



Did Jesus Die for All or Just a Few?

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



We as Christians all hold the life, death and resurrection of Jesus as the centerpiece of our faith. Without Jesus, we are nothing. One of the key factors about this sacred truth that actually divides Christianity is the application of the sacrifice of Jesus. Just who did he die for and who, if any, are excluded from the benefit of his death? Stay with us as we look into a variety of perspectives and try to find the Biblical principles that seal the answer to this question.

Doesn't the Bible talk about a select few to be saved?

There are many scriptures that focus on the salvation of a few:

Matthew 1:21: (NASB) *She will bear a Son; and you shall call His name Jesus, for he will save his people from their sins.*

His people would have been Israel.

Matthew 20:28: (NASB) *just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.*

Hmmm...many, not every man, woman and child who ever lived...

Luke 1:68: (NASB) *Blessed be the Lord God of Israel, for he has visited us and accomplished redemption for his people...*

There are more Scriptures that talk in context of *his people* and *many*.

🔊 **Atonement - intent or power is limited, Calvinism vs Arminianism, www.youtube.com**

- *Both views in some sense limit the atonement. Calvinism limits its intent, Arminians limit its power.*
- *The Calvinists believe that the atoning work of Christ was limited only to the elect. The Cross purchased and guaranteed everything the elect center needs to be justified.*
- *Arminians, on the other hand, believe that Jesus' work on the cross was not designed to purchase a specific people for himself, nor was it to secure salvation for any particular center. The intention was to simply make salvation possible for any person who would, of his own free will, repent and believe.*

So, who is right?

1 Peter 2:7-10: (NASB) ⁷*This precious value, then, is for you who believe; but for those who disbelieve, The stone which the builders rejected, this became the very corner stone, ⁸and a stone of stumbling and a rock of offense; for they stumble because they are disobedient to the word, and to this doom they were also appointed.*

So, unbelievers are separated out in this verse as disobedient. There were prophecies that already predicted this would happen long before Jesus even came.



⁹But you are a **chosen race, A royal priesthood, a holy nation, a people for God's own possession**, so that you may proclaim (but proclaim to whom?) the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.

On the contrary, the chosen are elevated to several titles - what do those titles mean?

 Did Jesus die for everyone? christiananswers.com

- *John 10:14-15: "I am the good shephard and know my sheep" ...I lay down my life for the sheep - not for every man, woman and child who ever lived - there's people that lived thousands of years before Jesus came - the Indians over in North America - they never heard of Jesus - they were living and dying without knowing any of this stuff.*

But what about those Indians living back in North America? Do they just not matter to God at all? Were they not part of the plan, and are they not important? Could there be more to the plan of God? But all of these Scriptures so far have an exclusive class. Is that the beginning of the plan or the total plan? Or are the specific few put in place in order to somehow touch the rest of the "everybody else?"

John 10:11-15: (NASB) ¹¹I am the good shepherd; the good shepherd lays down his life for the sheep. ¹²He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. ¹³He flees because he is a hired hand and is not concerned about the sheep. ¹⁴I am the good shepherd, and I know my own and my own know me, ¹⁵even as the Father knows me and I know the Father; and I lay down my life for the sheep.

Wouldn't this make God NOT a God of Love?

Now the question is - did God call a special people out of the world and abandon the rest of the world, or is this calling somehow for the benefit of the rest of the world?

 God is a benevolent contradiction, A Sodomasochistic God, www.youtube.com

- *Would it not be an utter contradiction for a supposedly benevolent God to devise policies requiring so much excruciating human misery in order to effectively demonstrate his loving and forgiving nature? It's alleged that God can do anything, so why all the pomp and circumstance? Why not simply forgive his 4,000-year long grudge with Adam, according to His "forgiving nature." If God truly wanted to remedy Adam's mistake, he could have absolved the countless generations of innocent people involuntarily cursed by the original sin with the simple wave of His cosmic hand, the same way the Bible claims God created Adam and the whole of reality.*

Is God holding a grudge?

Adam's choice led to a life of sin and an end of death - not only him but for his posterity as well:

Genesis 3:17-19: (NASB) ¹⁷Then to Adam He said, Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, You shall not eat from it; Cursed is the ground because of you; In toil you will eat of it all the days of your life. ¹⁸Both thorns and thistles it shall grow for you; And you will eat the plants of the



field; ¹⁹By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.

