



Bible Student's Notebook™

The Herald of His Grace

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

Volume VII
Issue 153

150 Reasons for Believing in the Final Salvation of All Mankind

Part II (#41–#75)

by – Erasmus Manford (1815-1884)

41. The New Testament exhibits Christ as a universal and complete Savior.

He is there represented as the true Light that lightest every man that cometh into the world – the Bread of God, that cometh down from heaven to give light to the world – the Physician to heal the morally diseased – the Author and Finisher of faith, and the Captain of Salvation – the Jesus, or Savior, who should save His people from their sins – the Deliverer who should turn away ungodliness from Jacob – the Lamb of God that taketh away the sin of the world – the Head of every man – the Head of the Church, which is His body, and the fullness of Him that filleth all in all – the Heir of all things – the faithful and true Witness – the prevailing Lion of the tribe of Judah – the Door and Shepherd of the sheep, who gave His life for the sheep – the Mediator and Testator of the better covenant – in short, as the complete Savior of the world.

Now, if Christ be the true light that lightest every man that cometh into the world, shall not every man be enlightened? If the Bread of God giveth life to the world, shall not the world have life? If the morally sick are healed, shall they eternally remain diseased? Shall not faith, in the now unbelieving be perfected under such an author and finisher as Christ, and salvation be completed under such a Captain, of Whom it is said “*He shall not fail nor be discouraged?*” If He saves His people from their sins, shall they eternally remain unsaved? If

He turns away ungodliness from Jacob, and takes away the sin of the world, shall ungodliness and sin forever hold mankind in endless bondage? Shall the body of Christ eternally remain incomplete, or diseased, or in bondage? Shall the Heir of all things never possess His inheritance? Did the faithful and true witness swear falsely when he declared, “*and I, if I be lifted up from the earth, will draw all men unto Me?*” Shall the Lion of the tribe of Judah be defeated and never prevail? Shall the sheep never enter the Door opened for them, nor the Shepherd that died for them, lead them into the green pastures, and by the side of the still waters of God’s love? Shall the Mediator never accomplish the object of His mission, nor see the better covenant fulfilled, nor witness the conferring of the inheritance on those to whom it was bequeathed and attested by His death? In short, if He be the Savior of the world, shall not the world be saved? Can He be in truth styled the Savior of the world if a large portion of the world be eternally lost?

From all these and numerous other descriptions of His advent, character, and the object of His mission, what else can be inferred but that He came for the purpose of effecting the salvation of all men, and was purposely represented as a universal Savior, both in the Old and New Testaments? Can all ►

150 Reasons for Believing in the Final Salvation of All Mankind, Part II (#41-#75) 1545

these representations possibly accord with the idea of His being only a partial Savior or Deliverer of mankind? Surely not. Moreover, the character of Christ, as exhibited in His life, labors and teaching while on earth can never accord with the doctrine of endless misery, nor with any other than that of the salvation of all men.

42. All things were created for Christ – so saith the Bible.

“All things were created by Him and for Him” (Colossians 1:16).

Yet if Partialism is true, a portion of mankind was as surely made for the devil as for Jesus Christ, and in the winding up of human affairs, each party will receive its due – a more God-dishonoring notion which corruption never invented. Was it in view of this end that God “*in the beginning*” pronounced man good, “*VERY GOOD*” (Genesis 1:31)? Was it in view of this end that “*the morning stars sang together and all the sons of God shouted for joy?*” (Job 38:7). The words of Paul seal this famous dogma with eternal condemnation. “*ALL THINGS*” were created FOR CHRIST (Colossians 1:16). Will any who belong to Jesus sin and suffer forever? Will they not all finally partake of the salvation promised in the Gospel? A voice from the cross of Jesus and the throne of God assures us that they will.

43. All things are to be reconciled to God.

“And having made peace through the blood of the cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in heaven or things on earth” (Colossians 1:20).

