



Bible Student's Notebook™

The Herald of His Grace

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

Volume VII
Issue 155

150 Reasons for Believing in the Final Salvation of All Mankind

Part IV (#111-#150)

by – Erasmus Manford (1815-1884)

111. All the holy prophets have spoken of the restitution of all things.

“And He shall send Jesus Christ, which before was preached unto you, Whom the heaven must receive until the times of restitution of ALL THINGS, which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began” (Acts 3:20-21).

Dr. Adam Clarke’s comments on this passage are so correct that I will transcribe them, and recommend them to the candid consideration of the reader:

As the grace of the Gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state and restoring the good; taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul: all things are restored to their primitive order, and the peace of God which passes all understanding, keeps the heart and mind in the knowledge and love of God. The man loves God with all his heart, soul, mind, and strength, and his neighbor as himself; and when such a work becomes universal, as the Scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term.

112. Moses, one of the earliest prophets, represents God as saying, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel” (Genesis 3:15).

The seed of the woman is Christ, and the destruction of all evil is foretold; Christ is to bruise the serpent’s head, that is, destroy sin. A wound on the head of a serpent is fatal; so the wound that Jesus has given evil will totally destroy it (see Hebrews 2:14; I John 3:8). Dr. Lightfoot says,

All the prophets from Adam and upwards had their eye upon the promise in that garden and spoke of salvation and delivery by Christ by His breaking the head and destroying the kingdom of the devil. (*Works*, iv, 105).

113. God promised to Abraham that He would bless all mankind.

“In thee shall all families of the earth be blessed” (Genesis 12:3).

“In thy seed shall all the nations of the earth be blessed” (Genesis 22:18).

(see *REASONS*, page 1563)

150 Reasons for Believing in the Final Salvation of All Mankind,
Part IV (#111-#150) 1561

Dear First Trusters,

“That we should be to the praise of His glory, who **first trusted** in Christ” (Ephesians 1:12).

What a joy to be in on God’s *early* plans! As a part of the *firstfruits* of the harvest we have so much for which to be thankful. We are especially thrilled when we think about how our Father has made us co-laborers with Him in His sovereign plan to include all of His creation in His full harvest.

Blessed truth indeed:

“Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:29).

E-BSN

We want to welcome our new subscribers to the electronic version of the *Bible Student’s Notebook*. We have reached a milestone; subscriptions for the electronic version have now surpassed the printed version. Thanks to our dear friend, Andre Sneidar, for having the foresight to encourage us in this direction.

ANDRE SNEIDAR

Speaking of our managing editor, Andre, he came for another visit. Concerning our many publishing projects, this was one of our most profitable times together. We have had so many projects in such various stages that it was almost imperative that we get our heads together. You will soon be seeing the fruit of our time together. Soon to be published titles include:

- *After the Thousand Years*, by George F. Trench
- *Union: or A Treatise of the Consanguinity and Affinity Between Christ and His Church*, by James Relly
- *The Works of E.W. Bullinger* – Volume 1
- *History of Opinions on the Scriptural Doctrine of Retribution*, by Edward Beecher
- *Divine Glory: Brought to View In the Final Salvation of All Men*, by Charles Chauncy

(see **EDITORIAL**, page 1568)

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

- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God’s purpose to save all mankind through the death, burial, and resurrection of Christ (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 since the world began” (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
 - total forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. 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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Remember that it is our responsibility as husbands and fathers to take the truths we learn from God’s Word, the truths that we hold dear, and impart them to our families.

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REASONS (continued from page 1561)

Remark, all nations, all families shall – not may – be blessed.

114. The same promise was revealed to Isaac.

“I will perform the oath which I swore unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed” (Genesis 26:3-4).

Most blessed promise – all nations shall be blessed!

115. It was repeated to Jacob.

“And in thee, and in thy seed, shall all the families of the earth be blessed” (Genesis 28:14).

Not one family of the earth is excepted; all shall be blessed.

116. Peter considered this a promise of universal salvation from sin.

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’ Unto you first God, having raised up His son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (Acts 3:25-26).

As all kindreds of the earth shall be blessed, of course none will be cursed eternally.

117. This promise is called THE GOSPEL.

*“And the Scriptures, foreseeing that God would justify the heathen through faith, preached before **the Gospel** unto Abraham, saying, ‘In thee shall all nations be blessed’”* (Galatians 3:8).

Remarks on the Abrahamic Promise:

1. The promise embraces all of Adam’s race – all

nations, all families, and all the kindreds of the earth. Each of these terms embraces all mankind, and they are all employed to express the extent of the blessing.

