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NM13 Abstract

Why are we calling this paper, "all saved"? Can all be saved when in our translations of the Bible it says some will be damned or judged forever? Again, in this paper, we are dealing with the mistranslation of words that mean aeonian or age but have been mistranslated into the words forever or eternal. We will examine some scripture that says that God will save all and we will thus begin to see that God will save all by three orders or ranks or at three different times. We will also look at the parable pertaining to Lazarus and the rich man and the scripture about the unpardonable sin.

nm364 >> Why do we call this paper, "all saved" when so many believe that some will be damned forever? There is a good reason for many believing in an *everlasting* punishment for when you read most of today's translations of the Bible you see scripture that says some will be damned forever. But these scriptures have been mistranslated. In the Bible words that mean aeonian or age in the original languages were mistranslated into everlasting: resulting in the confusion and wrong doctrine of the majority who call themselves Christians.

nm365 >> There are many verses in the Bible that indicate that *all* will be saved. Because of the mistranslation of words that mean aeonian into words like "forever," many are blinded to the fact that all will be saved. In this paper we will show you some of the scripture, and amplify on the scripture.

God: Good to All & Mercy on All.

nm366 >> Notice the following scripture: "The Lord is good to *all*, and His mercies are over *all* His works. *All* Thy works shall give thanks to Thee, O Lord" ([Psalm 145:9-10, NASB](#)). This scripture is speaking about ALL. God's mercies are over *all* His works. In the truest sense, all means all (see, "Does All Mean All Paper" [NM 14]). In the higher meaning, or Spiritual meaning of the Bible we take this for what it means. All will receive mercy (note [Romans 11:32](#)). As [Romans 9:23-24](#) indicates, Christians (the ones with the New Mind) are given mercy. As with the Christians, so too with the rest of mankind. All will obtain mercy. All will receive the Spirit (New Mind) that brings with it true freedom and true salvation because God is not partial. Each receives salvation in his own order or appointed time ([1Cor 15:23-24](#)).

All Saved: Scriptural Proof

nm367 >> *Everyone into the Kingdom*. Let's look at other scriptural proof that all will be saved, eventually. "The law and the prophets were until John: since that time the kingdom of God is preached, and *everyone* presses into it" ([Luke 16:16](#)). This says that EVERYONE presses into the kingdom of God. It does not say some, or most, but it does say everyone presses into it. This scripture means what it says.

nm368 >> *All Israel Saved*. "And so *all* Israel shall be saved" ([Rom 11:26](#)). Now either this statement is true or it is wrong. It says that ALL Israel will be saved. It does say *all* Israel, therefore it means all who ever lived in Israel. But what about the Gentiles? The Bible uses the word "Gentile" to mean all who are not part of Israel. Now God's word says that God is not a respecter of persons ([Deut 10:17](#); [Job 34:19](#); [Acts 10:34](#); [Eph 6:9](#); [Rom 2:11](#)). God is not biased. God has no partiality. Now if it is true that God is not partial, why would He save *all* of Israel and not save all of the Gentiles? Thus, since God is not partial, then all of Israel *and* all of the Gentiles will be saved. We just showed you ([Luke 16:16](#)) that God says all will be pressed into the Kingdom. Now through a logical construction, we have shown you the same thing. God meant what He said when He said: "in him [Christ] shall the Gentiles trust" ([Rom 15:12](#)).

nm369 >> *All to Worship God*. "All people whom You have made shall come and worship before You, O Lord; and shall glorify Your name" ([Psalm 86:9](#)). If *all* will, in the truest sense of the word, worship God and glorify Him, then doesn't that mean all will turn to God and be saved thereby?

