



Did Jesus REALLY Die for Everyone?

Isaiah 42:1: (NASB) Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him; he will bring forth justice to the nations.

LIFE *for a* **LIFE**



Every Christian adheres to and celebrates the belief that Jesus died to pay for our sins. In the spirit of Jesus' own words, saying *there is no other name under heaven by which we must be saved*, we go about preaching the good news of the salvation made available through the life, death and resurrection of our Master. It is here that the questions and differences come into play. What does it mean that Jesus died for "all"? Does that imply an equal opportunity for each and every human being who ever lived to come to salvation? If so, then how does it

work for the billions who have never had Jesus presented to them as a viable option for belief? If there is NOT an equal opportunity for all, then why not? What would possibly keep God from presenting a choice to every human being?

The Scriptures seem to say two different things.

The first example seems to say that the die is cast in this life for each person to determine eternity:

John 5:28-29: (NASB) ²⁸*Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice,* ²⁹*and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

(Source: Biblical commentary by Matthew Poole on verse 29) "But others who have wrought iniquity and died without repentance and faith in me, shall arise, that the justice of God may by me, the Judge of the quick and the dead, be exceeded upon them unto eternal condemnation." This Daniel, Daniel 12:2, calleth shame and everlasting contempt.

The second example seems to say that everyone will ultimately have a choice in determining their eternal fate:

1 Timothy 2:3-4: (NASB) ³*This is good and acceptable in the sight of God our Savior,* ⁴*who desires <2309> all men to be saved and to come to the knowledge of the truth.*

Desires: Greek English Lexicon: 1) to will, have in mind, intend
2) to be resolved or determined, to purpose 3) to desire, to wish 4) to love

Is this a mere thought or wish on the part of God, or is it a resolved decision?
Answering this is the key.

The destiny of the tens of billions of non-believers is a HARD question for many Christians.

 **Foggy answer, Joel Osteen Says Jesus Not the Only Way, Larry King Live, CNN**

- (Joel Osteen) *I would agree with her; I believe that.*
- (Larry King) *So, then a Jew is not going to heaven.*
- (Joel Osteen) *No, here's my thing, Larry, is I can't judge somebody's heart. Only God can look at somebody's heart. To me, it's not my business to say, "This one is," or "This one isn't." I just say, "Here's what the Bible teaches,*



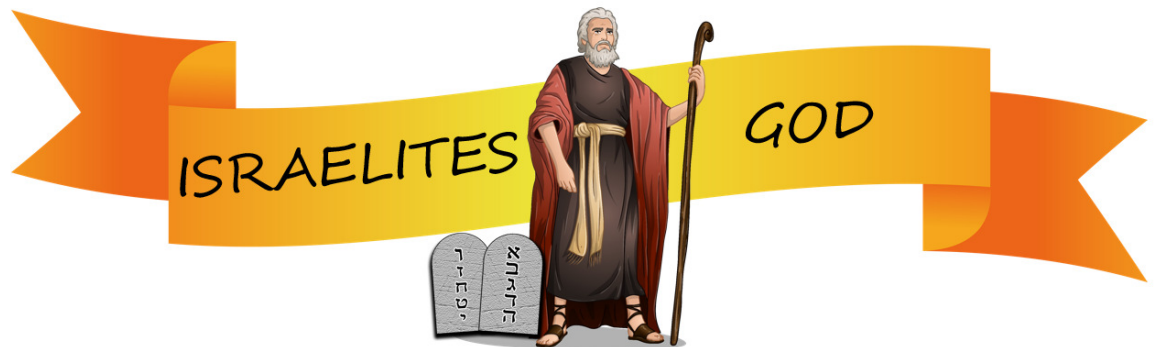
and I am going to put my faith in Christ." I think it's wrong when we go around and say, "You're not going, you're not going, you're not going, because it's not exactly my way." I am not going to be the god.

- (Larry King) *You believe your way.*
- (Joel Osteen) *I believe my way; I believe my way with all my heart.*
- (Larry King) *Someone who doesn't share it, it is wrong, isn't it?*
- (Joel Osteen) *Well, I don't know if I would look at it like that way. I would present my way and let God be the judge of that. I don't know. I don't know.*

As Moses reiterated the Ten Commandments, he stood as a mediator between God and the people:

Deuteronomy 5:5: (NASB) *While I was standing between the LORD and you at that time, to declare to you the word of the LORD... He said...*

This describes what a mediator does - one who comes between two parties who are at odds. The people were too sinful to approach God and God is too perfect to deal with sin. Moses was standing in between so the two at-odds parties could come together through the Ten Commandments.



Moses acted as a **MEDIATOR** between the Israelites and God

We will focus on just one of the Commandments:

Deuteronomy 5:8-9: (NASB) *⁸You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. ⁹You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me.*

This taught that having idols in their life was as if they were hating God. Worshipping idols had a multi-generational effect.



Observations:

- Moses mediated between God and the people at the giving of the Law.
We will soon see that Jesus' role is modeled after Moses.
- God warned against idolatry, stating there would be consequences for generations.

