



Bible Student's Notebook™

The Herald of His Grace

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

Volume XI
Issue 275

Tardy of Heart

by – Frank Neil Pohorlak

O foolish and tardy of heart to be believing (Luke 24:25).

We will approach this study with an excerpt from an inaugural address delivered by a University president. He is reported to have said that,

There exists in the public mind much uncertainty as to the nature and purpose of research. The problem of research is the problem of searching for the truth – of searching for what is “so,” as the man in the street would probably express it. It is not a search for those fragments of the truth which have already been found and are described in books, more or less scarce or obscure, but a search for existing truth which has not yet been found by anybody. A professor engaging in research work is looking for something that already exists. He does not invent the truth, he does not develop the truth, he does not do anything whatever to the truth except to uncover it or discover it and to expose it to the comprehensions of his fellowman.¹

In this study we shall be looking for truth that already exists. We shall not invent it. We shall not do anything whatever to the truth except to uncover it or discover it, and expose it to the comprehensions of you who read this attempt to lead you to consider what God says in His Word of Truth.

We cannot say that we shall discuss truth which has not yet been found by anybody, for this would be untrue. Yet we must remember that what is old to us may be new to others. Besides, we need to have our mental processes restimulated by recollecting the errors from

which we were delivered. We need to rejoice with the beginner in the joys which shall soon be his and thus relive what once was our experience.

The words which form the title of our study are to be found in the *Concordant Version*:²

*And He said to them, “O foolish and **tardy of heart to be believing on all** which the prophets speak! Must not the Christ be suffering these things, and be entering into His glory?” And beginning from Moses and from all the prophets also He interprets to them, in all the Scriptures, that which concerns Himself (Luke 24:25-27).*

We should not point the finger of scorn at these disciples for their momentary lapse of faith; that is, unless we are prepared to have that same accusing finger, like a weather-vane, veer in our direction with the wind of fact.

We may not be slow of heart to believe that Christ suffered: for, with the eye of faith we can perceive the cross of Golgotha and the travail that took place there. We may not be tardy of heart to believe that He entered into His glory, for we have the unimpeachable testimony of those who witnessed His ascent into the empyrean.³

Yet we are liable to the indictment of being tardy of heart to be believing *all* that is found in the Scriptures. Let us direct our attention to verses which will probe our hearts. Whether we stand condemned or exonerated shall be left to each of us as we test ourselves in the

(see **TARDY**, page 2543)

1. William Wallace Campbell, *Universities and the Truth*, President's inaugural address, University of California, March 22, 1924.

2. Scriptures used throughout are the *Concordant Literal Translation*.

3. The highest reaches of heaven.

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (1 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 since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (1 Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- 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 forgiveness of sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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TARDY (continued from front page)

light of His Word. For apart from Christ there is no human who can be so searching a critic as is the living and active Word of God. There is no human occupying a juridical office so keen a discernor of the sentiments and thoughts of the heart as is a statement from the Book.

All Scripture is inspired by God and beneficial, among other things, for teaching, for as much as was written was written for our teaching, that through the endurance and consolation of the Scriptures we may have expectation. The lessons which may be gleaned from the passage under scrutiny are many indeed. Since the context is essential to an understanding of any passage of Scripture we should read Luke 24:13 to 27 so that we may better consider that portion which makes up our title.

The saying that “Familiarity breeds contempt” should not be true of our reading of the Scriptures. Let us all approach the reading of Scripture with the bated breath and eager expectancy that one finds in an explorer who suddenly comes upon a vast virgin country hitherto undiscovered by any human. Let us read as though we had never heard it before. It will be a most refreshing and revealing experience.

First we shall need to examine carefully the words employed by the Lord. There is a difference between fools and foolish. A wise person may sometimes commit foolish acts. These disciples were not “fools.” In the light of all that the prophets had spoken, their reasonings and sad countenance were foolish. The Lord did not call them fools. He did say that they were foolish. And so are we if our actions and reasonings lead us to disbelieve His Word as they were doing. We are far more fortunate than they. We are acquainted not only with the process by which God is working, but we have the goal of God clearly revealed for our faith. This should keep us from being foolish in refusing to be believing on *all* that God says.

