

being taught by them is evidence that the apostles, and therefore Jesus, did not teach “eternal” punishment for the people in Hell and that they were Universalist. *H.B.H.* gives many verses to support U (i.e. Dan. 7:14; Mat.1:21; Luke 2:10-11; John 4:42, 12:47; Acts 3:21; Rom. 11:15; 1 Cor. 15:22; 2 Cor. 5:19; Col. 1:19-20; 1 Tim. 4:9-11) and it refutes the alleged verses against it (i.e. Mat. 25:46, 26:24; Mark 9:43-48; 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 14:11, 21:8; Luke 16:19-31).

In Luke 16:19-31 Jesus taught (in a parable) that the rich man in Hell (Hades) could not cross over into Paradise. Therefore, many have claimed that this proves that once a person is in Hell that they will be punished forever. However, this interpretation (which Irenaeus, who commented on these verses, shows no awareness of in the *A.N.F.*, vol. 1) is simply not clearly taught here. This is seen from the fact that Jesus did not say that he can “never” cross over, nor did he ever claim in the N.T. that God or himself could not deliver people out of Hell. As a matter of fact Hosea 13:14 (K.J.V.) when it was speaking about all of the dead Israelites since the time of Moses, says that God will deliver ALL of them out of the “grave” = Sheol = Hades = Both Compartments: Hell and Paradise. Lastly, that Luke 16:19-31 cannot be used to prove the idea of E-C is seen from the fact that the time of this is BEFORE Rev. 20:11-15.

1. The N.I.V. has “love” in most or all of these 42 verses and Ps. 57:10 indicates that God’s “mercy” (K.J.V.) or “love” (N.I.V.) has no limits.
2. No Hebrew or Greek word that means “eternal” says G. C. Morgan (*H.B.H.*, p. 24). However, it is often justified to translate the word “olam” or “aeon” as “eternal” even though it literally means for a duration of time or unto the age. The only time these words should be translated as “eternal” is if this is what was originally meant by the author and to not do this would be result in an absurdity. Examples of this are the verses (in English) that claim that God is “eternal”, or that God’s mercy or love is “eternal”, or that teach that people in Heaven will be there forever (i.e. John 3:16). However, these words should never be translated as “eternal” for the people in Hell given the fact that there is not even one verse that clearly teaches or requires that they will be punished forever.

One of the two reasons why Augustine (c. 400) rejected U (and he gave no Biblical support for the other one) was his false assumption that because “aeon” (or “aeonios”: E.B., p. 250) means “eternal” for the people in Heaven then it must also mean this for those in Hell (*H.B.H.*, p. 26) – he knew very little Hebrew and Greek (Latin was his primary language).

Lastly, to claim that the people in Hell (Mat. 7:13–14) are going to be punished (Mat. 25:46) forever, and not for just a period of time as the Bible requires (i.e. Ps. 103:9-10; Jer. 3:12; Micah 7:18; Mat. 18:34-35; Mark 9:49-a; 1 Cor. 3:15; Rev. 20:13), would be in total contradiction to God’s desire for the entire human race - that no one should perish, but that ALL people should have eternal life in Heaven (i.e. John 3:16).

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THE BIBLE: ALL PEOPLE ARE GOING TO HEAVEN

Jesus’ bodily resurrection from the dead comes close to being the best attested event in ancient history (before 476 A.D.). Therefore, it must have occurred. These claims have been made by many historians - such as Paul L. Maier in his book, *In the Fullness of Time*. He has an M.A. and two Seminary* degrees and a Ph.D. in History (see [www.](http://www.allpeoplearegoingtoheaven.com)). *This is where Church leaders and Biblical scholars are trained.

This book gives evidence that the New Testament (N.T.) is a reliable source for the teachings of the apostles and that it is a generally reliable source for Jesus’ life and ministry. The N.T. was accepted as such by thousands of Church Fathers (=Fathers) before 500 A.D. Some of them are Clement of Rome (c.37-c.100 A.D.), Ignatius (c. 45-c.112), Polycarp (c.69-c.155) and Irenaeus (c.130-c.200) – (*The Ante-Nicene Fathers*, vol. 1). This article and my other one, [4 Christian Seminaries Taught Universalism Before 400 A.D.](http://www.allpeoplearegoingtoheaven.com), can be read at AllPeopleAreGoingToHeaven.com. If this website expires, then contact minutemanpressdowney@gmail.com to download my 3 articles.

