



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 631

The Undoing of Adam

Part 3¹

Christ, Greater than Adam

by — Clyde L. Pilkington, Jr.

For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. ... The first man, Adam, became a living soul: the last [man], Adam, [became] a vivifying Spirit (I Corinthians 15:22, 45, Concordant).

TWO MEN IN ALL HUMANITY

The “*First Man, Adam*” is NOT the end of our story; there is another Man.

In a sense there are only really two “men” in all of humanity: *Adam and Christ*. All are headed up in these two heads of united humanity.

Adam’s headship is that of sin, condemnation and death. Christ’s headship is that of righteousness, justification and life. All humanity finds its identity tied up in these two men, not concurrently, but successively.

Adam is the head of “*the old humanity*,” while Christ is the head of “*the new humanity*.” These are contrasting themes that Paul addresses in Ephesians.²

A day is coming, a day when

the former things are passed away,

and He will make

all things new (Revelation 21:4-5).



THE LAST MAN STANDING

All are first identified and exist in Adam. All in the consummation are identified and exist in Christ. Christ will be *the last Man standing!*

The work of Christ’s headship is more than an undoing of what Adam did. Adam’s act brought about the current condition. God’s plan is grander than merely undoing this!³

“ALL,” NOT “SOME”

The EXACT SAME “all” who “die” “in Adam” are the EXACT SAME “all” who are “made alive” “in Christ.” This is the exact same “all,” no exceptions and no qualifications.

FOR AS IN Adam all die, EVEN SO IN Christ shall all be made alive (I Corinthians 15:22, KJV).

3. For a further look at this, see:

– *The Undoing of Adam – and “Much More,”* Clyde L. Pilkington, Jr., [Bible Student’s Notebook #541](#).

1. For parts 1 and 2, see *The Undoing of Adam and “Much More,” Bible Student’s Notebook #541*; *Supplementary Notes: Judgment, Death and Dying, Bible Student’s Notebook #542*.
2. Ephesians 2:15; 4:22, 24 (Concordant Version); c.f. Colossians 3:9).

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I grew up hearing preachers plead with men to “Get out of Adam and into Christ!” However, there is no such plea here or elsewhere in Scripture.

Here is how I “heard” the verse as a young person. Here is what I thought the verse meant: *All those who are in Adam die, even so all those who are in Christ shall all be made alive.* This is not, however what the passage actually says. Paul did not teach that, while all of those in Adam will die, all of those who somehow manage to get themselves out of Adam and into Christ will be made alive. No! All die in Adam. All will live in Christ!⁴

**TWO Universal Facts
TWO Universal Headships
TWO Universal results**

There are two universal facts, there are two universal headships, and there are two universal results. None of these are contingent on ANY action on our part – including “faith.”⁵

VIVIFICATION

The last enemy that shall be destroyed is death (I Corinthians 15:26).

The way that death is destroyed is by resurrection – and not merely resurrection, but *vivification*. It is vivification that is the very FOUNDATION of God’s grand plan in Christ.

For even as, in Adam, all are dying, thus also,

4. [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).
5. Faith is a gift from God. See:
 - [Faith: The Gift of God](#), Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #163.

in Christ, shall all be VIVIFIED (I Corinthians 15:22, *Concordant*).

The Greek word translated here as “vivified” is ζωοποιέω (*zōopoieō*), and means life beyond the reach of death (*i.e.*, the state of immortality).

This is a far greater state than Adam ever knew before his sin. Adam never was immortal. Christ – the last Man standing – is thus *far greater* than Adam. Christ not merely resurrects all, but takes them *beyond the reach of death*.

THE ORDER OF VIVIFICATION

Though all will eventually be vivified – resurrected beyond the reach of death – all will *not* be vivified at the same time.

Each in his own order: Christ the Firstfruits; afterward they that are Christ’s at His coming. Then the end, when He shall deliver up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power (I Corinthians 15:23-24).


The Greek word translated “order” here is τάγμα (*tagma*) and is defined as “something orderly in arrangement (a troop), that is, (figuratively) a series or succession.”⁶

Thus, *tagma* is alternately translated,

- class* (*Concordant*);
- rank* (*Rotherham*);
- division* (*Moffatt*);
- turn* (*Message*);

(see **CHRIST**, page 5471)

6. *Stong’s G5001.*



The Emphatic Diaglott:
The Book of Acts & Paul’s Epistles
by — Benjamin Wilson

This is a Greek Interlinear with a literal English translation. It contains illustrative and explanatory footnotes, a copious selection of references, and a valuable alphabetical appendix. Fascimile of this 1864 classic with enlarged type. 8-½ x 11.

