

What is the Gospel?

How the Good News of Jesus is Really About the Restoration of
Everyone and Everything Everywhere

John Chaffee

What is the Gospel?

Why are There So Many Interpretations or Phrasings of “the Gospel”?



What is the Gospel?

I. We are prone to interpret or phrase the Gospel according to our own worldview, which includes our own spiritual maturity (or immaturity), and according to our understanding of God.

II. How we understand God sets the “ceiling” for our understanding of the Gospel. If we have a finite or limited God, we will have a finite or limited definition of the Gospel. If we have an infinite view of God, we will have an infinite definition of the Gospel.

What is the Gospel?

Puzzle Shapes and the Shape of the Gospel

What is the Gospel?

There is a sense in which we are reading the Bible as if we are putting together a puzzle. We have most of the pieces, but we are without the giant picture to guide us.

The NT itself talks about other letters that were lost to the sands of time. We know of another letter to Laodicea, other letters to Corinth, and possibly others of which we are unaware.



What is the Gospel?

Another way to look at the issue is this... It is as if we are trying to do a puzzle without ever having the edge pieces to frame the whole task. We have the large and easier spots together, but not the entirety. In order to fill in those other gaps, we need to look at the avoided passages (the framing edge pieces). It just so happens these pieces disrupt how we understood the earlier pieces.



What is the Gospel?

Reverse Engineering the Gospel

What is the Gospel?



One thing that makes the Gospel so interesting is that depending on what verses one prioritizes, we can come up with very different understandings of the Gospel.

For instance, John's Gospel does not mention the word Hell at all. If one only read the Gospel of John, how might one phrase it?

Or what about Romans, which also does not make mention of Hell at all?

The book of Acts does not mention it once, let alone how we conventionally talk about it today!

What is the Gospel?

So let's reverse engineer the Gospel. By looking at the overlooked passages, let's see if we can come to a definition of the Gospel that could produce the entirety of the NT...

What is the Gospel?

So, What is the Gospel?

What is the Gospel?

The Gospel is that in Christ, God reconciled the world to himself, and in covenantal love always determined to be for, rather than against, the cosmos, and will ultimately and simultaneously destroy that which is evil while restoring, redeeming, reconciling, renewing, repairing, recovering and rescuing everyone and everything everywhere. So, reconsider everything you thought you knew (repent), return to your original very goodness, believe the Good News that God is for you rather than against you, and find yourself refreshed by the fact God is Love.



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John Chaffee

How Did I Start This Journey Toward Apokatastasis?

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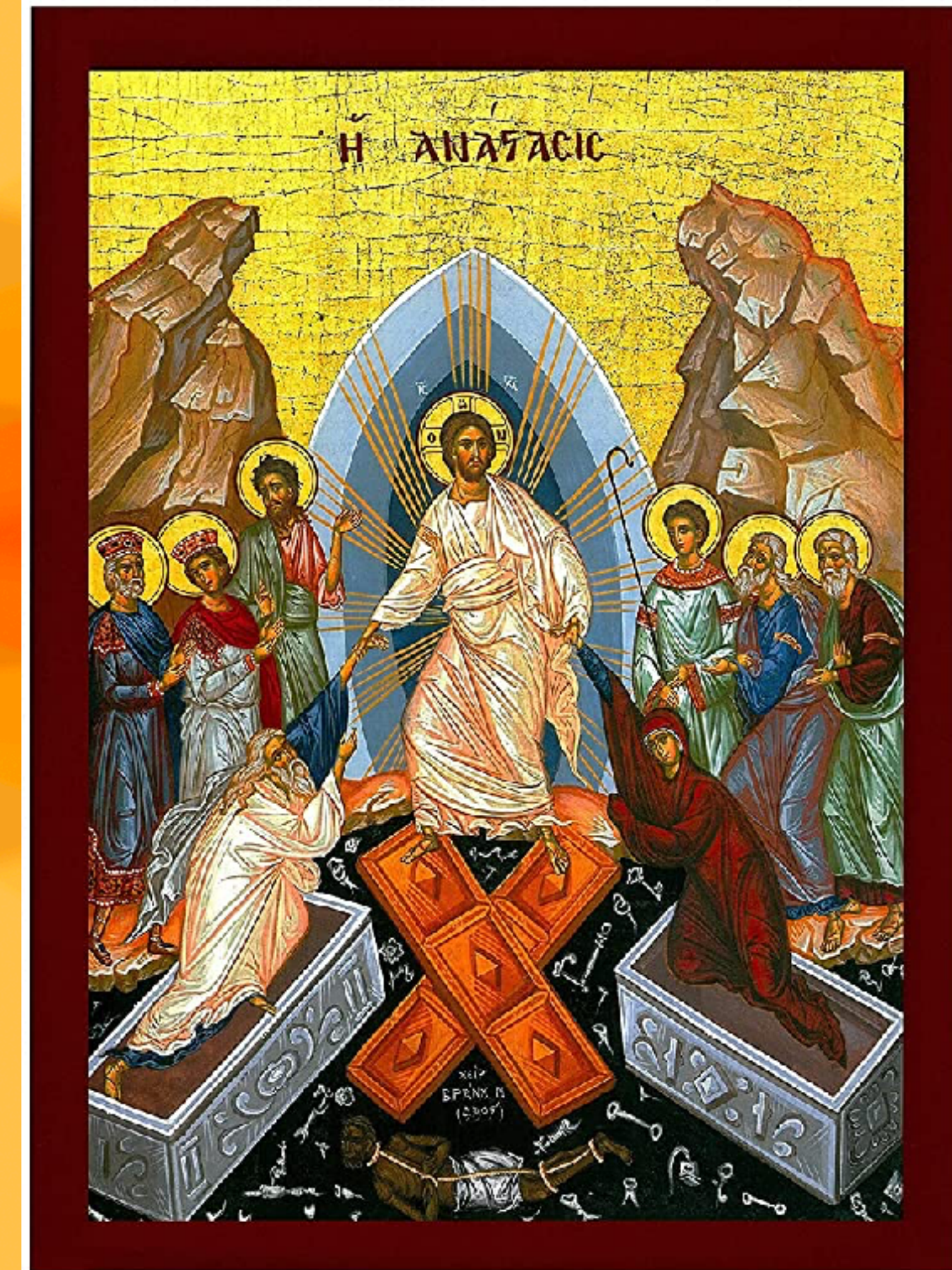
How Did I Start This Journey Toward Apokatastasis?

The Seeds Were Sown Many Years Ago

How Did I Start This Journey Toward Apokatastasis?

My Pastor Winked at the
Question of Hell

“I wouldn’t be surprised if
God had an ace up his
sleeve...”



How Did I Start This Journey Toward Apokatastasis?

My Professor at College

“One day, after guest preaching at a church, a congregant came up to me. With a worried and angry look on his face he inquired, ‘Excuse me, Pastor, you aren’t one of those people that dismisses the idea of Hell.’ I replied, ‘Don’t worry friend, I believe every word the apostle Paul says about Hell.’ ‘Oh, thank goodness.’”

Now, perhaps this was less than truthful, but it also showed that most people do not know what the Bible says (or doesn’t say), but also that it is possible to be accosted for knowing the Bible better than the average congregant.

How Did I Start This Journey Toward Apokatastasis?



A Lecture in Seminary

“For God has bound everyone over to disobedience so that he might have mercy on them all.” - Romans 11:32

How Did I Start This Journey Toward Apokatastasis?

Discovering the Absence...

Hell is not mentioned in the book of Acts, the Gospel of John, or the writings of Paul in any way close to what conventional Western Christianity holds. Why is it that it was left out of the preaching and teaching of the early Church in Acts? Why is it that the Gospel of John, with its high Christology does not speak of it? Why is it that Paul the Apostle speaks of the infinite love of God from which we cannot be separated, to the exclusion of some comment of eternal punishment or estrangement from God?

How Did I Start This Journey Toward Apokatastasis?

Deep down there was always the question or doubt that if God truly was unconditional and infinite love, then the idea of God denouncing anyone and not restoring them was utterly inconsistent with the image of Jesus I received in Sunday School as a child.



How Did I Start This Journey Toward Apokatastasis?

Let us be clear, the infernalist deity cannot live up to 1 Corinthians 13:4-8.

The impatient, unkind, joyless, boastful, proud, shaming, self-seeking, easily angered, false deity who keeps account of wrongs and is unfortunately preached from "Christian" pulpits is no match or comparison for the actual God of Love revealed in Jesus.



How Did I Start This Journey Toward Apokatastasis?

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3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

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3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

