



# Bible Student's Notebook<sup>TM</sup>

## *The Herald of His Grace*

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

Volume 33  
Issue 815

## God's Will for All to Be Saved

Part 2 of 3

by — Bob Evelyn

*God, Who wills that all mankind be saved and come into a realization of the truth (I Timothy 2:4).*

*[God] is operating all in accord with the counsel of His will (Ephesians 1:11).*

### CONCORDANT VERSION

Since I have mentioned “*The Concordant Version*” a few times, let me say a few words about it. In creating this version in the early 1900’s, Mr. Knoch and his associates went about their work very systematically. They wanted to study, and to allow others to study, the pure Word of God untainted by the bias of men as far as can be achieved. The translation assumes that, if God chose to use two distinct Greek words, He had a reason for doing so. Therefore it would behoove the earnest student to seek the distinction that God has made.

Additionally, most English translations will take a single word that God has chosen in the originals and translate it in different ways to suit the idea that the translator wishes to relay, allowing his biases and preconceived notions to shape the translation. We have seen this with the Greek word *aiōn* as previously noted.

Even in secular writings, if a distinct idea is being presented, great care is taken in word selection so as not to lose the meaning of the thought being relayed. In the business world I have written many letters to customers or prospective customers. Where a crucial matter is at stake I choose my words very carefully, considering the precise impact upon the reader.



If the Bible is the revelation of God, and if He desires to reveal certain ideas to mankind, would He not take precise care in choosing His every word?

In developing the *Concordant Literal Translation* each individual Greek word was closely examined. Each word was studied in every occurrence within the New Testament to determine the best English equivalent to be used. As much as was possible, the meaning for each word was determined from the way the word was used within the New Testament, and not how other human authors may have used the word.

To preserve distinctions made by God, each individual Greek word was matched with a unique English equivalent. The same English word was not used for different Greek words, and differing English words were not used when a single Greek word was used.

The translation was named *Concordant Literal Version* because of this methodology. Individual words were translated not because a human translator chose an English rendering which could vary from phrase to phrase based on their opinion. Instead, a “concordance” was employed to examine every instance

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where a single Greek word was used, and based on all of these readings a single English equivalent was determined. God had a reason for using the same Greek word in multiple cases, and He had a reason for using different Greek words as He intended to relay distinct meanings.

This word-for-word literal approach seems quite scientific and straightforward, but the fact of the matter is that the final product would be very difficult to read and study, so the *Concordant* translation takes one final step in putting the translation into English idiom. In doing so there may be times when a single Greek word could result in several different English words, but this is kept to a minimum, and the English words employed will retain the original Greek idea. When God chooses a particular Greek (or Hebrew) word, He intends to express a particular thought, but because of language differences it may be necessary to use a variety of English words to express this single thought – but always the same Greek or Hebrew thought or idea must be relayed.

In order to remain accountable to the reader, the *Concordant Version* provides a “Keyword Concor-

dance” with everything that is needed to trace back to the original Greek word, so the English idiom is not totally relied upon. Unlike other English translations, the reader can examine for himself the English word used to translate any given word in the original Greek. While not perfect, the method used by the *Concordant* translation is scientific, systematic, uniform and consistent.

## THE “ALL” PASSAGES

Back to the subject at hand! Now that we have reconsidered the meaning of eon, *hadēs*, *Gehenna*, *tartarus*, *she’ōl*, and the lake of fire, let’s turn to the many references to the salvation of ALL in the Scriptures.

Because I had been taught that some would not be saved but would spend eternity in Hell, I always found it necessary to restrict these “all” verses, even though the context does not make any restriction. If we do not restrict the “all,” there are contradictions within God’s Word (as commonly translated), and this cannot be. We determine that, because of eternal punishment, the “all” passages cannot really mean all, but only “all who accept Jesus Christ as their Sav-

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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 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheied, 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 seat-

ed 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.”

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

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ior in this lifetime.” We eliminate the contradictions within God’s Word by placing restrictions on some passages.

Yet now we have seen that *aiōn* should not be translated “eternal,” but “eon” or “age.” We have also seen that “Hell” as found in the Bible is not the place of eternal punishment we had been led to believe, and we have seen that God’s “punishment” is really a remedial discipline, not to torment but to correct.