nm370 >> *Mercy on All*. "For God has concluded them all in unbelief, that He might have mercy upon *all*" ([Rom 11:32](#)). Now in the 11th chapter of Romans, Paul is speaking to true Christians. Paul tells them that they have obtained mercy (v. 30). God gave mercy on all of them and made them part of the vessels of mercy ([Rom 9:23](#)). Now since we have proved in this book that all true Christians will be saved, and since in [Romans 11:30](#) it shows Christians being allowed to be Christians through mercy, then when God shows mercy on the rest of mankind, the rest of mankind will be saved. Did it or did it not say, "mercy upon *all*" ([Rom 11:32](#)).

nm371 >> **Lost Saved.** "But if our gospel be hid, it is hid to them that are lost" ([2Cor 4:3](#)). God, through Paul, says the gospel has been *hidden* from some who are called the "lost." Other scripture clearly indicates that God has hidden from many the good news of God for a purpose ([Rom 9:18](#); [11:8-10](#); [Mat 13:10-17](#); etc.). That purpose is for man to have a time, or an age with wrong so he will be able to know good (see "Reason Why" paper [NM 20] and the *God Paper* [GP 7]). "For the Son of man is come to seek and to save that which was lost" ([Luke 19:10](#)). Jesus is not only the savior of the Christians, but to those the gospel has been hidden from - the lost. "And we have seen and do testify that the Father sent the Son to be the Savior of the world" ([1John 4:14](#)). Now the word "world" is used to mean those of the worldly ways ([1John 2:15-16](#)). Jesus Christ was sent to save the "lost." He was sent to save the whole world, not just Christians.

nm372 >> **Those that Erred will Understand.** "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" ([Isa 29:24](#)). Who are those who erred in spirit? In [1John 4:1-6](#) it gives a test so as to ascertain who are real Christians, and who are not. Those who do not pass the test are in the spirit of error ([1John 4:6](#)). Those who erred in spirit, are those who are being led by a satanic spirit of error (the other-mind), and are not being led by the Spirit of God (the New Mind). Thus, according to [Isaiah 29:24](#), those who were led by the spirit of error shall understand, they will learn doctrine. Other scripture shows that they will learn after they are resurrected in the resurrection of the dead, which occurs after the 1000 years ([Rev 20:5](#); [1Cor 15:21](#); NM24).

nm373 >> **All to Bow to and Agree with God.** "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto Me *every* knee shall bow, *every* tongue shall swear" ([Isa 45:23](#)). What does the Bible mean "every knee shall bow"? What does it mean to bow?

nm374 >> Now when a person bows before an important person, he is in essence saying he respects the person he bows down to. Today many bow to a god, and think they bow to the God. Yet these people bow falsely to *their* god. If they were true in their bowing, they would show their respect by obeying their gods. To bow before something or someone is to show respect, or to humble one's self.

nm375 >> When God says that *all* will bow before God, He means to bow truly to God. The world already bows hypocritically to their gods, while thinking these gods are the true God. Why would God say *all* would bow to God, or to Christ (He is in the God), when most do already, but hypocritically? God is not talking about hypocritical bowing to God. There is enough of that now. That kind of bowing is wrong. God desires truth.

nm376 >> But notice further, "every tongue shall swear" ([Isa 45:23](#)). This does not mean swear against God. No, all will swear with God. All will pledge or bow with God, by God, and for God.

nm377 >> Let's look at another very similar verse to [Isaiah 45:23](#): "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God" ([Rom 14:11](#)). Let's look at the phrase, "every tongue shall confess to God." What does the word "confess" mean? The word translated "confess" here comes from a Greek word that means, to acknowledge; to agree fully. Thus a better translation would read: "and every tongue shall agree with God." *All will acknowledge God, and agree with God.* "That at the name of Jesus *every* knee should bow, of things in heaven, and things in the earth, and things under the earth; and that *every* tongue should confess that Jesus Christ is Lord, to the glory of God the Father" ([Phil 2:10-11](#)).

nm378 >> **Jesus Died for All.** "For there is one God, and one mediator between God and man, the man Christ Jesus; Who gave himself a ransom for *ALL*, to be testified in due time" ([1Tim 2:5-6](#)). "And He Himself is the forgiveness [propitiation] for our sins; and not for ours only, but also for *those of* the whole world" ([1John 2:2](#)). Now it is due time that everyone knows that Christ died for *all*, not just Christians. Jesus came to save *all* those of this age ([1John 4:14](#)).

