

Will  
All Men  
Be Saved?

A Consideration of the  
Doctrine of  
Universal Salvation

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## Errata.

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- P. 32, line 16 from bottom, read "evil for evil"  
P. 45, line 5 from bottom, read "were baptized into Jesus Christ, were baptized into,"  
P. 46, line 4 from top, read "HENCEFORTH"  
P. 51, line 15 & 16 from top, read "everything"  
P. 52, line 1 at top, read "disapproved"  
P. 54, line 8 from bottom, read "not frustrate"
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## Introductory.

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It is some time since the doctrine of the final salvation of all men was brought to my attention under various names and titles. It was styled "universal restoration," "larger hope," "broader hope," and "universal salvation," all meaning the same thing. With the desire to know its truth or falsehood and then to act accordingly, I resolved to investigate the doctrine. This I have tried to do carefully and honestly in the sight of God. I have examined every passage of Scripture that has been brought forward in support of the claims that were made by its advocates. I have tried to be open to conviction, and ready to accept any *truth* which might be shown to exist, no matter how such truth might affect my belief, or how my action in the premises might affect others. I realize an individual responsibility in the matter of studying the Word of God. After the most painstaking investigation, extending over more than six years, I am obliged to register the fact that I find myself utterly unable to subscribe to the doctrine of universal salvation. My inability in this direction is due to the entire absence of Scriptural evidence to prove the doctrine. The following pages were written "with malice toward none, with charity for all," and an honest desire to bring out the truth of the various passages of Scripture that are treated. I have tried

to fairly represent the arguments of those who hold to the doctrine in question. It has been my purpose to avoid, as far as possible, all personalities, and especially to guard against attributing anyone's motives for taking a view differing from my own to an evil purpose. Let the candid reader judge for himself, which I am willing he shall do. Lack of space forbids that I should enter more fully into the discussion of some passages of Scripture, but I have tried to bring out what they do, and incidentally what they do not, teach. Nor is it possible to investigate every passage that is taken to teach universal salvation. However, I wish to say, that the same general principle which will apply to one, will apply to the other to determine its scope and meaning. Thus Jesus is said to be the true Light, "which, coming into the world, lighteneth every man" (*Diaglott*). John 1:9. That Light lighteneth every man, yet there are many men who are not lightened *while the Light is lightning*. Again, God is the Savior of all men, specially of those that believe. 1. Tim. 4:10. While God IS the Savior of all men, there are very many men who are not, and do not want to be, saved. Let the reader apply this principle to every passage that contains references to "all men," "every man," &c. If he is open to the truth, I do not fear the result.

## Historical.

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It is claimed that the doctrine of the final salvation of all men has been held in the Church from early times. Origen, one of the Greek "fathers," who lived A. D. 186-253, was the originator of this view, although it is said that Clement of Alexandria (A. D. 153-217) and Eusebius (A. D. 270-340) also entertained it. That Origen was an Universalist in the sense of believing in universal salvation, we do not deny; but that either Clement or Eusebius were believers in this theory, can not be proven. Clement speaks of God's judgments on believers as being "instructive and punitive," and says that "those who fall into sin after baptism are those who are subjected to discipline; for the deeds done before are remitted, and those done after are purged. It is in reference to the unbelieving that it is said, that they are reckoned as the chaff which the wind driveth from the face of the earth, and the drop which falls from a vessel." *Stromata*, book iv: c. 24. Eusebius says (*H. E.* book vi: chapt. 22) that he had "written in his (Origen's) defence," but does not state whether or not it was in defence of his universalistic tendencies. These are the only references I have been able to locate in the writings of Clement and Eusebius which might be construed as a hint at a belief in the theory of universal salvation; therefore to conclude from this that they "joyfully embraced and defended this cheering view," is going farther than the facts in the case will warrant. We are justified in saying with all confidence that at least as far as Clement is concerned, he did not hold to this view. But even antiquity, hoary with age and venerable with years, is not of itself an argument in favor of any doctrine. A doctrine, to merit our acceptance, must be established upon better authority than age or large numbers of adherents. Origen is the first person of prominence in the Church who conceived and promulgated the idea of

universal salvation. Augustine (A. D. 354-430) took the liberty of having "a gentle disputation with certain tender hearts of our own religion, who think that God, who has justly doomed the condemned to hell fire, will after a certain space, which his goodness shall think fit for the merit of every man's guilt, deliver them from that torment." *City of God*, Vol. ii, p. 310. He says further, "Some—nay, very many—from human sympathy commiserate the eternal punishment of the damned and their perpetual torture without intermission, and thus do not believe in it; not, indeed, by opposing the holy Scriptures, but *by softening all the severe things according to their own feelings*, and giving a milder meaning to those things which they think are said in them more terribly than truly. \* \* \* Of this opinion was Origen, for he held that the devils themselves, after a set time expired, should be loosed from their torments, and become bright angels in heaven, as they were before." Here it is plain:

1. That at the time of Augustine the doctrine of the immortality of the soul and the resultant doctrine of the eternal torture of the wicked were believed and taught.

2. That the repulsive features of the last named view led "some—nay, very many," to adopt the milder view that instead of forever tormenting the wicked, God will finally save all rational beings. Origen gave the first impulse to this view.

3. That in order to reconcile the Scriptures with this view, they softened all the severe things of the Scriptures "according to their own feelings," giving a milder meaning to them. This is the origin of the doctrine of universal salvation. It originated, not with the apostles and prophets, but in the feelings of men to whom the then current teaching of endless torture was too revolting, and who, believing as they did, in the immortality of the soul, saw no escape from the consequences of that awful doctrine, except in the

alternative of universal salvation. Or, as the Rev. Edward White wrote: "The minds of such good men, unable to sustain the stupendous burden of the dogma of endless torments, and knowing no other refuge, have fled to the doctrine that all men will be saved." Not in the Word of the living God, then, but in the fallacious reasonings of erring man, are the roots of this system to be found. And some of its modern advocates readily admit that there is no positive statement in the Word of God which plainly teaches that all men will be saved. One said that he "knew of no *plain, positive statements* in the Word which left the question *beyond dispute*, but arrived at some of his conclusions from *inferences* drawn from the general teachings of the Word, and the plan of salvation as laid down therein." This was also Origen's method of "arriving at conclusions." First he assumes a premise, and then says, "From which I think it will appear to follow as an inference, that every rational nature may go through all the orders, and advance from all to each, while made the subject of various degrees of proficiency and failure according to its own actions and endeavors." In this way "the final unity and fitness of things" is to be attained not only by man, but also those "who are called the devil and his angels." The Rev. A. S. Aglen, D. D., in an article on "Eschatology" in the *Encyclopaedia Britannica*, says, "The hope (of universal salvation) is not grounded on the literal assertion of any one text, but on the divine character and purpose as revealed in Christ, and the implied failure of the redemptive work of the Savior unless all for whom he died ultimately partake of salvation." Says Dean Farrar in his book, *The Larger Hope*, "I can not preach the certainty of what is called universalism—that is the view that all will finally be saved." I introduce these examples to show the character of the proof that is offered in support of the contention that ultimately all men will be saved. "It is based upon special

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pleading and the most fallacious interpretation and application of Scripture language, whilst the vast mass of plain teaching affecting this question is either ignored or twisted in such an unwarrantable manner as would not be tolerated in any other public document in any court of law, or by any competent authority in the universe." Herein lies the weakness of the system.

### Tendencies and Effects.

Other doctrines are distinctly taught in the Bible; they are clearly set forth, and it is not a question of interpretation of evidence, of setting up premises and drawing inferences: It is a question of accepting or rejecting plain evidence. It has not been left to human conjecture or deduction whether or not God loves righteousness and hates iniquity: He has clearly expressed His mind on that subject. Then why should we need to have recourse to human speculation upon the general tenor of Bible teaching for the "cheering view" that finally all men will be saved? Why should not this "view," to be *truly* "cheering," be stated "in plain, positive statements which leave the question beyond dispute?" I press the question. Why not? There is bound to be "dispute"—not with men so much as with God—as long as men will not and do not accept the "plain statements" contained in the Word, and tenaciously persist in putting forward their own deductions instead. To sustain the theory of universal salvation, the plain statements that have been put on record for our guidance, admonition, and warning, must be forced to mean what they do not say, and on the other hand, turned to say what they do not mean. We feel a measure of strength while discussing God's purpose concerning man in the earth with the so-called "orthodox," when we can appeal to a positive "thus saith the Lord." But this serene

confidence must of necessity be wanting where men wander off into the devious path of speculation, ignoring and setting aside some of the most unmistakable declarations of God's holy Word. The above admissions from some of the advocates of the doctrine against which we are contending, are of themselves sufficient to arouse suspicion against it. Reader, think of it, we are required to accept the doctrine of universal salvation as an important, yea, the most important, article of faith, and it is taken to be of such consequence as to demand the existence of a special organization known as the Universalist Church, besides justifying others to argue this question in publications of various kinds, and in public discourse as well as in private converse. And after all, it is "not plainly stated." Either it is of such importance as it is claimed for it, or it is not. If it is, why is it not plainly stated? Since not plainly stated in the Word of God, how do we know it is so important? How do we know we are justified in pushing it to the front so persistently? Would it not be safer, to begin with, to give prominence to doctrines which manifestly *are* "plainly stated?" And right here I must call attention to another feature of this thing. If we are positively certain that all men will finally be saved, that their salvation can by no possible turn go by default, why be so persistent to persuade everybody to believe and accept the notion, even arguing universal salvation with persons who have not learned even the first letter of the first principles of Christ? Does our salvation hang on a belief that finally everybody will be saved? It can not, for, according to this view, no matter what men believe or do not believe now, they will surely be saved at last.

Does belief in universal salvation bring men nearer to God? Universalists and believers in universal salvation are not, as a class of people, *more* religious than others. Will men live more soberly, righteously, and godly in this present world, when they believe the tenet of universal salva-

tion, than otherwise? Are they more zealous for the cause of the gospel, more earnest in working out their own salvation and seeking to save others? Are they more self sacrificing, and do they open their purses more liberally to advance the truth among men, than do others who do not so hold? Do they seek, as did Paul, "by all means to save some?" The only cause that lies uppermost in the minds of many believers in universal salvation is the promulgation of their particular theory. It is the Alpha and Omega of their thoughts. It is the first and last subject in their conversation. It totally eclipses every other doctrine taught in the Word of God. This is one effect of holding the view of universal salvation on many.

