

# Universalism Says All Will Be Saved From God's Wrath Sooner or Later But the Bible

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By Robert M. Zins

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## Christian Answers of Austin, Texas

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1 Peter 3:15 says, "But sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."

Christian Answers of Austin, Texas

presents

Is Universalism Biblical? Will Everyone Tormented In Hell, Get Out Later?

with

Rob Zins, Director, A Christian Witness to Roman Catholicism, Author, Speaker, Apologist

Rob Zins. Well, good morning. I'm glad all of you could join us this morning for the study. It's the kind of study that has intrigued me for some time. It was probably a year and a half ago or so that a good friend of mine mentioned to me that he was leaning toward the idea that each and every person would ultimately be saved. The official word

for it is universalism. The idea is that God not only desires to save everyone, he actually will save everyone eventually, and he will save them within the framework of what we know as Christian theism.

Now there are a number of things that we have to do in this study, the first is to make sure we understand what we're talking about. There are different kinds of universalism. There is what we would call pluralistic universalism, this is the idea that all religions lead ultimately to heaven. Most of you have run into somebody somewhere who has stated emphatically that he or she believes that all religions ultimately lead to heaven. Then there is the non-religious universalism that has nothing to do with a belief in a religion. This non-religious universalism might say something like everything works out for the good for the individual eventually. Someway, somehow everything will work out good for the individual. This is non-religious universalism. What I want to talk about this morning is something that has been called and categorized as Christian universalism. This is the idea that God will actually save each and every person either here and now in our lifetime experience here on earth, or in a postmortem experience extending all the way to the depths of hell. In other words, the so-called Christian universalist will say he believes that God desires to save everybody, loves everybody, and ultimately will save them regardless of where they are. They don't deny the existence of hell, they just deny that anyone would ever stay there forever and they deny that hell itself is eternal or forever.

Now this brings a lot of questions to the table when somebody suggests that the Bible might teach a universalistic salvation, a universalistic redemption for each and every person who has ever lived and who ever will live. It brings some questions to mind.

Do the hell texts that we find in scripture refer to eternal punishment or only to temporary punishment? This is the kind of question that comes to surface when we're talking about universalism.

Is universalism a bona fide Christian position? Could this be called Christian at all in light of what they are promoting?

Must one have a conscious faith in Christ to be saved? For instance, there are many who will not hear the gospel in their lifetime, what happens to them when they die? Do they automatically go to heaven because of a universal salvation taught in scripture?

Is God's punishment retributive or is it restorative. In other words, what's the purpose of God's punishment? Is it retribution for his hatred of sin? Is it a retributive justice due to the wrath and righteousness of God? Or is it rehabilitative always with the idea that God will eventually save everyone?

Well, these are the kind of questions that come up in this kind of study and I hope to be able to answer some of them for you as we move forward. But before we move forward, I want to quote some of the universalistic assertions so that we all have a better idea of what we're dealing with here.

The first assertion commonly made among those who hold to this position is this, they assert if God is love as 1 John 4:8 and 4:16 declare, and it is therefore his very nature to love, then it is logically impossible that he should fail to love someone or should act in an unloving way toward anyone. In other words, it is impossible for God to act contrary to someone's ultimate good as it is for God to believe a false proposition or to act unjustly.

1. So in light of this, universalism is a necessity since the greatest good for someone is reconciliation and God, by his very nature, is compelled to love them.
2. All judgment and punishment in this scheme would be called remedial and restorative and all judgment would be called the approximate means to salvation for each and every person.
3. The universalist believes that hell exists as a kind of glorified purgatory, ultimately hell itself cannot be eternal; once its purpose is exhausted, it too will be exhausted.

The second tenant or assertion of universalists is this: all will eventually believe because God's invincible love will produce what universalists call compelling evidence that the choice to receive God's offer of eternal life is the only rational choice that will ultimately be available to man either in this life or in a postmortem state. This choice can be made in the here and in the now, or in the then and the there in the agonies of hell. Universalists believe in hell, they just don't believe that God will leave anyone in hell for eternity.

Universalists go on to say other things. The Bible teaches us in 2 Thessalonians 1:9 at the Second Coming of Christ those who are not in Christ will be sent off to eternal destruction. Universalists believe every time this word "destruction" is used, it refers only to the kinds of things that are opposed to God within a sinner, the natural man, the nature of a sinner, the sinfulness of a sinner. The sinner is not annihilated, the sinner is never exposed to a never-ending process of suffering in hell, only his sinful nature is destructed and he is welcomed into heaven even from hell. In this sense, all punishments, even hell, are referred to as remedial, temporary and all will be saved ultimately.

Now I'm going to circle back to these assertions but I think the most important thing for us to do initially is to investigate whether or not these kinds of things said about God and doctrine and theology and heaven and hell and eternity and so forth can be proven from scripture. All Christians are committed to the truth of scripture and it is our only source of authority for faith and practice, so does the Bible teach universalism? Well, you wouldn't be surprised if I told you that the universalists do think that the Bible does teach universalism. I remember having a conversation with another friend of mine and I said, "Where do they get all this from? It sounds hypothetical. It sounds philosophical. It sounds like something that they want, like a dream, and it sounds like a very nice idea, and it sounds like something that would sell well in the marketplace but what about the scriptures?" And his answer to me was, "They have scriptures. They use scripture. They like scripture. They believe that scripture teaches universalism."

So what I'd like to do now with you to begin with, is to examine the primary scriptures used to prooftext the idea of universalism. These are the ones that are quoted time and time again by universalist writers who are interpreting the Bible in their favor, convinced that the Bible does, in fact, teach universalism. We're going to discover Romans 5:12-19; Colossians 1:19-20; Philippians 2:8-11; 2 Peter 3:8-10; 1 Corinthians 15:21. Now in doing this, all of you out there who may be watching this video, it would be a really good idea if you had your Bibles and you opened your Bibles at this point because this is a Bible study and this is also a lecture that is concerned whether or not there's any substance or truth to the claims of the universalist. So we need to explore the Bible.