From Colossians, Matthew, and Acts

3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

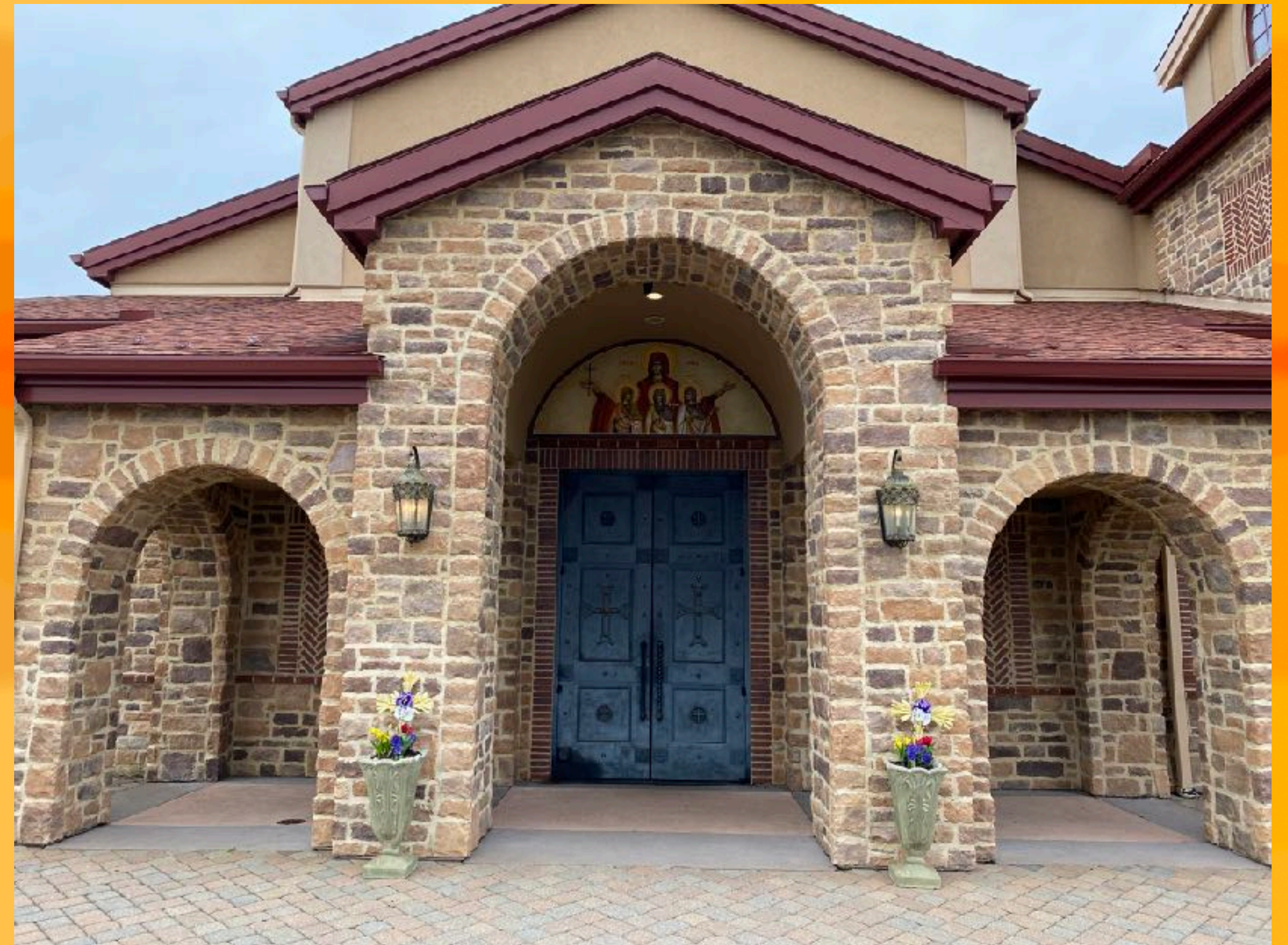
“The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him **to reconcile to himself all things**, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.”
(Colossians 1:15-20)



3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

Αποκαταλλαζαι
(*Apokatallaxai*), is often translated as, “completely reconcile.”

Apokatallaxai derives from
Αποκαταλλασσω
(*Apokatallasso*), meaning, “to reconcile completely.”



3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)



“Jesus said to them, “Truly I tell you, at **the renewal of all things**, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life. But many who are first will be last, and many who are last will be first.” (Matthew 19:28-30)

3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)



Παλιγγενεσία (*Palingenesia*), sometimes translated as, “the regeneration/rebirthing/renewal of all things.”

Παλιν (*Palin*) means, “anew, again.”

Γενεσία (*Genesia*) derives from Γενεσις (*Genesis*) meaning, meaning, “source, origin, birth.”

3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Messiah, who has been appointed for you—even Jesus. Heaven must receive him until the time comes for God **to restore everything**, as he promised long ago through his holy prophets.” (Acts 3:19-21)



3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

Αποκαταστάσεως παντων
(*Apokatastaseos panton*), sometimes translated as, “the restoration of all things.

Apokatastaseos derives from Αποκαθιστημι (*Apokathistemi*), meaning, “to (completely) restore to its former state.”

Panton derives from Παν (Pan), meaning, “all, the whole, every kind of.”



3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

Questions

3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

Think back, can you think of a sermon or bible study in which these passages were highlighted and taught upon?

Why do you believe these passages might have been unintentionally or intentionally overlooked?

How does it sit within yourself to hear that the New Testament, while drawing upon the Old Testament, points toward the restoration, reconciliation, renewal, redemption, reparation, reclamation, and rescuing of all things in Jesus?

3 Overlooked Passages that Point Toward the Restoration of All Things (Apokatastasis)

John Chaffee

Why Do We Keep the Gospel Personal Instead of Cosmic?

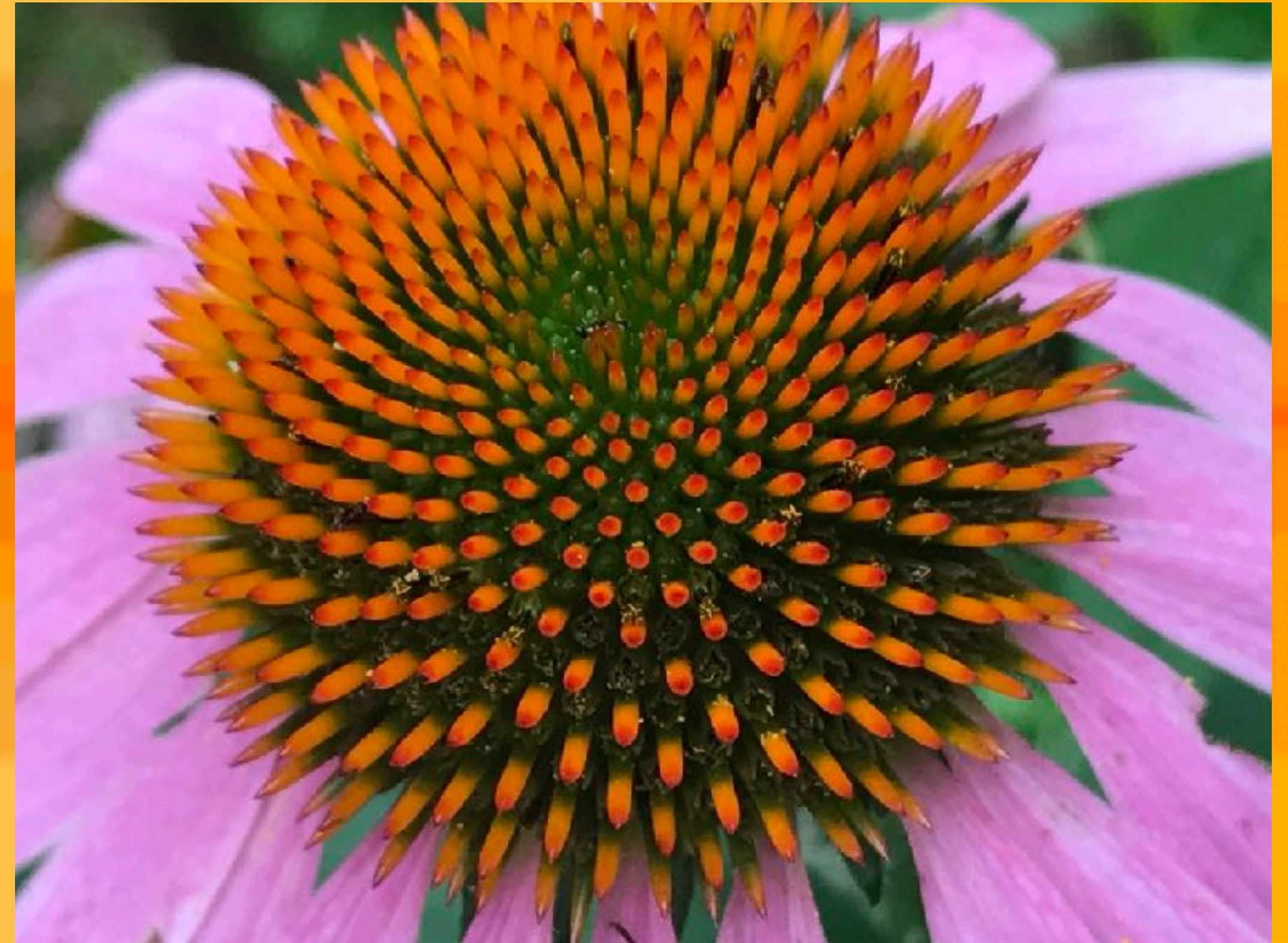
John Chaffee

Why Do We Keep the Gospel Personal Instead of Cosmic?

A Few Possible Reasons

Why Do We Keep the Gospel Personal Instead of Cosmic?

We are prone to confining the scope of the Gospel to our level of concern. However, God's scope has always been cosmic... which transcends yet includes the personal.



Why Do We Keep the Gospel Personal Instead of Cosmic?



Studying the topic seriously challenges the common status quo and “orthodoxy” of popular understanding, and directly challenges how many Christian organizations and denominations define the Gospel.

There is a whole industry of publishing that profits off of instilling fear of Eternal Estrangement from God, by then producing products that assuage that fear and project it onto others.

Why Do We Keep the Gospel Personal Instead of Cosmic?

We rarely engage in topics and ideas that challenge us. It takes careful work to challenge one's worldview, and some do not have the energy or the effort to open that box.

For some, the Good News is at first completely overwhelming and would require a massive reframing of everything, a task of which they may not have the courage. It could also be a task in which they know if they publicly acknowledged, people might reject them... just like the early Apostles.



Why Do We Keep the Gospel Personal Instead of Cosmic?

When you work at a church, as I have, the topic of damnation can either be completely avoided or it is completely overemphasized in the wrong way (the experience of some people I know).

To talk about the restoration of all things, inevitably would cause people in either camp to leave and put the regular tithing at risk. However, to some, they will sit at ease when they find out that their deepest and secret conviction was true: God is Love.

Why Do We Keep the Gospel Personal Instead of Cosmic?

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Dragging in the Cosmic Fishing Nets

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Dragging in the Cosmic Fishing Nets

Let's Talk about Fishing Nets

Dragging in the Cosmic Fishing Nets



Dragging in the Cosmic Fishing Nets

Let's Talk about Jesus' Own Words

Dragging in the Cosmic Fishing Nets

“And I, when I am lifted up from the earth, **will drag all people** to myself.” (John 12:32)

Ελκυσω (*Elkyso*), is often translated as “draw” to soften the passage.

Elkyso derives from Ελκυω (*Elkuo*), meaning, “I drag, draw, pull, persuade, unsheathe.”

Dragging in the Cosmic Fishing Nets

Where Else Does This Verb Show Up?

Dragging in the Cosmic Fishing Nets

The Miracle of the Large Catch of Fish in John 21:1-11

Dragging in the Cosmic Fishing Nets

“Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. “I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.” So they went out and got into the boat, but that night they caught nothing.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

He called out to them, “Friends, haven’t you any fish?”

“No,” they answered.

He said, “**Throw your net on the right side of the boat and you will find some.**” When they did, they were unable to haul the net in because of the large number of fish.

