

God's Amazing Grace – Part 9

Answers to supposed universal texts

We have seen, beyond any doubt or question, that the Bible teaches that the sinful condition of mankind, inherited and imputed through Adam, leaves us dead in sin, completely unwilling and unable to ever turn to the true God of the Bible on His terms and with the right motives. Further we learned that God did not leave all of us in the condition of just condemnation, but specifically chose a multitude of individuals throughout human history as objects of his mercy. In Christ, each and every one of these elect will, are sure to be redeemed [full propitiation and purchase], regenerated, reconciled, uniquely loved and finally glorified -. Due to the perfect plan and purpose of God before the foundation of the world we learned that the death of Christ on the cross was definite [precise, perfect, specific and complete] in its substitution for those who are to be saved since the beginning of time until its culmination. Christ's death did not merely make salvation possible for *mankind*; rather it made it certain for the elect [from throughout mankind]. Additionally the Bible showed us how the calling, illumination and drawing of God through the Holy Spirit always results in repentance and faith, thus salvation. Some call it irresistible, because He removes the unwilling heart of stone and puts in its place a new heart that desires after God. Finally we learned that this plan is not only perfectly successful in bringing people to God, but it is also powerful and sure to keep them till the end, not losing even one. These truths are called "Calvinism" by many today because John (Jean) Calvin's Bible teaching expounded many of these truths. But they are far from being the teachings of a man or even men. They are the teachings of Christ and the Apostles and the doctrines of Grace are the only faithful rendering of the Word of God.

T - Total Depravity - Grace Needed (radical depravity, dead in sin; will enslaved to sin, not free-will, inability)

U - Unconditional Election - Grace Planned (Not deserved by anyone, not owed to anyone, the sovereign free-grace of God)

L - Limited Atonement - Grace Secured (particular redemption, definite, substitutionary & specific in design, perfect in purpose)

I - Irresistible Grace - Grace Applied (a new heart, mind, will which is set free from sin and made a slave of righteousness)

P - Perseverance of the Saints - Grace Victorious (preserved, kept, strengthened, upheld and disciplined by God till the end)

In learning these things we searched and discovered these truths to be undeniably, irrefutably and overwhelmingly the consistent teaching of the Word of God. We looked at such a great number of passages and verses that any doubts were eliminated. It is impossible for those who have faithfully studied the Scriptures to say that these truths are based on just a few isolated verses and words.

Some would then ask, "If this is true then why do so few people believe these things *today*?" The first answer to that is that the number of people who believe these things are not "so few"! This has historically been a predominant understanding of the Scriptures since the Apostles but has been in certain eras, especially in the last 300 years or so, been hidden under a morass of man-centeredness. These truths have never been lost and we are living in an age of a real revival of and a return to these awesome Biblical truths is taking place.

Review: Some reasons for the modern confusion are:

1. Man-centeredness

- a) thinking mankind's redemption rather than God's glory is the goal of creation & history.
- b) evaluating God's love, justice or fairness by human standards.

- c) ignoring the hard truths of God's character such as holy hate, jealousy, wrath, vengeance...
 - d) turning churches into methodology and marketing strategies to be "more effective".
 - e) imagining that God is doing all he can do, and we have to do the rest.
 - f) deluding ourselves to think that faith is our gift to God rather than His gift to us.
2. Theology based on clichés and song lyrics rather than the Scriptures.
 3. General ignorance of the Bible.
 4. Anti-intellectual, anti-theology, anti-doctrine, a psuedo-spiritual emphasis on emotion & ecstasy.
 5. Misunderstanding of the words "world", "all", "everyone" and "foreknowledge".

Without fail, whenever the doctrines of grace and particularly election or "predestination" are mentioned those under the influence of the man-centered (free-will / Arminianism – based on the teachings of Jacobus Arminius. Whatever anyone believes, someone has believed and taught it before us. The real question is which man, or even which elements of any man’s teachings are truly faithful to the Word of God) perspective are swift to unleash the power of the most quoted verse in the Bible.

