



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus.

Colossians 1:28

Volume VII
Issue 152

150 Reasons for Believing in the Final Salvation of All Mankind

Part I (#1-#40)

by – Erasmus Manford (1815-1884)

1. God is Omniscient.

His understanding is infinite; declaring the end from the beginning, and from ancient times the things that are not yet done.

“Known unto God are all His works from the beginning of the world” (Acts 15:18).

“Great is our LORD, and of great power: His understanding is infinite” (Psalms 147:5).

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’” (Isaiah 46:10).

God, then, as well knew when He created Adam what would be the eternal destiny of every individual of his posterity, as He will know when the last generation of man shall have entered on their eternal state. If all are to be saved, He knew it; and if part are to be saved, and part eternally damned, the fate of each individual soul was known to Him. These conclusions are just as certain as that God’s knowledge is infinite.

2. God must have designed what He knew would be the eternal destiny of each individual of our race.

If He knew all would be saved, He must have designed the salvation of all; and if He knew part

would be saved, and part damned without relief and without end, He must have designed the salvation of some and the damnation of others. Every man designs what he knows will be the result of his voluntary acts. If I know when I speak to a certain person he will fall at my feet dead, and if I persist in speaking to him with this knowledge of the consequence, I, of course, intend he shall die; so if God knows the destiny of all men, and I have proved that He does, all who go to heaven will go there by His decree, and all who go to hell will go there by His decree. This is just as certain as that two and two make four. Arminianism, then, is resolved into Calvinism. Would God have created conscious beings, knowing and intending that eternal misery would be their doom? Impossible, utterly impossible, for

3. God is Love, is infinitely good.

“God is Love” (I John 4:8, 16).

“There is none good but one, that is God” (Mark 10:18).

On the words “God is love,” Dr. A. Clarke, the celebrated Methodist Commentator, writes as follows:

(see REASONS, page 1539)

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Dear Saints,

THIS ISSUE

In this issue, we are running the first of a four-part series – *150 Reasons for Believing in the Final Salvation of All Mankind*.

This series was written by Erasmus Manford (1815-1884) who was a Bible teacher and publisher who taught *the salvation of all*. His periodicals had extensive circulations.¹ Abraham Lincoln was one of his supporters, himself embracing the truths of *the salvation of all*.²

Published in 1849, it is loosely based on Thomas Whittemore's *100 Scriptural Proofs That Jesus Christ is the Savior of All*, which we published in BSN #108.

GRANDPA AGAIN

Well, I am a grandpa again! Our second grandchild, *Isabelle Sophia Hawes*, was born on August 21st at 5:28 PM to Susannah and Justin weighing in at 7 lbs, 7 oz. We can hardly wait to get our hands on her! Lots more hugs and kisses are in the forecast. I just *love* being a grandpa.

Love to each of you, until next week,



Clyde L. Pilkington, Jr.

1. Among his periodicals: *Christian Teacher*, *Golden Era*, *Manford's Monthly Magazine*, and *Western Universalist*.
2. *Twenty-five Years in the West*, Erasmus Manford (1867), page 219; *The Soul of Abraham Lincoln*, William Eleazar Barton, (1920) page 350.

Sentence of Silver

"A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).

"When we honor one another, we honor the Lord." – Ricky Skaggs (Singer, Song-writer), *Faith and Fame*.

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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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PATRIARCHS

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 1529)

He is an infinite Fountain of benevolence and beneficence to every human being. He hates nothing that He has made. He cannot hate, because He is love. He causes His sun to rise on the evil and the good; and sends His rain on the just and the unjust. He has made no human being for perdition. It has been well observed that although God is holy, just, righteous, etc., He is never called Holiness, Justice, etc. in the abstract, as He is here called Love. This seems to be the essence of the Divine nature, and all other attributes to be only modifications of this.

God, then, never created a soul knowing it would be miserable forever.

4. God is Omnipotent.

“The LORD Omnipotent reigneth” (Revelation 19:6).

Therefore, nothing is too mighty for Him to do. He can save the world. Where is the Christian who would not redeem all mankind, had he the power? God possesses the power, and will he not do it? Is the creature better than the Creator? God forbid any should think so.

5. God is Omnipresent.

“O LORD, thou has searched me and known me ... Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.”
Ps. 139:1, 12.

As God, who is love, fills immensity, we cannot, on earth or in eternity, go where universal love smiles not around. If there is an endless hell, full of devils and damned souls, God is there, and there, too, His love is displayed! Will those who believe in endless wrath inform us wherein infinite love is manifested in that world of woe?

6. God is Holy.

“Holy is the LORD of hosts” (Isaiah 6:3).

