

TITLE: "Armed for Suffering" (Part 6) *The Error of Universalism*

PASSAGE: 1 Peter 4:6 and Selected Scriptures

THEME: *The Error of Universalism*

NUMBER: 10081Pe4.6(87)

DATE: October 5, 2008

{{Read Passage}}

We've parked for a few weeks on v. 6 as we have addressed t/false teaching of universalism / universal salvation, t/belief that X died for all men in such a way that all men w/o exception, every indiv. who ever lived & ever will live, will inherit eternal life. No eternal separation from God // eternal hell.

It was on Aug. 10 that we began this passage (4:1) ==> "Armed for Suffering." We started addressing this issue of u.s. as a footnote to verse 6.

Part 1 of "Armed for Suffering" - August 10 - 4:1-2

Part 2 of "Armed for Suffering" - August 17 - 4:3

Part 3 of "Armed for Suffering" - August 24 - 4:3-5

We had a guest speaker t/next week

Week after that we had some technical problems so I preached, but it wasn't out of this passage

That brings us to Sept. 14, Part 4 of AFS. That's when we began not only verse 6, but t/first week of our excursus into universalism.

Sept. 21, part 5, and our second week on universalism.

Sept. 28 we had a guest speaker.

That brings us to this morning, Oct. 5, where we will attempt to wrap it all up.

If you're keeping score. And you want to get a good handle on t/issue of universalism, I'd encourage you to get all 3 messages & listen to them in sequence.

If you don't think this is a relevant issue, here's a headline right out of last week's news ==>

TULSA, Okla. - A once prominent leader in the charismatic movement has been forced to shut down his church in the wake of a radical change in his theological beliefs. Eight years ago, Bishop Carlton Pearson's Higher Dimensions Church had about 6,000 members. He served as a guest host on the Trinity Broadcasting Network, was a member of the Oral Roberts University board of trustees, and was among a group of black religious leaders who advised President-elect George W. Bush after the 2000 election. But Pearson then began preaching that everyone goes to heaven, a theology he calls "the gospel of inclusion." Not long after, evangelical leaders rejected Pearson, the membership in his church fell to a few hundred, and the church's property was lost in foreclosure. Its few remaining members have now been merged into a Unitarian congregation.

All this to say, this is a relevant topic to address. Like all error, it's nothing new. The enemy uses the same old tactics & resurrects t/same old heresies. The times may change, his tactics do not.

So - If you've missed any of t/previous messages on this topic, it would be to your benefit to go online or get a CD.

[i] Here are a few of t/things we covered

Two types/forms of U. (origen in 2d c. / socinius in t/15th c.).

Talked a little bit about t/contemporary author & self-proclaimed liberal evangelical, Tony Campolo (and his view on t/subject).

Addressed t/pseudo-scholarship that universalists use to try to support their views from t/Bible. Terms: exegesis and eisegesis.

Then we learned some things that are common among all false teachers:

We called them ==>

I. Common Threads Among False Teachers

- A. Strand # 1: False teachers mimic truth
- B. Strand #2: False Teachers claim that they have the truth that the church has missed for centuries
- C. Strand #3: False teachers often have their own corrected version of the Bible or they demand adherence to a particular translation
- D. Strand #4: False teachers are almost always corrupt in more than one area of their theology
- E. Strand #5: False teachers deny God's Nature and Sovereignty
- F. Strand #6: False teachers ultimately pervert the Gospel

Then on Sept. 21st I gave you an overview of how universalists think. How they attempt to use t/Bible to support their belief that every single person will be saved.

Then, last time, we began w/our 2d major point ==>

II. A Reformational Response to Universalism

A reformational response, because I like to respond out of good, historic, evangelical theology. That theology is grounded in God's sov. grace. That's what it means to be "reformational". It's to have t/biblical worldview that encompasses t/themes of t/sufficiency & authority of Scripture; Salvation by grace alone through faith alone in Christ alone. God's absolute sovereign control over all the happenings of His creation. Includes his sovereignty in salvation which encompasses t/destiny of every man.

II. A Reformational Response to Universalism

My goal was to address 3 areas: 1) Theological Response; 2) Exegetical Response; 3) Grammatical Response. Obv. these 3 are intertwined like a cord of 3 strands.

