

IMPARTIAL GRACE:

New Testament Scripture: Highlighting the Doctrine of Universal Reconciliation



Illustration 1: A sinful man finds hope and restoration in Christ Jesus (Image created by Chat GP)

BY

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INTRODUCTION

Mr. Lee Salisbury asks, “What does it mean for Him (God) to be ‘all in all’?” This is not a rhetorical question. If Christ’s death does not reconcile all to the Father—that is, if Christ’s death does not ultimately save all—then Satan wins and Christ fails. To believe that Christ does not save all is to exalt Satan.

Mr. Salisbury presses the matter further: “Does every knee bow and every tongue confess that Jesus Christ is Lord (Philippians 2:11) because God is really like Nebuchadnezzar (Daniel 3), forcing all into submission without regard for the desire of the heart?”¹

We know the story of Nebuchadnezzar. He was king of Babylon. He brought Daniel and three other young Hebrew men into his court. Scripture tells us that Daniel was able to interpret the king’s dreams and was therefore elevated to a position of authority within the Babylonian kingdom.

Nebuchadnezzar imagined himself divine. He built a statue in his own likeness and demanded universal submission. Daniel’s companions refused. A furnace was heated beyond measure. The guards perished in its heat. The three men were thrown in—and a fourth stood among them. God preserved them.

God is not like Nebuchadnezzar. God is benevolent. His mercies are new every morning. He is a consuming fire—but His fire refines. He rules not by fear, but by love.

Pastor Dan Held distinguishes fear from love, writing, “We can place our faith in fear, which is rooted in our desire to receive, or else we can place our faith in love, which is rooted in our need to give.”² Love conquers fear. Jesus is the master of love.

Universal reconciliation acknowledges God’s immutable, relentless love. It is Impartial Grace.

Though Malachi closes the Old Testament, its testimony lives on. The New Testament does not correct the Old—it fulfills it. The so-called “400 Years of Silence” were not years of neglect. God was preparing the way.

The Gospels reveal Christ Jesus confronting tradition, unsettling authority, and revealing divine love—often rejected by those invested in fear-based religion. Christ Jesus sets the record straight.

IMPARTIAL GRACE: MATTHEW

*“What do you think? If a man has one hundred sheep, and one of them goes astray, doesn’t he leave the ninety-nine, go to the mountains, and seek that which has gone astray? If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. Even so, **it is not the will of your Father who is in heaven that one of these little ones should perish.**”*

(Matthew 18:12–14, emphasis added)

We find the same account of our Lord’s words in Luke 15. There the Shepherd seeks the lost sheep until He finds it. When He does, He places the sheep upon His shoulders and rejoices. Luke records the Shepherd’s declaration: “I have found my sheep which was lost.”

The context of Jesus’ teaching is important. The disciples were concerned with status within the Kingdom. Their question was self-serving: “Who then is the greatest in the Kingdom of Heaven?” Jesus responds by calling a child to Himself and setting the child before them. The child represents humility, dependence, and innocence—one not yet hardened by pride or corrupted by the ways of the flesh. This child is loved unconditionally by the Father who created him.

From there, Jesus draws their attention to the heart of God. He reveals the love of the Father through the image of the Shepherd. The Shepherd willingly leaves the ninety-nine—safe and secure—to seek the one sheep that has gone astray. The Shepherd does not abandon the lost sheep to chance, nor does He limit His search. He seeks until He finds.

In the eyes of our heavenly Father, His creation is loved. His love is not reserved for a portion; it is extended to all. God’s perfect love is not eclipsed by His wrath. Rather, His divine and eternal love overcomes all wrath. God’s justice is satisfied, not by the destruction of His creation, but by the obedience and sacrifice of Christ Jesus, who was crucified for the sin of the world.

The Shepherd does not cease searching for the lost one. Mr. Sprenger rightly observes that Jesus does, in fact, find the lost sheep—as Scripture plainly says. When the Shepherd finds the sheep, He does not scold it;

He carries it home. The lost sheep becomes the source of great rejoicing. “There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”¹

God’s mercy is new every morning. He loves us before we ever love Him. He created us in His image, and His love for His creation does not waver—even when His creation rebels against Him. He loves the rebellious. His patience is immeasurable. His purpose is unwavering.