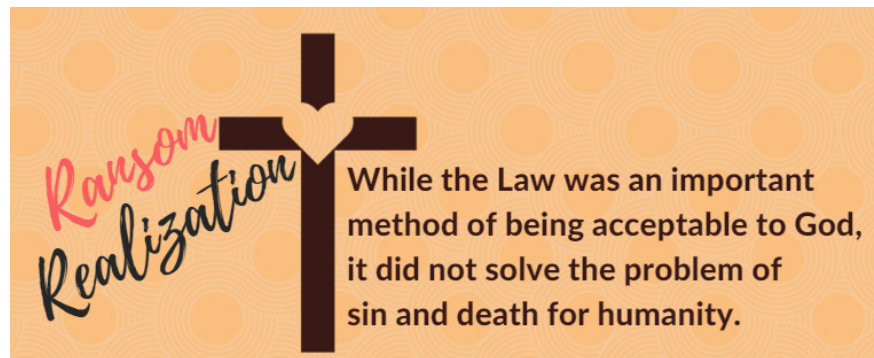


- This warning fit exactly with the results of the first sin - all who come after, suffer.

When Adam sinned and was cast out of the Garden, the rest of his posterity was born in sin. No human being born from Adam escaped this "domino effect" of sin. This same domino effect applied to not keeping the Law, as well.

- The Law gave humanity a pathway to God's favor within the context of sin.

They needed the mediator to identify what specific things they needed to do so that God could deal with them.



If they would have kept the Law perfectly they could have lived forever (Leviticus 18:5), but no one was capable until Jesus.

Moses stood between God and the people as the mediator, bringing the people the Law, by which they would have the opportunity to have the favor of God in their lives.

Why would God put a law in place that did not bring all people back to His favor? Was it defective?

While the Law given to Moses was not in any way defective, it was given to a people who were. As we look back on biblical history from our present vantage point, it becomes obvious that God gave the Law as a way for Israel to be connected to Him. He also put it in place as a major stepping stone in His planned pathway to eternal life.

The people were defective, not the Law. Being imperfect, it was above their capabilities to keep it.

The Law's larger purpose:

Galatians 3:19-21: (NASB) *¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.*

The Law identified sin and was a mediated and TEMPORARY measure.





This is important in order to understand the mind of God - *by the agency of a mediator, until* - it would stop when something else starts. But until *what* starts?

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.

The Law did not have the capacity to impart life, so there has to be something else. God does not think in a defective way; rather, He has a plan. Paul is saying that the Law upheld the promise of God, but not in a way that might have been anticipated. The journey from sin to God is too far, with too many things to be learned along the way. We have to give it time to unfold.

 In different ways, *Can We Say 'Christ Died for You' to Everyone, John Piper*

- *There's a unique love, a great love for the elect that causes their resurrection. Where'd that come from? It came from the cross. He bought that for us. I'm alive because at the cross God designed to purchase my awakening from the dead, which He didn't purchase for everybody. Which means, if we're going to use the language 'he died for everybody,' then he died for everybody in different ways.*

(John Piper is a Calvinist.) He is saying Jesus on the cross did *not* purchase life for everyone. But is that scriptural truth?



The promise to Abraham:

Genesis 22:17-18: (NASB) ¹⁷Indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. ¹⁸In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.



Who is this seed bringing blessings?

The seed would come through Abraham's line because of his faithfulness. (See as well Genesis 12:1-3,7; 13:15-16.)

God blessed him because of the faith he had that whatever happened, God would work it out.

In your seed all the nations of the earth shall be blessed, because you have obeyed My voice. - Was the promised seed Isaac, his son?

The promise is unilateral (coming from one and going to the other) and universal (all the nations of the earth will be blessed). But if God said it would happen, why does it not happen all by itself? Why did the Law need a mediator?

Back to Galatians:

Galatians 3:22: (NASB) 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.

The promise was going to happen long-term through faith and would be a privilege for believers. *The Scripture has shut up everyone under sin* - everybody is stuck in sin, but the Law plays a role here as we will further define. A mediator was needed in between the two.

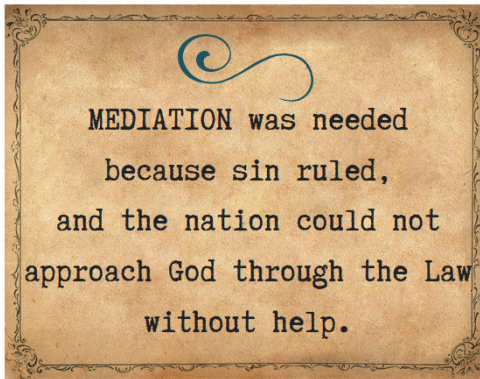


The promise was long-term, through faith and a privilege for believers:

Galatians 3:23-24: (NASB) ²³*But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.*

We were kept in custody under the law - we can look at custody in two ways: Taking someone into custody means they are being held because they did something wrong. But, if you have custody of a child, you are their protector. That second meaning applies here. The people were being protected under the Law...until something else happened, later to be revealed.

God put the Law in place until Jesus arrived in order for the people to have a way to be acceptable to God, even if only temporarily. The nation of Israel could not approach God without help.



Did the people lose their mediator when Moses died? Yes, so the priesthood was instituted.

²⁴*Therefore the Law has become our **tutor <3807>** to lead us to Christ, so that we may be justified by faith.*

Tutor (schoolmaster in the KJV): Strong's #3807, paidagōgos, a servant whose office it was to take the children to school; instructor, schoolmaster

Thayer's Greek Lexicon: Trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to a better class.

