

A case for Universalism

In this writing we will examine many statements from Scripture as they relate to the destiny of mankind. We will see there are many Scriptures that teach the love, grace and goodness of God the Father is extended to the whole human race unconditionally and without exception. Most Christians largely misunderstand the teaching of Universalists. We make no claim that all mankind in the present world system will finally be converted and redeemed while in their physical bodies. Many are led to believe only those who accept Christ, “*as their personal Savior*”, will finally be saved in the next world. This is something Jesus never taught or mentioned!

Christian Universalists believe the Bible teaches all souls will finally be reconciled to God the Father. That God the Father in His Love and by His Grace and Power will raise the dead into an incorruptible spiritual body suitable for the new sphere of existence in the Spirit world that is generally called heaven. The Apostle Paul has the following to say to the Corinthians concerning the resurrection, “*As in Adam all die, even so in Christ shall all be made alive*”. (1st Cor. 15:22) It is obvious the *all* who die in Adam are the *same all* that shall be made alive in Christ! No pre-requirement is mentioned for the all that are made alive in Christ

Jesus is introduced as Savior of The World.

John the Baptist introduced Jesus by saying, “*Behold! The Lamb of God who takes away the sin of the world!*” (John 1:29) Then Paul said, “*God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*” (Rom. 8:3ASV) We also read, “*He (Christ) appeared to put away sin by the sacrifice of Himself.*” (Heb.9:26) These verses make the redemption of Christ universal. This is strongly confirmed in 1st John, “*He paid for our sins, and not for ours only, but for the whole world*”. (1st John 2:2) (William Beck trans. 1966) Jesus said, “*The bread of God is He who comes down from heaven and gives life to the world,*” Jesus placed no limit upon the world he gives life to. When Jesus on the cross He prayed to the Father saying, “*I*

have finished the work you have given me to do". (John 17:4) This is strong evidence that Jesus accomplished His mission and therefore He is "*the Savior of the world,*" just as the Scripture so clearly states.

Jesus introduces the Heavenly Father

"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wills to reveal Him." (Matthew 11:27 & Luke 10:22) The scripture here makes it very clear; the Heavenly Father was not known until Jesus revealed Him. This establishes the fact; the Heavenly Father was unknown in the Old Testament, nor was He known by did mankind until Jesus revealed Him. Therefore all we know about God the Father is revealed in the New Testament.

Jesus had the following to say in His introductory sermon; *"The Spirit of the Lord is upon Me, Because He has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, To preach deliverance to the captives, and recovering of sight to the blind, To set at liberty those who are oppressed."* (Luke 4:18) According to Luke Jesus used Isaiah 61:1&2 for His text in this sermon. He said nothing about going to heaven or how to get there; nor did He say anything about His God being judgmental or wrathful. Please take note; Jesus completely ignored the last few words of Isaiah's verse 2, which reads, *"To proclaim the day of vengeance of our God."* He ignored this because it did not describe the nature of the **Heavenly Father** who is very much **unlike** Israel's god of vengeance. (Exodus 20:5, 34:14) The Jewish leadership was outraged in anger at this sermon, and the people *"were astonished at His doctrine."* (Lk. 4:32) Jesus had a message of love, hope and healing for the brokenhearted and deliverance to those who were captives of religion, especially of Jehovah's law and the religion of the Jews. He made it clear His message was from the Heavenly Father and not from Jehovah.

In the "Sermon on the Mount" recorded in Matthew, Jesus nullified Jehovah's laws including Eye *for eye and tooth for tooth, of taking oaths, and seeking revenge. He also criticized the*

Hebrew law of loving your neighbor and hating your enemy. Jesus replaced this law with, “**But I say unto you love your enemies - - - that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust**”. (Matt.5:33-45) again “**The people were astonished at His doctrine**”. (Matt. 7:28) The people were astonished because Jesus taught things which were opposite to their Jewish religion. His message was about the God who loves His enemies and equally supplies human needs to both the evil and the good and is no respecter of persons; The God Jesus was introducing to them was very much **unlike** the god of their religion. Even “**the apostles were astonished at His words**”. (Mark 10:26) According to their religion, their god Jehovah loved **only** Israel. (Amos 3:2, Deut. 7:6&7) was jealous, (Exodus 20:5 & 34:14) sought revenge, (Exodus 20:5) and demanded to be **feared**. (Deut. 6:13-15)

