

INTERPRETING SCRIPTURES
THAT CONTAIN THE WORDS:
ALL, EVERYONE, AND WORLD
OR
SOME ANSWERS ON PARTICULAR
SCRIPTURES AGAINST A SEMI-
PELAGIAN
BY
HERSHEL L HARVELL JR.

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This is merely a summary or peek into the scriptures that you wanted addressed. This little commentary on each scripture does not do those scriptures justice, as an entire volume could be written on each particular scripture.

You wanted to know why my interpretation of scripture was correct and yours was not. The reason being is that scripture never contradicts itself. The scriptures I gave show that Christ only died for his people, his sheep, and for many. The scriptures you gave seem to suggest that Christ died for all, everyone, and the whole world. Scripture never contradicts itself and since both sets of scriptures are true, then either your interpretation of scripture or my interpretation of scripture is wrong. One of us must be misinterpreting one set of scriptures and not harmonizing them with the other set of scriptures.

First, let's look at my scriptures.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (His people are Jews and Gentiles).

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mar 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Joh 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Joh 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Notice that my scriptures plainly state that Christ died for his people, for many, and for his sheep. There is no getting around this. Christ's death was not for everyone without exception according to these scriptures. So now we will look at your set of scriptures and I will interpret them in context and show how my interpretation harmonizes both sets of scriptures, without contradiction. You might not even agree with my interpretation of your scriptures, but nevertheless, I have harmonized them and you have not. If you continue to set one scripture against another, then you haven't harmonized the two sets of scriptures and therefore your interpretation can't be correct, seeing that the Bible does not contradict itself.

1st Scripture

Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

First, one must remember that every time they approach the word 'all,' 'everyone,' or 'world' in scripture, then the definition of those words are determined by the context of what has been said around them.

The word 'world' contains seven different definitions when used in scripture. For example here it is used in three different ways in one verse:

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

Notice that John 1:10 states that Christ was in the 'world.' The word 'world' here has a limited sense in that it means the realm wherein man lives and dwells. The word 'world' could be defined as the place where men live or the earth. Notice that 1 John 1:10 states that the 'world' was made by him. This time the word 'world' carries with it everything within the created order, including the universe. Finally John 1:10 states that the 'world' knew him not. Does this include everyone in the world? Did everyone in the world not know Christ? Did those in China ever see Christ? The word 'world' here is limited to Israel, the surrounding areas and everywhere Christ went.

Here is another example of universal language used in a limited sense.

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
Mat 3:6 And were baptized of him in Jordan, confessing their sins.

Are we to believe that 'all' of Jerusalem and 'all' of Judaea, and 'all' the region round about Jordan came to be baptized in the river Jordan? If we say, "Yes," then we are affirming that the Pharisees and Sadducees came to be baptized. Did 'all' the sick come to be baptized? What about the Romans, such as Pilate? We have to be careful to understand universal language in a limited sense.

We use universal language in a limited sense. This is how men speak every day. I see car commercials on TV which state that everyone buys a car at Jim Skinner Ford. Is the term 'everyone' being used in an unlimited sense? Does 'everyone' buy a car at Jim Skinner Ford? Or I see hamburger commercials singing: "Everybody, everybody, everybody eats at Milos." Does this mean everybody eats at Milos? I have never bought a car from Jim Skinner Ford and I don't eat at Milos. So the term 'everybody' is being used in a limited sense.

Another example that could be given is if I told everyone at Church that if they will meet me at my local restaurant, then I will buy them lunch. Only 7 out of 50 show up. I can still say that I bought the Church lunch. The offer was given and some of the Church showed up. So I bought those of the Church, who showed up, lunch.

We must also remember when reading scripture, especially the New Testament, that the Jews considered Gentiles heathen, pagans, and vulgar. The Jews thought that God was only the God of the Jews. He wasn't the God of the Gentiles. Paul and the apostles constantly reminded his readers of the

fact that God was the God of the Gentiles also: Rom 3:29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

So when we see scripture declare that Jesus is the propitiation for our sins, then the writer is usually meaning the Jews sins and then will also state 'and of the world also,' meaning the Gentiles sins also. But this does not mean that Christ died for every individual, but for every type of nationality.

One more thing to consider when interpreting scripture: The author usually has been building on a thought as he progresses through an epistle. Many rip one scripture out of context and state that it means something that is foreign to what the author is saying. We see Paul building on one thought throughout the epistle to the Romans. When we see him use the term 'therefore' it is because he is drawing a conclusion to something that he has previously stated.

With that much said, let's examine Romans:

The letter opens with:

Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Notice that Paul was separated unto the gospel. Did Paul choose of his own freewill to be separated unto the gospel? We know Paul's story. Christ knocked him to the ground, blinding him. He was a chosen vessel of God. Paul had no choice in the matter. Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Notice that Paul usually opened his epistles by stating: Col 1:1 Paul, an apostle of Jesus Christ by the will of God... It was God's will that overrode Paul's will. This is why Paul often stated that he was a **bond servant**. This term means slave. Paul's will was to kill Christians or to put them in prison. God's will was for Paul (Saul) to preach the gospel.