God fulfilled His word. He was consistent but not arbitrary. Any lesser consequence would make God unreliable.

 **Atonement is 1 of 2 types of bridges, Calvinism vs Arminianism, www.youtube.com**

- ...the Arminian view of the atonement can be compared to a wide bridge that extends most of the way across a river. In order to reach the other side, the sinner must take the last and final step. The Calvinist, on the other hand, believes that the bridge, while narrow, did in fact extend all the way to the other shore. The sinner does not and cannot take any steps. Regeneration is the "rapture" of the sinner from one kingdom to the other and it's the work of Christ alone.

Calvinism
vs.
ARMINIANISM

Do either of these bridges actually fit the scriptural explanation of Jesus' sacrifice?

1 Timothy 4:10: (KJV) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

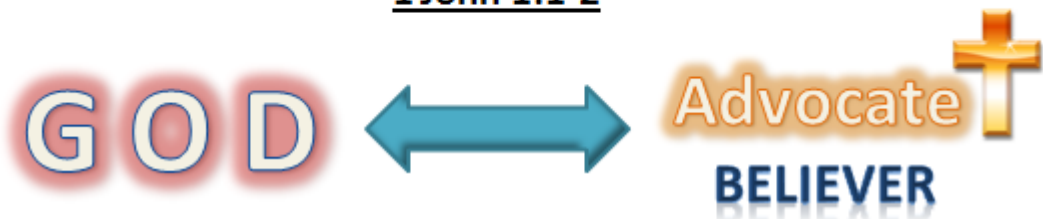
Here we have both classes of saved men - those who believe and those who don't. Is there a "bridge" mentioned for both?

1 John 2:1-2: (NASB) ¹My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **Advocate** with the Father, Jesus Christ the righteous; ²and he himself is the propitiation (meaning "satisfaction") for our sins; and not for ours only, but also for those of the whole world.

An advocate is someone who sits with you on your side. So we, the believers, have a mouthpiece, an advocate on our side. There are believers in both sets of Scriptures, but there is also *the whole world*, or who we call the "everybody else."

Jesus' role for the BELIEVER is as an ADVOCATE

1 John 1:1-2



1

An ADVOCATE is someone who sits with you on your side, one who pleads another's cause before a judge.

ADVOCATE = Greek word: Παράκλητος
Strong's #3875 *paraklētos*



Timothy 2:5-6: (NASB) ⁵For there is one God, and one **mediator** also between God and men, the man Christ Jesus, ⁶who gave himself as **a ransom for all**, the testimony given at the proper time.

A mediator is a translator, someone who goes between both sides to bring them together. Jesus as a mediator is "in between" God and the sins of man. It is a different role for two distinct types of people. The "believers" have an Advocate because they have accepted Jesus. The "unbelievers" have a Mediator because they are at odds with God. Although the believers are still sinful, they have the "robe of Christ's righteousness" on them. They are no longer at odds with God because they are then acceptable to God. In both cases, there is a connection - there is something good at the end for both classes of people.

This "mediator" relationship is describing another bridge and how it works!

Jesus' role for the Non-BELIEVER is as a **MEDIATOR**

1 Timothy 2:5-6



A MEDIATOR is a translator, someone who intervenes between two sides at odds to bring them together.

MEDIATOR = Greek word: μεσίτης
Strong's #3316 *mesitēs*

We have been reconciled: So we pass this ministry on to the world...

2 Corinthians 5:17-19: (NASB) ¹⁷Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. ¹⁸Now all these things are from God, who **reconciled** us to Himself through Christ and gave **us (believers)** the ministry of reconciliation, ¹⁹namely, that God was in Christ **reconciling the world (the non-believers)** to himself, not counting their trespasses against them, and he has committed to us **(believers)** the word of reconciliation.

There is definitely an exclusiveness to the believers, but not to the exclusion of the world. It is actually to the *benefit* of the rest of the world.

This text puts the two together and indicates that there are two distinctly different "bridges."



Bottom line: Did Jesus die for *all* men or just for believers?