All that we were able to cover last time was ==>

A. A Theological Response to Universalism

I'm just going to give you t/points (don't have time to explain each one).

1. Universalism denies the doctrine of total depravity

2. Universalism denies the doctrine of predestination

3. Universalism denies the doctrine of perseverance

4. Universalism denies the doctrine of hell

a. Turns hell into Roman Catholic purgatory

5. Universalism denies the Gospel itself

The whole idea of substitution, JC took my place, my sin was imputed to him, crumbles under universalism. Most universalists believe that suffering for sin is corrective. IOW - In hell, you suffer for a time so that you will be turned to X for eternity. That's remedial. That's educational or corrective. Punishment for sin isn't about being corrected. Punishment for sin is retributive. It's God's wrath against violations of His eternal nature. Sin that can be corrected or forgiven thru suffering does not require t/death of JC in order to be satisfied.

That was t/first point under ==>

II. A Reformational Response to Universalism

A. A Theological Response to Universalism

B. An Exegetical Response to Universalism

Do t/passages commonly cited by universalists teach what they say they do? The fact is, they don't.

1. Universalism is based on the eisegesis of a few select passages

We don't have time to look at all of them. We'll look at 3.

a. 2 Peter 3:9

(1) {read 3:9 and argue from a universalist's position}

Note the background {read vv. 3-4}

{Read and comment on vv. 5-7}

(2) {Read v. 8}

Verse 8 parallels vv. 3-4 {explain}

Peter draws from Psalm 90:4 **For a thousand years in Thy sight Are like yesterday when it passes by, Or as a watch in the night.**

(3) Verse 9 ==>

Lord is not slow about His promise . . .

(a) What's "His promise?"

t/Mockers and scoffers know what it is! (v. 4). What's His promise? The promise of His coming. Specifically, judgement (v. 7).

The time is coming when all things will be consummated. All t/wicked will be judged & all t/righteous will inherit t/KD. The full # of t/elect will have come to salvation.

[But, the] Lord is not slow about His promise . . . but is patient toward you, not wishing for any to perish, but for all to come to repentance.

(4) Typical interpretation of this passage is to see two aspects to God's will

He wills in a general way that all men w/o exception be saved. But He wills in a specific way to save only some.

(a) That may be true here; but I don't think so

If you take note of the key words in vv. 7 & 8 I think they paint a picture that Peter is not referring to all men w/o exception, but specif. to t/elect, to all who will believe.

{Note "you" and "beloved" in v. 8 & "you" "any" and "all" in v. 9}

Peter writes to believers. He's writing to t/CH. And He's in effect saying, *"Listen, I know there are those out there wondering why God's judgement is slow in coming. There are mockers saying, 'yeah, God's coming to judge. JC is returning. You Xns have been saying that for years!' But listen, God is patient toward you, beloved. He's patient toward **you**. Not one of Christ's sheep will be lost. That may take 2 thousand years to accomplish. But a 1000 yrs. is to a day to God."*

(b) Let me ask you this:

What if God came in judgement to finalize all things back in t/first century? What if, some 2000 years ago verse 7 was realized {cite}? Where would you be? You who believe? You would never have been born. You would never have come to saving faith because there would be no saving faith & no sacrificial lamb, to come to!

Listen, I'm glad "God is patient." I'm forever grateful that He numbered me among His own and waited patiently until I was born & patiently endured with me & graciously brought to be saving faith.

(c) It's like Paul in Acts 18

He's in Corinth. There are threats against his life. He was fearful. God appears to him telling him, "Don't be afraid. Keep preaching t/Gospel. For I have many people in this city." What does He mean, "I have many people in this city?" The city is full of pagans.

What He means is that there's a number whom He is going to draw out from t/rest & save. Paul persevered. God blessed. And a CH was born.

(d) It's like Rev. 13:8 and 17:8

Both talk about those who's names were written in t/Lamb's book of life from B4 t/foundation of t/world. That is, there are those who were marked out for saly. B4 they were ever born. B4 creation. In t/eternal mind of God, your name was either written there or it was not.

And God has ordained that all whom He chose would come to faith within a certain period of time. From t/beginning of history w/Adam & Eve. to t/end that's yet future, God has been at work saving men from their sin.