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him.

It's so interesting how they focus on "love" and "world" without seeing the clearly expressed design and demonstration of this love specifically benefiting "whoever believes". With their free-will spectacles on they see this to mean whoever *chooses* to believe by their own free will, rather than recognizing the biblical truth that belief itself is a gift of God (Phil. 1:29; Mat. 16:17; John 1:12-13; John 6:44-45; Eph. 2:8-9; 1 Cor. 1:30). The verse says whoever believes not whoever chooses... the emphasis is on faith regardless of the persons nationality, heritage, religious background, previous character, supposed righteous works etc. Whoever, by God’s grace is granted faith, thus believes the Gospel of Christ and has eternal life.

Before showing you the simple and clear intended meaning of John 3:16 lets lay some groundwork that will help YOU to be able to interpret it accurately. Once you learn this, you will be able to deal accurately with all of the passages that say "world".

The first and most important point is that both in the biblical Greek and modern English the word "world" has numerous meanings and very rarely means "every individual who ever has and ever will live on the planet". Let’s look at it usage in English.

WORLD

1. **planet Earth:** the planet Earth
2. **Earth and everything on it:** the Earth, including all of its inhabitants and the things upon it
3. **human race:** all of the human inhabitants of the Earth
 - *Soon, the world would know the truth. (even this would only mean "most" or "many" or the inhabitants)*
4. **society:** human society
 - *in the eyes of the world*

5. **part of Earth:** a particular part of the Earth, considered in terms of time or space
 - *the western world*
 6. **area of activity:** a specified area of human activity and the people involved in it
 - *the world of fashion*
 7. **universe:** all the galaxies that are known or thought to exist in space
 8. **domain:** a sphere, realm, or domain
 - *the world of reptiles*
 9. **inhabited body:** an astronomical body considered to be inhabited, for example, a planet
 10. **everything in somebody’s life:** all that relates to or makes up the life of an individual
 - *Her entire world collapsed.*
 11. **condition of existence:** a condition or state of existence
 - *the world of tomorrow*
 12. **great deal or amount:** a very large amount, degree, or distance
 - *They’re still worlds apart.*
 - *in a world of hurt*
 13. **secular existence:** secular life and its ways
 - *a man of the world*

adjective
1. **of the entire world:** relating to the entire world
 - *the world champions*
 2. **exerting influence globally:** exerting influence over the whole of the world
 - *a world figure*
 3. **affecting whole world:** involving or affecting the whole of the Earth
 - *a world crisis*

come down in the world -- to have less money or power than previously

dead to the world -- sleeping very soundly

have the best of both worlds -- to have the advantage of the best features of two different situations

in the world -- used to express puzzlement, surprise, or dismay, or to give emphasis to a statement • *What in the world have you done?*

not for the world -- no matter what happens • *Not for the world would I think of doing such a thing.*

out of this world -- extraordinarily good in some way (*informal*)

the world is your oyster -- there are limitless opportunities available for you to be successful

think the world of somebody -- to be extremely fond of somebody¹

You can clearly see even in English that the word "world" has many meanings and in *almost* all cases you would never take "world" to mean "every individual: man, woman, child, and baby that has ever lived and will ever live on the earth". If that is true in all other cases, why so many give it that meaning

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in John 3:16 or any other verse without even a second thought? The reason many do this because of their presuppositions, fed to them by others and insufficient exposure to the whole of the Bible and basic hermeneutical considerations. Due to these things it is easy to presume or assume a certain definition to a word or meaning to a verse and then end up with the wrong conclusion.

Consider the following statements and tell me what "world" means:

I am going on a world tour. -- Terrorist attacks affect the whole world. --

The world is suffering a financial crisis.-- The whole world knows about September 11th, 2001.

WORLD: Biblical usages are even broader encompassing creation in general and even the universe.