No real sacrifice - guaranteed heaven, A Sodomasochistic God,
www.youtube.com

- *We cannot even attempt to imagine the glory and adulation that must have been awaiting the son of God upon his triumphant return to heaven...The same unwavering faith in a blissful afterlife is the very reason suicide bombers are so eager to blow themselves up in the name of martyrdom. Therefore, exactly what about this sacrifice should we find so compelling? Jesus knew his life would be returned to him, and after enduring a few hours of torture he was guaranteed access to everlasting paradise.*

John 17:4-5: (NASB) ⁴I glorified You on the earth, having accomplished the work which You have given me to do. ⁵Now, Father, glorify me together with Yourself, with the glory which I had with You before the world was.

Why would Jesus be praying for something that was already guaranteed?

Matthew 26:37-39: (NASB) ³⁷And he took with him Peter and the two sons of Zebedee, and began to be grieved and distressed. ³⁸Then he said to them, my soul is deeply grieved, to the point of death; remain here and keep watch with me. ³⁹And he went a little beyond them, and fell on his face and prayed, saying, my Father, if it is possible, let this cup pass from me; yet not as I will, but as You will.

Why would Jesus be asking for an experience to be removed if the result was guaranteed?

The following text is an incredibly strong proof of several things:

Romans 5:12-14: (NASB) ¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—¹³for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of him who was to come.

Adam was entirely responsible for inherited human sin. Death reigned even before the Law was given, therefore the penalty was clearly upon *all* humanity.

Romans 5:15-17: (NASB) ¹⁵But the free gift is not like the transgression. For if by the transgression of the one the many died, (the many **MUST mean all humanity according to the above context**) much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (This **MUST mean the same "many"**) ¹⁶The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand, the free gift arose from many transgressions resulting in justification. ¹⁷For if by the transgression of the one, death reigned through the one, (again, who did death reign over? **Everyone!**) much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (Aha! There **IS** a qualifier here applying to the called out ones! This shows a reign for them in heaven - they are given an exclusive authority.)

Romans 5:18-21: (NASB) ¹⁸So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (Okay - no qualifier - all humanity **MUST be included**) ¹⁹For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. (Again - this is about **ALL** humanity) ²⁰The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Grace replaces sin on a wholesale scale!)



There is a first reign of sin and then a reign of God's grace through Jesus.

So there are two "bridges." The bridge for the called out ones is a narrow way, a difficult way, a way of sacrifice. It is a bridge over death to heaven! But then there is a second bridge, by the grace of God. It is a broad bridge to a Day of Judgment, which is a day of accountability. Those will have work to do to put them in line with the will of God.



Let's look again at our theme Scripture:

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

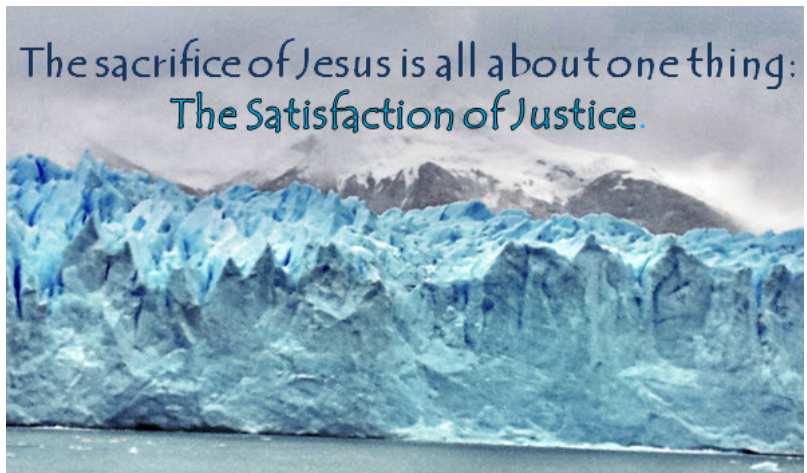
The atonement is divided into two separate pieces. One is a special calling for a special reward for the followers of Jesus *now*. This special calling will never again be duplicated. The other part of the atonement for the sins of the whole world will allow a reconciliation with God in the future, after they are resurrected. These will *not* receive a heavenly reward. We will get into some of the logistics of this as we progress.

What makes Jesus' personal sacrifice so special?