Then the disciple whom Jesus loved said to Peter, “It is the Lord!” As soon as Simon Peter heard him say, “It is the Lord,” he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread.

Jesus said to them, “**Bring some of the fish you have just caught.**” So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, **153**, but even with so many the net was not torn.” (John 21:1-11)

Dragging in the Cosmic Fishing Nets

The 153 Fish

Dragging in the Cosmic Fishing Nets

“Jesus said to them, ‘Bring some of the fish you have just caught.’ So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, **153**, but even with so many the net was not torn.” (John 21:10-11)

Both Jerome and Augustine, figures of the early Church, maintained that the number 153 was symbolic. This is because back then they believed there were 153 species of fish. Meaning, the 153 fish were symbolic of every kind of human being. No kind of person is left out of Jesus’ fishing nets.

Dragging in the Cosmic Fishing Nets



Dragging in the Cosmic Fishing Nets

The Good News is Far More about Jesus Dragging in the Cosmic Fishing Nets (Don't Worry, the Cosmic Nets Can Handle It)

Dragging in the Cosmic Fishing Nets

John Chaffee

The Gates of Hell Didn't Prevail... Already?

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The Gates of Hell Didn't Prevail... Already?

Most of Us are More Influenced by Dante Alighieri's The Divine Comedy Than by the Actual Scriptures and We Don't Even Know It.

The Gates of Hell Didn't Prevail... Already?



The Divine Comedy (written 1321AD) by Dante Alighieri was an epic Italian poem, in which the protagonist is led by divine beings and receives lessons the whole journey long. The main character, Dante, is led by Virgil down into the circles of Hell, up the spire-tower of Purgatory, to then be led by Beatrice and Bernard of Clairvaux ascending through the Heavens to God.

The Gates of Hell Didn't Prevail... Already?

The Divine Comedy is a piece of poetic literature and, while drawing from the Scriptures, is not considered of divine origin. Not only that, much of Dante's writings were influenced by Aristotle's ethics! It has captured the imaginations of many artists and painters since, not least of which modern Hollywood. The Good News is that the Gospel is nothing like Dante's Divine Comedy.



The Gates of Hell Didn't Prevail... Already?

A Number of Names for “Hell”

The Gates of Hell Didn't Prevail... Already?

- 1.Hell - The Greek word that has become a catch-all term for the place of punishment in the afterlife.**
- 2.Hades - The Greek God of Death and his realm.**
- 3.Sheol - The Hebrew Word for the waiting place of the dead.**
- 4.Tartarus - A Greek Word for the waiting place/holding cell for disobedient deities/servants of deities.**
- 5.Gehenna - Likely a Reference to the Valley of Gehinnom, from the Jeremiah Tradition, and where pagan practices and sacrifices were held. It was a place of unholiness and placing oneself outside of God's commandments.**

The Gates of Hell Didn't Prevail... Already?

*The Early Church and the
“Harrowing of Hell”*



The Gates of Hell Didn't Prevail... Already?



1. Holy Saturday is the day between Good Friday and Easter Sunday. Most Protestant denominations overlook this holy day, but other traditions focus on all three (Good Friday, Holy Saturday, and Easter Sunday) with equal importance.

2. A harrow is a piece of farming equipment, usually behind an animal or a tractor that is used to “level” the ground out to make it ready for planting and then harvesting.

3. The idea that the descent into hell was a jailbreak was common in the first few centuries of the Church!

The Gates of Hell Didn't Prevail... Already?

John Chaffee

What About the Parable of the Sheep and the Goats?

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What About the Parable of the Sheep and the Goats?

*The Parable of the Sheep
and the Goats*



What About the Parable of the Sheep and the Goats?

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’...

What About the Parable of the Sheep and the Goats?

...“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’

“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’...

What About the Parable of the Sheep and the Goats?

...“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’

“They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

“He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

“Then they will go away to *eternal punishment* (κολασιν αιωνιον), but the righteous to eternal life.” (Matthew 25:31-46)

What About the Parable of the Sheep and the Goats?

The Latin Vulgate



What About the Parable of the Sheep and the Goats?

The Latin Vulgate

Supplicium Aeternum - Supplicium is the Latin word for “a corporal punishment ordained by law; the punishment of death.” Aeternum is the Latin word for “Eternity.”

What About the Parable of the Sheep and the Goats?



*The Greek New
Testament*

What About the Parable of the Sheep and the Goats?

The Greek New Testament

Κολασιν Αιονιον (Kolasin Aionion) - Kolasin is the Greek word for “the process of pruning.” Aionion is the Greek word for “age/era/eon.”

What About the Parable of the Sheep and the Goats?

If God's plan is for people to go through an "age/era/eon of pruning", how might that make you want to clean up your life in the here and now?

How does the "age/era/eon of pruning" sit with you as you contemplate the people that have actively or passively hurt you?



What About the Parable of the Sheep and the Goats?

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What About John 3:16?

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What About John 3:16?



Binary Oppositional Thinking

What About John 3:16?

Binary Oppositional Thinking

Our brains love to organize information and ideas in oppositional contradistinctions. We have up and down, left and right, black and white, etc. We then, understandably apply that same dualistic thinking to Heaven and Hell. If there is Heaven, there must be Hell. If there is Bliss, there must be Pain.

However, what if the Gospel is better than that dichotomy? Are those two options really, the only options?

What About John 3:16?

*What is the Difference Between
Prescriptive and Descriptive?*



What About John 3:16?

What is the Difference Between Prescriptive and Descriptive?

Prescriptive - Relating to the imposition or enforcement of a rule or method.

Descriptive - Describing in an objective or non-judgmental way.

What About John 3:16?



Reading John 3:16

What About John 3:16?

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.” - John 3:16-21

What About John 3:16?

*It is possible to read this passage in a prescriptive way, that is establishing a rule, or in a descriptive way that is simply naming something. **Everything in this paragraph is descriptively true.** And, this famous paragraph does not negate the possibility that at a later point in John's Gospel Jesus says that he will "drag all people to himself." **Just because it is saying something positively, that does not mean the negative inverse is equally true.***

What About John 3:16?

So What is the Other Option than Infinite Bliss in Heaven?

**A process of liberation, restoration, and preparation for
heaven.**

What About John 3:16?

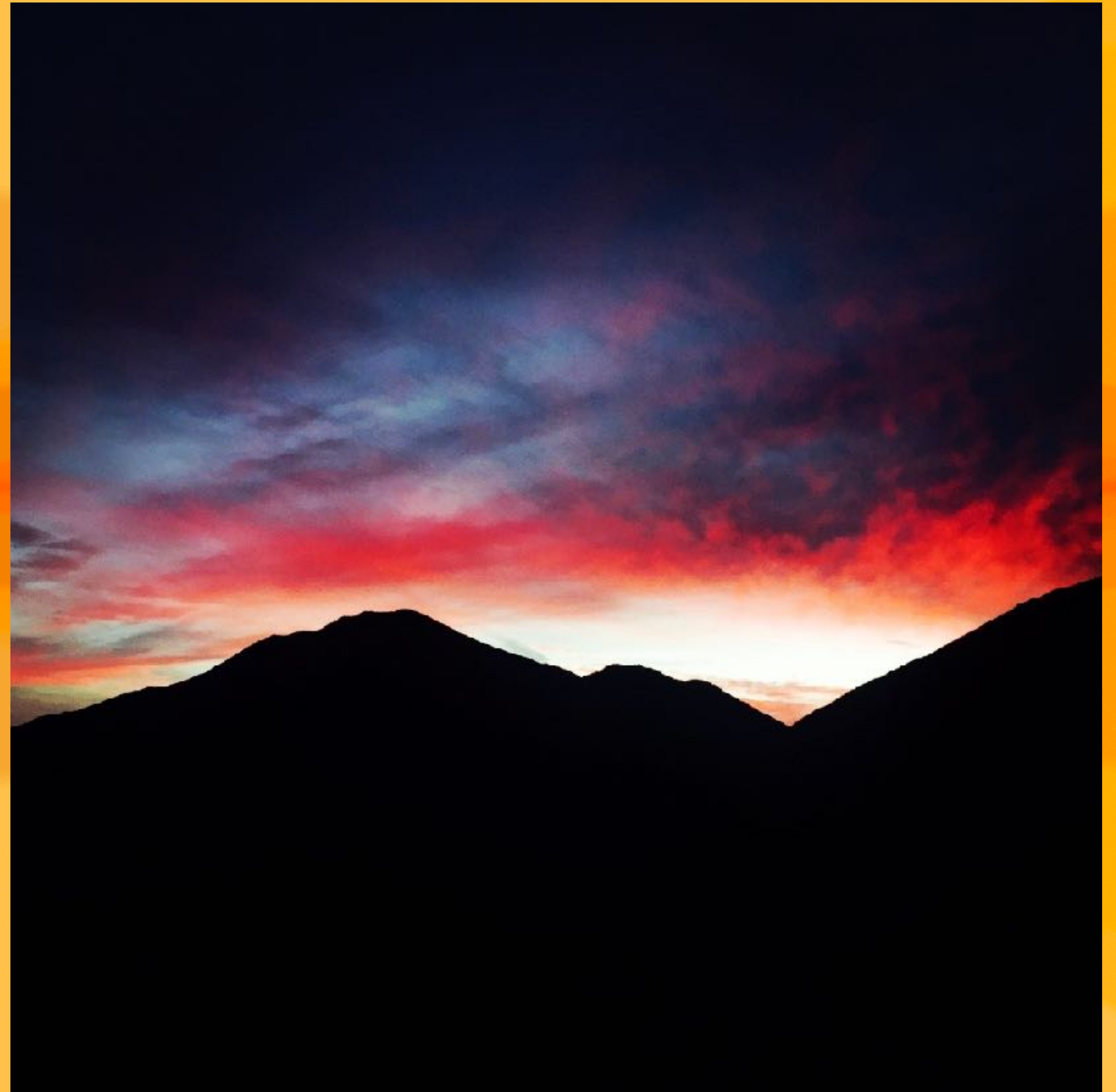
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Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

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Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

*What about the Old
Testament's
Description of the Day
of the Lord?*



Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

“‘I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,’ says the Lord Almighty.

But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the Lord, as in days gone by, as in former years.