The phrase “*all things*,” according to Dr. Hammond and Archbishop Newcome, as well as according to reason and common sense, signifies all intelligent beings, “all mankind.” The plain meaning of this passage, then, is that it is God’s purpose to reconcile all mankind to Himself, through the instrumentality of Jesus, Whom the Apostle elsewhere terms the Mediator between God and men (I Timothy 2:5). Ultimate reconciliation is God’s plan. ►

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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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44. Jesus Christ is the agent of God to accomplish this great work.

“God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (II Corinthians 5:19).

God generally works by means. By means of the sun, He illumines and warms the atmosphere; by means of the rain, He cools and purifies the same, fertilizes the soil and fills our fountains with living water; and so by means of Jesus Christ, He is saving the world. It is God’s purpose to save all by Jesus Christ, and we are informed that God’s pleasure shall prosper in His hand (Isaiah 53). He is the medium by which God confers spiritual blessings on mankind.

45. All shall confess that Jesus is Lord, to the glory of God.

“Therefore, God hath highly exalted Him, and given Him a name which is above every name that at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11).

From this and other divine declarations, we learn that God hath highly exalted His Son, *“far above all principality and power, and might and dominion, and every name that is named, not only in this world, but in that which is to come”* (Ephesians 1:21). Why was He thus exalted? The above passage informs us – that all might submit to His government, and thereby promote the glory of God. He was exalted then above His brethren to save the human race. Was He thus honored by His God and our God in vain? No, no; all will confess Him Lord to the glory of God the Father.

46. This universal confession is to be voluntary and filial and not a slavish or forced confession; for the same apostle says that “no man can say that Christ is Lord, but

by the Holy Ghost” (I Corinthians 12:3).

47. Would the endless sinning and suffering of millions, for whom Jesus was exalted, glorify God?

Strange as it may seem, it is sometimes asserted that the groans and screams of the damned in hell will promote the GLORY OF GOD! What a thought! Alexander obtained what this world calls glory by spending years in roaming through the world at the head of a band of pirates, turning fruitful fields into barren wastes, demolishing cities, and murdering all who would not bow the knee to Him; Hannibal, the Carthaginian General, obtained what this world calls glory by spending years in distressing and murdering the Roman people; Julius Caesar obtained what this world terms glory by driving the plowshare of destruction through all the nations he could reach, that would not yield to the Roman bondage, and finally by drawing his bloody sword on his own country; Napoleon Bonaparte obtained what this world terms glory by keeping Europe in a blaze for one fourth of a century, by the fire of his terrible artillery, by causing rivers of tears and oceans of blood to flow, and by filling half of the civilized world with mourning and lamentation. Will Almighty God promote His glory by infinitely worse means, by enslaving and crushing and tormenting half of mankind, His own offspring, those for whom Christ died, and was exalted? Impossible: for He is a God that delighteth in mercy, not in wrath; and moreover the Psalmist says, *“Whoso offereth PRAISE GLORIFIETH ME [God]!”* (Psalm 50:23).

48. It is also said that “all nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name” (Psalm 86:9).

All men, then, are to confess that Jesus Christ is Lord, and worship their Creator in such a manner as to glorify the name of God. How false is the doctrine of endless rebellion!

49. All the dead are to be raised in Christ.

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

This is a very important passage. It teaches universal death and universal life. *All* die, and *all* shall live again. *All* the dead, *all* who die in Adam, shall be raised in Christ; *none* shall be raised out of Him, but *all* in Him. Let this be remembered.

50. All who are in Christ are recipients of salvation, for saith the same writer, “If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new” (II Corinthians 5:17).

This is the blessed state of all who are, or ever will be, in Christ. They are in possession of the salvation of heaven. Do not forget: the promise is that all who die in Adam shall be thus blessed.

51. They are also free from condemnation.

“There is therefore now no condemnation to them which are in Christ Jesus ...” (Romans 8:1).

Can proof be more conclusive? All the dead shall be raised in Christ, new creatures, free from condemnation.

52. All the dead are to be raised, bearing the image of the heavenly.

“So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, and there is a natural body, and there is a spiritual body ... And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (I Corinthians 15:42-44, 49).

