



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 34  
Issue 839

# The Completing of the All in All

by — John H. Essex (1907-1991)

*That God may be All in all* (I Corinthians 15:28).

**T**hat God may be All in all” is the goal of God’s purpose, and we cannot deny Him one whit of the glory that He desires. Yet to leave anybody out of that final “all” would be to do just that.

“All in all” – does not this expression occur somewhere else in Scripture? Surely it rings a bell in our minds. What about the last verse of Ephesians 1, which relates specially to the Ecclesia which is the Body of Christ, and is described as “the complement” by which He (Christ) is completing the “All in all” (:23)?

We remind ourselves of the context of this passage, beginning at :19,

*... in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the Celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon but also in that which is impending; and subjects all under His feet, and gives Him, as Head over all, to the Ecclesia which is His Body, the Complement of the One completing the All in all.*

Notice the connection between this Scripture and I Corinthians 15. In both passages we learn that God is making all to be subject to Christ, and in each case it is equally clear that only God Himself is excluded from this subjection. Therefore, the second “all” in

both cases is equally comprehensive. When it says “all,” it means “all,” and not “some” or “many” or even “most.”

The first “all” in this Ephesian Scripture is also emphatic. In the Greek, it has the definite article before it, the Complement by which “**THE ALL in all**” is being completed. If words have any meaning, this Scripture is telling us that somehow the Ecclesia, which is the Body of Christ, is to be used by Him to bring about the completion of whatever is needed to make creation ready for handing back to God at the Consummation. That is why God is to have such glory in the Ecclesia and in Christ Jesus until the very end of the eons of the eons.

But how does this come about?

### THE MEANING OF THE COMPLEMENT

It is the word “complement” which provides the key. The concept of the complement (as the term is used in connection with man, with Christ and with God Himself) throws a tremendous flood of light on the meaning and function of the Ecclesia today and in the eons to come.

The Greek word *plērōma* (πλήρωμα),<sup>1</sup> translated

1. For more about the Complement, see:  
– “The Ecclesia as Christ’s Complement,” John H. Essex, [Bible Student’s Notebook #229](#);

The Completing of the All in all ..... 7129  
The Process of Faith and Spiritual Growth ... 7135



“complement” in the CV, means “that which is put in to fill” or “that which fills up.”

Suppose, for a moment, that you have made a cake, and you cut out a segment to see what it is like. That cake is then incomplete, and the only way to make it complete is to put the slice back. The slice is the complement which, when put back, makes the cake complete. Note particularly, it must be the slice out of the original cake; a substitute slice out of another cake will not do.

Now God has given us in the Scriptures a wonderful illustration of how we are to understand this word in its application to the Ecclesia which is the Body of Christ. Paul himself, in Ephesians 5, when speaking (in reference to Christ and the Ecclesia) of the secret

- “The Complement Which Completes,” Frank Neil Pohorlak, [Bible Student's Notebook #455](#);
- “God's Purpose in the Heavens,” Part 2, John H. Essex, [Bible Student's Notebook #646](#);
- “The Universal Fullness of Christ,” T. Austin-Sparks, [Bible Student's Notebook #728](#);
- “The ‘Mystery’ Ministry of Paul,” (part 6 of 7), Russell H. Schaefer, [Bible Student's Notebook #779](#);
- “The Complement of Christ,” John H. Essex, [Bible Student's Notebook #819](#);
- “The Secret of His Will,” [Bible Student's Notebook #833](#).

which he describes as great, quotes a passage from Genesis 2.

This chapter in Genesis describes how God formed what is termed in the *King James Version* “a help meet [or suitable]” for Adam, but which in the CV is termed “a helper as his complement.”

Without going into a lot of detail, we notice that, immediately after announcing this decision, God caused all of the animals and birds to pass before Adam to be named (:19). Now what is the significance of this? Primarily to show that, in all of these God does not find a helper as man's complement (:20).

Why not? Because all of these were of a different creation from man, and the complement must be of the same kind as the one whose complement it is.