God's Will: All To Be Saved

nm379 >> Let's look at God's will. What does God wish or will for mankind? Can God do what He wishes? Can anyone prevent God from doing His will? Let's see what God has to say about this subject. "For this is good and acceptable in the sight of God our Savior; Who wishes *all* to be saved, and to come unto the knowledge of the truth" ([1Tim 2:3-4](#)). That is His wish or will. What else is His will? The Lord is "not willing that any should perish, but that ALL should come to repentance" ([2Peter 3:9](#)). Now the Lord does his Father's will ([Heb 10:7](#); [John 6:38](#)). Thus, God the Father's will is for all to come to repentance, and for all to be saved and come to the knowledge of the Truth ([2Pet 3:9](#); [1Tim 2:4](#)).

nm380 >> **All to Repent.** How does one come to repentance? How does one come to turn away from the confusion of the world's ways? As [2Timothy 2:25](#) and [Acts 11:18](#) show, it is God who *gives* or grants repentance (see "Repentance Paper" [NM 3]). Thus, this clearly shows that God can have His wish that all will come to repentance. All God has to do is give mankind the power to repent. Why hasn't God done this? God is allowing most people in this age to do wrong for a purpose (see "Reason Why" paper [NM 20]).

nm381 >> **Christ Does God's Will.** Now Christ had come to do just one overall thing. He came to do the will of his Father ([Heb 10:7](#); [John 6:38](#)). "My food is to do the will of Him [the Father] that sent me, and to FINISH HIS WORK" ([John 4:34](#)). Christ is the savior of the world ([1John 4:14](#)). Jesus prayed not too long before his death "that the world may believe that You have sent me" ([John 17:21](#)). How does one pray? "If we ask any thing according to His will, He hears us" ([1John 5:14](#)). Jesus was asking according to his Father's will when he prayed asking that the world believe. It is through Faith that one overcomes ([1John 5:4-5](#)). And those who overcome shall be saved ([Rev 2:7](#)). Jesus said he came to do his Father's will. Will Jesus do his Father's will? Or will Christ fail? Christ will do his Father's will, and the whole world will believe. They will come to believe when they are raised-up to life in the Great Last Day after the Thousand Years (see "Thousand Years and Beyond Paper" [NM 15]).

God's Will Shall Be Done

nm382 >> "So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please [will or wish], and it shall prosper in the thing whereto I sent it" ([Isa 55:11](#)). "Declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure [will] ... I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" ([Isa 46:10-11](#)). God said He would do *all* his pleasure (his will), and that He will bring it to pass. God's will is to have all to be saved ([1Tim 2:4](#)). **God does his will, God is God, who can stop God?**

As One Goes All Must Go

nm383 >> **Everything that a person is, has been given to him either by his parents, his environment, or his spiritual father.** All the great minds of the world are what they are from what they received physically or mentally from their parents and environment. All the great Spiritual people are what they are through the gifts of the Spirit ([1Cor 12:1-31](#)). Thus, if what we are, is because we have received it from outside of us, then as some go (saved at Christ's return, [1Cor 15:23](#)), then *all* must go, or God is being partial to some in the creation. Since God says He is not partial ([Rom 2:11](#)), then what He *gives* to one (Christ the man), or to some (the Christians), He must give to ALL. Doesn't God's word say you are what you are because of what you have received? ([Prov 22:6](#); [1Cor 4:7](#); etc.) Does not common sense tell us this also? Did not God's word say God wasn't partial? So as one goes, ALL must go. Is this confirmed elsewhere in God's word?