Realizing that no one could keep the Law should have pointed them to Christ, who is the only way to life.

The Law oversaw the Jewish nation, bringing them to the opportunity for justification of faith in Christ. This is why John the Baptist's message was, "Repent!" They had the Law and knew they were sinning.

The original promise to Abraham and the Law set up the position true Christians would occupy. Now we are getting to see the bigger reasons for the Law. It was temporary and acted as a tutor to bring God's chosen ones to a higher way of living, and it played a very important role. For God to be able to deal with the whole world, they, like Israel, need a mediator to be put in place. Israel needed Moses as their mediator.



Jesus acts as a MEDIATOR
between the world of mankind and God



1 Timothy 2:3-6: (NASB) ³This is good and acceptable in the sight of God our Savior, ⁴who desires all men to be saved and to come to the **knowledge <1922>** of the truth. 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.

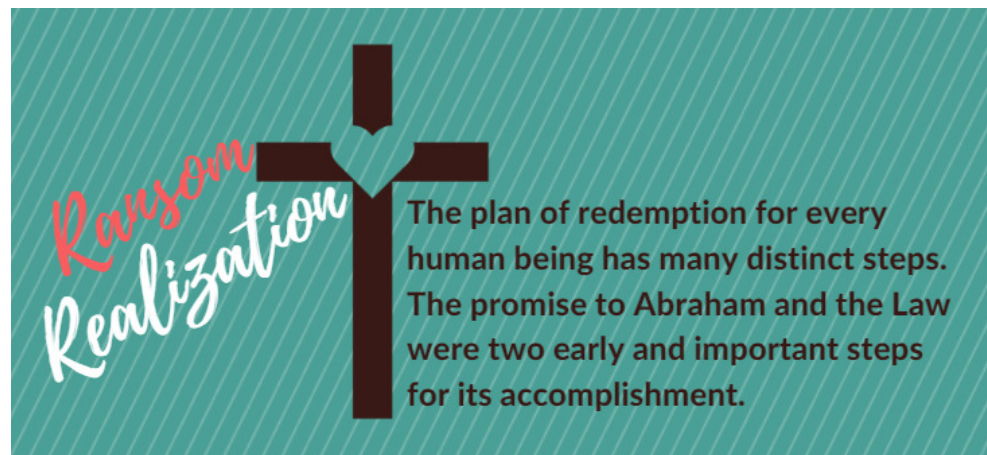
Knowledge: Strong's #1922 recognition, i.e. (by implication) full discernment



Observations:

- God will have all men to be saved.
This is His intention, not just a wish or hope. It will require Jesus as the mediator between men and God.
- All men will understand.
This is different than just hearing the name of Jesus - it means "full discernment," knowing the details.
- Jesus will mediate as Moses mediated so the people have a true opportunity to be in harmony with God.
- Jesus mediates because he bought the right to mediate by way of his ransom sacrifice.

It is like "owning the rights to a book." Jesus owns the right of mediation because of his sacrifice.



Israel needed a Law and they needed guidance. But for that guidance to work, they needed someone to stand between them and God - Moses.

The world of mankind in the future will need a mediator between them and God. Jesus bought the right to stand between them.

The plan of redemption has distinct steps. Two early steps for its accomplishment were the promise to Abraham (*in thee and thy seed shall all the families of the earth be blessed*) and the Law.



Moses and Jesus both mediate.

What is the difference between their mediation work and subjects?

Here is where the plan of God really begins to shine! Because God has such perfect foresight, He put in the Scriptures many prophetic statements that show us how to interpret things and how to put the pieces together. After all, a plan of redemption for an entire race has lots of moving parts.

Back in the first segment there was a significant “sinful world rule” mentioned:

Deuteronomy 5:9: (NASB) *...visiting the iniquity of the fathers on the third and the fourth generations...*

From the original sin of Adam, this “rule” has been in place. Moses mediated under this rule:

Romans 5:12: (NASB) *Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...*

This is the way sin works and there is nothing we can do about it. But God has a grand plan for redemption.

 **Calvinist view of the gospel, *Can We Say Christ Died for You to Everyone*, John Piper**

- *I don't think that's the New Testament gospel. To look at a person, I could pick out one of you in the front row here, I don't know you from Adam, and walk up to you and say, "Christ died for you." I don't think that's the New Testament gospel. I think the New Testament gospel is Christ died for sinners. Christ died and purchased a bride for himself, and in it he totally secured their conversion, he totally secured their awakening from the dead, he totally secured their faith, he totally secured their perseverance and he totally secured their glorification. It is done in Christ Jesus. Would you like that? You can have it. It's yours for the free embrace. It's a gift. That package of totally purchased redemption may be had by anybody who will have it as their treasure, have it as their life. That's the gospel.*

We believe he is describing the calling of the church, not the plan for the “everybody else.” The calling of the church is only the beginning of the gospel work.

The time in which Jesus mediates will have an entirely different basis for operation:

Acts 3:20-21: (NASB) ²⁰*and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

1. Jesus was sent from heaven.
2. Jesus must return to heaven.
3. He must mediate between God and man.
4. Prophecies are being fulfilled when this is happening.

Until the period of restoration of all things - the implication is the passing on of sin from generation to generation will be over. Harmony with God is restored.



