



Bible Student's Notebook™

The Herald of His Grace

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

Volume 33
Issue 821

The Unpardonable Sin

by — H.W. Martin (1883-1959)

SINS OF IGNORANCE FIND FORGIVENESS

In Acts 3:17 we have Israel's *past* rejection of Messiah, eventuating in the cross.¹ Peter speaks of it as a sin of ignorance, an expression which is based on the distinction made in the Mosaic law between sins of ignorance and willful sin (See Numbers 15:27-31).

And now, brethren, I am aware that you commit it in ignorance, even as your chiefs also (Acts 3:17).

As under the law, sins of ignorance were forgiven, so Israel's sin, in rejecting the Son of Mankind, was committed in ignorance, and hence called forth the Savior's prayer on the cross,

Father, forgive them, they know not what they do (Luke 23:34).

In harmony with this truth and prayer the Scriptures, which deal with the so-called "unpardonable sin," make it clear that sin against the Son of Mankind (See especially Matthew 12:32; Luke 12:10) shall be forgiven, for this rejection was based on the ignorance that obtained among Israel before God vouchsafed His testimony to His Boy Jesus' Messiahship by rousing Him from among the dead (See Acts 3:15). But now,² since His resurrection and the manifesta-

tion of the powers of the coming eon, they can no longer claim ignorance.

In Acts 3:18 we see that God announces the sufferings of Messiah through all of the prophets:

Yet what God announces before through the mouth of all the prophets – the suffering of His Christ – He thus fulfills.

Israel is told, categorically, that all of the prophecies concerning the sufferings of Christ are *thus fulfilled*, i.e., by their own faithlessness and their own rejection of Messiah. Well might they, and we, exclaim with the Psalmist,

Surely the wrath of man shall praise Thee: the residue of wrath shalt Thou restrain (Psalm 76:10).

In Acts 3:19-21 we have a call to repentance in view of what God speaks through His prophets.

Repent, then, and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord, and He may dispatch the One selected before for you, Christ Jesus,

tion since Israel is not currently God's people, but will again be applicable when the prophetic clock once again resumes and God begins dealing with His people Israel.

1. [Editor:] I.e., "An upright stake or pale, without any crosspiece."
– A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
– **THE "CROSS": Was Christ Nailed to a "Cross" or a "Stake"?**
Clyde L. Pilkington, Jr. *Bible Student's Notebook* #330;
– The "Cross" – An Explanation of its Use in the Concordant Version, A.E. Knoch, *Bible Student's Notebook* #302.
2. [Editor:] The author's use of "now" in reference to Israel in this article is applicable to them in the early Acts period when God was still working to move them to repentance, as the author later indicates. It is not applicable to today's mystery dispensa-

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Whom Heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon.

As the only possible sacrifice for their sin of ignorance in crucifying³ Messiah had been offered upon the cross (see Hebrews 10:26), Israel is called upon to repent or reconsider this sin of ignorance – this rejection of Messiah. They are called upon to turn from their waywardness to Him, for the erasure of their sins. The reasons assigned for this appeal, to repent and to turn about, are that only by so doing will Israel's longed-for seasons of refreshing from the face of the Lord be possible; and that this condition must be met before God will dispatch back to the Earth and to Israel, the One selected before for them, Christ Jesus.

Then Israel is reminded that Heaven must receive their Messiah *"until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon."*

3. [Editor:] "Gibbeted" is translated "crucified" in the KJV. The word is προσπήγνυμι (*prospēgnumi*) and is used only in Acts 2:23. It is defined as, "to fasten to, that is (specifically) to impale (Strong's G4362).

Their individual and national salvation depends upon their repentance and turning about for the erasure of their sins; then follows the return of the One selected for them and the seasons of refreshing. Then, also, arrive the times of the restoration of all, or the great jubilee, when their Kinsman Redeemer restores to them their land – their possessions. This is brought about by the judgments, seals, trumpets and bowls of the Unveiling, and is the great fulfillment of which the jubilee was the type (Leviticus 25:25-28).