nm384 >> Compare the following verses. "Therefore as by the offense of one [Adam's] judgment came upon

all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon *all* into justification of life" ([Rom 5:18](#)). And, "for as in Adam all die, even so in Christ shall *all* be made alive" ([1Cor 15:22](#)). In verses 45-47 of 1Corinthians, chapter 15, it tells us that Adam is the first man and Christ is the second man (the antitypical man). By comparing [Romans 5:18](#) (first part) and [1Corinthians 15:22](#) (first part) we see that Adam died for his offense - the first man died for his sins. But by comparing the last parts of these two verses we see that through the medium of Christ, "ALL men into justification of life," and "in Christ shall ALL be made alive." Thus, as Adam died, all died. And as Christ went, all will go eventually (see, "Does All Mean All Paper" [NM 14]).

nm385 >> **Potter and the Clay.** To prove the point we are making, "has not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" ([Rom 9:21](#)) Yet [Romans 11:16](#) shows us that as the first fruit (Jesus) goes, so will the whole lump. And [Romans 9:21](#) says from the same lump God has made two groups of people - the vessels of wrath, and the vessels of mercy. In the "Predestination Paper" [NM 8] we proved that the vessels of mercy were the real Christians, while the vessels of wrath were the rest who have only the "other-mind." In the "Predestination Paper" [NM 8] we proved that *all* the vessels of mercy will be saved. Since we know that God is not partial ([Rom 2:11](#)), then if the first fruit (Christ) is saved, and the vessels of mercy (real Christians) are saved, then *all* of the lump of mankind will be saved.

Three Divisions/Orders/Groups

nm386 >> There are three groups or divisions being saved. One, Jesus Christ the man, was saved from death at his resurrection from the dead. The next to be saved is at Christ's (the Messiah's) coming ([1Cor 15:23](#)). This group is the called and chosen *few* ([Mat 22:14](#)) who are allowed to see the way "which leads unto life" ([Mat 7:14](#)). As [Matthew 7:14](#) says, "*few* there be that find it." This group is also called the "vessels of mercy" ([Rom 9:23](#)).

nm387 >> The last group or division is called the "vessels of wrath," the "dead," the "children of Satan," and so forth. The first book of Corinthians 15:24 shows us **when** this last group will be saved - at "the end." This "end" is the end of the Spiritual creation. It is at this "end" of creation, which is also the beginning of the totally NEW cosmos, that all will be in God, for at that time all will be "the God, all in all" ([1Cor 15:28](#)). As we have shown in the *God Papers*, all went out of God in the beginning of creation, but all will go back into God so that may be "the God, all in all" ([1Cor 15:28](#); see *God Papers*, GP 6). This is the great cycle. All went out of God, but all will go back into God. God tells us through scripture that all will be in God (see Greek text: [John 17:23](#); [2Cor 5:17-21](#); [Eph 1:9-10](#); [John 12:32](#); [Col 1:20](#); [1Cor 15:28](#); etc.). Thus, all will be saved.

nm388 >> **Three Measures.** "Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took and hid in THREE measures of meal, till the WHOLE was leavened" ([Mat 13:33](#)). These three measures of meal are shown in [1Corinthians 15:23-24](#). The FIRST measure is Christ (the first fruit). The SECOND measure is the Christians (the first fruits). The THIRD measure is the rest of mankind (the vessels of wrath). There are three measures or groups from the same lump (mankind). They will all be saved, but at different times (see "God's Appointed Times Paper" [16]). Here Christ uses "leaven" to teach us a truth even though leaven is used in a negative way in other scripture. This is good leaven (not sin) because the parable teaches us about the "kingdom of heaven," and how the *whole* lump of bread is saved - in three measures.