So the first passage we're going to look at is Romans 5. Romans 5:12-21 is a passage of scripture wherein the Apostle Paul is going to give a comparison between the damage done by Adam to the human race and then the goodness done to the human race by the second Adam, Jesus Christ. And the Apostle Paul will keep that analogy between the two representative heads throughout the passage we're considering, and we're going to look at the entire passage, Romans 5:12-19 primarily.

Now Romans 5:12 tells us, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men." There's very little discussion and there's no disagreement even among universalists that Adam and his sin created the death of all of mankind and death spread throughout all of mankind, therefore all men will die physically and all men have died spiritually in Adam. There's very little discussion as to what Romans 5:12 is referring to.

I want you to pay attention to the word "all, so death spread to all men," all men are included when we think of Adam's influence on the human race. No man is left out. All men are included. There's very little disagreement on that. The disagreement comes further on, notice in 5:15 the text says, "For if by the transgression of the one the many died." Now the Apostle Paul uses the word "many" here. Now we know that the word "many" does not mean just a few or a small group of people because in 5:12 the extent of Adam's sin spread to all men and no one escapes the death and the carnage from Adam's sin. So what does the "many died" refer to? Well, I'm going to say that the "many died, For if by the transgression of the one the many died," is qualified by 5:12, so the "many" there is a reference to "all men," exactly what 5:12 teaches. When the universalists see this, they say, "Okay, we're with you. We're with you 100%, the 'many died' equals the 'all.'" But now look as we go forward into 5:15, "much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many." It is the universalists' position that the "many" when the apostle says "the grace of the one Man, Jesus Christ, abound to the many," must equal the definition of "many" in the previous clause. Remember the "many" in the previous clause referenced all men.

So the universalist comes along and says, "much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to all," because after all, they say, the "many" in the previous clause refers to all men, is qualified by 5:12, so the "many" in the second clause with reference to Jesus Christ's effect on humankind must mean all as well. We say not so fast. The "many" in 5:15's second clause we think is qualified not by 5:12

but by Romans 5:17. In Romans 5:17, moving forward into the text, the Apostle Paul writes, "For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One," and the One, of course, is "Jesus Christ." So since 5:12 qualifies the "many" in Adam, we think 5:15, the second clause, "many" is qualified by those who are in Christ. In other words, there's a qualification going on here in the text itself. Universalists want to hold onto this dearly because they want to make certain that we understand that everything done by Adam is undone by Jesus Christ totally, and whatever is affected by Adam is undone and affected by Christ in its totality. So if all men died in Adam, then all men are going to be alive in Christ. If all men receive the condemnation in Adam, then all men are going to receive the justification in Christ. We say, no, that's not the case. The qualification of "all men" out of 5:12 reaches Adam and that's the "many" that Paul references. However, the "many" referenced who receive the gift of righteousness and the grace by the one man, Jesus Christ is qualified by verse 17 where Paul writes, "For...much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." This is absolutely critical to understand. I cannot possibly explain why this is critical to understand so I'm going to let this text speak for itself.

We move forward in the text to Romans 5:18. All in Adam are condemned and through one act of righteousness justification to all in Christ. The universalist camps out on this again and again and again and again. Let me read it to you from the New American Standard so you can see what they're saying. Romans 5:18, "So then as through one transgression," that's Adam, "there resulted condemnation to all men," that's everyone, "even so through one act of righteousness," that's Jesus Christ, "there resulted justification of life to all men." Now we've already qualified what is meant by the "many" and the "all" by using 5:12 in 5:15, and we use 5:17 for a qualification, and we're going to do it again. Christians need to understand when the Apostle Paul says for as through one transgression there resulted condemnation to all men, it is a repetition of what Paul has said in 5:12, but when he says and so through one act of righteousness there resulted justification to all men, it has been clarified and qualified by what he says in 5:17. The "all men" there are those who receive the abundance of grace and the gift of righteousness and they will reign in life through Jesus Christ.

The universalist presses the point by going to verse 19. He says, "Look at verse 19, 'For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.'" And once again, they want the "many" to mean all for Adam and they want the "many" to mean all for Christ. We turn them back, then, to 5:12, 5:15 and 5:17. All I'm saying is that in Romans 5:12-19 the "many" and the "all" and the "many" and the "all" are qualified in context, in the context to teach us all in Adam and all in Christ. The qualification of the "many's" and the "all's" for Christ is Romans 5:17. The qualification for the "many" is Romans 5:17 and the "all" for Christ.

So I want to just stop here for a second and let this digest in for you a little bit because if the universalists are right, and they think they are, what they're teaching here is that one

transgression of Adam ruined everything and one act of righteousness of Christ brings salvation, redemption, reconciliation, and justification to all regardless; every man, woman and child that has ever existed or ever will exist will ultimately be saved. We look at the context and we say, well, it looks like a case could be made until you realize that the "many" is qualified by 5:12 for Adam as "all," and the "many" is qualified by 5:17 as only those in Christ. So the text itself doesn't teach a universal justification, the text itself does not teach a universal salvation, it's forced upon the text to say that the justification of "all" is in Paul's sight in both Romans 5:18 and 5:19.

Now I know this is a little bit tedious. I'm going to put my Bible over here for just a second but I can't get away from this because when you're reading the argumentation of the universalist theologians, they're not giving this up. They're camping out on it. They're saying, "You've missed it. It's as clear as the nose on your face." And I'm saying, "No, we haven't missed it. We're qualifying these terms according to context and ultimately Romans 5:12-19 is giving us an analogy for all who are in Christ and all who are in Adam and it's not the same kind of relationship that occurs between the two." So I'm going to leave that just for a second. We might come back to it if we need to.