Jesus' mediation is future, and it is a time of universal restoration and it should be no surprise:

2 Peter 2:9: (KJV) *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust (everyone who is not following Christ) unto the day of **judgment** <2920> to be **punished** <2849>*

Judgment: Strongs #2920, 1) a separating, sundering, separation
2) a trial, contest 3) selection 4) judgment

It gives a sense of a process, not a final declaration. Judgment could mean a stamp of guilty or innocent or it can mean we are under scrutiny. We believe it is a time of trial.

Is punishment a final stamp of disapproval?

Punished: Greek English Lexicon
1) to lop or prune, as trees and wings 2) to curb, check, restrain

For a tree to grow appropriately and produce good fruit, it must be pruned. The reason for the trial, the time of testing, is so that those being tested can be "pruned," given opportunity to grow. This means curbing the sinfulness and giving direction.



Jesus' mediation will be acted upon by walking the world through accountability so they will be able to stand before God forever on their own chosen merits of learned and accepted righteousness.

What is the order? Mankind is resurrected unto the Day of Judgment, a time period wherein they will account for the sins that were under their control. They will have to make right with those they wronged. They will learn God's ways and what righteousness really means. They will be pruned accordingly so they will be able to grow acceptable fruitage. Satan will be bound during this time, so temptations will be curtailed.

People will not be able to get away with unrighteous acts during this time of learning, of pruning:

Revelation 2:27: *And he shall rule them with a rod of iron...*

There will be strict rules about what they can and cannot do, with consequences for actions while Jesus is mediating during the times of restitution. A lot of times we have to tear something down to rebuild it. In this case, God will be restoring mankind back to the relationship He had with Adam in the Garden, but this time with the personal experience of sin to help them make the right decisions.

God clearly shows us through prophecy that the rules will change from inheriting generational sins to being fully accountable for past personal sins.



This prophecy is focused on Israel's restoration. God's kingdom comes through Israel to the world:

Jeremiah 31:29-34: (NASB) ²⁹In those days they will not say again, *The fathers have eaten sour grapes, and the children's teeth are set on edge.* ³⁰But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.

The fathers have eaten sour grapes, and the children's teeth are set on edge - the rules in the time of Moses will no longer apply. There will be a shift in organization and operation, and everyone will be accountable for their own sin.

This is the personal accountability that Jesus will mediate between God and man:

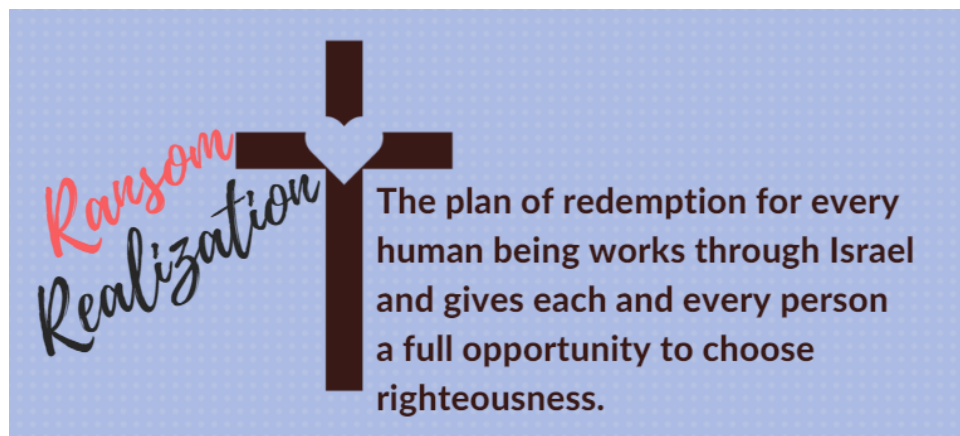
³¹Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers....

The Law was temporary, but now with the ransom paid, a New Covenant will be in place permanently.

Just as the old Law Covenant needed mediation, this New Covenant needs mediation in order for the people to have a relationship with God:

³³But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.

This is a final judgment after the rehabilitation/pruning process. After those days, God's law will be in their hearts. Like now, they will have free choice - but this time it will include full knowledge and information. No one will be coerced and no one will be deceived. God gave us the ability to choose, and having His law written in their hearts is voluntary. Through Jesus, this New Covenant will produce heart-driven obedience to the sovereignty of God.





**Seems like we left out the role of those who go to heaven!
How are they different? What do they do?**

Here again is where the foresight and planning of God's redemption for all shines through! There is an entirely different and well-defined role for those who truly follow Christ now. It is because this role is so radically different that many Christians end up confusing the whole redemption process.

 **A called-out people, Billy Graham Says Jesus Christ is Not the Only Way, YouTube "II Tim 3:16"**

- *Tell me, what do you think is the future of Christianity?*
- *Well, Christianity and being a true believer, I think there's the body of Christ which comes from all the Christian groups around the world or outside the Christian groups. I think everybody that loves Christ or knows Christ, whether they're conscious of it or not, they're members of the body of Christ. I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time. I think James answered that, the Apostle James, in the first council in Jerusalem when he said that God's purpose for this age was to call out a people for His name. That is what God is doing today. He is calling people out of the world for His name.*

We challenge his statement, "whether they know it or not." To be a part of the body of Christ is something for which we run, dedicate our lives and give up our own wills to follow God's will instead.



