

***How To
Give Away
Your Faith***

HANDOUT #5

52. It is true, as I hope to demonstrate, that words such as “**all**” and “**world**” are sometimes used in a restricted sense in Scripture — but when they are used in a restrictive sense—then the context must determine this.
53. Those who consistently limit the meaning of these terms in passages dealing with salvation often do so on the basis of theological presuppositions rather than on the texts themselves.
54. In the writings of the Apostle John, where “**world**” appears seventy-eight times, it normally describes a God-hating (John 15:18-19; 1 John 3:13), Christ-rejecting (John 7:7) & a Satan-dominated system (1 John 5:19).
55. The natural way to understand “**world**” in 1 John 2:2 is by observing how John uses the term elsewhere & since he consistently refers to people in a negative sense, then 1 John 2:2 should be understood in the same way.
56. Reading “**world**” in 1 John 2:2 as meaning only the elect twists its clear meaning elsewhere, so the verse demonstrates Christ died for everyone.
57. When John says Jesus died for ‘**the world**’ as in John 3:16 or in 1 John 2:2, the natural reading is that Christ died for all sinners without exception who belong to the fallen world & not merely for ‘**the world of the elect**.’
58. Therefore, when we encounter the word “**world**” in passages dealing with salvation—especially in the writings of John—interpreting it to mean ‘**the world of the elect**’ appears to be a significant misuse of Scripture.
59. And lest you think I am espousing some minority view, consider the major scholarly lexicons, encyclopedias, and dictionaries—none of which support interpreting the biblical word “**world**” (kosmos) as ‘**the world of the elect**.’
60. Among these are: Kittel’s Theological Dictionary of the New Testament; Vine’s Expository Dictionary of New Testament Words; Vincent’s Word Studies in the New Testament; Thayer’s Greek-English Lexicon of the New Testament; The New Bible Dictionary; Baker’s Dictionary of Theology; and Arndt and Gingrich’s A Greek-English Lexicon of the New Testament.
61. You may not be familiar with all of these resources, but these and many like it represent some of the best linguistic scholarship available.
62. I could not find a single instance in any of them where the word “**kosmos**” carries some obscure or restricted meaning, such as ‘**the world of the elect**’ but instead it retains its normal, *broader meaning of the world* or humanity.

16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life (John 3:16).

2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world (1 John 2:2).

14 We have seen and testify that the Father has sent the Son to be the Savior of the world (1 John 4:14).

63. Similar linguistic gymnastics must be used on verse like 1 Timothy 2:1-6, where the Apostle Paul tells us that _____ desires “all men to be saved.”

1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 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 for all, the testimony given at the proper time.

64. Notice the repetition of the phrase “all men” because as “born-again” Christians we are to have a concern for “all men” because God _____.

65. We can & should pray for ‘all men’ because it is God’s will that ‘all men’ come “to the knowledge” of salvation — through _____ in Jesus Christ.

66. God the Father “so loved the whole world” (John 3:16) that God the Son died for “the whole world” (1 John 2:2; 4:14) — so that God the _____ might draw “the whole world” or “all men” to Himself (John 12:32):

32 “And I, if I am lifted up from the earth, will draw all men to Myself” (John 12:32).

67. Please note in 1 Timothy 2:4 — that God does not say “some” but “all” because Jesus _____ so that—“all men”—could potentially “be saved.”

68. And to underscore this truth, the Apostle Paul will go on in verse _____ to remind us that “Christ Jesus . . . gave Himself as a ransom for all.”

69. Of course — a Calvinist would challenge this unlimited position by _____, “If God does not want — anyone to perish — then why are so many lost?”

70. They might further argue that man cannot conspire against the will of _____ sovereign God—and therefore it cannot mean—that God “desires all men to be saved”—so they falsely reason that “all” cannot literally mean “all.”

71. Because they believe—the will of a sovereign God—cannot be thwarted, those who identify as ‘Reformed’ understand “**all men**” to refer to ____ kinds of people—such as kings, rulers & others in positions of authority.
72. They do not take 1 Timothy 4:4 to refer to all humanity, because, in their view, that would imply God’s will is frustrated since ____ all are saved.
73. This underscores the importance of recognizing Scripture’s distinction between God’s moral will and God’s sovereign determinative ____.
74. God’s determinative will be accomplished regardless of what anyone ____.
75. For example, when God spoke the world into existence, it happened exactly as He willed, without question ___ opposition (Genesis 1-2).
76. *And one day, He will speak this world out of existence by fire & bring a ___ heaven & earth into being—this is God’s determinative will (2 Pt. 3:12-13).*
77. God also has a moral will & Scripture makes clear that His moral will is not always done — and so for example it is God’s moral will that people do not commit murder—yet people every day ____ commit murder.
78. This does not mean God is frustrated or less than sovereign because a person can choose to sin—it simply demonstrates that God, in His sovereignty, has granted humans the freedom to ____ choices.
79. Clearly, the Scriptures do not teach universalism, since Jesus Himself taught that “**many**” in the ____ would not be saved (Matt. 7:13-14).
80. When God, through Paul, says that He “**desires all men to be saved and to come to the knowledge of the truth,**” His will is not frustrated in any ____.
81. The word “**desires**” comes from the Greek verb “**thelō**” indicating God’s delight or wish for people to be saved — not that all ____ be saved.
82. Because in God’s moral ____ He “**desires all men to be saved and to come to the knowledge of the truth,**” this forms the basis for His sovereign will, such that 1 Timothy 4:6 says that Jesus “**gave himself as a ransom for all.**”
83. There is ____ competition between God’s moral will & God’s determinative will, which is why when the Bible *describes the substitutionary* death of Jesus as a payment for “**all,**” *the most natural reading* is that it refers to all people.
84. To restrict “**all**” to “**the elect**” requires importing a theological conclusion into a verse of the Bible — rather than — drawing meaning ____ of it.

