



Bible Student's Notebook™

The Herald of His Grace

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

Volume VII
Issue 166

Confidences in the Universal Triumph of the Gospel

by – Archibald McLean (1849-1920)
President of Bethany College (1889-1891)

The Scriptures speak in the most confident tone of the ultimate and universal triumph of the gospel. The final victory may be long delayed, but it is assured beyond the possibility of a doubt. This is the one far-off divine event to which the whole creation moves. To Abraham the promise was given:

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

In the apostolic comment on this passage it is said that the “seed” spoken of was Christ (Galatians 3:16). To Moses God swore:

“As truly as I live, all the earth shall be filled with the glory of the Lord.” (Numbers 14:21).

He who saw the end from the beginning, has promised that the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea (Isaiah 11:9), and His promise can not be broken.

The prophets spoke of the sufferings of Christ, and of the glory that should follow (I Peter 1:11).



David said:

“His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed” (Psalms 72:17).

His dominion should extend from sea to sea, and from the river unto the ends of the earth (Psalm 72:8).

“Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever” (Isaiah 9:7).

(see CONFIDENCES, page 1655)

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Dear Bible Students,

Greetings in our dear Father's love and grace.

I want each of you who subscribe to the *Bible Student's Notebook*™ to know how much of an encouragement you are to me personally. Your open mindedness to study the truth wherever it may lead you is a real joy to behold – even when it is on a different course than mine. I am well aware that the pages of the *BSN* are not the standard for the truth, as that rests solely and firmly in God's own Word – the Bible. As a result, we know that the *BSN* issues contain errors. We may not as of yet know where they all are, but like you we are in hot and sincere pursuit to locate it!

Our hearts are so very grateful to God, Who has shed wonderful light from the Scripture upon our hearts over these years that the *BSN* has been published. As you will see through each successive issue, God has led us through many doctrinal transitions.

As the issues have unfolded, we have seen a testament to our journey of faith and growth. We are as fallible as other men, but we do have the God-given faith to change our understandings as we see the truth revealed to us by the Lord. We have made a continuous transition out of a religious system responsible for propagating many "un-truths."

We do not attempt to pass ourselves off as those to whom the Lord has given "special revelation." We're *just* men who love the truth... even at the expense of admitting being wrong every now and then.

Please remember that we are continually learning from the Scriptures, and that the more recent issues of the *BSN* contain our most recent light upon Biblical issues.

About Our Authors

Often there are inquiries about authors that we carry in the *BSN*. We do agree that there is a value in learning more about them personally. Beginning with this issue of the *BSN*, we will – as availability permits – publish biographical sketches and pictures of our authors in an effort to make their works a little more *personable*.

I love you, dear siblings!



Clyde L. Pilkington, Jr.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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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CONFIDENCES (continued from page 1653)

According to this prophet, He should see the travail of His soul and be satisfied. Daniel said:

“I saw in the night visions, and behold, one like the Son of man came with 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).

In Nebuchadnezzar’s dream, the little stone cut out of the mountain without hands smote the great image so that it became like chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. Malachi said:

“For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts” (Malachi 1:11).

Then men who spake as the Holy Spirit gave them utterance spoke of Christ as the Desire of all nations (Haggai 2:7). The benefits to accrue from His advent were not to be confined to one people. All kindreds and tribes and tongues are to be blessed in Him (Acts 3:25).

In the New Testament we find the same confidence expressed everywhere. The angel said to the shepherds:

“Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ

the Lord” (Luke 2:10).

Simeon speaks of Him as a light to lighten the Gentiles, and the glory of Thy people Israel (Luke 2:32). John the Baptist said:

“Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God” (Luke 3:5-6).

In His own teaching our Lord said:

“And other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one flock and one Shepherd” (John 10:16).

President Garfield, when dying, asked his friends if they thought that he would have a place in human history. Our Lord had no fears on that score. Speaking of His death, He said that if He was lifted up from the earth, He would draw all men to Himself (John 12:32).

When His disciples were cast down He bade them be of good cheer, for He had overcome the world (John 16:33).

His attitude is that of expectancy. He must reign until every enemy is put under His feet. He must be recognized as King of kings and Lord of lords. He is seated on the right hand of God, waiting in confidence to see all nations bow to His authority.

This should be our mental attitude today. We have every reason for encouragement. The whole world is now open to the gospel. This is the Lord’s doing, and it is marvelous in our eyes.