Notice that Romans is written to those who are called to be saints, but states 'To all that be in Rome:'

Rom 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Those who do not define universal language will claim that Paul wrote this epistle to 'all' that were in Rome. But the words, 'Called to be saints' defines the 'all' of whom this epistle is written too. Their faith had been spoken of throughout the world. The word 'world' is another universal word which does not mean that the emperor of China was speaking of these saints faith, but all the saints of God throughout the world were speaking of these saints faith. This is why we must be careful to distinguish universal language in scripture. We distinguish it, even today, when we speak to others. We use universal language, in ordinary speech, but usually have a limited meaning to those words.

After an introduction Paul gets down to business by saying:

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

What is the righteousness of God? Martin Luther thought it to be the righteousness of God whereby God condemns us as a sinner. God is righteous and we are not. Luther feared God because of this verse and even stated that he hated him for being righteous and condemning us. But as Luther progressed in his relationship of the Lord, he repented, and realized that the righteousness of God was that righteousness he gives to sinners as a gift; thus declaring them righteous. This is Christ's righteousness imputed to a sinner.

Notice that this righteousness is given to the Jew first and also to the Greek. The term 'Greek' is used in the New Testament, most of the time, as a synonym for the term Gentile.

But when Paul mentions the righteousness of God, he stops and does not explain it, but picks it back up at the first scripture you wanted me to interpret. So for almost two chapters he turns his letter towards the condemnation of the Gentiles and then the Jews.

In the remaining part of Romans 1 Paul goes into the condemnation of Gentiles. He condemns them for suppressing the truth of God, which they had been given by the light of nature. Remember salvation was of the Jews in the Old Testament. Few Gentiles were saved. To the Jews pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises Romans 9:4. Nevertheless, all men know that God exists by the light of nature. Gentiles suppressed this truth. Worshiping the creation, instead of the Creator.

After Paul condemns the Gentiles, he then moves to the condemnation of the Jews. He shows that the name of God was blasphemed among the Gentiles because of them Romans 2:24. Notice that he states that Tribulation and anguish, will come upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: Romans 2:9-10 Because God is not a respecter of persons concerning what nation they descend from Romans 2:11. So Paul is still distinguishing between Jews and Gentiles, but their condemnation is the same.

Paul continues on into Romans 3 and pronounces judgment upon everyone, Jews and Gentiles:

Rom 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

This condemnation of Jews and Gentiles continues until Romans 3:21, whereby Paul picks up the discussion of the righteousness of God by faith, again (which righteousness of God by faith he mentioned in Romans 1:17).

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

So by the time Paul gets to Romans 3:21-22 and shows that there is not difference or distinction between the condemnation of Jews and Gentiles, he also states that there will be no distinction between who this gift of righteousness is given too. Paul continues his argument “of the righteousness of God by faith” throughout this epistle, he will eventually show that this righteousness of God will be imputed to those who are called, just as Isaac was called. Just as Jacob was called. Abraham did not obtain it by works of the flesh Romans 4:1, but it was a gift given to him, according to God's purpose and pleasure. Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

So Romans 3:21-22 does not teach that God's gift of righteousness is given to everyone without exception, but to all nationalities without exception. To Jews and Gentiles. **“upon all them that believe”**.

This is a condensed and short explanation of your verse. I preached through most of this book and wrote a verse by verse commentary on most of this book. I searched commentaries throughout church history, comparing them to what I was getting from scripture, as I preached through this book. You need to visit my blog or website and download Robert Haldane's commentary on Romans. It is one of the best on this book.

2nd Scripture

2Co 5:14 For the love of Christ constraineth us; because we thus judge, **that if one died for all, then were all dead:**

2 Corinthians is written to address several concerns and contains biographical information of the Apostle Paul. In this letter Paul defends his apostolic ministry and apostolic authority. He does not defend himself because he is sensitive to criticism, but because false apostles were at work at Corinth, peddling “another Jesus” and “a different gospel from the one you accepted” 2 Cor, 11:4. Paul declares that he judges not by worldly standards, but according to the invisible spiritual realm known to the eyes of faith 1:12.

In chapter 5 we find the motivation of ministry and the ministry of reconciliation. Paul defends his

ministry against the false teachers that were coming into Corinth.

Paul starts this epistle off by stating that he was an apostle of Jesus Christ by the will of God 2 Cor. 1:1.

To save time I will not go through every chapter in this epistle, developing arguments, but just know that the letter is written to 'the church of God which is at Corinth,' and not to the world in general 2 Cor 1:1. Though everyone in the world needs to read the word of God, nevertheless, the letters in the New Testament are letters written to Christians. Therefore when Paul, James, Peter, or Jude use the terms 'all,' 'everyone,' or 'world,' **they are usually using** these terms in the context of addressing those in the faith. [Notice I said "they are usually using," at other times they are distinguishing groups. Such as Jews and the world- (Gentiles)]

At 2 Corinthians 5:11 Paul begins declaring our ministry of reconciliation.