Tricia contributes: Regarding this amazing plan and opportunity for all people, I imagine a lot of people are thinking, "This is awesome! I can do whatever I want and worry about it in the future." But it reminds me of doing the laundry. If you get stains on your clothes and you do not take care of them, what happens? You wash them and it doesn't come out. Christ is our "stain stick," but there are certain stains that if you don't take care of them, they aren't coming out. You very well might have so much damage in your heart and character that it is not coming out. We have to be careful; it is not a free-for-all.



There are *two different* classes of people who benefit from the ransom...

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

Class 1: *Savior of all men*

- requiring Jesus as their **MEDIATOR**

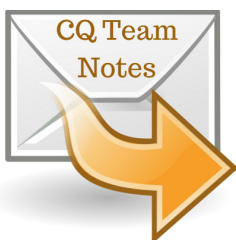
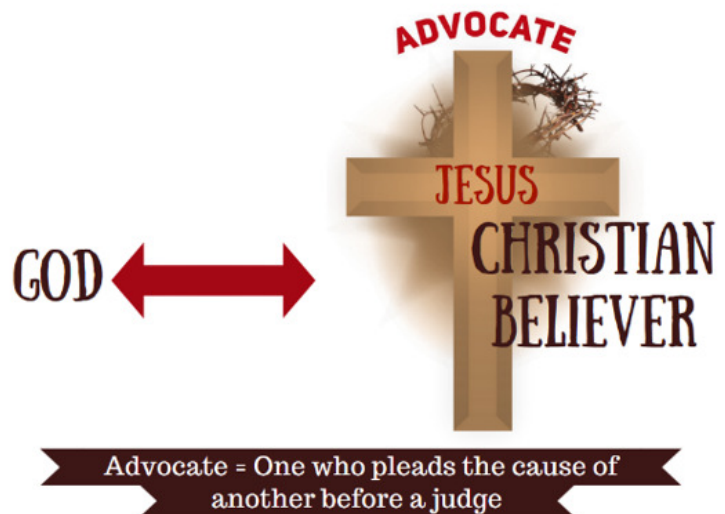
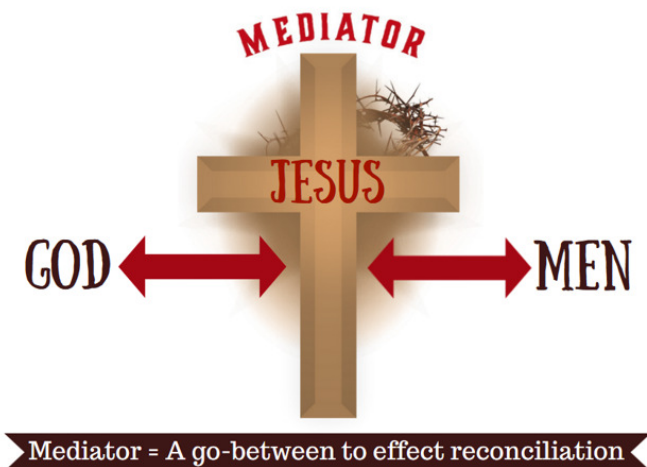
Class 2: *specially of those that believe (followers of Christ)*

- who have Jesus as their **ADVOCATE**

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 for our sins; and not for ours only, but also for those of the whole world.*

This advocate relationship is describing those whom Jesus stands with and represents versus those for whom he mediates - two different classes of people to be blessed from the ransom.

Because his true followers are not at odds with God, they do not require a mediator. This is why we pray, "In Jesus' name..." We can come to the father directly with Jesus at our side.



Cindy contributes: The ransom is the ONE doctrine that explains everything in the Bible. It answers questions like, Why was Eve taken from Adam's rib? (She was taken from him, which means Jesus died for her as well as Adam. All of his posterity, including Eve who came from him, are covered.) Why was Abel's sacrifice better than Cain's? (It was a blood sacrifice, the foreshadowing of Jesus dying on our behalf.) The Old Testament points to the cross, the New Testament points back at it. The ransom explains time prophecies, the evil in the world, the future hope for mankind and the two parts of salvation.



Jesus' dedicated
followers are part
of that seed

Remember Galatians 3 where it talked about the role of the Law, its mediator and faith?

Here is the conclusion:

Galatians 3:25-29: (NASB) ²⁵But now that faith has come, we are no longer under a tutor. ²⁶For you are all sons of God through faith in Christ Jesus. ²⁷For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ²⁹And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

If we are dedicated followers of Christ, we are part of Abraham's seed. If you belong to Christ, then you are Abraham's descendants - becoming Abraham's descendant means inheriting the "blessing the families of the earth" privilege.

Jesus advocates for us so we can work with him to help mediate all the families of the earth back to a relationship with God. This calling out to be a follower is only for a specific time and for a specific few for the purpose of blessing later.



Back to Moses - the initial blessing of Israel under Moses was deliverance. How were they delivered?

Exodus 12:13: (NASB) *The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

It was the firstborn whose lives were at stake and who were delivered by the blood of the lamb. Next, because of that deliverance of the firstborn, the entire nation of Israel was delivered.



DELIVERANCE #1: THE FIRSTBORN

DELIVERANCE #2: THE ENTIRE NATION OF ISRAEL



Hebrews 12:23: (KJV) *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

Church of the firstborn - those called to follow Christ are represented by the firstborn from the time of Moses, delivered first. The people were delivered afterwards.