And if we look out to t/future, we're not aware how much more time there is. But we know that God is saying to us, *"Keep proclaiming t/Gospel, for I still have many people around t/world that I have determined to save for my glory and their joy."*

"There was never a soul yet, that sincerely sought the Savior, who perished before He (God) found him. No, the gates of death shall never shut on you until the gates of grace have opened for you; until Christ has washed your sins away you shall never be baptized in Jordan's flood. Your life is secure, for this is God's constant plan: He keeps His own elect alive till the day of His grace, and then He takes them to Himself. And in as much as you know your need of a Savior, you are one of His, and you will never die until you have found Him." [C.H. Spurgeon]

That's what I believe Peter is saying. {restate vv. 8-9}

b. 1 John 2:2

(1) {read and give t/universalists' argument}

(2) What does "propitiation" mean?

Greek noun ἰλασμος = "appeasement," "satisfaction." Specifically, t/satisfaction of God's wrath against sin. God t/Father poured out His wrath against His Son who died for His people & God's wrath was satisfied. This is t/basis of our forgiveness. In our coming to believe in that which was done for us, we have eternal life. Role of faith.

1 John 4:10 **In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.**

But what does it mean here in 2:2 when John says,

. . . the propitiation for our sins; and not for ours only, but also for the whole world.

I don't believe that it means X's death propitiated the sins of every single person w/o exception. It means that He propitiated t/sins of men w/o distinction.

(3) without exception vs. without distinction

Very important. You need to understand t/diff. between w/o exception & w/o distinction. "I ate all the food at the buffet."

I could mean that w/o exception (I ate all the food at the buffet means I ate everything that was there, even the crumbs)

I could mean that w/o distinction (I ate some of the different foods that were there - I tried a bit of everything).

w/o exception means everyone. w/o distinction means no partiality.

w/o Exception means every single person. w/o distinction means all races of men.

(a) We have a very western way of thinking

We think very individually. Each single person w/o exception. Ancient Jews in particular didn't always think that way. They generally thought in terms of groups; races; ethnicities. To be a Jew was to be saved. To be *goyim*, a Gentile was to be lost. Salv. was for Israel & Israel alone.

This was t/thinking of Jews during t/time of X. Salvation wasn't for all races of men, it was for t/Jews. YHWH was t/God of t/Jews, not t/Gentiles.

It wasn't that t/O.T. taught this. Go back to one of the first predictions of a coming Messiah ==>

Gen. 49:10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples." "peoples" = "nations"

But t/Jews, in part because of their history, in part because of t/fact they were a theocracy, became very nationality oriented.

The disciples didn't get it. Even after X's resurrection & ascension, it took a while.

Acts 10, Peter's vision. Text says that he was going to the housetop to pray. He fell into a trance & suddenly saw coming down from t/sky an object that looked like a sheet or curtain coming down, and on t/sheet were all kinds of unclean animals. A voice thunders from heaven, "Arise, Peter, kill and eat!" "No! I've never eaten anything unholy and unclean." "What God has cleansed no longer consider unholy."

This was an object lesson for Peter. It went beyond t/issue of food and animals to salvation and people. Right after that Peter is invited to t/house of a Gentile, Cornelius. This Gentile is saved & Peter declares: And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a [Gentile] or to visit him; and yet God has shown me that I should not call any man unholy or unclean.

(Acts 10:28)

What was this all about? Was it that all men w/o exception will be

saved? No. It's about t/fact that all men w/o distinction, racial distinction, will be saved. Jew and Gentile.

But what does it mean when John says,

. . . the propitiation for our sins; and not for ours only, but also for the whole world. ???

It doesn't mean that Christ's death propitiated the sins of every single person w/o exception. It means that He propitiated t/sins of men w/o distinction.

Later in t/book of Acts, Peter, at the Jerusalem Council where debate was going on as to t/nature of salvation, declares that [God] . . . made no distinction between us and them, cleansing their hearts by faith.

ROM 3:22 even {the} righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

ROM 10:12 For there is no distinction between Jew and Greek; for the same {Lord} is Lord of all, abounding in riches for all who call upon Him;

COL 3:11 --{a renewal} in which there is no {distinction between} Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

(4) If you still have doubts: turn to John's Gospel (11th chapter)

Following Jesus' raising Lazarus from the dead, verse 45-46 {read}

{Read 47-50} - What is Caiaphas saying? Note verse 51 {read}

"Nation" = "Israel" Verse 52 {read}

Is this salvation w/o exception or salvation w/o distinction?

