

Letter: Voices: Does the Bible teach universalism, that everyone will be saved?

February 8, 2022

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Joshua Sharp's attempt to dismantle universal reconciliation notes Philippians 2:10 and 1 Corinthians 15. These passages clearly show *all* (Greek: *pan*) come into submission to Christ. He submits *all* to the Father, and God becomes all in *all*. None are excluded. Colossians 1:19 confirms that fullness.

In Romans 11:32 and 1 Corinthians 15:22, we encounter a contrast between two universal statements in which the first "all" determines the scope of the second.

If you read the words of the early Greek church fathers who lived closest to the time of Christ and who understood the ancient Greek, you will find they interpreted these Scriptures to mean the salvation of everyone.

Even some who reject the idea of universal reconciliation have conceded, as Neal Punt does, that "Romans 5:18 and its immediate context place no limitation on the universal scope of the second 'all' men." Or as Larry Lacy said, "The most reasonable interpretation of Romans 5:18 would be that Paul was therein teaching universal salvation."

Eternal conscious torment throws mud on God's face and makes him out to be a cosmic torturer.

The same God who commanded us to love our enemies, "who wills that *all* men be saved, and to come unto the knowledge of the truth" and "when lifted up, will draw ("drag" in the Greek) *all* men to himself," will salt "everyone" with the fire of his purifying love.

Who are we like when we love our enemies? We are like our Father in heaven.

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