



Bible Student's Notebook™

The Herald of His Grace

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

Volume 321
Issue 780

Fenced In

by — William B. Screws (1884-1961)

Not on bread alone shall man be living but on every declaration going out through the mouth of God (Matthew 4:4, CV).

A flock of sheep, even if it were possible for them to do so, would not be so foolish as to fence themselves in a pen ten-by-twenty-feet in area, in the middle of a thousand-acre pasture of delicious grass. Yet this is just what all denominations of so-called Christians¹ have done.



Each denomination cheats itself out of most of the declarations of God, while enjoying just a few of them. This is very poor living. As Henry Van Dyke said, they build their temple walls to shut God in, and build their iron creeds to shut Him out.

For instance, no one disputes the truth on which Christendom is built – that believers shall be saved. This teaching is the truth, but it is only a small part of the truth regarding salvation. If the teachers would read further, in their own Bibles – the *King James Version* – they would find that not only believers but all mankind shall be saved (I Timothy 2:3-6). Then, in I Timothy 4:10, they would find that, while God is the Savior of all men, He is specially the Savior of those who believe. Using the same amount of common sense that is employed in other matters, they would see that believers are to have special salvation, and all men are to have salvation.

In the days when I taught that only “the elect” would be saved, I depended much on the expression, “*And these shall go away into everlasting punishment*” (Matthew

25:46), and, “*But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation*” (Mark 3:29).

Humanly speaking, the same diligent study that I gave to other matters would have shown me that, as used in the Bible, the words, “everlasting” and “eternal,” do not denote endless duration. I was aware of the passages which speak of the sons of Aaron being an everlasting priesthood; Canaan being an everlasting possession of the seed of Abraham; and the hills being everlasting hills. Deep down in my consciousness, I knew that the priesthood of Aaron’s sons is not endless, and neither is the habitation of Israel in Canaan. I knew that no stretch of imagination could force the rational mind to concede that the fire which destroyed Sodom and Gomorrah was endless fire (Jude 7). I knew that, if the present Earth is to be destroyed, the hills are to come to an end; but I dared not face the matter. With a shrug of the shoulders I dismissed it, and went on teaching that all except “*the elect*” are to be tormented endlessly.

If we see a person existing on half rations, we say he

1. I use the expression “so-called Christians,” not because I doubt the people of the denominations being saints, but because the term “Christian,” while used freely by saints of the present, applies not to them but to members of the Jewish ecclesia.

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is not really living. Measured by the same standard, I was just existing, not really living, in those days.

When we say that a person has a high standard of living, we mean that he is enjoying the comforts of life. In those days I was having very few comforts, although I would not admit it to myself. If I enjoyed the expectation of my salvation, my conscience made me mourn because millions, just as worthy as I, were doomed to endless torture of unspeakable severity. More than that, I would look at my own precious children, while in a state of infancy, and think, "This little child, notwithstanding all its sweetness now, may go to an endless hell." I was far from living by a high standard, I was living on too few of the declarations of God. Many of them I ignored.

This is the case with Christendom now. Many thousands of saints are famished for the declarations of God. They believe they will be saved but are not aware that the Bible teaches that all shall be saved. Just as I spent twenty-five years in the ministry, keeping people from believing many of God's declarations, so are preachers doing it today.

It was in 1930 that I saw that the words "everlasting" and "eternal" are translated from a Greek word that cannot denote endless duration. The word is *aiōnion*, the adjective form of the noun, *aiōn*, which is translated "age" in the *King James Version*. I began to see that *aiōnion* life is age-life, and *aiōnion* punishment is age-punishment. That these are confined to the ages, I knew, but I was troubled by the fact that God is called the *aiōnion* God (Romans 16:26). It seemed to me that there was no way to avoid interpreting "everlasting" as endless in that passage. The *King James Version* translates it, "the everlasting God."

I shall ever bless the day that I returned home from a meeting and my wife said, "Here is a lot of literature that came while you were away. I think it will help you on the word, 'aiōnion.'" It proved to be literature from the Concordant Publishing Concern. Coming from a man who had spent almost three decades studying these matters, the literature cleared up the point. God is the God of the ages, or eons. This does not mean that He did not exist before they began or that He will not exist after they have closed, but the time we need Him so much is during the eons, when sin and suffering is rampant. When Paul tells us that

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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 3:1-3);
- 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 (Romans 6);
- adult sonship position (Galatians 4).

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."

