

Does God Love Everyone?

(Speaking on Reconciliation)

Think not according to emotions but on Faith in Scripture.

By Nick Bibile

We saw last week that the greatest thing that happened in our life was reconciliation. We never realize the joy of reconciliation until we learn the truth about reconciliation. When we were Arminians this truth was hardly spoken. Arminians believe that God loves everyone. This is a very common Christian phrase, when witnessing unbelievers to say, "God loves you." This is the most common teaching of the majority of the churches today, but this was not the common teaching of the historical church. Today I want to expose this doctrine, which very popular in the church as this has everything to do with reconciliation. We will give a fair hearing for the Arminians so I want to play the Arminian's advocate today for a while. By the way Roman Catholicism believes the same as the Arminians so they joined hands together in this area.

Arminian and Roman Catholic Perspective.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God loves everyone unconditionally so in connection with reconciliation, it was not God who is angry with man but man who is fallen from sin and have gone away from God. God wants to reconcile the fallen man so he sends his only beloved Son to the world as God loves everyone and he wants to reconcile the world to him.

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

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

Christ came as God loves everyone and reconcile the world to him self.

Exposing this false teaching of Arminianism and Roman Catholicism.

It is so easy for many churchgoers to be so gullible as they listen and truly believe what ever comes from the pulpit. Many of these preachers have beautiful churches and they are famous, some of them preach line-by-line, scripture by scripture. Does it mean that when someone has a big church he is telling the

truth? No. Does it mean that when someone is teaching scripture by scripture he is exposing all the truth of God? No. Does it mean that when they are sincere and nice men we need to believe all what they say? No. Beloved, the most important thing is to test the word of God by its context of the passage, then from the context of the entire Bible.

Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Many Christians know the above verse but they do not search the word daily to see if someone is telling the truth, may be they might search for 15 minutes and that's it.

Now let us expose the false teaching when it comes to God loves everyone as we are looking at reconciliation. We will take the perspective of Arminianism and Roman Catholicism. We see God loves everyone but it is the man who does not love God. God loves man but man is angry with God. So Jesus comes and reconciles man to God. Let me ask you a simple question, if someone commits a murder, is the murderer angry with the policemen who is coming to catch him or the policemen angry with the murderer for breaking the law? If the murderer is angry with the policemen then the murderer should come after the policemen.

Do you see my point friends? From the perspective of Arminians and Roman Catholics the injured or the hurting party is man not God, man is angry with God but God loves everyone. From the previous example we see that it is the policemen who is angry with the murderer as he committed a crime and violated the law so the policemen will pursue the murderer until he is caught.

We saw last week there was a perfect relationship with God and man, God told man, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Man violated the law of God and the hurting party was God not man.

If man is angry with God as per Arminian logic hurting party is man, then man should ask God to forgive man, as man is hurt? Do you see my friend? As Arminians and we believe that God did not sin, it is man who sinned against God. So it is man is the one who ask forgiveness from God, as God is the one who is hurt.

Then how about John 3:16?

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Let us see briefly this scripture see the context. God is speaking to Nicodemus, a teacher of the Jews. From Jewish perspective there are only two kinds of people. The Jews, God's special people and the Gentiles who are in the world. Just like how Christians would say today we are Christians and the unbelievers are of the world. Jesus is telling Nicodemus God so loved the world (Gentiles) that he gave his only begotten Son, whosoever believeth in him should not perish, but have everlasting life. Whosoever believes in God is a believer and not unbeliever. What Jesus is telling Nicodemus is God loves not only the Jewish believers but also the Gentile believers. The nations or the world was distinct from the Jews; see (Romans 11:12,15) (Luke 12:30), compared with (Matthew 6:32).

Ro 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.

14 If by any means I may provoke to **emulation them which are my flesh, and might save some of them.**

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Here we see the Gentiles are of the world and verse 14 is clearly speaking of the Jews.

Now go to Luke 12:30.

Lu 12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

Luke was a Gentile and writing not from a Jewish mind but from a Gentile mind. For the Gentile mind it is the unbelievers are nations of the world. Now Matthew who was Jew writes on the same scripture.

Mt 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. To Matthew there are two people, Jews and Gentiles, he would not tell the Jews nations of the world.