It may be ever so vigorously denied that the doctrine of universal salvation tends to encourage neglect of present duties and opportunities, but all such effort is to no purpose. Let the reader read, *study*, and *ponder* the following sentiments from leading advocates of this doctrine: In a public discussion between S. P. Carlton and W. D. Moore, at Pricetown, Ohio, the former, an Universalist, said, "Did God ever teach you to be anxious about your future destiny? All anxiety about your future destiny is folly." In a later debate at Union City, Indiana, the same speaker affirmed his former statement on this wise: "I desire to repeat the assertion that this was no mistake when incidentally remarked upon the part of your speaker." Another prominent advocate of the doctrine wrote: "Human agency can not affect it (the salvation of all men), nor does it, nor can it depend upon anything that man can do or believe, or upon the strength of man in any sense of the word." D. C. Williamson, in *Exposition of Universalism*, p. 160, 161.

Still another said, "The popular estimate of faith, and of the benefits accruing therefrom, is radically erroneous. \* \* \* A faithful examination of this subject will satisfy you, that the future state is not dependent on the exercise of

faith in any doctrine whatever. The reception of blessedness, by any of the race, depends solely and alone on the accomplishment of the gracious purpose of the living God." Rev. Abel C. Thomas, Universalist, in a public discussion. According to these extracts,

1. It is useless to either entertain or manifest anxiety toward our salvation, as all such anxiety is folly. You may rest assured that you will at last be saved just as surely whether you die of anxiety or whether you live in absolute indifference toward God's demands.

2. Neither can human effort affect it. It does not depend upon *anything* that man can do or believe. He "*can* do" some awful things, revolting to God and good men; but no difference what he does or does not do, he is certain of salvation just as much one way as another. Now let a man settle down to the conviction that such will be the case, and what inducement is there for self denial, for making sacrifices, for putting forth effort—*mighty* effort—to secure salvation through obedience? Surely if such were actually the case, "*all* anxiety," and all effort looking toward our salvation, would be worse than "folly." Then there would be no need of keeping in memory that which was preached in order to be saved (1. Cor. 15:2); no need to fight (Gr. *agonize*) the good fight of faith and to lay hold on eternal life (1. Tim. 6:12); no need to deny self (Matth. 16:24), or ungodliness or worldly lusts (Titus 2:12); no need to FEAR lest a promise being left us of entering into his rest, any should seem to come short of it (Heb. 4:1); no need to take heed lest there be in us an evil heart of unbelief in departing from the living God (Heb. 3:12); no need to work out our salvation with *fear and trembling* (Phil. 2:12); because our salvation does not and can not depend upon anything that man can do or believe. This "view," we are told, is "cheering." It would indeed be "cheering" to wilful sinners who neither believe nor obey

God; "cheering" to the neglecters of salvation who, notwithstanding their persistent disregard of God's offer of life, will ultimately be saved just as certainly and just as well as those who spend a life time of foolish because useless and needless "anxiety." Yes, I should think that to all such this doctrine would be very "cheering." Tell to sinners far and wide, they need not give themselves any uneasiness about their future destiny. They may remain where they are, and yet be sure of being saved.

Since the advocates of universal salvation have been kind enough to give us a little liberty, we feel encouraged to ask for just a little more, and say: No matter whether you believe in universal salvation, or whether you have an opinion upon the subject, or whether you concern yourself at all about the matter or not; none of these things can affect the question of your final salvation, or that of all the race, in any way whatever. In view of the above it is more than a puzzle to know why men should spend much valuable time and manifest great "anxiety" in trying to teach men and women something, the acceptance or rejection of which can not possibly affect their "future destiny" one way or another. Nothing can be gained by belief, and nothing lost by non-belief of this doctrine. As it looks to me, this would be the place to write: "All such anxiety is folly." The statement appended to the commission of Christ to the apostles might just as well be revised so as to read: "He that believeth and is baptized, may be saved, but he that neither believeth nor is baptized is just as certain of finally being saved." That would be consistent with the theory which we are asked to believe. For the same cause which would save those who obey not the gospel of our Lord Jesus Christ under the present arrangement, would save those also who do. Thus does Universalism commit suicide with the weapons of its own making.

But more than that. We as a people are unjustifiable

and inexcusable for standing aloof from others who, according to our understanding, do not hold to the pure teaching of the Word of God. There is no excuse for our patience in being reproached for the name of Christ. We might as well join some popular social club as to belong to a small and despised company whose purpose is to hold forth the word of life in Christ. If the reader does not enjoy looking at this picture of Universalism, I confess that it is equally repulsive to me; and this will serve at least as a partial apology for this effort.

### Destruction of the Wicked.

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The Church of God, unlike almost the whole of modern "Christendom," believes in and teaches "the final destruction of the wicked." That sin is a most heinous evil, loathsome to God and deserving of punishment, is admitted by all who lay claim to belief in Bible teaching. It is also granted that this "punishment" will affect the sinner in some way or another. It is further conceded by all who have given the subject any consideration, that the Bible threatens the finally wicked with "destruction." But not all are agreed that this destruction, when denounced against the sinner, properly means what that word conveys when applied to other objects—destruction. Some, inheriting the belief in the immortality of the soul, and unable to escape from the logic of this view, hold that the sinner must be tormented for his sins world without end; while others, falling in with the specious arguments of Universalism, go to the other extreme, and say that, while sin is an evil, and will receive punishment that is adequate to meet all the demands of justice, the sinner will at last be thoroughly purged by the purgatorial fires of "judgment," and all men will, as Origen, the originator of Universalism, taught, finally be "restored to the unity and fitness of things." Both systems

have many earnest and respectable adherents; yet both are equally wide of the mark, for while the one insists on the certainty and severity of the punishment of sin, the other unduly exalts the goodness of God, and both take a false view of the language employed in Scripture denouncing against rebellious creatures their just and final doom. The one class maintains that the term destroy, as applying to the sinner, conveys the idea of torment, suffering; and since qualified by such adjectives as "eternal," and "everlasting," the torment of those persons must therefore be endless. The other contends that "destruction" means the destruction of the sinful propensities of the sinner, while in the end the latter will escape untouched. These are the two extremes of religious teaching as to the final disposition of the wicked. They can not possibly both be right; one or the other *must* be wrong—in fact, both may be. The Church of God sides with neither of these views, but holds that they are alike erroneous and un-Scriptural. The one puts a blot upon God, because it attributes to Him the creation of a being which, though it may sink to the lowest depth of moral degradation and rise to the greatest height of assumption and rebellion, is nevertheless destined to live as long as God lives, though consigned to an eternity of excruciating torment; while the other puts a premium upon sin by minimizing the evil, and in addition to this violates the plainest requirements of language by saying that God will destroy sin, when He has announced that he will destroy the sinner. The Church of God firmly believes and persistently teaches "the final destruction of the wicked." Why? Because in His Word of truth the Lord says that "all the wicked will He destroy." Ps. 145:20. If destruction, when threatened against "all the wicked," *means* that He will torment them endlessly, the query would be, Why did He not so announce to the world? Or, if it means that He will only destroy their wickedness, who can tell but that He



will also only "preserve" the love of "them that love Him?" The only reasonable way to determine this matter is to ascertain the historical meaning of terms as they are employed in Scripture. If, according to this rule, "destruction" means torment, we are obliged to abide by it; if it means the destruction of something else than the object of destruction, as in the case of "the wicked," we are bound to accept this view. "Words should be used in their primary or historical sense, and in the meaning in which they can be proven historically to have been used." This is an essential principle of interpretation, in Scripture as well as in law; and we contend that departure from this rule is responsible for much of the false teaching we hear at the present day. It will be observed that we believe in "the *final* destruction of the wicked," that is, their destruction will be final, enduring; there will be nothing beyond it to reverse their case, as also in the case of the obedient, whose salvation will be "final." "What shall be THE END of them that obey not the gospel of God?" 1. Pet. 4:17. What does this gospel offer to men? Eternal life, eternal salvation, and as a condition to obtain this blessing it enjoins obedience. Heb. 5:9. What will be the end, the final outcome, of such who stubbornly refuse obedience to the requirements of the gospel, who are "enemies of the cross of Christ, whose god is their stomach, whose glory is their shame, who mind earthly things?" Paul solemnly avers that the "END" of such "is destruction." Phil. 3:18,19. Thus it is seen that the destruction of this class is final.

We will now consider a number of instances where "destroy" is applied to objects animate as well as inanimate. It was said to the Israelites, "Ye shall drive out the inhabitants of the land from before you, and *destroy* all their pictures, and *destroy* all their molten images, and pluck down all their high places." Num. 33:52. Hezekiah *destroyed* high places. 2. Kings 21:3. God threatened to

*destroy* chariots. Micah 5:10. "Thus saith the Lord God: I will also *destroy* the idols, and will cause the images to cease out of the land of Memphis." Ezek. 30:13. Here, then, are pictures, images, high places, chariots and idols, that were subject to "destruction." They could not have been tormented in the orthodox acceptation of "destroy," for such objects are insensible of suffering. They could not undergo the purging process of "judgment" contended for by Universalism, for they did not possess those mental and moral characteristics that needed correction. Destruction, cessation of being, as in Ezek. 30:13, was the object of this procedure. Animate objects, men, were destroyed. Jehu invited all the prophets, servants, and priests of Baal together, "that he might *destroy* the worshipers of Baal." 2. Kings 10:9. What was done with them? Were they tormented, or were they subjected to the refining fires of "judgment?" Neither of the two. The record tells us they were slain, smitten with the sword. v. 25. This was their destruction. In Dan. 2:12, the king of Babylon threatened to "destroy all the wise men of Babylon" because they were unable to interpret his dream. How was this threat understood by Daniel? Did it mean to him that they were to be tormented for their inability to solve the king's problem? Or did he suppose they were to be subject to a series of purgatorial judgments which would eventually remove the existing ignorance from the minds of those men? Not so; on the contrary, he knew it meant that all concerned would "perish" if the order was executed (v. 18), and hence his importunate entreaty before the executioner to "destroy not the wise men of Babylon." v. 24. One more example. By reference to Gen. 18:23, 28, 31, 32, 35; 19:13, 14, 17; Luke 17:29, it will be seen that the inhabitants of Sodom and Gomorrah were "destroyed," the destroying agency in this instance being fire. Now, it must be perfectly plain that those persons are neither agonizing and cursing God in

conscious torment, nor are they passing through a refining process which will convert them at last into "shame-clad sinners over whom angels will rejoice." They were destroyed. And they are still, though unconsciously, "undergoing the decree of *aionian* fire" (Jude 7), "an ensample unto them that after should live ungodly." 2. Pet. 2:6. It is a fact that God has clearly threatened, not only in the Old Testament, but also in the New, as the examples already cited show, that the wicked shall be destroyed. If man were immortal, and hence indestructible, he could not be destroyed, and not even God could terminate his existence. But we have the repeated and emphatic statement in Scripture that there is One who is "able to destroy." Matth. 10:28; Jas. 4:12. This ability rises from the fact of man's mortality. Let this be thoroughly understood, and the foundation of both eternal torment and Universalism is gone; for both are founded on the assumption of human immortality.