The second passage of scripture that they camp out on, by the way, Romans 5, I'm going to put a big star up here, okay, because time and time again they're going to show you this, and then we're going to put a star down here to 1 Corinthians 15:21 because time and time again they're going to come back to that verse as well, but they have a couple of verses here in the middle.

The next one is Colossians 1:19. Colossians 1, if you have your Bibles, verse 19 says the following, "For it was the Father's good pleasure for all the fullness to dwell in Him," referring to Jesus Christ, "and through Him," listen carefully, "through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven." So the universalist comes along and says, "My goodness, what more do you need? Through Jesus Christ He reconciled all things to Himself having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven," and the idea is no matter where they are on earth or in heaven or in hell, it doesn't say hell in the context, we point that out to them, but they would insist that it's universal in its scope and it must include hell as well, that God has reconciled everybody. Everybody is reconciled. They're all reconciled in Christ and eventually because they are reconciled in Christ, then God will certainly save them.

Well, of course, the thrust of this passage is the supremacy of Christ in everything, through the blood of Christ God reconciled to himself all things on earth and everything in heaven, but does this mean that all will be saved eternally? There's no hint of salvation in this passage and there's no hint of justification, there is no hint of a postmortem second chance to be eternally saved. It's just the assumption on behalf of the universalist that reconciling all things must include the salvation of each and every person that has ever lived but is that what it means? I think not and I think Christians think not for a good reason. There are a number of things that pertain to reconciliation without bringing in the idea of salvation, and I would submit to the universalist that the word "reconciliation" is

used in a non-salvific, a non-salvation kind of passage in scripture. For instance, Paul tells us in Ephesians 2:16 that Jews and Gentiles are reconciled together through the blood of Christ to God. There is a reconciliation between two disparate groups that would never come together under ordinary circumstances but because of the cross, because of Christ, they have been reconciled together. It doesn't mean that all Jews will be reconciled to God ultimately, or all Gentiles will be reconciled to God ultimately even in a postmortem experience.

Secondly, I would submit that there's an anticipation of a change in the creation wherein it will be set free from slavery to corruption. Paul says this in Romans 8:20-22, that the corruption of this world that we live in will be set free and there's going to be a change made, and this kind of anticipation of a change must be included in the reconciliation of all things on earth and all things in heaven. It has nothing to do with salvation, it has everything to do with God right-ordering his universe.

And thirdly, there are exigencies in the heavenlies pertaining to the blood of Christ that are a mystery to us. In Hebrews 9:22-23 the writer says that the blood of Christ availed in heaven in a tabernacle not made with human hands, and it was to satisfy exigencies, to satisfy these kinds of things in heaven that the earthly things are a mere copy of. The writer bends over backwards to tell us the entire sacrificial system of the nation of Israel, the temple, the tabernacle, the sacrifices, are but a copy, a dim copy of the real things that need to be cleansed in heaven.

So I'm going to submit to you that not only does not Colossians 1:19 and 20 teach a universal salvation, I'm going to submit to you that it is brought to the text and it's a far reach to suggest that from this text. It's simply not there and there are plenty of explanations for how the Lord our God reconciled all things to himself whether things on earth or things in heaven, without including eternal salvation in a postmortem second chance for every single human being that ever has lived.

Okay, so that's Colossians 1:19 and 20. Understand that they want to bring to this text the idea that "reconciled all things to Himself" must mean eternal salvation for each and every person. All right, moving forward now here's one of their favorite passages. I'm sure all of you have understood this passage and read it and observed it, it's Philippians 2:8-11. The passage says this, "Therefore also God highly exalted Him," that is, Jesus Christ, "and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The universalist comes along and says, "What more do you need? The Bible says every knee will bow, every knee in heaven, every knee on earth, every knee under the earth," whatever that means, "and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." And they couple that with Romans 10 that says if you believe in your heart and confess with your mouth that Jesus is Lord, you will be saved. And so all these people are confessing this, bowing their knee, they must be saved. It doesn't matter where, under the earth, that could be hell, it could be death, wherever they are, it doesn't matter, they will do this and they will be saved.

It is a pet passage that they like to camp out on. Again, this is number 1, this is going to be number 2, Philippians 2:8-11 is going to be number 3 for them. But what can be gained from this passage? Well, first of all, we can't understand from this passage the disposition of those who confess that Jesus is Lord and bow down before his name. If Paul had in mind Isaiah 45, then it appears that those angry with God will bow but they'll be put to shame. It has been the history of Christian thought on this passage that there will come a moment in time when even all of God's enemies will bow and recognize that Jesus is Lord, that Christ is King, and they'll do so because they can't not do so. They'll do so as the soldiers who fell down before Jesus Christ, they'll do so because in them will come the recognition that, "Yeah, truly this is the Son of God. Yeah, truly this is the Lord," to the glory of the Father. It doesn't necessarily mean that they will do this as Christians, as redeemed, that they'll do this in a postmortem experience in hell, realizing the error of their ways and bow down, it simply means that they will bow down. Their disposition is not given, we are to fill in the blanks. The universalist says, their disposition of that is one of contrition, confession, true repentance and faith. We say, not so fast. It's not written here. It doesn't say that.

Now I personally think that Paul had in mind Isaiah 45:23 and 24 therefore I'm going to read that to you. Here's the text I think Paul is appealing to. Isaiah 45:23, "I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance. They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, And all who were angry at Him will be put to shame." Now if Paul has that in mind, that's inclusive of the enemies of God who will be put to shame but yet they will yet bow to the Lordship of Jesus Christ.

Furthermore in another context, Romans 14:9-12, the Apostle Paul talking to Christians in Romans 14, he says, "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, 'As I live, says the Lord, every knee will bow, every tongue shall give praise to God.' So then each one of us shall give account of himself to God." This is language that is very similar to the Philippians passage, very similar to the Isaiah 45 passage, but it's of Christians standing before the judgment seat. So you can't draw conclusions from these passages that simply aren't there. This is a specific statement made by the Apostle Paul to confessing Christians already and he quotes this passage.

