The author claims to have “rediscovered a richer, grander, truer and more spiritually satisfying way of understanding heaven, hell, God, Jesus, salvation, and repentance. The result is the discovery that the good news is much, much better than we ever imagined.”

Incredible as it may seem, most of the rediscovering books that I have read in the past ten years have reconstructed a new way of looking at God and the things of God that may be theologically true but not exegetically true. Bible truth is often skewed, unclear and uncertain when it is rediscovered particularly by those emerging into a new generation of students of Scripture and those who have serious doubts and denials about the historical, classical Christian faith. Something may be theologically true to the theologian but not exegetically true. This publication is a case in point. The author’s view of the destiny of every person who ever lived does not find any support exegetically. For him, his view is theologically true and provides a new way of understanding heaven, hell, God, Jesus, salvation, and repentance. His view of salvation and the destiny of all people is universalism. Love wins by everyone being saved in the end, which gives God greater glory. Bell contends that God cannot possibly be glorified by the existence of eternal torment.

Rob Bell writes from a point of view that masks the point and confuses the view. Absolute truth based on sound biblical exegesis is extremely wanting in this book. His view of hell is very difficult to nail down, yet he hints towards hell becoming a period of pruning for some who have said “No” to God, at least for the time being. His presentation of the Lord Jesus Christ is very cloudy and the reader could easily be lost in the dark mist. Who is Jesus Christ? If someone claims to know God but refuses to use the name of Jesus, then did that person reach the Father another way? He claims it is important for all of us to shape our God, and then our God shapes us. Doesn’t this create a God of our own making that suits our fancy rather than
accepting the revelation given in Scripture about the nature, Person, and character of God? If a person shapes his or her own God, hasn’t that person committed idolatry? Where do idolaters go after death?

Filled with ambiguities, contradictions, and postmodern gobbledygook, I completed the book totally frustrated and exegetically spent. The author is terribly confused about special revelation, salvation, eschatology, holiness, and the glory of God. If I have earned any credibility over the years since 1998 writing Book Reviews for the Evangel, believe me when I tell you, dear reader, that this is the kind of published material that contributes to spiritual danger for our present and upcoming younger generations should the Lord Jesus tarry. Salvation requires more than a fine heart and actions that measure up to whatever standard one may choose to use. All will not be reconciled to God in the end because there is, absolutely and positively, none other name under heaven given among men, whereby we must be saved. There is only one Mediator between God and man, and His name is the Lord Jesus Christ. Hell is not the final destiny of all the wicked. God has reserved the Lake of Fire for that distinction, and no pruning, rediscovering, redefining, or renovating will occur there, ever. Shallow readers beware. Enter at your own risk. MLD