The Universalist Herald
March 15, 1891

A Letter on the Doctrines of Restitution and Substitution

by – Andrew J. Jukes (1815-1901)

With additional comments by John H. Paton (1843-1922)

My Dear Brother:

Your letter of July 23, 1890, reached me this week. I am now an old man, and all the writing is more or less an effort to me. The days are past when I could gird myself and walk whither I would. But I cannot receive your letter without attempting to send you a few lines of thanks and loving greeting, to bid you be of good cheer, and to rejoice, whatever reproach for a time may come upon you for your testimony as to *the full salvation which Christ has wrought in giving Himself a ransom for all men.*

I too have suffered for this testimony. You can hardly believe how bitterly the truth of “*the restitution of all things*,” was opposed when I first brought out my little book on this subject.¹ First, the publisher to whom I offered it said they were afraid to issue a book holding the doctrine I advocated. Then, when it was printed, not only the religious magazines generally, but even some of my best and oldest friends, condemned me. I was charged by one dear soul with not believing the Bible, and denying the “atonement,” and I know not what else; and a dear and honored brother in Christ, when he heard that I had been invited to a conference of Christian brethren in Switzerland, said, that if I was permitted to be present, or to take a part, he would not attend the meeting.

I need not speak of things like this, I only refer to them to tell you to fear none of these things. The truth is stronger than all lies. If it is misrepresented and condemned and slain, it yet will rise again.

1. *The Restitution of All Things*, available from StudyShelf.com

You ask me if there are any magazines in this country that advocate the doctrine of Restitution. I know of none. But the truth spreads in spite of all opposition. The fact that my little book is in its 12th or 13th edition is one proof of this. I feel sure, that, even among those who still profess to believe in the endless torment of the lost, there is much inward doubting. It was, I think, the *Contemporary Review*, a so-called worldly magazine, which brought my little book very prominently into notice some seventeen years ago. One of the professors of *King's College*, London, wrote an article in that magazine, giving an outline of the views advocated and recommending all who were interested in the question to read the book for themselves. This review, or notice, made my book known everywhere, for the professor signed his name, and the *Contemporary Review* then, as now, circulated everywhere, both in England and the Colonies. I regard all this as the hand of God. He gave me the thoughts in my book, He helped me to publish it, it is, I believe, His help which has made it so widely known.

Of course there are now several other books, more or less clearly advocating the same views – Farrar's *Eternal Hope* is one of these; Plumtre's *Spirits in Prison* is another. Besides these there are many single sermons on the same subject, but I forget their titles.

The other matter of which you speak in your letter is the doctrine of Substitution. This subject, perhaps, requires even more care in the handling than the doctrine of Restitution. For though the popular so-called Evangelical view of Substitution is a gross mistake, and practically denies the union of Christ and His members, in His death and

cross, saying that He died that we should not die, and suffered that we should not suffer, etc., there yet is a truth in Substitution, if that word is taken in its proper and original sense. "Substitution" literally means "standing in the place of another," or "being placed under the burden of another."

The true sense of the doctrine of Substitution is that the Son of God came into and stood in our place or stead or standing. This surely is the truth. By His taking flesh of a woman, He came into our nature and into our place and standing and still comes there to save us, **joining Himself to us**, when we are by nature under the fall, to **give us His Life**, and to bear our curse and burden **for us** and **WITH us**.

The wrong view of Substitution, which is the so-called Evangelical or Puritan view, is that Christ, the Son of God, came into our place, not only by death to deliver us out of our place, (which is true,) but that we never should be in our place, which is simply nonsense and contradiction. Certainly He did not die that we should not die, as is so often and so falsely said; for **ONLY** "if we be dead with Him shall we live with Him." He did **not** take our place that we should never take it, for it is **our** place and we are by nature in it – "by nature children of wrath, even as others." But He took our place, our nature and curse, standing **with us** in our lot, first to give us His life, and then by His death and "**RESURRECTION**" to bring us out of our lot into **His** lot. In a word, we are delivered not **from** death but **BY** it, and **OUT OF IT**. Our salvation is not the saving or reinstating of the old man; but his condemnation through the incarnation and death and resurrection of the Son of God, through our death and resurrection **in Him** and **WITH Him**.

The line of the offerings in Leviticus, however, shows us, not only that there are various and distinct aspects of the **one great offering**, which may be seen either as a sweet savor offering, or as a sin and trespass offering; but also that there are, and always will be, very differing and imperfect apprehensions of the same offering, and even of the same aspect of it. We only see what we have learnt to see; and our first views of Christ, as our first views of everything, even in this world, are,

and must be more or less imperfect. God knows **this**, if we forget it. Thank God, we are not saved by our views but by His grace. And just as by grace we walk in **His** life and in **His** light, the things of His kingdom will open to us and in us.