SLOW? OR TARDY?

There is a difference between “slow” and “tardy.” When you left home you could be slow in walking to school yet not be tardy if you arrived at the ringing of the bell. As you may well remember, there were at least two bell ringings that opened each morning and afternoon session of school. One was rung indicating you were on time. After an interval it rang again and if you arrived after its ringing you were tardy.

The two disciples on the road to Emmaus were not *on time* when it came to believing on *all* which the prophets speak. They were not considered *absent*, for after He opened their minds to understand the Scriptures their hearts burned within them as they believed the things of which He spoke. If they were neither *on time* or *absent*, then they were in between the two – they were *tardy*.

Such is the word used by the Lord in describing the condition of their hearts. It might be well to see the force of this Greek root word *brad* in its contexts (with KJV renderings in parenthesis).

O foolish and tardy [slow] of heart (Luke 24:25).

... Yet should I be tardy [tarry] (I Timothy 3:15).

... Swift to hear, tardy [slow] to speak (James 1:19).

... The Lord is not tardy [slack] as some men count tardiness [slackness] (II Peter 3:9).

There are instances where we are forced to use more than one English word to cover the scope of the central significance residing in one Greek word, but these instances are few. Where one English word can do duty for one Greek word, as in this case, then one word is better than three. It should not be deemed a crime to substitute the one word *tardy* for *slow*, *slack* and *tarry*.

We are almost tempted to suggest that these three words be crossed out in the verses where they are found and the one word *tardy* substituted for them to comport with a pattern of sound words.

These disciples were foolish and tardy of heart to be believing on *all* which the prophets had spoken. They were not *condemned* for believing on *none*. Nor were they *commended* for believing on *some*. They were *censured* for being tardy to believe on *all*. The spirit of Christ in the prophets had testified beforehand of the sufferings pertaining to the Anointed and the glories after these sufferings (I Peter 1:11). The two disciples were *on time* to be believing on all pertaining to *His glories*. They were *tardy* to be believing on all pertaining to *His sufferings*.

A failure to believe that “*all*” means “*all*” is graphically portrayed in the account found in Matthew 26:31-35.



After eating the passover and identifying the one who was to give Him up, Jesus informed the assembled disciples that *all* of them would be snared that night because of Him. Peter answered that, though *all* should be snared, yet *he* would never be snared. Jesus quietly reminded Peter that He knew what was in man by telling him that before night gave way to morning he would thrice renounce Him. Peter brashly answered that though death with Christ were involved it would not result in his renouncing Him. Likewise said all the disciples.

Many are the lessons this recorded scene offers the searching saint. We shall occupy ourselves with but one aspect, for the issue then, as now, is one of believing God's Word or man's interpretation. Our Lord said "**All of you shall be snared in Me in this night.**" Had Peter *believed* these words he would have reasoned thus: "He knows me better than I know myself. He said that all would be snared in Him in this night. All includes me. I'd better pray and watch lest I be tested beyond my ability to resist. I shall guard my every utterance and watch my every step this night." Such a soliloquy would have been the result of believing the words of the Lord.

Instead, what do we find substituted for this? Peter's interpretation. He may have said to himself something like this: "Jesus said all the disciples would be snared in Him; but – all doesn't mean me. It means all except me." In substituting his interpretation of the scope of *all* as meaning everyone but himself, he then was paving the way for his subsequent downfall.

Christ alone is able to guard us from tripping, for it is the Lord Who keeps the feet of His saints. Peter momentarily overlooked this fact. When we think that our sufficiency is in ourselves instead of in Him, we place our feet on the same dangerous slide that will toboggan us to the same bitter experience. We should not have to be persuaded that He is able to guard what He has committed to us unto the day of Christ, when He returns in the air to summon unto Himself those whom He ransomed with His blood.

What, then, was Peter's mistake, the recording of which is for our profit? The Word of God said "*all*." Peter said "*all*" meant all *except one*: that is, himself. Can this important lesson be extended to other Scriptures with as great profit to us? The rest of this study shall be devoted to a presentation of the case for the affirmative.