So when the Bible uses the word “all,” maybe that is exactly what is meant: ALL without any restriction. Let’s look at some of these passages.

*We rely on the living God, Who is the Saviour of all mankind, especially of believers* (I Timothy 4:10).

So God is the Savior of ALL mankind, not just believers! Some say that the word “*especially*” restricts the “*all*” to only believers, but this clearly is *not* what the writer is expressing, or he would have said simply that God is the Savior of all who believe.

The Greek word for “*especially*” in this passage is *malista*, also found in Galatians 6:10,

*Consequently, then, as we have occasion, we are working for the good of all, yet **specially** for the family of faith.*

Do we interpret this to mean that we are not to work for the good of all but only for those within the family of faith? Certainly not! We are instructed to work for the good of “ALL,” and in a special way for those

within the family of faith.

Likewise, when we read that God is the Savior of “ALL,” and especially those who believe, we see that while God is truly the Savior of ALL, there is something special or unique about those in this present age who believe. Certainly there is, for believers are enjoying a realization of their salvation in this present era, and they will experience eonian life and not the second death in the era to come. But there will come a time, at the end of the ages (as seen in I Corinthians 15), when death will be abolished and when God becomes All in all, and ALL will be saved.

Now on to another passage.

*God, Who wills that all mankind be saved and come into a realization of the truth* (I Timothy 2:4).

Some will say that, while it is God’s will that all mankind be saved, since He has given us free will it may be possible that some will reject Him and will not be saved. In other words, God’s will cannot be realized because the will of mankind to reject Him, or the will of Satan to deceive, will overcome God’s will to save all mankind.

Assuming that we have free will (and that we do not simply *think* we have the ability to choose freely at every turn), consider this: When God created man in that perfect Garden of Eden, evil was already present. Man did not even have the ability to exercise his free will on neutral ground but was tempted and enticed by the serpent who was also in the Garden.



235 pp., PB  
See order form.

## ***The Comfort and Encouragement of Hope (A Comprehensive Compilation)***

The authors of this reassuring work includes: Tom L. Ballinger, Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Edward H. Clayton (1887-1972), Dr. Edgar Gerald Jones (1894-1974), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), J.C. O’Hair (1876-1958), C.H. Mackintosh (1820-1896), George Matheson (1842-1906), J.R. Miller (1840-1912), Clyde L. Pilkington, Jr., Frank N. Pohorlak (1907-1988), Theodore Joseph Silva (1909-1974), Tony Smith, André Sneidar, and Dean Wilkinson.



Man disobeyed and was expelled from the Garden. The consequence was the process of dying, leading ultimately to death. Yet Scripture tells us that God knew that the cross<sup>1</sup> would be necessary even before the disruption of the world (I Peter 1:19-21). In other words, God knew that man would sin and death would enter the scene – but what if God could, through the course of time (the eons), in His infinite wisdom and power and love, find a way to save ALL of mankind?

Consider the life of Joseph. He was mistreated by his brothers, sold into slavery, framed by Potiphar's wife, jailed – yet ultimately God used all of this to accomplish His purpose. Despite the free will of Joseph's brothers who sought to harm him, or Potiphar's wife who sought to frame him, or anyone else who may have entered Joseph's life, God was still able to accomplish His purpose.

*And you, you devised against me evil, yet the Elohim [God] devises it for me for good, that it may work out as at this day, to preserve alive many people (Genesis 50:20).*

God's purpose was to save His people when the famine struck – and in the process to save the Egyptians as well. He selected Joseph as His instrument to accomplish this. Despite the free will exercised by those who sought to harm Joseph or thwart God's will, His will prevailed.

Consider Ephesians 1:11 which speaks of God as,

*The One Who is operating all in accord with the counsel of His will.*

If it is God's will that ALL mankind is saved, and if God is truly operating ALL in accord with the counsel of His will, then who can thwart His plan?

I think of the power of advertising, which has become a detailed science. Billions of dollars are spent on advertising, with the objective of influencing our decisions. Advertising gives us the desire to buy things we didn't know we really needed or wanted. Our free will has not been removed, yet we often make decisions because of the influence of advertising. If advertising executives can influence our free will in this way, why do we question God's ability to allow free will but to bring all mankind ultimately to the point where He is recognized and that every knee bows before Him?