I write now with some difficulty, for years are telling on me, but I think perhaps that you will understand what I have written. If I can I will send you by this post, a copy of some lectures which I delivered on the Offerings in Leviticus some forty-three years ago or more. I was a young man then, but even then, by grace, I was a cross-bearer: and though I might now, here and there, perhaps alter a word to make my meaning clearer, I still thank God for what He **then** showed me of the offering of Christ and **His Body**. If the little book reaches you, please accept it with the writer's Christian love.

Yours Very Truly,

Andrew Jukes
Woolwich, England.

This letter was published in *The World's Hope*, September 15, 1890, with the editor's (John H. Paton) following comments:

We are heartily glad thus to hear from the aged veteran in the cause of the **FULL** gospel of Christ. He has stood long and faithfully in the front of the battle. In regard to the nature of the work of Christ, we think the writer's explanation as to the relation it sustains to the salvation of man is clearer than the definition, by the word Substitution. He does not believe that Christ took our place in such a way as to exclude us from our **UNION WITH HIMSELF** in the work. To this we say a hearty **AMEN**. This is substantially what we have taught – Union with Christ as a means of life and reconciliation to God. But we cannot see why the word **SUBSTITUTION** should be used, when it is not Scriptural and conveys to the minds of many the idea that Christ did something instead of us, in such a sense that we are excluded from any part in the work. The Scriptures, so far from teaching that Christ suffered and died "in our room and stead,"

(see **JUKES**, page 1659)

Bibles Without Everlasting Punishment As Compared with the King James Version

*“And these shall go away into everlasting punishment:
but the righteous into life eternal” (Matthew 25:46).*

1798

A Translation of the New Testament
Nathaniel Scarlett

“And these will go away into aeonian punishment: but the righteous into aeonian life.”

1863

The Literal Translation of the Holy Bible
Robert Young

“And these shall go away to punishment age-during, but the righteous to life age-during.”

1864

The Emphatic Diaglott
Benjamin Wilson

“And these shall go forth to the aionian cutting-off; but the righteous to aionian life.”

1884

The New Covenant
J.W. Hanson

“And these shall go away into aeonian chastisement, and the just into aeonian life.”

1899

The Twentieth Century New Testament
Fleming H. Revell

“And these last will go away into aeonian punishment, but the righteous into aeonian life.”

1903

New Testament in Modern Speech
Richard Francis Weymouth

“And these shall go away into the Punishment of the Ages, but the righteous into the Life of the Ages.”

1913

The Holy Bible in Modern English
Ferrar Fenton

“And these He will dismiss into a long correction, but the well-doers to an enduring life.”

1926

Concordant Literal New Testament
A.E. Knoch

“And these shall be coming away into chastening aeonian, yet the just into life aeonian.”

1938

The New Testament, a Translation
Edgar Lewis Clementson

“And these shall go away into aeonian correction, but the righteous into aeonian life.”

1958

New Testament of Our Lord and Savior Jesus Anointed
James L. Tomanek

“And these shall go away into age-lasting cutting-off and the just into age-lasting life.”

1959

Emphasized Bible
Joseph B. Rotherham

“And these shall go away into age-abiding correction, but the righteous into age-abiding life.”

The Orthodoxy of Hell

by – Bob Evely

“Orthodoxy,” having been sealed in the 5th century, teaches (among other things) that those who die without believing upon Jesus Christ will spend eternity in hell. This would mean, of course, that those of other world religions will enter the inescapable tortures of hell when this life is concluded.

Most teach (supposedly from the Bible) that God is love ... but that God is also willing to torment “forever and ever” those who do not believe ... because He has no recourse. Since He is just and cannot bear the presence of sin, He has no alternative but to contain the stubborn unbelievers in hell eternally.

But this is not what the Bible teaches. This is what most churches will tell you that the Bible teaches, but this is because church leaders have been “indoctrinated” into the common beliefs of “the church.” Most English versions of the Bible today are infected with the biases of the translators. Most church interpretations today are infected with the bias of the “traditions of men” which, as in Jesus’ day, are held in higher esteem than the very words of God.