 **Grandstanding and self-mutilation, A Sadomasochistic God, www.youtube.com**

- *Think about it...would you grandstand about sacrificing your most valuable possessions if they would be returned to you after the next day? That would be pretty insincere now, wouldn't it? That's exactly what Jesus Christ did when he told his disciples of his impending crucifixion. Furthermore, if you wanted to show someone you truly loved them, would you hurt or mutilate yourself in order to gain sympathy for the amount of pain you were willing to endure for their sake? Of course not! In fact, you would probably be locked up in a mental institute and rightly so!*

Of course we know that by the very words of Jesus, there was always a possibility of his failure, so there was no guarantee. Jesus didn't hurt or mutilate himself. He allowed himself to be tortured to expose the great sinfulness of sin. He laid down his life in sacrifice.





The value of Jesus' sacrifice is not about the amount of torture involved, nor is it about the fulfillment of prophecy, even though prophecy explains much for us.

The Old Testament Law was hard and clear on matters like this:

Leviticus 24:21-22: (KJV) ²¹And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. ²²Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.

The Old Testament Law was very "black and white" and decisive on matters of life and death. If you killed a man, for instance, your life was required to satisfy justice.

A New Testament view helps us to see the process that God's plan of salvation had in place:

Galatians 3:19-22: (NASB) ¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a **mediator** <3316>, until the seed would come to whom the promise had been made. ²⁰Now a mediator is not for one party only; whereas God is only one. ²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Remember when we talked about Jesus being in the role of Mediator for the world of mankind? Well, the Law of Israel had someone in the role of Mediator for them as well. That was Moses.

Even though the Law was given, it was not possible to bring everyone to life because with since everyone born in sin, none could live up to the standards the Law demanded.

Moses' role for Israel was as a MEDIATOR

Galatians 3:19



Romans 3:19-21: (NASB) ¹⁹Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; ²⁰because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. ²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

The Law was put in place to first make Israel accountable, but it was also to reflect righteousness to the rest of the world. All the world was accountable to God because of the Law. There is a big picture of accountability. The Law defined sin, and therefore made man accountable.



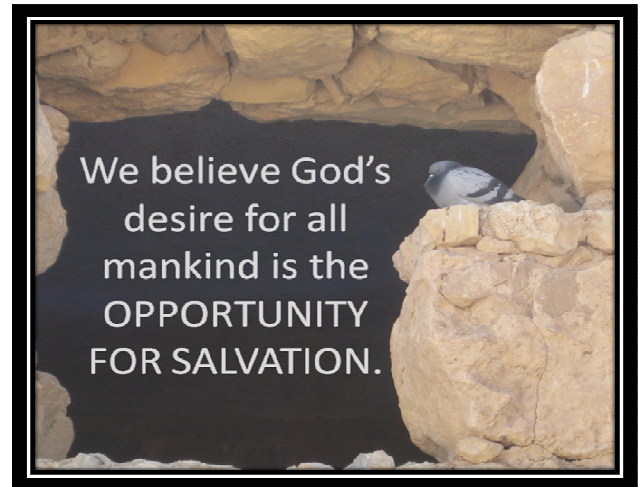
The satisfaction of Justice was the key factor in the sacrifice of Jesus.

A caller suggested: Acts 24:15: *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*