So it appears that Paul borrows this language from the Old Testament to fit the recognition of the Lordship of Jesus Christ and all the universe, one way or the other, will bow their knee to this fact. Paul does not say nor does he suggest a postmortem experience of salvation in this passage, it's brought to the passage by the universalist. So Philippians 2:8-11, it doesn't teach a second chance postmortem unless you want it to, unless you say it's absolutely necessary, and that when somebody bows the knee and recognizes Jesus Christ as Lord, they must be saved, but the Bible doesn't teach that.



Another passage that they're very fond of in this context, and I've got to put it up there, got to fit it in, I want to just touch upon 2 Corinthians 5:13-19. Okay, someone put that up there, 2 Corinthians 5:13-19. This is a troubling passage because it has universal implications and it's difficult. Anyway, turn to the text anyway and let's take a shot at it and have a look at what they're saying. The Apostle Paul says in 2 Corinthians 5:14, "For the love of Christ controls us, having concluded this, that one died for all, therefore all died." Now the universalist comes along and says, "This is patently clear, one died for all, that's everybody in the universe, man, woman, child, those born, those who will be born, therefore all died." So the universalist says the "all died" there means that everybody died in Christ. Everybody. That's why they're all going to be saved. When Christ died, that one died for all, therefore all died, he took the entire universe of humans with him in that.

Well, if that's true, and I don't think it is, then it teaches too much because in Romans 6:5-11 we hear these words from the Apostle Paul, "For if we have become united with Him in the likeness of His death," or in other words, if we have died with him, "certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, and that we should no longer be slaves of sin; he who has died with Christ is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him." So if the universalist is right that everybody has died with Christ, when Christ died everybody died with him, then shouldn't we see everybody living for Christ? Shouldn't we see our body of sin done away with for everyone? Shouldn't we see that all are freed from sin? Shouldn't we see that all live no longer for themselves but live for Christ? That's the state of all those who have truly died with Christ. That's the state, and if that's the state and everybody has died with Christ, we should see that and obviously not even the most optimistic universalist would say that each and every human being in the whole wide world has died with Christ and is living with Christ.

So what does this passage mean? Well, I think the context will tell us for the love of Christ controls us, having concluded this that one died for all therefore all died and he died for all that they who live should no longer live for themselves but for him who died and rose again on their behalf. Christ died for his church. He died for his body. He died for his people. He died for all those who are going to believe. Christ's death was inclusive, every tribe, every tongue, every nation, every people grouping on the earth. And as we move forward and spread the gospel throughout the nations, we see that God has his people in every nation, every tribe, every tongue.

So one died for all therefore all died. Paul's referencing all those who died with Christ. And he died for all those for whom he died that they should no longer live for themselves but for him who died and rose on their behalf, and that is the case with all those who are truly Christians. The evidence is clear. If you have died with Christ, it is no longer you live but Christ who lives in you. This is the terminology that the Apostle Paul uses. So if we have died with Christ, then we are living for Christ and that's the definition of Christianity. So obviously he died for those of his sheep and those who would ultimately become the body of Christ, and they are living for him. They truly are across the nations, everywhere.

This passage does not teach a universal, second chance, postmortem reconciliation and salvation. Far from it, it teaches just the opposite. So the universalist says, "Wait a minute, wait a minute, come on, let's drop down a little bit to verse 19. What does that say?" So we get to verse 19 in 2 Corinthians 5 and Paul says, "namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them." Well, if that's the case, if God is not counting any trespasses against everyone who has died with Christ and all have died with Christ, then there's no need for hell whatsoever. The universalist can't have it both ways because that would teach that there's no trespass against the world and everybody in the world, and there's no need for a postmortem salvation out of hell because if this passage means what they say it means, that God was in Christ reconciling the world to himself, not counting their trespasses against them, then everybody is saved, everybody is reconciled. But that's not the case and it's not the case because the world here does not reference each and every person without exception. It references each and every person without distinction.

A simple review of how the New Testament uses the word "world" will do us some good. Paul says "God was in Christ reconciling the world to Himself." We can say yes to that if we understand without distinction but we can't say yes to that if we mean without exception. Rarely does the word "world" mean each and every single person in the whole wide world. For instance, in John 17:5, intercessory prayer before his death in John 17, the Lord says to his heavenly Father, "I ask on their behalf, I do not ask on behalf of the world." Why not? If the world has died in Christ and the world is reconciled, why wouldn't he pray for them? John 1:10, Christ "was in the world, and the world was made through Him, and the world did not know Him." Well, some knew him, his followers knew him. The word "world" there is a reference to the world system. John 7:7, "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil." This is a reference to the world system that is evil. The word "world" can refer to an ethnological group, it can refer to an evil system, and even can refer to the world of flesh, living according to the flesh. John 12:19, "the Pharisees said, 'You see that you are doing no good; look, the world has gone after Him.'" Well, obviously that's not each and every person because the world did not go after him. And finally I would submit to you 1 John 5:19, "the whole world lies in the power of the evil one." Is that true? It's not true. Christians are not in the power of the evil one so the world there is a recognition of a world system.

So when the Apostle Paul says namely that God was in Christ reconciling the world to himself, not counting their trespasses against them, he's referring to those whom God is saving out of the world system and it's from every tribe, every nation, every tongue. So that passage, even though it's a little bit difficult, I think you can see in context that it either teaches way too much for the universalist and way way far extended beyond the realm of our understanding of Christianity, even your understanding of living in this world and I think you'd come to that answer. I'd encourage you to read 2 Corinthians 5:13 carefully and try to realize that they're bringing it to the text.