Let it not be forgotten that the apostle is here speaking of a universal resurrection of all who die in Adam. Of this there can be no doubt. That

act is prominent through the whole of this highly important chapter. A blessed immortality then for all mankind is established beyond all doubt.

53. The writer, in the same chapter, repeats the same soul-inspiring truth.

“... the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality.” (I Corinthians 15: 52-53).

54. The Apostle again teaches that the change from earthly to heavenly is to be universal.

“Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (I Corinthians 15: 51-52).

Dr. Clarke understands this to refer to all mankind. He says,

The resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon the earth, shall be the work of a single moment.

The change, then, is to be universal – the living and the dead are to be changed. Notwithstanding this plain testimony, it is supposed by some that there is to be no change after death; that during the countless ages of eternity, all will retain the same characters they possessed when they breathed their last breath and heaved their last sigh in this world – a doctrine at variance with reason, benevolence and the Word of God. If it is true, but few will participate in the joys of heaven, for nearly all of mankind live and die, more or less sinful. Yet it is not true: all who die in Adam are to be made alive in Christ.

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

This is additional evidence that Paul speaks of a universal resurrection, for as Dr. Clarke says, in commenting on this passage:

But death cannot be destroyed by there being no further death; death can only be destroyed and annihilated by a general resurrection. If there be no general resurrection is it not evident that death will retain his empire? Therefore, the fact that death shall be destroyed, assures the fact that there shall be a general resurrection; and this is a proof, also, that after the resurrection, there shall be no more death.

The Doctor is undoubtedly correct – there will be NO MORE DEATH AFTER THE GENERAL RESURRECTION, for death will be swallowed up in eternal life. Why, then, do men threaten their fellow men with “eternal death,” with a “death that never dies” beyond the resurrection? Paul knew nothing of such a death. Observe also that temporal death is man’s last enemy. Before we encounter death we have many enemies with which to grapple. Sin, temptation and suffering beset us from the cradle to the grave; but death is the last of the series and Almighty God will destroy that one. Yet this is not the common opinion. It is supposed by some that when death shall be destroyed, that there will still be innumerable enemies. This is a mistake, for death is the last enemy, and there surely can be no enemy beyond the last.

56. In the resurrection God will be all in all.

“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 15:28).

“God is love,” and so in the resurrection state all will be redeemed from the dominion of sin, and be imbued with love divine. What a blessed promise! What a glorious theme for contemplation! Love will triumph over all opposing obstacles and enthrone itself in every heart. Then will the purpose of God relative to man’s destiny be consummated; then

will Jesus have performed His Father’s will.

57. All will become as the angels.

Said Jesus to the Sadduces,

“Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they ... are as the angels of God in heaven” (Matthew 22:29-30).

That Jesus teaches the resurrection of all the dead is evident from two considerations. First, the Sadducees questioned Him about the resurrection of “*THE DEAD*,” not of any particular class, but of the dead in general, and our Lord in answering them, also speaks of “*THE DEAD*” in general. Second, does not Christ uniformly teach that all mankind will be raised from the dead, and exist in the future state? Well, then, as all will be raised, all will live hereafter. Jesus speaks of a universal resurrection. This conclusion cannot be avoided.

The character of mankind in the future state is clearly revealed. They shall be “like the angels in heaven.” Oh, what exaltation for worms of the dust to attain!

58. In the same answer to the Sadducees there is another argument for a universal resurrection to eternal blessedness.

Says Jesus:

“For He is not a God of the dead, but of the living: for all live unto Him” (Luke 20:38).

What does the “all” relate to in this passage? Evidently to “*the dead*.” All the dead, then, live unto God. None live unto sin or the devil, but all the dead live unto God.

59. Our Redeemer likewise says, “I am the Resurrection and the Life” (John 11:25).

If Christ will raise any to endure eternal misery, He would have said that He was the damnation as well as the life.

60. “Christ ... hath abolished death, and hath brought life and immortality to light through the Gospel” (II Timothy 1:10).