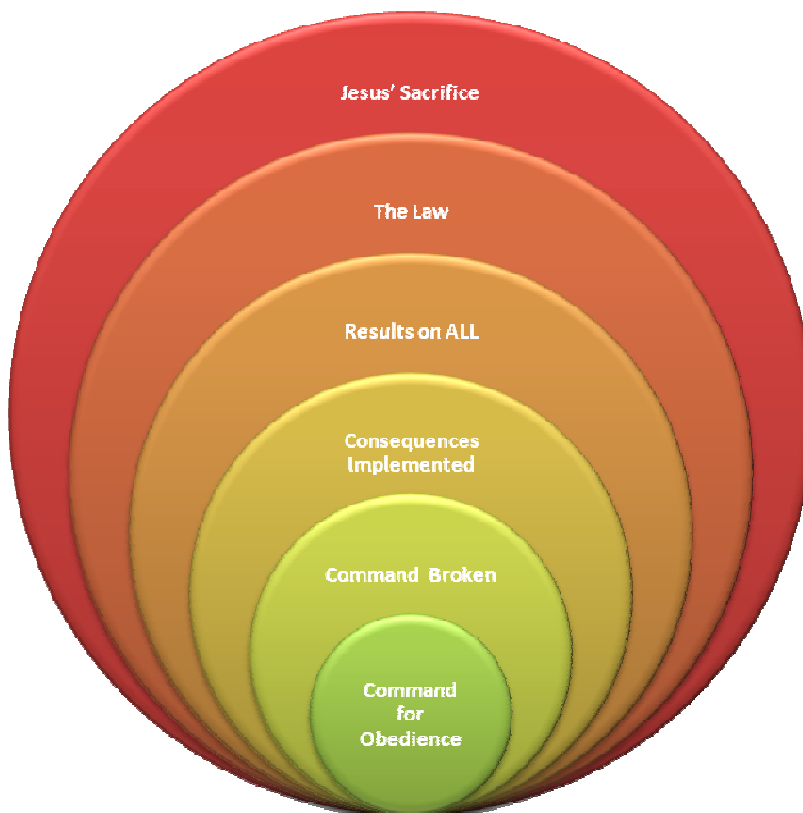
The key is an opportunity. All men will have an opportunity in the Day of Judgment.

So follow the process:

Justice was demanded at the beginning with Adam. There was a command from God for obedience that was disregarded. Consequences were implemented that affected all who would follow - the consequence for sin is death. Justice was explained to the world through the Law. Since no one could live up to the Law and break the grip of sin (resulting from the original disobedience), justice still required satisfaction.



That's where the sacrifice of Jesus comes in to play!



1 Corinthians 15:22:

(NASB) *For as in Adam all die, so also in Christ all will be made alive.*

Colossians 1:20: (NASB) ²⁰*and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, I say, whether things on earth or things in heaven.*

If Jesus' sacrifice *made peace* then justice was therefore satisfied.

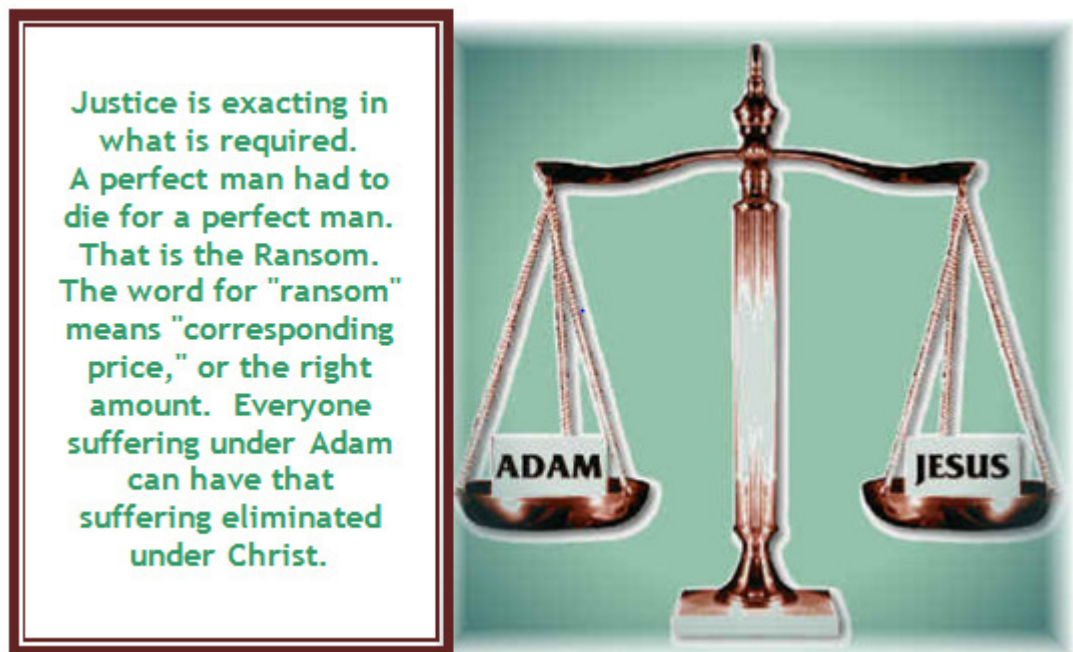
Doesn't this create a logistical problem? Can people be as evil as they want and get a second chance? We will address that shortly.