2Co 5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

The word for persuade in the Greek is 'peitho' and means to seek someones favor. The word is also used in Galatians 1:10

Gal 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Paul is not trying to persuade men of the truth of the gospel in these two verses, even though it is good to do that. We all should be out trying to persuade men to repent. But Paul here means to seek someones favor, as in getting someone to see you in a favorable or desirable way Gal 1:10. The term can mean gospel preaching (Acts 18:4; 28:23), but here Paul was persuading others not about salvation, but about his own sincerity and integrity. The Corinthians eternal reward (The verses right before this one 2 Corinthians 5:9-10) would be affected if they defected to the false teachers and left the divine teaching of Paul. These next scriptures proves this:

2Co 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

Paul was defending the integrity of his ministry, not to win the approval of the Corinthians again, (2Co 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?) but so the Corinthians could answer those who bragged about their outward appearance, such as the false prophets among them (11:18). Paul was concerned with giving the Corinthians an answer to those false prophets who **gloried in appearance**.

2Co 5:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

If we are beside ourselves, in exposing ourselves to danger (for speaking out against the false prophets and possibly being killed) , then it is for God, but if Paul was of sound mind (which means to be moderate, sober minded, and in complete control), then it was for their sake.

2Co 5:14 For the love of Christ constraineth us; because we thus judge, **that if one died for all, then were all dead:**

Paul states that it is Christ's love that compels them to speak the truth, even though it might put them in danger of being killed by false prophets.

Then the last part of this verse is mistranslated and has been corrected in the New King James and many modern versions:

NKJV 2 Cor. 5:14 For the love of Christ compels us, because we judge thus: that if one died for all, **then all died;**

ESV- 2Co 5:14 For the love of Christ controls us, because we have concluded this: that one has died for all, **therefore all have died;**

Modern King James Version- 2Co 5:14 For the love of Christ constrains us, judging this, that if one died for all, **then all died;**

Notice that the KJV said For the love of Christ constraineth us; because we thus judge, that if one died for all, **then were all dead:**-----but the Greek uses a word that should have been translated **then all died**----- **it was mistranslated.**

Paul is not asking a question about Christ's death for everyone in the world, but he is stating a fact that if Christ died for all of his people, then all of his people died with him. Comparing scripture with scripture, we see that only one group of people in the world are considered dead in Christ.

Rom 6:2 God forbid. How shall we, that are **dead** to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his **death?**

Rom 6:4 Therefore we are buried with him by baptism **into death:** that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Christ's death is our death. Christ's resurrection is our resurrection.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion

over him.

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

So let's stick verse 14 with the scripture you wanted me to interpret, namely verse 15

2 Cor 5:14-15:

For the love of Christ compels us, because we judge thus: that if one died for all, **then all died**; And that **he died for all**, that they which **live should not henceforth live unto themselves, but unto him which died for them, and rose again**

Notice that what it says here, is exactly what Paul said in Romans 6:11. Christ died for all those that belonged to him and so they all died, and since he died for all (the all is all those who died with him), then they should not live unto themselves, but unto the one who died for them.

So I hope you see that because of the mistranslation of the KJV, many have erroneously ripped this scripture from context and tried to make Christ's death universal.

But Christ came to save his people from their sins. Not the whole world. This is why he was named Jesus. Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. His people are not just the Jews, but all those whom God has chosen in him. (Covenant Theology will be discussed towards the end of this small booklet) The rest of this chapter could only be said of the elect, those who died with Christ. God has given them the ministry of reconciliation, they are his ambassadors, and they have the righteousness of Christ imputed to them.

2Co 5:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Verse 19 states that God was in Christ reconciling the world unto himself.....a few things must be kept in mind when understanding the word 'world.'

1. This cannot mean 'all' men without exception because 'all' men have not been reconciled to God. If

you choose to make this mean 'all' men without exception, then you are a universalist because you believe that Christ is going to reconcile 'all' men, 'every man' the entire 'world' without exception.

2. Christ reconciles them to himself, not imputing their trespasses against them. David stated that a man was blessed whom God did not impute his trespasses against.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

There is only one group of people whom God does not hold their trespasses against and they are all those of whom Christ died. Those whom the Spirit quickens, brings to life, and applies Christ's sacrifice to.

Eph 2:1 And **you hath he quickened**, who were dead in trespasses and sins;

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, **hath he quickened together with him**, having forgiven you all trespasses;

Notice those who Paul was writing to were declared dead in sin, yet God quickens them and forgives them of their sins.

3. The word 'world' cannot mean everyone without exception. For if Christ was reconciling the world to himself and this means everyone without exception, then everyone without exception, has been given the ministry of reconciliation. This ministry of reconciliation is to tell humanity about the gospel. Christ is the gospel. If the word 'world' means everyone without exception, then everyone without exception are ambassadors of Christ.

4. All the 'world,' of whom Christ is reconciling, not imputing their trespasses against, and giving the ministry of reconciliation to, are the 'us' of verse 18 and the 'all that died with Christ' of verse 14.

Therefore the word 'world' means the entire sphere of mankind or humanity; people from every ethnic group without exception who have had their sins forgiven through the death of Christ.

3rd Scripture

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

First, the word 'propitiation' means appeasement or satisfaction. The sacrifice on the cross satisfied the demands of God's holiness for the punishment of sin. If this means everyone's sins without exception, then no one will go to Hell. You say, "But they must believe" and I say, "Was not the sin of unbelief included in Christ's sacrifice?" If Christ is the propitiation for everyone's sins without exception, then the sin of unbelief is included and no one will go to Hell. But let's look at the word 'world' to see who John is speaking of.