It is worthy of note that these times of restoration are specifically said to be spoken of by God through the mouth of His holy prophets *"from the eon."* This eon began with the deluge of waters in Noah's days and will end with the deluge of wrath that inaugurates the Day of the Lord. It is literally true that all of God's testimony concerning the times of the restoration of all has been *"from the eon,"* i.e., from the inception of this eon, or since Noah's days.

In Acts 3:22 we have a call to hear, in view of what God speaks through Moses.

Moses, indeed, said that "The Lord, your God,

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the *"preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past"* (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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For definitions of abbreviations/acronyms, see index after the order form.

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will be raising up to you a prophet from among your brethren, as me. Him you shall hear, according to all whatever He should be speaking to you.”

This Prophet of Whom Moses testified, Who was to arise from among their brethren as Moses, is the Messiah, Whom Israel crucified in ignorance.

WILLFUL SIN CALLS FOR DEATH

As Moses was sent to lead the children of Israel out of Egypt, through the wilderness, and into the promised land, their bodies were strewn along the wilderness because they would not hear Moses. Even so now the Christ, from the glory, as God's Prophet or Spokesman (like unto Moses) is speaking to them, is desiring to lead them out of their sins, through the wilderness of doubt, and into the promised earthly Kingdom. The same lack of faith, the same refusal to hear, which kept the children of Israel (under Moses' leadership) out of the promised land, will now keep the nation of Israel from entering the promised Kingdom under the leadership of this Prophet like unto Moses, if they now refuse to hear Him. Hence the exhortation to Israel in the Acts period,

Beware! You should not be refusing Him Who is speaking (Hebrews 12:25)!

In Acts 3:23 we have Israel's rejection of Messiah, now, a willful sin, and the consequence thereof.

Yet it shall be, every soul which should not be hearing that Prophet shall be utterly exterminated from among the people.

In this appeal to Israel we have the divinely altered words of Moses concerning Christ. Israel is warned that though there is forgiveness for their *sin of ignorance* in rejecting and crucifying Christ, there is no forgiveness for them if they now reject Him *willfully* after God has roused Him from among the dead, and has given His spirit's testimony to Him, through the display of the powers of the future eon. If they now reject Him, it is a *willful sin*.

We have seen that for sins of ignorance the Mosaic Law provided a sacrifice. But for willful sin, the law of Moses provided no sacrifice but declared that all willful sinners “*should be cut off from among the people*” (Numbers 15:30-31). Even so, now, Israel is reminded by the spirit, through Peter, that all willful sinners were to be “*utterly exterminated from among the people*.” Here is the divine comment on what constitutes the so-called “unpardonable sin.”

That the “unpardonable sin” is not a truth for us, or for this present economy, should be self-evident from the fact that we find no reference to it in this present Secret Economy. To preach the “unpardonable sin” to sinners *now is a sin*, is error and not truth for this economy.

In Matthew 12:32, Luke 12:10 and 23:34 we see that sin against the Son of Mankind (which Israel committed at the cross) can be forgiven. The sacrifice of Christ on the cross would avail for this sin of ignorance. But Luke 12:10 also tells us that blasphemy against the holy spirit shall not be forgiven. Mark 3:29 agrees with this statement, adding the additional thought that there is no forgiveness “*for the eon*” (i.e., the Kingdom eon in which Israel is to receive



The New Birth

A Compilation

“Born Again” and “The New Birth” are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not “present truth” for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr.

32 pp., PB

See order form.

its national blessing), for those who commit this sin are guilty of “*an eonian sin*,” i.e., a sin which has no forgiveness during the eons.

This does not contradict the teaching of the universal justification, vivification and reconciliation at the consummation of the eons, of which Paul testifies.

The reason assigned in Mark 3:30 for the “unpardonable” nature of this sin is that they said of the Lord, “*He has an unclean spirit.*” The light of the context (:22-30) shows that this statement has reference to the scribes’ assertion that the Lord Jesus performed His miracles through the power of an unclean spirit, instead of through the power of God’s holy spirit. This constituted blasphemy against the holy spirit, and is also referred to in Matthew 12:22-32, where we are told that for those guilty of this sin there was to be no forgiveness in this eon, nor *in the coming eon* (:32), i.e., the Kingdom eon.