This prophecy not only sums up this satisfaction of justice, but the satisfaction of the *continual requirement of justice* as a result of the life for life sacrifice of Jesus:

Isaiah 42:1-4: (NRSV) ¹Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. ²He will not cry or lift up his voice, or make it heard in the street; ³a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. ⁴He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

This is again showing us a very broad picture of Jesus' sacrifice - it covers the whole earth! This is a prophecy of the future - when this happens, justice will rule on the earth. Therefore, with justice always comes accountability and some kind of consequence. The "called out" ones (the faithful believers) who have gone to heaven are not part of this application. The "everybody else" have to go through very difficult times but will at least have the opportunity to do so.



Is it fair to grant life in the resurrection to one who outwardly hates God now?

 Why Jesus' sacrifice? Others suffered more, A Sadomasochistic God, www.youtube.com

- The act of sacrificing one's life becomes utterly meaningless if you are 100% guaranteed to be resurrected in two days. Therefore if Christ didn't actually sacrifice his life, was his sacrifice the six hours of suffering he endured on the cross? Is that it? Although I don't mean to diminish the suffering Jesus must have gone through, he was by no means the first person to have ever been tortured or crucified. In fact, two other men were crucified alongside Jesus that very day. Furthermore, there have been countless numbers of people all throughout history that were tortured and imprisoned for years, even



decades, suffering much greater hardships than Jesus Christ ever had to endure!

The value of the sacrifice of Jesus was that because he fulfilled the Law that no one else could, he had the right to life as a perfect man on the earth. He gave that up - that was the sacrifice and it gave all mankind the opportunity to live again. **It is the greatest sacrifice ever.**

So far we have focused on justice. So is it just to have that "second bridge" where all are resurrected even when they didn't ask to be? Is it fair that everyone had to inherit sin from Adam? If you inherited the disadvantage, God says you will now inherit the advantage.



Romans 8:19-22: (NASB) ¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now.

So, the world *does* long for that bridge; they just don't describe it that way. All men are looking for a better world without cancer, loneliness, cruelty, and so on. They are looking for the answer God's plan will give them; they just don't necessarily realize it will eventually be from God when the time is right.

Acts 17:30-31: (NASB) ³⁰Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, ³¹because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.

Finally we get to the Day of Judgment! Everyone wants that judge to be fair and righteous. Again, justice is a centerpiece - this bridge for the world must lead through judgment to its eventual end result.

Romans 2:5-9: (NASB) ⁵But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds: ⁷to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; **(these are the true followers of Christ)** ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. **(everybody else)** ⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek...

We don't know specifically what the punishment will be, but we know *because of your stubbornness and unrepentant heart you are storing up wrath for yourself*. No one will get a "free ride" for what they willfully did in this lifetime. The Judge will render to each person according to his deeds. Once resurrected, they will be **exposed, accountable and responsible**. They will have to make right all the evil they did. They will have to face the people they hurt.



Passing through judgment must prove your willingness to live righteously and change course.



Those who are following after Jesus now are on trial for their lives now. Some men's sins go before the judgment and others follow after (1 Timothy 5:24) because those of us following after Christ are accountable right now for what we say and do in our lives. There are many people who walk in ignorance of the plan of God who are not accountable now but will be later. Living in an evil and sinful manner has its consequences for them.

A caller suggests: We are all dying because of what Adam did. It makes sense that God must let each person ultimately live or die based upon what they themselves do and not because of inherited sin:

Jeremiah 31:29,30: ²⁹In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. ³⁰But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Those truly following after Christ now receive *glory and honor and immortality, eternal life*. The "everybody else," because they are *selfishly ambitious and do not obey the truth, get wrath and indignation*. But they will have the opportunity to acknowledge their wrong doing and to make it right by doing the work necessary to make amends, change their heart, and live righteously in accordance with God's laws.

Matthew 12:36-37: NASB) ³⁶But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned. (pronounced guilty)

2 Peter 2:9: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Again we see two parts, or two different bridges. There are those who dedicated their lives to the service of God through Jesus and are delivered out of temptation. The unjust are delivered to the Day of Judgment where there will be accountability, responsibility and the necessity to change their ways or they will lose their lives. That's just. They will be given in many cases a first opportunity to come to the knowledge of God, make reparations and then act accordingly.