A holy God could not build a prison, dedicate it to every vile and hateful passion, and then crowd it with beings of His own workmanship, where they must sin and suffer for ever and ever. A monster of depravity might do so.

7. God is Merciful.

“But Thou, O LORD, art a God full of compassion and gracious, long suffering, and plenteous in mercy and truth” (Psalms 86:15).

This needs no comment, for it is impossible for such a Being to torment without relief, and without end, millions of His own offspring.

8. God is Just.

“A just God and a Saviour” (Isaiah 45:21).

It would certainly be unjust to inflict endless punishment for the sins of a few days; and as God is strictly just, He will not deal thus with any of His creatures. Justice requires that the transgressor shall be punished righteously, but not unmercifully. As God is also a Savior He will save as well as punish.

9. God is the Father of all mankind.

“Have we not all one Father? Hath not one God created us?” (Malachi 2:10).

“One is your Father which is in Heaven” (Matthew 23:9).

Is there a human parent who would eternally torment his offspring? Would not the most depraved save all of them if they could? Is our heavenly Father less kind than earthly parents are?

10. God is Unchangeable.

“He is in one mind, and who can turn him?” (Job 23:13).

Therefore he always will be what He is now: omniscient, all-knowing, omnipotent, omnipresent, infinitely good, holy, merciful, just, ►

and a universal Father. Before God can deal with mankind as Partialism teaches, all His moral attributes must be the reverse of what they now are; but as God is unchangeable, that is impossible, and therefore Partialism is false. In the language of a celebrated Methodist preacher and writer,

Why are we glad that God is Almighty? Because He is Almighty Goodness. Why are we delighted that His understanding is infinite? Because it is the understanding of Infinite Love. Why are we pleased when we hear that God is Unchangeable? Because it brings to our view a Benevolence which will NEVER VARY. And why do we rejoice that He is Just? Because we hence learn that the Energy of Love will NEVER CEASE to maintain and defend every thing that is right, and to oppose every thing that is wrong. (Asa Shinn, 1781-1853, *Benevolence and Rectitude of the Supreme Being*, 1840, page 312).

11. God is the Owner and Proprietor of all men.

“Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine” (Ezekiel 18:4).

God is too wise and good to give any to the devil, and He has too much power to have any forced out of His hands. As all men now belong to God they always will.

12. It is the will of God that all shall be saved.

“Who will have all men to be saved, and to come unto the knowledge of the truth” (I Timothy 2:4).

Of course, as “God is love,” it must be His will that mankind should be saved. An infinitely good being could have no other will. And as He is infinite in knowledge He could not so will unless He knew all would be saved. He could not will that that should take place which He knew never would.

13. No power can defeat His will.

“Thy will be done” (Matthew 6:10).

“He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, ‘What doest thou?’” (Daniel 4:35).

“He worketh all things after the counsel of His Own will” (Ephesians 1:11).

The will of God, then, will be done. No power can defeat it. It is certainly a doctrine of revelation that our God will save all men.

14. God purposes the salvation of all men.

“Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him” (Ephesians 1:9-10).

What do the words, “all things which are in heaven and on earth,” signify?

Professor Steuart, one of the most prominent Orthodox writers in the Union, says they mean the *universe*, and in exact accordance with this definition, Archbishop Newcome says, they signify all *intelligent beings*. It is the purpose of God, then, to gather together, in Christ, the universe of intelligent beings. A purpose worthy of our great Creator.

15. His purpose will be accomplished.

*“The LORD of Hosts hath sworn, saying surely as I have thought, so shall it come to pass; and as I have **purposed** so shall it stand – for the LORD of hosts hath purposed, and who shall disannul it? And His hand is stretched out and who shall turn it back?”* (Isaiah 14:24, 27).

“I have spoken it, I will also bring it to pass: I have purposed it, I will also do it” (Isaiah 46:11).

16. It is the pleasure of God that all shall be redeemed.

“For Thou hast created all things, and for Thy pleasure they were and are created” (Revelation 4:11).

“As I live, saith the LORD God, I have no pleasure in the death of the wicked.” (Ezekiel 33:11).

17. His pleasure will be accomplished.

“My counsel shall stand, and I will do all My pleasure” (Isaiah 46:10).

18. God will never have any other purpose, pleasure or will, for He is,

“Without variableness or shadow of turning” (James 1:17).

Who can doubt the salvation of all men?

19. God is the Savior of all men.

“We both labor and suffer reproach because we trust in the living God Who is the Savior of all men, especially of those who believe” (1 Timothy 4:10).

God is called the Savior of all men, because it is His will and purpose that all shall be saved, and because all necessary means are provided for its accomplishment.

20. God hates sin.

Asa Shinn has some correct views on this subject, which I here transcribe and recommend to the careful consideration of the reader.