The word 'world' here could mean everyone without exception, but every scripture I have discussed, I have shown that Christ died for Jews and Gentiles and everyone whom the Father has chosen. I showed this in 2 Corinthians 5, whereby Christ died for all, so all died. Only those who can be reckoned dead in Christ are the 'all' who died in Christ. Christ reconciled them unto himself, not imputing their trespasses against them, and gave to them the ministry of reconciliation. So the word 'world' has to mean something else.

John stated that Christ was the propitiation for our sins. The 'our' here could refer to the community of Christians of whom John was writing. Jesus is the propitiation of our (the Christians sins) and also the sins of the world (nations). Or the 'our' could be referring to the Jews sins and therefore the word 'world' would be referring to Gentiles sins. Notice in 1 John 2:7, John states that he was writing no new commandment to them, but an old commandment which they had from the beginning. This is why many believe the term 'our sins' is referring to Jews. John is saying that Christ is the propitiation for the Jews sins (our) and the sins of the world (Gentiles). It was the Jews who received the commandment to love from the beginning in the Old Testament. Or John is saying that Christ is the propitiation for our sins (Christians) and for the sins of the world (nations). 1 John 2:7 could be referring to the commands they heard from the beginning of their Christian life. So either way, you are not left with a definition of the word 'world' that would include all men without exception.

Either way, unless someone wants to proclaim to hold to universal salvation, then the word 'world' cannot mean every single person without exception; but Gentiles or nations. Certainly there is no other sacrifice for the world or nations to go before God with. Acts 4:12 states: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. So if everyone is to be saved, then they are going to have to go through Christ. Yet, Christ's sacrifice was only for his elect. His sheep. His people. I shall prove this later as I will give a small commentary on covenant theology.

So in my analysis I and many other scholars believe that 1 John 2:7 points to Jews who had the commandments from the beginning. Therefore John is saying that Christ is the propitiation for our sins (Jews-John was a Jew) and also for the world (Gentiles).

4th Scripture

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men

This scripture and the one I will deal with next is probably one of the easiest to interpret. You might say that God's grace has appeared to every single person in the world. But I say, that is not possible. There are multitudes of people in this world who have never even heard of Christ, much less have they ever heard of a Bible, nor have they received God's grace. God's grace is only given to those whom he has chosen in Christ.

Secondly, it is certain that the grace of God has now appeared. It used to be known only in promises within the Old Testament, in types, in shadows, and in ceremonial rituals. All these pointed to Jesus Christ, the mediator of the New Covenant; which is the manifestation of the Covenant of Grace. These promises of a Covenant of Grace was only known to the Jews. Now the New Covenant of Grace is known to Jews and Gentiles.

Thirdly, unless you want to affirm universal salvation, then you must look at the context of this chapter and see to whom 'all men' is referring. Paul starts off by telling Titus to speak thou the things which become sound doctrine. Speak sound doctrine to the aged men verse 2, the aged women verse 3, the younger women verse 4-5, and to the young men verse 6. Here we see all types of people represented: old men, old women, young men, and young women. So that the grace of God that bringeth salvation has appeared to all types of men. But those to whom it appears, it does not sit around idle. If you say that it has appeared to everyone without exception, then your grace of God is idle. It does nothing. The grace of God that bringeth salvation is doing something. Verse 12-15 tells us what it is doing to those of whom it has appeared:

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Tit 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

In verse 12 we see that it is teaching those to whom it has appeared (the 'us' of verse 12), to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world. This grace that has appeared to all types of men, has them and only them looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. This grace has not appeared to the unbeliever. They ridicule us when we say that Christ is coming back. Peter even stated that in the last days scoffers would appear, walking after their own lusts, saying, "Where is the promise of his coming, men have continued to die and all things continue just as they have from the beginning of creation 2 Peter 3:3. This grace has shown us that Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. So the 'grace of God that has appeared to all men,' can only be interpreted as 'all types of men' because notice **it bringeth salvation** to those to whom it has appeared.

Let's move on.

5th Scripture

1 Tim 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

First we must distinguish between the 'wills' of God found in scripture:

1. Sovereign decretive will- is the will by which God brings to pass whatsoever He decrees. This is hidden to us until it happens. If God has sovereignly decreed or willed that all men be saved, then all men will be saved. Example of God's sovereign will: Gen 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

2. Preceptive will is God's revealed law or commandments, which we have the power but not the right to break. In other words, God said, "Thou shalt not kill" (preceptive will). Yet, he sovereignly decreed that wicked men should kill Christ. Example of God's preceptive will being violated in order to bring about his sovereign decretive will: Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

3. Will of disposition describes God's attitude or disposition. It reveals what is pleasing to Him. God gets no pleasure in the death of the wicked, though he sovereignly decrees the death of the wicked. Example: Eze18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Which one of these wills of God fits the verse found in 1 Tim 2:4? Is God willing to sovereignly save all men? Nope. I believe that the last will of God, the Will of Disposition is being used because it shows God's attitude towards men being saved. God desires or wills the salvation of 'all men.' But now let's look at the term 'all men.'