Those who follow Jesus are the "firstborn" of his sacrifice:

1 Corinthians 5:7: (NASB) *Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.*



DELIVERANCE #1: THE FIRSTBORN, TRUE FOLLOWERS OF CHRIST

DELIVERANCE #2: THE ENTIRE WORLD OF MANKIND





The role the called-out Christians play:

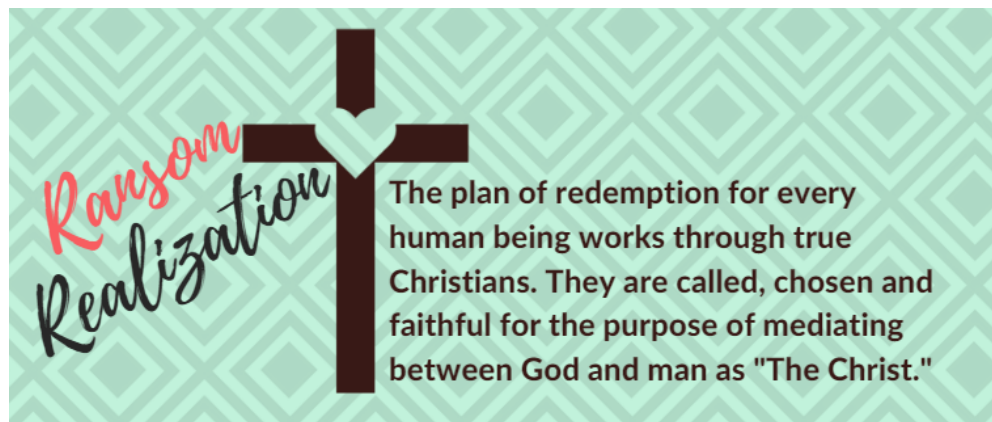
1 Peter 2:9,12: (NASB) *⁹But you are a chosen race, a royal priesthood, a Holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light... ¹²Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers,*

Watch what happens with the rest of the world...

they may because of your good deeds, as they observe them, glorify God in the day of visitation.

In the day of visitation - not now - later, after they are resurrected and remember their experiences. True Christians are giving an example to unbelievers now so that those unbelievers will eventually glorify God.

This gives us a sense of the power of Jesus' ransom and the privilege we have to follow him.



**We have Jesus, his followers, Israel and the world.
We also have the Law Covenant and the New Covenant.
How do we put these all together?**

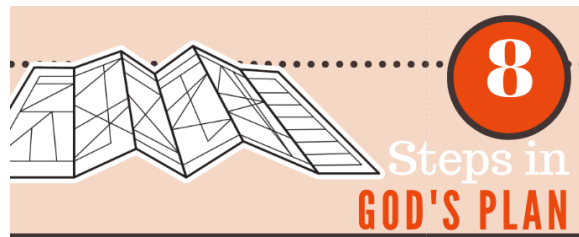
All of these pieces *do* seamlessly fit together according to Scripture. It is just a matter of applying them where they belong, which can be easier said than done. We will soon look at a summary list of Scriptures that tell this story of salvation in short form.

 **All kinds in heaven, Billy Graham Says Jesus Christ is Not the Only Way, YouTube, "1Tim3:16"**

- *Whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the body of Christ because they've been called by God. They may not even know the name of Jesus, but they know in their heart that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved and that they're going to be with us in heaven.*
- *This is fantastic, I am so thrilled to hear you say that. There is a wideness in God's mercy.*
- *There is.*
- *There's a wideness in God's mercy.*

The dilemma is dramatic. There are unsaved billions throughout history. For someone who believes in eternal hellfire, they have to think, "Wait. There are a lot of good people who died without knowing Jesus." (For podcasts on this specific topic, please search "hell" at ChristianQuestions.com.) Billy Graham's dilemma was knowing God's heart is big and He is just and merciful, so it would not seem right that some provision would not be made for unbelievers. But the Scriptures are clear that unbelievers ARE in line for saving, but in a different phase - they will simply be resurrected on earth and not in heaven with the true believers. There are many prophecies that talk about an earthly salvation for the "everybody else."

The plan of God DOES include all, but not without accountability.



1

MANKIND DOOMED TO DEATH

Romans 6:23: (NASB) For the wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord.

The *wages of sin* is the cessation of life. You sinned and now the privilege of living is revoked. How does the *gift of God* work?

2

GOD PROVIDED HOPE THROUGH THE ABRAHAMIC PROMISE AND THE LAW

Hebrews 10:3-4: (NASB) But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins.

The Law was effective but limited. The sacrifices were in place to remind them about sin and the need for continual atonement. The Law was a major step in recognizing that without God's direction and the sacrifice needed, we would be stuck in sin.

3

JESUS FULFILLED THE LAW AND GAVE HIMSELF A FAIR PRICE FOR ADAM - LIFE FOR LIFE

Romans 5:8: (NASB) So 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.

A perfect man, Jesus, gave his life to ransom a perfect man, Adam. The sacrifice of Jesus was the one thing that could remove sin, not the blood of bulls and goats.

...Through one transgression there resulted condemnation to all men...through one act of righteousness there resulted justification of life to all men - The same number of men, women and children who were trapped in sin and death are redeemed by Jesus. It is the exact same number.