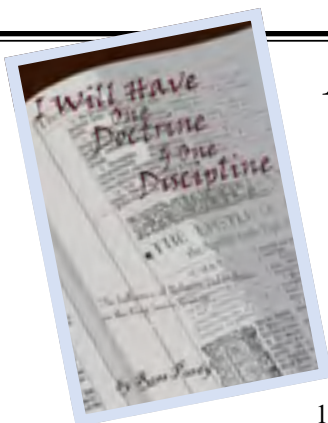
Moving on: there are a few instances in Scripture where Adam is directly contrasted with Christ.

*For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, ALL are dying, thus also, in Christ, shall ALL be vivified. Yet each in his own class ... (I Corinthians 15:21-23).*

1. [Editor:] i.e., "An upright stake or pale, without any crosspiece." – A.E. Knoch (Concordant Keyword Concordance, page 63). For more information, read:

- **THE "CROSS": Was Christ Nailed to a "Cross" or a "Stake"?** Clyde L. Pilkington, Jr. [Bible Student's Notebook #330](#);
- The "Cross" – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student's Notebook #302](#).

Does this tell us that ALL die in Adam, but only those accepting Jesus Christ as Savior in this lifetime will live in Christ? Unless we restrict the "all" who die in Adam, how can we restrict the "all" who will live in Christ?



## ***I Will Have One Doctrine and One Discipline – The Influence of Religion and Politics on the King James Bible***

by — Ross Purdy

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Now consider the following passages that speak of Christ's purpose:

*Lo, the Lamb of God, which is taking away the sin of the world* (John 1:29).

*One Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for **all*** (I Timothy 2:6).

*Every knee should be bowing ... **every** tongue should be acclaiming ...* (Philippians 2:10; cf. Isaiah 45:23).

*For even as you once were stubborn toward God, yet now were shown mercy at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy. For God locks up all together in stubbornness, that He should be merciful to **all*** (Romans 11:30-32).

Where is the restriction on the "ALL" in these passages? Again, we have placed the restriction there in our thinking to reconcile these passages with those that talk about eternal condemnation; however, once we recognize that the Bible teaches not eternal condemnation but only age-abiding correction, we can appreciate these wonderful passages for what they really are.

*I, if I should be exalted out of the earth, shall be drawing **all** to Myself* (John 12:32).

William Barclay, respected teacher and commentator, says of this passage,

The word all means all. It is not possible for the word all to mean anything else but all. Part of the

trouble in the interpretation of Scripture is the refusal of people to take it at its face value which is nearly always right. — *Universal Reconciliation, a Brief Selection of Pertinent Quotations*, compiled by Michael Phillips, page 26

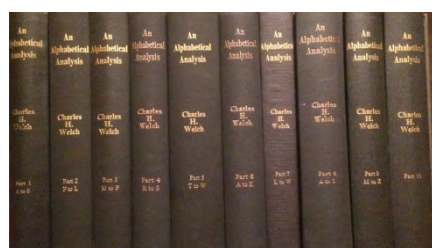
I am in no way mitigating Christ's work on the cross. Christ's death and subsequent resurrection were very necessary in order for us to be granted salvation. The only question is the **scope** of Christ's work on the cross. Does it have effect for only those who believe on Him in this lifetime, or will there come a day when **ALL** are saved by His work on the cross?

Now consider very carefully Colossians 1:16-20.

*For in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, **all** is created through Him and for Him, and He is before all, and **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, for in Him the entire complement delights to dwell, and through Him to reconcile **all** to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.*

ALL is created through Him, and ALL is reconciled. Consider the global nature of this passage. **ALL CREATION** is included, visible and invisible. He is the firstborn from among the dead. In Him the entire complement (the Body of Christ comprised of those believing in this present age) now delights to dwell, and through Him ALL is reconciled.

