

Chapter 7

New Testament Scriptures Which Support the Doctrine of Universal Reconciliation

Luke 6:27-36: *“But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.”* If you love those who love you, what credit is that to you? Even 'sinners' love those who love them. And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful.” This passage describes not only what God wants us to be like, but also describes the character of God. God wants us to love our enemies and return good for evil. He asks us to be merciful, even as He is merciful. Would God ask us to do something He himself is not willing to do?

Luke 15:4: *“Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?”* Jesus will seek out the lost until he finds them.

John 1:6-7: *“There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him ALL men might believe.”*

John 1:29: *“The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God, who takes away the sin of the world!’”*

John 3:17: *“For God did not send his Son into the world to condemn the world, but to save the world through him.”*

John 3:35, 6:37-39: *“The Father loves the Son and has placed everything in his hands...ALL that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of ALL that he has given me, but raise them up at the last day.”* God the Father gave everything to Jesus and Jesus will LOSE NOTHING that God has given him.

John 6:33: *“For the bread of God is he who comes down from heaven and gives life to the world.”* He doesn't just make it available; He actually gives it to us.

John 12:32: *“And I, when I am lifted up from the earth, will draw ALL men to myself.”* What is it about the word “all” that we don't understand?!!

Revelation 1:18b: *“I [Jesus] hold the keys of death and Hades.”* Jesus holds the keys to Death and Hades. The reason He holds the keys is to unlock the doors and release the prisoners.

Revelation 5:13: *"Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: 'To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!'"* This verse refers to EVERY creature, even ALL of those under the earth. This obviously refers to all of the living and the dead.

Ephesians 1:9-10: *"And HE made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ."* All things obviously refers to all people. In verse 12 Paul refers to people who are now Christians as "we who were the first to hope in Christ." Christians are the first fruits, the others will follow.

Acts 3:21 *"He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets."*

Romans 5:18: *"Consequently, just as the result of one trespass was condemnation for ALL men, so also the result of one act of righteousness was justification that brings life for ALL men."* Again, what is it about the word "ALL" that we don't seem to understand?

Romans 5:15b: *"For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!"* The word "many" obviously means "all." It is contrasted with the same word in the first part of the verse. If "many" does not really mean "all" then it wouldn't mean "all" in the first part of the verse.

Romans 11:25-31: *"I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: 'The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins.' As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you."* This is a very explicit and powerful statement. God hardens the hearts of individuals and nations on a temporary basis in order to accomplish His purposes. He doesn't harden their hearts in order to save only the elect. He does it in order that He might have mercy on all.

Romans 11:36: *"For from him and through him and to him are ALL things. To him be glory forever. Amen."* All things come from God and all things will return back to Him.

Romans 14:11: *"It is written: 'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'"* A better translation of the word "confess" is "give praise."

1 Corinthians 15:22-28: *"For as in Adam ALL die, so in Christ ALL will be made alive. But each in his own turn: Christ, the first fruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he 'has put everything under his feet.' Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be ALL in ALL."* Here Paul gives the order in which people will be made alive, first Christ, then those who belong to Christ at His coming, then everyone else after the last of God's enemies have been put into subjection under his feet. The very last enemy to be destroyed is DEATH itself, not dead people. There will be no more death, physical or spiritual. God will be all in all.

Ephesians 1:9-10: “And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring ALL things in heaven and on earth together under one head, even Christ.”

Colossians 1:19-20: “For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.”

Philippians 2:10-11: “that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” The correct translation of the word “should” is “will.” The key phrase is “to the glory of God the Father.” This does not describe people in Hell reluctantly and bitterly acknowledging the Lordship of Christ.

1 Timothy 2:3-6: “This is good, and pleases God our Savior, who wants ALL men to be saved and to come to a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for ALL men—the testimony given in its proper time.” If God truly is sovereign over His creation, then certainly He will do exactly what He desires, especially in light of the fact that Jesus Christ already paid the ransom. God wants ALL to be saved. That is why Christ died for ALL, not some.

1 Timothy 4:10: “(and for this we labor and strive), that we have put our hope in the living God, who is the Savior of ALL men, and especially of those who believe.” The meaning of this verse is so clear. God is the Savior of all, not just those who now believe.

1 Peter 4:6: “For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.” This is a clear indication that people who never heard the gospel during their lifetimes will be given the opportunity of hearing it after death.

2 Peter 3:9: “The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” God is sovereign. What He wants, He gets. Period.

Hebrews 1:2: “but in these last days he has spoken to us by his Son, whom he appointed heir of ALL things, and through whom he made the universe.” All things includes ALL of mankind.

Hebrews 2:14-15: “Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death.” It is the devil who has the power of death. If the devil is taken out of the picture, then it would follow that all who were subject to the power of death will be delivered from it.

Hebrews 9:26b: “But now he has appeared once for All at the end of the ages to do away with sin by the sacrifice of himself.” Jesus sacrificed Himself to do away with sin, not just remove the penalty for sin. Eventually all will repent of their sins and worship Christ. At that time there will be no more sin.