

044: The Electrifying Third Rail (based on Ch. 2 in *The Savior of All Men*)

I grew up in Chicago, where one of the forms of public transportation is by train – sometimes elevated, sometimes subway.

- I often rode on those trains to get to and from work and, sometimes, to the airport.
- Trains are often powered by diesel fuel — or in times past, by steam — and run on two rails.
- But some trains are powered by electricity, and a third rail is added through which the power runs.
- This system dates back to the late 1800s.
- Electric trains are quite common today in city subways and elevated trains.
- One thing you learn quickly in the inner city is not to cross the train tracks if there is a third rail present.
- Otherwise, you can be electrocuted.

By way of analogy to salvation (i.e., regeneration), there are typically two rails that come together in traditional salvation theologies:

- 1. the sovereignty of God
- 2. the freewill of man
- Which one you emphasize indicates whether you are a Calvinist or an Arminian. Some like to think they are a balanced mix between the two.
- While these two doctrines are important, they are insufficient when discussing salvation theology (soteriology).
- But in this episode, I would like to introduce an electrifying third rail that changes the discussion entirely.
- It is the doctrine of universal reconciliation, which is the reconciliation of all men, to God, through Jesus Christ.

As we shall see, the doctrine is based on a preponderance of Scripture and an overall understanding of the character and purposes of God.

- Sadly, this third rail is largely ignored by most theologians.
- I can guarantee that this doctrine will electrify any discussion about salvation theology.
- I am certainly electrified by it.
- On the other hand, those who oppose this doctrine believe it electrocutes those who hold to it, making them heretics. Let's allow God's Word to speak for itself.

1 Tim. 2:4 God ... desires all men to be saved.

- 2 Pet. 3:9 The Lord ... is not willing that any should perish, but that all should come to repentance.
- Speaking to Israel — but the principle seems to apply in a broader sense, to all mankind — God says:
- Ezek. 33:11 I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.
- These are God's purpose statements, derived from His heart of love for all mankind.
- Rom. 5:8 God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
- Thus, we know God's intent, His desire, His purpose, His will — He wants all to be saved and to repent.
- But His will is not fulfilled by traditional two-rail theology.

Calvinists emphasize God's sovereignty and claim that He accomplishes His will by unconditionally electing some to salvation.

- Arminians emphasize man's free will and claim that God accomplishes His will by allowing man to choose for himself.

- Of course, man rarely chooses God's will, which results in few being saved.
- Consequently, according to these two traditional theological systems, as well as the supposed mediating position held by many who claim to be neither Calvinist nor Arminian, a huge percentage of mankind will never be saved, but will burn forever in Hell.
- Thus, according to the two dominant systems of theology regarding salvation (soteriology), God's purpose will not be fulfilled.
- The bottom line in the traditional theological way of thinking is that God can't get what He wants, which is for all to be saved (i.e., reconciled to God).

If God truly desires all to be saved ...

- If He is not willing that any should perish, but that all should come to repentance ...
- If He truly has no pleasure in the death of the wicked, but rather wants them to turn from their ways and live ...
- Then according to the two dominant systems of theology, God's will has not been fulfilled, and it will never be fulfilled.
- Thus, man wins, not God — or, more accurately, Sin, Death, Hell, and Satan win, not God!
- Personally, I have a problem with that, for it contradicts the nature of who God is and statements He has made about Himself:
- Isa. 46:9-10 I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, "My counsel shall stand, and I will do all My pleasure."

Is God good? He is! Then does He not desire reconciliation for His creation rather than ongoing hostility?

- Is God love? He is! Then wouldn't the greatest expression of His love be to ultimately save all men rather than consign them to Hell forever?
- Is God all powerful? He is! Then why would He not be able to carry out His will, His purpose, by saving all men?
- Is God just? He is! But does that mean He must require unbelieving sinners to burn forever in a lake of fire, seeing man only lives on Earth for seventy or eighty years? Is that justice?
- Will God be glorified? He will! But will it be by sending billions of humans to the lake of fire to be tormented forever, or by saving all mankind?

I am not satisfied with either Calvinism's answer or Arminianism's answer to these questions.

- For that matter, I am not satisfied with the answer of those who attempt to take a mediating position between these two systems of theology.
- I believe there is a third rail in the Scriptures that we are missing, and it is the rail that electrifies the discussion.
- It is the reconciliation of *all* men to God through Jesus Christ.

Dare we put God in a box?