Scripture assures us that “every knee will bow and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” We are all His “little ones,” and “it is not His will that any of these little ones should perish.”

We give glory to God, who gives life abundantly. We are all His sheep, and He will lose none of His flock. This is The Blessed Hope. This is Impartial Grace.

Footnotes

1. Luke 15:7. Parallel account of the parable of the lost sheep, emphasizing the Shepherd’s joy upon finding the lost and affirming divine initiative in reconciliation.

IMPARTIAL GRACE: MARK

*“For **everyone** will be salted with fire, and every sacrifice will be seasoned with salt.”*

(Mark 9:49, emphasis added)

These are words spoken by Christ Jesus Himself. They are neither ambiguous nor conditional. When Jesus says “everyone will be salted with fire,” He means exactly what He says—everyone.

No one is exempt from this encounter with holy fire.

The righteous and the unrighteous.

The baptized and the unbelieving.

The God-fearing and the atheist.

All will be salted with fire.

To be salted is to be preserved. Salt in Scripture is not a symbol of destruction, but of covenant, purification, and permanence. Fire, likewise, is not introduced here as annihilation, but as refinement.

God is fire—an all-consuming fire—but His fire is holy. His fire renews. His fire cleanses. His fire burns away corruption, not creation. His fire circumcises the heart. His fire removes dross so that what remains may endure.

This is not the fire of vindictive torment. It is the fire of divine purpose.

The doctrine of eternal conscious torment requires a different reading. It requires that only some are “salted with fire,” while the rest are subjected to a fire that never purifies, never heals, never restores—only torments. But Christ does not speak of two fires here. He speaks of one fire, applied to everyone.

“Everyone will be salted with fire.”

That is not a threat.

That is a promise.

It is the promise that nothing impure will remain. It is the promise that no heart is beyond refinement. It is the promise that God’s work is not abandoned halfway. What He begins, He completes.

To be salted with fire is not to be destroyed; it is to be made fit for God's presence.

That is good news.

That is The Blessed Hope.

This is Impartial Grace.

*"He said to them, 'Go into all the world, and preach the Good News **to the whole creation.**'"*

(Mark 16:15, emphasis added)

Christ's command is expansive and unqualified. The Gospel is to be proclaimed to all the world and to the whole creation. This is not a narrow mandate aimed only at the reachable, the responsive, or the living.

Jesus does not say, "Go into all the world and preach to those who will hear."

He does not say, "Go into all the world and preach to those who will respond correctly."

He says, "Preach the Good News to the whole creation."

History makes clear that not all have heard the Gospel in this life. Even in Jerusalem, not all heard. Across centuries, millions lived and died without encountering the name of Jesus. Even today, there are regions untouched by missionary presence.

Yet Christ's command stands. The Gospel is intended for the whole creation.

If God's purposes were limited to human effort alone, this command would fail. But God is not constrained by time, geography, death, or human limitation. What is unfinished in history will be completed by God Himself.

Scripture affirms the outcome:

"Every knee will bow and every tongue will confess that Jesus Christ is Lord."

Everyone will know Him.

Everyone will acknowledge Him.

Everyone will encounter His truth.

The proclamation of the Gospel is a work in progress in time—but it is already complete in purpose. God is love, and love does not abandon creation. He will reconcile all things to Himself, in heaven and on earth.

This is not presumption.

It is confidence in the character of God.

This is Impartial Grace.

IMPARTIAL GRACE: LUKE

*“There were shepherds in the same country staying in the field, and keeping watch by night over their flock. Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. The angel said to them, ‘Don’t be afraid, for behold, I bring you good news of great joy which will be **to all the people**. For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord.’”*

(Luke 2:8–11, emphasis added)

Shepherds in a field receive the birth announcement of the Savior. It is a humble setting, yet it is filled with divine glory. The angel of the Lord appears, and the glory of God surrounds them. Scripture tells us they were not merely startled, but filled with great fear. The angel immediately calms them and declares the Gospel.