ALL IS OUT OF GOD

One is sometimes forced to conclude that the first two words of this marvelous statement are transposed when read by some when we consider their obviously sincere desire to shield God from the inevitable implications of these words. When we transpose the first two words we make it a question, "Is all out of God?" Yet the apostle says that "*All is out of God.*"

If the words are not transposed then a word is interpolated. It is the word "good." Thus we make it to read "all (good) is out of God." Yet the apostle says "*All is out of God.*"

"*All*" is always limited by its context, so that "*all men*" does not mean "all creation." Yet there are no limitations imposed on these words by the context as can be seen by reading carefully Romans 11:33-36. The apostle says that "*All is out of Him.*"

If we leave the word "good" in our quotation, or at least leave it to be understood, then there is scarcely a theologian who will not silently sit in his place and smile his approval of our interpolation and the exegesis which may be built upon such a foundation.

Only when the question of "*all*" meaning "*all*" comes up does the theologian bestir himself. He will then say that this is interesting and undoubtedly important, but that, so far as theology is concerned, it is a much mooted question and while there is much to be said for "*all*" meaning "*all*," it is not precisely practicable, since it would mean that the apostle means that "*all is out of God*" which he does not mean, of course. Yet the apostle says that "*All is out of Him.*"

PROCRUSTEAN DIMENSIONS

We sympathize with those who would limit the meaning of "*all*" in this particular passage and others which we shall quote. We tried to do the same ourselves on many occasions. Yet a careful study convinced us that we were Procrustean in our thinking.

Procrustes was the name of a Greek who had a very odd prejudice. He had an aversion to two kinds of people. He could not tolerate people who were too short or too long. Moreover, he did something about it. He made a bed that was the correct length for a human. How did Procrustes arrive at the right length? He just decided

what it was to be according to his own standard. He then would proceed to lay his guests on this bed and shorten or elongate them to fit the length previously determined.

Many of us are Procrustean under the skin and an adverse interpretation will serve to quickly bring that side of our nature to the fore. Many of the views we hold as to what the Bible *means* when it *says*, are but a concrete example of shortening or elongating some text to accord with the length determined by us, with little regard to the length the Scriptures say it is.

How many of us were led astray by those who resorted to such tactics! How many of us in the past led astray many with such tactics! A Bible student would cry "Here!" When we quickly ran to him we would hear him say, "I've found a fact that is too long for our views as to what this verse means. Let us lay it down on our plank of preconceived length and saw off its legs so it will fit. We cannot suffer our views to be mutilated. Let the fact limp through life, not our interpretation."

Again our Bible student would cry "Here!" When we ran to him we would hear him say on this occasion, "I've found a fact which is too short this time. It cramps our teaching by limiting what we say it means. Let us lay it on our plank of preconceived length and stretch it until it fits. It is not proper that our views be confined within the limits of this short fact. Let it limp through life and be an example to others of what happens to facts which are too short. Our teaching must not be hampered by facts of improper length."

What a pompous yet pathetic sight theology presents to one who believes the plain declarations of the Word of God! Behold, theology at the head of a vast army of limping facts! He is bidding recruits to join his ranks by their submitting to the ordeal of meeting the requirements of the preconceived length of plank.

Of course it is impossible to lengthen "all" to mean *more* than "all" but there are many who would shorten it and make it mean *less* than "all." Yet there is no verse of Scripture in Hebrew or Greek which can make it mean less than "all." This is not thrown out as a challenge but it will prove instructive to the one trying to disprove it.

Do we find our hearts tardy to believe in the scope of the "all" in "All is out of Him"? What would you not include within its scope? And for all that you would fain

leave out, is there evidence in His Word for such a drastic curtailment of His statement? Is it not better to ask Him to enlarge our hearts to *believe* it rather than seek to *conform* it to Procrustean dimensions?