It is said concerning the wicked, "He shall perish forever like his own dung; they which have seen him shall say, Where is he? He shall fly away as a dream, *and not be found*; yea, he shall be chased away as a vision of the night." Job 20:5-8. Peter, speaking of "the unjust," says, "These, as natural brute beasts (mere animals.—R. V.) made to be taken and destroyed \* \* \* shall *utterly perish* in their own corruption." 2. Pet. 2:12. "Evil doers shall be *cut off* \* \* \* Yet a little while, and *the wicked shall not be*; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:9,10. Leeser's rendering on this last, which I regard as more accurate, is, "For yet for but a little while, and the wicked shall be no more; yea, thou wilt look carefully at his place, and he shall not be there." God wants, and will eventually have, an earth in which there is neither sinner nor sin." Let sinners be consumed out of the earth, and *let the wicked be no more.*" And the psalmist finds occasion in this prospect to "bless the Lord. Hal-

lelujah." Ps. 104:35. "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off, and the transgressors shall be rooted out of it." Prov. 2:21, 22. "The righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. 10:31. These are a few samples from the Old Testament writings on the destruction of the sinner. Language could not be stronger to express the extermination of any species of noxious vermin, than that foretelling the utter destruction of the wicked. The New Testament statements are fully as strong as those just considered. "Every soul that will not hear that Prophet (Christ) shall be destroyed from among the people." Acts 3:23. The original verb here employed for destruction (*exolothreuoo*) is the strongest word the Greek language has to express the idea of complete extermination. It was used by Josephus when speaking of the attempt of Haman to compass the extermination of the Jews. Esther 7:4; *Jos. Ant.* xi: 6, 7. It is the same word used in the LXX. in Ex. 30:33; 41:14; Deut. 7:10. Why should this identic term, when levelled at the wicked, mean eternal torment or universal salvation? Reason and language demand that we allow this term to express what it says—destruction.

The gospel offers eternal life to men upon condition of obedience. There is not a single promise, either in the sayings of Jesus or the writings of the apostles, which in any way encourages the hope that the finally wicked shall have this life. The life is in the Son (1. John 5:11, 12). and He gives it (John 17:2) to those who believe on His name. John 3:15, 16; 20:31. "He that believeth not the Son shall not see life." John 3:36. To the Jews who were contemporary with Him, Jesus addressed this complaint, "Ye will not come unto me that ye might have life." John 5:40. They, like others later on, judged themselves "unworthy of eternal life." Acts 13:46. While in this condition they are

still as they were before the offer of life came to them, under sentence of death.

The doctrine of eternal torment necessitates the view that God will not be able to put an end to sin; that it and sinners will be while He has a being. The position of Universalism, failing to recognize, and to reckon with, the fact of man's power of choice, makes him an irresponsible tool that can only act when acted upon; and if he fails it is not due to any preference or neglect on his part, but because he did not have the proper impulse. "Life," as we have seen, is dependent upon human volition and co-operation with the divine will, and this human element is everywhere in Scripture recognized as a potent factor in man's salvation. Without God's assistance man can not be saved—he can not save himself; but without man's co-operation God can not save him.

### The Meaning of Destroy.

It is admitted by the advocates of universal salvation that the Bible teaches that the wicked shall be destroyed. Such statements are too numerous to be lightly passed by; but, to evade the force of the terms employed in the Bible, they treat the matter somewhat like the Rev. J. Baldwin Brown, who said, "There is a divine and blessed way of destroying sinners by destroying sin." Here we have a solution of the whole question of the destruction of sinners: Whenever we read in the Word of God that "all the wicked will he destroy" (Ps. 145:20), we have simply to read, "All the wicked will he save by destroying their sin." When Paul tearfully announces that the end of the enemies of the cross of Christ is destruction (Phil. 3:18, 19), he might as well have said with beaming countenance, Their end (their final destiny) is salvation. The proposition should be reversible, so that we could read these terms interchangeably.

When Paul says that Christ Jesus came into the world to *save* sinners (1. Tim. 1:15), we might read that Christ Jesus came into the world to *destroy* sinners. When we read that "the Son of man is not come to *destroy* men's lives, but to *save* them" (Luke 9:56), we might with perfect propriety reverse the statement, and say, "The Son of man is not come to *save* men's lives, but to *destroy* them." When Paul said that the living God "is the *Savior* of all men" (1. Tim. 4:10), he meant that He is the *Destroyer* of all men. But I desist from multiplying examples of this kind which go to show that this method of treating the Scriptures makes havoc of the plain intent of the Word of God. It is essential to the system to make the denunciation of destruction against sinners mean the destruction of something else than the destruction of the sinners themselves. Once grant that destruction *means* destruction, and the theory falls flat. The writers of the Bible were too plain, humble, and honest to use words to conceal their true meaning; and God was too dignified and too much in earnest when speaking of the final destiny of man, whether righteous or wicked, than to say what He did not mean, and to mean what He did not say. He intends to save with everlasting salvation those who obey His Son (Heb. 5:9), and has not left the matter subject to conjecture, but was careful to convey that idea intelligently to mankind. On the other hand, He is intent to visit upon those who obey not the gospel of our Lord Jesus Christ, everlasting destruction (2. Thess. 1:8, 9), and has taken particular pains to announce that fact in such terms as would convey His thought to those whom He addressed. This is and always has been characteristic of God's method of dealing with man in matters of such magnitude as life and death. He is too solemn to deal in the artifices of diplomacy such as men employ in their dealings with each other. Therefore it is taking matters too lightly to say that

the "divine and blessed way of destroying sinners" is "by destroying sin." The divine way of finally destroying sin, as announced in the Word of God, is by destroying incorrigible sinners.

### God is Able to Destroy.

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That God *will* destroy all the wicked, He has positively stated in language which can have but one meaning. Ps. 145:20. That He is *able* to either save or destroy, we are told in language clear and unmistakable. Matth. 10:28; Luke 12:4; Jas. 4:12. This ability arises, in the first place, from the fact that when God made man, He did not make him immortal, as many imagine, but liable to death in case of disobedience. Many are the appeals to man's mortal nature which are to be found in the divine record. In the most casual and incidental way is this mortality of man referred to, thus: "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17. The Hebrew term here translated "mortal man" is *enosh*, and is found over five hundred times in the Bible. In Rom. 1:23, "corruptible man" is contrasted with "the incorruptible God." God lives forever (Deut. 32:40), while man, as a sinner, does not live forever. Gen. 3:22. The doctrine of universal salvation is based on a belief in the immortality of the soul, and I am convinced that every species of Universalism, whether advanced by the teachers of the Universalist Church, or by others under the guise of "the larger hope," or whatever men may be pleased to call it, must finally fall back on the continued existence of some kind of entity in the so-called "intermediate state." Thus writes Mr. J. H. Paton, an advocate of a species of Universalism, "Some think they (the dead nations) *must* have natural bodies, if they exist to be judged at all before they have spiritual bodies. They can not conceive of their being

awakened from the death state to consciousness and judgment without a body." *Day Dawn*, p. 306. Awakened to consciousness without a body, either natural or spiritual. Thus there is an entity, a being, a something, in a disembodied state from which it can be "awakened." Now listen to this from the pen of another Universalist: "We affirm the universality of the resurrection. But we do not believe in the resurrection of *the body*." *Universalism*, by Rev. H. R. Nye, D. D., p. 40. One believes in awakening sleeping spirits to consciousness "without a body," while the other believes in a resurrection without "*the body*." That is the difference between the two. Why do they hold this view in common? Because it is indispensable to the integrity of the system. According to the teaching of both these gentlemen there is something about a man which lives after death "without a body." One calls it "spirit." The other calls it "a spiritual body" without "the resurrection of the body." That is the difference again. It is so small that they are both the same. They are both based upon a belief in the immortality of the soul, call it what you please. Let a man once believe that there is something about him which can not die, and is destined to survive the death of the body, and he is compelled to take one of two views: He must either believe in the eternal torment of that being, if wicked; or take the view that all intelligences will finally enjoy salvation. Both these writers have reached the latter conclusion, and so do the respective schools of thought which they represent. In contrast with this view are the statements of the Word of God which declare that man was formed of the dust (Gen. 2:7), that he is but dust and ashes (Gen. 18:27), that at death man turns again to dust (Gen. 3:19; Job 34:15), that the dead know not anything (Eccl. 9:5), that they sleep in the dust of the earth, and that many of them that so sleep shall awake. Dan. 12:2. Belief of this teaching will avoid the conceit that because man has a



being, therefore he is destined to live as long as God lives. Only relationship with Christ entitles to the honor of endless life. Luke 20:34-36; John 6:40.

### Who is the Savior of all Men.

1. Tim. 4:10.

The above text is regarded by advocates of universal salvation as the very Gibraltar of their theory. It is confidently said, "How can God be 'the Savior of all men,' if all men are not saved?" Let us carefully examine the text, and notice a few things:—

1. This text, like all the Scriptures cited in support of the theory of universal salvation, does not say, "All men will finally be saved, whether they will or not;" nor, "Who will be the Savior of all men at some future time," but, "Who is the Savior of all men, specially those that believe." This "salvation" for "those that believe," is now in progress, by saving believers from their sins. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1. Cor. 1:21. To them which are saved this preaching is "the power of God." v. 18. The gospel is the power of God unto salvation to every one that believeth. Rom. 1:16. This "great salvation," which began to be spoken by the Lord, is not to be neglected. Heb. 2:3. At the same time when believers are the subjects of this "special" salvation, God "IS the Savior of all men."

2. He "is the Savior" *while* "we both *labor* and *suffer* reproach" and *while* "we *trust* the living God." This labor and suffering and trusting is not placed in the future, but belongs to the present time, as the text and other Scriptures clearly show. Rom. 8:18.