4

JESUS PRESIDES OVER THE RAISING OF ALL MANKIND FROM DEATH IN ADAM

John 5:28-29: (NASB) Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

Those who did the good deeds - the called-out ones, the firstborn, Jesus' true followers. It goes back to the picture of Israel's firstborn at Passover given life before the rest of the Israelites were given freedom.

Those who committed the evil deeds - the world of mankind for whom judgment is a time of trial and testing. This gives those of the second part of the ransom time to grow and develop.

Everyone is included in these two parts. Everyone is eventually delivered because of the firstborn's deliverance.

5

TRUE FOLLOWERS OF JESUS ARE RAISED TO LIFE

Matthew 7:13-14: (NASB) Enter through the narrow gate...For the gate is small and the way is narrow that leads to life, and there are few who find it.

There are few who find it - does the whole world miss out? No, they are not all called to that level. The world still has opportunity but will be held accountable to the degree they were responsible for their own sins.



6

ALL OTHERS RAISED TO A JUDGMENT OF ACCOUNTABILITY/OPPORTUNITY AT THE HANDS OF "THE CHRIST" - JESUS AND HIS FOLLOWERS

Matthew 10:15: (NASB) Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

It will be more tolerable (than the people of Capernaum, who rejected Jesus' teachings and miracles there) - implies a better chance and hope when the people destroyed in Sodom and Gomorrah are resurrected. Jesus is warning we should not turn away any opportunity for righteousness.

7

ISRAEL AND JERUSALEM WILL BE THE SOURCE OF EARTHLY BLESSING

Isaiah 2:3 (NASB) And many peoples will come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths. For the law will go forth from Zion and the word of the Lord from Jerusalem.

This is the result of the seed promised way back in the Abrahamic Promise. Jesus, the true seed, with his footstep followers helping to rehabilitate the world.

That original promise talks about multiplying Abraham's descendants as the *sand on the seashore* and the *stars of heaven*. Was God just being poetic? No, we see this as showing two parts of blessing.

Sand on the seashore - the physical seed of Abraham, meaning the Jewish nation

Stars of heaven - the spiritual seed of Abraham, meaning the church of the firstborn

All the families of the earth - both parts - sand and stars - blessing the "everybody else"

In this single promise to Abraham, we see three different parts of God's intention of blessing everyone, fulfilled in stages.



Jesus and his faithful followers working together to rehabilitate the world of mankind



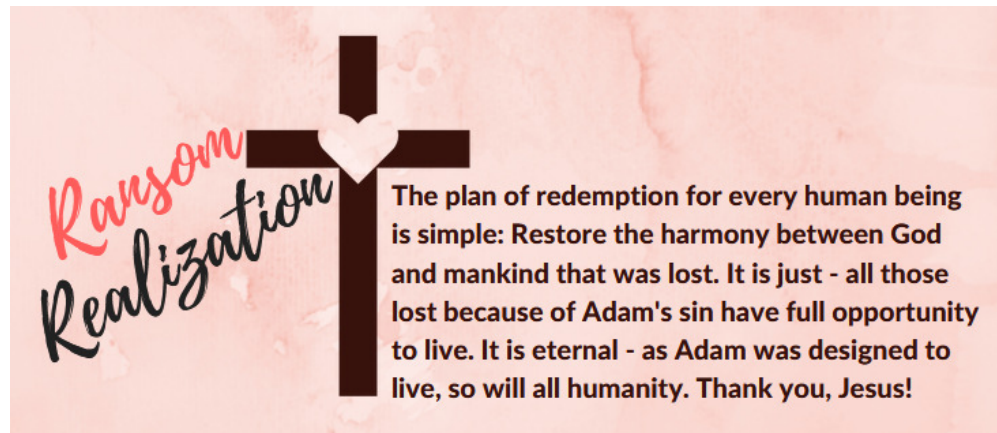
8

OPPORTUNITY FOR EVERYONE

Isaiah 42:1-4: (NASB) Behold, My servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him; he will bring forth justice to the nations. He will not cry out or raise his voice, nor make his voice heard in the street. A bruised reed he will not break and a dimly burning wick he will not extinguish; he will faithfully bring forth justice. He will not be disheartened or crushed until he has established justice in the earth; and the coastlands will wait expectantly for his law.

My chosen one in whom My soul delights - referring to Jesus

This is a worldwide promise of accountability along with mercy, power, love and wisdom and the role that Christ plays. Nothing will get in the way of Jesus fulfilling the ransom work. He died and was raised, paying the ransom price for Adam. Here he implements that price - he will establish justice in the earth.



This plan of God to restore harmony is simple. It is *just* because it pays for Adam, and we all die in Adam. It is *eternal* and the price covers everyone. Once everyone goes through their personal accountability and makes their personal choice to follow God's righteous ways, they have an opportunity to live in a paradise on earth. Those who are faithful *now* will be in heaven. This is how the ransom price Jesus paid affects every man, woman and child who ever lived. What a magnificent plan!

*So, did Jesus REALLY die for everyone?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on August 20, 2018:
Ep. #1035: What is the True Meaning of Loyalty?

Bonus Material

For more on Jesus as both a mediator and our advocate, please see July 12, 2015, Episode #874, "God's Three Great Promises - Which One is For You?"