ALL HAVE SINNED

In conducting an embassy for Christ one does not go very far before contacting persons who say, "All have sinned and come short of the glory of God. That is, all except me. Now don't get me wrong. I don't claim to be perfect. No one is. But I attend church regularly. I try to lead a good life. I pay my debts. I take care of my family. I try and live by the Golden Rule except sometimes business makes me do the other fellow before he does it to me. Of course I have shortcomings, but who hasn't? I'll take my chance of getting through especially when I measure myself alongside of some of my acquaintances. I'm not too good, but I'm not too bad either."

The person who reasons thus is guilty of Peter's sin. "All" does not mean "all." It means all except me. This sin of subtracting one's self from the scope of the "all" in "All have sinned and are wanting of the glory of God" affects the majority of mankind. Many of us who now revel in our justification in Christ once self-righteously excluded ourselves from its scope. Yet when we obtained salvation in grace through faith we realized how rich in mercy and vast in love was our God in bringing us to the end of ourselves that we might become a new creation in Him.

God's Word says all have sinned, all have missed the mark. This does not allow for so much as one exception, not even the reader of these lines should he be a stranger to the conciliation. *Not one is just – not even one.* All are *wanting* of the glory of God. Since the glory of God is to be seen in the face of Jesus Christ it ill behooves anyone to say that he meets His standard, for there is nothing in man that can serve as a standard of moral conduct, nor has he any inherent ability to enforce it. The standard and the power to live up to it is derived from God through union with His Son, Christ Jesus. The Pharisee said he thanked God that he was not as other men. This may have been true, but he was not as *the Man*, and so was short or wanting in God's sight. Since He says "all," and He cannot lie, for any man to say "all except me" is to make Him a liar. He who would not shrink from making out God to be a liar to justify himself has already placed himself within the category of "all have sinned." ►

When one in grace through faith may, by accepting Him, be complete in Him, why should any person labor from morning until evening, year in and year out, only to be told they are still short? God, through His ambassadors, is beseeching mankind to be conciliated to Him. He is not reckoning their offenses to them. The One knowing no sin, He makes to be sin for our sakes, that we may be God's righteousness in Him. Why not acknowledge your inclusion within the "all" in "*all have sinned*"? Then you may enjoy the peace that comes as a consequence of believing that the iniquity of us all has been laid on Him.

Failure to accept God's statement that "*all have sinned*" excludes one from embracing the fact that He is Savior. Only the sick have need of a physician. Since God says the world is sick and He has dispatched the Great Physician with the remedy, why not avail ourselves of it freely? All of us have the privilege of studying the *Materia Medica*, the Sacred Scriptures, to find out what the Great Physician prescribes after His diagnosis of the world's ills. As His interns, we have no right to alter His prescription and thus retard the spiritual health of His creatures. We should not adulterate His "*all have sinned*" to "*some have sinned*," His "*all are wanting*" to "*some are wanting*" of the glory of God.

We should bow before the simplest sentence in the Scriptures. They are framed of words forged on the divine anvil from metal cupelled seven times in a retort and divinely pure. They are for our weal, not our woe. If all have sinned except one, then the iniquity of all except one was laid on Him, then He took away the sin of the world –minus one. But His Word says that "*all have sinned, all are wanting of God's glory.*" Why not trust His diagnosis of your case and the remedy provided in His blood shed on Golgotha on your behalf? God is conciliated now. Accept this conciliation and be reconciled. Do not try and *make* your peace with God. Peace *has* been made through the blood of His cross. This peace is yours by trusting Him. The gift of God is life eonian through our Lord Jesus Christ.⁴

4. "Eonian life" is falsely reported in the *King James Version* and elsewhere as "eternal life." It will come as a shock to many to learn that neither Jesus nor Paul ever spoke of "eternal life" but rather "eonian life," or that life which endures through two future eons (the thousand-year kingdom eon, and the new heavens and new earth). ... The saints do live forever, but not because of eonian life. The saints live forever because they are made immortal (I Corinthians 15:54). Immortal people can't die ... Those not blessed with belief now miss these glorious, future eons. They will be dead while the eons run their

GOD IS WORKING ALL TOGETHER FOR GOOD

"Now we are aware that God is working *all* together for the good of those who are loving God," is not believed in a time of testing as readily as it is quoted in a time of freedom from trial. There are mental reservations. "All" is working together for good except *this* particular circumstance. It is working out to my harm. The verse says we are *aware* that God is working "all" together for good to those who are loving God. To be aware is to know. Yet many who *say* they are aware do *not* know.