While the living God "IS the Savior of all men," there are very many "men" who are not saved. And it is certainly possible for Him in the future to be the Savior of

all men, while many are unsaved. We should not make a text teach something which it manifestly does not teach, by reading into it what is not in it. This has been done with much ingenuity by advocates of universal salvation. And they are guilty of this with nearly every text they cite in support of their claims. Let this text speak for itself, and it certainly does not hold out the promise of final salvation for all men.

3. Does the term "all men" include all men who ever inhabited this earth, and all who shall ever live upon it? This is what is claimed by the advocates of the system against which we are contending. If it does, how do we *know* that this is its scope? Why, then, should not this term, when found in other connections, embrace the entire human family? Paul was at one time said to be teaching "all men everywhere." Acts 21:28. According to the logic employed by the advocates of this system, this text says that Paul was then and there teaching all men who would ever have existence. Who can not see at a glance that "all men" were those who came within the sphere of Paul's influence at that time? It can not be said with any degree of positiveness that this passage teaches the salvation of all men. There is no ground in the text for such a statement.

4. Note again: God is said to be "the Savior of all men." This, we are told, is a common or general salvation. What is this common salvation? Does it mean that all men will finally be saved from death and be made immortal? If so, in what respect does this salvation differ from the "special salvation" which is said to be for believers? If finally all men are saved *from* the same thing, and all are saved *to* the same condition, they are saved exactly alike. It is claimed that the special salvation is for the believers only, while the common salvation is for all—the unbelievers, shall we say? If unbelievers are to be finally saved with a

common salvation, will it not require some "special" dispensation to save them? And is not this taught with a great degree of positiveness? We need but glance over the literature that is scattered over the land. "We regard the resurrection of judgment," says one, "as a prelude to an administration, both gracious and corrective over the multitude of mankind who, in this life, were ignorant of God." "It gives them *another standing and opportunity* in life." They *had* one "standing and opportunity"—a "common" one, and now they are to have "another standing"—a "special" one. So that we can not avoid the conclusion that the "special salvation" would be for the unbelievers, while the believers have the common salvation.

5. Better opportunities, we are told, await those who will go over into the future. "Better" than what? Better than those we enjoy? Are we to expect opportunities for better *things* than those offered to us? Is anyone right sure of this? If this be true, how foolish are those who embrace the present opportunities, when, by a little delay, they might have better opportunities and obtain better things than those now offered; and it would seem that the longer the delay, the better the privileges that await us. At this rate, how long will it be until *the best* is served? God forbid that we should lull dying men and women to sleep with such a delusion, though it be ever so pleasing to the fancy of the carnal mind.

## Who Will Have All Men to be Saved.

1. Tim. 2:4.

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This text, along with others, is appealed to with a great degree of confidence by advocates of the doctrine of universal salvation to prove the final salvation of all men. Does it prove this? Where is the premise that necessitates or even warrants the conclusion that finally all men, without exception, will be saved? That premise does not exist. The exact position of Universalism is this:

Major premise (assumed; can not be proven): The will of God is always done without fail;

Minor premise: God wills that all men should be saved;

Conclusion: Therefore all men will be saved.

That God wills the salvation of all, we do not doubt. And if this desirable object depended solely on His good intentions, without any regard to man's will and co-operation with the divine will for its accomplishment, the position might appear to be well established. But it is undeniably true that man possesses the ability to set his own will against God's will. He can reject, or frustrate, the counsel of God as concerning himself (Luke 7:30), and may be lost, by his own choice and action, against the will of God for his salvation. It was the will of God that of all He had given to His Son during the latter's public ministry none should be lost (John 6:39); but it is a fact that one of those so given was lost, notwithstanding the divine will to the contrary. John 17:12. It was the will of God that those in the Church especially should abstain from fornication (1. Thess. 4:3); yet over against this stands the indisputable fact that some in the Church were guilty of this very crime, even in a manner unheard of among the less enlightened Gentiles. 1. Cor. 5:1-13. It was the will of God that no man, of the brethren, should go beyond or defraud

his brethren in any matter (1. Thess. 4:6); but the record states that some in the Church did do wrong and defrauded, and that the brethren. 1. Cor. 6:8. Now, either God willed that these things should be done, or He did not. If He did, then why remonstrate against them, and threaten the guilty with punishment? Would we not charge *a man* acting in that way with inconsistency? And would God be less consistent than we? If He did not will them to be, and yet they were committed, they were done contrary and in opposition to His will, by beings who possessed the power to set aside His will, and do their own instead. Univeralism is obliged to take one of three positions: It must (*a*) either deny the existence of moral evil, sin; or (*b*) make God the Author and first Cause of all sin (incidentally charging Him with inconsistency for warning against it and opposing it); or (*c*) admit that man can act contrary to God's will. To save the system from certain destruction, both the first named positions have been taken by its advocates. Says Hosea Ballou: "If by real evil (sin) be meant something that ought not to be, in respect to all the consequences which attend it, I can not admit of its existence." On *The Atonement* p. 23. Thus, then, when "all the consequences which attend" any act are taken into consideration, no matter what or how sinful that act may be; call it murder, drunkenness, fornication, or what you please, that act is not sin; it is right, and it would be wrong to leave it undone.

The second position is, that God is back of all of man's actions. "Man is dependent in all his volitions, and acts by necessity. The Almighty has a good intention in every volition of man. \* \* \* If God purposed that man should come to the knowledge of his infirmities in the way that he does, He must have intended all the means whereby that purpose might be accomplished." Ballou on *The Atonement*. According to this, if man moves, it is because he

is acted upon; if not, because he can not. If he moves well, it is because he is impelled to do so by a power entirely outside of himself; if otherwise, he still acts from necessity. And in either case God moves him. So, then, God moves man in all his actions, and none of these are sin, because God can not sin. Stripped of all unnecessary verbiage, the the essence of Universalism is this: God willed that man should sin, in order to bring him to a knowledge of his infirmities. This was done; man sinned. Yet "that event, with respect to the divine intention, is not sin." So says Ballou. So man sinned, and at the same time he did not sin. Next God wills to save all men, and because He wills it, they are saved just as certainly as when He willed that they should sin. Contrast with this the attitude of God toward sin. Does His Word say, "By one God (who, according to Universalism, is its "first Cause") sin entered into the world?" A thousand times No! It advances no such blasphemy, but places the responsibility for sin where it belongs. "BY ONE MAN *sin entered into the world.*" Rom. 5:12. That "one man" was "Adam." v. 14. The "event" referred to was "sin." It was an "offence" (15), consisted of "transgression" (14), and is attributed to the same "one man's disobedience." 19. Man has a will whereby he may become the conscious author of an intentional act. He has a *free will* (Lev. 1:3; 22:18; Ezra 3:5; 7:13)—a will which is free to act according to his own choice and decision. He has power over his own will. 1. Cor. 7:37. He can be self-willed (Gen. 49:6; Titus 1:7; 2. Pet. 2:10), which unfits him for doing God's will. He can sin willfully after coming to the knowledge of the truth. Heb. 10:26. He can be willingly ignorant of things which have been made known with a view to his salvation. 2. Pet. 3:5. He can be subject alike to praise or blame. 2. Cor. 11:2, 17, 22; Gal. 2:11. He can choose or refuse to do certain things. Heb. 11:21, 25. He can refuse Him that speaketh. Heb. 12:25.

He can resist divine influences (Acts 7:51; 2. Tim. 3:8), as well as others. Jas. 4:7; 1. Pet. 5:9. He can reject and set at naught God's counsel as to himself. Prov. 1:25, 30; Jer. 23:17-22; Luke 7:30. He can yield to God, and can yield to sin. 2. Chron. 30:8; Rom. 6:13, 16, 19. He is asked to submit to God (Jas. 4:7), with no more compulsion than when he is required to submit in things pertaining to man. 1. Pet. 2:13; Eph. 5:22. He can despise the law of the Lord (Amos 2:4), His judgments (Ezek. 20:13, 16), holy things (22:8), Christ (Luke 10:18), as well as God Himself. 1. Sam. 2:30; 1. Thess. 4:8. He can obey God from the heart (Rom. 6:16), and can disobey (Rom. 10:16) from an evil heart of unbelief. Heb. 3:12. He can, if he will, be saved by believing the gospel (Mark 16:16; Rom. 1:16), and may, if he prefers, be condemned and punished with everlasting destruction by not believing it. 2. Thess. 1:8, 9. This latter is his "end." Rom. 6:21; Phil. 3:19; 1. Pet. 4:17. But why multiply examples which abound? These clearly show that man is a free agent, and that God's will was not done by men in the past when they elected to do otherwise than He willed. This being true, what right have we to infer from God's benevolent intentions, that He will finally save all men, even the most obstinate rejecters and haters of God? If there were no facts that are against such an inference, and no statements on record that forever forbid such a conclusion, we might, in the absence of positive revelation, wax bold enough to argue universal salvation; but both the facts and the plain statements are against the theory. The facts and the declared intention of God respecting the finally impenitent remain; the theory, whatever its motive, must stand aside.

Much ado has been made over the words "will have," as if to say, "He will have it that way." However, this is to no purpose, for God "would have" other things in the past which He manifestly did not "have." Hos. 6:6; Matth.

12: 7; 23:37; Luke. 13:34. Neither does the text say, "All men will be saved," but, "Who will have all men TO BE saved." The "will" and provision for man's salvation are God's part in this matter; the "to be" is man's part. If he is saved, it is because he avails himself of the opportunity "to be saved;" if he is not, no blame attaches to God, but the fault lies with man himself. "What must I DO to be saved?"—was a pertinent question. An important "if" is prefaced to our salvation. "By which (gospel) also ye are saved IF ye keep in memory what I preached unto you, unless ye believed in vain." 1. Cor. 15:2. "We are made partakers of Christ, IF we hold the beginning of our confidence steadfast to the end." Heb. 3:14. This clearly shows that salvation is conditional. We are *not* "saved" if we do *not* "keep in memory" what was preached. We are *not* "made partakers of Christ" if we do *not* "hold the beginning of our confidence firm to the end." These are conditions which man must fulfill; God does not fulfill them for him, or make good his neglect.