κοσμος ου m [187 occurrences in the UBS4]

- 1) universe / creation/ world: Mat. 13:35; Acts 17:24; Phil. 2:15; John 3:16
- 2) earth / world: Mathew 4:8; Luke 4:5; John Revelation 8:12; Mat 4:8; Heb. 2:5
- 3) world affairs, system or order Galatians, 6:14; 1 Cor. 3:18; Mark 4:19
- 4) worldly goods or wealth Mat. 16:26; Mark 8:36; Luke 9:25;
- 5) Inhabitants of the earth / people in general / human race: 1 Corinthians 6:2;
- 6) non-elect of mankind / ungodly humanity: John 14:17; John 17:9;
- 7) all nations / people groups not only Jews: Mat. 5:14; Mat. 26:13; Mark 16:15; John 1:29; John 4:42;
- 8) sinful way of living:1 John 2:15-17;
- 9) adorning / adornment / ornament / decoration / Luke 21:5; 1 Peter 3:3,5
- 10) tremendous amount: James 3:6
- 11) from every nation (the elect throughout the world) / from throughout the world not on Jews. John 1:29;
John 4:42; 1 John 2:2; 4:14 and many others.
- 12) hyperbole - whole world Col. 1:6; Act. 17:6 meaning: widely known throughout the Roman Empire

Literal Translation of John 3:16: For in this way God showed His love for the creation/universe/world, that he sent his one and only Son, in order that all who believe in him would not pass away, but have everlasting life.

Teaching of John 3:16: The most significant expression of God's love for his creation is shown in his saving of believers throughout the created world and throughout all time. This is the emphasis of John 3:16. In other places further aspects of God's love for his creation can be seen. He shows his love for creation in caring for the animals and all he has made (Psalms 145:9; 147:9) and he will finally bring a form of redemption and renewal to the whole of creation (Romans 8:19-22; Matthew 19:28; 2 Peter 3:13.) John 3:16 may actually be a direct reference to ‘creation’ and an indirect reference to ‘believers’ at the same time. It could well be a general reference to God’s expression of love toward and within creation that is specifically expressed by giving eternal life to believers. As such it still cannot be a referent to all individuals in humanity since most are excluded because they are not given the gift of faith [believing] by God.

It is impossible to be faithful to the Bible and say that every individual throughout human history is the express object of God's saving love (see. Mal 1:3; Rom. 9:13; John 17:12; Psalm 5:5; Psalm 11:5; Prov. 6:16-19; Hosea 9:15; Lev. 26:30). Thus John 3:16 is NOT claiming a love of God that makes salvation possible for every individual human, but a general love towards his creation finding particular expression in saving only some (whoever believes).

Test yourself on a few verses with world (try to insert the "every individual" concept; then what fits).

*John 12:25 The man who loves his life will lose it, while the man who hates his life in this **world** will keep it for eternal life.*

*Romans 4:13 It was not through law that Abraham and his offspring received the promise that he would be heir of the **world**, but through the righteousness that comes by faith.*

*John 12:19 So the Pharisees said to one another, "See, this is getting us nowhere. Look how the **whole world** has gone after him!"*

*John 14:17 the Spirit of truth. The **world** cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.*

*John 1:29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the **world**!"*

*John 4:42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the **world**."*

*John 15:18 "If the **world** hates you, keep in mind that it hated me first. 19 If you belonged to the **world**, it would love you as its own. As it is, you do not belong to the **world**, but I have chosen you out of the **world**. That is why the **world** hates you.*

*John 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the **world**."*

*John 17:6 "I have revealed you to those whom you gave me out of the **world**. They were yours; you gave them to me and they have obeyed your word...9 I pray for them. I am not praying for the **world**, but for those you have given me, for they are yours...16 They are not of the **world**, even as I am not of it...18 As you sent me into the **world**, I have sent them into the **world**.*

*Ephesians 1:4 For he chose us in him before the creation of the **world** to be holy and blameless in his sight. In love*

*Romans 4:13 It was not through law that Abraham and his offspring received the promise that he would be heir of the **world**, but through the righteousness that comes by faith.*

*Romans 11:12 But if their transgression means riches for the **world**, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! 13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry...15 For if their rejection is the reconciliation of the **world**, what will their acceptance be but life from the dead?*

*2 Timothy 4:10 for Demas, because he loved this **world**, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.*

2 Corinthians 5:19 that God was reconciling the **world** to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

Philippians 2:15 so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the **universe** (kosmos).