So I will come to put you on trial. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive the foreigners among you of justice, but do not fear me,’ says the Lord Almighty.” (Malachi 3:1-5)

Judgment Day in Malachi: The Refiner's Fire and Launderers Soap



**Who can stand? Who
can say, “I do not need
to be refined? I do not
need any washing?”**

None.

Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

Two Important Things to Notice...

Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

Refiners do not throw out the whole clump of metal. Instead, they burn out what does not belong so that what is left is what is good and pure and desired!

Laundry day is not about throwing out clothes with a stain or blemish. Laundry day is about running something through the wash as many times as needed so that the clothing can be kept!

Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

*This is an Incredibly
Hopeful Passage and It
is in the Old Testament!*



Judgment Day in Malachi: The Refiner's Fire and Launderers Soap

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The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

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The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

The Parable of the Lost Sheep

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15



“Now the tax collectors and sinners were all gathering around to hear Jesus. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

Then Jesus told them this parable: “Suppose one of you has a hundred sheep and loses one of them. Doesn't he leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.”

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

The Parable of the Lost Coin

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15



“Or suppose a woman has ten silver coins and loses one. **Doesn’t she light a lamp, sweep the house and search carefully until she finds it?** And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

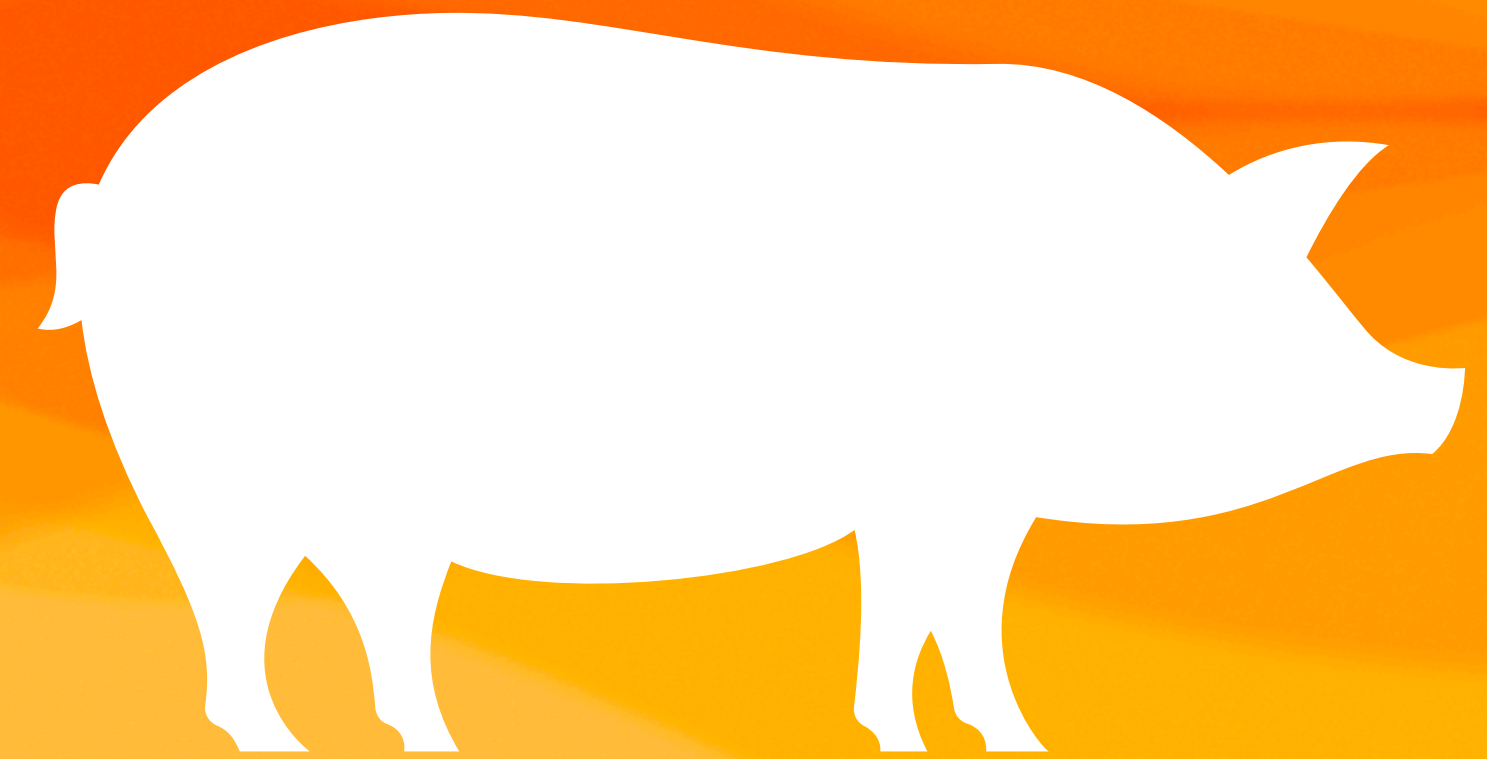


*The Parable of the
Running Father*

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

“Jesus continued: “There was a man who had two sons. The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

“Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.



The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15



“When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.’ So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

“The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

“But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

“Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’



The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15



“The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

““My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.””

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

Questions

The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

Did the sheep or coin do anything to be found?

Nope. The onus is upon the searcher, the shepherd, the woman, and the father.

Did either son have to do something to “reclaim” the sonship they thought they “lost”?

Nope. The father already considered everything as his also theirs.

How long did the shepherd, woman, and father look for or search out the object of their love?

Until they were found.

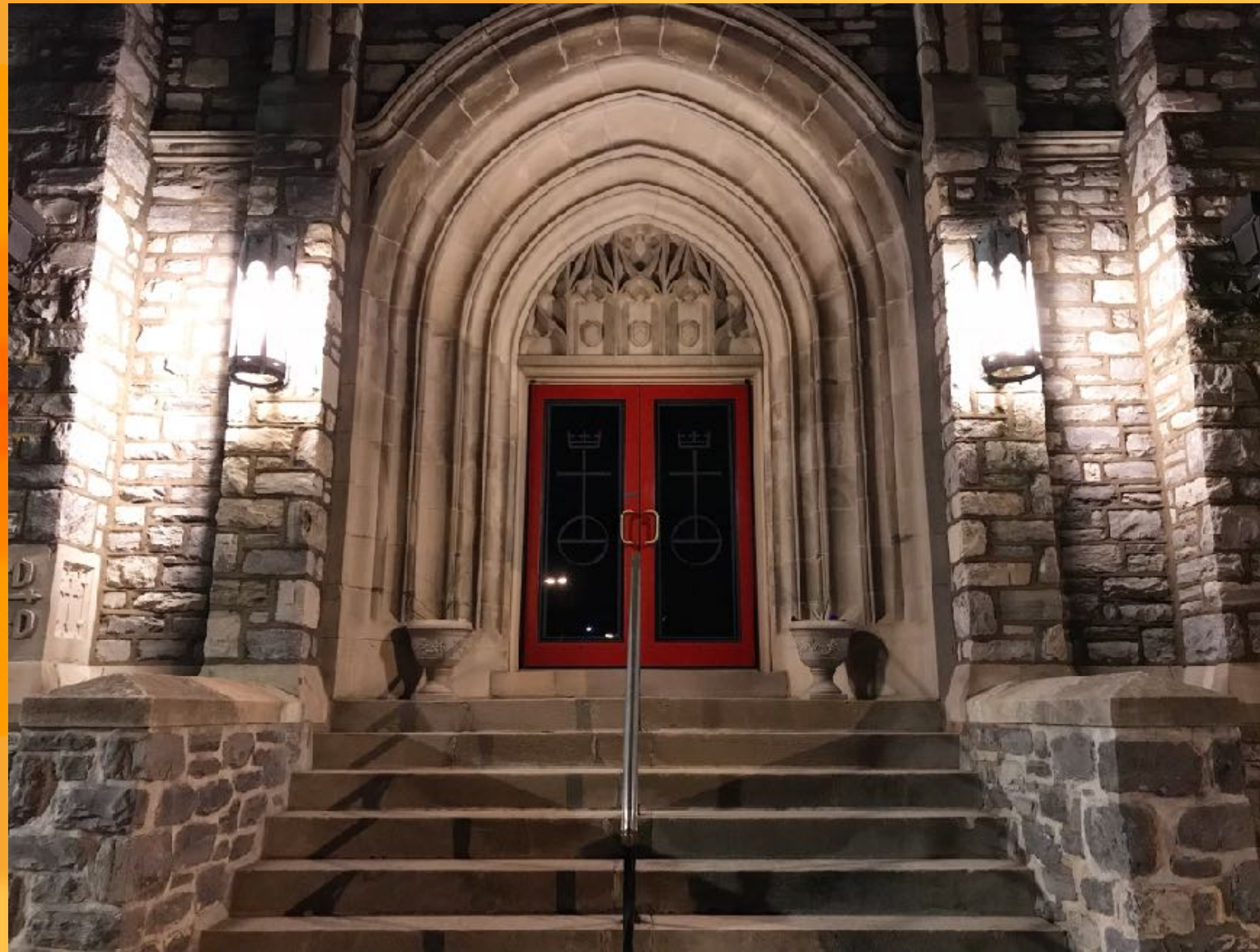
The Main Idea Throughout the Parables of the Lost Coin, Sheep and Sons in Luke 15

John Chaffee

Let's Be Real, Do We Actually Mean Unconditional Love?

John Chaffee

Let's Be Real, Do We Actually Mean Unconditional Love?



*The Protestant
Reformation Was All
About This Question*

Let's Be Real, Do We Actually Mean Unconditional Love?

Is the Gospel of Jesus, and the favor of God *actually* unconditional? Because the instant that we make it anything other than a proclamation of a new reality, we shrink it down to conditional “good advice” (in the words of NT Wright).



Let's Be Real, Do We Actually Mean Unconditional Love?

Conditional

Let's Be Real, Do We Actually Mean Unconditional Love?

This is a Conditional Statement.

“**If** you do X; **Then**, Y will happen.”

Everything is conditional upon what YOU do.

Let's Be Real, Do We Actually Mean Unconditional Love?

This is a Conditional Gospel.

“**If** you do say the right prayer/believe in Jesus; **Then**, you will be saved/forgiven.”

Again, everything is conditional upon what YOU do.

Let's Be Real, Do We Actually Mean Unconditional Love?

Un-Conditional

Let's Be Real, Do We Actually Mean Unconditional Love?

This is an Un-Conditional Statement.