So, salvation for the masses of humanity does come - but not without a price. There is a significant price of accountability.

What does the outcome of Jesus' sacrifice look like?

 Love your enemies is obscene, *Masochism of Religion, Christopher Hitchens*

- *There is something, to me anyway, masochistic about Christianity. ...It proposes the hideous, the disgusting, the contemptible, the revolting, the dangerous, the suicidal idea that everyone in this room has taught themselves to repudiate - that we should love our enemies. This is an obscene conceit.*

Loving your enemy, scripturally, is giving them the opportunity to rehabilitate. If we do wrong, we want the ability to make it right. Why wouldn't we allow our neighbor to have that same opportunity? God's plan has a way of loving the enemies of righteousness to rehabilitate and come clean through work, struggle, difficulty, time and failure. Loving your enemy gives them a chance. It is merciful, just and loving.

Let's see what the Bible lays out as the outcome of this "hideous" idea of loving or even dying for your enemy.

All of the prophets of old spoke of the times of restitution:



Acts 3:19-21: ¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. ²⁰And he shall send Jesus Christ, which before was preached unto you: ²⁰Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Just a few examples of God's desire for man as expressed to:

...**David:** (The 22nd Psalm details the suffering of Jesus on the cross. These verses represent the victory that follows the cross...)

Psalms 22:27-29: (NASB) ²⁷All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. ²⁸For the kingdom is the LORD'S and He rules over the nations. ²⁹All the prosperous of the earth will eat and worship, all those who go down to the dust will bow before Him, even he who cannot keep his soul alive.

This is the end result! This is what comes from Jesus' victory: All the ends of the earth will remember and turn to the LORD.

...**Zephaniah:**

Zephaniah 3:8-9: (NASB) ⁸Therefore wait for Me, declares the LORD, For the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; For all the earth will be devoured by the fire of My zeal. ⁹For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.

Scripturally, fire purifies and destroys. So all the earth will be devoured by the fire of My zeal would make no sense if taken literally because immediately after, the people have purified lips, serving God shoulder to shoulder. The people aren't dead, they are serving God. Evil is wiped clean because of that anger.

Zephaniah 3:15: (NASB) The LORD has taken away His judgments against you, He has cleared away your enemies. The King of Israel, the LORD, is in your midst; You will fear disaster no more.

Zephaniah 3:20: (NASB) At that time I will bring you in, even at the time when I gather you together; Indeed, I will give you renown and praise among all the peoples of the earth, when I restore your fortunes before your eyes, says the LORD.

Israel is restored among all the peoples of the earth. (On earth, not in heaven.)

...**Isaiah:**

Isaiah 45:22-24: (NASB) ²²Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. ²³I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance. ²⁴They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, and all who were angry at Him will be put to shame.

These are comprehensive pictures of God's desire for mankind - salvation in all the ends of the earth! God will reign in all that has gone on in the world. It will all come back to Him through a system of wisdom, justice, love and power. People will understand that salvation comes through Jesus' sacrifice.



Isaiah 62:1-2: (NASB) ¹*For Zion's sake I will not keep silent, and for Jerusalem's sake I will not keep quiet, until her righteousness goes forth like brightness, and her salvation like a torch that is burning.* ²*The nations will see your righteousness, and all kings your glory; and you will be called by a new name which the mouth of the LORD will designate.*

Are you noticing that Israel plays such a prominent part in this story? God will fight for Israel and the earthly part of this kingdom will take place with Israel as a centerpiece. Watch Israel - as Israel goes, so does the plan of God.

Acts 4:12: (NASB) *And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.*

Israel will go through a great time of trouble (called Jacob's Trouble and then Armageddon) to put all into perspective and realize the position of Jesus Christ. Jesus did die for all and the plan of God makes places for all mankind. He gives sinners the opportunity to be judged according to what they did and be responsible to either make their lives right or to be punished with eternal death.

*Did Jesus die for all or just a few?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition** of CQ Rewind!*



A little bit more on the Biblical description of the "bridge" for the everyone else:

1 Timothy 2:3-4: (KJV) ³*For this is good and acceptable in the sight of God our Saviour;* ⁴*Who will have all men to be saved, and to come unto the **knowledge** <1922> of the truth.*

Knowledge: Strongs #1922 epignwsiv epignosis ep-ig'-no-sis; recognition, i.e. (by implication) full discernment, acknowledgement:—(ac-)knowledge(-ing, -ment).

