



Bible Student's Notebook™

The Herald of His Grace

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

Volume XVI
Issue 390

Will God Save All, or Only Some?

by — Joseph E. Kirk (1904-1974)

Faithful is the saying and worthy of all acceptance. For to this end we labor and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of them who believe. These things command and teach (I Timothy 4:9-11).

Think of it: the living God *is the Savior of all men!* Not the “preserver” of all, as some would have us believe. The Greek word used here is *sōtēr*. It occurs twenty-four times in the New Testament and is correctly translated “Savior” every time.¹

Nor does the text say that God is the “provider” of salvation for all. This would not make Him the Savior of all. He is only the Savior of those He actually saves. In order to be the Savior of all, He will save all. *The living God is the Savior of all men.* Such a fact should fill the hardest heart with joy and cause continual thanksgiving to God for His power, wisdom, love, grace and righteousness.

Knowing how difficult it would be for man to believe this plain statement, God offers man encouragement by assuring him that it is a *faithful saying and worthy of all acceptance*. It is faithful to God, faithful to His Son, faithful to His Word, and faithful to the desire of all who have had the love of God poured into their hearts by the Holy Spirit. It is hard to understand why so many should condemn it as unfaithful and worthy of all rejection, when God has so plainly declared it to be a faithful saying worthy of all acceptance.

Man's need for salvation is desperate. He is sinful, dying and helpless to save himself (Romans 1:18-

3:25). To save man and make out of him a creature to His own praise will indeed glorify God and His Son, Jesus Christ.

HOW WILL GOD SAVE ALL MANKIND?

Both the means and the manner whereby this Salvation is accomplished are clearly revealed in the Scriptures.

*This is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator of God and men, the man **Christ Jesus; Who gave himself a ransom for all, to be testified in due time** (I Timothy 2:3-6).*

*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we **must be saved** (Acts 4:12).*

There is no salvation for anyone at any time except through Jesus Christ and His saving work. It is only through His death, burial and resurrection life that

(see *ALL*, page 3520)

1. See Luke 1:47; 2:11; John 4:42; Acts 5:31; 13:23; Ephesians 5:23; Philippians 3:20; I Timothy 1:1; 2:3; 4:10; II Timothy 1:10; Titus 1:3-4; 2:10, 13; 3:4, 6; 2 Peter 1:1, 11; 2:20; 3:2, 18; 1 John 4:14; Jude 25.

Will God Save All, or Only Some?	3517
Our Mailbox	3519
Was the New Testament Originally Written in Hebrew?	3522
A Wonderful Secret to Learn	3523
God Is Worthy of Trust (quote)	3523

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic 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 law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (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 freedom from 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).

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I am now reading the book *The Salvation of ALL*. I just want you to know that I am thoroughly enjoying it. It just blesses my heart to read all that God has given you to write. All the hours you spent studying the Word of God and the words God has given you to do this is such a blessing to me. I know God will bless you over and above what you could ever imagine, for being His true and willing vessel to do what you do. Your books, writings, all of it!!! mean so much to me. Do not ever feel what you are doing is in vain. I have grown so much in the Lord since I first came to know of you. I know it is all God, OK? But I just want you to know you are a great help and encouragement to me in my walk with God. God has placed you in my life and I thank Father-God for doing this. There are no words that I can really say to emphasize my innermost feelings concerning all of this, but thank you from the very core of my being! – NM

I pray this note finds you, and all others for whom you care, in good health. I must tell you again how very much *Bible Students Radio* has been a blessing to this household. May the Lord continue making your ministry a blessing. –

OH ■

ALL (continued from front page)

all will be saved. There will be no failure here. He was manifested to put away sin and to destroy the works of the Devil (Hebrews 9:26; I John 3:8). He will not stop until He has accomplished these ends.

In the light of the facts set forth in the Scriptures, how foolish the statement that if **all** are to be saved, Jesus Christ need never have died. If He had not died for the sins of the world, no one could be saved; but since He has died and now lives again, **ALL will BE SAVED.**

WHEN WILL GOD SAVE ALL?

The Scriptures make it very plain that all are not saved at the same time.

As in Adam all die, even so in Christ shall all be made alive. But each man in his own order ...
(I Corinthians 15:22-23).

At the present time God is saving only those He has chosen and called to the special salvation of the ages (I Corinthians 1:26-30; I Timothy 6:12). He will use various ways in bringing about the salvation of the rest (Ephesians 3:8-12; 2:6-10).