374 pp, PB *See order form.*

The Lord's Supper

by — John H. Kessler (1914-1963)

With Extensive Citations from Charles H. Welch

With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God – For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke 22:15-16, 18).

I will keep the Passover at thy house with my disciples – Now when the even was come, He sat down with the Twelve ... But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom (Matthew 26:18, 20, 29).

And in the evening He cometh with the twelve ... Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God (Mark 14:17, 25).

Here in these passages we have a record of the Lord eating the Passover with His Twelve Apostles. The Lord's Supper was instituted during the observance of this Jewish feast of the Passover. The wine typified the "blood of the New Covenant" (Matthew 26:28; I Corinthians 11:25). The New Covenant was not "the Mystery" (or Secret) which was revealed to Paul after Israel as a nation was set aside at the close of the Acts period. The New Covenant was a matter of Old Testament prophesy. In Jeremiah 31:31, the Lord said,

I will make a New Covenant with the house of Israel and with the house of Judah.

While the Kingdom was being reoffered to Israel during the Acts period, the Apostles were able ministers of the New Covenant (II Corinthians 3:6).

The Lord Jesus looks forward to "that day" to His

"Father's Kingdom" (In Matthew 26:29), in accord with His Messianic Kingdom.

Thy kingdom come, Thy will be done on earth ... (Luke 11:2).

I appoint unto you a Kingdom, as My Father hath appointed Me, that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel! (Luke 22:29-30).

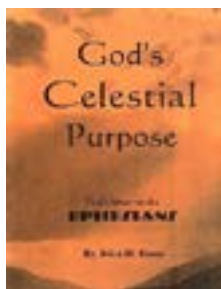
The New Covenant has to do with Israel and their Kingdom. We, however, as members of the church which is Christ's Body, have been

Blessed with all spiritual blessings in the heavens in Christ (Ephesians 1:3).

We are not partakers of Israel's "spiritual things" as ►

Two New Reprints

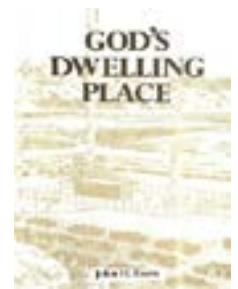
from — John Essex (1907-1991)



164 pp, PB

God's Celestial Purpose
Paul's Letter to the Ephesians

God's Dwelling Place



184 pp, PB

See order form.

were the Gentiles during the Acts period (Romans 15:27), neither have we been “grafted in” among Israel and made partakers of “*the root and fatness of the olive tree*” (Romans 11:17). The position of believers in the Dispensation of the Mystery is “*seated together in the heavenlies in Christ*” (Ephesians 2:6).

The following is taken from a book written by Charles H. Welch, an eminent English Bible teacher and editor of *The Berean Expositor*. In his book *The Dispensational Place of the Lord's Supper*, Mr. Welch says,

In the first instance we note that we find mention of the Lord's Supper in those Scriptures written before the beginning of this dispensation, but not even a hint of it afterwards. We will not, however, limit ourselves to this argument, although, rightly understood, it is final and conclusive.

THE USAGE OF “COVENANT”

The Word rendered “*covenant*” is never used in those epistles that were written after Acts 28, without reference to Israel. II Corinthians was written before Acts 28. Hebrews, as its title shows, has a message for those of Israel. The one reference in Ephesians 2:12 refers back to “*the time past*” when these Ephesian believers were aliens and strangers or at most but guests, with regard to the “*covenants of the promise*.” No covenant is ever mentioned in relation to the “*church which is His Body*.” There is a promise and a purpose given before the age-time (Titus 1:1-8) but not a covenant, old or new. That is exclusively connected with Israel. The New Covenant is God's gracious provision for the very people who failed under the Old Covenant.