2. All mankind SHALL be blessed. No “ifs and ands;” the promise is positive, absolute.

3. All are to be blessed in the “Seed” of Abraham, and Paul informs us that Jesus Christ is that Seed. He says,

*“Now to Abraham and his Seed were the promises made. He saith not, and to seeds, as of many; but as of One, and to thy **SEED, which is Christ**”* (Galatians 3:16).

Hence the promise is that all mankind shall be blessed in Christ. The apostle repeats the same promise when he says,

“As in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22).

4. This promise is the Gospel; hence the Gospel is that all of our race shall be blessed in Jesus Christ. Well might this glorious truth be called gospel, or good news.

5. The blessing of the promise is communicated to mankind by and through Jesus, the promised Seed, and as all the nations, families and kindreds are to receive the blessing, Christ is very properly called,

“The Savior of the world” (John 4:42).

118. David, an inspired prophet of the Most High, declares that “all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord’s, and He is the governor among the nations” (Psalm 22:27-28).

“All the ends of the world” and *“all the kindreds of the nations”* certainly mean all the inhabitants of the earth. All of these are to *“remember and turn unto the Lord,”* and *“worship before Him.”* Will they not then be saved? The reason given for this result is that *“the kingdom is the Lord’s, and He is the ►*

Governor among the nations.”

119. “All kings shall fall down before Him: all nations shall serve Him, and men shall be blessed in Him: all nations shall call Him blessed” (Psalms 72:11, 17).

All kings, all nations, all men shall serve Christ and be blessed in him. This passage clearly teaches the salvation of ALL men.

120. “The Lord is good to all, and His tender mercies are over all His works” (Psalms 145:9).

Here it is taught that God is good to all mankind, and that His tender mercies are over them all. His goodness and mercy to all men will never fail.

121. God’s mercy will endure forever.

In the 136th Psalm it is said no less than twenty-six times that “*HIS MERCY ENDURETH FOREVER.*” His mercy and goodness are *universal* – extended to all mankind – and they are to endure forever. Here is an argument against the unmerciful doctrine of endless woe, and in favor of that of universal salvation, which it is impossible to overthrow.

122. All God’s works shall praise Him.

“All Thy works shall praise Thee, O Lord”
(Psalm 145:10).

Can ALL of God’s works praise Him if a part are doomed to suffer, sin and blaspheme forever?

123. “The Lord is gracious, and full of compassion, slow to anger, and of great mercy” (Psalm 145:8).

Can a God of this character torment, without relief and without end, a large portion of His own workmanship? Impossible!

124. “The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever” (Psalm 103:8-9).

The doctrine of ceaseless wrath contradicts this passage; for it says he is not “*slow to anger,*” and that he will “*keep His anger forever.*” Who shall we believe? The inspired penman or human creeds?

125. All sin can be pardoned.

“*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*” (Isaiah 1:18).

The greatest and blackest sin, then, can be removed from the human soul. Eternity will never reveal the time when this cannot be done. How false is the creed that says a large part of mankind will soon be placed beyond the reach of redeeming grace!

126. “And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it” (Isaiah 2:2).

All nations shall flow into the “*mountain of the Lord’s house,*” – a figurative representation of the covenant of the Gospel.

127. “And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined” (Isaiah 25:6).

As I have just remarked, “*mountain*” means the covenant of the Gospel. This feast, as Adam Clarke says, is “*salvation by Jesus Christ.*” It was made for all people. All will partake of it.

128. The next verse says, “God will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations” (Isaiah 25:7).

The gospel feast was made for “*ALL PEOPLE.*” This refutes Calvinism, which says it was made for an elect portion. “*ALL PEOPLE*” shall partake of this feast, for the “*covering*” and “*veil*” are to be removed from them all. This refutes Arminianism. Remember, the covering and veil of error and sin are to be removed from the “*all people*” for whom the feast was made.

129. “God will swallow up death in victory” (Isaiah 25:8).

This refers to the resurrection of the dead. A victory will then be achieved over this last enemy of man.

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

130. “The Lord God will wipe away tears from off all faces” (Isaiah 25:8).

We are born heirs of tears and of death; but thank God, the time is promised when there shall be no death endured, or tears shed, for, His own soft hand shall wipe the tear from every weeping eye; and pains, and groans, and griefs, and fears, and death itself shall die.

Remember, that when death shall be swallowed up in victory, that is, when death shall be destroyed by the resurrection of all the dead, then the veil and the covering will be removed from “ALL PEOPLE,” then tears will be wiped from all faces. Here is promised universal deliverance from death and all the other evils that man is heir to.

131. “The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it” (Isaiah 40:5).