1 Timothy 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the **world** to save sinners-- of whom I am the worst.

1 John 3:1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the **world** does not know us is that it did not know him.

1 John 4:9 This is how God showed his love among us: He sent his one and only Son into the **world** that we might live through him.

1 John 4:17 In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this **world** we are like him.

John 13:1 It was just before the Passover Feast. Jesus knew that the time had come for him to leave this **world** and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

ALL (even what is translated "everyone" is really "all" and "men")

πᾶσ̄ παντασ̄ [1283] UBS4

- 1) all
- 2) any
- 3) total
- 4) whole
- 5) every kind of / all types represented Acts 10:12; Mat 4:23; 1 Cor. 6:18

Acts 10:12 It contained **all kinds** of four-footed animals, as well as reptiles of the earth and birds of the air.

Most noteworthy is the last one, (quoted above) which speaks of all varieties, not all items or individuals. A totality of kinds and sorts, every kind of, all sorts of. Not all without exclusion (every individual) but all without distinction (from every imaginable language, level, location, lifestyle, etc.)

^{ESV} **Matthew 5:11** "Blessed are you when others revile you and persecute you and utter **all kinds** (παν̄) of evil against you falsely on my account.

^{KJV} **Matthew 5:11** Blessed are ye, when men shall revile you, and persecute you, and shall say **all manner** of evil against you falsely, for my sake. {falsely: Gr. lying}

^{ESV} **Luke 11:42** "But woe to you Pharisees! For you tithe mint and rue and **every** herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.

^{KJV} **Luke 11:42** But woe unto you, Pharisees! for ye tithe mint and rue and **all manner** of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

*ESV Acts 10:12 In it were **all kinds** (πάντα) of animals and reptiles and birds of the air.*

*KJV Acts 10:12 Wherein were **all manner** of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

*ESV Romans 7:8 But sin, seizing an opportunity through the commandment, produced in me **all kinds** (πάσων) of covetousness. Apart from the law, sin lies dead.*

*KJV Romans 7:8 But sin, taking occasion by the commandment, wrought in me **all manner** of concupiscence. For without the law sin was dead.*

*ESV 1 Timothy 6:10 For the love of money is a root of **all kinds** (πάντων) of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.*

*KJV 1 Timothy 6:10 For the love of money is the root of **all** evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. {erred: or, been seduced}*

*ESV Revelation 18:12 cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, **all kinds** (πάν) of scented wood, **all kinds** (πάν) of articles of ivory, **all kinds** (πάν) of articles of costly wood, bronze, iron and marble,*

*KJV Revelation 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and **all** thyine wood, and **all manner** vessels of ivory, and **all manner** vessels of most precious wood, and of brass, and iron, and marble, {thyine: or, sweet}*

Even here context is the key.

Imagine that there is a mandatory meeting of the teachers who work for a particular school at 8:00 p.m. on Friday evening. In order to insure attendance a sign in list is kept at the entrance door. At about 8:10 the principle or headmaster of the school stands up and calls to the secretary at the back. "Have they ALL come?" To which she replies "No, they are not all here yet." He then tells the group I am going to be patient because I want EVERYONE to be here to hear what I have to say, I don't want ANY to miss out, but it is my desire for ALL to hear what I have to say.?"

Though we see the words "all" and "everyone" we know that it does not mean "all the people in the world" and "everybody who has ever lived", but the context tells us that these words refer specifically to the teaching staff at the school. So it is with the passages in the Bible, if you search the context you will find that the misunderstandings are based one expectation that defy the immediate context as well as the greater context of the consistent teaching of the Bible.