By God raising Jesus from the dead proves that He has accepted his sacrificial death on the cross to forgive the sins of the entire human race and therefore God no longer has any moral justification left to send any sinner in Hell away to eternal punishment (see *Hope Beyond Hell* - www.hopebeyondhell.net, by G. Beauchemin). Now if no one in Hell will be punished forever (though many will be for sometime - see below), and if everyone has an eternal soul (and they do), then **EVERYONE will at some future time be in Heaven** and they, or we, will be there forever. This is known as **UNIVERSALISM (U)** and it places no limits on God’s Love, Mercy and His Grace - to deny it would do this (see www.universalism.com). Lastly, Jesus’ resurrected body is the kind of body that all people in Heaven will have after his 2nd coming (Rom. 6:5; Phil. 3:20-21; etc.).

Also, as to the idea that a person must in this life choose to receive the forgiveness of sins that Jesus has provided for in order to have it and to get into Heaven, this is not necessarily true, though those who do this will be there. This is seen from the fact that there is not any verse in the Bible that would limit the opportunity to be Saved, in order to go to Heaven, to this life. Nor is there any verse that would require us to believe that the people in Hell cannot be given the opportunity, or a 2nd chance, to be Saved. Lastly, there is not any verse that teaches, in the Hebrew or Greek, the idea of Eternal punishment for the people in Hell at the 2nd coming of Jesus Christ (E-C)*. These claims have been documented in the books on page 3 and in the book, *Is Hell Eternal ?*, 1931, by Charles Pridgeon (M.A.) - the founder of Pittsburgh Bible Institute and a believer in U; and in the book (which does not endorse U), *Erasing Hell*, by Francis Chan (M.Div.) and Michael Sprinkle (Ph.D. in N.T. Literature). * Not even Martin Luther (Th.D.) could rule out the possibility that EVERYONE is going to Heaven (*H.B.H.*, p. 69). He was a 16th century

German Seminary professor and was fluent in Hebrew, Greek and Latin.

Now, given the OVERWHELMING Biblical support for U, then it is a necessary and a logical inference to believe that God will give the people in Hell the opportunity, or a 2nd chance, to believe in Jesus in order to be Saved and get into Heaven (see 2 Pet. 3:9, etc.).

The only thing that prevents ALL people from going to Heaven is the fact that they, or we, have all “sinned” (Rom. 3:23) by disobeying 1 or more of The Laws that God gave to Moses at c.1610 B.C.* Examples of these are: Do not use God’s name in vain, do not lie, and do not steal (Ex. 20). The Greek word for “sin” means “to miss the mark”. Therefore, when the Bible says that we are “sinners” all it is saying is that none of us always measures up to God’s perfect standard of righteousness in The Law. Now given the fact that Jesus forgave all of the sins that the human race has or will ever commit, then ALL people will be going to Heaven - though many will spend some time in Hell as punishment for their unrepentant sins before they are allowed into Heaven.

*See my article, **Menkaure (17th Century B.C.): Pharaoh of the Exodus.** The Exodus was when Moses lead the Israelites out of Egypt after they were slaves for about 90 years.

According to Ballou (etc.), U was the belief of Clement of Alexandria at c.195 A.D. (*A.N.F.*, vol. 2, p. 575) and most of the other Fathers, especially from the Eastern portion of the Roman Empire, before 500 A.D.¹ (see www.churchfatheronuniversalism). Now if U was not a Doctrine of the apostles (see Acts 2:42), then it would be very difficult to explain why it was taught by most of the Fathers before this date.

Also, that the apostles were advocates of U is attested to by the fact that before the Church Council at Constantinople in 553 A.D., which was in Latin, there is no record of any of them, or in any of their known Creeds - such as that of Nicea in 325 A.D., as having taught the idea of E-C or as having called U a heresy (Ballou; *Creeds of the Churches*, by John Leith; Pridgeon; etc.).