Worship of t/24 elders in Rev. 5:9 ==>

And they *sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.

When people argue that whenever you see the word "world" in t/Bible it means every single person, they argue from a position of ignorance.

(5) Words don't have monolithic interpretations

Can world mean every single person? Sure. But it also can refer to geography and ethnicity.

Tactic of false teachers. Force a monolithic meaning on words. Fact is, words carry a variety of meanings depending on context.

(a) Relates to what we call in grammar "semantic range"

Words have a range of meanings. True in all languages. We see that in English. Look up different words in a dictionary and you will find their semantic range, a variety of different ways the word is used.

The word "reverse" can refer to a gear in a car's transmission // change of mind // change of direction // backside of a coin. Word "save" can be something you do on t/computer (save a file) // something God does (save from sin) // something man does (save someone from drowning). Can even refer to collecting things (saving money).

This all has to do with semantic range.

Take the word "day." It can be "day" as opposed to "night." It can refer to a 24 hour solar period. It can also refer to an indefinite period of time. We speak of back in the day of horses and wagons. It can refer to a climactic event, "Wait until that day comes."

(i) There's a semantic range for the word "world"

It can refer to the globe // all men on the globe // sphere of Satan (the whole world lies in the power of the evil one, 1 Jn. 5:19) // Stuff - the world's goods - that can be positive or negative.

You can profit t/whole world and lose your soul. You can withhold t/worlds' goods from one in need and be guilty of not helping your brother (1 Jn. 3:17).

The word is often used of races and geography. IOW - not just the Jews, but the rest of the world, the Gentiles.

(ii) That's how John is using the word here

JC is the propitiation for our sins, not only ours, not only for Jews and those in Asia Minor, but for those of every tribe, tongue and nation. For the whole world.

This is often how the ancients thought. We have a very modern, western way of thinking. We focus on t/individual. They thought in terms of geography and nationality more than individuality.

(iii) If you insist on making the word "world" mean every single person every place you find it, you're going to be in trouble

In John 3:16, Jesus says that God so loved the world that He gave His son. In chapter 17, he says that he doesn't pray for the world and that believers are not of the world.

Now, If I am not of the world & God loves t/world, then I guess God doesn't love me and didn't give his Son for me.

Romans 1:8 **First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world."**

How you going to take that? "Whole world?" This was written in t/first century. Word would have gone out quickly for it to reach China, the Americas, Africa, Australia.

John 12:19 **The Pharisees therefore said to one another, "You see that you are not doing any good; look, the world has gone after Him."**

We have to be good students of God's word. 1 John 2:2 is not saying that God's wrath has been satisfied for every single person who ever lived w/o exception. It's saying that God's wrath has been satisfied for all who believe, w/o distinction. Jew, Gentile, Slave, Free.

We have time for only one more passage.

c. 1 Timothy 4:10

It is for this we labor and strive, because we have set our hope on the living God **who is Savior of all men, especially of believers.**

At first glance this can seem to be a somewhat troubling statement.

What does it mean? ==>

...God **is Savior of all men, especially of believers.**

In what sense is God t/Savior of all men?

Universalist will argue, that this means everyone will 1 day be saved. God will reconcile all things to Himself; every1 regardless of what they've done/believe will be saved. No one is lost; everyone event. gets eternal life.

Some would say that t/word "esp." points to t/fact that those who believe now are early recipients of a salv. all will eventually exp.

As we've pointed out t/past few weeks, this is in no way consistent w/the teaching of Scripture. This is eisegesis - reading into t/text something that's not there.

God is t/Sav. of all men in that everyone experiences t/sav./del. work of G. in an earthly, temp. sense. But believers will exp. t/sav./del. work of G. not only in an earthly, temp. sense, but also in an eternal heavenly sense. BTY - that would fit t/context of t/passage (Note v. 8).

It is a common error to always see the words salvation; savior; save as being soteriological (ref. to spiritual salvation or regeneration)

Here we have another word with a broad semantic range. The word σωτηρ.