The Heavenly Father loved all people and was to be worshipped out of love “**in Spirit and in truth**”, and **not out of fear**. Jesus claimed God the Father to be “**The only true God**,” (John. 17:3) The Apostle Paul agreed with Jesus in saying, “**There are gods many, --but to us there is but one God the Father**”. (1st Cor. 8:5&6) Jesus pointed out many differences between Israel’s god and His God The Father, one of which was Jehovah loved only Israel, but the Heavenly Father loved the world. So it is easy to understand why so many of the Jews were astonished at what Jesus preached.

Jesus taught the salvation of all

“**God sent His Son, “that the world through him might be saved”.**
“For the bread of God is He who comes down from heaven and gives life to the world.” Jesus said, “**If I am lifted up from the earth, I will draw all people to myself.**” and “**I did not come to judge the world, but to save the world.**” (John 3:17, John 6:51, John 12:32, John 12:47) These statements coming from the mouth Jesus can only be understood to mean, **Jesus is the Savior of the world.**

The Apostles taught Universalism

“**God has consigned all men to disobedience, that He may have mercy upon all.**” (Romans 11:32 Moffatt translation)

“God was in Christ, reconciling the world to Himself, not imputing their trespasses to them”. (2 Cor. 5:19)

“That in the dispensation of the fullness of times, He might gather together in one all things in Christ.” (Eph. 1:10)

“As through one man’s offence judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men.” (Romans 5:18)

“He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.” (1st John 2:2)

“And we have seen and do testify that the Father sent His Son to be the Savior of the world.” (1 John 4:14)

“Christ Jesus, who gave Himself a ransom for all, to be testified in due time”. (1st Timothy 2:6)

“The grace of God has appeared, bringing salvation to all men”.

(Titus 2:11 American Standard Version)

“The creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.” (Rom. 8:21)

The above Scriptures give overwhelming evidence that Jesus is indeed the *Savior of the world, by bringing salvation to all men!*

The final salvation of all is not a new teaching

Universalism was a well-established doctrine in the early Church. The Salvation of all was taught by Jesus, the apostles John and Paul, then later by the evangelist Marcion, 120 - 140 AD, Theophilus Bishop of Antioch 160 AD, Clement of Alexandria 180 AD, Origen 220 - 250 AD, and Gregory Bishop of Nyssa 380 AD, and many others during that period of time.

Theophilus (140 A.D.) had the following to say, *“Just as a vessel, which, after it has been made, has some flaw, is remade or remodeled, that it may become new and right, so it comes to man at death. For in some way or other he is broken up, that he may come forth in the resurrection whole, I mean spotless, and righteous, and immortal”.* “Gregory of Nyssa offered three reasons why he believed in Universalism. The first school in Christendom was in Alexandria, and taught Universalism from AD 170 to 430. Later there were six Christian schools, four of these six strictly

taught Universalism and only one of the six taught endless punishment”. (*Plain Guide to Universalism* (1840) Chapter 1.)

“Universalism was the orthodoxy of the church of that period”.
(Whittemore’s *History*, p.200, dealing of church history to the year400)

“Augustine, the fourth century bishop of Hippo, was the most influential Christian teacher of his time. - - - He is almost universally recognized as the father of Western Christianity”.
(*Heretics* by David Bercot) He was the enemy of universalism and brought the pagan hell into Christianity. He taught all without baptism would suffer in the burning hell for an eternity, he said, war can be holy and there is no forgiveness outside of the Catholic Church. He said practices and teachings of the Apostles no longer apply to Christians and it is proper for Christians to persecute heretics. Augustine’s great apostasy within the Catholic Church continues and has found its way into Evangelical Christianity.

Universalism under siege!

The Augustinian views were well accepted by the Church as its leadership saw this to be a tool that could be used to control people. One of the Church Fathers said, **“The literal terrors of hell are false, but they ought to be publicized in order to scare the simple believers”**. The teaching of everlasting punishment in a burning hell was canonized as an official Church doctrine at the fifth Ecumenical council held by the Catholic Church May 4, 553 A.D. It took the Church five hundred years to incorporate the Greek mythological *Tartarus (Hell)* into Church theology, and make it a part of Christian orthodoxy. It only stands to reason that their **hell** could not successfully coexist with **Universalism**, so they **also** declared Universalism to be heretical. The Eastern Church held a stronger view in favor of Universalism than did the church at Rome.