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

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God is the *eonian* God, it gives us a sense of security now. After the ages, or eons, He will be God but not the *eonian* God, just as He was not the *eonian* God before the ages, or eons, began.

The literature also cleared up the matter of “everlasting” or “eternal” salvation and punishment, or damnation, by showing that it is confined to the ages, or eons. The believer will have *eonian* life, from resurrection until the end of the ages, or eons. After that, he will have life, but it will not be called *eonian* life.

The *King James Version* calls it “everlasting” or “eternal,” instead of *eonian*. “*Eonian punishment*” is confined to the ages, or eons, and does not interfere with the salvation of all, at “*the end*” when death is “*destroyed*.”

A proper understanding of these matters will give us an appreciation of “*judgment*,” so that we can say with David, in Psalm 19, that the judgments of the Lord are more to be desired than gold, and are sweeter than honey. Without knowledge of any language except English, the student can ascertain that “*judgment*” means *setting right*.

If the reader will take a concordance and look up every occurrence of “*judgment*,” “*judging*” and “*judge*,” he will see that the underlying meaning is “setting matters right.” Why should God judge the widow and the orphan, if judgment means endless condemnation, as so many think? Judging them is setting matters right with them.

The judging before the Great White Throne is for the purpose of setting matters right. The fact that judging is sometimes followed by condemnation does not cancel the fact that its basic meaning is “setting

right.” Judging at the Great White Throne is followed by condemning each one in accord with his acts. The Second Death ends the suffering. The “*end*” of I Corinthians 15:24 comes later. It is then that death is abolished and the rest of the “*all*” are made alive in Christ.

When the multitudes come out of the Second Death at the time it is abolished, all will have been set right with them. Why should it not be so, when the Christ Who died for them is the One Who judges them (see John 5:22)? Would He, through judging, cancel what He did for them when He died for them?

Correctly translated, Mark 3:29 does not say they shall never be pardoned. It says that they are having no pardons for the eon. It does not say that they are in danger of eternal damnation. It says that they are liable to the penalty of an *eonian* sin. Not being pardoned for the eon does not cancel the promises of salvation to all, for pardon is only the ticket into the Millennial Kingdom.

That which gives a right to endless life is justification, and the *King James Version* says that “*the free gift came upon all men unto justification of life*” (Romans 5:18). When they are finally justified they will not need pardon.

If some should contend that the lost are in danger of eternal damnation, this would not nullify the promise of salvation for all, for, as we have seen, “eternal,” as used in the *King James Version*, denotes limited duration. The fire which destroyed Sodom and Gomorrah is said in Jude 7 to be eternal fire. Is it burning now? The effect is *eonian*, not endless. In fact, in the next eon the cities are to be rebuilt (Ezekiel 16:53-

(see *FENCED*, page 6663)



The Third Heaven - Our Celestial Destiny

A Comprehensive Compilation

11 authors, 31 chapters. Author's include: Arthur P. Adams, Oscar M. Baker, John H. Essex, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pp, PB

See order form.



Reader's Question Box #31

Justification:

Absolute and Relative

by — Clyde L. Pilkington, Jr.

Q: I was listening to your message on “Justification” and trying to take it all in. I have a couple of questions. I understand that all sins of all people were paid for at the cross by Christ’s death and He rose for our justification. Right now, do all people (believers and unbelievers) have imputed righteousness (are justified), or only believers? I noticed in your video that you stated that we are all justified, not forgiven. When exactly does justification take place for people, at what point? – NC



with God through our Lord Jesus Christ.

Of course, the believer’s faith is granted by God (Ephesians 2:8-9), Who alone is responsible for faith as well as unbelief. However, the ultimate result will be that one day all will have been granted faith and thereby have the full realization of their justification ([God] “*tendering faith to all*” Acts 17:31 CV).

So, we might look at justification this way:

A: Justification of all mankind is an absolute truth; that is, according to the divine perspective it has already been accomplished. However, from a relative point of view, that is, from the human perspective, it takes place upon believing.

The absolute truth of justification is found in such verses as Romans 5:18.

So, then, as through one offense to all men it is to condemnation, so also through one declaration of Righteous it is to all men to justification of life (YLT).

The relative truth of justification is found in such verses as Romans 5:1.

Therefore being justified by faith, we have peace

The **PROVISION** of justification was from the disruption of the world (Revelation 13:8).

The **ACCOMPLISHMENT** of justification was Christ’s resurrection (Romans 4:25).

The **REALIZATION** of justification is by faith (Romans 5:1).

The **SCOPE** of justification is all mankind (Romans 5:18).