The message is precise and unambiguous: “good news of great joy which will be to all the people.” This proclamation is not restricted. It is not conditioned. It is not selective. The angel does not say the joy may be for all people, nor that it is offered to all people but enjoyed by only a few. He says plainly that the good news will be for all the people.

What is the good news?

That a Savior is born.

What is the great joy?

That a Savior is born.

And for whom is this good news and great joy?

For all the people.

Who is excluded?

No one.

Our free will does not override the angel’s declaration. Human response does not redefine divine intent. The Gospel is announced as an accomplished reality, not a tentative offer. A Savior of the world has been born.

Adam Clarke, the nineteenth-century Methodist theologian, affirms this scope. Though opposed to Calvinism and committed to human free will,

Clarke nevertheless writes that this announcement applies “to the Jews first and then to the human race.” He explains that the good news is “not to yourselves exclusively... but to all people, to all the inhabitants of the whole earth.”¹

John Calvin, despite teaching predestination, also acknowledges the breadth of the angel’s proclamation. He admits the message is “of wider extent” and that the joy is “common to all people, because it was indiscriminately offered to all.”² Yet Calvin then narrows the meaning by asserting that the joy ultimately applies only to the chosen and is enjoyed by few due to human ingratitude.

This narrowing does not arise from the text itself. It is imposed upon it.

Albert Barnes wrestled deeply with this tension. While burdened by doctrines that led him to despair over the fate of many, his commentary nevertheless affirms that Christ came to reconcile the world to God and that the world will be filled with peace.³

The safest and most faithful approach is to take the text at its word. Add nothing. Take nothing away.

“I bring you good news of great joy which will be to all the people.”
“For unto you is born this day... a Savior.”

A Savior of the whole world is born. His name is Jesus—God saves.

*“Jesus said, ‘Father, **forgive them**, for they don’t know what they are doing.’”
(Luke 23:34, emphasis added)*

At the cross, the Gospel proclaimed at Christ’s birth is embodied in His death.

Mr. Sprenger rightly observes that this prayer—spoken amid suffering, humiliation, and execution—reveals the heart and intention of God toward lost humanity. Christ’s obedience to the cross was determined before the foundation of the world.

Jesus is betrayed by His own people, condemned by religious leaders, and executed by the authority of the state. He is mocked, beaten, spat upon, and crucified. Yet His prayer is not for vengeance.

“Father, forgive them.”

Why?

“They don’t know what they are doing.”

Ignorance does not nullify guilt—but it invites mercy. Jesus does not ask forgiveness for a select few at the cross. He intercedes for those who nail Him there, for those who manipulate the crowd, and for those who follow corrupted leaders.

Can we honestly claim the Father refused the Son’s request?

The Son asks for forgiveness.

The Son sheds His blood.

The Son declares, “It is finished.”

The Gospel Luke proclaims is coherent from cradle to cross. The Savior born for all the people dies for the sin of the world. Sing praise to heaven and honor Christ the King. He forgives those who hate Him. He forgives corrupted leaders. He forgives all.

This is The Blessed Hope.

This is Impartial Grace.

Footnotes

1. Adam Clarke, Commentary on Luke 2:10–11.
2. John Calvin, Commentary on Luke 2:10.
3. Albert Barnes, Notes on the New Testament, Luke 2.

IMPARTIAL GRACE: JOHN (1-8)

*“...and without him **was not anything made that was made.**”*

(John 1:3, emphasis added)

Creation itself testifies to grace. All that exists owes its being to the Son. Grace made us, and grace saves us. What is created by Him is not abandoned by Him. This is Impartial Grace.

*“The **true light that enlightens everyone** was coming into the world.”*

(John 1:9, emphasis added)

Christ is the Light given to everyone. Not offered selectively, not withheld conditionally. The Light shines on all because God’s love rests on all. This is Impartial Grace.

*“Behold, the Lamb of God, **who takes away the sin of the world!**”*

(John 1:29, emphasis added)

The Lamb does not manage sin; He removes it. Not the sins of some, but the sin of the world. This is the Gospel declared before the cross and fulfilled upon it. This is Impartial Grace.