- Does He lack the power to save all? No!
- Does He lack the knowledge as to how to save all? No!
- He is both omnipotent and omniscient.
- Does He lack the love to save all? No!
- His heart is to save everyone.
- Is He evil and sadistic and unwilling to save?
- God forbid! Then what is the problem?
- Our theological systems put God in a box!

- How foolish is it for theologians to expect God — who is all-powerful, all-knowing, abundantly merciful and good and loving —
- to forsake His stated purpose as clearly spelled out in 1 Tim. 2:4, 2 Pet. 3:9, and Ezek. 33:11, and allow the vast majority of mankind to burn forever in Hell, when no loving human on Earth would ever act this way with respect to their own children?
- Why would God create man, knowing that multitudes would experience eternal conscious torment?
- Where's the love in that?

The "U" of Calvinism's T-U-L-I-P claims that God in His sovereign wisdom unconditionally elects some to salvation and predestines them to eternity in Heaven.

- What happens to those who are *not* elected?
- They are eternally damned to Hell.
- So if God elects some to salvation, then doesn't He, by default, elect all the others to damnation?
- Where's the love in that?
- Many Calvinists freely admit this is essentially "double pre-destination," while others vehemently deny it, insisting that God doesn't elect anyone to damnation.
- But is this not the logical conclusion?
- How could a truly loving God elect some to regeneration and eternal life according to sovereign whim, while letting all the others go to Hell?
- If He's in the business of electing *anyone*, then why not elect *everyone*?
- Universal reconciliation teaches that God hasn't *elected* anyone, but He has *reconciled* everyone.

Some may wonder: If all men are ultimately reconciled to God, then does man have a choice?

- Isn't man's freewill threatened by this third-rail theology?
- The simple answer is no, not if man willingly bows the knee and confesses that Jesus Christ is Lord!
- God's stated purpose is to bring all men to that point over the course of the ages, so that in the end all will be reconciled to God in Christ Jesus, all will ultimately be rescued from Hell, and all will bow in praise and humble adoration to their creator God.
- His purpose will be accomplished without violating man's free will.
- How remarkable!

My pilgrimage down the path of universal reconciliation started with a verse of Scripture:

- 1 Tim. 4:10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.
- This is a profound verse that I meditated on for months.
- I must admit, I was perplexed, but I need to explain why.
- The "L" of Calvinism's T-U-L-I-P stands for "limited atonement," the belief that Christ died only for those He has elected to save.
- There is absolutely no Scriptural support for that position.
- Non-Calvinists rightly point out that Christ died for the sins of the whole world.
- Numerous Scripture passages make that quite clear.
- Some refer to this position as "unlimited atonement."
- Robert P. Lightner's book, *The Death Christ Died: A Biblical Case for Unlimited Atonement*, takes that position, which essentially represents the traditional non-Calvinist salvation theology to which I held for decades.

However, most non-Calvinists (including Lightner) stop short of the full meaning of the Scriptures.

- They say that while Christ died for every human being who has ever lived on planet Earth, His death is *efficacious* only for those who believe on Him for eternal life.
- All others will be tormented endlessly in the lake of fire.
- But I now believe that is incorrect biblically.
- 1 Tim. 4:10 does not merely say Christ *died* for all.
- It goes one step further.
- It says that He is the *Savior* of all.
- How can the Bible say that?
- Jesus as the *Savior of all* implies something different than the traditional non-Calvinist paradigm that “His death is *efficacious* only for those who believe on Him.”

How is Jesus the *Savior of all*? What does that mean?

- And what is the meaning of the next statement, “especially those who believe?”
- Those questions will be answered as we go along.
- In the process of much study, I discovered another verse, and then another and another, etc.
- Before long a list of twenty verses essentially saying the same thing came together, first in my mind, then on paper.
- I’ve learned through years of Bible training to be cautious about establishing a doctrine of Scripture on only one verse.
- Two or three are much better.
- But what about twenty?
- The Scripture evidence for universal reconciliation is overwhelming!

In the remainder of this episode, I am going to lead you on a brief tour of twenty passages of Scriptures that demonstrate the scope of God’s salvation and, thereby, support the truth of universal reconciliation.

- In the process, I will explain the meaning of 1 Tim. 4:10.
- I would urge you to take time to meditate on these verses, and add more verses to the list that you discover in the Word of God.
- 1. Gen. 12:1-3 Now the LORD had said to Abram: “Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.”

Commentators typically point out how the earth will be blessed through Abraham’s life, specifically, through his descendant, Jesus Christ.