During the second and third centuries the Roman Church made drastic changes in ‘orthodox’ theology. The Roman Empire under Constantine decreed the Catholic brand of Christianity to be the law of the land. This gave the Catholic Church complete support in all religious matters, and they had absolute power in forcing their religion upon the populace. The Roman Church continued to make changes in their theology. The reformation came as a severe blow

to their power and control on Christianity. Protestant Christianity as a whole continued to follow most of the doctrines of their mother church including, the virgin birth myth, Trinitarianism, condemning Universalism, and the Pagan **myth** of hell.

The teaching that hell is a place of unending torture and punishment is foreign to the Scriptures. In the New Testament, the word **hell** is translated from three different Greek words. They are, *Tartarus*, which is used only once, (2nd Peter 2:4) it has reference to the angels that sinned, and has no reference whatsoever to mankind. All other occurrences of the word hell in the New Testament are translated from either the Greek words *Hades* meaning the **grave**, or *Gahanna* the place of Jerusalem's city dump. None of these have reference to religion's hell where the unbelieving are said to suffer its flames for an eternity. ***Any thinking person should be able to understand the resurrected body is a spirit body and would not be subject to the elements, so if there were a hell burning with fire and brimstone; it would have no effect on the resurrected body.*** This fact is overlooked and hell is still being preached, deceiving the unlearned, causing them to fear God rather than to love Him.

The reappearance of Universalism

Universalism had been suppressed from the sixth century until the Reformation; this resulted in the Catholic Church losing control over what people were allowed to believe. With this measure of religious freedom the doctrine of Universalism once again begin to surface both in Germany and in England, mostly among the Anabaptists who defended this belief with great zeal. In the United States, 'The Massachusetts Association of Universalists' (1700's) was Calvinistic and believed in the final redemption of all, because all were the elect.' (*Schaff-Herzog Ency. of Religious Knowledge vol. XII.*

William Barclay, from 1907-1978 was among the more recent Universalist theologians. This popular Scottish Theologian once said, ***"I am a convinced Universalist, I believe that in the end all men will be gathered into the love of God."*** Also, The Concordant Fellowship, a group of Calvinistic Universalists, has a following both in the United States and the United Kingdom.

Many preachers today are secretly Universalists but are afraid to go public with their convictions. Evangelical Christianity is still driven by the influence of Augustine and not Apostolic Church.

The Question of Divine Judgment

Most evangelical and fundamentalists still reject Universalism with the argument that sin must be punished and they believe God is unjust if He does not eternally punish those who commit gross sins in this life. This attitude toward God is strictly human reasoning. Jesus dealing with the religious fundamentalists in His time told them, ***“You judge according to the flesh; I judge no one”***. (John 8:15) And, ***“Do not judge according to appearance, but judge with righteous judgment.”*** (John 7:24) Religion has always been hasty to judge their fellow man and assuming their God does the same. However Scripture does not support this view of God. Jesus said, ***“The Father judges no one”, but has committed all judgment to the Son”***. (John 5:22) He also said, ***“If anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.”*** (John 12:47)

Sin Dies with the Sinner

Are we to say sin goes un-judged and un-punished? By no means, ***sowing and reaping is still alive and well***. (See Gal. 6:7)

“—and sin, when it is finished brings forth death.” (James 1:15) and ***“The wages of sin is death, but the gift of God is eternal life.”*** (Rom. 6:23) Justification is ***“freely by His Grace.”*** (Rom. 3:24)

Please note: ***“For he who has died has been freed (cleared) from sin”***. (Rom 6:7) Sins committed while in the flesh dies with the physical body and neither will ever be resurrected. The Spiritual body that Christ redeemed is what is raised. ***“And as we have born the image of the man of dust, we shall also bear the image of the heavenly Man.”*** (1st Cor. 15:49)

The common Pagan teaching that has crept into Christianity that some of mankind will be eternally lost and will burn in a hell has no Scriptural support, and was not taught in the Church until many after Christ and the Apostolic Church.