Note, please, that the text says,

God is the Savior of all men, especially [not, exclusively] of them who believe (I Timothy 4:10).

Because of this, the Apostle Paul wrote,

Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eonian [or "age lasting"] glory (II Timothy 2:10).

Again he wrote,

But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (I Corinthians 1:23-24).

Election and predestination become most precious portions of God's truth once it is seen that the reason some are elected to a special salvation is that through them the rest may be reached. There is a special salvation for some and a general salvation for the rest later on. Those who believe now will be made like Christ when He returns, and will live and reign with Him during the coming eons or ages. They will be delivered from the Second Death.

The non-elect will be saved at the end of the ages solely as the result of the death, burial and resurrection of Jesus Christ in their behalf. Does this mean a second chance? By no means! Salvation is not a matter of chance, first or second. Had it been left to chance, no one would have been saved – now or later (Romans 3:10-12; 1:28-32). Salvation is of God! He assures us that He will save all.



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by — Thomas J. Sawyer (1804-1899)

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WHAT DOES THIS SALVATION INCLUDE?

1. The Justification and Making Righteous of All.

So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous (Romans 5:18-19).

2. The Reconciliation of All to God.

For it was the good pleasure of the Father that in Him should all the fullness dwell; and through him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens (Colossians 1:19-20).

Reconciliation means the removal of all alienation and enmity, thus making peace.

3. The Vivification of All.

For as in Adam all die, so also in Christ shall all be MADE ALIVE. Yet each in his own ORDER; Christ the firstfruits; then they who are Christ's at His coming; then the end [ORDER]. The last enemy that shall be abolished is death (I Corinthians 15:22-26).

The making alive in this passage is more than resurrection alone. It is a making alive beyond the power and reach of death as will be seen from the experience of Christ the *Firstfruits*, and those who are Christ's at His coming. Resurrection may be only to mortality as in the case of Lazarus, etc. Making alive here is to incorruption and immortality (I Timothy 6:13-16; I Corinthians 15:50-57).

4. The Subjection of All to God the Father.

For, He puts all things in subjection under His feet. But when he saith, "All things are put in subjection," it is evident that He is excepted Who did subject all things unto him. And when all things have been subjected to Him, then shall the Son also Himself be subjected unto Him

*Who did subject all things unto Him, that **God may be All in all** (I Corinthians 15:27-28; Philippians 2:9-11; Ephesians 1:9-11, 19-23).*

Yet someone protests, "Will not believing that God is the Savior of all mankind do away with evangelistic fervor and zeal?" It did not affect the Apostle Paul in this manner. On the contrary, it increased his fervor and zeal.

For to this end we labor and strive, because we have our hope set on the living God, Who is the Savior of all men (I Timothy 4:10; cf. II Corinthians 5:13-21).

We must ever distinguish between the *fact* of the salvation of all and the *manner* in which God brings it to pass. He condescends to work through human instrumentality (Romans 10:11-15; I Corinthians 1:21). Genuine believers will live and work to this end continually. It is invigorating to know that complete success is assured ultimately.

Again someone may say, "Yes, it does seem to be true; but it is a dangerous doctrine and should not be taught." God says, "*These things command and teach*" (I Timothy 4:11). Shall we obey God, or man? Shall we seek God's pleasure, or man's? Those who seek to please man are not slaves of Jesus Christ (Galatians 1:10).

Shall we who know Him and have had our eyes opened to the glorious triumph of our Lord and Savior Jesus Christ sit idly by and let reproach be heaped on His name without protesting? Think how the teaching of endless punishment slanders God and Jesus Christ, for we know Christ died for all. Does God lack the goodness, the power, the love, the grace to save all? Every attribute of God is slandered by the unscriptural teaching of eternal punishment. God says punishment [judgment]² is age-lasting; man says everlasting. Let us believe God and not man.

2. [A.E. Knoch]: "Punishment" is a word I have come to hate, for men have so fearfully misused it of God's operations. Once we see that all of God's dealings are with a view to the eventual **reconciliation of all**, the idea of punitive retribution, introduced by corrupt theology, will become abhorrent. We must remember that the object of all **God's operations are rooted in love** and fruited in reconciliation. If God is love, He cannot be orthodox. Before there can be a universal reconciliation, each one must be set right with God, and this is accomplished at the judging. Such indeed is the true meaning of judgment. — *The Problem of Evil*, page 231-236.