- But they fail to point out the scope of the blessing — *all* the families of the earth.
- How will this promise be fulfilled, if multitudes are cast into the lake of fire forever? Is that blessing?
- 2. Ps. 22:27 All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before You.
- This is another glorious prophecy that, not merely all nations, but all families on Earth, will turn to the Lord.
- The word *Lord* in this verse is Yahweh in Hebrew.
- 3. Isa. 2:2 Now it shall come to pass in the latter days that the mountain of the LORD’S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.

4. Isa. 45:22 Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other.

- 5. Luke 3:5-6 Every valley shall be filled and every mountain and hill brought low; the crooked places shall be made straight and the rough ways smooth; and all flesh shall see the salvation of God.
- 6. Acts 3:19-21 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ ... whom heaven must receive until the times of restoration of all things.
- The point of this last verse is that *all* things will be restored by the second Adam that were lost in the first Adam's fall.
- Christ's salvation will be complete and apply to *all*.

Granted, these first six verses of Scripture are recognized by most dispensational commentators as Messianic in nature.

- In other words, these verses will be fulfilled when Jesus establishes His kingdom on Earth and reigns for a thousand years, referred to as His millennial reign.
- Do these verses apply *solely* to those who will live during the coming millennial kingdom?
- What about all those who live before the Millennium, including our own era of history?
- What about those who lived *before* the time of Jesus?
- What about all those who will rebel *after* the millennium, when Satan is released and stirs up a revolt against Jesus?
- Those are good questions that we need to ponder.
- Thankfully, the New Testament provides conclusive answers as to the scope of salvation before, during, and after the Millennium — that is, for all ages.

7. John 1:9 That was the true Light which gives light to every man coming into the world.

- Mankind has the light, whether he realizes it or not.
- The apostle Paul made it clear that God's light has been revealed to man in 1) creation and 2) conscience:
- Rom. 1:19-20 What may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.
- Rom. 2:14-15 When Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them.

All men have the true Light, though they do not realize it, and so they gravitate away from light to darkness — and why is that?

- Because their deeds are evil (John 3:19).
- 8. John 1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"
- 9. John 4:42 ... This is indeed the Christ, the Savior of the world.
- 10. 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
- 11. 1 John 4:14 And we have seen and testify that the Father has sent the Son as Savior of the world.

The four verses just quoted go against the traditional paradigm which says, "Christ died for all men, but His death

is efficacious only for those who believe on Him for eternal life.”

- These verses unequivocally say that Jesus is the Savior of *all* men, the entire world.
- Indeed, He has taken away the sin of the whole world — and notice, there is no time qualifier.
- The implication is that this applies to all who have ever lived or will live on planet Earth
- Although Jesus died two thousand years ago — which was about four thousand years after the creation of man — His death is, nonetheless, retroactive to the beginning of time.
- The Bible is clear that, in God’s eyes, Jesus is “the Lamb slain before the foundation of the world” (Rev. 13:8).
- How do we reconcile these truths with other equally clear truths that say those who believe are saved and receive the gift of eternal life?
- The answer is in understanding sin vs. sins.

At my ordination council in 1991, I was asked, “What is the difference between sin and sins?”

- Understanding the distinction is critical. Thankfully, I gave the right answer.
- Every person born on planet earth is a sinner, but not because they have committed sins, for a baby has not yet sinned.
- We are sinners at birth — indeed, at the point of conception — because of our heritage in Adam.
- Rom. 5:12 Through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—
- Simply put, sin (singular) is the sin nature which subjects mankind to the power of evil, inherited by all humans as a result of Adam’s sin in the Garden of Eden.

Death is the consequence, and the implication is that, apart from some radical solution on God’s part, death would be never-ending separation from God.

- But thanks be to God, Jesus has delivered us from sin (singular) and death by His redemption (Gen. 3:15; 2 Tim. 1:10; Heb. 2:14).
- In fact, John the Baptist proclaimed that the Lamb of God takes away the sin (singular) of *the world*.
- That does not mean men are no longer sinners, for King David admitted, “In sin my mother conceived me” (Ps. 51:5).
- What this means in the broader context of Scripture is that Jesus paid the death penalty for all men, so that no one will experience never-ending separation from God.
- That is why Jesus is called the Savior of the world (John 4:42) and the Savior of all men (1 Tim. 4:10).

He has already saved every person from the sin nature inherited from Adam, whether the individual realizes it or not.