Here Israel had the Lord’s warning of the “unpardonable” nature of that sin which they might commit against the holy spirit, when they could no longer claim ignorance as they now could. As the people of Israel, as well as their rulers, committed this sin and the rejection of Christ in ignorance (see Acts 3:17) it was covered by the sacrifice of Christ on the cross.

ISRAEL’S REJECTION OF THE SPIRIT IS THE “UNPARDONABLE SIN”

Israel had rejected the testimony of the Father in the Hebrew Scriptures; they rejected the testimony of the Son of Mankind during His earthly ministry, as recorded in the four gospels. For this the sacrifice on the cross and the prayer – “*Father, forgive them, **they know not what they do!***” – availed. But now that Christ has been roused from among the dead, they are no longer ignorant. The Father’s testimony and the Son’s testimony has been rejected. Only the testimony of the holy spirit remains (Acts 1:8), and this testimony is given to them in the Acts period. If they reject this testimony, if they ascribe the powers of the coming eon (which are manifested through the apostles) to unclean spirits, instead of God’s holy spirit, then there is no testimony left wherewith they can be reached.

Not only so, but such a sin is *a willful sin* and not *a sin*

of ignorance. Israelites guilty of this sin cannot be pardoned in this eon or in the coming Kingdom eon but will be utterly exterminated from among the people. Such is the spirit’s testimony to Israel through Peter.

In Hebrews 6:4-6 we have this same Kingdom truth applied to former Kingdom believers. This passage describes the blessings experienced by those who heard the Kingdom proclamation during the Acts period and repented, many of them because of the miracles or powers of the coming eon which they had witnessed. As the forty years of the Acts period began to draw to a close (with Israel wandering in the wilderness of doubt and unbelief, even as Israel had wandered in unbelief for forty years, during their wilderness sojournings under Moses’ leadership), and the Kingdom did not materialize, and the very powers and miracles of the holy spirit upon which their repentance was based were no longer vouchsafed to them, their repentance vanished also; they could not again be renewed to repentance for the simple reason that the physical powers of the Kingdom eon, upon which their repentance was based, were no longer in evidence.

Not only so, but they [the former kingdom believers] were “*crucifying for themselves the Son of God again and holding Him up to infamy*,” i.e., virtually they were acknowledging to the unbelieving mass of Israel that they had been mistaken in ascribing these miracles and powers to the holy spirit and acclaiming them as powers of the coming eon, and the Lord Jesus as the Son of God – Israel’s Messiah. In this light we read,

For it is impossible for those who were once enlightened, besides tasting the celestial gratuity, and becoming partakers of holy spirit, and tasting the ideal declaration of God, as well as the powers of the future eon, and are falling aside, to be renewing them again to repentance while crucifying for themselves the Son of God again and holding Him up to infamy.

We read these words and are not disturbed or disquieted, for in *this present Secret Economy* (where there are no repentance, pardon or physical miracles or powers, but faith and justification, and all is of grace from beginning to end), such a “*falling aside*,” as is here described, is absolutely impossible, for our justification precludes all possibility of any future condemnation (see Romans 8:1), for,

Whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be the Firstborn among many brethren. Now whom He designates beforehand these He also calls, and whom He calls, these He also justifies: now whom He justifies, these He also glorifies (Romans 8:29-30).

In Hebrews 10:26-31, there is another reference to this so-called “unpardonable sin.” This reference also is in the epistle to the Hebrews, which contains Kingdom truth, not truth for the Body of Christ, and deals (like Hebrews 6) with Kingdom believers who have fallen away from the Kingdom hope.