The **CONSUMMATION** of justification is in vivification (I Corinthians 15:28).

Here are a couple of resources that may be of assistance regarding these concepts:

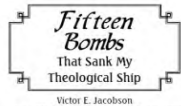
“The Absolute and the Relative” ([Bible Student’s Notebook #662](#)).

“Divine Activation” ([Bible Student’s Notebook #505](#)).

TOPICS:

Major: Justification; Q&A

Minor: Absolute and Relative



Fifteen Bombs that Sank My Theological Ship
by — V. E. Jacobson (1900-1985)
Leaflet
(See order form.)
One minister’s powerful personal testimony to the salvation of all mankind.

"The Mystery" Ministry of Paul

Part 7 of 7¹

by — Russell H. Schaefer (1919-1999)

For this cause, take up the complete armor of God, in order that ye may receive power to withstand in the evil day, and, all things, having accomplished, to stand! Stand therefore, -having girded your loins with truth, and put on the breastplate of righteousness (Ephesians 6:13-14, REB).

In the great arena of truth we are to hold the field. Truth and righteousness are to be our dress. We defend our territory: the perfections of the glad-message of God's peace, a peace universal to all in the Heavens and Earth.

Faith in the verity of God's Word is to be our defense; our minds are to be helmeted with that great salvation each of us possesses in Christ. God places in our hands the most wonderful gift of all, *"The Word of God"* (:17). For us this "word" has as its emphasis that message of the Ephesian Mystery that encompasses all of the aspects of Scripture. The perfections of the Christ bring all of the pieces of the past, present and future together, making a perfect whole. By means of all of this *"stand,"* our lives become a prayer to God.

With all prayer and supplication, praying in every season, in spirit, and, thereunto, watching, with all perseverance and supplication, for all the saints ... being fitly joined together, growing into a holy shrine in the Lord; in whom, ye also, are being builded together, into a habitation of God in Spirit. (6:18; 2:21-22, REB).

God's dwelling place is not the piles of stone, nor even the cathedral of the stars, but the Body of Christ. For this goal the poor shadowy structures of the Tabernacle and Holiest of All in Israel's Temple had to give way to a dwelling in which only a New Humanity, Christ-filled, is to be the "Holy Place." In Christ, our Lord, an entire structure is being fitly joined together, all parts of a united blueprint, each adjusted harmoniously and beautifully to the other so that the design

of the Great Architect is seen in the whole. When the structure is complete God's plan, as envisioned in the first act of creation, is fulfilled. This is now a growing and on-going structure *"in Christ."* Just as *"in Christ"* all of the fullness (πλήρωμα, *plērōma*) was pleased to dwell (Colossians 1:19), so now in Him that tabernacle (of which Israel's was but a poor shadow) is to be made inclusive of the Body of Christ. This is a *"growing"* living structure, not as the Tent in the wilderness or the Temple of Gold in Jerusalem. He Whom the Heaven of Heavens cannot contain will reside in the Body of the Christ, just as it does in Him, our Head.

As Paul closed his ministry in the period of the Book of Acts, the events taking place around him were the fulfillment of prophecy. He wrote *"Maranatha"* (I Corinthians 16:21), that is, that the Lord will come in judgment. However in the Ephesians-Colossian letters God revealed a great Secret to Paul. A part of that Secret is that in the on-coming ages God would be pleased to display His grace – showing forth the surpassing riches of His favor in graciousness upon us in Christ Jesus (Ephesians 2:7).

Sadly we are hearing those of our day echo Paul's earlier cry of *"Maranatha,"* but these will be proved wrong just as have others. Presently, just as all of those were saved in the ship because God was protecting Paul from death until his task was complete, the world reaps a benefit of grace too, and rightly so, from God so richly blessing those who are *"in Christ."* *"In Christ,"* God is now announcing His *"peace"* to the near and the afar off (2:17). Why do we object to God being abundant in His grace and love now? Could it be because we are trying to conduct and propagate a program not now in operation?

1. [Editor:] Part 1 of this series is found in [Bible Student's Notebook #724](#); part 2 in [#734](#), part 3 in [#743](#), part 4 in [#745](#), part 5 in [#771](#), part 6 in [#779](#). For a short biographical sketch of Russ Schaefer see [#723](#).

The Letter to Philemon

A Brief Consideration of Paul's Letter and Its Purpose

by — Russell H. Schaefer (1919-1999)

The contents of Philemon reflect back on its author, Paul, the gracious, caring one. It is the only personal letter of Paul to be divinely preserved. It has a simple yet rare beauty showing courtesy, tact and a firm but gentle love. It was sent with the Colossian letter, borne by Tychicus (Colossians 4:7-10).