Paul opens the chapter by saying that we ought to give supplications, prayers, intercessions, and giving of thanks, for all men. Does this mean everyone without exception? Or does Paul go on to give a qualifier about who the 'all men' refer to?

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.....

In other words Timothy we do not need to just pray for the laborers in the vineyards and the fields, but also for all that are in authority because this is pleasing to God. God desires that **all types of men** be saved and come to the knowledge of the truth. Kings, Governors, Police Officers, servants, etc.....This is why Paul starts this chapter off telling Timothy to pray for all men. It would have to be all types of men that God wills to save and to come to the knowledge of the truth, seeing that Paul goes on to list classes of men that should be prayed for.

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

Paul continues and states that Christ was a ransom to 'all' types of men. And is why he has been ordained a preacher and an Apostle and sent to the Gentiles verse 7. Paul gives the qualifying phrase here. He wasn't sent to the Jews, but to the Gentiles, because Christ was a ransom for all types of men.

One would be hard pressed to make Paul say anything any different than what I have stated. They would end up with universal salvation.

Also scripture states in two other places that Christ was only a ransom for many. This is Christ himself speaking:

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mar 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

So you have Matt 20:28 and Mark 10:45 saying that Christ was a ransom for many and yet you want to make 1 Tim 2:6 mean that Christ was a ransom for every individual who will ever live without exception. Yet, as I told you in our debate, scripture does not contradict itself. You must harmonize these three scriptures so that they do not contradict themselves. If we do find contradiction in scripture, then it is our interpretation which is the problem.

Now I on the other hand have harmonized these three scriptures. You may not agree with my interpretation of 1 Tim 2:6, but nevertheless, my interpretation of 1 Tim 2:6 does not contradict Matt 20:28 and Mk 10:45. Therefore, all I had to do is give an interpretation that harmonizes these three scriptures and my system stands while your system falls.

The word 'ransom' in 1 Timothy 2:6 is the Greek word '*antilutron*' and means 'a redemption price'.

We find the word 'redemption' in Romans:

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

“Christ paid the ransom or redemption price to buy his people out of slavery to sin, and damnation by it, from the captivity of Satan, and the bondage of the law, and from the grave, death, hell, ruin, and destruction: and this ransom was given for "all"; not for every individual of mankind, for then all would be delivered, freed, and saved, whereas they are not; or else the ransom price is paid in vain, or God is unjust to receive a sufficient ransom price from Christ, and yet not free the captive, but punish the person for whom he has received satisfaction; neither of which can be said. But the meaning is, either that he gave himself a ransom for many, as in Mat20:28 for the Hebrew word כָּל, to which this answers, signifies sometimes many, a multitude, and sometimes only a part of a multitude, as Kimchi observes (y): or rather it intends that Christ gave himself a ransom for all sorts of men, for men of every rank and quality, of every state and condition, of every age and sex, and for all sorts of sinners, and for some out of every kindred, tongue, people, and nation, for both Jews and Gentiles; which latter may more especially be designed by all, as they are sometimes by the world, and the whole world; and so contains another argument why all sorts of men are to be prayed for, since the same ransom price is given for them; as that for the children of Israel was the same, for the rich as for the poor.”

John Gill

The redemption or ransom was not paid to Satan, but to God and was given for the elect:

1Co 6:20 For ye are **bought with a price**: therefore glorify God in your body, and in your spirit, which are God's.

1Pe 1:18 Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast **redeemed** us to God by thy blood out of every kindred, and tongue, and people, and nation;

We see the picture of the kinsman redeemer in the Old Testament. Boaz bought the possession of Naomi. He did not buy the possession of any other. Only Naomi's possession was bought. This was a statute laid down by God in Deut 25:5. That if a man died and had no seed, then his next of kin should marry his wife and raise up children to his name.

Christ is our kinsman redeemer and has been given a bride by God the Father. In the Jewish custom a man took a bride and then would leave and go to prepare her a house. His Father would tell him when the house was ready for his bride. This way, the bridegroom did not go and throw up a shack and then go get his bride. Christ has gone to prepare a place for us and only God knows the day and hour when Christ is to return to get his bride. John 14; Matt 24:36.

Plus Christ only prays for his people. In the Old Testament the Priest offered a sacrifice for Israel. He did not offer one for Babylon, Egypt, or China. He was Israel's priest. Christ is our High Priest and prays for his people.

Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Those who argue that Christ died for everyone in the world without exception, have Christ in heaven interceding for those who never believe. This makes Christ's sacrifice ineffectual and also makes Christ's intercession ineffectual. This would mean that Christ's office as a Priest can do less than those who were high priest in Moses' day. But the author of Hebrews tells us that Christ, as our High Priest, is more effective than those priest who lived in the Old Testament.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices,

which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Those that will be set apart by God or sanctified have a priest who has perfected them forever. This will be discussed more in the section below on the Covenant of Redemption.