The idea of redemption is always good news, even if it means sacrifice or some difficult times. — Patti Smith

A reminder that it is ONLY through Jesus that anyone can come to life:

John 14:6: (NASB) *Jesus said to him, I am the way, and the truth, and the life; no one comes to the Father but through me.*

Acts 4:8-12: (NASB) *⁸Then Peter, filled with the Holy Spirit, said to them, Rulers and elders of the people, ⁹if we are on trial today for a benefit done to a sick man, as to how this man has been made well, ¹⁰let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. ¹¹He is the stone which was rejected by you, the builders, but which became the chief corner stone. ¹²And 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.*

Here is the message of the Bible:

Acts 3:19-21: (NASB) *¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

Verified in Romans again that those who don't believe have opportunity:

Romans 8:19-23: (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. ²³And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

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.*



This judgment will be just and difficult for those whose personal sins have not already been atoned for. Everyone is either judged now (those who are running for the higher calling) or later - everyone else who will be resurrected.

Romans 2:4-11: (NASB) *⁴Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 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; ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. ⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, ¹⁰but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God.*

The pattern of saving God's people: The prophecy of the work of John the Baptist:

Luke 1:12-17: (NASB) *¹²Zacharias was troubled when he saw the angel, and fear gripped him. ¹³But the angel said to him, Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. ¹⁴You will have joy and gladness, and many will rejoice at his birth. ¹⁵For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb. ¹⁶And he will turn many of the sons of Israel back to the Lord their God. ¹⁷It is he who will go as a forerunner before him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.*

God gave them opportunity to accept the coming Messiah - gave them opportunity to be the nation through which the blessing of all men would come both in spiritual and earthly ways.

Joseph's angelic visit:

Matthew 1:18-21: (NASB) *¹⁸Now the birth of Jesus Christ was as follows: when his mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. ¹⁹And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. ²⁰But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. ²¹She will bear a son; and you shall call his name Jesus, for he will save His people from their sins.*

God provided Jesus who would save Israel from their sins - even if they rejected him at first.

The full context of Jeremiah's prophecy:

Jeremiah 31:27-34: (NASB) *²⁷Behold, days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. ²⁸As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant, declares the LORD. ²⁹In those days they will not say again, The fathers have eaten sour grapes, and the children's teeth are set on edge. ³⁰But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge. ³¹Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the LORD. ³³But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴They will not teach again, each man his neighbor and each man his brother,*

saying, *Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.*

The following text serves as a basis for proof of the "ransom for ALL" perspective:

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 death penalty was clearly upon all humanity.

Who? These texts clearly show "all," but especially a few:

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 previous 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 "the many" - all humanity**) 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! The many!**) 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! Shows a reign for them - an authority that they are given.)

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 is clearly included - referred to as "all") 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 - they are here referred to as "the many") (All humankind both ways - makes the point clearer!) ²⁰The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, (the more clearly sin was defined, the more powerfully grace would apply) 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.)

All of this thanks to Jesus and his sacrifice:

Philippians 2:8-11: (NASB) ⁸Being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹For this reason also, God highly exalted him, and bestowed on him the name which is above every name, ¹⁰so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, ¹¹and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.



The concept of the RANSOM is important because it is the entire basis for our Christian faith and the plan of God for the world of mankind.

What does it mean to say "Jesus is the ransom?" 1 Timothy 2:5-6: (NASB) ⁵*For there is one God, and one mediator also between God and men, the man Christ Jesus,* ⁶*who gave himself as a ransom <487> for all, the testimony given at the proper time.*

Ransom: Strong's #487, antilutron, a redemption price

Strong's #487 is only used in this one place in the Bible. It is derived from two Greek words:

anti: Strong's #473, instead of or because of; used to denote substitution or correspondence

Lutron: Strong's 3083, a redemption price, ransom

So, the word ransom in this one text means a "corresponding price."

Adam, a perfect man, chose to disobey God resulting in sin and death for him and all his offspring. The entire human race was doomed to the prison of death in order to satisfy justice - Adam paid the penalty of his disobedience to God. (Romans 6:23: (KJV) *The wages of sin is death...*) All of our race are either dead or dying.

Without the intervening sacrifice of Jesus, the cycle of sin and death would continue in misery until eventually the human race died out.

The death of the perfect man Jesus became the *substitute* or *corresponding price* for Adam. Jesus willingly volunteered to die and thereby paid the ransom by his perfect obedience to God. The man Jesus would take Adam's place in death, thereby satisfying justice.

Having paid the ransom price allows the work of the ransom to begin.

1 Corinthians 15:22: (KJV) *In Adam all die even so in Christ shall all be made alive.*

This legal equivalency of "a perfect life (Adam) for a perfect life (Jesus)" allows for the resurrection of mankind and their opportunity for everlasting life in the kingdom. Mankind will finally have the full opportunity to be obedient without inherited sin. As a reward for his sacrifice, Jesus was resurrected as a highly exalted spirit being to complete the great work of bringing mankind back into a relationship with God.

The ransom does not excuse the sins committed by those in this lifetime - it does not suddenly count sinners as saints and usher them into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, and places him again on trial for life, in which his own willful obedience or willful disobedience will decide if he may or may not have life everlasting.

John 1:29: (KJV) *...The Lamb of God, which taketh away the sin of the world...*

Romans 5:18-19: (NASB) ¹⁸*So 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.* ¹⁹*For 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.*