Those who believe the physical body will be raised and be judged for the sins it committed in the material world are not being consistent with the teaching of Scripture. This false teaching only serves to control people out of fear.

“The wages of sin is death”. (Rom. 6:23) In death the physical body pays for its sins. If it were true that the resurrected body will again be charged with the same sinful deeds done in the flesh, this injustice is called ***double jeopardy. Our God, the Heavenly Father would never commit such an injustice.***

The resurrection applies to the spiritual body that is ***fashioned like unto His glorious body.*** Our future life in the Spiritual world of the resurrected is a gift and is not affected by what we believe, say or do in this life. ***“God was in Christ reconciling the world to Himself, not imputing their trespasses to them”.*** (2 Corinthians 5:19)

The achievement of Christ

“For it was in Him that the divine Fullness willed to settle without limit, and by Him and to reconcile in his own person all on earth and all in heaven alike.” (Col. 1:19&20 Moffitt) Jesus said, ***“I came not to judge the world, but to save the world.”*** (John 12:47) Seeing the Scripture clearly states, ***“The Father sent his Son to be Savior of the world,”*** (1st Jn. 4:14) we might ask, is anyone bold enough to say Jesus was unable to complete this task and therefore failed His mission? According to the Scripture, Jesus at the cross defeated the angelic gods (*called the principalities and powers*) who were the archenemies of the souls of mankind. Jesus, ***“Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”*** (Col.2:15) These principalities and powers are said to be, ***“The rulers of the darkness of this world.”*** (Eph. 6:12) Judaism is a religion founded by Jehovah who was one of these ruling angels. The Bible is very clear on this, saying ***“An angel appeared to Moses in the burning bush on Mount Sinai.”*** This angel called out to Moses saying, ***“I am the God of your father, -- the God of Abraham, the God of Isaac and the God of Jacob.”*** (Exodus 3:2-6, also Acts 7:30-35, 38 &53) Stephen used this Old Testament passage in his defense against the Jews

who martyred him. The Jews never questioned Stephen when he said their god was an angel!

The Hebrew tribe as well as other tribes all lived by laws issued by angelic demigods. These laws depicted gods demanding to be feared and were a curse to mankind rather than a blessing. Christ redeemed mankind from the curse of these angelic laws. (*Gal. 3:13*) The Scripture therefore tells us, ***“Let no one defraud you of your reward, taking delight in false humility and the worship of angels.”*** (*Col.2:18*) Paul makes it clear ***“God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.”*** Many who claim the ‘inerrancy’ of the Scripture teach the opposite, that trespasses ***will be*** imputed and judged in a final judgment.

Most Christian groups teach one must accept Christ in order to be finally saved in heaven. The Bible tells it very differently, He accepts us and not we Him. (*See Eph. 1:6*) The Scripture also makes it clear we were chosen in Christ before the foundation of the world, so it is much too late for us to make that choice now. Another question under the ‘*you must believe system,*’ just what is to be believed, and how much in order to be ‘saved’? Of course this varies depending upon the doctrine of those who make this demand.

The Scriptures tell us unbelief does not change God’s purpose. ***“For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not!”*** (*Rom. 3:3&4*) The Scripture does not stop there, ***“If we believe not, yet He abides faithful, He cannot deny Himself”.*** (*2nd Tim. 2:13*) The redemption of mankind is because of the love and faithfulness of God our Father, and does not depend upon our faith, actions or choice. What’s more, there were some who were even ***“enemies of the gospel”***, but according to Scripture they are beloved. (*Rom. 11:28*) God’s purpose in the final salvation of all will not be foiled.

Universalism honors God the Father

And gives the believer peace and spiritual comfort.

Those who have come to terms with the Bible teaching of the ***final salvation of all*** have been rescued from the lies of organized religion. They have been saved from the shackles of fear and

anxiety of religion's treadmills of servitude and have been delivered from the doubts and fears that religion had imposed upon them.