Also I wanted to give you a commentary on 2 Peter 3:9. You did not include this scripture into your list, but I am still going to comment on it for you:

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

From an article I wrote on my blog entitled:

An Arminian 'Spoof' Text

Today I want to examine a 'spooof text' that is used by Arminians. I call it a spooof text because it is ripped from context and used to try to prove that God is trying to save everyone. This text of scripture is by far the number one scripture used by an Arminian when trying to prove that God desires the salvation of all men. So let's look at the text:

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Now I will readily admit that on the surface, this scripture taken by itself would lead one to conclude that this scripture is teaching that God is not willing that anyone in the world perish, but that he actually is long suffering to them hoping that they will come to repentance.

In this scripture it speaks of the 'will' of God. Most do not realize that the Bible actually speaks of the will of God in three distinct ways. Before we get started on exegeting this scripture let's look at these three distinct ways that the Bible uses the 'will' of God in context.

First the Bible speaks of the decretive, sovereign, or hidden will of God. This is so-called because it is the will of God that is hidden in himself. It is what he has decreed to come to pass. This will cannot be known by humans unless God reveals it by a prophet or until it actually comes to pass.

The second will of God is God's preceptive will. This is God's will that is revealed through law. It has been made known to us through God's written word and it is written upon man's heart. For instance: God commands men not to steal. We have the ability to violate this will of God, but never the right to do so. God may bring to pass his secret or sovereign will through our sin. Just as God's sovereign will

was worked out by the betrayal of Jesus by Judas. When God allows or permits us to break his preceptive will, it is not to be meant that God gives us permission to do so. He might give us the ability to do so, but never his permission.

Finally the Bible speaks of the will of God as the will of disposition. This use of the will of God describes God's attitude. "For example, God takes no delight in the death of the wicked, yet He most surely wills or decrees the death of the wicked. God's ultimate delight is in His own holiness and righteousness. When He judges the world, He delights in the vindication of His own righteousness and justice, yet He is not gleeful in a vindictive sense toward those who receive His judgment. God is pleased when we find our pleasure in obedience. He is sorely displeased when we are disobedient." (1)

When we examine 2 Peter 3: 9 with these three aspects of God's will we see that only one fits. God's will of disposition could not fit because in the scripture it is not speaking of what God delights in. Secondly his preceptive will could not fit because the scripture states that God is not willing that any perish and God rewards those who breaks his commands with perishing. So it can't be talking about that God is not willing that any perish, but when they do he gives them more perishing. The only will of God that would fit is God's sovereign, decretive will. God is not willing that any perish and therefore is long suffering with them until they come to repentance. Let's interpret this scripture and see if that is what it is speaking of.

When we look at verse 1 of chapter 3 we see that Peter is writing to the beloved. This shows us that he is speaking to those who are saved. This is made clearer by examining the first scripture of the entire book whereby he addresses it to those who have obtained like precious faith.

Next Peter warns them that scoffers were going to come. They would be scoffing at the second coming of Christ because they will say that the world just continues on as it always has. The fathers or old men have died and everything is still the same. Peter tells his readers that these who scoff are willingly ignorant of the fact that God destroyed the earth once with water. In other words they know this, but choose to be ignorant concerning these things.

As we skip on down we see that Peter addresses his audience directly again. In verse 8 he states, "But beloved be not ignorant..." Peter does not want his readers to be ignorant concerning these things. A day is with the Lord as a thousand years or a thousand years are as a day. Here Peter is not trying to work out a system of knowing when Christ will come back, as some teach, but is telling them: "Look God is not on our time table. A thousand years to him is nothing. He can come back when he pleases and when he does, it will be as if a couple of days passed with him because he is in eternity.

Now as we examine 2 Peter 3:9 we see why Christ has not returned. Peter encourages his audience by telling them that God is not slack concerning his promises. He says, Look you all, Christ is coming, but not on our timetable. He isn't slack, but will fulfill the promises that he promised.

Next he goes on to tell them that the reason Christ has not come back is because he is long suffering towards us-ward. Who are the us-wards? The us-wards are the same ones that he has already called beloved in verses 1 and 8. He is long suffering towards us-ward (the beloved or elect) not willing that any of them perish, but waiting until they all come to repentance.

So you see the sovereign decretive will of God fits this scripture and if left in context it is rightly

interpreted as saying that God is not willing that any of his elect perish, but all to come to repentance. My exegesis is not forced, but instead flows from the context of the chapter. It is the Arminian that rips this from context and forces upon it a meaning that is not present within scripture.

Written by: Hershel Lee Harvell Jr.

Footnote:

(1) Taken from “Essential Truths of the Christian Faith” by R. C. Sproul and published by TYNDALE HOUSE PUBLISHERS, INC. WHEATON ILLINOIS Copyright © 1992 by R. C. Sproul (page 68)

Now I would like to go into discussing covenant theology:

The reason many cannot see that God is only saving ‘some people’ and not trying to save ‘all people’ without exception is because they have never studied covenant theology. They cherry pick verses that seem to suggest that God is trying to save ‘everyone,’ ‘all,’ or the ‘entire world.’

What is covenant theology?

“Covenant theology, simply stated, is the view of God and redemption that interprets the Holy Scriptures by way of the covenants. The Bible knows of only one Saviour. In both the Old Testament (OT) and New Testament (NT), there is only one way of salvation: by grace alone, through faith alone, in Christ alone. The triune God is a covenant God who deals savingly with humanity through covenants. Both the Hebrew word *berith* and the Greek word *diatheke* are used extensively throughout the Holy Bible and can be found in its most key and pivotal sections.(1) Though there is much discussion of the definition of a covenant, a divine covenant denotes a solemn arrangement divinely imposed, which places binding obligations upon the parties of the covenant. It is in this way that salvation is worked out in human history.”