*“For God so loved **the world...**”*

(John 3:16–21, emphasis added)

God loves the world He made. Judgment is Light, not rejection. Exposure precedes healing. Salvation, not condemnation, is the purpose of the Son’s coming. This is Impartial Grace.

*“We know that this is indeed the Christ, **the Savior of the world.**”*

(John 4:42, emphasis added)

The confession of the despised reveals the scope of salvation. Christ is not merely Savior of one people, but of the world. This is Impartial Grace.

*“I am the light **of the world.**”*

(John 8:12, emphasis added)

The Light exposes darkness but does not abandon those in it. To die in sin is not to be cast off forever, but to be met by the One who overcomes sin itself. This is Impartial Grace.

John's opening chapters establish a Gospel without boundaries. Creation, Light, Lamb, Love, and Life are presented without restriction. Before judgment is ever spoken of, grace is declared universal in scope. No one is excluded from Christ's creative act, illuminating presence, or saving purpose. This is The Blessed Hope. This is Impartial Grace.

IMPARTIAL GRACE: JOHN 12

Jesus answered, “This voice hasn’t come for my sake, but for your sakes. Now is the judgment of this world. Now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to myself.” (John 12:30–32, emphasis added)

These words of Christ Jesus stand at the center of the Gospel. They are neither parable nor metaphor, neither warning nor condition. They are promise. Jesus does not say He may draw all men. He does not say He will attempt to draw all men. He does not say He will draw only some, or only those who believe beforehand. He declares plainly and without qualification: “I will draw all men to myself.”

Christ speaks of His crucifixion as judgment—not judgment in the sense of condemnation, but judgment as crisis, exposure, and decisive turning point. The light has entered the world, and that light reveals what is hidden. Darkness is exposed not to destroy, but to heal.

The ruler of this world is cast out, not by force of arms, but by self-giving love. Christ’s lifting up on the cross is the means by which all are drawn—believers and unbelievers, the faithful and the fearful, the righteous and the rebellious. His obedience unto death completes the work the Father gave Him to do.

This drawing is not coercion. It is not fear-driven submission. It is the irresistible power of divine love accomplishing its purpose. The cross does not repel humanity; it gathers humanity. The blood of Christ is not selective. It is sufficient, effective, and victorious.

Jesus continues:

“I have come as a light into the world, that whoever believes in me may not remain in the darkness. For I came not to judge the world, but to save the world.” (John 12:46–47)

Christ explicitly denies that His mission is condemnation. Salvation is His purpose. Judgment belongs to the Word itself—the truth revealed, the light exposed, the lie undone.

The Word judges not by sentencing souls to endless torment, but by confronting every heart with truth. And that truth culminates in this

confession: every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. God's commandment, Jesus tells us, *is eternal life*. Not conditional life. Not partial life. Eternal life.

The cross accomplishes what it proclaims. The drawing is complete. The promise stands. Not one of those given to the Son will be lost. God's will is fulfilled in Christ's obedience.

This is the judgment that saves.

This is the cross that draws all.

This is the love that reconciles the world.

This is Impartial Grace.

IMPARTIAL GRACE: JOHN (13–19)

*“Do you now believe? Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! **I have overcome the world.**”*

(John 16:31–33, emphasis added)

Jesus is preparing His disciples for what He Himself is about to bear for the sake of the world. He tells them plainly that they will abandon Him. Judas will betray Him. The rest will scatter in fear when the temple guard comes. Yet Jesus is never alone, for the Father is always with Him. He acts only in obedience to the Father’s will. In His suffering, in His death, and in His ascension, the Father remains with Him.

Though His disciples will witness His arrest, prosecution, conviction, and death, Jesus does not speak words of despair. Instead, He commands them to take heart. He does not say the world will overcome them; He declares that He has already overcome the world. The outcome is settled before the cross is raised. His victory is not partial, temporary, or conditional.

His triumph is grounded in His sacrificial death for the sin of the world. His peace is offered before the suffering begins. This is not fragile hope but assured victory. This is Impartial Grace.