“**Because** I did X; **Therefore**, Y Will Happen.”

The outcome is not conditional upon something you have done.

Let's Be Real, Do We Actually Mean Unconditional Love?

This is an Un-Conditional Gospel.

“Because God has already reconciled you to Himself in Christ;
Therefore, God will bring you to Himself/save you/forgive you.”

The outcome is not conditional upon something you have done but completely upon what God has done in Christ.

Let's Be Real, Do We Actually Mean Unconditional Love?

Questions

Let's Be Real, Do We Actually Mean Unconditional Love?

When we say “unconditional”, do we actually mean “unconditional”?

Is it possible to use the language of “unconditional” but actually still infer “conditional”?

Let's Be Real, Do We Actually Mean Unconditional Love?

John Chaffee

Is Apokatastasis in Romans?

John Chaffee

Is Apokatastasis in Romans?



*I Would Like to Posit that
Apokatastasis is the
Presupposition through
which the Entire Letter
Should be Read and
Makes the Most Sense!*

Is Apokatastasis in Romans?

Ch. 1-8, A Rising and Rousing Discourse on the Equality of Jews and Gentiles Before God.



Is Apokatastasis in Romans?

“You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (Romans 5:6-11)

Is Apokatastasis in Romans?

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

To be sure, sin was in the world before the law was given, but sin is not charged against anyone’s account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come...

Is Apokatastasis in Romans?

“...But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!”

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.” (Romans 5:12-21)

Is Apokatastasis in Romans?

“For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.” (Romans 8:38-39)

Is Apokatastasis in Romans?



***Ch. 9-11, A Rabbi
Debating with Himself on
Inclusivism or
Exclusivism.***

Is Apokatastasis in Romans?

“For God has bound everyone over to disobedience so that he may have mercy on them all.

Oh, the depth of the riches of the wisdom and knowledge of God!

**How unsearchable his judgments,
and his paths beyond tracing out!**

**“Who has known the mind of the Lord?
Or who has been his counselor?”**

**“Who has ever given to God,
that God should repay them?”**

For from him and through him and for him are all things.

To him be the glory forever! Amen.” (Romans 11:32-36)

Is Apokatastasis in Romans?

*Ch.12-16, A Discussion
of “How, Then, Should
We Live, in Light of this
Mercy?”*



Is Apokatastasis in Romans?

“Therefore, I urge you, brothers and sisters, **in view of God’s mercy**, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (Romans 12:1-2)

Is Apokatastasis in Romans?

“You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God’s judgment seat. It is written:

**“‘As surely as I live,’ says the Lord,
‘every knee will bow before me;
every tongue will openly and joyfully profess God.’”**

So then, each of us will give an account of ourselves to God.” (Romans 14:10-12)

Is Apokatastasis in Romans?

“Accept one another, then, just as Christ accepted you, in order to bring praise to God. For I tell you that Christ has become a servant of the Jews on behalf of God’s truth, so that the promises made to the patriarchs might be confirmed and, moreover, that the Gentiles might glorify God for his mercy.” (Romans 15:7-9)

Is Apokatastasis in Romans?

Questions

Is Apokatastasis in Romans?

Which of these passages stands out to you? Can you think of a time when these passages were taught, or have these passages been avoided?

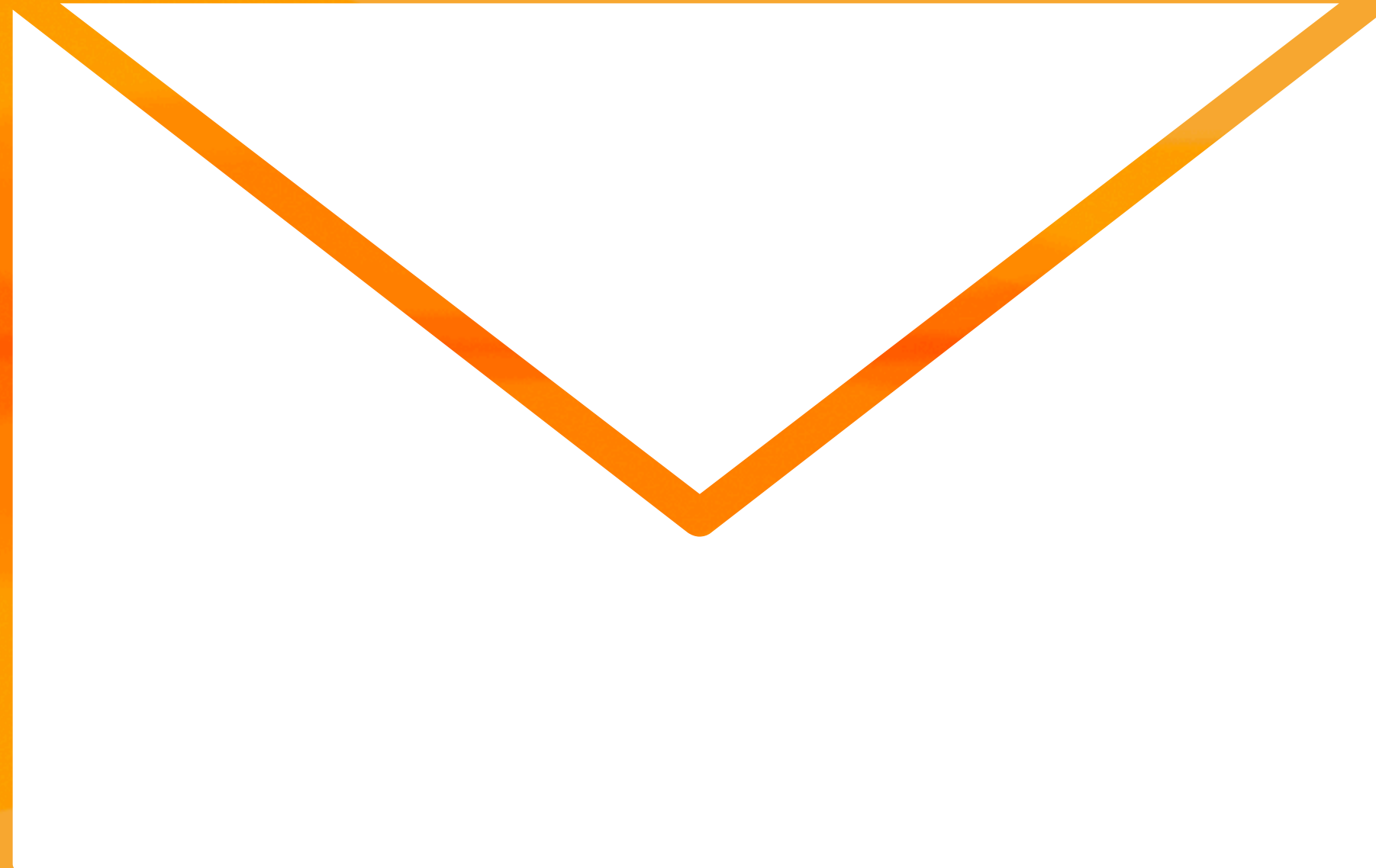
Is Apokatastasis in Romans?

John Chaffee

The Letter of Hebrews and Religion 2.0

John Chaffee

The Letter of Hebrews and Religion 2.0



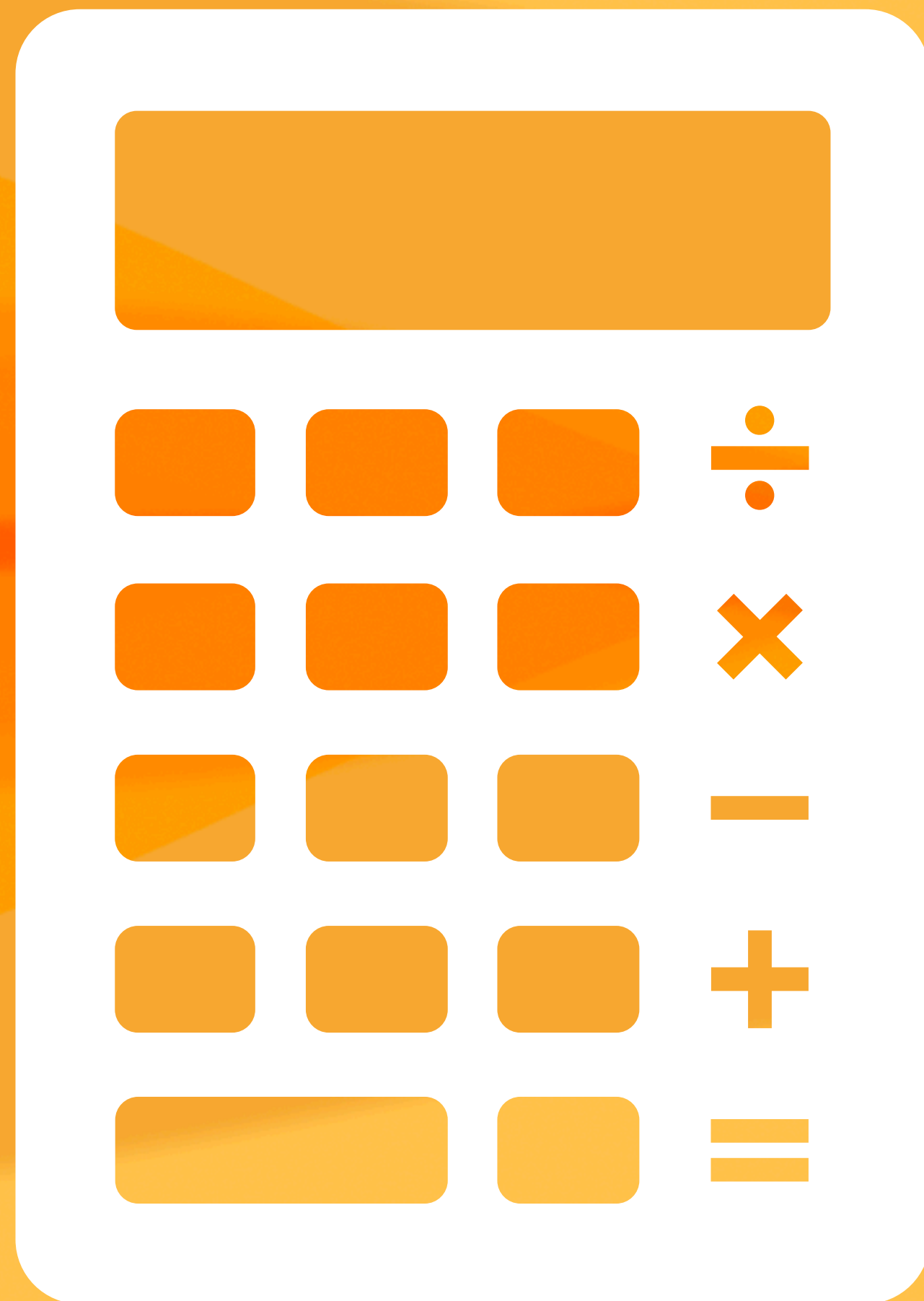
***The Great Upgrade from
Religion 1.0 to Religion 2.0.***

The Letter of Hebrews and Religion 2.0

Similar to an iOS update on an iPhone or similar technology. Programs are updated every so often as they are improved and as particular limitations are discovered and solved.