Observe that Christ did not bring eternal death and an endless hell to light. He revealed life and immortality only, for our race beyond the grave. This is a very important declaration, and in no part of the Bible is it contradicted. Remember, temporal death is the last enemy man will ever encounter, and that is to be destroyed by the Lord Omnipotent. Amen.

61. “Christ both died, and rose again, that He might be Lord both of the dead and living” (Romans 14:9).

Peter says:

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all)” (Acts 10:36).

Lord means owner; Jesus, then, is the owner of all mankind – the dead and the living. Hence, when Paul, speaking of the glorious resurrection of all the dead, says, *“But every man in his own order: Christ the first fruits; afterward they that are Christ’s at His coming”* (I Corinthians 15:23), he means that all the dead shall be raised in Christ’s possession. Will one soul that belongs to Jesus Christ be forever lost? Reader, reflect upon that question.

62. Christ will destroy the devil.

“Forasmuch then as the children are partakers of flesh and blood, He also Himself [i.e., Christ] likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil” (Hebrews 2:14).

63. Jesus will not only destroy the devil, but He will destroy all His works.

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

The reign of all evil, then, is to cease; the Prince of Peace is to be its conqueror. How false, then, is the notion that sin and misery will continue forever!

64. The advent of Christ is good news to all people.

“Fear not,” said the angel who announced it, *“for, behold, I bring you good tidings of great joy, which shall be to all people”* (Luke 2:10). If any of mankind should not be saved by Jesus, could His coming be an occasion of great joy to them? What reason would those have to rejoice at that event who may be doomed by Him to sin, blow the flames of hell, and live with devils forever? Would he not curse rather than bless them?

65. The angels, at the birth of our Redeemer, cried, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14).

This is a very important passage. Jesus was to promote the glory of God in the highest degree, was a messenger of peace to all men, and was an evidence of God’s good will to all our race. How false, then, is the doctrine that robs God of much glory, makes Jesus a messenger of wrath to part of mankind, and says that God has an evil will toward some of His creatures!

66. The Gospel is good news to all men.

Said Christ to His disciples,

“Go ye into all the world, and preach the Gospel to every creature” (Mark 16:15).

The meaning of the word Gospel is *“good news,”* *“glad tidings,”* and this they were commanded to proclaim to all men. This is the Gospel – Jesus Christ will redeem the world from sin, error, pain, death and the grave, and give unto all immortality and eternal life. This is good news to every creature. Do those preach the Gospel who threaten their hearers with eternal sinning, eternal suffering, and eternal dying?

67. Christ's name, and office, is Savior.

"Thou shalt call His name Jesus, for He shall save His people from their sins" (Matthew 1:21).

I have proved that all people – *"the dead and the living"* *"all things"* – were given to Christ; and here we are told that He will save them, (remember, He is called the Savior of the world), and hence His very appropriate name.

68. In the character of God, as exhibited by the spirit, the works, and the whole life of Christ, we find an irrefutable argument for universal salvation.

Jesus appeared on earth in the character of a Savior, not of a destroyer; a friend, not a foe of mankind; an impartial and kind benefactor of all, not a capricious revenger of pretended or real wrongs. When persecuted, He retaliated not; when reviled, He reviled not; when reproached and scoffed at, He did not curse His foes. His whole life was one continued exhibition of love, benevolence, and compassion. It is emphatically and truly said of Him, He *"went about doing good."* To the poor and needy He was condescending and humane. He gave health to the sick, feet to the lame, ears to the deaf, speech to the dumb, sanity to the lunatic, bread to the hungry, forgiveness to the sinful, salvation to the lost, and life to the dead. Ever merciful and mild, He compassionated the sufferings of every condition. He wept at the grave of Lazarus, His friend, and also over the approaching woes of Jerusalem, where resided His bitterest foes; and even for His bloody and cruel murderers He prayed on the cross, and in the agonies of death at their unfeeling hands, besought His Father for their forgiveness.

