impartation of life and immortality will be their salvation, and thus will all mankind be saved.

THE RECONCILIATION OF ALL

Out of Him and through Him and for Him is all
(Romans 11:36).

God's purpose of the ages concerns all creation. Every one of His creatures has a place in the divine plan. In Paul's Colossian letter he tells us that,

In Him [Christ] is all created, that in the heavens and that on the earth (Colossians 1:16).

Lest we should be tempted to qualify the "all," he continues to explain that this includes every living creature that was made by Him.

Sin and evil have served to estrange many of God's creatures from Himself, but this has its place in the intention of the Deity (Isaiah 45:7), for it provides a background for the display of divine love. God, through Christ, will eventually "reconcile all to Him

(making peace through the blood of His cross)" (Colossians 1:20-21; Ephesians 1:10).

By His sacrificial death on Golgotha, God's Son has merited the place of highest esteem and exaltation, and the Father has given Him a name above all others. Someday all of His creatures shall bow in the name of Jesus and acknowledge Him as Lord (Philippians 2:9-10). Only reconciled creatures can do this.

Beyond the ages there will be naught but bliss and perfection for every member of creation (Romans 8:19-22). Sin and evil and death will then be past, all will be saved and reconciled, and God shall be All, not in a few, but in all⁵ (I Corinthians 15:28).

— *Evangel Publishers* (1944)
Boise, Idaho
(edited)

TOPICS:

Major: Salvation of All, Right Division, Purpose
Minor: Paul's Gospel, Mystery, Secret, Aion, Ages, Chosen, Called, Consummation, Evil, Death, Second Death, Free Will, Council (God's), Will of God

5. [Editor:] for a comprehensive study of the many inner-connected doctrines in this article see,
— *The Salvation of All*, Clyde L. Pilkington, Jr., see order form.

- 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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PO Box 265, Windber, PA 15963
Office: (800) 784-6010
Local: (814) 701-0063
bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor

Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneider

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:



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