God is love; therefore, love is holiness; and God’s hatred of sin is precisely His infinite abhorrence of all malice and cruelty. Infinite hatred of sin implies that its principle, and its results are equally and forever abhorred. The essence of sin is malice, or a disposition to produce and perpetuate misery, as an ultimate end. Now, if God abhors this principle, it is because of this

aversion to its tendency and its results, that is, because of His infinite unwillingness that misery should be produced or perpetuated for its own sake as an ultimate end of voluntary action. To say God’s holiness causes Him to hate this vile spirit and yet that His holiness will influence Him to perpetuate absolute misery as an ultimate end of His own action, is as direct a contradiction as human language can supply. The native and final result of sin is misery, and nothing else; the action of holiness is opposite to that of sin; therefore, the tendency of the latter is to produce happiness – and it never inflicts punishment, but in order to counteract sin, and consequently to operate against ultimate and final misery. To say the action of sin and that of holiness, both alike terminate in simple and permanent misery, is to say they are essentially the same in nature and tendency.

A holy being delights in holiness; and of course, is disposed to promote holiness as effectually and universally as it can be promoted: consequently, the Holy One of Israel never will do anything to prevent the spread of holiness in any region of the universe, where moral agents are willing it should prevail. He will never do anything to hinder any of His creatures from repenting of their sins, and becoming holy; for this is what the devil has been doing ever since sin entered into the world. To affirm that our Creator will pursue this course in a future state is to suppose the most holy being and the most unholy one will manifest themselves alike, both in person and operation.

God’s aversion to sin is not an infinite hatred of sinners; otherwise no sinner had ever been forgiven. To say He abhors their wicked character, and that He is at the same time unwilling for them to turn from their wickedness, is another gratuitous and manifest contradiction, on which the system of inexorable vengeance hangs.

Hence, it is clear that holiness in God’s children does not cause them to hate sinners, in any other sense, than having an abhorrence of their evil character. They love their persons as fellow creatures, and therefore, they do all they can to prevail on them to forsake their sin and to ►

seek after holiness. Is not their Heavenly Father of the same disposition? Will He not ever remain the same? If a change shall take place in His mind hereafter, it will seem necessary that a change should take place in the minds of His people; that in a future state they may hate sinners, and no longer have a desire that holiness should be extended through intelligent society. Has any man ever learned this kind of orthodoxy from the Bible? If any people imagine that true holiness causes them to love the doctrine of infinite sin and misery, as brought about by the judicial vengeance of the Almighty, they are very much mistaken; and they need a rebuke from Jesus, such as the disciples received when they requested that they might have power to call down fire from heaven upon the Samaritans – Ye know not what manner of spirit ye are of. A fondness for this system of wrath arises from a source very different from that of holiness; and it would be well for men not only to inquire into the foundation of their opinions, but also to scrutinize the cause of their attachment to those views of future misery, which are so reproachful to God, and so revolting to the feelings of justice and humanity. (Asa Shinn, 1781-1853, *Benevolence and Rectitude of the Supreme Being*, 1840, pages 152-154).

God hates sin but loves the sinner, and hence I infer He will destroy the former, and save the latter.

21. “Let not your heart be troubled: ye believe in God, believe also in Me” (John 14:1).

This supposes there is a sufficiency in God to banish all doubt and fear from the human heart. “Acquaint thyself with God,” says Job, “and be at peace.” God is holy, just and good, and this is, and ever will be, the character of His administration in all departments of His vast dominion in time and eternity, and hence all He does promotes, and ever will promote the well being of His intelligent creatures. Reader, acquaint thyself with God, believe in Him, and be at peace. How false is the theory that thus speaks of God:

The breath of God, His angry breath,
Supplies and fans the fire,

There sinners taste the second death,
And would, but can't expire.

...

Our God appeared consuming fire,
And vengeance was His name.¹

22. Paul exultingly exclaims, “Rejoice in the Lord always: and again I say, Rejoice” (Philippians 4:4).

The conclusion therefore is that the character of the Supreme Being constitutes a perfect foundation for unceasing and eternal joy; and that there is nothing in Him, or in His dispensations, of a contrary nature or tendency. Hence the whole intelligent universe is under moral obligation to rejoice in the character of the Creator, and in all the divine operations proceeding from that character.

23. God so loved mankind He sent His Son to save them.

“We have seen, and do testify, that the Father sent the Son to be the Savior of the world” (I John 4:14).

24. Jesus was sent to destroy sin.

“For this purpose the Son of God was manifested, that He might destroy the works of the devil” (I John 3:8).

25. Christ will accomplish that for which He was sent.

“The pleasure of the LORD shall prosper in His hands” (Isaiah 53:10).