Lazarus and the Rich Man

nm389 >> Many "prove" their "hell" and "lake of fire" theories from the parable of Lazarus and the Rich Man. Let's look at this parable. Turn to [Luke 16:19-31](#) and read verses 19-21. "And it came to pass, that the

beggar [Lazarus] died, and was carried by the angels into Abraham's bosom." Now this parable has no time element. Jesus does not say *when* this will take place or if it already happened. Of course, remember this is a *parable*. Notice that the beggar died. The Bible tells us that those who die have no consciousness after death ([Eccl 9:5](#); [Psalm 146:4](#)). Those who die are dead. Man is not immortal. Man is mortal, he has no immortal soul, but he will have an immortal Spirit (see "Body, Soul Paper" [NM6]).

nm390 >> Next it says that Lazarus was carried to Abraham's bosom by the angels. Now scripture tells us that Abraham is also dead now, but he still is "waiting" dead in his grave for the promise (read [Acts 7:1-5](#); [Heb 11:8-13](#)). The promise given to Abraham was a kingdom in the land of Palestine ([Gen 12:5-7](#); [13:15,18](#)). This land was to Abraham and his seed for an aeonian period of time. As other scriptures show this land for an aeonian time is the same Kingdom of God that is promised to Christians (see "Seed Paper" [PR1]). Jesus said that Abraham would be in the kingdom of God ([Luke 13:28](#)). Notice that Lazarus was carried by angels into the bosom of Abraham. Now, we know the beggar will be carried into "Abraham's" bosom by angels at Christ's return ([Mat 16:27](#); [24:31](#); [25:31](#)). And that they will meet Christ in the air at cloud level (after being resurrected) to bring Jesus down to earth ([1Thes 4:17](#); [Rom 10:6](#)) to rule *on* earth ([Rev 5:10](#)).

nm391 >> We see that Lazarus will be carried to Abraham's bosom. Turn to [Isaiah 40:11](#). Here God will care for His people as a shepherd does for his sheep, which He will carry "in His bosom." Jesus was "in the bosom" of his Father ([John 1:18](#)), enjoying the Father's Spiritual power. Moses carried the children of Israel in his bosom. To be in one's bosom is to have that one's love and protection, and share in his inheritance. Therefore at the resurrection to the kingdom of God at Christ's coming, Lazarus will be carried into the care of "Abraham" and his seed.

- ***Rich Man in Hell.*** In the last part of verse 22 of the parable we see that the rich man dies and is buried. "And in hell [the grave] he lifts up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom" (v. 23). The word "hell" comes from the inspired word "hades" in the Greek language. It simply means "grave." But look, the rich man lifts up his eyes. He is in the grave, and he lifts up his eyes. Now it did say he died, that he was in the grave, and that he lifted up his eyes. But this isn't all. After the rich man cried to Abraham to have Lazarus come and cool his tongue with a few drops of water, the rich man said: "I am tormented *in* this flame" (v. 24). He said he was tormented *IN* a flame. It didn't say he was beside the flame, it said he was *in* the flame. In the inspired Greek it says he was *in* the flame. Does this mean there is a hell as the world knows it? No, but it does mean this "rich man" was in the flame, and that he was being tormented in the flame. It also says he was in the grave ("hell"), that he lifted up his eyes in this grave, and that he was *in* a fire. Thus, his grave must have a fire in it. The Bible clearly describes a grave with fire in it - the lake of fire ([Rev 20:10](#)).

nm392 >> How can a man be dead, and in a grave with fire, while being tormented in it, when the Bible clearly tells us a dead man is dead and unconscious? The Bible does say the rich man was in a flame, not near it, or about to go into it, but in a flame which is also called the rich man's grave. Have we disproved the reliability of the Bible? No, for is the rich man, in reality a human being?