But then what did God do? He had made Adam of the soil of the ground. Did He form Eve in the same way? If all that was required was a helper or companion for man, He could have done just that. But no! The helper must be man's complement.

### **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 34, No. 839 – September 28, 2020

*Scripture education in a weekly format!*

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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.”

### **Bible Student's Notebook™**

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*For definitions of abbreviations/acronyms, see index after the order form.*

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Like the slice of cake in the illustration, the complement must first be removed from the whole, so that it is intrinsically part of the whole. It is essential that the complement should be *out* of the one whose complement it is.

This is a basic requirement which must be thoroughly understood. We cannot emphasize it too strongly. It is true of man and his complement, woman. It is true of Christ and His complement, the Ecclesia which is His Body. It is true of God Himself and His Complement, Christ.

And so God caused a deep sleep, a stupor, to fall upon Adam, and while he was in this unconscious state, God removed an organ from him (not a rib, for man still has his full quota of ribs, but an organic part<sup>2</sup>), and around this He formed a woman, and brought her to the man. Adam knew at once that this was part of himself, for he said,

*This was once bone of my bones and flesh from my flesh; that shall be called woman, for from her man is this taken (2:23).*

### THE LATENT COMPLEMENT

In Genesis 2:7 we find a brief description of the forming of the human (Adam) from the soil of the ground; it is not until :27 that woman is given a separate identity. In the intervening period, however short or however long that may have been, the woman had remained latent and unseen in man, for from

2. [Editor:] For more on this theme, see:

"The Building of Woman," A.E. Knoch, [Bible Student's Notebook #216](#).

the first God had created humanity male and female, and had called *their* name Adam in the day that they were created (Genesis 1:26-28; 5:2).

In exactly the same way, from the moment that Christ came into being, the Ecclesia, which was to become His complement, remained latent and unseen in Him. But in God's eyes and God's purpose it was surely there, for He gave us, in Christ Jesus, the gift of grace before ever the eons began, as He tells us in II Timothy 1:9. For there we read,

*... in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian.*

That gift of grace, given to us in Christ Jesus before God began to put His purpose into operation, determined and settled the nature of our ministry now and in the eons to come.

### THE MINISTRY ENTRUSTED TO THE ECCLESIA

Let us note some further facts concerning the complement. When once the complement becomes a separate entity, a separate being, then he whose complement it is operates through that complement, and the complement remains true to its lord and head, and completes the mission with which it has been charged. This is seen in the case of Adam and the woman; it is true with God Himself and His Christ; and it is true with Christ and His Ecclesia.



268 pp., PB

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For Adam was instructed by God to be fruitful and increase and fill the Earth and subdue it, but he could obey this command only through the medium of the woman.

Similarly, God having brought into being the Son of His love, and with His resurrection, Christ became Firstborn from among the dead, but now follows a period of waiting. Waiting for what? Christ is seated at God's right hand, waiting for the Ecclesia, which is His Body, to be brought together in a comprehensive whole.

For in the wonderful ministry of grace, which ultimately brings about the reconciliation of all, both in Earth and in Heaven, Christ will operate through the Ecclesia, which is His complement, and we shall be used of Him to provide that which is necessary to complete *the All in all*.

### THE COMPREHENSIVENESS OF THE MINISTRY OF THE ECCLESIA

It has sometimes been suggested that the ministry of the Ecclesia complements that of Israel, in that the sovereignty over the Earth is given to Israel while the sovereignty over the Celestials is the portion of the Ecclesia. As regards the question of relative sovereignty, this is true, but there is no doubt that the ministry allotted to the Ecclesia *far excels* that entrusted to Israel.