NO NEW REVELATION

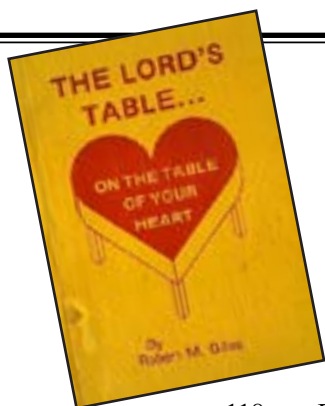
Many at Corinth were being led away by Judaizing teachers to doubt or deny his office. “*Am I not an apostle?*” he cries. “*Are not ye my work in the Lord?*” (I Corinthians 9:1). “*In nothing was I behind the very chiefest apostles*” (II Corinthians 12:11). The apostle immediately follows his word of censure: “*I praise you not*” (I Corinthians 11:22) with the reminder of his authority: “*For I have received of the Lord.*” There is no warrant to make this statement mean more than the immediately preceding context indicates. The institution of the Lord's Supper was no secret. The apostle Paul received no further teaching regarding it than could be gathered from the records in the Gospels; he emphasizes his words in this way to help the Corinthian believers be more ready to listen to his rebukes in relation to their abuse of the ordinance.

SUPERNATURAL GIFTS

Let us consider this, that every one of these Corinthian believers who assembled to partake of the Lord's Supper had some spiritual gift. It was not that a few had gifts, but,

Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation (I Corinthians 14:26).

These supernatural gifts were in perfect harmony with the dispensation in which they were given; they were, moreover, equally in harmony with all that we have seen relative to the Lord's Supper.



The Lord's Table *on the Table of Your Heart*

by — Robert M. Giles

This is a dispensational reconsideration of the rite of communion.

118 pp., PB

See order form.

THEIR CESSATION

Will those who believe that the Lord's Supper is for them satisfactorily (*i.e.*, scripturally, not traditionally) explain their lack of these qualifications, which were possessed by those to whom the instructions concerning the Lord's Supper were sent? The "Gifts" and the Lord's Supper ceased at the close of Acts 28; we search in vain for the faintest allusion to the ordinance in the epistles written after Acts 28. Why should we pick out one item from I Corinthians 11 and seek to perpetuate that, when we are compelled to confess that the very next verses in chapter 12 are written concerning that to which we can lay no claim?

When the Kingdom became in abeyance everything connected therewith necessarily went with it. Spiritual gifts, the Lord's Supper, the covenants, all went with the Kingdom teaching. The apostle was then commissioned to set out the new economy. To him was the grace given,

To make all see what is the Dispensation of the Mystery which from all ages hath been hid in God (Ephesians 3:9).

This was a revelation of something entirely new, unforeseen, unprecedented, something not found in the Scriptures, but hidden by God away from all ages. No one could tell us what was to be observed or omitted except the apostle divinely appointed and commissioned. He has told us. The epistles of Paul, written after Acts 28, contain a complete system of doctrine and instruction for the church of the present dispensation. Where anything that obtained under the previous dispensation was to

be repeated, we are told so. Where a modification or alteration was to be made we are told so.

In the epistles after Acts 28, we have all that is necessary for our guidance, comfort and teaching. When we add to the Word of God sent to us by the apostle to the Gentiles, we do so at our peril. Those who desire to enter into the blessed realization of the Dispensation of the Secret will abide by the revelation of God, pertaining thereto. Those who cannot rest satisfied unless they see or do something, will perpetuate the observance of ordinances, but not without the inevitable consequences that follow "*zeal for God, but not according to knowledge*" (Romans 10:2).

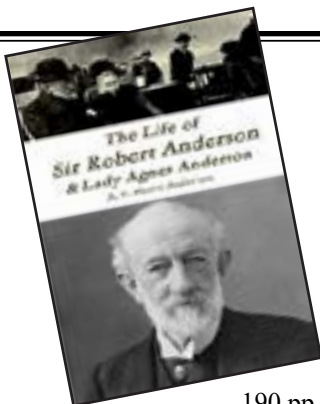
If we are right to introduce, upon our own initiative, the Lord's Supper into this present dispensation, why not spiritual gifts, tongues, miracles? Why not be thorough? Apart from the silence of the later epistles, the whole weight of their positive testimony is against the introduction or perpetuation of that which was definitely linked with Israel, the new covenant and the kingdom.

TILL HE COME

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He Come (I Corinthians 11:26).

The natural conclusion upon reading these words is that the Lord has not come, therefore we must continue to observe the Lord's Supper.