*Jesus said these things, and lifting up his eyes to heaven, he said, “Father, the time has come. Glorify your Son, that your Son may also glorify you; **even as you gave him authority over all flesh, that he should give eternal life to all whom you have given him.** This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.”*

(John 17:1–3, emphasis added)

As Jesus approaches His trial and execution, He does not plead for escape. He acknowledges that the hour has come and submits fully to the Father’s will. The Father has given the Son authority over all flesh—not

some flesh, not believing flesh only, but all flesh. The Son exercises this authority by giving eternal life.

Eternal life is not defined as endless duration alone, but as knowing the Father and the Son. This knowledge is relational, restorative, and universal in scope. The Son glorifies the Father by completing the work given to Him, and the Father glorifies the Son in return. This harmony of will and purpose confirms that God's redemptive plan is neither fractured nor limited.

This declaration stands in unity with the testimony that every knee will bow and every tongue confess that Jesus Christ is Lord. His kingship brings glory to the Father, and His salvation extends to all over whom He reigns. This is Impartial Grace.

*“Not for these only do I pray, but for those also who believe in me through their word; that **they may all be one**; even as you, Father, are in me, and I in you, that they also **may be one in us.**”*

(John 17:20–21, emphasis added)

Jesus prays not only for His disciples, but for the world that will come to know Him through their testimony. His prayer is for unity—unity with Himself and unity with the Father. This unity is not confined to a moment in history or a limited group of believers, but reflects the ultimate purpose of God: reconciliation.

The doctrine of universal reconciliation affirms that Christ's atonement is sufficient for all. Any doctrine that limits the effectiveness of His death diminishes His authority and weakens His Gospel. Scripture testifies plainly: Yahweh is good to all. This is Impartial Grace.

*“When Jesus therefore had received the vinegar, he said, ‘**It is finished.**’ He bowed his head, and gave up his spirit.”*

(John 19:30, emphasis added)

These words are concrete and absolute. The work is complete. Nothing remains unfinished. The sacrifice is sufficient. The victory is secured. In Christ Jesus, redemption is accomplished.

This is not the end of hope, but its fulfillment. The cross does not signal defeat, but triumph. This is the finished work of love. This is Impartial Grace.

IMPARTIAL GRACE: A SYNOPSIS OF JOHN

The Gospel of John does not merely record events; it unveils meaning. From its opening words—“In the beginning was the Word”—to its final testimony—“It is finished”—John presents Christ Jesus as the eternal Son sent by the Father to reconcile the world to Himself. John does not write to narrow hope, but to reveal it.

In the early chapters, John establishes Christ as Creator, Light, and Life. “All things were made through Him,” and “the true Light enlightens everyone.” Creation itself stands as testimony that grace precedes belief. Before men respond, before they resist, before they understand, Christ is already present—giving light, sustaining life, and bearing the sin of the world. The Lamb does not take away some sins, nor the sins of some people, but “the sin of the world.”

As the narrative unfolds, Jesus repeatedly confronts religious certainty and exposes spiritual blindness. He is rejected not because His words are unclear, but because His grace is too expansive for systems built on exclusion. Again and again, John records Christ declaring truths that unsettle tradition: He is the Bread given for the life of the world; He gives living water without distinction; He is the Savior not only of the Jews, but “of the world.”

At the heart of John’s Gospel stands the Cross. Here, judgment and mercy meet—not as opposing forces, but as one divine act of love. Jesus Himself defines judgment not as condemnation, but as exposure: Light enters the world, and darkness is revealed. Yet the purpose of this exposure is not destruction, but redemption. Christ is lifted up, and in being lifted up, He fulfills His promise: “I will draw all men to Myself.” No qualifiers are given. No exclusions are named. The Cross stands as God’s definitive act toward humanity.

John’s Gospel then moves us beyond the Cross into its meaning. Jesus declares peace to His followers even as He prepares them for suffering. He speaks of overcoming the world before the world appears to overcome Him. In His prayer to the Father, Jesus reveals the scope of salvation: authority over all flesh, eternal life defined as knowing God,

and unity that mirrors the very life of the Trinity. His prayer reaches beyond the disciples present and embraces all who will ever believe—indeed, all whom the Father has given Him.