Satan and the Rich Man

nm393 >> Turn to Ezekiel chapter 28. "Son of man, say unto the prince of Tyrus, Thus says the Lord GOD; Because your heart is lifted up, and you have said, I am a God, I sit in the seat of God, in the midst of the seas, yet you art a man, and not God" (v. 2). Now continue to read on until verse 13, "You have been in Eden the garden of God; every precious stone was your covering, the sardius, topaz, and the diamond..." (v. 13). Now this physical prince of Tyrus was not in the Garden of Eden. Further these precious stones mentioned in verse 13 are used throughout the Bible to describe spiritual beings (see [Mal 3:17](#); [Isa 54:11-12](#); [Rev 4:3](#)). Man is not a spiritual being. Now look at verse 14. "You art the anointed cherub that covers . . ." By noting what we have shown so far and by examining the whole chapter we can see it is dual. The typical version

speaks about the prince of Tyrus as a man. The antitypical version speaks about the prince of Tyrus as Satan, for it was Satan who was in the Garden of Eden, who is a spiritual being, and who is an anointed cherub. In fact, not only is chapter 28 of Ezekiel dual, but all the Bible (see the "Duality Paper"). **The parable of Lazarus and the rich man is only a parable, but it is a parable with a higher meaning.**

nm394 >> Notice verse 5, "By your great wisdom and by your traffic have you increased your *riches*, and your heart is lifted up because of your *riches*." Verse 16, "By the *multitude of your merchandise* they have filled the midst of you with violence" (see also [Rev 18:11-16](#)). Thus, both the prince of Tyrus and the spirit of Tyrus (Satan) are called RICH. "I will cast you to the ground ... by the iniquity of your traffic; therefore will I bring forth a fire from the midst of you, it shall devour you..." (v. 17, 18).

nm395 >> God is describing the coming fate of Satan, he is to be cast into a pit of fire. The prince of Tyrus in Ezekiel 28 is used metonymically to represent Satan as is the Pharaoh and the tree in Ezekiel 31. Note the same fate for Satan in [Ezekiel 31:18, 14](#) - cast into a pit.

nm396 >> In Isaiah 14 it also describes Satan in the antitypical, and Babylon in the typical meaning of this chapter. What does God, through the medium of Isaiah, say about Satan?: "Yet you shall be brought down to hell [the grave], to the sides of the pit" (v. 15). Therefore, from the above verses we see that Satan is rich, has a multitude of merchandise, and will go down to hell (a pit in the ground with fire in it).

nm397 >> We are beginning to see that the rich man in the *parable* is much like the prince of Tyrus. This prince in Ezekiel 28 is called a man, but some of the things attributed to him could only be attributed to Satan. Ezekiel 28 is dual, as the parable of Lazarus and the Rich Man is dual. The rich man of this parable not only represents a rich *man*, but also the spiritual Satan. In Ezekiel 28 the man prince could not have been in the garden of Eden, thus we know it was talking only of Satan at that point in the chapter. The same with the parable of the rich man - it was Satan who lifted up his eyes in the flame, not a man. For a man cannot live in a burning flame, but a spiritual being can. Satan is a spiritual being. **Transpose "Satan" for the rich man in the parable and the parable comes alive.**

nm398 >> "And the devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the false prophet are [the Beast and the false prophet are physical, thus, they are burned up and their ashes are left in the pit, but the spiritual Beast (Satan) and the spiritual false prophet (Satan) are in the pit of fire], and shall be tormented day and night into the ages of ages" ([Rev 20:10](#)). [Revelation 20:1-3](#) describes the place of Satan's "death" (he is as good as dead since he can't come up out of the pit of death, [Rev 20:1-3](#)), and Satan's *trying* (the Greek word translated "tormented" means - trying as by fire).

nm399 >> **How is Satan being tormented?** ([Luke 16:23-25](#)) A few verses in the Bible, project that Satan and his spiritual demons *need* to dwell inside animal beings, if not, they are tormented thereby (see [Luke 11:24](#); [Acts 8:7](#); [Mark 5:12](#)). Thus, since Satan will be sealed in a burning pit where there can be no animal (mortal) life because of the flame, Satan will be tormented because he cannot dwell inside animals.

nm400 >> For 1000 years Satan and his demons (the "other-mind") must live in a state of torment ([Rev 20:3, 7](#)). But the torment of not dwelling in another physical being is not the only factor that will torment Satan. "You believe that there is one God? You do well, the demons also believe, and tremble" ([James 2:19](#)). Satan and his demons will be "in perpetual chains sealed under darkness into the judgment of the great day" ([Jude 6](#)). Satan is in the dark Spiritually, will be in a sealed bottomless pit that burns with fire, and will be tormented mentally thereby.