It is said that in the future more light will be given to men than is offered them at present; and when they live under more favorable conditions, they will want to be, and, of course, will be, saved. Granting this to be true, which however it is not, for the Scriptures nowhere teach stronger light and better opportunities *for the same men* than those they neglected; how do we know that men will be disposed to fall in with terms better than those in force at the present time? Have not men sinned in the past after they had come to the knowledge of the truth? Heb. 10:26. It is an incontrovertible fact that men in the past have held the truth in unrighteousness (Rom. 1:18); that when they knew God, they glorified Him not as God, but became vain in their imaginations (21); that they changed the truth of God into a lie (25); that they did not like to retain God in their knowledge (28); that, notwithstanding they knew the



judgment of God that they who commit such (unrighteous) things, are worthy of death, they not only did the same, but had pleasure in them that did them. 32. See also John 15:22, 24. I candidly ask, in view of all these facts, and many more, how do we know that when these men are brought back, and given other opportunities, they will not neglect these as they did the former ones? There have been men in the past of whom the prophets complained thus: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. There were "wicked" whom "favor" did not induce to give heed that they might "learn righteousness." Will the same wicked have another opportunity to slight the same favor which once they disregarded? But, reason about this matter as we may, there is no statement in the whole Bible, from one end to the other, which says, teaches, or sets forth, that there shall be restored to the wicked, in another life, his neglected and wasted opportunities; much less that better ones shall be given him. "Yet (even if this were done) will he not learn righteousness," no, not "in the land of uprightness."

"All men." Does that mean all men, past, present, and future? John the Baptist's testimony was for the purpose "that all men through him might believe." John 1:7. The accomplishment of this purpose, according to Universalist logic, would require the resurrection of all that preceded John's time, and all that would ever follow. According to the plain intent of the record, it embraced only those who came under John's influence at that time. Let it be borne in mind that John was sent of God that all men through him might believe; yet it is a fact that not "all men" did believe, as is evident from the admission of those who "frustrated the counsel of God concerning themselves," not being baptized of John. Luke 7:30; 20:4, 5. God "*now* commandeth all men every where to repent." Acts 17:30.

Does this embrace all the dead of past ages who died without repentance? Does not God's command express His will? Then if it is God's will that "all men everywhere" should "now" repent, why do not all men everywhere repent? Because many do not heed God's "command," and prefer to live—and die—without repentance. Will they repent in the future? Upon what reliable authority can we assert that they will?

It is not denied that God wills that all men should be saved. He is good enough and kind enough to will that none should be lost; but before we can accept the postulate of universal salvation, it must be shown that in the past everything that was done by man, was in accord with the divine will. This must form the basic argument for the salvation of all without exception. This premise, as stated at the head of this chapter, is assumed. It can not be proven. The facts, of which only a few are exhibited above, stand unalterably opposed to the conclusion from an assumed premise. In view of these facts, let me say to the reader, Take warning! Do not imagine that if you fail or refuse to embrace the opportunity of TODAY (See Heb. 3:7-17), other and better opportunities surely await you.

But still more about the *will*. The verb in the original for "will have" in the foregoing passage is *theloo*. Now, it happens that this word is found in other connections in which the advocates of this system never once dreamed that to will anything was equivalent to its accomplishment. Paul would (*theloo*) that all men were as himself (1. Cor. 7:7), but they were not. He would (*theloo*) that they all spake with tongues (1. Cor. 14:5), but they did not. I also give the renderings of several translations of the passage under discussion. Rotherham says: "Who wills all men to be saved." Hinds: "Who wishes," &c. Revised Version: "Who willeth that all men should be saved." Campbell, MacKnight & Doddridge: "Who wills all men to be saved."

Luther: "Who willeth that all men should be helped."

Jesus said: "How often WOULD (*ethelesa*) I have gathered your children together, \* \* \* but ye WOULD NOT" (*ouk-ethelesate*). Matth. 23:37. God uttered His voice to Israel, but complains of them, "My people WOULD NOT hearken to my voice; and Israel WOULD none of me." Ps. 81:11. He counselled them, but says, "they WOULD none of my counsel; they despised all my reproof." Prov. 1:20-33. He complains of "lying children, that WILL NOT HEAR the law of the Lord." Isa. 30:9-15. Just as certainly as men *could* act contrary to God's will, doing their own will. in the past, they will be able to do their own will in the future. Will the reader consider that God changes not. If in the future He can compel man to do His bidding, against his own will, He *can* do so *now*. Since He *does not* compel man to fall in with His plan *now*, unless he chooses to do so, He will not change His methods in the future. Advocates of universal salvation dare not say that God intended for Israel to be heedless of His counsel, and that they did His will when they would not hearken to His voice, and despised all His reproof. They know that such a statement would be equivalent to a charge of inconsistency against God. To say, as they do in their desperation to save the theory, that "there are many things in the world now which are not according to God's will," does nothing to help the matter, but only yields the point that man can act contrary to the will of God. The facts adduced above, which might be multiplied almost to infinity, must forever stand as an insuperable barrier to the conclusion from the premise of God's will, that finally all men will be saved. I press this point because it is one of the chief arguments, in fact the fundamental argument, of the doctrine of universal salvation. If in this point the theory fails, all other arguments and supposed proofs in its favor must be futile.

## All men, all people, all Israel.

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It is argued with apparently a great deal of assurance by the advocates of the system under review, that when all men are said to be the subjects of God gracious operations, none of the race will finally fail to enjoy salvation. However, the only instances where men are so eager in pressing their claims, is in such cases as when God is said to be the Savior of all men (1. Tim. 4:10), or when it is said that glad tidings of great joy shall be to all people. Luke 2:10. But how those passages could establish the final salvation of all men who ever trod the foot-stool of God, is not so easy to see. Paul complained about the Jews that "they please not God, and are contrary to *all men*." 1. Thess. 2:15. He expressed the wish that "the Lord make you to increase and to abound in love toward one another, and toward *all men*." 1. Thess. 3:12. He charged those same persons to "support the weak, be patient toward *all men*. See that none render evil to any man, but ever follow that which is good, both among yourselves and toward *all men*." 1. Thess. 5:14,15. If "all men" means ALL MEN in one case, why should there be a difference in another? In relating some of his experiences before a number of Jews, the apostle Paul stated, among other things, that Ananias had said to him, "The God of our fathers hath chosen thee, that thou shouldest know His will and see that Just One, and shouldest hear the voice of His mouth (Why?), for thou shalt be his witness unto *all men* of what thou hast seen and heard." Acts 22:15. And some Asiatic Jews said, "This is the man that teacheth *all men everywhere* against the people, and the law, and this place." Acts 21:28. The apostle himself was bold enough to say, "Unto me who am less than the least of all saints. is this grace given, that I should preach among the Gentiles the un-

searchable riches of Christ; and *to make all men see* what is the fellowship of the mystery, \* \* \* to the intent that *now* unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Eph. 3:8-10. Now, according to those industrious advocates of universal salvation, there is no need to look for the future enlightenment of *all men*, for Paul long ago witnessed to "all men," and made them see what is the fellowship of the mystery. And let it be borne in mind, according to the method of reasoning by which universal salvation is to be established, these "all men" embrace the whole race from Adam to the end of time without a single exception.

The same things may be said of the statement that glad tidings of great joy shall be to *all people*. Luke 2:10. To make this passage teach or prove universal salvation, two things must be assumed:

1. That all people means every human being without a single exception;

2. That hearing glad tidings of great joy is a synonym of being saved from the power of death. If assumption constitutes proof, the case is abundantly established; but if substantial proof is required to establish a proposition, we must look for proof outside of this passage. It contains no proof of any kind in favor of universal salvation. The mere fact that people *hear* glad tidings is no proof that they will be saved. Paul says concerning Israel, "Have they not *heard*? Yes verily, their sound went into all the earth, and their words to the end of the world." Rom. 10:18. Yet he complains, "They have not all *obeyed* the gospel." v. 16. The gospel, consisting of "glad tidings of good things," was preached to them, but "the word preached did not profit them (Why not?), not being mixed with faith in them that heard it." Heb. 4:2. If *hearing* glad tidings is an evidence of final salvation, then those people were saved long ago;

but if *faith and obedience* are required as conditions toward such salvation, the matter stands quite differently. They heard the gospel once, and did not obey it. Will they be saved just the same? If not, will they hear it *again*? And will they *then* be saved? What proof is there that they will?

But we come to the term "all Israel" which is appealed to as proof of their final salvation. It is said in the writings of Paul that "all Israel shall be saved." Rom. 11:26. It is argued that if *all* Israel is saved by grace (which is *assumed* to mean the salvation to incorruption of every Israelite who ever existed), why should not the rest of mankind be saved upon the same principle? In this connection I must invite the reader's attention to two things, the neglect of which is fraught with serious consequences:

1. It can not be proven that "all Israel" means every Israelite who ever trod the earth. The apostle Peter on the day of Pentecost informed "all the house of Israel, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:26. According to the method of reasoning by which it is sought to establish the salvation of every Israelite, Peter was then and there giving such information to every Israelite who had ever lived. However, the fact is, that Peter was speaking to Israelites who were then living, not to say merely those who came directly under his influence. Moses upon one occasion "called all Israel." Deut. 5:1. Was that every Israelite who had ever lived? "All Israel" stoned Achan and burned him with fire. Josh. 7:25. Did every Israelite, including all who had died, participate in that transaction? "All Israel went awhoring" after an ephod which Gideon had made of the golden earrings of slain Midianites. Judges 8:27. We are told that "Eli was very old, and heard all that his sons did to all Israel." 1. Sam. 2:22. It is said that "all Israel" rebelled against the house of David, and stoned Adoram to

death. And when "all Israel heard that Jeroboam was come again, \* \* \* they made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." 1. Kings 12:16-20. Here "all Israel" was said to be doing certain things, and yet not only were all Israelites *who had died* excepted, but also a whole tribe of *living* Israelites. In all the above instances of the use of the term "all Israel," and all others in the Bible, there is not one case where every Israelite who had ever lived up to the time when certain events are mentioned, is included. It is a begging of the question to say that the salvation of Israel *nationally* means the salvation of every *individual* Israelite who ever lived. Until this is *proven*, we must decline to accept the theory.

2. Will "all Israel" be saved unconditionally? Not according to Paul. He said, "And SO all Israel shall be saved, as it is written." How "so?" By faith, as the apostle says, "And they also, IF THEY ABIDE NOT STILL IN UNBELIEF, shall be grafted in." v. 23. What if they do "still abide in unbelief?" Shall they be saved notwithstanding such unbelief? Not so. Paul's desire and prayer to God for Israel was, "that they might be saved." Rom. 10:1. Why pray so solicitously that they MIGHT BE saved, if he was positive that every one of them would be saved without fail? To the Jews he became as a Jew; to those under the law, as being under the law; to those without law, as being without law; to the weak, as weak. 1. Cor. 9:20-22. Why this effort at adaptation and conformation? Let him answer for himself: "*That I might by all means save some.*" Why all this if their final salvation was certain? Strange language and strange action, indeed, for a believer in universal salvation.