Let's walk in a detailed way through two verses, and then make a quick pass through the others.

*2 Peter 3:9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient **with you**, not wanting anyone to perish, but everyone to come to repentance.*

Context: Peter wrote both his epistles to the same group. Who is he writing to?

1 Peter 1:1 Peter, an apostle of Jesus Christ, To God's elect, strangers in the world...

2 Peter 1:1 Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

3 Peter 3:3 "beloved"; 3:8 "beloved"; 3:14 "beloved" This is written to the people of God not the scoffers (3:4) and ungodly (3:7)

"keeping his promise" to come again. What about the ungodly (2 Thess. 1:8-9).

"He is patient with YOU" God is not patient or slow in his coming because of the ungodly, no matter how patient he is, will anyone repent whose name is not written in the Lamb's Book of Life? No. Therefore God's patience is with YOU, the elect, the beloved, the people chosen by God and he will not come until every last sheep is in the fold, because he will not lose a single one.

"not wanting anyone to perish, but everyone to come to repentance" The "anyone" and "everyone" in context is the elect and beloved, not those destined for disobedience and destruction (1 Peter 2:8) but God's apparent delay is his unwillingness to allow any of His chosen ones to be lost. In this context it is impossible to try to make it mean anything about "every individual in the world" because as such "patience" would be for nothing.

We are not saying that God *delights* in sending sinners to eternal suffering, because He clearly does not gain pleasure in the suffering of people. (Ezek. 18:23ff; Ezek. 33:11ff) God does not have some twisted pleasure in punishment. God delights when sinners repent (Luke 15:7-10). Yet, though he does not derive pleasure from the suffering of others there is a genuine delight and pleasure he has in the exercise of divine justice (Jer. 9:24; Psa. 99:4)

Also note how the Scripture specifies and clarifies itself.

John 1:9 The true light that gives light to every man was coming into the world.

John 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

We learn that "every man" is not every individuals alive, but "whoever follows" are those who have light. The "every" statement is intended to break down the nationalistic Jewish mentality that the Messiah was for them alone. With the clear statement of the "light of life" being only for those who follow, with the rest remaining in darkness we know that "every man" cannot be interpreted to mean every individual (also see 2 Cor.4:4-6; Col. 1:13). And when we take "whoever follows" in conjunction with John 6:44 we realize that any who follow do so, not by their own power but by the power of God. The Scriptures constantly emphasize the abolition of the Jewish, ethnic distinction. (Luke 2:21-32; Acts 11:12; Rom. 3:9, 22; 9:24; 10:12; Gal 3:28-29; 5:6; 6:15; Eph. 2:11-21; Col. 3:11, There are so many text as well as O.T. prophecies to this point to break down Jewish ethnocentrism and show the plan to be world-wide or global in nature, but not individualistically universal. Early on the Apostles still missed the point (Acts 5:31) until God forced them to learn (Acts 11:18) and this lesson had to be continually emphasized through words like "world"; "all men" etc. Further, it notes the exclusiveness of Salvation in Christ, that there is no light in any man that come in any other form or faith. (Acts 4:12; John 14:6). Because this was such a marked change from before Christ's resurrection (Mat. 10:5-6; 15:24), even though they had been instructed (John 10:16), it had to be constantly be reminded to them. Also, before non-Jews had to convert to Judaism, with circumcision and all the trappings of a proselyte, now, the

Jews and all other nations of the world would require the same repentance from sin conversion to Christ. This leaves all peoples on equal footing, saved by grace alone, through faith alone, all of this is from God, who alone deserves the glory (Acts 15:8-9).

An important point is that to get an accurate grasp of the meaning of any word or passage you have to be aware of the author and the recipients; the circumstances and culture in order to arrive at the intended meaning. When the Jews and more particularly the Judaisers who were traveling around trying to get Gentile believers to turn to Judaism as well as Christ would read or hear the words "all", "every man", and "world" etc. they would not see them as "every individual throughout history", but as breaking down the dividing wall between Jews and other people groups.