For evidence that many people (but no children) are now in Hell, see Luke 16:1-3 and *23 Minutes in Hell*, by Bill Wiese. That God will not punish the people in Hell forever and will show His mercy and love to them by taking them to Heaven has a lot of Biblical support for it (i.e. Ex. 34:6-7-a; 1 Sam. 2:6; Ps. 30:5-a, 116:5, 117:2 119:4, 147:11; Is. 25:8-9, 57:16; Jer. 3:12, 32:40; Lam. 3:31-32; Micah 7:18; Rom. 8:38-39, 11:32; Heb. 7:24-25). This is clear from Lam. 3:22-b where it says that “[God’s] compassions fail not” and when the Bible (K.J.V.) says 42² times that God’s “love” (1 time) or “mercy” (41 times) is “everlasting” or “endureth forever”. Lastly, these 42 verses are more than those which teach, in English, eternal punishment in Hell (i.e. Dan. 12:2; Mat. 25:41, 46; 2 Thes. 1:9; Heb. 6:2; Jude 7; Rev. 14:11). However, that the word “eternal” (or its equivalences) should not have been used here is dealt with below.³

Also, Isaiah says that Israel (the Jews) will be eternally Saved in Is.

45:17 - that he included all Jews is clear from Is. 60:20-21 and 66:22-23. And Paul says that “all Israel will be Saved” (Rom. 11:26 - see also *H.B.H.*), and he and Peter both taught that God does not favor Jews over Gentiles (Rom. 2:9-11; Acts 10:28-34). Therefore, all Jews and Gentiles (= ALL people since Adam and Eve) will be Saved.

Another reason to believe in U is because God is moral (Ps. 116:5). In other words, God would not be moral if He punishes forever the people in Hell because they committed a limited number of unrepentant sins while alive, when all of them would repent if God gave them a 2nd chance to do so. This is proven by the fact that Jesus taught that the people in Hell want to be allowed into Heaven (Luke 13:23-25).

That God will give those in Hell a 2nd chance to repent is consistent with the fact that God wants ALL people in Heaven (Luke 12:32; 1 Tim. 2:4; 2 Pet. 3:9) and with the fact that He gave those in Hell a 2nd chance to repent when Jesus went there (1 Pet. 3:18-20, 4:6). The latter claim is made clear in the Lamsa’s translation of the ancient *Peshitta*. This is the Aramaic Bible of the Eastern Church. It has Jesus preaching the Gospel (= Good News !) to the “souls” (= people, not demons) “imprisoned in Sheol” (here, a reference to Hell) since the time of Adam and Eve.

In Conclusion: Given the Biblical evidence that God is love, merciful, moral, a “God of ALL grace” (1 Pet. 5:10), that He wants to destroy the works of the Devil (1 John 3:8) - which, among other things, is to get people into Hell (2 Cor. 4:3-4; Rev. 20:10), and that He wants ALL people in Heaven, then it logically follows that God will give those in Hell a 2nd chance to repent and believe in Jesus for their Salvation. This they would all do. Therefore, ALL people since Adam and Eve will be in Heaven forever.

1. *H.B.H.*, pp. 229-233, quotes from 17 Fathers to support U.^{*} Five of them taught that when Jesus went to Hell (Acts 2:27-31) that he emptied it of ALL people there and took them to Paradise. Jesus appears to have alluded to this in Luke 19:10 and in John 12:32 - see also Eph. 4:8-10. See also *The Ancient History of Universalism*, 1844, by Dr. Hosea Ballou; and *What is the Truth as to Everlasting Punishment ?*, 1882, by Frank Oxenham (M.A.); and *The History of Opinions on the Scriptural Doctrine of Retribution*, 1878, by Dr. Edward Beecher; and *Universalism : The Prevailing Doctrine of the Church During its First 500 years and Bible Proofs of Universal Salvation*, by Dr. John Hanson (1823-1901) - see *Wikipedia* for a list of his other books on U.^{*} In addition to these 17 Fathers, Pamphilus (c.250-c.310) and Basil (4th century) also taught U (H.B. and J.H.). Lastly, U appears to have been taught by Clement of Rome (see my other article on U).

Clement’s credibility is attested by the fact that he was a Seminary president at Alexandria and by his claim to have been taught by 6 Christian scholars (one of them was Pantaenus - the former president of this Seminary) whom he claims to have preserved the teachings of Peter, John, James, and Paul (*A.N.F.*, vol. 2, p. 301). His