Let us see more scriptures so we can see the context on John 3:16 clearly.

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

Here the world are the unbelievers

Joh 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Here again we see the believers are taken out of the world by Christ and the world hates the true believers.

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

Jesus was manifested or came to those who were elected by God and they came out of the world, means there is a separation from the others.

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

My Friends John 3:16 is speaking very clearly that God came to save the elect, they are Jews and Gentiles in the world.

What about 2 Corinthians 5:19, which says God was in Christ reconciling the world? The context here also is that God is not reconciling every individual to him but only the believers if all are reconciled and saved then there will be no one in hell. John Gill the great theologian exposes this scripture so well in the following.

"God was reconciling the world in Christ"; by whom are meant, not all the individuals of mankind, for these are not all in Christ, nor all reconciled to God, multitudes dying in enmity to him, nor all interested in the blessing of non-imputation of sin; whereas each of these is said of the world: but the elect of God, who are chosen in Christ, whose peace Christ is, whose sins are not imputed to them, and against whom no charge of any avail can be laid; and particularly the people of God among the Gentiles are here designed, who are frequently called "the world" in Scripture; being the world which God loved, for whose sins Christ is the propitiation, and of the reconciling of which mention is particularly made, (John 3:16) (1 John 2:2) (Romans 11:12,15) . And this sense well agrees with the context, which signifies, that no man is regarded for his natural descent; it is no matter whether he is a Jew or a Gentile, provided he is but a new creature: for Gospel reconciliation, and the ministry of it, concern one as well as another. Moreover, this reconciliation must be considered, either as intentional, or actual, or as a publication of it in the ministry of the word; and taken either way it cannot be thought to extend to every individual person in the world: if it is to be understood intentionally, that God intended the reconciliation of the world to himself by Christ, and drew the scheme of it in him, his intentions cannot be frustrated; his counsel shall stand, and he will do all his pleasure; a scheme so wisely laid by him in his Son, cannot come to nothing, or only in part be executed; and yet this must be the case, if it was his design to reconcile every individual of mankind to himself, since a large number of them are not reconciled to him: and if the words are to be understood of an actual reconciliation of the world unto God by Christ, which sense agrees with the preceding verse, then it is

out of all question, that the word "world" cannot be taken in so large a sense as to take in every man and woman in the world; since it is certain that there are many who are not reconciled to God, who die in their sins, whose peace is not made with him, nor are they reconciled to the way of salvation by Christ: and should it be admitted that the ministry of reconciliation is here designed, which is not an offer of reconciliation to the world, but a proclamation or declaration of peace and reconciliation made by the death of Christ; this is not sent to all men; multitudes were dead before the word of reconciliation was committed to the apostles; and since, there have been great numbers who have never so much as heard of it; and even in the times of the apostles it did not reach to everyone then living: besides, the text does not speak of what God did by the ministry of his apostles, but of what he himself had been doing in his Son, and which was antecedent, and gave rise unto and was the foundation of their ministry. There was a scheme of reconciliation drawn in the counsels of God before the world began, and an actual reconciliation by the death of Christ, which is published in the Gospel, which these words contain the sum and substance of: and this reconciliation, as before, is said to be "unto himself"; to his offended justice, and for the glory of his perfections, and the reconciling of them together in the affair of salvation:

Not imputing their trespasses.

This was what he resolved upon from all eternity, that inasmuch as Christ was become the surety and substitute of his people, he would not impute their sins to them, or look for satisfaction for them from them; but would reckon and place them to the account of their surety, and expect satisfaction from him; and accordingly he did, and accordingly he had it. And this will, not to impute sin to his people, or not to punish for it, which existed in God from everlasting, is no other than a justification of them; for to whom the Lord does not impute sin, he imputes righteousness, and such are properly justified.

And hath committed unto us the word of reconciliation;

or put it in us, as a rich and valuable treasure; for such the doctrine of peace and reconciliation, by the blood of Christ, is; a sacred deposition, committed to the trust of faithful men, to be dispensed and disposed of for the use and purpose for which it is given them.

Does God hate the unbelievers?

God does not hate all men as creatures but as sinners. God has a general love to all his creatures as he gives the rain, the sunshine to all. But God's particular, intimate love is with the true believers.