Physical deliverance or salvation (uv~y` - מלט - הָה - ישועה - גוס - σωζω - διασωζω	Spiritual deliverance or salvation (uv~y` - מלט - הָה - ישועה - σωζω)	To live (הָה)	To flee from danger (גוס)	To hide or conceal (חַצ)	To store up or gather up (θησασ ριζω)	To bring safely through, to, from (διασωζω)
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Word has a primary meaning of deliverer or preserver.

* Used that way in antiquity - For example:

In the cult of Caesar, the state religion of the Roman Empire, the reigning emperor was called 'savior of the world.' [Wuest]

Words were used quite freq. in anc. lit. of pagan deities who didn't save eternally, but who saved temp. in delivering men from t/dangers of life; blessing them w/food & clothing.

Poseidon is called "savior of men" in that way. Numerous times to Zeus. Asclepius, the ancient god of healing, was called σωτήρ (*deliverer from physical ills*).

Also commonly used of medical doctors (called 'saviors').

Also used that way in Scripture

- In the LXX

JDG 3:9 ... when the sons of Israel cried to the \Lord\, the \Lord\ raised up a [savior] for the sons of Israel to deliver them,. . .

JDG 6:14 - Gideon is called to save Israel from the hand of Midian.

God says of David in 2 Sam. 3:18 - "By the hand of My servant David I will save My people Israel from the hand of the Philistines and from the hand of all their enemies."

NEH 9:27 says that God raised up "saviors" (pl.) to deliver Israel from the hands of their enemies.

Word "savior" in a gen. sense refers to a deliverer, or a preserver.

In the NT

Paul in Acts 27, prior to his shipwreck on t/way to Rome, it says that he encouraged the people to ==>

...take some food, ...for your salvation; (not salvation in t/sense of being saved from sin/but salv. in t/sense of being preserved from death).

Paul in Phil. 1:19 after rejoicing that X is preached says==>

For I know that this shall turn out for my deliverance (σωτηρια) through your prayers and the provision of the Spirit of Jesus Christ

Word is commonly used of physical healing in t/Gospels (Matt. 9).

"Save" is not always soteriological.... Also refer to preservation from danger; phys. healing; deliverance; wellness.

In what way is God the savior or deliverer of all men, but especially of those who believe?

Here's t/answer==>

God is t/Savior of all men in that on a temporal basis he gives them life & strength, provides for their pleasure & sustenance, & graciously withholds his judgement from them, granting them a window of opp. to repent from their sin & be saved.

Because of t/death of X, sinners are not consumed en masse by divine wrath. In that sense unbelievers even exp. t/grace of God! What?!

Yes - God is gracious to all men in that He patiently restrains his wrath against their sin.

What happens to t/soul that sins?

What are the wages of sin?

Think about it - how long should anyone in rebellion against a holy God live? A split second! God in His justice could "zap" ea. 1 just like that!

The fact that even depraved/sinful/rebellious unbelievers live for a time & can enjoy life in a temp. way demonstrates t/grace of God.

He is t/savior of all men in that sense. Temporal.

But - He is Savior of believers in that He grants them life & strength & provision as well, but that is especially tru in that they have preservation not only now, but for all eternity. Eternal.

This interpretation correctly understands t/adverb *μάλιστα*. Also fits t/teaching of Scripture.

Acts 14, Paul & Barn. are in Lystra. People there thought they were gods because they performed a healing in their midst. They started calling Barnabas "Zeus" and Paul "Hermes" (because he was chief speaker). In response, they reminded them that the true God is their preserver ==>

15 and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM. 16 "And in the generations gone by He permitted all the nations to go their own ways; 17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

Acts 17, Paul in Athens in the midst of the Areopagus ==>

24 "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; 26 and He made from one, every nation of mankind to live on all the face of the earth, having determined {their} appointed times, and the boundaries of their habitation, 27 that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, ... For we also are His offspring.'

Jesus said that in Matt. 5:45==>

... [God] causes His sun to rise on {the} evil and {the} good, and sends rain on {the} righteous and {the} unrighteous.

In a general sense God is the sustainer and provider of all men. He grants them life/breath. Their next heartbeat is a gift of His grace.

JOB 12:9-10 "Who among all these does not know That the hand of the Lord has done this, In whose hand is the life of every living thing, And the breath of all mankind?"

1 Tim. 6:13 [it is God] who gives life to all things...

This is what it means that God is t/savior of all men. He sustains all men. He grants them rain & food & satisfies their hearts; he grants healing to their bodies; they even benefit from t/presence of t/CH in t/world in that t/CH restrains evil & serves as a "P&S of all truth" (3:15).