Great Gulf

nm401 >> The "great gulf" that is fixed between Abraham and Lazarus, and the Rich Man (Satan) is: (1) the

seal that will be set upon Satan ([Rev 20:1-3](#)) for the 1000 years ([Rev 20:7](#)).; (2) in the case of the typical rendition of the parable (a rich man belonging to the vessels of wrath), it speaks of the great gulf between the two appointed parts of mankind, that is, between the vessels of mercy and the vessels of wrath. After the vessels of mercy are saved, it will be 1000 years before the vessels of wrath are saved.

nm402 >> The "problem" of the parable of Lazarus is solved when one sees the higher meaning of the parable. Remember this parable is just that - a parable. Parables are meant to teach us something; they are aids to understanding God and his plan.

Unpardonable Sin?

nm403 >> Is there an unpardonable sin? Is there a sin that God will not pardon?:

- "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the holy Spirit never has forgiveness, but is subject to eternal condemnation' - because they said, 'He has an unclean spirit.'" ([Mark 3:28-30, NKJV](#))
- "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit; it will not be forgiven him, either in this age or in the (age) to come" ([Mat 12:31-32, NKJV](#)).

nm404 >> IF there is an unpardonable sin - a sin that can *never* be forgiven, then God cannot keep his word. There are many scriptures that speak of ALL being saved (see *Does All Mean All*, GP 6 of *God Papers*, etc). God tells us through the Bible to forgive and not to repay evil for evil ([Rom 12:17](#)); overcome evil with good ([Rom 12:21](#)); do not render evil with evil or insult with insult but with blessing ([1Pet 3:9](#)); to forgive your brother time after time ([Mat 18:21-35](#)).

nm405 >> From [Mark 3:28-30](#) and [Matthew 12:31-32](#), some think they prove that there is a forever judgement or damnation for sinners. BUT they are using a mistranslation of the words *aion* and *aionios*. There are many scriptures that speak about ALL being saved (see "All Saved" and "Does All Mean All" papers, and *God Papers*, GP 6). *If* there is an unpardonable sin, then God will not keep his Word - all will not be saved. But God keeps all his words, thus, all will be saved and all will go into the God (see *God Papers*). Notice what the correct translation does to the so-called unpardonable sin:

- "Verily I say to you, that all the sins shall be forgiven to the sons of men, and evil speakings with which they might speak evil, but whoever may speak evil in regard to the Holy Spirit hath not forgiveness - to the age, but is in danger of age-during judgment; because they said, 'he hath an unclean spirit.'" ([Mark 3:28-29](#), Young's *Literal Translation of the Holy Bible*)
- "And whoever may speak a word against the Son of Man it shall be forgiven to him, but whoever may speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that [age] which is coming" ([Mat 12:32](#), Young's *Literal Translation of the Holy Bible*).

nm406 >> Because they were speaking against Jesus Christ's Holy Spirit ("He said this because they were saying, 'He has an evil spirit.' " - [Mark 3:30, NIV](#)), Christ said their sin is not forgiven "neither in this age [age of Satan] nor in that (age) which is coming" ([Mat 12:32](#)). That age that is coming is the age of the true God. Further their sin would not be forgiven "into the age but is in danger of age-lasting [*aionios*] judgment" ([Mark 3:28-29](#), Young's translation and see Greek text - the Greek word for "judgment," Strong's #2920, is in the older Greek texts instead of the word for "sin," Strong's #265; see Greek text, George Ricker Berry, Zondervan, 1969 printing).