Mt 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

There are two parties angry God and Man. On man's part he is angry with God there is enmity due to sin. "Because the carnal mind is **enmity against God**" (Ro 8:7) And from God's part he is angry with the sinner. Some say, "God loves the sinner but hates the sin." It does not say that in scripture but the scripture says just the opposite.

Ps 7:11 God judgeth the righteous, and God is angry with the wicked every day.

From the part of God, he is angry with the sinner because of his righteousness, his eyes are too pure to look at evil.

Hab 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity.

God hates sin.

Ps 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

He hates the persons of wicked men, not as creatures but for their sin.

If God loves everyone and tell people God loves you, the sinner does not have to repent, as God loves him anyway, he can continue in his sins. But on the truth is the sinner does not have peace with God.

There are two parties angry at each other; there is no peace between them. There have to be a mediator between the two angry parties. God the Father did not allow man to perish, but sent his Son to be the mediator.

1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

What is the purpose of the mediator? To bring reconciliation. He reconciles the two parties that are angry at each other.

Ro 5:10 For if, when **we were enemies**, we were reconciled to God by the death of his Son.

Once the mediator brings reconciliation, then we have peace with God.

Col 1:20 And, having made **peace** through the blood of his cross, by him to **reconcile** all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime ***alienated and enemies*** in your mind by wicked works, yet now hath he reconciled.

Then how can someone tell an unbeliever that God loves you?

If God loves the unbeliever, then there is need of a mediator, as there is no enmity, there should be peace between the unbeliever and God, there should not be any reconciliation. But in the gospel, we see enmity, mediator, reconciliation and peace. This is the true gospel. Telling the unbeliever “God loves you” is a false gospel. The false gospel will bring false conversions.

Telling an unbeliever “God loves you.” Will not bring true conviction to his heart on sin. Only a person who is truly convicted of sin will realize his need for Christ. Nowhere in the New Testament, we see the apostles telling the unbelievers “God loves you.” Instead, we see just the opposite.

Ac 2:37 Now when they heard this, **they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?**

Why were these men convicted of their sins? Because Peter did not say, “Jesus loves you.” Instead he said, “Him, being delivered by the determinate counsel and foreknowledge of God, *ye have taken, and by wicked hands have crucified and slain.*” (Ac 2:23)

First the unbeliever need to be convinced of his need of Christ, and need to be convinced of his horrible sin against God, his guilt, the power of sin and the wrath of God that is going to come upon all who are disobedient. Remember when the Israelites were in the wilderness the fiery serpents bit them and many died. Then the Lord told Moses to make a brazen serpent and set it on a pole, anyone who was bitten by a serpent will live when he looks at the brazen serpent on the pole. (Numbers 21:6-9) Jesus said, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” (Joh 3:14) My friend, no one will look to Christ unless first the serpent bites them, they will realize the danger of death as the serpent has bitten them. Telling the unbeliever God loves you will not make the unbeliever see the danger. But telling the unbeliever, that the wrath of God is going to come upon all who are disobedient to God. (Col 3:6) In this, he will see the danger, the danger that he is in, as he is heading towards the wrath of God. Then he will realize he needs to be saved, (salvation) from the wrath of God. When you say, “God loves you.” The unbeliever will not see the danger or the wrath of God that is going to come upon him, instead the unbeliever will be comforted. This is not from God as it is not biblical it is from Satan. Today

The English great theologian John Owen (1616-1683) said, “Before people will come to Christ, they need to know that they are lost, condemned sinners,

standing accursed in God's sight." The Americas greatest theologian Jonathan Edwards said, "In his word we have his threatening against sin denounced by himself. He tells us, that if we go on in sin, he will destroy us, and cast us out of his sight, and pour out his wrath upon us, and hold us eternally under misery."

The gospel is called the good news; the good news is we are enemies of God, living in sin. God was angry with the sinner and God's wrath was upon us, yet because of his grace and mercy he sent his Son to those whom he elected. God reconciled the believer and loves the believer.

Before our Father was the devil. We did not love God but hated God.
Joh 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do.

Now because of reconciliation to God he is our God and our Father.
Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

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