We must not sin or miss the mark in this respect. If we say that *nothing* is working together for good, we may be condemned for our attitude. If we say that *some* things work together for good, we may be censured for our unbelief. To please Him we should believe Him when He says that "all" is working together for good. Let us not be tardy of heart to believe that "all" means "all."

To Mary, the mother of our Lord, to His disciples and apostles, the cruel cross and His sufferings thereon may not have seemed to feeble sight and even more feeble faith to be working together for good. Yet it is the basis of all blessing, theirs and ours and all creation. In that cross God was conciliating the world to Himself. He was given up to crucifixion by "*the determinate counsel and foreknowledge of God.*" "*It pleased the Lord to bruise Him.*" Up to that shameful evening of the trial and condemnation they may have thought that all was working together for good, but not this cross and the lifeless form suspended therefrom. Yet they learned later how mistaken they were.

Christ is the supreme example of One Who walked on earth *aware* that God was "*working all together for good.*" He always symphonized with His Father's will. When, before Pilate, He was silent as an ewe before its shearer is silent, He was in harmony with His God. His Father's purpose for Him at that time was *silence*. In the wilderness, when He *spoke* He was in tune, for He was supposed to speak and answer the Adversary's statements and questions. Had He been silent in the wilderness and voluble in Pilate's hall, He would have had

course, unaware of the passage of time. Is it their fault? No. But Christ died for them just the same. While they miss these eons, they certainly do not miss living with God for eternity, for He is "*the Savior of all mankind, especially of believers*" (I Timothy 4:10). – Martin Zender, *Eonian Life, Not Eternal Life*

discord in His life and been acting contrary to God's will. Christ's life was a never-ending symphony under the baton of the Master Conductor of the universe, His God and Father.

The manner in which Job responded to the evil sent by God was a symphony in God's ear but a dissonance in the ears of the Adversary. Not being able to see the "score" from which God was conducting, to Job these experiences may have seemed like interludes of discord. Yet he faithfully played the part written for him, and the sequel was a symphony to the glory of God, the Disposer and Arbiter of the universe.

Remember the woman and Elisha? The child born to her was taken sick while in the field with his father, and died at noon. She laid him on the bed of the man of God and then went to Elisha who was at Mount Carmel. From afar he dispatched Gehazi to ask, "Is it well with the child? Is it well with thee? Is it well with thy husband?" Did she answer thus? "Until this morning all was well, but now all is wrong for my child is dead." She did not! Her reply was, "It is well." The word she used was *shalom*, peace. All was well with her husband, herself and her child. All was working together for good. She did not know at that time that her child was to be restored to her, so she spoke what was in the deepest recesses of her spirit: *shalom*, peace.

All is peace when faith believes that God is working *all* together for *good*. The peace of God being superior to every mental state shall garrison our hearts and apprehensions in Christ Jesus. Why should we not enjoy to the full our heritage as sons of God?

"ALL IN ALL"? OR "ALL IN SOME"?

Those who consistently contend for "all" Scripture being inspired as meaning "all," do not see the incongruity of their consistently contending that "all" will be made alive does not *mean* "all." Those who would not yield an inch from the position that "all" have sinned *means* "all," do not hesitate to rob God of His "all" in "all" shall be *justified*, "all" shall be *reconciled*, "all" shall be *vivified*, that God may be "**All in all**."

Milton, in conformity to the theology of his day, had Satan say in "Paradise Lost" that he would "rather reign in Hell than serve in Heaven." There are many who think that Satan's *rather* supersedes God's announced intention. The God of the Scriptures and Satan – each

has announced his intention. Which of the two shall be supreme? The test is in the achieving of one's objective.

Remember the man who stated that it was his desire to build a tower? At his failing to achieve his goal he was chided for his shortsightedness in failing to first count the cost of the venture.