Finally, John records the words that seal the Gospel: “It is finished.” Not postponed. Not partial. Not conditional. Finished. The work entrusted to the Son is complete. Sin is borne. Love is proven. Reconciliation is secured. What remains is not uncertainty, but unfolding—grace working its purpose through time until God becomes “all in all.”

The Gospel of John does not end with fear, threat, or exclusion. It ends with testimony. It invites belief not through coercion, but through revelation. And it leaves us with this unshakable truth: the God revealed in Jesus Christ is faithful to His Word, sufficient in His sacrifice, and relentless in His love.

This is the Gospel according to John.

This is the testimony of Christ.

This is Impartial Grace.

IMPARTIAL GRACE: ACTS

*“Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, and that he may send Christ Jesus, who was ordained for you before, **whom heaven must receive until the times of restoration of all things**, which God spoke by the mouth of all his holy prophets long ago.”*

(Acts 3:19–21, emphasis added)

Peter and John were going up to the temple at the hour of prayer. At the gate sat a man lame from birth, placed there daily to beg alms. When Peter addressed him, the man expected silver or gold. Instead, Peter offered what only God could give: life restored by the power of Jesus Christ.

“Repent therefore, and turn again, that your sins may be blotted out.” With that declaration, Peter took the man by the hand and lifted him up. Immediately, strength came into his feet and ankles. He stood, walked, leaped, and entered the temple praising God. This healing was not merely physical—it was a living proclamation of the Gospel.

A crowd gathered, astonished. Peter did not hesitate to direct their attention away from himself and toward Christ. He confronted them with the truth they could not escape: they had handed over the Author of life and demanded the release of a murderer instead. “You killed Him,” Peter said plainly. Yet, remarkably, he followed that accusation with mercy.

“Now, brothers, I know that you did this in ignorance, as did also your rulers.” (Acts 3:17)

Here, Peter echoes the words of Jesus spoken from the cross: “Father, forgive them, for they know not what they do.” The ignorance of the people did not place them beyond redemption. Instead, their actions—however violent and grievous—were woven into the fulfillment of God’s redemptive plan foretold by the prophets. The suffering of Christ was not an interruption of God’s purpose but its very means.

Peter's call to repentance was not a threat but an invitation—an invitation to renewal, restoration, and peace. Repentance is not presented as a condition for God's willingness to forgive, but as the pathway into the experience of forgiveness already accomplished in Christ. "That your sins may be blotted out" speaks not of partial erasure, but of complete removal.

Belief in Christ Jesus ushers in "times of refreshing from the presence of the Lord." It is the experience of peace with God, a peace secured by Christ's finished work. Though Christ now reigns in heaven, Peter proclaims a future certainty: the time will come for "the restoration of all things."

What are these "all things"? Peter does not limit them. He invokes the testimony of all the holy prophets, pointing to a comprehensive restoration—nothing excluded, nothing abandoned. God's redemptive purpose is not fragmented or selective. It is whole.

The same Christ who healed the lame man, the same Christ whom the rulers rejected, is the One who will restore all things to the Father. His reign is already established, and His victory is assured. Heaven holds Him only until the appointed time when restoration is complete.

This is not a Gospel of fear, but of hope. Not a Gospel of exclusion, but of reconciliation. Christ Jesus reigns now, and He will lose none of those given to Him by the Father. The restoration of all things is not speculation—it is promise.

This is Impartial Grace.

IMPARTIAL GRACE: ROMANS

*Therefore as **sin entered into the world through one man**, and death through sin; and so death passed to all men, because all sinned. For until the law, sin was in the world; but sin is not charged when there is no law. Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. But the free gift isn't like the trespass. The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. **For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly.***

(Romans 5:12–21, emphasis added)

The Apostle Paul presents one of the clearest and most decisive comparisons in all of Scripture: Adam and Christ. Through one man, sin entered the world. Through that sin came death, and death passed to all men. Paul does not qualify this statement. All means all. Every human being born from Adam inherits the consequence of sin—death.