Logic operates within certain fixed boundaries. There is a circumstance, not reckoned in this ►



190 pp., PB

The Life of Sir Robert Anderson (1841-1918) & Lady Agnes Anderson

by — A. P. Moore-Anderson (their son)

See order form.

argument, which alters the case completely, namely, the complete cessation of the dispensation in which I Corinthians 11 found its place. We must remember that we are not at liberty to take a truth revealed at some later period back into an earlier period in matters of interpretation. To understand the meaning of the words “*Till He Come*,” we must acquaint ourselves with the teaching concerning that coming, which falls within the boundary line of that particular dispensation. If we read into I Corinthians 11 teaching that was not revealed and which was kept an absolute secret until some years afterwards, we must expect to reap a harvest of confusion for our pains.

There is a word which runs throughout the Scriptures pertaining to Kingdom and Pentecostal times, which will help us in our studies; that word is in the original tongue the word *parousia*, and is translated sometimes “*coming*,” and sometimes “*presence*.” It occurs 24 times in the New Testament. Seventeen of these occurrences refer to Christ, and the remaining seven refer to others: Paul, Titus, Timothy, Stephenas and Antichrist (I Corinthisian 16:17; II Corinthisians 7:6-7; 10:10; Philippians 1:26; 2:12; II Thessalonians 2:9).

The first canonical and historical use of the word occurs in Matthew 24, and if we allow the canon of interpretation to be true that the first occurrence of any word supplies the key to its meaning, then most certainly *parousia* belongs to the Kingdom and not to the Mystery. Let us consider

the context of this first occurrence: “*and as He sat upon the Mount of Olives*” (inseparably connected with the Kingdom, see Zechariah 14:4; Matthew 26:30; Acts 1:6, 12, etc.), *the disciples came to Him privately, saying,*

Tell us when shall these things be and what shall be the sign of Thy Parousia [coming] and the sunteleia [the ending together of events that culminate in the end] of the age?

If we want to learn in what respect the *parousia* is connected with the church of the Mystery, we shall have to consider the references to it in the Prison Epistles. Our space is exceedingly limited for this most important investigation, but we need not be alarmed; for if we patiently read through Ephesians, Philippians, Colossians, Timothy and Titus, we shall not find a single reference to the *parousia* of Christ.

THE PAROUSIA NOT THE BLESSED HOPE

The *parousia* is connected with Israel, antichrist, the great tribulation, the day of the Lord, everything to link it with the Kingdom. Surely we need no further argument to prove that the Second Coming, as taught, believed and hoped for before Acts 28, in I Corinthians, and during the “*time of the end*,” is clearly to be distinguished from “*that blessed hope*” which lies before the believer during this present peculiar Dispensation of the Mystery.

(see *SUPPER*, page 5472)



Smaller Works of George Rogers (1869-1947)

The First Dispensation

38 pp., PB

Grace Tabernacle Studies

This booklet contains two articles written by two former teachers at the Grace Tabernacle, Almont, MI. (1) George L. Rogers' study is entitled, *Race-wide Condemnation and Vivification* and (2) E. Lynwood Crystal's article, *Correctly Partitioning the Word of Truth*.

The Promises to the Fathers

34 pp., PB

See order form.



CHRIST (continued from page 5466)

band (Diaglott).

There is a basic threefold order of vivification presented by Paul in this passage:

1. *Christ, the Firstfruits*;⁷

7. Please note that the word “*Firstfruits*” is plural. Not all versions recognize this importance, even prominent “literal” translations. The oversight is made in an attempt to match “*Firstfruits*” (in the plural) with what is thought to be “*Christ*” (in the singular). This would seem to make sense. However, other English versions keep it plural, consistent with its usage in the Greek Scriptures (KJV, ASV, Darby, Geneva, Holman, 20th Century, Worsley, Lamsa, Montgomery, Webster, ExeGesis, etc.).

The analogy of “*Firstfruits*” is not a single piece of fruit, but rather a small group that forms the initial harvest. Attempting to match a singular “*Firstfruit*” with a singular “*Christ*” is an oversight, for “*Christ*” is not now singular, but plural – a unit comprised of Head and Body (i.e., “the Body of Christ”):

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (I Corinthians 12:12).