2 Corinthians 4:4 The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God...6 For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

The light shines not on all unbelievers. These verses further interpret and clarify Christ's statement that the light is specific and effective to a particular group -- the chosen for belief.

Colossians 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

We must construct our understanding to be consistent with the whole counsel of Scripture. You will find that with proper interpretation and a faithful rendering of every passage, they complement one another. On the other hand, the Arminians (free-will) preachers have to try to make some verses cancel other verses instead of allowing them to complement each other.

Let me just race through some of the other texts most often used to object to these truths.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. [not just Jews, not just their locality, he is the only saving sacrifice for all times and in all places, no one will be saved apart from Christ]

1 John 4:14 And we have seen and testify that the Father has sent his Son to be the Savior of the world. [again it does not say "possible" or "potential" Savior of the world, but indeed the real and actual one who does save, not just Jews, but all who will be saved throughout all time and nations etc.]

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. [everyone who are among the "many" (2:10) that "he sanctifies" (2:11) those who "God has given" him (2:13) and are "those who will inherit salvation (1:14), the Abraham's (spiritual) descendants (2:16)]

Hebrews 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. [for all time; for those who are sanctified (10:14); who are called (9:15); whose names are written in heaven (12:23)].

1 Timothy 2:4 who wants all men to be saved and to come to a knowledge of the truth...6 who gave himself as a ransom for all men-- the testimony given in its proper time [Yes, God chose the poor and

weak, but not only them, but "all types or kinds" of people (NIV: everyone) (2:1) even including some "kings" and others in places of "authority" (2:2) and paid the price not just for the Jews, but for the Gentiles as well (2:7 & Rev. 5:9) so that people all over the place should worship God (2:8)]

1 Timothy 4:10 (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe. [There is no other savior in any other religion that will amount to anything. Christ saves people from all the different distinctions within the world, but not everyone "especially" or more particularly those who believe in him from among the all kinds of men. Note again it does not speak about possibilities or potential, but actual saving of actual believers from every conceivable geographical, ethnic, linguistic, etc. background]

2 Corinthians 5:15 And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. [all those represented by him 5:20-23 "those who belong to him"; 5:45-49 represented by the last (second) Adam (who is Christ); Those who are of heaven. These representative roles are also crucial to understanding the "all" and "many" statements in Romans 5]

John 12:32 But I, when I am lifted up from the earth, will draw (bring) all men to myself." [if all men is taken to mean "every individual" then Jesus failed to accomplish his word, but since it means "all kinds" of men, as prophesied concerning all nations and peoples in the O.T. we see he will perfectly accomplish what he has said (Rev. 7:9) NOTE: He does not say here, "invite" or "try to draw", but actually to draw or bring all men. Many of the so called "universal" verses when wrongly interpreted prove more than most would want such as "takes away the sins of the world"; "draw all men"; "Saviour of all" because they don't talk about effort but effect and this make them utterly inconsistent with the clear teaching on final judgment (Daniel 12:2; Mat. 7:23; 25:41, 46; Mark 9:46-49; John 5:29; 2 Thes. 1:9; Rev. 20:15]

In the end, we must always seek to understand the amazing and comprehensive way that the Scriptures fit together. We must never force them to mean what we want, or hastily presume to know what they say without seeing the whole picture clearly. The Bible always means what it says, but people often miss what it means because of their misconceptions. We need to understand the historical setting and circumstances to help inform us as to the original meaning and intent of a passage. Once understood the significance brings potent and relevant application today, but only when it has been accurately understood in light of the context and proper historical-grammatical interpretation. Hopefully this will help you to see that the Word of God is not a competition to see who can get the most verses to prove their point, but that it is a consistent, comprehensive and complementary revelation of God's own Words.

We have not exhaustively listed the supposed universal texts, and we don't need to because the same biblical, contextual and linguistic keys will help you to correctly understand and properly interpret all that might arise in your personal study or discussion with others.