- That means the penalty for sin has been paid for everyone who has ever lived or will live on planet Earth.
- Incidentally, this is why we know that babies and young children that die will not be in the lake of fire.
- Their sin nature has already been paid for.
- Jesus is the Savior of all men, and that includes babies and young children too.
- Thus, no one will spend eternity (i.e., forever and ever) in the lake of fire, because the penalty for sin (singular) has already been paid by Jesus Christ.
- The lake of fire, therefore, serves an entirely different purpose, as we shall see in later episodes, where we will also take up the matter of sins (plural).

We come now to the next passage of Scripture, which corroborates that the penalty for sin (singular) has already been paid:

- 12. Rom. 5:18-19 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.
- The word *made* in Rom. 5:19 means "designated" or "constituted."
- Thus, all humans are sinners, not merely because they have committed sins, but because they were *designated* as sinners from birth.

Adam's sin plunged the entire human race into sin (singular).

- The only escape from sin is through death.
- Also notice in v. 19 the word *many* is obviously used to refer to *all* — "by one man's disobedience (Adam) many (i.e., *all*) were made sinners."
- Because of other Scripture passages (e.g., Rom. 5:12), we know this applies to *all* of mankind.
- If that is the case in the first half of the sentence, then the usage must be parallel in the second half of the sentence — "so also by one Man's obedience (Jesus Christ) many (i.e., *all*) will be made righteous.
- 13. 2 Cor. 5:19 God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

God has already reconciled the entire world to Himself through Christ.

- This is also seen in Rom. 5:10:
- Rom. 5:10 When we were enemies we were reconciled to God through the death of His Son.
- Reconciliation is simply restoration to divine favor.
- God's reconciliation is not limited to those who believe on Jesus for eternal life.
- He paid sin's penalty for *all*.
- Consequently, because of Christ's finished work, God does not impute trespasses to the world. 2 Cor. 5:19 makes that very clear — "not imputing their trespasses to them."
- The word *impute* means to keep record or take inventory, to charge to one's account.
- Think of it — the sins of the entire world have been imputed to (charged to) Christ!

That being the case, Hell — or, more accurately, the lake of fire — is not about eternal conscious torment where man will face retribution for his collective sins, forever separated from God.

- The price for sin (singular) has already been paid by Jesus — for *all* mankind. The Bible is crystal clear on that.
- The lake of fire serves an entirely different purpose, a temporary one, designed to bring all men to the point of reconciliation with God.
- This will be discussed in greater detail in a later episode.
- In light of this good news, God has committed to us the word of reconciliation.
- What that means is that we are to help others see what Jesus accomplished out of love, at the cross, on their behalf, so they will believe Him and live for Him.
- 2 Cor. 5:14-15 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer

for themselves, but for Him who died for them and rose again.

Christ's love for His entire creation — as expressed on the cross as *the Savior of all men* — should motivate us to lovingly tell others so they will reconcile with God.

- 14. 1 Cor. 15:21-28 For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For "He has put all things under His feet" ... Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

First, notice that just as in Adam *all* die, so in Christ *all* shall be made alive.

- But it doesn't all happen at once.
- The order is: Christ the firstfruits, then those who are Christ's at His coming (i.e., the rapture).
- According to Eph. 1:12, we are the ones who have *first trusted in Christ*.
- In other words, we are merely the first round of believers.
- There will be plenty more believers in the ages to come.
- Some say the phrase "in Christ" in v. 22 limits the application to those who are believers.
- But, in this context, parallelism demands otherwise.

- The first part of the verse demands that *all die* because of Adam.
- Therefore, the second part of the verse demands that *all shall be made alive* because of Christ.
- Paul is not here using the term "in Christ" in a technical sense as he does in other places to refer to believers only.

Jesus will crush the rebellion and then judge all those who were never reconciled to Him, casting multitudes into the lake of fire — those not found in the Book of Life.

- In a later episode we will explore the purpose for the lake of fire.
- But we must understand that it is temporary, and for a specific purpose.
- After all are reconciled to God, all enemies will be subjected and death itself will be destroyed, including the second death, which is the lake of fire.
- How is death destroyed? By resurrection!

That is theme of 1 Cor. 15, culminating in victory:

- 1 Cor. 15:52b-55 The dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?"
- Once this is complete, "Then comes the end, when He delivers the kingdom to God the Father" (v. 24).
- At that point, God will be *all in all* (v. 28).
- 15. Eph. 1:10 That in the dispensation of the fullness of the times He might gather together in one all things in

Christ, both which are in heaven and which are on earth—in Him.

By the end of all the ages, all will be saved, all will be gathered together in Christ, both in Heaven and Earth.