85. When we read our own ideas into a verse, it is called “**eisegesis**” when we are to practice “**exegesis**” — drawing the meaning out of the _____ itself.
86. In ordinary language “**all**” communicates “**universality**” unless the context clearly limits it, but in the passages we have been studying, the surrounding _____ actually emphasizes—breadth—rather than restriction.
87. Therefore, to redefine “**all**” as “**all the elect**” risks straining the _____ sense of Scripture and weakening the force of passages that present Christ’s death as sufficient for—and genuinely offered—for “**all**.”
88. God delights in the salvation of souls—and 2 Peter 3:9 explains that He is delaying His righteous judgment so that people might respond to _____.

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish but for all to come to repentance.

89. Consequently, those who do not believe that _____ died for everyone will argue that “**all**” is interpreted to mean all categories of people (Jews & Gentiles, rich & poor, kings & commoners) rather than every person.
90. Again, they falsely conclude that if “**all**” meant every single individual, then God’s will—would be frustrated—since _____ everyone is saved.
91. They maintain that while Peter reveals God’s desire for “**repentance**,” the _____ outcome is governed by His unconditional election of certain people.
92. Non-Calvinists take the word “**all**” at face value—namely that God delights in the salvation of souls—which again is why 2 Peter 3:9 explains that _____ is patiently waiting *for people to respond* that they might not be condemned.
93. Non-Calvinists understand “**all**” to refer to _____ humanity & not a restricted select group of people, because once again they distinguish between God’s moral will (*what He desires*) & God’s determinative will (*what He ordains*).
94. Part of God’s moral will is that people repent & be saved from His _____.
95. Yet, in God’s determinative will He permits the existence of unbelievers and the consequences that sin brings because they chose to reject _____.
96. _____ in using the word “**patient**” uses a word expressing universality.
97. If God did not desire every person to repent, then His patience would extend only to the elect—yet 2 Peter 3:9 _____ God’s patience to the opportunity for all to respond indicating an unlimited atonement.

98. In other words — God’s patience reflects — a sincere, genuine offer to “**all**” and not some mere theoretical or limited ____.
99. That God is “**slow**” (**bradunō**) and “**patient**” is meant to allow ____ for repentance because Jesus truly died for “**all**” & desires “**all**” to be saved.
100. Linguistically speaking—the Greek word for “**all**” (**pántōs**) normally includes everyone unless context restricts it & nothing here says ____.
101. This verse is consistent with other verses we have examined thus far, emphasizing the sufficiency of Christ’s atonement for ____ person.
102. And so—we have seen that God who “**loved the world**” (John 3:16) sent Christ to be “**the propitiation for the sins of the whole world**” (1 Jn. 2:2) because He genuinely desires ____ people “**to be saved**” (1 Timothy 2:4).
103. With that said, when Peter writes that God “**does not wish for any to perish but for all to come to repentance,**” and when God “**desires**” all to come to “**the knowledge of the truth**” — the Bible is ____ teaching universalism.
104. When this verse is combined with Paul’s statement that God “**desires all men to be saved**” the simple reading would lead most to conclude that a provision has been made for “**all**” so that “**all**” can potentially be ____.
105. Calvinists have to twist words like “**all**” and “**world**” to mean only “**the elect**” — which goes against — the plain meaning of the ____.
106. If one takes a straightforward reading of universal terms in Scripture, like “**all,**” “**world,**” etc. — it is clear that — the atonement of Christ was made on behalf of all people, not just an ____ group of people.
107. The bottom line is that when Peter writes that God is “**not wishing that any should perish,**” he is *clearly indicating* that God’s patience is motivated by a genuine desire for all to repent, ____ merely a general kindness or goodwill.
108. Every person is included in God’s desire—His offer of salvation is real and sincere for all, though it requires a response in ____.
109. So, while Jesus can potentially be “**the Savior of all men**” (1 Timothy 4:10) because His Atonement is unlimited — it is nonetheless limited in effect in the sense that ____ those who believe in Jesus are truly saved.
110. Another way of expressing this is to say that the death of Jesus Christ is sufficient for all men—but it is only efficient for those ____ believe.