Was the New Testament Originally Written in Hebrew?

by — Clyde L. Pilkington, Jr.

A translation called *The Scriptures*, released in 1998 by the Institute for Scripture Research, is purported to be “a literal translation of the Tanakh and the Messianic Scriptures.” In their Preface they present the theory that what they call the “Messianic Scripture” (“New Testament”) was originally written in Hebrew.



own new Greek text. The so-called *Textus Receptus* of the *King James Version* never appeared as a printed text under one cover until 1881. The so-called *Majority Text* never appeared as a printed text under one cover until 2007.¹

Even if the Greek Scriptures “originally” were written in Hebrew, it is a moot point since, if it *was*, God in His sovereignty did not deem it necessary to preserve it for us. The irony is that even our Messianic friends must use the Greek preserved by God to retrofit their “restored” version of the supposed “Messianic Scriptures.”

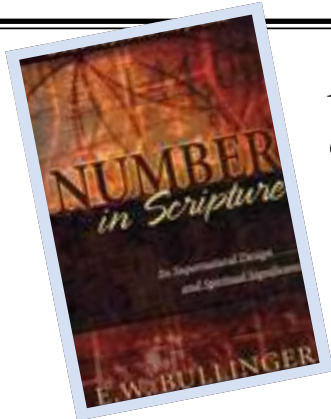
Any such “Messianic Scriptures” written in Hebrew is but a phantom text construed out of a paradigm of Messianic theology. Error in premise equals error in conclusion.

The only supposed “support” for this phantom text seems to be in the necessity of their theology. It looks like a case of reverse theological engineering akin to the proponents of the “KJV Only” adherents who purport that their Bible is the only valid one – because it is based on the *Textus Receptus*. This used to seem like such a powerful argument in my mind, until I realized that the *KJV* translators actually *created* their

The sad thing is that, in the 8-page Preface, not one single passage of Scripture is used to support the premise, while many are used to support peripheral matters. Telltale signs not only of a phantom text, but a phantom faith rooted in “Judaism.”

Neither give heed to Jewish fables (Titus 1:14). ■

1. For more information on the *Textus Receptus* and *Majority Text* see my book *The King James Version: 400 Years of Bondage*.



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A Wonderful Secret to Learn

by — J.R. Miller (1840-1912)

Let us fix our eyes on Jesus, the Author and Perfecter of our faith, Who for the joy set before Him endured the cross, scorning its shame! (Hebrews 12:2).

Here is a wonderful secret which all of us ought to learn: We should not think so much about the toil and hardness of the way, but *look beyond* to the brightness of the *end*! It does not matter how rough the road is, if only it brings us *home* at last!



To us Paul wrote,

Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal! (II Corinthians 4:16-18).

Many of us go worrying all through this life, keeping our eyes always *downcast* on the path we are treading. We see all of the troubles, difficulties and discouragements, but we never raise our eyes to see the joys and blessings which are waiting for us.

We ought to learn this life-secret, which made Christ look past the shame and sorrow of His cross – and see the glory beyond.

For our citizenship is in Heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ. He will transform the body of our humble condition into the likeness of His glorious body! (Philippians 3:20-21). ■

God Is Worthy of Trust

The great mass of Christians do not know God so as to trust Him, not only because they have not *the truth* in regard to Him, but also because they believe many *lies* about Him. They are led astray by their “blind leaders.” It is a wonder that Christians trust Him as much as they do, when by their horrid ideas of Him they make Him out to be anything but a God of love, worthy of trust.

— Arthur P. Adams (1847-1925)
The Purposes of God and the True Nature of Redemption

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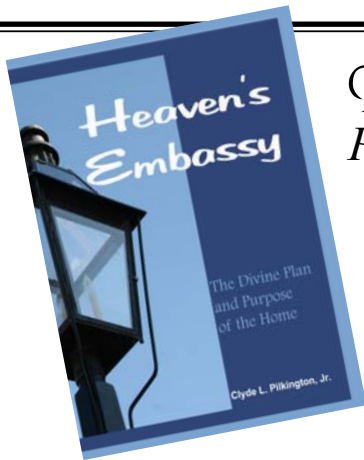
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Heaven's Embassy – *The Divine Plan & Purpose of the Home*

by – Clyde L. Pilkington, Jr.

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The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; and for the believer, it is the *Embassy of Heaven*. An embassy is **"the residence or office of an ambas-**

sador." Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

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