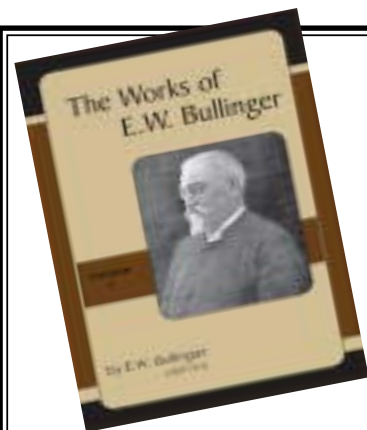
The ministry of Israel dates from Sinai, when she was appointed to be "*a Kingdom of priests, a holy nation*"

(Exodus 19:6); it is restricted to this Earth, this speck of dust in the universe, and is in line with the teachings of her apostles and prophets.

In contrast, the ministry of the Ecclesia finds its source in the grace given to it in Christ Jesus before times eonian, and therefore includes all creation, both in Earth and in Heaven, within its scope (see Colossians 1:18-20). It is as Head over all that Christ is given to the Ecclesia, and in Ephesians 1:20-23, this "*all*" includes "*every name that is named, not only in this eon, but also in that which is impending,*" and this is further defined, in Philippians 2:9-11, as including "*every knee*" that is bowing, "*celestial and terrestrial and subterranean.*"

What we are suggesting, in all deference, is that while, in one sense, the Ecclesia may be viewed as the complement of Israel, this particular Scripture (Ephesians 1:23) is proclaiming it to be the complement of Christ; and as Christ is given to the Ecclesia as "*Head over all,*" every creature, both in Earth and in Heaven, will surely find a need for the ministry of grace entrusted for all of the eons to the Ecclesia which is Christ's Body. This ministry will enable *the All in all* to be completed.

The ministry of Israel in association with Christ in His Kingdom on Earth will undoubtedly be glorious, but we cannot find anything in Israel's writings to reach up to some of the basic themes of Paul's evangel, which is in line with the ministry of grace committed to the Ecclesia.



663 pp., PB

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Structure and Scope

For instance, they say nothing about *the word of the cross*, which deals with the barrier of sin, nor do they speak of such matters as *justification by faith apart from works*, or the *vivification and reconciliation of all*. Again, Paul alone speaks of immortality, which must be the lot of all if God is to be *All in all*.

Israel may indeed be used of God to bring the peoples of Earth to a point where they may be receptive to these truths, and this would be a glorious achievement, but it is through the Ecclesia alone that the *All in all* is to be *completed*, because only in the Ecclesia is the operation of God's grace to be seen in its majestic fullness, and in the Ecclesia its transcendent riches are to be put on display.

Moreover, to us alone, members of Christ's Body, participants of the new creation in Christ (II Corinthians 5:17), is given *the dispensation of the conciliation*, which enables us, as of God entreating through us, to beseech all,

*For Christ's sake, be conciliated to God.*

At this point, let us emphasize that we do not wish to detract in the slightest degree from the glory in store for Israel, and still less do we wish to diminish the glory that will ensue from Christ's righteous reign on Earth, or from God's "*tabernacling*" with mankind in the fifth eon. All of these will contribute to the ultimate state of God being *All in all*; all are essential features of His purpose, but something still

has to be added. The use of the word "*tabernacling*" in Revelation 21:3 does not indicate the measure of permanence that is attached to the word translated "*dwelling place*" in Ephesians 2:22. Only when God dwells permanently in the *hearts* of all of His creatures can He truly be *All in all*; and this can come about only through *a new creation*.

Notice how God inspired David to use the word "*create*" in Psalm 51:10, in connection with a clean heart, which was the prerequisite for the renewal of a correct spirit within him, and how the same word "*create*" is used in Isaiah 65:17 in reference to the New Heavens and the New Earth.

Yet John, in Revelation 21:5, uses the weaker verb "*make*," as in Isaiah 66:22. Paul alone of "New Testament" writers speaks of "*a new creation*" (in II Corinthians 5:17 and Galatians 6:15); he can do this because he has previously preached *the word of the cross*, which is "*the power of God*" (I Corinthians 1:19).