In our chapter the apostle makes an appeal to that which is "written." How is it written? "The Redeemer shall come to Zion, and to them that turn from transgression

in Jacob, saith the Lord." Isa. 59:20. He will not come to those who do not turn from transgression, but "will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not sojourn in the land of Israel: And ye (those not "purged out") shall know that I am the Lord." Ezek. 50:38. Thus, when Rom. 11:26 is taken in connection with what is written, it does not teach the salvation of every Israelite, and least of all does it teach universal salvation.

### Restitution.

Acts 3:21.

After the healing of an impotent man by the apostles Peter and John at the Beautiful Gate of the temple, the worshipers ran together at Solomon's porch "greatly wondering." Peter explained to the crowd by what means the miracle had been done, showing that it was by faith in Jesus, whose crucifixion they had demanded and accomplished, thus ignorantly fulfilling some of the predictions concerning Him. Peter then solemnly called upon the Jews to repent and be converted, so that their sins might be blotted out, that the times of refreshing might come from the presence of the Lord, and He should send Jesus Christ who before was proclaimed to them, and whom the heavens must receive until the times of the restitution of all things whereof God spake by the mouth of all the holy prophets which had been since the times of the ages.

This passage is classed by the advocates of universal salvation among those Scriptures which they claim for that view. A proper inquiry is, By which of its propositions and in what manner does it teach universal salvation? Is it by the use of the phrase, "the restitution of all things?" What is meant by "all things," and what is that "restitution?" I believe a satisfactory answer to this inquiry will



answer every legitimate question connected with this subject. Let us, then, proceed to investigate:

1. "All things" which are to be subject to the contemplated "restitution." The reader will notice that the apostle did not say "the restitution of all things" without qualifying what "things" he meant, but said, as in the R. V., "the restitution of all things whereof God spake." Campbell says, "the time of accomplishment of all things which God spake." Irenaeus: "Times of the arrangement (Latin, *Dispositionis*) of all things, of which God hath spoken." Adam Clarke: "It must mean the accomplishment of all the prophecies and promises." Rotherham: "Due establishment of all things which God spake." Diaglott: "Times of restoration of all things which God spake."

2. The "Restitution" itself. It will be observed that this word is rendered "accomplishment, arrangement, establishment, restoration." Did the apostle understand "all the prophets who had been since the world began," to mean that "all things" which had ever had or would have an existence, should be restored to a former state or condition? This will hardly be claimed, for that would involve the future restoration of every sinner who had ever lived on earth, whether regenerated by God's grace, or whether he continued in hard hearted and stubborn opposition to God. to—what? To his own former condition? What a restitution, indeed, to the child of God, renewed and purified by the power of the gospel! If restored to his *former* condition, he is again made an unregenerate sinner. Such a restoration is not desirable. Is the hard hearted and rebellious sinner to be the subject of such a restoration? Of what benefit would that be to him? The grace of God did not change him for the better while he lived; and since "the dead know not anything" (Eccl. 9:5), death can do nothing for him to change either his condition or his relationship; therefore, if he experiences a restoration, it will simply

to his former sinful condition. If it be objected that he is not restored to a "*sinful* condition," it is not restoration; and thus the entire effort of Universalism in citing this passage to its support is of no avail. It is an *assumption*, pure and simple, that "all things" means every human being that ever inhabited the earth. It is assumption, without a shred of evidence to support it, that "restitution" means universal salvation. When the saints are made immortal, they are not restored to a former condition, for they never before that time were immortal; and universal salvation can not be restoration to a former condition, for the human race never was universally saved. Until these barriers are removed, we must ask to be excused for not finding universal salvation in the passage under discussion. It does not contain even a hint at such a thing until read into it. What the apostle evidently meant was, that heaven must receive the Lord Jesus Christ until those times when all things spoken by the mouth of the holy prophets shall be accomplished. Notice the context. To give force to his statement the apostle continues, "For Moses (one of "the holy prophets") truly said," &c. From Moses he proceeds to the general statement, "Yea, and all the prophets from Samuel, and those that follow after, have likewise foretold of these days." Were they all believers in universal salvation? Listen to this language by Moses, cited by Peter on this occasion, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." When should those people "hear" that prophet? Were they required *and expected* to hear him then? Most assuredly. "Hear ye Him." Matth. 17:5. Jesus was that prophet. Matth. 21:11; Luke 7:16; John 6:14; 7:40. Did they hear, or "hearken," as in R. V.? By no means all of them. Are those unbelieving Jews to be restored to their former condition? Listen further to Moses and Peter: "And it shall

come to pass, that every soul that will not hearken to that prophet shall be destroyed from among the people." Acts 3:23. This will be an essential part of the accomplishment of all things whereof God spake.

Peter speaks of the blessing of the nations which had been promised to Abraham, "And in thy seed shall all the kindreds of the earth be blessed." Did that "blessing" come to those people for their acceptance? Listen to Peter once more: "Unto you *first*, God having raised up His Son Jesus, *sent him unto you* TO BLESS YOU, *in turning away every one of you from his iniquities.*" Acts 3:25, 16. Did they turn away from their iniquities, every one of them? The most of them took part in the plot which resulted in the command to the apostles, "not to speak at all nor teach in the name of Jesus." Acts 4:13-22. They did not hearken to that prophet; therefore were not turned from their iniquities; therefore did not and do not partake of that "blessing" with which God sent Jesus Christ to them, which blessing was *to them* "FIRST." Now, my patient reader, the issue is so far made up. Will *those same persons* at some time in the future experience a restoration to their former condition? Will such restoration be their salvation? Will they be saved without accepting God's blessing sent to them through His Son? If *they* will be saved *without* accepting God's gift, why does He require faith of you and me in order that we may receive His blessings? Gal. 3:8, 9. If faith is no consideration, why is it so persistently set forth as a condition to receive God's blessings? *If I can be assured beyond a doubt that those Jewish rejecters of Christ can be saved without faith*, I shall not put forth efforts to obtain by any means that of which I can be certain without faith.

But there are other things in this chapter which demand attention. Peter called upon those persons to "repent and be converted." Acts 3:19. Why repent? why

be converted? There were some "sins" of which they were guilty. These must be "blotted out." This blotting out must be preceded by repentance and conversion. What was to follow such blotting out of sins? "The times of refreshing from the presence of the Lord; and He shall send Jesus Christ which before was preached (or appointed) unto you." Now, if those "times of refreshing" would come to them just as certainly, whether they repented and were converted or not, I do not wonder that they declined to forego the effort of bringing about so radical a change, which would at best subject them to a great deal of hardship, and bring them no returns for the effort. Then they were wise for not identifying themselves with the despised company of believers, and thus avoiding a great deal of unpleasantness. In this connection I must invite the reader's attention to another instance of restoration of "ALL things." It is where Jesus said to the people, that "Elias truly shall first come, and restore all things." Matth. 17:11. All things here are not even qualified by what the prophets had spoken, but absolutely unqualified. Then Elijah would restore every "thing" that had ever had an existence—not only every human being, but also every animal, and every tree, and every shrub, and every blade of grass, that had ever grown out of the earth. Here the believer in universal salvation raises an objection, because such a restoration goes too far. So does the one he is contending for. What is this restoration? Let Jesus Himself answer: "But I say unto you, that Elias is come already, but they have done unto him whatsoever they listed." Matth. 17:12. "And if ye will receive it, this (John the Baptist) is Elias which was for to come." Matth. 11:12. He came because God had sent him. John 1:6. The final object was "that all men through him might believe." v. 7. Did "all men" receive him? They have done unto him what they pleased. They frustrated the counsel of God as to themselves; did not believe his

message (Matth. 21:23), and were not baptized of him. Luke 7:30. Thus we see that not "ALL MEN" through him *did* believe, though he was "sent from God" for that purpose. Therefore he did not restore all things except where men obeyed his teaching. So with this restoration of all things whereof God spake. Every soul *that* WILL NOT HEARKEN to that prophet shall be utterly destroyed from among the people. And this destruction will be everlasting. 2. Thess. 1:7-10. This will be the "end" of the enemies of the cross of Christ." Phil. 3:18, 19.

### God's Method of Dealing With Men.

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It is a fact that God does not, under the present arrangement, save men without their consent and co-operation. He calls upon them to believe and obey the gospel; to repent and be baptized. Not all who heard the gospel in the past, believed its message; not all obeyed its injunctions; not all were baptized. These are undisputable facts. Obedience is a voluntary act; so is disobedience. Rom. 6:17. If at last all men are saved, God will either change His method of dealing with them to obtain their consent, or He will change them without their consent. In either case there will be a radical change which will set aside the principle of faith now in force. Under the present plan men are called upon to do certain things as acts of faith and obedience. If in the future men are changed from one moral plane to another and from one physical condition to another without their consent, it will be under a different rule than that in use now; then there is no avoiding of the conclusion that God Himself is subject to change. Either God can not now thus change man from one condition to another, or He will not. If He *can not*, we have no evidence that He will be

able to do so in the future. If He *will not* now, how do we know that He ever will? If a man is an immoral person, a murderer, or a thief, in this life, will he, on the supposition of universal restoration, be the same in the next life? If he has been changed, what remedial influences have changed him from one moral condition to another? Are those influences suasive or arbitrary? If the former, will they have a different effect than in the present life? If arbitrary, why will God abridge the liberties of men in the future and compel them to do what He permits them to leave undone now? Whenever we shall have a positive and clear-cut statement on this phase of the subject, we shall be in a position to consider the question further.

### In Due Time.

1. Tim. 2:6.

Christ gave himself a ransom for all, to be testified in due time. This is regarded as another strong passage in favor of universal salvation. The manner in which it is supposed to teach that doctrine is something like this:

1. Christ gave Himself for all; therefore all for whom He gave himself, will be saved.

2. Since, according to our authorized version, this ransom is to be testified in due time, all will hear that testimony, and as a result, believe it and be saved. We are further told that this testimony is not "due" now, since the "time" has not yet arrived, and therefore it will be borne forth at some time in the future with the result noted above.