When will the salvation of all take place? We turn



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## *An Alphabetical Analysis*

by — Charles H. Welch (1880-1967)

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our attention to I Corinthians 15:21-28,

*For even as, in Adam, all are dying, thus also, in Christ, shall all 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 His God and Father,*

*whenever He should be nullifying 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 is being abolished: death. For He subjects all under His feet ...*

*Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.*

This is the grand conclusion of the ages. God has taken what mankind (and Satan) have intended for evil, and He has used it to achieve good. He has operated all in accord with the counsel of His will to achieve His will – that ALL mankind be saved. Some have recognized the greatness of God, and the work of the Savior, in this lifetime by faith. Others have taken longer but now find salvation also. At this is the

grand conclusion that every knee will be bowing in subjection before Him. Every person will have found salvation. Every lost sheep will have been found. The purpose of the eons will have been achieved, and God will be “All in all.”

Is all of this too difficult for God? Thomas Allin states in his *Christ Triumphant*,

All forms of partial salvation are but so many different ways of saying that evil is in the long run too strong for God (page 1).

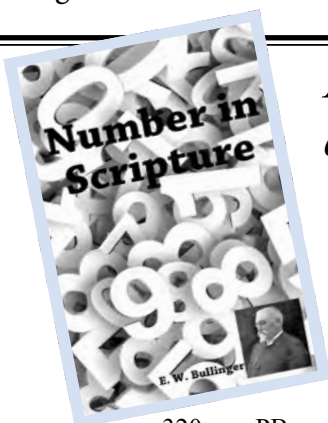
## THE CONSUMMATION

Some point to the lake of fire at the end of Revelation, insisting that it continues to burn and torment its inhabitants for eternity. But let's look a bit more closely at this.

As Revelation comes to an end, we see the end of the ages, but as the last “Amen” of Revelation 22 is uttered there is more to come. The crowning event of the ages is found in I Corinthians 15, the consummation of the ages. Here God reveals what happens when the ages have ended. There are a number of reasons to conclude that I Corinthians 15 happens *after* the end of Revelation 22.

In Revelation we see the slaves of God reigning (22:5) and kings of the earth (21:24), but in I Corinthians 15:28 we see a time when all sovereignty, authority and power are nullified, having served God's purpose.

In Revelation we see Christ seated on the throne (21:5), but in I Corinthians 15:25-28 we see that



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Christ must reign until He places all enemies under His feet, and, when all is subject to Christ, He then subjects Himself to God.

In Revelation we see the lake of fire, the second death (21:8), but in I Corinthians 15:26 we see the last enemy, death, abolished.

In Revelation 22:2 we see leaves on the tree for the cure of the nations, implying corruptible bodies needing the leaves to sustain life, but in I Corinthians 15:42-44 we see an incorruptible, spiritual body.

We note the Jewish character throughout Revelation. We see the twelve tribes (21:12), the twelve apostles (21:14), and the nations outside the city (21:24) – but in I Corinthians 15 there are no Jewish references, and in Paul's later writings there is no barrier between Jew and Greek.

Revelation describes a physical place on the earth, with mortal bodies, and much like our present world except with Christ reigning and keeping evil in check (22:14-15), but in I Corinthians 15 we see a spiritual realm, with no corruption, no reign, no power. All are subjected. There are no enemies, no death, no sin, no rebellion. The purpose of the ages has been accomplished, and God is now All in all. How could God be All in all with death, the enemy, still present?

Revelation is a description of the final age or eon. I

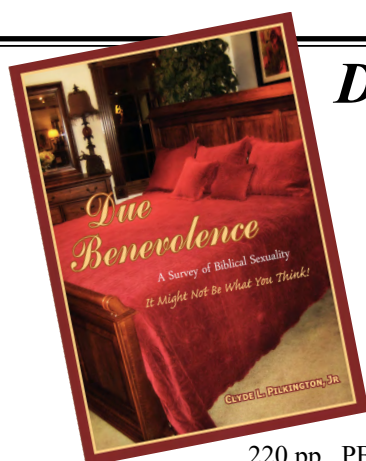
Corinthians 15 is a description of the consummation which occurs after the ages have been completed. The climax of God's Word, then, is found in I Corinthians 15 when God becomes All in all. The book of Revelation does not take us quite this far.