1. The word covenant is used 301 times in its root and compound forms of the OT and 36 times in its root and compound forms in the NT, totaling 337 times.

Covenant Theology: A Baptist Distinctive edited by Earl Blackburn

The covenants that were made with Christ and various men are in Holy Scripture as follows:

1. The Covenant of Redemption- made with Christ
2. The Covenant of works- made with all of humanity, Adam being their federal representative, the positive side being broken, but the negative side remains.
3. The Covenant of Grace, also known as the New Covenant- the historical unfolding of God’s eternal and redemptive purpose in Christ Jesus.

4. The Noachic Covenant- God makes his covenant with every living creature, to assure them that the world would remain stable in order that the work of redemption might proceed.
5. The Abrahamic Covenant- wherein is a mixed covenant made with two different seeds. The promise or Covenant of Grace manifested in the New Covenant and a Conditional Covenant made with Abraham's natural seed.
6. The Mosaic or Sinaitic Covenant- a Covenant made with Abraham's natural seed in order to keep them separate from the world, until Christ arrived. This covenant did not give life, but was given to show men their inability to save themselves through law works. It was given because of transgressions, until the Seed should come to whom the promises were made.
7. The Davidic Covenant- made with David and his seed. Unconditional and Conditional. David's greatest seed would inherit his throne for eternity. David's natural seed would inherit the throne as long as they obeyed God.
8. The New Covenant- made with Christ, the manifestation of the Covenant of Grace.

The Covenant of Grace was progressively revealed in promises, types, and shadows until it manifested in the New Covenant.

The Covenant of Redemption which was made with Christ was a covenant made between God the Father and God the Son. God decreed to create, decreed to allow a fall and Christ entered into covenant with the Father, to save a people from this fall.

This covenant can be found in the Bible in scriptures such as:

Psa 2:6-8 Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Isa 42:5-7 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a **covenant** of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

God the Father made a covenant with God the Son. God the Son chose to die in the place of the elect and so God the Father gives God the Son a people as his reward.

Isa 53:10-11 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the **travail of his soul, and shall be satisfied**: by his knowledge shall my righteous servant justify **many; for he shall bear their iniquities**.

The above scripture states: God the Son shall see of the travail of his soul and be satisfied. In other words, he saw all those for whom he should die and was satisfied knowing that everyone he died for would be saved. If he had died for every single person who should ever live, do you think he would be

satisfied with the travail and pain he went through if they were not all saved? Or if he died for a billion and only a half a billion were saved, do you think he would be satisfied? I don't believe so.

Psa 25:14 The secret of the LORD is with them that fear him; and he will shew them his **covenant**.

This covenant is shown to God's elect. All that have been chosen to be redeemed by Christ, as these scriptures show:

Joh 6:37 **All that the Father giveth me** shall come to me; and him that cometh to me I will in no wise cast out.

Joh 6:39 And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.

Joh 10:29 My Father, **which gave them me**, is greater than all; and no man is able to pluck them out of my Father's hand.

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life **to as many as thou hast given him**.

Joh 17:6 I have manifested thy name unto the men **which thou gavest me** out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Joh 17:9 **I pray for them**: I pray not for the world, but for them which thou hast given me; for they are thine.

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom **thou hast given me**, that they may be one, as we are.

Joh 17:12 While I was with them in the world, I kept them in thy name: those that **thou gavest me** I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled

Joh 17:20 Neither pray I for these alone, but **for them also which shall believe** on me through their word;

Joh 17:24 Father, I will that they also, whom **thou hast given me**, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Act 2:47 Praising God, and having favour with all the people. **And the Lord added to the church** daily such as should be saved.

Act 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and **as many as were ordained to eternal life believed**.

1Co 3:6 I have planted, Apollos watered; **but God gave the increase**.

Many more scriptures could be given to prove that the Father has given a people to Christ for his labor.

When were they given to Christ?

Eph 1:4 According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, **according to the good pleasure of his will**,

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but **according to his own purpose and grace**, which was given us in Christ Jesus **before the world began**

They were given to Christ before the world began. Also Christ came to do a work that was determined and worked out in a covenant between the Father and the Son.

Luk 22:22 And truly the Son of man goeth, as it was **determined**

Luk 22:29 And I appoint unto you a kingdom, as my Father hath **appointed** unto me

Joh 17:4 I have glorified thee on the earth: I have **finished the work** which thou gavest me to do.

When did this Covenant of Redemption take place?

Eph 3:11 According to the **eternal purpose** which he purposed in Christ Jesus our Lord

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you,

Christ was obedient unto death to the Covenant of Redemption:

Php 2:8 And being found in fashion as a man, he humbled himself, and became **obedient unto death**, even the death of the cross.