As the Lord has said that all flesh shall see His glory, why should any doubt?

132. Our Heavenly Father says, “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isaiah 45:22).

Why should God command all to look to Him and be saved if He knew millions never would?

133. The Lord of heaven and earth says, “I have sworn by Myself, the Word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow and every tongue shall swear. Surely shall one say, IN THE LORD HAVE I RIGHTEOUSNESS AND STRENGTH” (Isaiah 45:23-24).

This passage needs no comment. The Almighty has sworn by Himself, because He could swear by no greater, that every tongue shall confess that in Him they have righteousness. One would think this was enough to make the most unbelieving heart trust and rejoice in God.

134. The Almighty says, “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:10-11).

The word of God is the Gospel of our salvation, and it was designed by the Almighty to bless all mankind; hence Jesus commissioned His disciples to preach it to “every creature” (Mark 16:15). The passage says, “it [the Gospel] shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Surely God knows best what success will attend the means He, in His infinite wisdom, has adopted to save mankind. He informs us that the means shall fully accomplish the work He designed they should.

135. Isaiah, speaking in the name of Jehovah, said of Christ: “I will also give Thee for a light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth” (Isaiah 49:6).

The prophet affirms that the blessing of the Gospel would not be confined to the Jews, but that it would be extended to the Gentiles for this purpose, “that Thou mayest be My Salvation unto the end of the earth;” and so Jews and Gentiles, which embrace all mankind, shall walk in its Light and enjoy its Salvation.

136. Our adorable Creator says: “I will not contend forever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made” (Isaiah 57:16).



Here God says He will not contend forever, and then gives an important reason why He will not: *“for the spirit should fail before Me, and the souls which I have made.”* According to this declaration, it is impossible for a soul to endure endless misery; God has not made it immortal enough to live through endless pains.

137. Speaking of the covenant with the House of Israel, Jehovah says, “I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, ‘Know the Lord: for they shall ALL know Me, from the least of them to the greatest of them,” saith the Lord: “For I will forgive their iniquity and I will remember their sin no more”” (Jeremiah 31:33-34).

As God is no respecter of persons, what He will do for the Jews He will do also for the Gentiles, and so all of the latter as well as all of the former shall know the Lord, Whom to know is life eternal.

138. Jeremiah says, “The Lord WILL NOT CAST OFF FOREVER. But though He cause grief, yet will He have compassion according to the multitude of His tender mercies, for He doth not afflict willingly, nor grieve the children of men.” (Lamentations 3:31-33).

God punishes the erring, not to gratify a revengeful spirit, but for their good, that they may cease doing evil, and learn to do well. Thus it will not be necessary to punish forever, and the prophet assures us that the Lord will not, for He *“will have compassion according to the multitude of His tender mercies.”*

139. “He [God] retaineth not His anger forever, because He delighteth in mercy” (Micah 7:18).

This declaration is altogether at variance with the doctrine of unending torments.

140. The angel told Daniel that “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make

reconciliation for iniquity, and to bring in everlasting righteousness” (Daniel 9:24).

This needs no comment. Sin is to end, and righteousness is to reign forever. Blessed assurance!

141. Paul teaches the salvation of both Jews and Gentiles.

“Blindness in part is happened to Israel, until the fullness of the Gentiles be come in ... and so all Israel shall be saved” (Romans 11:25-26).

Does the apostle mean by fullness of the Gentiles only a portion of them? and by all Israel only part of Israel? He means just what he says. He clearly teaches the salvation of all the Jews and all the Gentiles, and those two classes embrace all mankind.

142. Paul also teaches that, whether living or dying, we are the Lord’s.

“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord’s. For to this end, Christ both died, and rose, and revived; that He might be the Lord both of the dead and living” (Romans 14:7-9).

Can anyone infer from this precious passage that a part for whom Christ died will be lost forever? Whether alive or dead, all are the Lord’s, and no power will take them from Him.

143. “For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world” (Titus 2:11-12).

Dr. Clarke on this passage remarks:

It cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men; but it may be well said, that it bringeth salvation to all men; this is its design, and it was to taste death for every man that its

author came into the world.

Again, he adds:

As the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus; this also shines out upon all; and God designs that all mankind shall be as equally benefited by it, in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven.

144. “For all shall know Me, from the least to the greatest” (Hebrews 8:11).

If God will save all the Jews, will He not do the same by the Gentiles? The salvation of the former is a pledge of the salvation of the latter. The Bible teaches that the Gentiles are fellow heirs with the Jews in the covenant of grace.

145. Paul says, “that Christ came and preached peace to you which were afar off, and to them that were nigh” (Ephesians 2:17).

