



"Armed for Suffering" (Part 6)

The Error of Universalism

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1 Peter 4:6



1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same attitude, for he who has suffered in the flesh has ceased from sin, 2 for as to live the rest of the time in the flesh no longer for the lusts of men but for the will of God. 3 For the time already past is sufficient [for you] to have carried out the desires of the pagans, while having pursued licentiousness, lusts, drunkenness, partying, drinking binges, and lawless idolatries. 4 In this they are ever surprised that you do not run with [them] into the same flood of debauchery, [and] they blaspheme [you]. 5 But

they will give an account to Him who is ready to judge the living and the dead. 6 [The Gospel] for this purpose has been preached even to the dead that although they are judged according to the flesh as men, they may live by the Spirit according to [the will of] God.

– 1 Peter 4:1-6, As translated from the Greek New Testament by T. Bartolucci.

The Passage is Also Found on Page 182 of the New Testament Section of the Pew Bibles

Introduction: Back to the doctrine of universalism

I. Common Threads Among False Teachers

II. A Reformational Response to Universalism

A. A Theological Response

B. An Exegetical Response

1. Universalism is based on the eisegesis of a few select passages

a. Some key passages in that regard:

(1) 2 Peter 3:9

(a) Note the background to verse nine (cf. Psalm 90:4) - What is the "promise?"

(b) To whom is Peter speaking? Believers or unbelievers?

8 But do not let this one fact escape **your** notice, **beloved**, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward **you**, not wishing for **any** to perish but for **all** to come to repentance. - 2 Peter 3:8-9 (NASB)

(c) Note Paul in Corinth (Acts 18); Revelation 13:8, 17:8

"There was never a soul yet, that sincerely sought the Savior, who perished before He (God) found him. No, the gates of death shall never shut on you until the gates of grace have opened for you; until Christ has washed your sins away you shall never be baptized in Jordan's flood. Your life is secure, for this is God's constant plan: He keeps His own elect alive till the day of His grace, and then He takes them to Himself. And in as much as you know your need of a Savior, you are one of His, and you will never die until you have found Him." [C.H. Spurgeon]

(2) 1 John 2:2

(a) What does "propitiation" mean?

i. The Greek noun *hilasmos* (ἱλασμος) refers to "appeasement" and "satisfaction" - specifically, to the satisfaction of God's wrath against sin

(b) The difference between without exception and without distinction

i. Without exception versus without distinction

(c) Cf. John 11:50-52

(d) The "semantic range" of words

(3) 1 Timothy 4:10

A Summary of the Semantic Range of the OT and NT words for Save/Salvation						
Physical deliverance or salvation (חָהָה - מַלְטָה - יְשׁוּעָה) - נֹס - יְשׁוּעָה - נֹס - σωζω - διασωζω	Spiritual deliverance or salvation (חָהָה - מַלְטָה - יְשׁוּעָה) - חָהָה - יְשׁוּעָה - σωζω)	To live (חָהָה)	To flee from danger (נֹס)	To hide or conceal (כִּפֵּי)	To store up or gather up (θησαυριζω)	To bring safely through, to, from (διασωζω)

(a) In what way is God the "savior" of all men, but especially of believers?

C. A Grammatical Response

1. Do the words for "eternal" and "eternity" in the Bible only mean "an age?"