The purpose of this letter was to reconcile a master to his slave, and to return a wayward slave to his master. Both men were Paul's friends, and both men were indebted to Paul for their spiritual lives. Paul sought to frame his appeal in terms of Christ, in Whom there is no bond nor free, slave nor master.

Others are included in the address besides Philemon (:2), since this issue would touch their lives as well as others. It is a reminder that, whatever the problem, we must conduct ourselves as those who are first of all Christ's. The problem of slavery has bloodied the pages of history.

Philemon: A man of wealth, position and faith (:4-7).

Onesimus: The Slave. His name means, “Profitable,” but he had defrauded his master (:18-19) and had decamped (:15). The usual punishment for either offense was death.

Paul's “Child”: Onesimus was spiritually begotten through Paul's travail of imprisonment (:10).

The Fugitive: Onesimus had fled to Rome to loose himself amidst the hordes of slaves there, only to be “captured” by Christ! How little we know the end of the path we tread, the strange turnings ahead for us. The slave was brought to Paul, and Paul pointed him to the Christ. The faces of the friends fade away but that of Christ remains. The fugitive became “profitable” (:11).

The Problem: Shall Onesimus go through life a fugitive, unpardoned?

Tychicus: He would take the slave under his care, and bear this letter (Colossians 4:7-9).

Philemon: A noble character, rising to greater heights (:12-17, 20-21).

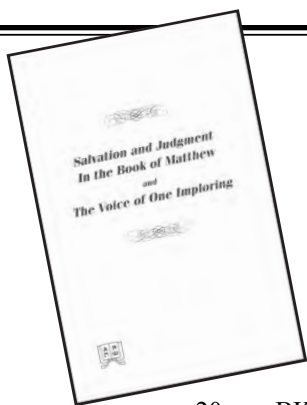
The Slave: A brother in Christ (:16), to be received as if he was the apostle Paul (:17) – just as we are accepted in Christ. If a debt was owed – Christ-like, Paul would repay it (:18-19). Would the slave find freedom? Philemon would do more than Paul asked (:21)!

Relationship: A brother beloved in Christ (:16). **BSN**

— Scripture Research
Riverside, CA

TOPICS:

Major: Paul's Letters ; Philemon, the Book of;
Minor: Reconciliation



20 pp., BK

Salvation and Judgment in the Book of Matthew and The Voice of One Imploring

by — Dean Hough

When our Lord came into this world He came to save: “*You shall be calling His name Jesus, for He shall be saving His people from their sins*” (Matthew 1:21). This important declaration of God's intention forms a solid basis for all that is recorded throughout the book of Matthew, and must be kept in mind in the midst of the stern warnings of judgment, including that even of “*fire unextinguished*.”

See order form.



FENCED (continued from page 6659)

56). It shall be in the next eon that the inhabitants shall be roused from the dead, and judged. So, even if it were true that those mentioned in Mark 3:29 are in danger of eternal damnation, there remains the fact that “eternal” will come to an end, and God’s declaration says He will have all men to be saved.

Yes, each denomination is fenced in. They have some of God’s truth, but much of it they ignore. If it does not fit their creed, they do not believe it. To put in the creed that “we believe the Scriptures to be the word of God” and then follow this by specifying certain things in that Word that we “believe,” shows just as plain as day that

there are other things in it which we do not believe.

I was bound by such a creed for years. Now my only creed is, “I believe God, as He expresses Himself in the God-spirited Scriptures” (II Timothy 3:16-17). **BSN**

— *The Pilgrim’s Messenger*, Volume XX, Number 3
October, 1940
Glennville, GA

(abridged & edited)

TOPICS:

Major: Judgement; Salvation of All

Minor: *Aiōn*; Second Death

MYSTERY (continued from page 6661)

OUR ALLOTMENT

Giving thanks unto the Father that hath made you sufficient for your share in the inheritance of the saints in the light (Colossians 1:12, REB).

We have *already* been made “*meet*” (i.e., prepared, fit, fully furnished) for our allotment, our part, of the saints: the “*riches of the glory of the allotment of the Father in the saints*” (:18).

In respect to the Ephesian and Colossian texts there is no “*Judgment Seat*” as in II Corinthians 5:10. Nothing can affect what we have been made in Christ Jesus by grace. We rest in His faithfulness, His righteousness and His endless love. No question of obtaining this allotment is implied. It is not in doubt – it is as inclusive as God’s grace is inclusive.