When Christ's achievement of redemption and reconciliation is understood, this knowledge will bring into one's life joy, peace and the spiritual freedom Jesus promised when He said, "***And you shall know the truth, and the truth will make you free***". And "***If the Son makes you free, you shall be free indeed***". (John 8:32 & 38) He also said, "***I am come that they might have life, and they might have it more abundantly***" (John 10:10)

The Universalist places his faith, hope and complete trust in God the Heavenly Father not only for the life that now is, but also of that which is to come. This hope is said to be "***an anchor for the soul, both sure and steadfast.***" (Heb. 6:19)

The rewards for believing

The Bible teaches there is a special blessing for the believer. "***Godliness is profitable for all things, having promise of the life that now is and of that which is to come.***" (1st Tim. 4:8) This verse gives assurance of our salvation now, and the promise of life in the next world. The believer is blessed in having been "***begotten again into a living hope.***" (1st Peter 1:3) The rewards for believing are well described in the following writing; "*Those who have truly known the Joys of experiential religion, in the sweet peace of believing in Jesus and trusting in God, will scarcely require any instruction as to what constitutes the proper rewards of faith. They have the testimony in their souls, and fully understand, "The kingdom of God is within you and is Righteousness, Peace and Spiritual joy".*" (From Theology of Universalism, by Thomas B. Thayer 1863.)

Conclusion

We have now considered and evaluated numerous passages in the New Testament, all of which not only imply, but also clearly declare the achievement of Christ to include the final salvation of all mankind.

I ask in all honesty and fairness, can we trust our Lord and His apostles to mean what they say? When they say "***all men***", they are

to be understood to mean *all men*, and not just some men. When they speak of “*all things*” they mean *all things* of the context and not some things, when they speak of life and salvation as **given** to the world, it is *given* and **not offered**. When the Scripture says, “*He chose us before the foundation of the world.*” This does not mean that it is up to us to make this choice..

Jesus said to His disciples, “*You have not chosen me, but I have chosen you*”. We should understand Jesus to be truthful when He said, “*I came to save the world*”. When the Scripture says, “*For it pleased the Father that in Him should all fullness dwell. And having made peace through the blood of the cross, by Him to reconcile ALL THINGS unto Himself; by Him, I say, whether they be things on earth, or things in heaven*”. (Col. 1:19&20) And again Paul says, “*In the dispensation of the fullness of times He might gather together in one ALL THINGS in Christ, both which are in heaven and on earth*”. (Eph. 1:10) When Paul said **all things** I take him to mean **all things** and **not just some things!**

The Father sent Jesus to ‘*save the world,*’ and Jesus said to the Father, ‘*I have finished the work you have given Me to do*’. (John 17:4 and 3:17) He said of those the Father gave Him He would lose nothing. The only logical conclusion that can be drawn from these Scriptural statements is to believe **Jesus was not a failure, but He actually redeemed all of mankind!**

The subject of **Universalism** is seldom if ever addressed amongst the Fundamentalists and Evangelicals. **Universalism** is generally looked upon as God being unfair and unjust by not punishing those who commit great sins in this life. This objection only expresses the lack of comprehending the full extent of the infinite love of God who Jesus said loved even His enemies.

It was the Hebrew god of the Old Testament that judged and punished people; **not** the Heavenly Father the God of Jesus who is the God of love, grace and peace. (1st John 4:8, 2nd Cor. 13:11)

Many in the Christian world of Evangelicals place the choice upon the person as to where they will spend eternity, as if God’s choice is non-existent. They fail to realize God made this choice long before we were born. “*He chose us in Him before the foundation of the world*”; this choice was, “*according to the good*

pleasure of His will.” (Eph.1:4 &5) The Scripture again makes this very clear, **“So then it is not of him, who wills, nor of him that runs, but of God who shows mercy.”** (Rom. 9:16) and **“Through one Man’s righteous act the free gift came upon all men, resulting in justification of life.”** (Rom.5:18) and **“Christ Jesus gave Himself a ransom for all, to be testified in due time.”** (1st Tim. 2:6)

In due time’ **“Every knee shall bow, of those in heaven, and on the earth and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.”** (Phil.2:10&11) .

“When the New Testament teaching of the final reconciliation of all is understood, we will then have discovered one of the greatest keys for our distinguishing truth from error. This is because no other doctrine is centered more on the love, grace and mercy of God the Father than this. It displays the very basis of God’s supreme love, wisdom and power in action!” (Thomas B, Thayer1863)

When the true nature of God our Father is understood, He is worshipped out of love, in Spirit and in Truth, and not out of fear. **“God is love.”** and **“There is no fear in love; but perfect love casts out fear, because fear involves torment.”** (1st John 4:18)

By His grace and the gift of faith, we have great comfort, joy and peace in believing God’s plan for the salvation of all mankind.