The Letter of Hebrews and Religion 2.0



*The Mathematical
Theory of Strange
Attractors*

The Letter of Hebrews and Religion 2.0

Hebrews is a Letter of “Transcend and Include.”

The Letter of Hebrews and Religion 2.0

Ch. 1, Oh? Do you worship angels?
Well, Christ is worshipped by the angels.

Ch. 2, Christ is human, but more than a human.

Ch. 3, Christ is just like Moses, but greater than Moses.

Ch. 4, Oh? Do you like the Sabbath? Well, Christ's Sabbath is even greater.

Ch. 5, The priesthood of Aaron and Melchizedek were great, and Christ is of the same order, but better.

Ch. 6, The greatness of God's promises.

Ch. 7, Again, Christ transcends and includes what Melchizedek was.

The Letter of Hebrews and Religion 2.0

Ch. 8, Oh? Did you like the Old Covenant? Well, in Christ is the New Covenant.

Ch. 9, In Christ there is a Tabernacle similar to the Earthly one. Plus, Christ's sacrifice is just like and yet greater than the sacrifice of the Earthly Tabernacle.

Ch. 10, Christ's sacrifice was ONCE for ALL, NOT MANY TIMES for SOME.

Ch. 11, Have faith just like the saints and figures of old.

Ch. 12, The Mountain of Fear (Sinai) and the Mountain of Joy (Golgotha)

Ch. 13, Stay true to the faith, do not go back to the old ways.

The Letter of Hebrews and Religion 2.0

ONCE for ALL, NOT many times for some.

The Letter of Hebrews and Religion 2.0

Questions

The Letter of Hebrews and Religion 2.0

Is it possible that Christianity is as good as it says it is?

**What changes when we read books in their totality, like
Hebrews?**

The Letter of Hebrews and Religion 2.0

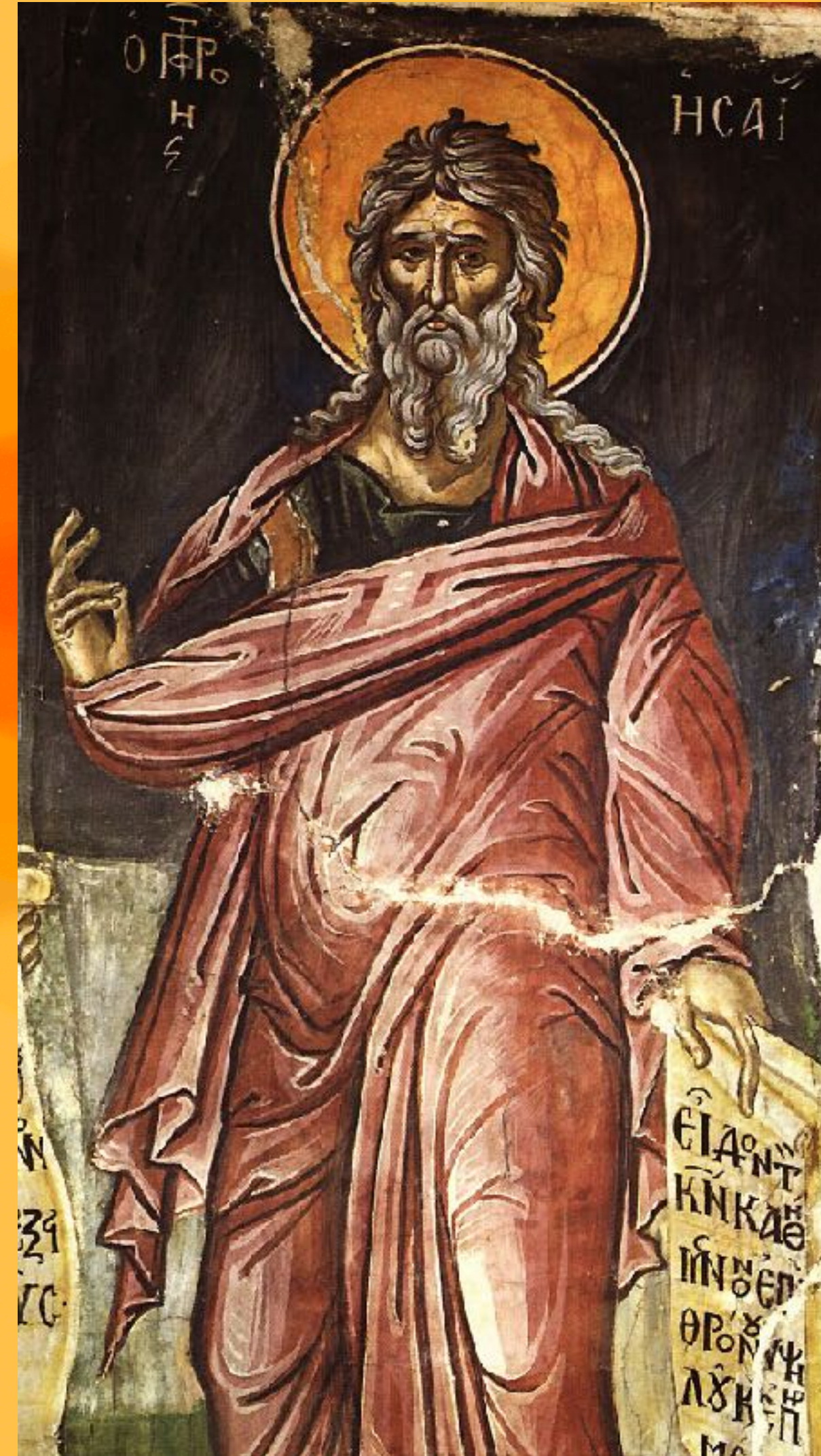
John Chaffee

The Arche, Mesos, and Telos of It All

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The Arche, Mesos and Telos of It All

*The Arche: The
Abrahamic Covenant*



The Arche, Mesos and Telos of It All

The Arche: The Abrahamic Covenant

“The Lord had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; **and all peoples on earth will be blessed through you.**” (Genesis 12:1-3)

The Arche, Mesos and Telos of It All



*The Mesos: Christ in the
Middle, Reconciling*

The Arche, Mesos and Telos of It All

The Mesos: Christ in the Middle, Reconciling

Christ holds things together in the middle, as the Beginning and End personified and incarnated, revealed in the “Middle.”

Colossians 1:15-20 highlights Christ as the cosmic reconciler.

The Arche, Mesos and Telos of It All

*The Telos: The
Gathering Up and
Raising Up of All Things*



The Arche, Mesos and Telos of It All

The Telos: The Gathering Up and Raising Up of All Things

*“And I, when I am lifted up from the earth, will draw/drag all people to myself.” -
John 12:32*

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace that he lavished on us. With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.” (Ephesians 1:7-10)

The Arche, Mesos and Telos of It All

John Chaffee

What About Arminianism (Freewill) and Calvinism (Determinism)?

John Chaffee

What About Arminianism (Freewill) and Calvinism (Determinism)

A Parable of a Middle School Romance

Once upon a time, there was a middle school boy who found out that the following month there was going to be a dance in the school gymnasium. He already knew whom he wanted to ask, another middle school girl whom he believed was the most lovely of all. One problem, though, was that she did not know who he was. So over the next few weeks, he left her anonymous flowers or cards as he worked up the courage to ask her to the dance. As the day for the dance drew closer, he knew he had to ask before someone else did. So he approached her, confessed that he was the unknown troubadour, and asked her to the dance. After a serious pause and seeing his earnestness, she accepts and they then plan to go to the dance together.

What About Arminianism (Freewill) and Calvinism (Determinism)

A Parable of a Middle School Romance

Who is responsible for them going to the dance? His decision to choose her or her decision to accept?

This is the age-old question of Free Will or Election. Although this is a metaphor that still breaks down at some point, at least it maintains the idea that the whole ordeal is a matter of love, of romance. For many, and how they formulate the Gospel, it is not a matter of romance, it is a determination of blind luck or happenstance.

What About Arminianism (Freewill) and Calvinism (Determinism)

God is a Holy Lifeguard

A good lifeguard does not wait until there is consent to rescue someone. Plus, if someone goes unconscious in the water, within lifeguarding there is something considered “implied consent.” God saw that we were “dead in our sins” and therefore has chosen to rescue the whole of the cosmos because it gave its “implied consent.”

What About Arminianism (Freewill) and Calvinism (Determinism)

What about the Brain-Functioning of an Addict?

To anyone that has done recovery work, or cared about someone working through recovery, it is well known and documented that the brain functioning of the addict will never go away and will never not distort their perception of reality.

The same is true of the sin-addled brain. The addict is never fully free to choose to not be tempted. The same can be said of us as sinners, we are never fully free to choose shalom. And God recognizes this reality. As such, since we hold and love the addict differently, so does God hold and love each of us differently.

What About Arminianism (Freewill) and Calvinism (Determinism)

What About My Free Will?

You are not “free” in love and wisdom if you can still be seduced by something other than God.

Once your will has been “freed” from its bondage to deception, sin, and death, you are then finally “free” to choose God without infringement. (Reference Martin Luther.)

A “Will” that is able to say No to God, is not actually free, it is still bound to sin and death. After those are done away with, the will is “freed” to finally say Yes to God after all. Only a will that is completely freed from the temptation to a lesser good than God is actually free. And, once completely free, while looking at unconditional love face to face, who would want to say no to that?

What About Arminianism (Freewill) and Calvinism (Determinism)?

John Chaffee

What About Being a Good Person?

John Chaffee

What About Being a Good Person?