- I believe that means even the supernatural realm will be reconciled to God, including those who rebelled against Him.
- 16. Col. 1:19-20 For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.
- Because of Christ, God will reconcile *all* things to Himself, including everything in Heaven and on Earth.
- This implies that not only humans will be reconciled but supernatural beings as well.

17. 1 Tim. 2:6 Who gave Himself a ransom for all, to be testified in due time.

- A ransom is a payment, and in this case, it is Christ's death as the payment for sin, which applies to all, not merely those who believe now.
- Although, those who believe now receive *greater* benefits, for they will be resurrected prior to the Millennium and have the privilege of qualifying to be His rulers in that age — but all will eventually be reconciled to God through Jesus, for He has already paid sin's penalty.
- 18. 1 Tim. 4:10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.

Aha! Now this verse makes sense.

- Jesus did not merely *die* for all men.
- He also *saved* all men, in the sense that he paid the penalty of sin for *all*.
- Therefore, *all* will be ultimately reconciled to Him.
- Those who believe *now* know Him as Savior in a greater sense.
- Not only has He paid sin's penalty for those of us who are believers, He has also indwelt us and given us the provision to live victoriously, abundantly, in this world, enabling us to become overcomers who will be rewarded with the privilege of ruling with Him in the kingdom.

I can say unequivocally, that Jesus is the Savior of all men, but He is especially my Savior, for I have believed Him and consequently have received His eternal life and have become reconciled to God through Him.

- 19. Phil. 2:9-11 Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- This passage alone is sufficient evidence to demonstrate that *all* will be reconciled to God through Jesus Christ.
- *Every* knee will bow, *every* tongue will confess that He is Lord.
- Some preachers claim that, at the Great White Throne Judgment, all men will admit that Jesus is Lord, then they will be cast into the lake of fire to be tormented forever and ever.
- That makes no sense at all!

First, it goes against the grain of the Scripture passages that have been quoted in this episode, indicating that He is the Savior of *all* men, and has already paid sin's penalty for all.

- Second, it does not represent the character of God, who is loving and merciful. His purpose is to bring *all* to repentance; His intent is to save *all* men.
- Once mankind bows in humble repentance, acknowledging Jesus as Lord, He will forgive them and reconcile them to God, so that God is *all in all*.
- Once that is understood, the scene of Rev. 5 comes alive!
- 20. Rev. 5:13 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, and to the Lamb, forever and ever!"
- The Lamb who takes away the sin of the world will be universally worshipped by all who have ever lived on the face of the earth.
- For *all* will have been resurrected by that point, death will have been destroyed, and *all* will have been saved.
- No wonder every creature in Heaven and Earth bows in universal worship!

In conclusion, notice carefully that the Calvinist position results in a sovereign God electing multitudes for eternal conscious torment (i.e., all those He doesn't elect to salvation).

- The non-Calvinist positions (both Arminian and so-called mediating positions) result in sovereign man electing himself for eternal conscious torment by His choice not to believe on Jesus.
- That's really the bottom line.

- But in both cases God is presented as unloving and unmerciful, for He either damns men by fiat or He lets man damn himself.
- The message of this traditional paradigm is that multitudes have already been burning in hell for thousands of years and multitudes more will be added throughout time, all of whom will burn in Hell endlessly.
- According to traditional theology, if a person does not believe in Jesus for eternal life, then that person is eternally damned.
- However, the Scriptures are clear that Jesus is the Savior of all mankind.

Therefore, all will eventually be reconciled to Him.

- The twenty verses quoted in this episode clearly indicate that *all* will be saved, i.e., reconciled to God.
- Does this mean that all are possessors of eternal (i.e., age-lasting) life? Not at all!
- Does this mean everyone will go to Heaven and no one will go to the lake of fire? Not at all!
- What this means is that everyone — those in Heaven (celestial, supernatural beings) and those on Earth (terrestrial, natural human beings) and those under the earth (humans in Sheol, the grave) — will one day be reconciled to God through Christ Jesus.
- Many will suffer in the lake of fire for a time, but the purpose for suffering is not merely punitive or retributive, but rather disciplinary or remedial, so that in the end every knee will bow to Jesus and every tongue will confess that He is Lord to the glory of God the Father.

God will not be glorified if the bowing and confessing are contrived. It must be genuine.

- But after an age of discipline and purging in the lake of fire, sinful mankind will willingly bow before Jesus and confess that He is Lord.
- Then all will be reconciled.
- Does this trample on man's free will?
- No, for man will willingly bow and repent, after seeing the truth of God's glorious redemption.
- So God will ultimately have His way — *all* will be saved and *all* will come to repentance.
- Revel in these glorious truths!