AFTERWORD

This author is aware that many will rejoice in these truths while not agreeing in many particulars. Fortunately, the author does not seek a following and would only ask each believer to own the Headship of Christ, and that He alone is sufficient for all things. What is of vital concern is that the glory of Christ be never debased, and that the perfections of His Person and the completeness of His work be always honored. Our “*completeness in Him*” should be greatly treasured. **BSN**

TOPICS:

Major: Body of Christ; Mystery

Minor: Allotment

Man’s Day

Now to me it is the least trifle that I may be being examined by you or by man’s day. But neither am I examining myself (I Corinthians 4:3, Concordant).

Man’s Day is a period when man is dominant: man reigns, rules, judges, presumes and boasts in the glory of human culture, refinement, invention, achievement, reason, philosophy and power. **BSN**

— Dr. Robert A. Hadden,¹
The Four Preeminent Days of Scripture

TOPICS:

Major: Man’s Day; Quotes (titled)

1. Hadden was a professor at W.B. Riley’s Northwestern Bible School and then at BIOLA (Bible Institute of Los Angeles).

“Robert Hadden [was] a onetime teacher at BIOLA (Bible Institute of Los Angeles), who had been dismissed for teaching an extreme view of dispensationalism called Bullingerism, which posited that Israel was really the Bride of Christ rather than the church, and that only the so-called Prison Epistles of Paul belong to the church. ... His employment at BIOLA came through his earlier association with [T.C.] Harton at the Northwestern Bible Training School of St. Paul, Minnesota. ... After Hadden was dismissed from BIOLA he ... began teaching independent Bible classes throughout Los Angeles. Through this activity he gained a local following ... [and] many people attended Hadden’s classes rather than a local church. Hadden maintained cordial but restive relations with the BIOLA community.” – Daniel W. Draney, *When Streams Diverge: Studies in Evangelical History and Thought*, Wipf and Stock (2008), page 127.





I subscribe to [Daily Email Goodies](#). I am learning something new every day! – **PA**

Greetings in Christ! Thank you for providing such a wonderful resource for the few of us that actually believe what the Word says. I read the *Church in Ruins*¹ a few years ago after having left church buildings a decade before that. What a restorative breath of fresh air to run across your site and other believers who read Scripture with a like-mind. I am also an avid reader of A.E. Knoch's work and thank God every day that He has continued to make it possible to access such important books such as yours and Knoch's works. I am excited to learn and read about others who believe along the same lines and would love to receive the *Study Shelf Catalog*.¹ – **IA**

I pray for your ministry often and that God will continue to use you to get this wonderful message to many. – **VA**

1. For a free copy, please send your request, along with your name and mailing address to: clyde@studyshef.com

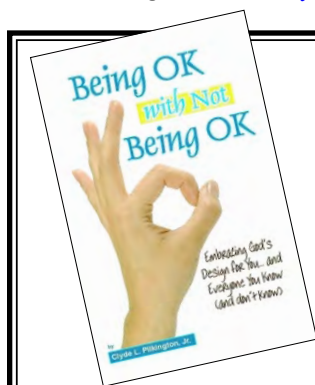
Greetings Clyde. Good short video you did on [A Great Day is Coming](#). You hit the nail on the head! I now understand that God is controlling everything according to His purpose and the council of His will as Paul wrote. It has to be that way, but opposition to God is just temporary. It all is accomplishing His plan. I notice in my own life that God's spirit is leading me to understand Him and what His Son did for us to make our hope sure. We are so blessed to have a God Who is so good and so good to us all. Thank you for this video, it encourages me to want to know with ever-increasing desire our Father and His greatness. I didn't find it in conventional Christianity or Seventh Day churches. His spirit leads me to desire Him as the Father, and has since I was young. A glorious future awaits us! Thank you again! – **FL**

Please continue sending the Daily Email Goodies. You all are a tremendous blessing. – **MS**

I just finished studying BSN #757 about God's Next Manifest Act and The Rapture: Is It Real? Thank you, thank you! This issue has really cleared my mind about future events. I pray for you. – **PA**

I am truly blessed by your wealth of information and the truth that you shed light on for a better understanding of God's method of doing things. – **NY**

BSN



134 pp., PB

See order form.

*I have read it completely three times. I always refer back to certain chapters. – **FL***

*When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – **OH***

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

*Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – **NM***

*So fantastic! Such peace!! – **Australia***