Paul then presents a greater truth. If one man's disobedience brought condemnation to all, then the obedience of One must bring justification to all. To reduce the scope of Christ's saving work while affirming the full scope of Adam's fall is to elevate sin above grace and Satan above Christ.

Lee Salisbury asks a penetrating question: “Did the first Adam's offense unto condemnation and death for all accomplish ‘much more’ than the last Adam's free gift of grace unto justification for all?” If Adam's act condemned every human being without exception, but Christ's obedience saves only a portion, then Adam—and the deception behind him—has greater power than the Son of God.

Adam Clarke rightly observes that through Adam came death without hope, but through Christ came restoration for all. Clarke writes that death shall not finally triumph, for all shall be restored to life. Justice and mercy are not in conflict in God; they are perfected together. It is important to note that Adam Clarke appears to have been an advocate of eternal punishment.

Attempts to redefine ‘many’ and ‘all’ within this passage fracture Paul’s argument. The Greek terms used for ‘many’ and ‘all’ are consistent throughout the text. Paul is not alternating meanings for rhetorical convenience; he is making a theological declaration.

Where sin abounded, grace abounded more exceedingly. Grace does not merely match sin; it surpasses it. There is no human condition, no inherited corruption, no rebellion that exceeds the reach of God’s grace.

Adam brought death to all men. Christ brings life to all men. The First Adam failed; the Last Adam succeeded. The fall was universal. The restoration is greater still.

Every knee shall bow. Every tongue shall confess that Jesus Christ is Lord. This confession is not coerced terror but awakened truth. God’s justice restores. God’s mercy endures. This is Impartial Grace.

IMPARTIAL GRACE: ROMANS (Creation, Israel, and the Restoration of All)

“For the creation waits with eager expectation for the children of God to be revealed. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.”
(Romans 8:19–21)

Creation waits. The earth and all that God has made upon it waits. The universe waits. Humanity waits. Paul tells us that creation waits “with eager expectation,” not for its destruction, but for its unveiling—“the revealing of the sons of God.” Creation was not subjected to futility by its own choosing. God Himself subjected it, and He did so “in hope.”

Futility is not punishment for destruction’s sake. It is a condition imposed so that deliverance might follow. Creation’s bondage to decay is not eternal; it is temporary and purposeful. God subjected creation to futility so that creation would ultimately be liberated into “the liberty of the glory of the children of God.”

Who are the “children of God”? They are not a narrow subset of humanity. They are mankind itself—God’s image-bearing creation. The Anglican Pulpit Commentary rightly observes that the scope of this passage includes all humanity, not believers alone. Creation and mankind are inseparably linked; both suffer together, and both will be restored together.

God allowed humanity to experience futility so that humanity would come to know mercy. He consigned all to weakness so that all might discover grace. The longing embedded in creation is God-given, and the hope promised is God-secured. Creation will not remain enslaved. It will be delivered.

“For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?”
(Romans 11:15)

Paul now turns to Israel and speaks plainly. Israel's rejection of Christ did not thwart God's plan; it advanced it. Their rejection became "the reconciling of the world." The world was reconciled to God through Christ's cross—even while Israel rejected Him.

If rejection brought reconciliation, what will acceptance bring? Paul answers without hesitation: "life from the dead." This is not partial renewal. This is resurrection language. This is restoration.

Israel's failure was not final. Neither is humanity's rebellion. God has always worked redemption through rejection, life through death, and restoration through what appears lost. The reconciliation of the world is already accomplished in Christ; the acceptance yet to come will unveil the fullness of that reconciliation.

"And so all Israel will be saved."

(Romans 11:26)

"For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in."

(Romans 11:25)

Paul warns against prideful interpretations that fracture God's mercy. Israel's hardening is partial, not absolute. It is temporary, not eternal. It lasts "until the fullness of the Gentiles has come in." Then the mystery resolves—not in exclusion, but in completion.

All will be grafted in. All will be made alive. Jew and Gentile alike will stand reconciled before God. God has not abandoned Israel, nor has He replaced them. He has expanded mercy until it encompasses all.