I invite the reader's attention, first of all, to the marginal reading of our Teachers' Bible. Here it reads, "a testimony in due time." The term "to be" is not in the original. According to this reading, the ransom of Christ for which He gave Himself was in itself "a testimony," and came "in due time." "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. Thus the "time" for this testimony is not in the future, but had already set in in Paul's days. This is further evident from the apostle's statement in 1. Tim. 2:7. "Whereunto (unto which testimony) I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity." This is in accord with Paul's general manner of presenting "the testimony of Christ." He wrote to the Corinthian Church that this testimony had been confirmed in them. 1. Cor. 1:6. He had not come among them with excellency of speech declaring the testimony of God, for he had determined to know nothing among them save Jesus Christ and Him crucified. 1. Cor:2:1,2. This testimony was also believed. 2. Thess. 1:10. At Ephesus he testified both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ, as he had received of the Lord Jesus a ministry to testify the gospel of the grace of God. Acts 20:21,24. He exhorted Timothy not to be ashamed of the testimony of the Lord. 2. Tim. 1:8. Peter and John likewise bore this testimony to their hearers. Acts 2:40; 8:25; 10:34-43. All these examples show conclusively that the apostles did not share the views of those who wish to defer this testimony until some other "time." With them the time was "due" then, and they left no lawful means unused to bear forth that testimony. However, let the reader not be ignorant of this one thing, that if universal salvation is "to be testified in due time," which is yet future, the effort of Universalism is altogether premature, "out of due time." Then let those zealous advocates patiently wait for that "due time," and not force the matter upon us before anyone is authorized to testify along those lines.

Because Christ gave Himself a ransom for all, thus rendering testimony at the proper time, Paul took the liberty to

we be planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this that our old man is crucified with Him, that the body of sin might be destroyed, **THAT HENCEFORTH WE SHOULD NOT SERVE SIN.**" Taking the death of Christ as the type or pattern, he says, "Likewise reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord." This is the death of which he speaks at v. 7, "For he that is dead (*to sin*; not he that died *in sin*) is freed from sin." The apostle solemnly calls upon believers, "as those that are alive from the dead," to yield themselves unto God, and their members as instruments of righteousness. (13). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" 16. This yielding would not be done for them by someone else, but must be by them "*selves*," and might be either to "sin unto death," or to "obedience (to God) unto righteousness." When they were the servants of sin, they were free from righteousness (20), and when they were made free from sin, they became servants of righteousness. The end of those things whereof now they were ashamed is death. 21. Does that mean, "The end of those things is freedom or justification from sin?" By no means. "The end" of *now* (not at death) being made free from sin, is "everlasting life." 22. For the wages of sin is not freedom from sin, but the gift of God is eternal life through Jesus Christ our Lord (23), the same One "through" whom they had previously been made "free from sin, dead *to sin*, but alive unto God." 11. Notice particularly what the apostle says at the end of the chapter: "The end" of one course is "death." That is not "through Jesus Christ our Lord," but by yielding to sin unto death. "The end" of the other course is "everlasting life." Why this? "For the wages of sin IS (not merely was) death;



but the gift of God is eternal life through Jesus Christ our Lord." 23. The process which God has instituted to free men from sin is obedience. When men obey Him, they do not sin, for He commands no one to disobey His will. When men yield themselves to God, such yielding is "of obedience unto righteousness;" such righteousness is "unto holiness, and the end (the final result) everlasting life." It is possible for men to die in their sins. John 8:21,24. Have they a title to a new lease of life? If so, upon what grounds? Their past life was a failure; if they could not move until acted upon by God, their failure was due to the will of God. If it was due to their own choice, upon what grounds can it be said that they will do better in the future? If they will have the power of choice in the future, they will in all probability do as they did in the past. If they have not the freedom of choice, they are worse off than men are in the present life. Therefore nothing is gained by saying that which can not be proven, that men will be given a new lease of life after they have spent one whole life to the close of their days in sin. The death of the sinner can not expiate sin, can not free the sinner from sin. He lived and died in sin, and death still leaves him in sin. "He that beliveth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." John 3:36.

### The World Reconciled to God.

"God was in Christ reconciling the world unto Himself, not imputing their trespasses upon them." 2. Cor. 5:19.

From the foregoing text is argued the final salvation of the world, *i. e.* universal salvation. A careful study of this text with its context will show that such a thing was not in the thoughts of the inspired man of God. It is only when men pluck up certain passages by the roots, as it were, and

remove them from their surrounding context, that certain notions can have any show of plausibility.

Reconciliation implies separation and alienation of two parties. In the case before us, they are man and God. Through sin man has become the enemy of God. In this enmity he is prompted by the carnal mind. "Alienated and enemies." Col. 1:21. This state of enmity to God exists not only passively, in potency or principle, but is actually carried into practice "by wicked works." God was and is grieved with such disposition and its resulting conduct. and hence we see the need of bringing about, if possible, a reconciliation between Himself and man.

The literal meaning of reconcile (L. *reconcilio*) is "to call back into union." Here it is not man calling God back into union with himself, but God makes the first move to bring man back into union with Himself. As in all His dealings with men, God has a plan and a method whereby this reconciliation is to be effected. God has done something, and man must do something in this transaction. The apostle said that "God was, *in Christ*, reconciling the world to Himself." Elsewhere he says, that "we were reconciled to God by the death of His Son." Rom. 5:10. "The death of His Son" was a necessity to bring about this reconciliation. That Son died on account of His obedience to God. Phil. 2:8. In contrast with this Son stands Adam who also died; but his death was due to the opposite principle: disobedience, Rom. 5:12,18. Adam is still dead, while Christ lives, having been raised from the dead by the power of God. God was pleased with Christ, and repeatedly attested His satisfaction with Him, the greatest testimony being the fact that He raised Him from the dead. Through "the death of His Son" God established a new covenant, of which He made that Son the Mediator. To all those who obey that Son, He is "the Author of eternal salvation." Heb. 5:9.

That men may be apprised of God's arrangement, He committed to the apostles "the ministry of reconciliation," and "the word of reconciliation." The former is "to wit, that God WAS (not will be), in Christ, reconciling the world to Himself, not imputing their trespasses unto them." Is that all there is of it? Do we stop here? Upon what principle does God "not impute trespasses?" "The man to whom the Lord will not impute sin," is called "blessed." Rom. 4:8. Upon what principle is such a state brought about? The preceding passage gives light. "Blessed are they whose iniquities are forgiven, whose sins are covered." How forgiven, how covered? "To Him (Jesus) give all the prophets witness that through his name whosoever believeth on Him shall receive remission of sins." Acts 10:43. It is the same principle upon which righteousness was imputed to Abraham—that of faith. Rom. 4:3,9,22. Abraham's faith was so "strong" he "was fully persuaded that what God had promised, He was able also to perform. And THEREFORE it was imputed to him for righteousness." Now, such righteousness shall be imputed to us also, not unconditionally, but upon fulfilment of the proper conditions: "IF WE BELIEVE on Him that raised up Jesus our Lord from the dead." Rom. 4:24.

"The word of reconciliation" was committed to the apostles. Therefore Paul says, "Now then (or thefore) we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, BE YE reconciled to God." 2. Cor. 5:20. This is what "the word of reconciliation" says, and what "the ministry of reconciliation" designs to accomplish. This shows God's intention, His arrangements, His method, and also man's part in the matter. If the latter heeds the beseechings addressed to him, he may "BE reconciled;" if not, he can not be.

The object of such reconciliation is, "to present you holy and unblameable and unreproueable in his sight."

Col. 1:21, 22. Yet this is not without its conditions, for the apostle holds out such presentation on the condition, "IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye heard." Col. 1:23. From all of which it must be clear to all fairminded persons that when the conditions of reconciliation are fulfilled upon the part of man, God, being faithful and just, will forgive sins and cleanse from all unrighteousness; but if man does not heed "the word of reconciliation," and will not be reconciled to God, he will go down in death unreconciled. God did not provoke man to enmity in the first place; in other words, did not *compel* him to sin. Man sinned in spite of the inhibition "Thou shalt not" and the announcement of the necessary consequence of disobedience. Yet even then God seeks to bring about a reconciliation of man to Himself. But having made all proper arrangements, He does nothing beyond praying and beseeching man to be reconciled. He does not coerce him into obedience, nor compel him to subscribe to the terms of surrender or accept the conditions of reconciliation. If man stubbornly persists in being an enemy of God and the cross of Christ, his end is not reconciliation and salvation, but destruction. Phil. 3:18,19.

### Is God the Author of Evil?

In a tract on *The true Basis of Redemption*, Mr. A. P. Adams says, "We *must* then take the ground that God permitted evil to enter into the world, knowing of course full well what the consequences would be, and therefore in some sense or in some degree He is responsible for those consequences. Can you escape this conclusion except by detracting from the power and wisdom of God? The writer is free to confess that he can not, nor does he wish to since the Lord does not hesitate to take upon himself the responsi-

bility of evil, as he does all things else; for he says, "I form light and create darkness, I make peace and create evil. I the Lord, do all these things." Isa. 45:7. This extract reminds the writer of a statement in a letter which he received from a minister in Pennsylvania some time ago: "It is easy to quote Scripture; but it is quite another matter to show what the Bible teaches." We do not deny that God said, "I make peace and create evil," but are therefore by no means ready to join this author in shouldering the "responsibility" of *moral* "evil" upon God. Nor does God Himself do this; nor is there any ground in Scripture justifying anyone in doing so. It is assumption that God "does not hesitate to take upon himself the responsibility" of *moral* "evil" —sin, and that the passage of Scripture cited proves this. The point to be proven is the thing assumed. "Everything" which is of God's creation is by Himself pronounced "very good," Gen. 1:31. If moral evil, sin, is included in this, then we are ready to accept the author's "conclusion," and to say that sin is "very good;" in fact, we feel tempted to go farther, and say, There is no evil, no sin. If God is the Author of sin, why was He "grieved at heart" when He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually?" Gen. 6:5,6. Is that the language and attitude of approval? Does God first cause man to think and do evil only and continually. after the counsel of His own will, as we are given to understand by our author, and then feel grieved at heart when man is working out that will? *Whose* wickedness was great in the earth? *Whose* imaginations of the thoughts of his heart was only evil continually? "The wickedness OF MAN was great." "God saw" it. Did He *do* it or cause it to be done? If He did, why be grieved at heart, why destroy man from the face of the earth? Gen. 6:7,13. If He did not, why say He assumes responsibility for its existence? It is a fact that He

disproved the evil which filled man's thoughts and life, and that He destroyed man (with the exception of Noah and his family) because "all flesh had corrupted his way upon the earth." Elsewhere those persons are designated as "the world of the ungodly." 2. Pet. 2:5. They were ungodly, ungodlike, not like God, in their thoughts and actions. Therefore the justice of bringing upon this world the flood in which they "perished." 2. Pet. 3:6.