JUKES (continued from page 1657)

as it is often expressed, plainly show that we are to “suffer **WITH** Him,” (Romans 8:17), and “be made **CONFORMABLE** unto His death,” (Philippians 3:10), in order to share His resurrection life and glory. And against the imaginary and unscriptural idea, of one class of believers in Substitution, that there must be a perfect Adamic nature given to us before we can have anything to sacrifice, our aged brother has well said: “our salvation is not the saving or re-instating of the old man, but his condemnation, through the incarnation and death and resurrection of the Son of God, and through our death and resurrection **IN** and **WITH** Him.”

Did you know that a single word in the original Bible languages is translated by two drastically different words, because the translation is shaped by biased thinking? Sheol (Hebrew) and hades (Greek) are translated as “grave” if the person spoken of is righteous, but it is translated as “hell” if the person is unrighteous. So our modern Bibles are not truly translations ... they are interpretations ...

The Bible teaches that *ALL* mankind will be saved, and *ALL* will be restored and reconciled unto God. So those of other religions are on a different path and do not yet recognize the importance of Jesus Christ, but one day they will; and they too will be saved ...

Salvation is indeed the gracious gift of God for *ALL* mankind (not just some), provided by the grace of God through the faith and accomplishments of Christ. This is not my own wishful thinking. This is what the Bible teaches. If the reader will carefully study, casting aside the indoctrinations provided by “the church of man” (i.e., those visible churches of our day, of all flavors), it is plain to see.

Grace Evangel ■

This is the grand doctrine of the New Testament, and we think it should not be dishonored by being even seemingly linked, by the use of an unscriptural word, with the barbarous and unjust idea that God **SUBSTITUTED** His innocent Son to suffer the punishment due to sin instead of the guilty. Neither love nor justice could either demand or be satisfied with such an arrangement. Both love and justice will be satisfied when, **IN** and **THROUGH** Christ, all mankind will be “reconciled to God.”

– John H. Paton
(see his biography on the following page) ■

John H. Paton

(1843-1922)

John H. Paton was born on April 7, 1843 in Galston, Scotland, the fourth of twenty children, and died September 6, 1922 in Almont, Michigan. As a soldier for three years during the American Civil War he was “led to search the Scriptures for himself, and became unsettled concerning the popular church doctrine of human destiny.”

He was inclined at first to the idea of “Conditional Immortality,” and taught this view first as a Baptist pastor, then in a small church affiliated with the Advent Christian Conference of Michigan. Eventually “he grew to believe in a ‘larger gospel’ of Christ – that He is the First and the Last, the All-Comprehensive One, the Unit of the whole race; that He is therefore the Life, the Light, the Judge and the Savior of all; and that no one will be hopelessly lost.”

He wrote and published three books which upheld this position (among other topics), *Day Dawn, Moses and Christ*, and *The Perfect Day*, and published a magazine called *The World's Hope*, which emphasized his views on human destiny. He also traveled as an evangelist and teacher of “The Larger Hope.”

In his magazine in early 1900 he included a discussion he had with some neighboring pastors on the question, “Is Hell Endless?” The following are his thoughts regarding the “doctrine of hopeless annihilation”:

But, if I may express my opinion concerning such a judgment, it really places the endless punishment on the righteous – those who are to live on eternally, and who alone could suffer the loss of their dear ones – and not

on the wicked at all. It seems strange how any thinking person can speak of “eternal punishment” of what does not exist. I fully believe that the Christian life is by far the happiest life in the world; and if I could have my choice I had rather be snuffed out of existence at death, than to be one of the few to live eternally without the companionship of the many loved ones on earth. – *The World's Hope* (vol. 18, p. 31)

It is on account of the oneness of Christ with the race, as its Head, that what He did, or what was done to Him, is gospel for all mankind. The apostle Paul tells us that the gospel consists in the fact that Christ died for (on account of) our sins, and was raised for (on account of) our justification (Romans 4:25; I Corinthians 15:1-4). In II Corinthians 5:14 we learn that “if one died for all, then were all dead.” Then there must have been a sense (fundamental and essential) in which all were in Him, He being their Representative. – *The Paton-Williams Debate* (February 4 and 6, 1906, p. 1)

It is doubtful that a full set of Paton's magazine is still in existence. Even his books are difficult to find. A few years ago the *Saviour of All Fellowship* republished the portion of *Moses and Christ* which was entitled, *The Great Revelation*, but this is also now out of print. Yet the scant records of his remarkable ministry still available make us wonder how many others through the centuries were troubled by the traditional view and similarly were led by searching the Scriptures to “a larger hope,” even a firm expectation of universal reconciliation.

Source: *Saviour of All Fellowship* ■