The evangel entrusted to Paul is "*God's power for salvation*" (Romans 1:16). Elsewhere it is called "*the evangel of the grace of God*" (Acts 20:24), and the Ecclesia is to be used of God "*in the oncoming eons*" to display,

*the TRANSCENDENT RICHES of His grace in His kindness to us in Christ Jesus.*

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Thus will all eventually learn that it is in *grace* that they, too, are being saved, and that it is in no way *out* of themselves.

### THE POWER BEHIND THE MINISTRY OF THE ECCLESIA

When we consider the ministry of grace committed to the Ecclesia, and endeavor to discover the power behind it, we are driven to the recognition of one great fact: namely, that in whatever we may be called upon to do in furtherance of this ministry, we shall at no time be acting in our own strength, but in that of our Lord and Head, Who will be guiding and directing us in accord with God's will and purpose. Such thoughts as we have been expressing should fill us with intense gratitude and extreme humility.

*What is the expectation of God's calling, and what the riches of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing* (Ephesians 1:18-19).

If we perceive these things, then shall we attain to the state of maturity implied in,

*the measure of the stature of the complement of the Christ* (Ephesians 4:14).

O that we might be,

*Strong to grasp, together with all the saints, what is its breadth and length and depth and height, to know, besides, the knowledge transcending love of Christ, that we may be completed for the entire complement of God* (Ephesians 3:18-19).

The "*entire complement*" of God is the whole of creation, for all is out of Him, and in Him every kindred in Heaven and Earth is being named (Romans 11:36; Ephesians 3:15).

Our appreciation of these truths concerning our present and future ministry as the Complement of Christ is the measure of our maturity (Ephesians 4:13). Let us continually be giving thanks to the Father,

*Who makes us competent for a part of the allotment of the saints, in light* (Colossians 1:12).

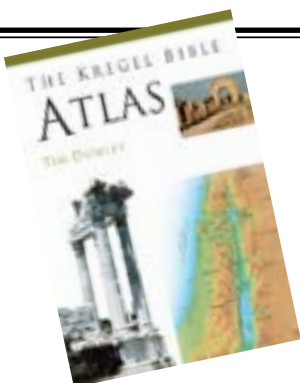
And may He, "*Who is able to do super-excessively above all that we are requesting or apprehending, according to the power that is operating in us*" have glory in the Ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!

### THE DISPLAY OF GRACE TO ALL CREATION

What more can we add to what we have already written? Only this: we have been allowed to appear in the guise of sinful humanity in order that God may be able to use us to display His grace to others (Ephesians 2:7). As He has shown kindness to us, so He will show it to them. For grace is the basis of ultimate salvation (as was predetermined, even before creation was brought forth); therefore works have no place in this, and the way is opened for *all* to become God's achievement, even as are the saints today (Ephesians 2:10).

It is, indeed, a marvelous Scripture in Romans 8:18-22 where Paul declares,

(see *ALL IN ALL*, page 7136)



## *The Kregel Bible Atlas*

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# The Process of Faith and Spiritual Growth

by — André Sneidar

No one arrives, obtains or achieves any level of faith, since it is God Who initially gives it, and then it is in “*measure*,” so that there are many people at different levels of conviction on any given topic. God *never* starts anyone with full faith, and the subsequent journey into mature convictions is a process of time. Thus there is no “proof” that can ever “convince” anyone of any spiritual truth.



anyone else.

I am more than willing to discuss anyone's questions or disagreements with me without any expectations of “immediate” changes of mind/heart, and any differences that remain I trust to Dad to reveal, eventually, either in myself or others. I've lost count of the many “positions” that I held in the past, only to change them years later, or in the case of questions that I've had to have my mind opened to the answers by God years later.

The initial gift of faith, and consequent advancement of it, is all predicated on exposure to the Word of God (Romans 10:17), as determined by God as He is willing and working in everyone. That is why I refuse to argue with or debate anyone about Bible issues, because people are where they are in their convictions based on where God has them at that point.