Having said that, we can pretty much say that 2 Corinthians 5:13, it is not used primarily by them but it's in their arsenal, so we'll check that one off. We want to take a look at their second starred one right here, 1 Corinthians 15:21. 1 Corinthians 15:21 says this, "For since by a man came death, by a man also came the resurrection of the dead. For as in Adam," and I'm just going to come up here because we already know this, right, we've covered this so we can put this off our board. The text says, I want to read it directly to you, 1 Corinthians 15:21, "For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die," as in Adam all die, okay? We understand that from Romans 5:12, the "all, all in Adam die, as in Adam all die." That means everybody. Every person who's in Adam will die, has died spiritually, will die physically. But then the text goes on, "so also in Christ all shall be made alive." So also in Christ all shall be made alive.

You can pretty much guess what the universalist thinks of this passage, why it's number 2 on their hit parade. They assert "as in Adam all die, so also in Christ all shall be made alive." What more do you need? That's universalism in one little sentence. If all died in Adam, and we know that "all" means "all," then so also, in the same way, so also in Christ all shall be made alive and the universalist says, "Gotcha! Get outta that one!" Well, we are going to get out of that one because I think they're wrong and the reason I think they're wrong is because the verse does not say, the verse does not say "so also all will be made alive in Christ." If the verse said that, I would be a universalist. If the verse said "so also all will be made alive in Christ," then I'm with you. But notice the verse does not say "all will be made alive in Christ," it says "in Christ all will be made or all shall be made alive." The qualifier is you've got to be in Christ, and in the Greek text it sets up like this, "so also in Christ all shall be made alive." It doesn't say "so also all will be made alive in Christ." Remember I told you how important these "all's" were and the qualification of them back in 5:12, back in 5:15, back in 5:17 of Romans? It's the same thing here. We know that "all die in Adam" because of 5:12 is the qualifier, but here it's even easier to see that the text says "so also in Christ all shall be made alive." And who are in Christ? 5:17, those who have been given the grace and the righteousness of the one person.

So there is no teaching here of a universal salvation, a universal redemption, and the rest of the passage if you go back to 1 Corinthians 15 just for a second, for instance, we're in verse 21 and 22 but in verse 18, the apostle writes, "Then those also who have fallen asleep in Christ have perished." If there's no resurrection, they perish, but it's those who have fallen asleep in Christ. Not everyone who has fallen asleep, just those who have fallen asleep in Christ, that's verse 18. Look at verse 20, "now Christ has been raised from the dead, the first fruits of those who are asleep," in Christ. When Christ returns and descends from heaven with a shout, 1 Thessalonians, same author, the Apostle Paul says this, "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise." In Ephesians 1, the idea or the direct statement of being in Christ is mentioned 13 times in one chapter. This tells us that only those in Christ are going to be eternally saved and there's no hint here of a universal salvation, postmortem universal salvation.

Now hopefully all of you can see how the universalist uses these passages and how we're going to respond to them, not by blowing them away, not by saying that's stupid, not by saying that doesn't make any sense, we're going to do it by saying things like let's look at the passage. Does the passage really teach this? And I've saved this one for second to the last right here, we're going to now focus in on this passage right here, 2 Peter 3:8-10, and I'll use this as a final single passage or short passage that the universalists like to use. Here's the text, you can turn to it, 2 Peter 3:8, we'll read, "But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day." Now here's the verse, "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." The universalist says God is not wishing for any to perish, therefore he'll save them all, ultimately everybody will be saved. God's wishes for all to come to repentance, therefore all will come to repentance, after all, it's God's wish that they repent, it's God's wish that they will not perish, therefore it must come to pass. It's a pretty strong passage of scripture for universalists, it's also a pretty strong passage for those who believe in a universal atonement, but that's a question for another day. We can't get into it today. But they touch upon one another most importantly at this point.

What I want to review this text with you and show you that I don't think it means what the universalists are saying that it means. In the first place, this passage written by Peter says the Lord is not slow about his promise as some count slowness but is patient toward you. Patient toward you, and that is plural. He's writing to those who have professed faith in the Lord Jesus Christ. So he's writing to professing Christians and he's saying the Lord is patient toward you, not willing for any to perish. Any of you to perish? Probably. But if you want to expand it out, maybe he's not willing for any to perish at all. You could expand that out but if you do, what are you going to do with the word "not wishing"? This term is used throughout scripture to express one of two things: 1) God's eternal decretive decree, that's his secret will that will come to pass, nothing can stop it, it's eternal, it's his decretive decree, it has to happen, and sometimes that word is used to reference that; sometimes, though, that word is used to reference the idea of a preceptive will, a will of precept or some call it a will of command, okay? For instance, he tells the believers, the Thessalonians, "This is God's will for you, that you abstain from sexual immorality." Well, that's God's wish for you, that's God's command for you, that's the preceptive will of God, that's his precept that you abstain. But we break it, we break it, we do commit sexual sins, even Christians do. So we can break his preceptive will, we can't break his eternal will or his decretive will, and is he referring to just them, he's patient toward you, not willing for any of you? You could put the word in "you, not wishing for any of you to perish but for all to come to repentance."

Then let's take a look at the word "repentance." Does repentance necessarily mean salvation? It does not. All Christians understand the doctrine of repentance. When we sin, we repent. When we sin, we feel remorse. And the Apostle Paul wrote a letter to the Corinthians where he told them to repent of what they were doing. He's constantly reminding Christians of their responsibility to repent and be reconciled back to God. And this idea that repentance every time is used it refers to salvation is a non sequitur. So we've got words like "patient toward you," plural, "not willing or wishing for any to

perish but for all to come to repentance." Now that can mean any number of things but the thing that it can't mean is eternal salvation postmortem experience for each and every person.