Some modern Baptists and evangelicals have commonly objected to Covenant Theology in general, and to the Covenant of Redemption in particular, but listen to Arthur Pink:

“Coming now more directly to the present aspect of our theme, let it be pointed out that, as there is no one verse in the Bible which expressly affirms there are three divine persons in the Godhead, co-eternal, co-equal, co-glorious; nevertheless, by carefully comparing Scripture with Scripture we know that such is the case. In like manner there is no one verse in the Bible which categorically states that the Father entered into a formal agreement with the Son: that on His executing a certain work, He should receive a certain reward. Nevertheless, a careful study of different passages obliges us to arrive at this conclusion. Holy Scripture does not yield up its treasures to the indolent; and as long as the individual preacher is willing to let Dr. Scofield or Mr. Pink do his studying for him, he must not

expect to make much progress in divine things. Ponder Proverbs 2:1-5!”

Arthur W. Pink- Divine Covenants

And R. B. C. Howell

“SALVATION through Jesus Christ, is according to "the determinate counsel, and foreknowledge of God' (Acts 2:28). He was pleased to make known to the fathers, his purposes in this behalf, in the form of covenants, which were of different characters, and revealed at various times. These covenants enter into the very nature, and pervade with their peculiar qualities, the whole system of divine grace. A perfect knowledge of the Gospel therefore, involves necessarily, a correct comprehension of the covenants.”

R. B. C. Howell- The Covenants

“The Covenant of Redemption is not just a term devised by ivory-tower theologians to erect and bolster a man-made system; but rather, it is a biblical teaching springing from a scriptural basis. The particulars of it are that God planned to save sinners by grace alone (1 Thess 1:4) and that this plan was developed in the eternal counsel and decree of God before time began (e.g., Romans 8:28-30; Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9; 1 Peter 1:2).”

Covenant Theology: A Baptist Distinctive edited by Earl Blackburn

The Abrahamic Covenant contained a mixed covenant that was made with two different seeds. Gal 4:24 *Which things are an allegory: for **these are the two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.* The spiritual covenant or the promise of grace was manifested in Christ. Gal 3:16 *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.* The natural descendants were placed under the Mosaic Covenant (law), not as a means of obtaining life, but Gal. 3:19....*because of transgressions, till the seed should come to whom the promise was made....* It kept the natural seed of Abraham separate from the world, in order to preserve Israel till the Messiah could arrive. Rom 9:29 *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.* The Mosaic Covenant was also a school master to bring men to Christ. They would see that they were utterly helpless in keeping the law and would turn to Christ Gal 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

All through the Old Testament God told Israel that they had broken his covenant. This would be the Mosaic Covenant. The stipulation for staying in the land was that Israel must keep the Mosaic Covenant. Once Christ came, Israel having broken the covenant, God brought the curses of Deut 27-28 upon them. This is why Christ told them:

Mat 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Mat 23:38 **Behold, your house is left unto you desolate.**

And again,

Mat 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Mat 21:43 Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

Jews are still being saved, but as a nation God will not deal with them again. The promise is in Christ alone.

Arminians say that Calvinists limit Christ's sacrifice. Nevertheless, they also limit Christ's sacrifice. They limit Christ's sacrifice in its efficacy. It isn't effective unless an unbeliever reaches out and accepts Christ. So Christ could have died in vain. It is potentially possible that no one would have ever reached out and took hold of his atoning work wrought on the cross. So in their view Christ's sacrifice had no power to save unless made effectual through human effort. Seeing that scripture declares that man can't see the kingdom or enter the kingdom (John 3:3,5) unless they are born again, then Christ's sacrifice would have been ineffectual to save. Scripture declares that the natural man does not seek God nor can he know the things of God:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Man in his natural state is dead, blind, ignorant, and alienated from the things of God (Eph. 2:1; 4:18; Col 1:21; 2:13).

Arminians are also always going on about how much the God of Calvinism is a “monster” for predestining some to Heaven (election), and predestining the rest to Hell (reprobation).....

But, the Arminians believe that God foreknew who would not believe before He created, but created them anyway knowing that all of those whom He foreknew would reject the gospel and would go to Hell.

How is that less “monstrous” (to use their word), than what Calvinism teaches?

Only a few in Israel were saved in the OT. Those outside of Israel (Gentiles) were not saved (Unless a Gentile joined Israel, got circumcised and became part of Israel). Also there was 4000 years of human

history before Christ came. Are we to believe that Christ died for all of them also? Are we to believe that Christ died for men who lived 4000 years before Christ came, who are now in Hell? Absolutely not!

Only Calvinism holds to the scriptural truths that God and God alone is sovereign to do as He pleases with His creation.

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Rom 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Finally, dispensationalism is an erroneous system of hermeneutics by which to interpret scripture. As a hermeneutic, it perverts scripture. It was unknown in the Church until the 1830's and since then it has perverted the teaching of the Words of God. There is no separate plan of God, one for Israel and the other for the Church. God is a God of Covenant. He is a covenant keeping God. The term dispensation is only found in scripture four times and does not mean what dispensationalists claim that it does. It is not a period of time in which God tests man according to the revealed revelation in which he has been given. But the term dispensation in scripture simply means administration.

God has one plan for Israel and the Church. There was a mixed covenant given to Abraham. One of promise the other to keep Israel separate from the nations until his promise was fulfilled.