While he also does those things for believers, he is esp. their savior in that he saves them not only now, but for all eternity.

He preserves all men and he saves those who believe. For all men it is preservation "in the present life." For believers it's preservation not only in this life, but in t/life to come (fits t/context of v. 8).

Word "Savior" as applied to unbelievers it's temporal preservation; as applied to believers it's temporal & eternal preservation. (Fits a gramm. fig. of speech known as "amphibologia" (or double meaning). [Cf. Bullinger, p. 804.]

Very common for those who engage in Scripture twisting to attempt to make words mean the same thing everywhere. The word "save" always means "spiritual salvation." "All" always means all w/o exception. "world" always means everyone w/o exception.

Something similar in our next point

C. A Grammatical Response to Universalism

Word "eternal" doesn't mean eternal, it always means "an age."

If "forever" means "eternity" what does "forever and ever" mean?

If "holy" means perfectly "holy" why do the angels say, "holy, holy, holy" is the Lord of Hosts"?

repetition is commonly used for emphasis.

b. What about the OT word: עוֹלָם

Hebrew word does refer to an age or an indeterminate period of time.

In some ways, it's a matter of t/limitations of language. The etymology of the word is "age" but to say that words are limited by their etymology is, again, grossly misinformed.

"Since, until, the most distant time, unlimited time, incalculable, eternal. From remote time to distant time to eternity." [Theological Wordbook of the OT]

Cf. El Olam (Gen 21:33).

c. NT words - αἰών / αἰώνιος

Something similar. Word can refer to an age, or an indeterminate period of time, but not limited to that.

Plato distinguished αἰών as timeless, ideal eternity, in which there are no days or months or years. [Kittle]

Kittle - "only in the light of the context can it be said whether αἰών means 'eternity' in the strict sense of simply 'remote' or 'extended' or 'uninterrupted time.'"

Context strongly determines the meaning of eternity/eternal, whether it be "for an extremely long time" or "forever."

Bible affirms sin that will never be forgiven. Note Matthew 12:32 (this age or the age to come) and Mark 3:29 (eternal sin).

Same words are used of the eternal nature of God (1 Tim. 1:17; Romans 16:26; Heb. 9:14; Rev. 1:18). And for eternal life.

2. Neglects the weight of Scripture to the contrary

a. Matthew 25:31ff.

A reference to final judgement.

{Note the parallelism of verse 46}

"If both things are alike αἰώνιος, then the term must be interpreted to mean either that both are transitory, or that both are everlasting. Eternal punishment and eternal life are contrasted with each other. To say that eternal life will have no end, but that eternal punishment will have an end is absurd." [Shedd, A History of Christian Doctrine, volume 2, 415]

"The significant passage in support of eternal conscious punishment is Matthew 25:41–46. The usual argument is that just as Jesus was promising believers everlasting life, unending bliss with Him, He was also threatening unbelievers with everlasting punishment. In an extensive argument Fudge attempts to show that when applied to nouns that speak of a resulting condition (such as punishment), αἰώνιος does not denote eternity as it does when modifying nouns that refer to activities (such as punishing). Yet he does not discuss the matter of parallelism in verse 46, namely, that if in the one case (life) the adjective αἰώνιος means eternal, it must also mean eternal in the other phrase (punishment). The parallelism requires that if life for believers is of everlasting duration, punishment for unbelievers must be also." [Millard Erickson, Is Hell Forever? Bib Sac 152 (July-Sept 1995)]

b. Revelation 21 ==>

3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, 4 and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away." 5 And He who sits on the throne said, "Behold, I am making all things new." And He *said, "Write, for

these words are faithful and true.” 6 And He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 “He who overcomes shall inherit these things, and I will be his God and he will be My son. 8 “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”

One universalist comments==>

It is distinctly said, there shall be no more death, neither sorrow, nor crying, nor any more pain. Is this not a denial of an endless hell rather than an affirmation of it . . . Then comes a voice from the throne with a glorious promise, "Behold I make all things new," not some things. We thus see that the Apocalyptic visions lend no support to the dogma of endless torment.

Revelation 22:15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

Next week we'll be exclusively back in 1 Peter.