Some would come along and say it is God's eternal decretive will that none would perish and all would come to repentance but man won't let him because man's stubborn and God can't break through. Others are going to come along and say, wait a minute, man's not that strong. So God's eternal decretive will, if that's what it is, it's referencing repentance. He wants these Christians to repent of what they're involved in and God is patient towards you as in Romans 2, consider God's patient salvation, he's patient toward you, you could build a case for that. You could build a case that "not wishing for any of you to perish" is reference to God's elect. We know that God has his elect so he's not wishing for any of his elect to perish but for all to come to repentance and he'll keep the world going until they do. So there are many different avenues to take with this one passage that is one of the darling passages of the universalists but it doesn't teach in and of itself, and it doesn't need to teach in and of itself that there is a universal salvation for all.

Now there's only one other passage that I want to deal with and then we're going to go back to what I read at the beginning, and I think that you'll see that this passage is whipped into shape by those who long for a universal salvation, and that passage is Romans 11. Romans 11 is a passage wherein the Apostle Paul is warning Gentiles. Romans 11. I didn't mean to make the 11 that small. Let me make it bigger. That's a big 11. Well, not really good but anyway Romans 11.

If you read the entire chapter of Romans 11, you have to make some decisions because at the end of Romans 11, the Apostle Paul says, "And in this way all Israel will be saved," and that's all the universalists need for this passage. I can't read the whole passage for you but I just want to highlight the essence of it. The Apostle Paul is concerned that the Gentiles may have not understood correctly their position before God. It was the nation of Israel that was called out of darkness into the light and that is considered the holy lump, those whom God saved out of Israel and from that foundation built an entire nation. However, when Jesus Christ comes and he comes to his own people, he's rejected by Israel in a general sense of the nation. The nation rejected him because the leaders of the nation rejected him, and where the leaders go, so the nation goes. So perfectly clear in scripture that the nation of Israel did not want anything to do with Jesus Christ. Yes, there were some Israelites who were saved and that's the plea that the Apostle Paul wants to remind Israel and the Gentiles, that there's always a remnant that God has saved.

So as we move along into the passage, the Apostle Paul wants to juxtapose the salvation of the nation of Israel and the salvation of Gentiles, and there are really three things going on here. The nation rejects and that's mean branches broken off. Branches are broken off, okay? Remember, nation, branches are broken off. And those who are broken off are severely treated in the passage, as a matter of fact, they are so severely treated that the Apostle Paul says that they were hardened, God gave them a spirit of stupor, eyes to see not, ears to hear not, down to this very day. And he quotes David in saying, "Let their table become a snare and a trap and a stumblingblock for retribution to them. Let their

eyes be darkened to see not and bend their backs forever." That's those who are broken off and rejecting.

Then there are those who believe, okay, out of the nation of Israel, that would equal the disciples from the nation. Okay, we could put in Peter, right? Put in Paul. We could put in others. They believed. So they're okay. They are not broken off. But then there's this third group, it's the Gentiles, and Paul says, "Look, these are rejected, these are broken off, these are given eyes of stupor, these are blinded, the nation itself rejected and because of that, it opened the door for your salvation, Gentiles. Their rejection means your acceptance." God turns to the Gentiles and he saves Gentiles, Gentiles, Gentiles and Gentiles.

Now when universalists come to this and this is where we would disagree with them strongly, at the end of the passage, the Apostle Paul says, "So because of their unbelief, you have belief. And there could come a time where your unbelief would bring belief to them again." So it will come full circle. But he's dealing with nations, all right? And the universalist wants to come along and take one passage, and here's the passage, the passage is, "I say then, they did not stumble so as to fall," verse 11 of Romans 11:11. Universalists say, "Look, those who rejected Jesus Christ, those who were broken off, those who were blinded, they did not stumble so as to fall, they will be saved ultimately." And at the end of the passage, the Apostle Paul says, "And in this manner all Israel will be saved," and they say, "See, all Israel will be saved." The problem is that they have those who are rejected, those who are blinded, he has them saved in a postmortem experience, the universalist does. In other words, the universalist leaves no room for the severity of God to those individuals who fell, hence they have a forced individual interpretation of the passage leaving no room for nationalism of Israel, nationalism of Gentiles. They must do this because of the severity of God. The severity of God for those who feel is rejection and ultimately hell but they want to say even those individuals are being saved because at the end of the passage all Israel will be saved.

One final note on this idea that all Israel will be saved, that's exactly what the Apostle Paul says, "all Israel will be saved," okay? Now I'm just going to use this one last point with you. When he says "all Israel will be saved" in Romans 11, is that the same as saying every Israelite will be saved? Do you see the difference? All Israel will be saved. All of Israel that will be saved, will be saved. But he doesn't say every Israelite will be saved. That is forced by the universalist because he wants so desperately to believe that everyone will be saved no matter what, but that's not what the Apostle Paul is talking about. In the interest of time, I'm not going to read the entire passage for you but I wanted to introduce you to that passage because it's going to be a passage that may come your way. Universalists teach individual salvation of those who fell and were severely treated out of the last and final statement, and then all Israel will be saved, but not every Israelite will be saved, the text doesn't say that.

All right, the passages. We've gone over the passages. These are the prominent passages that the universalist will use to prove their position. I'm arguing from the passages themselves that they don't teach a universal salvation and a postmortem experience

extending all the way to hell. Now let's go back to where we started from the beginning. This is what I call the philosophical assertions that I read earlier and I want to answer these as we move forward, okay?

I read from them. For if God is love as 1 John 4:8 and 4:16 declare, it is therefore his very nature to love, then it is logically impossible that he should fail to love someone or should act in an unloving way towards anyone. In other words, it's impossible for God to act contrary to someone's ultimate good thus universalism is said to be a necessity since the greatest good for someone is reconciliation, and if God can't help himself but do the greatest good for those whom he loves, then all will be saved. Therefore the corollary to that is all judgment and punishment is remedial and restorative and becomes the proximate means for salvation. There's no distinction between God's wrath and God's love. God's wrath brings people to himself. God's love brings people to himself even if the wrath is felt in hell. Hell exists. It is nothing more than a glorified purgatory. Ultimately hell itself cannot be eternal once its purpose is exhausted. This is the position of the universalist.