If we would know the character of God, we must study the character of Jesus; if we would know how God will deal with those who love or hate Him, His friends and foes, we should learn how Christ dealt with those classes, for He was *"God manifest in the flesh"* (I Timothy 3:16), *"the brightness of His glory, and the express image of His person"* (Hebrews 1:3).

The character, then, of Christ is the character of God; the tenderness and compassion that Jesus possessed for all men – the good and the evil – is that which God possesses for all mankind. If our heavenly Father is as benevolent, compassionate and forgiving as His Son, will He bless or curse, save or damn our race? Will He be merciful or unmerciful to us? Will He favor us with everlasting life, or curse us with everlasting death? Will He take us to heaven, or shut us up in hell? Will He permit us to enjoy His presence, or put us in possession of the devil?

69. Jesus commanded His disciples to beware of the doctrine of the Pharisees and Sadducees (Matthew 16:12).

The Sadducees denied the resurrection of the dead, and the Pharisees believed in the doctrine of endless misery. According to Jesus, both of these dogmas are false and dangerous. Reader, beware, beware of infidelity and the doctrine of endless woe.

70. Christ prayed for the whole world.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:20-23).

Jesus, then, prayed that the world – all mankind – might believe on Him, might know Him, Whom to know is life eternal (John 17:3). He must have prayed in faith: for Paul the apostle says, *"for whatsoever is not of faith is sin"* (Romans 14:23). Would Jesus have prayed thus if He had known that half of the dead were then beyond the reach of mercy, and that God would consign unborn millions to a region of hopeless despair? Why ►

pray for all if mercy could only reach a part? Could He have prayed in faith for all, if He had known that millions were already damned endlessly, and that multitudes yet to live would be? Impossible!

71. The angels of heaven desire the salvation of all men.

We are told that,

“There is joy in the presence of the angels of God over one sinner that repenteth”
(Luke 15:10).

They, therefore, desire that all may repent and would rejoice with exceeding great joy if all should do so. Is not that benevolent desire of the angels a righteous one? Will not the Creator cause it to be realized?

72. We are commanded to pray for all.

“I exhort therefore, that ... supplications, prayers ... be made for all men” (I Timothy 2:1).

God would not require us to pray for all if it was not His purpose that salvation should be universally enjoyed, although Partialism contends for this absurdity. What!? The all-wise God command His creatures to ask Him to grant what is not, never was, and never will be His intention to bestow? Oh, how inconsistent is error!

73. None can obey the divine commandment, which is to pray for all men in faith, unless they believe in universal salvation.

Calvinists can pray for all; but for the elect only can they pray in faith. Arminians can pray for all; but, in faith, only for part. Yet Universalists can pray for all mankind, and that, too, in full faith, *“without wrath or doubting.”* They are the only class of Christians who do obey both of these divine injunctions, and whose faith corresponds with their prayers. Let this be remembered.

74. It is the desire of every true Christian that all may be redeemed.

There is not a follower of Christ on earth, but who desires that all our race may enjoy the salvation of God. This blessed faith is in accordance with every Christian’s heart. Wicked men only hope it may prove false, that they may be gratified by the damnation of their enemies. This is a powerful argument in favor of universal blessedness.

It is, then, the will of God – was the prayer of Christ, is the desire of all the angels of heaven, and of all the Christians on earth – that all mankind may *“be saved, and come unto the knowledge of the truth”* (I Timothy 2:4). Can that be an error which God, Christ and all the angels and Christians favor? Are they all enlisted on the side of a base falsehood? Reader, ponder on this subject.

75. The goodness of men would cause them to save all, if they had power.

Will not God redeem all, Who is infinite in goodness, and has ample power? Would the drop of love in the human breast save the world, and will the ocean of love which God possesses cause Him to damn half of it? Can a stream rise higher than its fountain?

*“Shall mortal man be more just than God?
Shall a man be more pure than his Maker?”*
(Job 4:17).

A man would be deemed a monster who should say that he would, if he could, ruin half of mankind; yet, we are told that God has said He will do it! What blasphemy! May the Lord forgive those who sin thus.

(to be continued ...)

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