The Universalist marvels and rejoices in knowing that, **“every knee shall bow and every tongue shall confess that Jesus Christ is Lord”**, and **“The creation itself will be delivered from the bondage of corruption into the glorious liberty of the children of God”**. (Rom.8:21) **“And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying, Blessing and honor and glory and power Be to Him who sits on the throne”** (Rev. 5:13) This Scripture pictures every creature that ever lived to be praising God for their final redemption.

The Final Salvation of all, theologically called **Universalism**, is a **Scriptural sound doctrine and a prevalent teaching of the early Church.**

Now may **“The God of hope fill you with all joy and peace in believing, that you may abound in hope by the power by the Holy Spirit.”** (Romans 15:13)

Will God save all, or only some?

By Joseph E. Kirk

“Faithful is the saying and worthy of all acceptance. For to this end we labor and strive, because we have our hope set on the living God, Who is the Saviour of all men, especially of them that believe. These things command and teach.” (1 Timothy 4:9-11, RV)

“Think of it-the Living God ***is the Saviour of all men!*** Not the “preserver” of all, as some would have us to believe. The Greek word used here is ***soter***. It occurs twenty four times in the New Testament and is correctly translated “Saviour” every time. (Here he lists the twenty-four references)

Nor does the text say God is the “provider” of salvation for all. This would not make Him the Saviour of all. He is only the Saviour of those He saves. In order to be the Saviour of all, He will save all. THE LIVING GOD IS THE SAVIOUR OF ALL MEN. Such a fact should fill the hardest heart with joy and cause continual thanksgiving to God for His power, wisdom, love, grace and righteousness.

Knowing how difficult it would be for man to believe this plain statement, God offers man encouragement by assuring him that it is a ***faithful saying and worthy of all acceptance***. It is faithful to God, faithful to His Son, and faithful to His Word, and faithful to the desire of all who have had the love of God poured into their hearts by the Holy Spirit. It is hard to understand why so many should condemn it as unfaithful and worthy of all rejection, when God has so plainly declared it to be a faithful saying worthy of all acceptance.

The Scriptures make it very plain that not all are saved at the same time. “Who gave Himself a ransom for all: ***the testimony in its own times***” (1 Tim.2:6, R.V.) “As in Adam all die, even so in Christ shall all be made alive, but each man in his own order.” (1 Cor. 15:22-24)

“At the present time God is saving only those He has chosen and called unto the special salvation of the ages. (1 Cor. 1:26-30; 1 Tim. 6:12) He will use these various ways in bringing about the salvation

of the rest. (Eph. 3:8-12; 2:6-10) Note, please, the text says, “God is the Saviour of all men ESPECIALLY (not EXCLUSIVELY) of them that believe”. Because the Apostle Paul wrote, “Therefore I endure all things for the ELECT’S sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory (*literally, ‘eonian’ or ‘age lasting’* glory, 2 Tim. 2:10).”

Election and predestination become most precious portions of God’s truth once it is seen that the reason some are elected to a special salvation is that through them the rest may be reached. There is a special salvation for some and a general salvation for the rest later on. The non elect will be saved at the end of the ages solely as the result of the death, burial and resurrection of Jesus Christ in their behalf.”

“Final reconciliation of All Men” By Hosea Ballou 1852

“St. Paul, in the viiith of Romans, shows the extent of redemption in so strong terms as to admit of no possible evasion. (See verses 22&23) “For we know that the *whole creation* groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.”

If the reader will be at the trouble of examining this passage, with its connexion, that, for which we contend, will appear plainly proved by it.

There is no end to proofs of universal reconciliation to God; for everything of a moral nature testifies it, and all material nature is a figure of it. The ministry of reconciliation, which, St. Paul says, was committed to him and others, is, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. The truth of Christ dying for *all* is the foundation of the apostle’s argument on this subject; which truth the apostle says he was constrained to believe, by the love of Christ; for thus saith he, “The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for *all*, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again,” 2 Cor.v.14 &c.”