The only sure certainty about truth today is that God alone is the truth (as manifested in His Son), and there is no “Rosetta stone” and no apostles and prophets whereby we may know definitively “the truth.”

That being said, however, Father uses teaching, fellowship and discussion as a means of bringing about spiritual growth, ultimately leading to the “*increase*” (I Corinthians 3:6-7). If ever any discussion leads to argument or debate, I will kindly withdraw and say that whatever anyone “believes” is between them and God; I am not the arbiter of anyone's faith/convictions, as I am essentially on a journey as they are, although at a different place along the path – and it is not an issue of knowing more or better than

God's Truth needs no defending by any individual or system of doctrines or creeds. I don't believe that our knowing the absolute truth today is the issue with God. Rather, as I see it, the core issue is that we endeavor to “*keep the unity of the spirit in the bond of peace*” (Ephesians 4:3). **BSN**

## TOPICS:

**Major:** Faith, Growth

**Minor:** Creeds, Debate

THE GLORY  
OF THE  
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## The Glory of the One Baptism

by — Otis Q. Sellers (1901-1992)

A dispensational look at the subject of baptism throughout the Scriptures, with a special focus on the glory of the “one baptism” for today.

32 pp., PB

See order form.

**ALL IN ALL** (continued from page 7134)

For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us. For the premonition of the creation is awaiting the unveiling of the sons of God. For to vanity, was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God. For we are aware that *THE ENTIRE CREATION* is groaning and travailing together until now.

Yes, the whole creation is awaiting the unveiling of the sons of God, and that unveiling will begin when we are united with our Lord and Head, and will last throughout the oncoming eons, during which we shall be displaying the riches of God's grace.

Notice that Ephesians 2:7 does *NOT* say that we shall be displaying the grace of God among the Celestials only, but rather that from our place among the Celestials we shall be displaying that grace. We shall be displaying grace to the whole of creation!

Let us not, therefore, chafe at the restrictions and discomforts under which we find ourselves today; these are associated with our bodies of flesh which will ultimately be discarded. If our ministry here seems weak, with seemingly little results, let us not be disappointed or disheartened. Let our spirits rather be rejoicing in the prospect of the service that lies before us, for we are to be used of God in a way that we could never have imagined, in a ministry that is both unique and glorious, admitting of no failures, but of such magnitude as to embrace all in its com-

pass, and of such luster as to bring continuous glory to God Himself.

Such, we submit, is the ministry of the Ecclesia, which is the Body of Christ, the Complement by which *the All in all* is being completed. May we be given the grace and the wisdom to grasp its marvelous implications! What a prospect, what a calling, what a privilege is ours! For we have been

Designated in God's purpose  
For a grand and glorious place,  
To display in future ages  
All the riches of His grace  
In His loving kindness to us,  
Which to all will be made known,  
How in grace alone He saves us  
Through no merit of our own.

An appreciation of God's powers of achievement, as gained from this display of salvation in grace, totally removed from creature endeavor of any kind, is the essential requirement of all creation for God to become All in all. In this way, the Ecclesia provides that which is necessary for the all in all to be completed. In this will God find glory in the Ecclesia, and in Christ Jesus, throughout the eons to come, until His purpose is consummated. **BSN**

(abridged & edited)

**TOPICS:**

**Major:** Complement; Ecclesia; Salvation of All  
**Minor:** Consummation; Immortality; Israel; Reconciliation; Sovereignty; Suffering; Vivification



65 pp., PB

See order form.

## *The Steps I Have Taken*

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace.



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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
ERV: English Revised Version  
EB: Exegeses Bible  
FF: Ferrar Fenton Bible  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
MKJV: Modern King James Version  
MNT: Moffatt New Translation (James Moffatt)  
MSG: The Message  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
VT: The Voice Translation  
WAY: The Arthur Way Translation  
WEB: World English Bible  
WNT: Williams New Testament  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes  
(Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance  
(Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
TtC: Things to Come  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
VWS: Vincent's Word Studies  
YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is