*For our sinning voluntarily a **willful sin** after obtaining the recognition of the truth is no longer leaving a sacrifice concerned with sins, yet there is a certain fearful waiting for judgment and fiery jealousy about to be eating the hostile. Any one repudiating Moses' law is dying without pity on the testimony of two or three. Of how much worse punishment, do you suppose, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed common, and outrages the spirit of grace? For we are acquainted with Him Who is saying, “Vengeance is Mine, I shall retaliate!” the Lord is saying, and again, “The Lord will be judging His people.” It is fearful to be falling into the hands of the living God!*

THE SIN TO DEATH

The foregoing is but a divine expansion of the truth contained in the Mosaic law for Israel (Numbers 15:30-31), that the one who commits a willful sin “shall be cut off from among his people.” Why? Because the commission of this willful sin would “no longer [be] leaving a sacrifice concerned with sins,” for the Israelite of the Pentecostal economy who, after the recognition of the truth,

tramples on the Son of God, and deems the blood of the covenant by which he is hallowed common, and outrages the spirit of grace (Hebrews 10:29).

How many of God's saints have been driven to distraction, and some into insanity, because this truth

has been misplaced and misapplied to this present economy of pure, undiluted grace! Increasing sin now calls forth but more grace from God. Would that all God's saints of this present economy would realize that “where sin increases, grace superexceeds” (Romans 5:20), and that this grace carries us way beyond the possibility of condemnation (Romans 8:1).

In I John 5:16-17 the “sin to death,” as far as the Pentecostal believers were concerned, undoubtedly referred to the apostasy with which the sixth and tenth chapters of Hebrews deals, *i.e.*, the “unpardonable sin.”

In the days preceding the setting up of the earthly Kingdom, when the image of the wild beast is set up as an object of worship (Revelation 13:15), the Kingdom believers of that day will read the warning “Little children, guard yourselves from idols!” (I John 5:21). Those who do not heed this warning but receive the emblem of the wild beast on their foreheads or their hands (Revelation 14:9-11) – these are guilty of the “sin to death” – the sin that will not be pardoned for this eon, or the coming Kingdom eon of Israel's national blessing.

Before closing this discussion on the “unpardonable sin,” suffice it to say that at the end of the Acts period (Acts 28:25-27) the holy spirit pronounces judicial blindness upon the nation of Israel. The Israel of that day has committed the “unpardonable sin”; now only as individuals is there salvation for them, for “Israel, in part has become calloused until the full complement of the nations may be entering” (Romans 11:25). Thereafter, God will again deal with Israel and will fulfill all of His promises to them. Let us then take heed, lest we misapply this teaching of the “unpardonable sin” to ourselves, or to this *present Secret Economy* of pure, undiluted grace. **BSN**

— *Studies in Acts*

Excerpt (*abridged & edited*)
(Bible Student's Press)

[**Editor:**] *Studies in Acts* can be found on our order form under “Other Authors,” or on our website under “[Commentaries](#).” For a biographical look at H.W. Martin see the “Editor's Desk” in [Bible Student's Notebook #659](#). In a previous issue we ran his work *The Case of Judas* ([Bible Student's Notebook #239](#)).

TOPICS:

Major: Acts; Right Division; Sin(s); Unpardonable Sin
Minor: Israel; Sins of Ignorance; Willful Sin



Reader's Question Box #43

Why is Jesus Called "God"?

by — Clyde L. Pilkington, Jr.

And Thomas answered and said to Him, "My Lord and my God" (John 20:28).

Q: If Jesus is not God, then why did Thomas call Jesus "God"? – A.F.

A: After Christ's resurrection Thomas came to see and recognize Christ's exalted position.

"God" is a title of superiority. "God" is the Hebrew word *el* and the Greek word *theos*. *El* means "subjector," while *theos* means "placer." Both have to do with one who holds a position of great authority.

Humanly (relatively) speaking there are those who are *el* and *theos* among us. Their authority is not innate but *derived*, and therefore *limited*. Divinely (absolutely) speaking there is only One Authority in the Universe. This Authority is not derived but *innate* and *limitless*.

Father alone is *absolute* "God." He, by Himself, is **THE** Supreme Placer (*Theos*), and Supreme Subjector (*El*).

After His resurrection Christ was "*highly exalted*" (Philippians 2:9), so that it was declared by Him that

*Given to Me was **all** authority in Heaven and*



on the Earth (Matthew 28:18, CV).