With God All in all, all things have been reconciled to God, despite the plans of the enemy and the rebellion of the flesh which have seemed to triumph at times. Corruption is eliminated, and even our bodies are now incorruptible, not even needing the leaves from the tree of life to sustain life. The worst enemy of all, death, has been abolished.

In I Corinthians 15 we finally see every knee bowing before the Lord. The salvation of all has not meant the ignoring of sin. The lake of fire, the second death, has accomplished its work. All men now recognize the wondrous ways of God and His grace as expressed through the work of Christ.

The salvation of all does not negate or minimize the work of the cross. The work of Christ on the cross, and the power of God as displayed through the resurrection, were both necessary, but now, at the end of the ages, we see the true scope of God's work. Despite the sin and rebellion of humanity, God has found a way to bring every soul to the point of acceptance, and every knee now bows before Him.

(see **GOD'S WILL**, next page)



220 pp., PB

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## ***Due Benevolence: A Study of Biblical Sexuality***

by — Clyde L. Pilkington, Jr.

(#3775) Think you have read all that there is on the subject of sexuality from the Bible? Think again! Religious moralists have taken the wonderful gift of human beauty and sexuality and made it something dirty and sinful. Much is at stake regarding truth, as well as the nature and character of God Himself. A groundbreaking work providing ...

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I have just finished your encouraging book [The Church in Ruins](#). – **FL**

“Transcendent Exaltation” in [BSN #812](#) is another *pinnacle article* in the vein of “Israel’s Gift of Healing and the Advantage of Suffering Today” in [#805](#) and “The Mystery of Christ” in [#810](#) – a peek behind the Celestial curtain. I say “pinnacle,” because it’s “top of the Mountain” stuff and there’s no higher place to go except actually being there in person. I deeply enjoy visiting Father’s Realm. It “feels” like “home” in that there is a part of me that longs to be there – that “needs” to be there – for this transformative place/process to be replaced/over by our appearing together with Christ in our Celestially glorified form, finally to “be” who we already “are”: the Body/Complement of our Lord Jesus Christ, sons of God, created for an inheritance in the Third Heaven, an allotment given to us IN Christ Jesus prior to the disruption of this Earth in accordance with the purpose of the Eons. I find that, the older I get, my heart and mind turn toward “home” more and more, perhaps somehow

preparing intrinsically for that final journey. – **SD**

I really enjoyed the last two *BSN* issues with the articles on Enoch and Elijah [[#807](#) & [#808](#)]. I had never seen another position other than the “never died” theory ... but these articles brought a lot of clarity to this topic. Thanks for that! – **KY**

I am very thankful for the *Bible Student’s Notebook*, all its numerous precious articles on so many very important topics together with those indexes so painstakingly compiled over many hours. This is a wonderful blessing available to anyone around the world who has access to the internet.

I send a special “thank you” from my side to those who are working on making access to *BSN* and its wealth of articles possible. Your sons and other co-workers, keep up the good work. I believe it bears a lot more fruit than you know. – **South Africa**

God has graciously given me an old friend who now believes Paul’s gospel. His son has also become a believer. I get together with him once a month and fellowship over a couple of drinks.

You and your co-laborers have done astonishingly well with the sheer number of books you have made available. – **Australia**

**BSN**

**GOD’S WILL** (continued from previous page)

The ages have ended. The purpose of the eons has been accomplished. God’s will that all mankind be saved has been accomplished. Wickedness and evil are gone. Death is no more. God is love, and He is All in all. Eternity in perfection has begun!

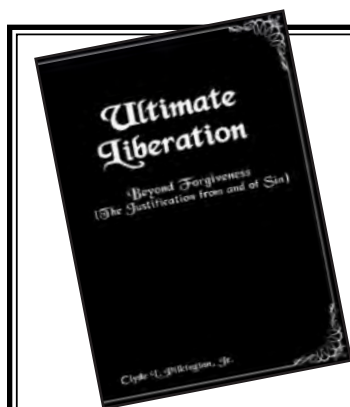
(Continued in the next issue.)

(edited)

**TOPICS:**

**Major:** Consummation; Salvation of All

**Minor:** Concordant Version; Translations



## *Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)*

by — Clyde L. Pilkington, Jr.

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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)  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
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  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
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