In this verse, one would have expected Paul to say, “so also is the Body of Christ.” Notice, however, that Paul uses simply “*Christ*” (in the singular) to refer to the many-membered Body of Christ (as a singular unit). So, the apparently singular “*Christ*” here in chapter 12, as a few chapters later (15), is actually a plurality of members finding their identity and union directly in their Head, Christ Himself.

Paul would later reveal – in his Perfection Epistles – that we who are members of His Body have as our hope (confident expectation) not merely to be “*Christ’s at His coming* [i.e., His coming to earth]” (I Corinthians 15:23), but rather to “*appear with Him in Glory*” (Colossians 3:4).

Since we are reckoned as being raised with Christ (Ephesians 2:6), it’s easy to see how we are included with Christ as the First-

2. *they that are Christ’s at His coming*;
3. *the end, when He shall have delivered up the kingdom to God.*

(to be continued)

Topics:

Major: Adam; Christ; Headship; Purpose; Resurrection; Salvation of All; Vivification

Minor: Firstfruits

fruits in resurrection order. Our order, in accord with the Secret Administration, is a union with Christ in the First Class, “*Christ, the Firstfruits*” (I Corinthians 15:23). Thus, we see our transcendent enrichment in “*the sacred secret of the Christ*” (Colossians 4:3, Rotherham):

Who will transfigure the body of our humiliation, to conform it to the body of His Glory, in accord with the operation which enables Him even to subject all to Himself (Philippians 3:21, Concordant).

Those of us granted the distinct privilege of being members of His Body (God calling those things that are [apparently] not, as though they were), have suffered *with Him* (Romans 8:17), been crucified *with Him* (Romans 6:6), died *with Him* (Romans 6:8), been buried *with Him* (Romans 6:4), been risen *with Him* (Colossians 2:12), been vivified *with Him* (Colossians 2:13), been hidden *with Him* (Colossians 3:3), and will appear *with Him* (Colossians 3:4), be joint-heirs *with Him* (Romans 8:17) and reign *with Him* (II Timothy 2:12).

These superior truths of our identity with Christ take us not only back into living union with Him at Calvary, but far beyond – “*before the foundation or, [disruption] of the world*” where He was already the “*Lamb slain*.”

Note with care how Paul’s Preparatory Epistles (early letters) lay the foundation of the even more glorious expansions of his Perfection Epistles (latter letters). Little wonder that Paul wrote, “*Whereby, when you read, you may understand my knowledge in the secret of the Christ*” (Ephesians 3:4).



Smaller Works of Adlai Loudy (1893-1984)

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52 pp, PB

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96 pp, PB

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SUPPER (continued from page 5470)

“Till He come” must refer to this *parousia* coming; this was the only coming revealed. That coming, like all else connected with the Kingdom, has become in abeyance. It has absolutely nothing to do with the members of the One Body.

— *Forgotten Truths Reaffirmed*,¹ Chapter 6 (edited)

For a further look at Israel’s “Lord’s Supper” see:

- *The Lord’s Supper: Brief Thoughts on Israel’s Passover*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #382](#);
- *The Lord’s Supper*, R.B. Shiflet, *Bible Student’s Notebook* #185;
- *The Lord’s Supper*, Bert W. Hallman, [Bible Student’s Notebook #545](#);
- *What About Ordinances?* Ike T. Sidebottom, *Bible Student’s Notebook* #184.

TOPICS:

Major: Lord’s Supper; Passover; Israel; New Covenant; Kingdom of God; Right Division; Secret; Paul’s Epistles; Gifts
Minor: Blessed Hope; Second Coming

1. [Editor:] A *Bible Student’s Press* facsimile reprint available from www.StudyShelf.com (see order form).

Parousia

Parousia is used to describe the hope of the church during the period when “the hope of Israel” was still in view. Consequently we find it used in the Gospel of Matthew, by Peter, James and John, ministers of the circumcision, and by Paul in those epistles written before the dispensational change of Acts 28.

A different word is used in the Prison Epistles. There, the word *parousia* is **never used of the Lord’s coming or of the hope of the church, but the word epiphany. In I Thessalonians 4 the Lord descends from heaven; in II Thessalonians 1 He is to be revealed from Heaven. This is very different from being manifested “in glory,” i.e., where Christ now sits “on the right hand of God.”**

— Charles H. Welch (1880-1967)

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 26, No. 631 – July 21, 2017

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:

- 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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