Therefore Jesus is *relatively* "God." "*The Man Christ Jesus*" has obtained the highest human authority on Earth – an authority that extends even to Heaven. In this He has been granted an exalted position above that of the leaders of Israel, whom God had also declared to be "*gods*."

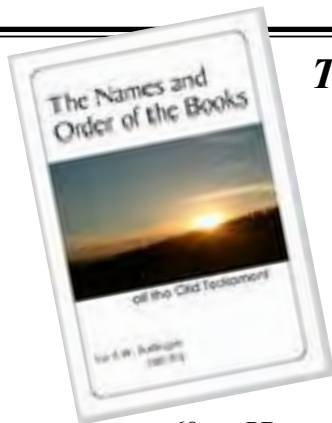
*I have said, "**Ye are gods**; and all of you are children of the most High" (Psalm 82:6; cf. John 10:34).*

Jesus Christ, "*God's Creative Original*" (Revelation 3:14, CV), possesses an exalted sense of this "*god*" status so that,

He must reign until He puts all His enemies under His feet. ... For God has put everything under His feet (I Corinthians 15:27, HCSB).

This authority will result in "*everything being subject to Christ*" (:28). However, once that is fully accomplished the result will be that,

*(see **RQB #43**, nextpage)*



68 pp, PB.

The Names and Order of the Books of the Old Testament

by — E.W. Bullinger (1837-1913)

To get back to the "original" is ever the endeavor of the careful Bible student. To find that he has followed in the study of the Holy Scriptures some man-devised classification of the Sacred Writings is disheartening, yet such is the condition of all who have based spiritual thought and exegesis on the names and order of the books of the Old Testament as they appear in our Bibles. The "authority" for them is a human one dating back to about 300 B.C. How seriously the original order and the original names were tampered with in this change is shown in this book, and the true names and order of all of the books are clearly set forth as they appear in the original Hebrew, and in harmony with the Divine imprimatur of Luke 24:44. It will be seen at once that the information contained between the covers of this book is of vital importance as fundamental knowledge for the Bible student.

See order form.

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Reader's Question Box #44

When Will All Be Restored?

by — Clyde L. Pilkington, Jr.

Q: Can you say in what coming age all will be restored in Christ for all ages to come? – **T.P.**

A: God's creation is being restored in stages throughout the ages and will find its complete culmination at the "Consummation" of the ages. At that time all death will be abolished, as well as all illusory human "sovereignty" and "authority," and God will be "All in all."

*For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; **hereafter the Consummation**, whenever He may be giving up the Kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning*

until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all (I Corinthians 15:22-28, CV).

What glory and grandeur awaits past the consummation of the revealed ages is beyond the scope of Scripture. **BSN**

TOPICS:

Major: Ages; Consummation

Minor: Right Division; Salvation of All

RQB #43 (continued from previous page)

*He hands over the Kingdom to **God the Father**, when He abolishes all rule and all authority and power. ... Then **the Son** Himself will also be subject to the One Who subjected everything to Him, so that God may be All in all (:24, 28, HCSB).*

The end result will be that the *relative* authority of the Son will be subjected to the *absolute* authority of the Father; and while "the Man Christ Jesus" may bear the human title of *el* or *theos*, it is the Father alone Who bears it in its supreme sense – for He is **THE** sole Supreme Placer and Subjector and will be "All in all." **BSN**

- The Image of God, Clyde Pilkington, [Bible Student's Notebook #362](#),
- Jesus Christ the Son of God, Arthur P. Adam, [Bible Student's Notebook #324](#),
- The Man Christ Jesus, Arthur P. Adams, [Bible Student's Notebook #336](#),
- "There Are Many Gods" – "There Is One God", A.E. Knoch, [Bible Student's Notebook #324](#).