nm407 >> Those who speak against Jesus, also speak against His Holy Spirit, and they are in danger of the

aeonian judgment *because* they do not have the Spirit that enables them to see the truth. "Therefore I tell you that no one who is speaking by the Spirit of God says, 'Jesus be cursed.'" If you have the Spirit of God you cannot speak against the real Jesus Christ. It is impossible because you have the Spirit of Truth that knows the truth when it sees it. That is why Christ said their sin is not forgiven, 'neither in this age [Satan's] nor in that (age) which is coming'- because they did not have the Spirit to see the Truth of Christ. And those without the Spirit of Truth will not be forgiven in this age of evil or in the coming 1000 years. But after the 1000 years they will be forgiven (see "Thousand Years and Beyond" paper [NM 15]). These scriptures about the so-called unpardonable sin are tests that one can take to prove to one's self if he is or is not a real Christian. If one blasphemes the Spirit, or those with the Spirit, he is in danger of the aeonian punishment if he does not repent, because he is proving he does not have the Spirit that sees the Truth and brings life during the 1000 years instead of the judgment during the 1000 years.

Sin to Death?

nm408 >> Now we can understand the sin to death ([1John 5:16](#)). Those who sin to death (aeonian death as judgment for their sins) are those not in the Spirit. Those who sin not to death (aeonian death) are those begotten of the Spirit. Remember there are sins among real Christians ([1John 1:8-10](#)), but not willful or intentional sinning. If they do sin, it is because of weakness, not because they wish to sin or want to sin. Those in the Spirit sin in this age of Satan, but not to the aeonian death and judgment.

Let us look at [1John 5:16](#):

- **"If any man see his brother sin a sin which is not unto death [he has the Spirit, he is not sinning willfully], he shall ask, and he shall give him life [aeonian life] for them that sin not unto death. There is a sin unto death [those without the Spirit]: I do not say that he shall pray for it."**

nm409 >> How should we pray? "If we ask anything according to his will, he hears us" ([1John 5:14](#)). Now the will of God is to have two groups of people on earth (the vessels of mercy and the vessels of wrath - [Rom 9:22-23](#)). The vessels of mercy are for aeonian life and rulership (but they are to suffer like Christ in order to rule - [Rom 8:17](#)), and the vessels of wrath are for aeonian punishment away from the glory of the 1000 years ([2Thes 1:9](#)). The vessels of mercy were predestinated to be what they are to be. They were set out before the world began for their job. The person predestinated as a vessel of mercy cannot become a vessel of wrath, and contrariwise. Thus, when we pray, we cannot ask God to save a person for aeonian rule, if God had not predestinated that person to be a vessel of mercy. Hence, we should pray thusly: "If you have chosen him to be a vessel of mercy, please give him aeonian life." If he is a vessel of mercy God will give him that life and forgive him his sins. If that person is not a vessel of mercy, then God will not answer and give him mercy in this age.

All Saved: Review

nm410 >> We see in this paper that all will be saved. That is, *all* will be freed from the confusion and tears of the old age, and all will be made NEW in the New Age. The tears and confusion of the old age are for a purpose (see *Reason Why* NM 20). Eventually ALL will be made into immortal beings, and all will live in freedom and harmony forever. Many will be punished, for there is a time when people will be punished, but it does not last forever. As we have shown in this book, this age of punishment is for 1000 years. Those who do not receive the New Mind (Spirit of God) in the old age will be dead during the 1000 year age. Their death is their punishment. They will miss 1000 years of life. And as we have shown in the paper called, the "Thousand Years and Beyond Paper" [NM 15], the evil spirits (the invisible evil powers of the old age) will be punished during the 1000 year age: this is the evil minds' (spirits') aeonian punishment for misleading mankind during the old age. Even the evil spirits know that they will be punished at a certain time. About

2000 years ago demons who possessed two individuals said the following to Jesus:

- "And they [demons] cried out, saying, What business do we have with each other, Son of God? Have You come here to torment us before the appointed time?" ([Mat 8:29](#))

nm411 >> See "Predestination," "Proof," and "According to Works" papers to better understand the vessels of mercy and wrath; see the "Prayer" [NM 18] to understand praying.



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