God has clearly stated His ultimate objective – "*All in all*." If He failed in bringing it to pass His creatures could chide Him for His shortsightedness in failing to count the cost and underestimating His ability. Yet God is not devoid of vision nor is His strength impaired. What He purposes He performs.

We may not be tardy of heart to believe that "*all*" have sinned, that God is working "*all*" together for good; but the test will come in the following passages where God has stated His will. Any attempt to adulterate "*will*" to *wish* or "*all*" to *some* should cause us to scrutinize the motive for such Procrustean curtailment of His Word. The Word of God is powerful and active, not our comments on its declarations. So we shall quote what He says and ask Him to enlarge our hearts to believe His goal, the grandest truth in all of the Scriptures. These verses state God's ultimate, so all verses seemingly in opposition to their fulfillment should be examined in their light. Do not confuse God's *goal* with His *process*.

ALL MANKIND TO BE SAVED

*This is ideal and welcome before **God our Savior, Who wills all mankind to be saved** and to come into a realization of the truth. For there is **one** God, and **one** Mediator of God and mankind, a Man Christ Jesus, the One giving Himself a correspondent Ransom for all ... Faithful is the saying and worthy of all welcome (for this are we toiling and being reproached), that we rely on **the living God, Who is the Savior of all mankind, especially of those who believe** (I Timothy 2:3-6; 4:9, 10).*

Do you find your heart tardy to believe that God wills *all* mankind to be saved?

ALL MANKIND TO BE JUSTIFIED

Adam's transgression, which is a type of that which is about to be. But not as the offense, thus also the grace. For if by the offense of one the many died, much rather the grace of God and the gratuity in ►

grace, which is of the One Man, Jesus Christ, to the many superabounds. And not through the one sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if by the offense of the one, death reigns through the one, much rather those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ: Consequently, then, as it was through **one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying.** For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just (Romans 5:14-19).

Do you find your heart tardy to believe that God wills all mankind to be justified?

ALL MANKIND TO BE RECONCILED

Who is the Image of the invisible God, First-born of every creature, seeing that the all in the heavens and on the earth is created in Him – the visible and the invisible, whether thrones or dominions or sovereignties or authorities – the all has been created through Him and for Him, and **He** is before all, and the all has its cohesion in Him. And **He** is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, and **through Him to reconcile the all to Him** (making peace through the blood of His cross), through Him, whether on the earth or in the heavens (Colossians 1:15-20).

Do you find your heart tardy to believe that God wills all mankind to be reconciled?

ALL MANKIND TO BE VIVIFIED⁵

Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing. For since, in fact, death is through a man, resurrection of the dead is through a man also. For, even as, in

Adam, all are dying, thus also, **in Christ, all shalt be vivified.** Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to God, even the Father, whenever He should be abrogating all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abolished is death. For He subjects all under His feet ... Now, whenever the all may be subject to Him, then the Son Himself also shall be subject to Him Who subjects the all to Him, **that God may be All in all** (I Corinthians 15:20-28).

Do you find your heart tardy to believe that God wills all mankind to be vivified?

GOD'S GRAND GOAL

This is God's grand goal:

all saved,
all justified,
all reconciled,
all vivified,

that God may be All in all.

This goal will see fruition when the eons (ages) have run their course.

As a sinner, God now offers you life eonian⁶ as a gift. This will be yours in the resurrection when expectation gives place to realization. Why not enjoy life in the impending eons (ages) by trusting Him?

As a saint, let your heart no longer be tardy to believe that "all" means "all." Let us not subtract so much as one from any of His alls. Only by believing what He says and knowing that He will perform His intention will our hearts be at peace. Thus our whole horizon shall be filled with a realization that *our God is God indeed.*

5. Vivify: "Giving life beyond the reach of death, conferring immortality." (*The Concordant Greek-English Keyword Concordance*)

Those who are "roused" or "raised" may die again. The word "vivify" is that resurrection which goes beyond earthly matters, bringing immortality. Those who are "made alive" (i.e., "vivified") are beyond the domain of death. [Editor]

6. See footnote #3.