2 Peter 3:7-9: (NASB) ⁷*But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.* ⁸*But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.* ⁹*The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

Daniel 7:13-14: (NKJV) ¹³*I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.* ¹⁴*Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.*

For the true Christian, we are to never lose sight of the fact the we are called to a higher calling - a different road and a new life:



Colossians 1:5-6: (NASB) ⁵*because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel* ⁶*which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;*

Romans 3:25-26: (NASB) ²⁵*whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;* ²⁶*for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.*

Romans 5:8: (NASB) *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

Romans 1:18: (NASB) *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.*

(Source: Wikipedia) **Arminian Belief:** Arminianism is based on the theological ideas of the Dutch Reformed theologian Jacobus Arminius (1560-1609) and his historic supporters known as the Remonstrants and is known as a soteriological sect of Protestant Christianity. Dutch Arminianism was originally articulated in the Remonstrance (1610), a theological statement signed by 45 ministers and submitted to the States-General of the Netherlands. The Synod of Dort (1618-19) was called by the States General to consider the Five Articles of Remonstrance. The Five Articles of the Remonstrance asserted that:

1. Election (and condemnation on the day of judgment) was conditioned by the rational faith or non-faith of man;
2. The Atonement, while qualitatively adequate for all men, was efficacious only for the man of faith;
3. Unaided by the Holy Spirit, no person is able to respond to God's will;
4. Grace is not irresistible; and
5. Believers are able to resist sin but are not beyond the possibility of falling from grace.

Calvinism Belief: Five points of Calvinism Calvinist theology is sometimes identified with the five points of Calvinism, also called the doctrines of grace, which are a point-by-point response to the five points of the Arminian Remonstrance (see History of Calvinist-Arminian debate) and which serve as a summation of the judgments rendered by the Synod of Dort in 1619. Calvin himself never used such a model and never combated Arminianism directly. In fact, Calvin died in 1564 and Jacob Arminias was born in 1560, and so the men were not contemporaries. The Articles of Remonstrance were authored by opponents of reformed doctrine and Biblical Monergism. They were rejected in 1619 at the Synod of Dort, more than 50 years after the death of Calvin.

The five points therefore function as a summary of the differences between Calvinism and Arminianism, but not as a complete summation of Calvin's writings or of the theology of the Reformed churches in general. In English, they are sometimes referred to by the acronym TULIP (see below), though this puts them in a different order than the Canons of Dort.

The central assertion of these canons is that God is able to save every person upon whom he has mercy, and that his efforts are not frustrated by the unrighteousness or inability of humans.

- "Total depravity": This doctrine, also called "total inability", asserts that as a consequence of the fall of man into sin, every person born into the world is enslaved to the service of sin. People are not by nature inclined to love God with their whole



heart, mind, or strength, but rather all are inclined to serve their own interests over those of their neighbor and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term "total" in this context refers to sin affecting every part of a person, not that every person is as evil as possible.) This doctrine is derived from Augustine's explanation of Original Sin.

- "Unconditional election": This doctrine asserts that God has chosen from eternity those whom he will bring to himself not based on foreseen virtue, merit, or faith in those people; rather, it is unconditionally grounded in God's mercy alone. God has chosen from eternity to extend mercy to those He has chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive the just wrath that is warranted for their sins against God.
- "Limited atonement": Also called "particular redemption" or "definite atonement", this doctrine asserts that Jesus's substitutionary atonement was definite and certain in its purpose and in what it accomplished. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is designed for some and not all. Hence, Calvinists hold that the atonement is sufficient for all and efficient for the elect. The doctrine is driven by the Calvinistic concept of the sovereignty of God in salvation and their understanding of the nature of the atonement.
- "Irresistible grace": This doctrine, also called "efficacious grace", asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and, in God's timing, overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that this purposeful influence of God's Holy Spirit cannot be resisted, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ."
- "Perseverance of the saints": Perseverance (or preservation) of the saints (the word "saints" is used to refer to all who are set apart by God, and not of those who are exceptionally holy, canonized, or in heaven). The doctrine asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return.