God, then, sent Christ to save the world, to destroy all sin, and He will do the Lord's pleasure.

26. All men are given to Christ.

“Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession” (Psalms 2:8).

1. From the hymns of Isaac Watts.

“The Father loveth the Son, and hath given all things into His hand” (John 3:35).

“All things” here means all intelligent beings: so say the best Commentators.

27. God hath given all things to Christ that He might save them.

“Thou has given Him power over all flesh, that He should give eternal life to as many as thou has given Him” (John 17:2).

28. It is certain that Christ will save all that the Father hath given Him.

“All that the Father giveth Me shall come to Me and him that cometh to Me I will in no wise cast out” (John 6:37).

From these passages we learn: First, that all things are given to Christ that He may give them eternal life. Second, that all shall come to Him and receive that benefit and none shall be cast out.

29. Jesus Christ tasted death for every man.

“But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.” (Hebrews 2:9).

Can any be forever lost whom the Son of God died for?

30. Jesus gave himself a ransom for all.

“He gave Himself a ransom for all to be testified in due time” (I Timothy 2:6).

Will the devil have any that Jesus ransomed?

31. Jesus did not die, nor give Himself a ransom in vain.

“He shall see of the travail of His soul, and shall be satisfied” (Isaiah 53:11).

32. All the ransomed shall be saved.

“And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah 35:10).

33. He is a propitiation for all sin.

“And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world” (I John 2:2).

34. On Christ was laid the iniquity of us all.

“And the LORD hath laid on Him the iniquity of us all.” (Isaiah 53:6).

35. He is to take away the sin of the world.

“Behold the Lamb of God which taketh away the sin of the world” (John 1:29).

36. He will draw all to him.

“And I, if I be lifted up from the earth, will draw all men unto Me” (John 12:32).

37. All mankind shall serve Christ.

“I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed” (Daniel 7:13-14).

“Then cometh the end, when He shall have delivered up the kingdom to God even the Father; when He shall have put down all rule, and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under ►

*His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be **all in all**" (I Corinthians 15:24-28).*

In Daniel it is said, "dominion and glory and a kingdom" were given to Christ; and Paul informs us that He will return them to the Father at the resurrection. In Daniel, the objects of those gifts are stated, and Paul tells us that they will be fully effected, that all things, namely, all people, nations and languages shall serve Him who, with all things, will be subject to the Father, that God may be all in all. "Praise the Lord, O my soul."

38. Christ is the Universal Light.

"I am the light of the world" (John 8:12).

"That was the true light which lightest every man that cometh into the world" (John 21:9).

When all shall receive light from the great "Sun of righteousness" none will sit "in darkness, and in the region of the shadow of death." Is it not surprising that notwithstanding these declarations some contend that a large part of mankind will be doomed by the *LIGHT* of the *WORLD* to spend eternity in darkness and death!?

39. Jesus is the Head of every man.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11:3).

Christ, then, is the Head, and all mankind compose His body. Will Christ's body be saved or damned? Go to heaven or be shut up in hell? Enjoy God's presence or be consigned to the devil? Reader! Ponder well these questions.

40. Jesus is set forth in the Old Testament as the Seed of the woman that shall bruise

the serpent's head – the Shiloh, to whom the gathering of the people should be – the Rock smitten, and the Well of water, as a fountain of life – the Fountain to wash in from sin and uncleanness – the Sun of Righteousness – the bright and morning Star – the Stone cut from the mountain without hands, that was destined to fill the whole earth – a Shepherd to lead and feed his flock – a Refuge for the weary – an Ensign for the people – a Prophet, King and Governor to instruct and rule them, from sea to sea, and from the rivers to the ends of the earth – the Righteous Branch and the Tree of life, both to heal and nourish the nations – the Messenger and Testator of the Covenant – the Refiner and Purifier – a Feast of fat things for all the people – in short, as the Salvation of God to the ends of the earth.

If these representations exhibit the true character of Messiah, I ask, shall the serpent's kingdom eternally stand? Shall the people never be gathered to Shiloh? Shall souls forever thirst and never taste of the water of life? Shall sin and uncleanness never be washed away? Are there millions of souls on whom the Sun of Righteousness, with healing wings, shall never rise nor shine? Shall not the whole earth be filled with the knowledge of God, as the waters cover the sea? Will the Shepherd never feed His flock, nor the weary ever find rest? Will the people never flock to their Ensign, nor the Prophet instruct, nor the King rule over them? Will the nations never be healed? Will the Messenger of the Covenant never come to His temple, nor refine His silver, nor purify the sons of Levi? Shall not all the people partake of the Feast of fat things? And shall not the salvation of God extend to the ends of the earth? Reader, how will you answer these and similar questions?

(to be continued...)

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