*The Teaching of
Apokatastasis is for the
Mature.*



What About Being a Good Person?

The Early Church did worry that this could be abused and thereby enable spiritual or moral laxity. But that has always been the gamble! Unconditional love means knowing that the other person might abuse it, knowing that if they actually accepted it, it would rob them of the desire to be spiritually or morally lazy.

Yes, there is infinite and unconditional grace, but at the same time, there is full accountability (not punishment). The idea of justice here is that everyone will “suffer” some degree of correction, but no one will suffer needless punishment.

What About Being a Good Person?

This Just Means People Can Do as They Want!

Of course! However, we should not forget that Romans 6 says we died to sin. To live in self-destructive ways that also harm those around us is the old way of being human, to be a Christ follower is to live the new way of being human.

What About Being a Good Person?



Morality from the Internal Posture of Joy, Gratitude, and What is Healthy and Holy.

“‘I have the right to do anything,’ you say —but not everything is beneficial. ‘I have the right to do anything’ —but not everything is constructive.” (1 Corinthians 10:23)

What About Being a Good Person?

Questions

What About Being a Good Person?

How can we reframe the reasons why you would repent, in light of the restoration of all things?

What if we were to reframe Christian ethics completely around joy, thanksgiving, and love rather than fear of punishment or estrangement?

What About Being a Good Person?

John Chaffee

Wait, Everything Will Be Tested by Fire?

John Chaffee

Wait, Everything Will Be Tested by Fire?

Everything Will Be Tested by the Fire of God

Wait, Everything Will Be Tested by Fire?

“By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward. **If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.**” (1 Corinthians 3:10-15)

Wait, Everything Will Be Tested by Fire?

The early Church held that all things will be tested by the Love of God as by fire. This harkens back to Malachi 3:2 in which on Judgment Day, it will be as a “Refiner’s Fire.” The Love of God is not bound to punish sin or evil, but to destroy it, so that the only thing left is what is Good, True, Beautiful, and done in Love.

George MacDonald quipped that when presented with Heaven, Purgatory, and Hellfire, the Protestant Reformation “got rid of the wrong one”!



Wait, Everything Will Be Tested by Fire?

John Chaffee

Why Bother Evangelizing? What About People Who Never Heard?

John Chaffee

Why Bother Evangelizing? What About People Who Never Heard?

Why NOT?

Why not want to share with others this extremely Good News? Why not give people a better reason to want to clean up their own lives before too late? If everyone is already reconciled, then the impetus to want to change and repent shifts from being fear-based into being joy- and love-based.

Why not want to study the life of Jesus of Nazareth, the one through whom all of this Good News happens?

Why not be baptized into this mystery, and take the sacraments? Why not devote one's life to living out this Good News in every way?

Why Bother Evangelizing? What About People Who Never Heard?

Why Does It Matter to Believe in Jesus, Then? Why Not Just Go About Believing Anything?

If Jesus is the one through whom all of this restoration, redemption, renewal, reparation, reclaiming, and rescuing happens, why wouldn't you want to be in on that sooner rather than later? Wouldn't you want to study and follow in the teachings as if they were your Rabbi? People can go on believing something else if they want, but this means that someone chooses to believe and follow, not out of terror, but out of joy, gratitude, and wonder.

Why Bother Evangelizing? What About People Who Never Heard?

What About People Who Never Heard?

Christ has already harrowed Hell and set the captives free. Remember Jesus' word? "If you who are evil know how to give good things, how much more so does God?"

Why Bother Evangelizing? What About People Who Never Heard?

What About People Who Said No?

If they were only told about a god of conditionality and said No to that, then they really didn't say No to the unconditional love of God revealed in Jesus. They said No to a pagan and faulty understanding of the Gospel, which should be rejected and is right to be rejected. If someone was told an interpretation of Jesus that was condescending, judgmental, and vindictive, they would actually be acting out of spiritual health to say No to that understanding of Jesus!

Why Bother Evangelizing? What About People Who Never Heard?

John Chaffee

Was This View Condemned at the Fifth Ecumenical Council, The Second Council of Constantinople, in 553AD?

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Was This View Condemned at the Fifth Ecumenical Council, the Second Council of Constantinople, in 553AD?



What Happened at the Council?

Was This View Condemned at the Fifth Ecumenical Council, the Second Council of Constantinople, in 553AD?

The Roman emperor Justinian wrote to the attendees of the council advising them to condemn Origen, but there are no resulting documents that by the end of the council that they formally condemned the restoration of all things in Christ.

Was This View Condemned at the Fifth Ecumenical Council, the Second Council of Constantinople, in 553AD?

There is no record in the Latin text that the anathemas that Justinian wanted discussed were ever discussed, let alone agreed upon.

Was This View Condemned at the Fifth Ecumenical Council, the Second Council of Constantinople, in 553AD?

Some Further Questions about All of This...

Was This View Condemned at the Fifth Ecumenical Council, the Second Council of Constantinople, in 553AD?

- 1.Regardless of what later centuries debated, apokatastasis is in there, in the text itself and from the mouths of Jesus, Peter, and Paul.**
- 2.The view of universal restoration held by Gregory of Nyssa (who was affectionately called the “flower of orthodoxy”) and many other greats were never challenged.**

**Was This View Condemned at the
Fifth Ecumenical Council, the Second
Council of Constantinople, in 553AD?**

John Chaffee

What About Judas?

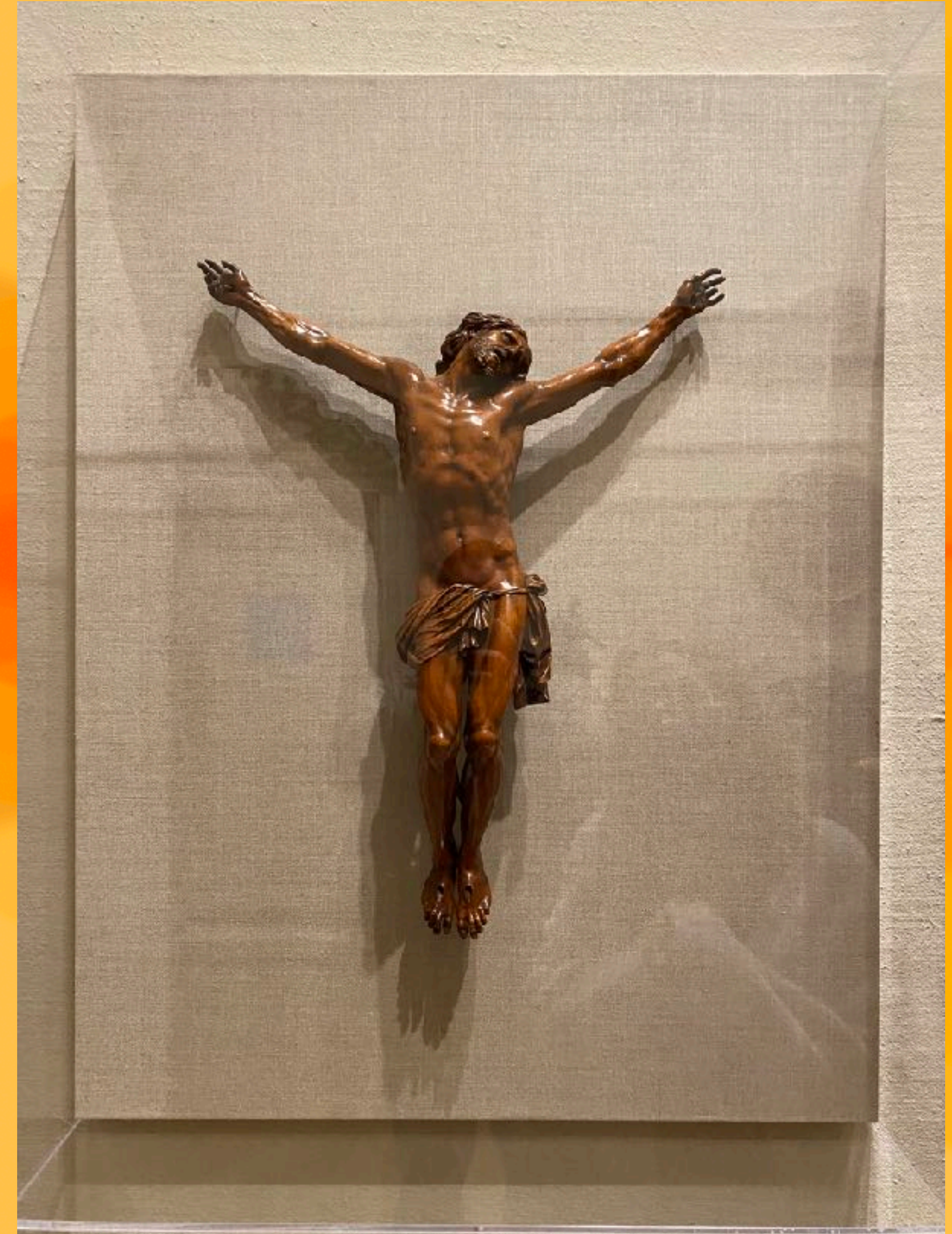
John Chaffee

What About Judas?

Yep, Let's Go There.

What About Judas?

The reality is that none of us are better than Judas, and Judas is no worse off than the rest of us. The unconditional Love of God truly comes to the stark reality when we contemplate the mercy of God even toward Judas. If there isn't hope for Judas, then there isn't hope for the rest of us.



What About Judas?

John Chaffee

A Few More Undeniable Passages...

John Chaffee

A Few More Undeniable Passages...



“He is the atoning sacrifice for our sins, **and not only for ours but also for the sins of the whole world (cosmos).**” (1 John 2:2)

A Few More Undeniable Passages...

“For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. After being made alive, **he went and made proclamation to the imprisoned spirits...**” (1 Peter 3:18-19)



A Few More Undeniable Passages...

“That is why we labor and strive, because we have put our hope in the living God, *who is the Savior of all people, and especially of those who believe.*” (1 Timothy 4:10)

A Few More Undeniable Passages...

“But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. **For as in Adam all die, so in Christ all will be made alive.** But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, **so that God may be all in all.**” (1 Corinthians 15:20-28)

A Few More Undeniable Passages...



“When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and now look, I am alive for ever and ever! **And I hold the keys of death and Hades.**” (Revelation 1:17-18)

A Few More Undeniable Passages...

Questions

A Few More Undeniable Passages...