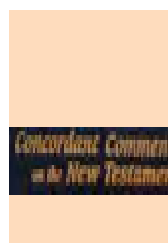
TOPICS:

Major: God; Jesus Christ

Minor: Absolute and Relative

[Editor:] For further study, see:

- 46 Reasons Why Our Heavenly Father Has NO Equals or Co-Equals ([Bible Student's Notebook #235](#)),
- Are Yahweh and Jesus the Same?, André Piet, [Bible Student's Notebook #338](#),
- The Father and the Son, Clyde Pilkington, [Bible Student's Notebook #362](#),
- The Father and the Son, John Essex, [Bible Student's Notebook #408](#),
- God's Icon, André Piet, [Bible Student's Notebook #343](#),



The Concordant Commentary on the New Testament

by — A.E. Knoch (1874-1965)

407 pp., HB

See order form.

First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!

The Prophetic Clock Has Stopped

Time Predictions in this Administration of the Secret are Futile and False

by — A.E. Knoch (1874-1965)

A notable fact, commonly overlooked, is that *time*, in reference to Israel and the Kingdom, is temporarily stalled in the Greek Scriptures. The clock has stopped.

Yahweh did not reckon time when His people were apostate. So it is today. Time has been temporarily stalled during this period.

We find ourselves in an administration in which *time* plays no part. Our future does not lie in the Kingdom on Earth, beneath the sun, where time is reckoned by the shadow on a dial. *Above the sun* is our place, among the Celestials, where there are no days or weeks or months or years with which to reckon duration. All time predictions in this administration of the secret have proven futile and false in the past – and will continue to be so in the future. Let us be aware of them! ...



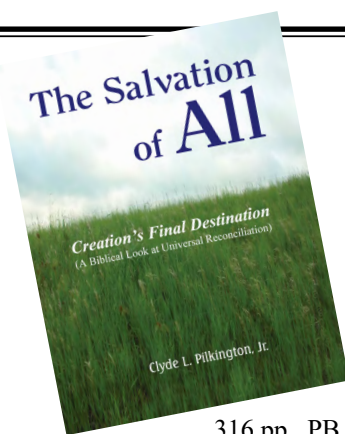
If he [Paul, the apostle] to whom the truth of this present secret administration was revealed did not know the date, how conceited must we be if we attempt to deduce it from a revelation that is not concerned with our celestial calling! After this interval is past, and Israel is once more in view, then the clock will be started again, and the prophetic dates will be literally and accurately fulfilled – but not now. **BSN**

— *Unsearchable Riches*, Vol. 45 (1954), 50 (1959)
(abridged & edited)

[**Editor:**] For more information on Israel's Prophetic Clock, see:
– Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#);
– Living Outside of Prophecy, Clyde L. Pilkington, Jr., [Bible Student's Notebook #656](#).

TOPICS:

Major: Israel; Kingdom of Heaven; Prophecy
Minor: Administrations; Right Division; Time



316 pp., PB

The Salvation of ALL: Creation's Final Destination

(A Biblical Look at Universal Reconciliation)

by — Clyde L. Pilkington, Jr.

The Gospel of our Lord and Savior, Jesus Christ is truly better “Good News” than we could ever have imagined. It is far more glorious than religion would ever have us believe. *The Salvation of All* is a book about a “Good News” that will reach its final goal in the *salvation of all* mankind.

See order form.

“*The Salvation of All*” – An excellent book. – **MI**

The Salvation of All is the most clearly written testimony to God's ultimate grace and mercy towards man that I've seen in print. – **VA**

I'm sure I'll be referring back to *The Salvation of All* for years to come. The issues you addressed in the book need

to be discussed among believers. – **IL**

The Salvation of All is worthy reading for people on both sides of the doctrinal fence. Regardless of whether or not those who read it will agree with you, I believe they will respect you for not serving up the regurgitated fodder that fills the shelves of religious bookstores. Very thought provoking! I'll be recom-

mending it to many people! – **FL**

The Salvation of All, what an amazing book. I feel the veil has been lifted and finally I see clearly the glory of our Lord and Savior. What a joy to know the truth and understand just how amazing our God truly is to all. You are a sincere man of God whom I trust and respect. – **VA**

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
EB: Exegeses Bible
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
MNT: Moffatt New Translation (James Moffatt)
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
WEB: World English Bible
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes (Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance (Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is