My response to this theologically speaking, we're not looking at passages now, is that God, the fact that God is love does not mean that God has to have mercy, has to have grace or love for any or all of his creation. God is love quite independent of his creation. God is love before creation. When there was no creation, when there was no mankind, when nothing existed other than God, God was love, and to say that because he is love, he must have mercy, he must have grace or love on his creation or he's not love is a non sequitur. It's insane.

Universalists are wrong to think that one attribute of God obliges God or constrains God above others, and here is why love cannot be used as a trump card to trump all of God's attributes. If mercy can be demanded even by God's nature, it is no longer mercy. In other words, if God is compelled by his love to show mercy, it's no longer mercy. It's a necessity by his nature and it's not mercy. You're going to get it because God has to give it to you and that's not mercy. Mercy is when God gives you something that you don't deserve, you don't have to get, and he doesn't have to give it to you.

Secondly, if justice is waived in the name of love, then it is not justice. Any justice that can be waived is not justice by definition. There is not an ounce of justice in the universe if it can be waived in favor of something else. Therefore justice cannot exist if God must waive his justice in favor of his love.

And finally, if love must save all, then God is not free to save only some therefore God is not free with his creation. Ultimately universalists hold up God's love as subservient to the salvation of his creation. If he created them, he must save them and God is not free to not love all, and if God is not free to not love all, then there can be only two reasons why he's not free to not love all. The first is, he is constrained by his love over and above his justice and his mercy to act; and secondly which is even worse is that man's got ahold on God's love and because man does, God's love is subservient to him and he must save man.

The universalist says all will eventually believe because God's invincible love will produce what they call compelling evidence. In other words, say a man dies outside of Christ, he's rejected Christ his whole life, he dies impenitent, nonrepentant, and he dies in that state, he's cast into hell, he's in hell, the universalist says while he's in hell God's invincible love will hunt him down and give him compelling evidence to believe and God's love never fails. We respond that compelling evidence in hell is nothing more than compulsion. God is compelling people to love him because you say it's God's love coming to the rescue, I say why should they believe in hell if they didn't believe on earth, and you say because God will give them compelling evidence. What's the compelling evidence? Duh, they're in hell. I said that's coercion. That's not compelling evidence. That is utter terror.

Universalists says the choice can be made in the here-and-now for the then-and-there in a postmortem agony of hell. I say that's nonsense. The Bible doesn't come close to teaching that. It's optimism of the worst sort. There is no evidence that man will be given a second chance in hell. If you noticed, every passage that we looked at there was no evidence that God would give a second chance. It's all theory, speculation and it's philosophical. Also anybody could rationalize and see that hell would be empty since no rational person would stay in it given a choice.

Thirdly, universalists cannot be certain all will be redeemed by simply being in hell. Using compelling evidence of hell is compulsion therefore one who is in pain is going to believe. Does this not suffocate the freedom of mankind, the freedom that every universalist demands that man has? The Bible nowhere teaches that God's love is compelled to achieve a universal salvation.

Now there is a passage in scripture that we really need to take a look at, okay, and I want you to turn there. It's found in Luke 16:19-31. It's the story of the rich man and Lazarus, okay, and I just want to highlight the statement of the universalist on this. The universalist believes that Lazarus, of course, is saved by the mercy of God, the grace of God, the love of God, but the rich man will be saved as well, and the reason, remember what we said, that God will give them compelling evidence and he won't be able to say no to heaven because the evidence will be so strong that a rational man can't turn it down.

So here's the story, "Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day. And a certain poor man named Lazarus," you know the story, "was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. And in Hades," the place of the dead, tormented in Hades, "he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.' But Abraham said, 'Child, remember that during your life you received your good things, and



likewise Lazarus bad things." and verse 26, "And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able," and here's the clincher, "and that none may cross over from there to us." Now it's the whole universalist's theme that God is going to present compelling evidence that they will want to be out of hell, that they will come to Christ, that they'll ultimately believe this is love's victory of God, but here in this story the rich man does believe, he's in torment, he's in pain, he doesn't like it anymore, and he asks for help and Abraham says, "I can't help you because I can't get to you," but the clincher is, "and you can't get here either." There's no second chance. You can't get here either. So resigned the rich man says, "Then I beg you, Father, that you send him to my father's house—for I have five brothers—that he may warn them, lest they also come to this place of torment." The rich man can't get over there. He wants to warn his family. He wants to warn his brothers and Abraham says, "No, they probably won't believe it. For if they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead." How prophetic.

The point is that there's no second chance in hell, that this man, of all people, deserved a second chance. He'd come to his senses. He sees what hell does. He wants other people out of it. He wants relief and the answer is, "No." The answer is not, "Love prevails, I'm going to save you. I died for you. You're part of my...you died in Christ, you're reconciled to God, your knee is bowing, I'm going to save you. You're a classic example of postmortem salvation." And the text says just the opposite in these solemn words, "and none may cross over from there to us."

2 Thessalonians 1:9 tells us when Christ returns there will be eternal destruction for those who are not in Christ. What does that mean "eternal destruction"? Well, the universalist says it's a good thing, eternal destruction is a good thing. Why is that? Because the only thing being destroyed in these sinners is their old nature and they're being prepped to be saved by God. Their old natures are going to be eternally destroyed, their sin natures are going to be eternally destroyed, they themselves are going to be saved. And you look at the text and the text says "they," it doesn't say "their sin nature." The text says they will eternally go away into eternal destruction. There's not a hint about the annihilation of their sin nature as a form of eternal destruction only to be welcomed into heaven from hell.