Did you know these passages even existed?

Which ones were new to you?

A Few More Undeniable Passages...

John Chaffee

Openly and Joyfully Profess, Without Reservation

John Chaffee

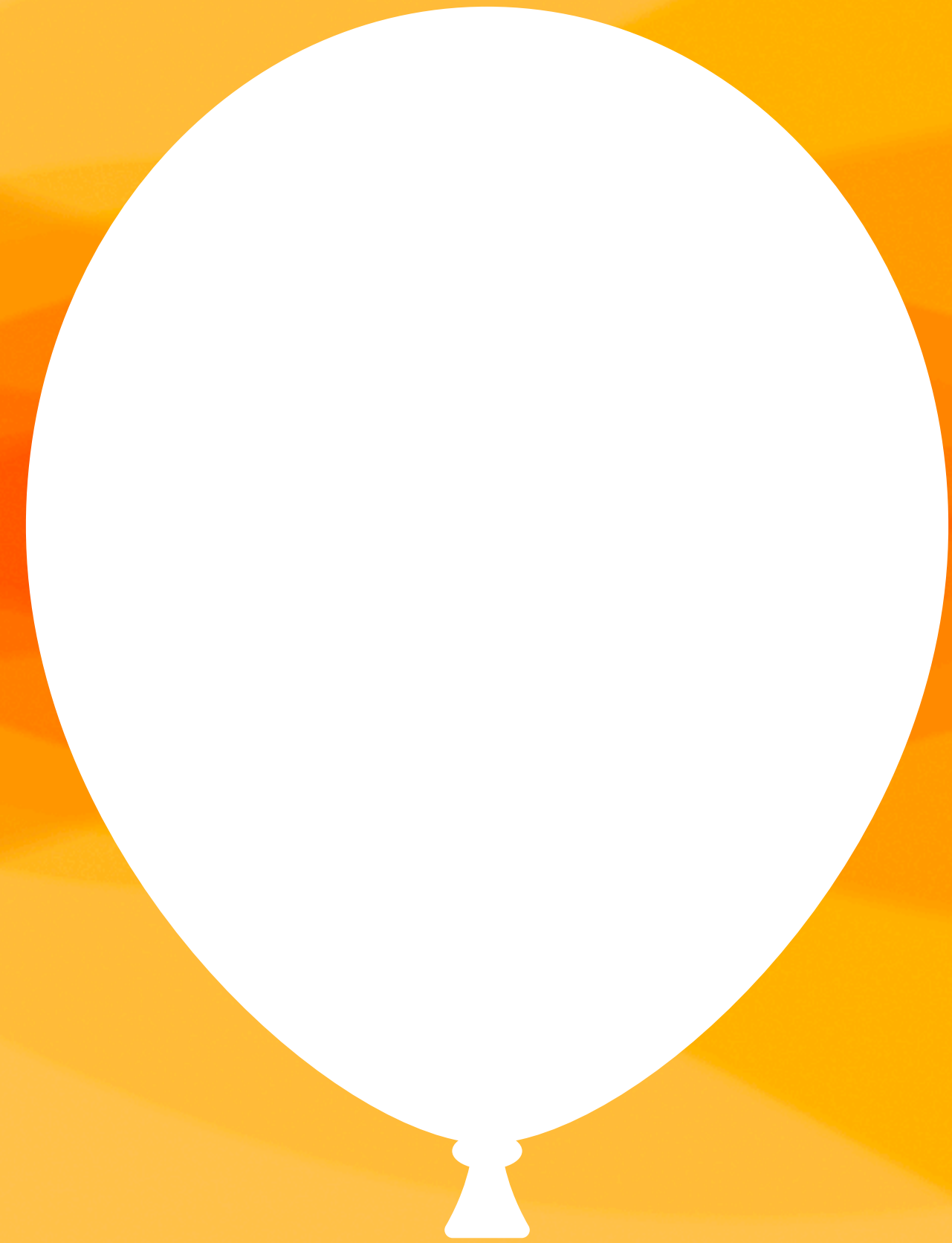
Openly and Joyfully Profess, Without Reservation

“In your relationships with one another, have the same mindset as Christ Jesus:

Who, being in very nature God,
did not consider equality with God something to be
used to his own advantage;
rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.

And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!

Therefore God exalted him to the highest place
and gave him the name that is above every name,
that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
and every tongue **openly and joyfully profess without
reservation** that Jesus Christ is Lord,
to the glory of God the Father.” (Philippians 2:5-11)



Openly and Joyfully Profess, Without Reservation

Εχομολογησεται (*Exomologesetai*) is often translated as “should/will confess.”

It derives from the word Εχομολογω (*Exomologeō*) which means, “to acknowledge openly and joyfully, to celebrate, to give praise to.”

The meaning of the passage is incomparably different as a result of translators choosing to use the word “confess” rather than “openly and joyfully profess, without reservation.”

There is not a hint of disappointment, reluctance, or admission of fault. It is through and through a positive event because for Paul the Gospel has always been about the reconciliation, restoration, redemption, renewal, reparation, rescue, and recovery of all things in Christ.

Openly and Joyfully Profess, Without Reservation

This same verb happens in the Greek translation of the Old Testament in Isaiah 45:23!

“Turn to me and be saved,
all you ends of the earth;
for I am God, and there is no other.

By myself I have sworn,
my mouth has uttered in all integrity
a word that will not be revoked:

Before me every knee will bow;
by me every tongue will εχομολογησεται.” (Isaiah 45:23)

Even the Old Testament that the writers of the New Testament knew, spoke of a day when everyone will openly and joyfully profess, without reservation that Yahweh is Lord!

Openly and Joyfully Profess, Without Reservation

John Chaffee

A Challenge to Read the New Testament with a Highlighter

John Chaffee

A Challenge to Read the New Testament with a Highlighter

Read the Bible, Seriously



A Challenge to Read the New Testament with a Highlighter



Give it a shot. Give yourself a full week or two to do this. It is exactly what I did.

Take your Bible and read through the New Testament, reading every single word, and simply highlight every possible passage that might leave the door open for this. The reality is that English translations soften this language, but the universality and cosmic scope are unavoidably present in the original Greek.

A Challenge to Read the New Testament with a Highlighter

John Chaffee

5 Words to Describe the Love of God

John Chaffee

5 Words to Describe the Love of God

*These are 5 Words I Have Curated Over the Past 20 Years of
Church and Camp Ministry*

5 Words to Describe the Love of God



- 1. Intimate - The Love of God is incredibly close, humble, vulnerable, and intimate with us.*
- 2. Infinite - The Love of God is inexhaustible.*
- 3. Deliberate - The Love of God is intentional, and not accidental or “mandated” from God’s side.*
- 4. Primal - The Love of God is the foundational and archetypal word communicated to us about us.*
- 5. Final - The Love of God is the capstone and ultimate word communicated to us about us.*

5 Words to Describe the Love of God

John Chaffee

An Icon of the Resurrection

John Chaffee

An Icon of the Resurrection

The Eastern Icons of the Resurrection



An Icon of the Resurrection

What are Some Noteworthy Parts of It?

Icons are not necessarily looking to be historically accurate, they are looking to be theologically accurate in what they communicate. This is because they were often made by and for illiterate believers in the early Church.

Jesus is not resurrected alone, He is simply the first, and He is resurrecting Adam and Eve (symbolic of all humanity) with Him by hand. (Romans 6:5-8)

John the Baptist, King David, and King Solomon are on the left, as witnesses.

Abel (with the staff), Moses, and Elijah are on the right, as witnesses as well.



An Icon of the Resurrection

What are Some Noteworthy Parts of It?

The Gates of Hell are trampled beneath the feet of Jesus and make something like a cross. (Matthew 16:17-19)

There are broken chains and locks scattered in the Abyss/Hell because Christ descended into the Abyss/Hell and released all the captives in a divine jailbreak. (This is also known as the Harrowing of Hell)

Death personified is then bound up in the chains once used against humanity. (1 Corinthians 15:26)



An Icon of the Resurrection

What are Some Noteworthy Parts of It?

The two mountains in the background might symbolize Sinai and Golgotha.

Christ is shrouded in a darkening light, symbolizing that the deeper one looks into the mystery of Christ... the more mystery is discovered. A mystery is not something unknowable, a mystery is something endlessly knowable!

Christ still has wounds on his hands and feet from the event of the Crucifixion.



An Icon of the Resurrection

John Chaffee

Figures from Church History

John Chaffee

Figures from Church History



Who from Church History also Believed in the Restoration of All Things?

Figures from Church History

I. Gregory of Nyssa

II. Basil of Caesarea

III. Fyodor Dostoevsky

IV. Julian of Norwich (Implied)

V. Søren Kierkegaard

VI. Athanasius of Alexandria

VII. Irenaeus of Lyons

VIII. George MacDonald

IX. Billy Graham (Toward the
End of His Life)

X. Teresa of Avila (Hell is
Empty)

XI. Macrina the Younger

XII. Isaac of Nineveh (Isaac
the Syrian/the New
Theologian)

XIII. Maximus the Confessor
(Using the Rhetoric of
Logos)

XIV. Many Others!

Figures from Church History

A Question to Consider...

Figures from Church History

**Why do you think the greats of church history
all taught and thought this way but it is not
more well known that they did?**

Figures from Church History

John Chaffee

Suggested Further Reading

John Chaffee

Suggested Further Reading

**A Larger Hope Vol. 1:
Universal Salvation from
Christian Beginnings to Julian
of Norwich by Ramelli and
Bauckam**

**A Larger Hope Vol. 2:
Universal Salvation from the
Reformation to the Nineteenth
Century by Parry and Ramelli**



Suggested Further Reading

**That All Shall Be Saved:
Heaven, Hell, and Universal
Salvation by David Bentley
Hart**

**You Are Gods: On Nature and
Supernature by David Bentley
Hart**

**The New Testament by David
Bentley Hart**



Suggested Further Reading

Her Gates Will Never Be Shut: Hell, Hope, and the New Jerusalem by Brad Jersak

Christ the Conqueror of Hell: The Descent into Hades from an Orthodox Perspective by Archbishop Hilarion Alfeyev



Suggested Further Reading

**Destined for Joy: The
Gospel of Universal
Salvation by Alvin F. Kimel**

**Unspoken Sermons by
George MacDonald**



Suggested Further Reading

John Chaffee

Thank You!

John Chaffee