He could not have preached peace had He preached an endless strife in hell!

146. Paul was a faithful minister nearly thirty years, and yet the word “hell” is not found in any of his sermons or epistles!

Can this omission be accounted for on the supposition that he believed there was a place bearing that name in eternity, to which all are exposed? He says,

“I have not shunned to declare unto you all the counsel of God” (Acts 20:27).

An endless hell, then, can be no part of God’s counsel.

147. “Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, AFTERWARD, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby” (Hebrews 12:11).

This language shows that the “punishments” of God are limited; for if they are endless there can be no “afterward,” as the apostle declares.

148. “FAITH is the substance of things HOPED FOR; the evidence of things not seen” (Hebrews 11:1).

A person may have faith in the doctrine of endless punishment, but he cannot hope for it; therefore that doctrine is no part of Christian faith. A person cannot only believe in the benign doctrine of Universal Salvation, but he *CAN HOPE* for its truth with all his heart; therefore that is the *RIGHT FAITH*.

149. In the first book of the Bible it is said, “And God saw everything that He had made, and behold, it was VERY GOOD” (Genesis 1:31).

150. In the last book of the Bible, the writer, in a vision, says, “EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, ‘Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever” (Revelation 5:13).

In the beginning, man was pronounced by His Creator *VERY GOOD* – every way adapted to the stage of action on which he was placed. The Revelator, by the help of God, saw all mankind raised to a higher state of existence, for which also they were created, and heard them blessing their Creator for His infinite goodness, and adoring their Savior for His redeeming love. Such was the beginning of our race, and such will be its glorious consummation. “For God’s pleasure we are and were created” (Revelation 4:11).

Praise the Lord! all the ends of the earth! Let everything that hath breath praise the Lord! Oh! speak good of His name, for He is good, and His mercy endureth forever.

Cincinnati
1849





Our Mailbag

I respect and love you as a dear brother in Christ. I am grateful for your independent thinking. I have read your book, *The Salvation of All*. You have done a splendid job defending your view. I do have some difficulty with your use of the Hebrew and Greek for eternal and everlasting, but it certainly doesn't interfere with my love for you as a brother in the Lord Jesus. – **OH**

I have all of your three books and they have helped me quite a lot. I find it hard at times to stand alone but God said come out from them. I would appreciate any prayers you can offer. I also pray for your house every day in the work and stand you are taking. – **SC**

I love that you do this for us [the *Daily Email*

Goodies]. There is no way that I could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

Thank you so much for your *Daily Email Goodies* that are so encouraging to receive. I hope to get more and promise to supply some to friends once I get their emails. – **Kenya**

I still look back to how I was so taken by man's system while all the time thinking I was so biblical. I remember trying to make the *salvation of all* verses fit inside the *hell* verses. I look at churches now and see that all they do has nothing to do with Bible. – **OH**

I shared the message of "God reconciling the world unto Himself" with a friend of mine who I haven't seen in 18 years. He was trilled with the "Good News." He said it was like getting saved again. I love you brother. – **VA**

EDITORIAL (continued from page 1562)

- *Salvator Mundi: Or, Is Christ the Savior of All Men?* by Samuel Cox
- *Heaven's Embassy: The Divine Plan and Purpose of the Home*, by Clyde L. Pilkington, Jr.
- *The Plowboy's Bible*, by Clyde L. Pilkington, Jr.

NATHAN

I am so glad to report that my son Nathan has returned safely from his temporary move to Las Vegas. We surely missed him, and were so eager for his return home. Nathan is such a vital part of the daily framework of our home and business. In fact, he **is** our shipping department. We had *big* shoes to fill in his absence. So it is very good to have him back in the saddle!

While out west, Nathan had the great opportunity to travel all the way up the west coast and into Canada with his brother Jason and his sister-in-law Britney. He brought back two evenings' worth of pictures and videos, which made for a grand home-coming celebration.

THIS ISSUE

In this issue, we are completing the last of a four

part series – *150 Reasons for Believing in the Final Salvation of All Mankind*.

I trust that you have enjoyed this series as much as our family has. As often is our practice with *BSN* articles, we read through this series as a family. What a treasure! Even though we may not necessarily agree with every line of its 159-year-old text, it is indeed a rich heritage for those of us who have come to embrace the glorious truth of the *salvation of all*.

GRANDMA

As I write this Cindy is in MO with our daughter Susannah and the grandkids. Oh, how I love to say "grandkids!" So far I have only seen pictures of our newest, one-month-old granddaughter Isabelle, but my turn will come!

My love to each of you, until next week,

Clyde L. Pilkington, Jr.