So what are the ramifications and implications that come from this whole theological idea of universalism? Well, let me submit to you at least a couple of things. If you are a universalist God does not save through regeneration by the Spirit, he corners people both here-and-now on earth and then-and-there in hell where all will ultimately come to their senses and believe, compelling evidence that they should. That's not what the Bible teaches. The Bible teaches that you have to be born from above, that God's efficacious grace breaks through the hardness of your heart and changes you, and that change includes commitment and faith and repentance to the Lord Jesus Christ. God does not corner people and give them insurmountable evidence that they should believe and expect them to do so on their own.

Secondly, if you are a universalist there is no election before the foundation of the world that is certain because everybody is elect. In their scheme of things everybody is elect, everybody is going to heaven either from earth or from hell. So if everybody is elect there is no election so a universalist can't believe in election because election in scripture is to be elected from a group, to be selected, to be called, to be chosen out of a group. But they believe in a universal election which is no election whatsoever.

The gospel of the universalist would go something like this. You ought to believe now and avoid a fraction of time in hell because in hell you will surely believe. Is that the gospel of the Apostle Paul or is that a different gospel? I submit to you that's a different gospel. That's an antichrist gospel. It's an antichristian gospel. Who would go up to somebody and say, "Hey, got a minute? I'd like to talk to you about something. You're going to be in heaven eternally one way or the other. I'm here to say you can take the easy road or the hard road. The easy road is just believe in Jesus right now. The hard road, go to hell for a fraction, you'll know, you'll see but you'll still be saved. Is that great news or what? Everybody's saved. Hell is worthless."

Finally, they believe there's no eternal decree that even one person will come to faith for redemption because God's love doesn't need such a decree, it's all about God's love, he will save all. He hasn't decreed to save all, he just will save all because he must.

Well, having presented that to you, some of you out there might be saying, "Good grief, Rob, you're going through all these Bible passages and everything and you haven't mentioned anything to us what the Bible says about an eternal hell and eternal punishment. Aren't there some passages that you might want to use?" Oh, indeed there are. Let me give you a few from the New Testament that would indicate there is such a thing as hell, it is eternal, and those who are in it cannot escape, they're in it forever.

Mark 9:42 and 43 the Lord says, "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire." The universalist says hell, yeah, for a while until it finishes its purposes and then it too is gone because everybody is saved, everybody is in heaven. The text says to be going to hell and to an unquenchable fire, I submit that an unquenchable fire has its purpose and if it's unquenchable it's eternal.

Mark 9:47, "If your eye causes you to stumble, cast it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, where their worm does not die, and the fire is not quenched." The important word is "their." You know that hell, Gehenna, the dump where they burned the garbage outside of Jerusalem, is a figure for hell where there is fire and there's worms that eat the carcasses, but here the Lord is saying those who are cast into hell, their worm, their worm does not die. So what is their worm doing? It's eternal and it's their eternal punishment.

Matthew 10:28, "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." There's no second chance. Now we're not here to discuss annihilation, that's a different topic, but here at

least the Bible is absolutely clear we are to fear the one who is able to destroy both soul and body in hell. There is no hint of a second chance, a postmortem love prevails theology.

Matthew 13, "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there will be weeping and gnashing of teeth." No second chance.

Matthew 13:49 and 50, "He will cast them into the furnace of fire; there shall be weeping and gnashing of teeth."

Matthew 25:41 and 42, "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels,' and these will go away into aionios kolasin, eternal punishment, but the righteous into aionios zoe, eternal life. So if heaven is eternal life and the righteous go to eternal life in heaven, the same exact Greek construct is for those who go away into eternal punishment. It is eternal and it's punishment. Universalists come by and say, "Well, you see that word 'kolasin' there, that 'eternal,' that word 'punishment' there, in eternal punishment, that does mean retributive, that means remedial. They're only there until God saves them." I say, wait a minute, the text says they are there eternally and it's eternal punishment and they say, "Oh, never mind. We don't look at 'aionios' the same way." You bet they don't. They can't.

John 5:28 and 29, "Do not be amazed at this for the time is coming when all who are in their graves will hear His voice and come out, those who have done good will rise to live, those who have done evil will rise to be condemned." You can't get any...there are no second chances here except for there will be a second chance, except there will be a second chance, except love prevails, except God is a God of love. There are none of these caveats in these texts, it's just straightforward.

2 Thessalonians 1:8-11, "These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed for our testimony to you was believed." Yes indeed, when Christ returns they pay the penalty of eternal destruction. It's not remedial, it's penalty, it's retributive.

If we move forward into Jude, as I move forward in the Bible, "Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of," what? "Eternal fire." Jude 5-7. Eternal bonds of darkness, judgment of the great day, and the punishment of eternal fire.

That's the New Testament. It doesn't end there. The book of Revelation is pretty strong on all of this. "I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." No second chance. No chance of a second chance.

I want to close with this in Matthew 26:24. Our Lord is sitting around the final table eating with his disciples, eating with his soon-to-be apostles and he makes comment on the one who is going to betray him and he makes an interesting comment in Matthew 26:24, he says it would have been better for him to not have been born. If everybody is saved and if universalism is true that God's love prevails and everyone is saved, how can it be better to not be born? Well, you might say, "Well, it's better not to be born so you don't have to go through this hell experience before you're saved." Are you kidding me? Hell is a brief stay and eternal bliss with our Lord Jesus Christ is eternal, which one of you would say, "I don't want to go through hell not even for a second or a minute or 10 years or 100 years, I'd rather not be born," than have that eternal life of joy unspeakable, bliss unspeakable, total satisfaction, total happiness with our Lord God and his Son Jesus Christ?

So how is it better to not be born if everybody is saved? That's what he said because there's no second chance and that's how I read it and that's the way I put the study together. We haven't had the time to consider all of the "all" passages in the New Testament or to wrestle with this word "aionios" which is the Greek word for "eternal" or "ages of ages," but I think for now we're in good shape.

Thank you for watching. I hope that it has helped you in your Christian walk. Have a great day.

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