Here the question may arise, if God is not responsible for moral evil, what is the "evil" which He is said to "create?" The question is a proper one. Had our author cited other passages of Old Testament Scripture where God "takes upon himself the responsibility of evil," the reader would have seen that, so far from creating moral evil, sin, God sent evil, calamity, suffering, and even death, upon men as a *punishment* of sin. "Shall there be evil in a city, and the Lord hath not done it?" Amos 3:6. This is equivalent to an assertion that when evil is in a city the Lord hath done it. Notice the first part of this text: "Shall a trumpet be blown in a city and the people not be afraid?" The trumpet was blown at the approach of an enemy with the "sword." Ezek. 32:1-6. This is the evil. We are told that "the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem." Micah 1:12. Why was all this "evil?" Because of "the transgressions of Israel." v. 13 This is the nature of the "evil" for which God assumes "responsibility." See Deut. 32: 16, 17; Josh. 23:15; Judges 2: 15; 2. Kings 14:7-10; 21:21,29. "Evil"—sin—is an abomination to God. Ezek. 6:7-11.

God's attitude toward sin is not "to take upon himself the responsibility of evil," but one of opposition against it; and He leaves no lawful means unused to warn man against it, and to dissuade him, if possible, from doing it. His counsel is. "Seek good, and not the evil, that ye may live;

and so the Lord, the God of hosts, shall be with you. Hate the evil, and love the good, and establish judgement in the gate." Amos 5:14,15. How inconsistent it would be to "hate the evil," if God were responsible for its existence; if it were in the world by the counsel of His own will. Such a view, when strictly adhered to, and carried to its legitimate conclusion, tends to make sin less sinful rather than to make it "exceeding sinful," and besides makes God inconsistent with His moral attributes; in other words, with Himself, for in one breath it makes Him assume all responsibility for evil, and in another calls upon man to "hate" that of which He is said to be the Author, and lastly He brings calamity upon man for doing that which He creates, or causes him to do.

The same author cites with evident satisfaction the apostle's statement, "all things are of God" (2.Cor. 5:18,) laying special emphasis upon the "all." In his eagerness to establish his theory he seems to have forgotten or overlooked a few "things" which are said to be "not of the Father, but of the world." John exhorted believers to "Love not the world, neither *the things that are in the world*. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1. John 2:15,16. So there are some "things" among the "all things" which have an existence, which are "not of the Father, but of the world." The "lust" here mentioned, "when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1: 15. Such "lusts," along with other things, we are exhorted to deny. Titus 2:12. And only upon the condition of doing the will of God can we have any assurance of "abiding forever." 1. John 2:13.

## The Sovereignty of God.

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The "supreme sovereignty of God" is another argument in which the advocates of universal salvation seek to in-trench themselves. According to this line of teaching, God is behind all of man's actions, and works "absolutely *all* things, without any exceptions, after the counsel of his will." *The true Basis of Redemption*, p. 9. And the reader is exhorted "to an uncompromising jealousy of this supreme sovereignty of God." If the matter is as the author states, his exhortation to uncompromising jealousy is useless, as that could not affect the final outcome in the least. If the reader is not of himself inclined to such jealousy, the author's exhortation will not produce it, as God must "work" it. If he is jealous, it is because God has wrought it in him. If indifferent, it is still "after the counsel of his own will," because a necessary part of "absolutely *all* things, without an exception." Then our author's effort in writing a book on the subject can not possibly affect the matter one way or other. Well, of course, this too would be included in "*all* things." And I am justified in making this effort, for this also enters as a constituent element into all things. All this may look well on paper, but it is not approaching the subject from the standpoint of the Scriptures and of the *facts*. In writing to a number of churches, the apostle Paul told them, along with other things, "I do dot frustrate the grace of God." Several elements enter into this brief but significant sentence: 1. God. 2. The grace of God. 3. Paul: "I." 4. The grace of God might be frustrated. 5. He did not do that which was possible. What is to "frustrate" anything? "To break or interrupt hence to defeat; to dissapoint; to balk, to bring to nothing; as, to make null, to render of no affect." Webster. The Greek is *atheteoo*, and is defined as to "put away, or aside:"



Young. "To make void, render null." Robinson. Either Paul could so frustrate the grace of God, or he could not. If he could, he refrained from doing that which was in his power; if he could not, there is no force in his statement, for he simply left undone what he could not do. The subject under discussion is righteousness, and the manner of its obtainment. If it came by the law, then Christ died in vain. If it came by the faith of Christ, seeking it by the law was useless as to the object in view; moreover it was also a reflection upon the wisdom of God, and a rejection of the favor which God had shown in providing a way of justification. It was not by the law, but by the faith of Christ. Therefore Paul did not seek righteousness by the law, but by the faith of Christ. Therefore Paul did not seek righteousness by the law, which had been done away, but by grace. Had he done otherwise, as, according to his statement, he might have done, and others did, he would have "frustrated" (set aside and thus rendered useless) that grace of God which "came by Jesus Christ." John 1:17.

And not only was the apostle anxious about this matter as to himself, but his solicitude extended to those who had been committed to his care, that they "receive not the grace of God in vain." 2. Cor. 6:1. God was working, and Paul and others were "workers together with Him." In order that the grace of God which was bestowed upon believers, might not be "in vain" (empty, so as to accomplish nothing for them), he beseeches them in that regard. What was the object of such effort if not to influence them to govern their conduct in such a manner that the grace of God might accomplish its purpose? Failing in this, the grace of God was or would be in vain. But why all this care on the part of the apostle, if God works "absolutely *all* things, without any exceptions, after the counsel of his own will?" How could He help but work out His own will, whether the apostle besought the Corinthians or not, or

whether they had any concerns in the premises or not? The whole matter simply amounts to this: Either their conduct would modify the effect of God's grace upon them, or there was no necessity and no excuse for the apostle's beseechings. That Christians were admonished, besought, entreated, exhorted, and rebuked, with a view to their conduct in the present world is simply an indisputable fact. That such conduct would affect their salvation, which was also a part of "all things without any exceptions," is also a fact.

The "sovereignty of God" made man with power to determine his own actions with reference to his salvation. That many have acted contrary to God's will in the past, can not be successfully contradicted. That many at present act contrary to God's commands, which are the expression of His will, is an evident fact; therefore to say that God will in the future do what man has elected to leave undone, is a begging of the question. If man was made in the image of God, who can act according to His own choice in matters upon which He exercises His will, so was man endowed with the capacity to adopt either of two courses coming before him; and God would not abridge this power in man any more than He would suffer His own liberties to be curtailed. His will is "absolute" in matters which do not involve the free agency of man; but man's power for good or evil is a very potent factor in his own salvation. He has "power over his own will." 1. Cor. 7:37.

This frustrating of God's purpose is not confined to the cases named above. Jesus said to the Pharisees, "Full well ye reject (Greek *athetoo*; margin, "frustrate") the commandment of God, that ye may keep your own traditions." Mark 7:9. Those people had used the power to do two things: First, they set aside the commandment of God which was given to govern their conduct, and were not governed by it. Second, they substituted their own traditions in its stead. Now either the sovereignty of God was

working such a result in the case of those Pharisees, after the counsel of His own will, just to see how contrary they could be, or those wicked persons set aside the counsel of God's will concerning them as expressed in the commandment. That He was trifling with them, we can not believe; and that He was trying those persons just to see what they would do, will not be claimed by our author, for he says God knew all the "consequences" beforehand. Therefore the only conclusion left open is, that they acted contrary to the counsel of God's will, by setting themselves against the sovereignty of God at the time when they were required to do otherwise.

At another place Jesus said to the seventy, "He that heareth you heareth me; and He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10:16. Rotherham translates it thus: "He who is setting you aside, is setting me aside; he, moreover, who is setting me aside, is setting aside Him who sent me forth." For one *man* to set aside another, to pay no attention to what he says, is a common occurrence, and is frequently thought to be of little consequence. It is a fact that men have set aside those whom Jesus sent forth; and it is also a fact that in so doing they set Him aside, as well as God Himself. Paul said to the unbelieving Jews at Antioch in Pisidia, "Behold ye despisers, and wonder, and perish." Acts 13:41. What did those Jews despise, or frown down upon? The "words" concerning Jesus spoken by Paul. A little later Paul and Barnabas said to those same Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." v. 46. The sovereignty of God demanded that the word should be spoken to those persons, that believing it they might have everlasting life. But that sovereignty of God did not compel them, against their own will, to accept the

word spoken; they could, if they chose, put it from them; and they were even envious of others who were willing to receive it; "contradicting and blaspheming" the things spoken by Paul. God had previously taught the Israelites that blasphemy was a great sin, and attached the death penalty to it, in order to keep men from committing it. Lev. 24:16. Either God moved those Jews to contradict and blaspheme, or He did not. If He did, He changed His attitude toward blasphemy most remarkably; or else those Jews blasphemed against God's word, contrary to His will. It is useless to say, as Mr. Adams does, that God will find a way somehow to finally work out His will as to the final salvation of the race, while the facts of the past show that God did not work out His will concerning men when they chose to reject His counsel as to themselves, contradicted and blasphemed and put from them His word, judging themselves unworthy of everlasting life.

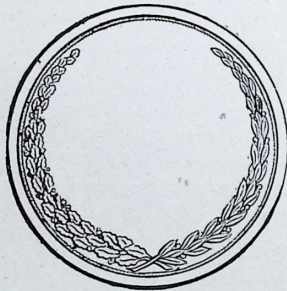
## Conclusion.

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"What I have written I have written" from an honest conviction that it is true, and with the sincere desire that it may help others who are trying to work out their salvation "with fear and trembling." It was not done to personally antagonize anyone, but to oppose error and bring forward some very much misunderstood and misapplied truths. Persons are incidental. To correct false teaching is what was aimed at. How well the work has been done I leave for the reader to judge. Much more might have been and could be said, but it is thought this will be sufficient to act as a stimulus to further searching of the Scriptures.

Finally, I wish to say to the household of faith: "Give diligence to make your calling and election sure: for IF ye do these things, ye shall never fall; for SO an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2. Pet. 2:10,11.





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