Creation waits. Israel waits. Humanity waits. And God is faithful.

He subjected all to futility so that He might have mercy on all.
This is Impartial Grace.

IMPARTIAL GRACE: ROMANS (Closing Reflections)

*“For God has **shut up all** to disobedience, that He might have mercy **on all**.”*

(Romans 11:32, emphasis added)

“Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! ‘For who has known the mind of the Lord? Or who has been His counselor? Or who has first given to Him, and it will be repaid to him again?’”

(Romans 11:33–35)

Israelite, Assyrian, Babylonian, Greek, Roman, Christian, and all other religious acolytes alike have been “consigned to disobedience.” No person has been exempted from God’s judgment. Why? Scripture answers plainly: “that He might have mercy on all.”

God does not merely permit humanity to wander into sin. He actively consigns His creation to disobedience. To be consigned is to be formally handed over. God hands over all humanity—every person ever conceived—to disobedience, not as an act of cruelty, but as an act of sovereign mercy. “That He might have mercy on all.”

Not one human being has escaped disobedience. Not one has been born free from futility. This includes the devout and the profane alike. Whether one claims to be chosen by God or to have chosen God, the outcome remains unchanged: all are shut up under sin so that mercy may be universally revealed.

This truth dismantles both prideful election and prideful free will. God has already judged both the chooser and the chosen. Salvation is not grounded in human initiative but in divine mercy. “We love because He first loved us.”

“For of Him, and through Him, and to Him, are all things. To Him be the glory forever. Amen.”

(Romans 11:36)

“All things” means exactly that. Nothing exists outside God’s creative authority. Nothing remains beyond His redemptive purpose. All things originate from Him, are sustained through Him, and return to Him. There are no exceptions hidden in tradition, no exclusions carved out by doctrine.

Some traditions teach that God is glorified by the eternal conscious torment of billions. Scripture teaches something far greater: God is glorified by mercy triumphing over judgment. The most broken, the most rebellious, the most vile—all belong to Him and will be reconciled to Him.

*“For God locks up all together in stubbornness, that **He may be merciful to all.**”*

(Romans 11:32, Concordant Literal Version, emphasis added)

This is not poetic exaggeration. It is divine declaration. God’s Word does not invite revision.

“Who are you who judge another’s servant? To his own Lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.”

(Romans 14:4)

This question is not rhetorical. It confronts us. Judgment of another is an assumption of authority never granted to us. Each person stands before God alone—and God has both the will and the power to uphold them.

*“But you, why do you judge your brother? Or why do you despise your brother? For **we shall all stand before the judgment seat of God.** For it is written, ‘As I live,’ says the Lord, **‘to Me every knee shall bow, and every tongue shall confess to God.’”***

(Romans 14:10–11, emphasis added)

God’s judgment leads not to endless rejection, but to universal confession. Every knee bows. Every tongue confesses. Every life is restored to its rightful place in Him.

This is not defeat. This is triumph. This is not coercion. This is mercy. This is not partial grace. This is Impartial Grace.

IMPARTIAL GRACE: 1 CORINTHIANS

*“But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; each man’s work will be revealed. For the Day will declare it, because it is revealed in fire; and **the fire itself will test what sort of work each man’s work is.** If any man’s work remains which he built on it, he will receive a reward.”*

(1 Corinthians 3:12–15, emphasis added)

These verses teach that the foundation of all life is Christ Jesus. Every life is a work, and every work will be tested. The fire is not punitive torment but purifying truth—the sanctifying fire of God’s love. Some lives endure; others collapse. Yet even when nothing remains, the builder himself is not lost. He is saved—“yet so as through fire.” This is restoration, not eternal punishment.

*“In the name of our Lord Jesus Christ... deliver such a one to Satan for the destruction of the flesh, that **the spirit may be saved.**”*

(1 Corinthians 5:4–5, emphasis added)

Discipline is corrective, not condemning. Even when the flesh suffers loss, the spirit is not abandoned.

“The head of every man is Christ.”

(1 Corinthians 11:3)

Christ is Lord of all—without distinction.

“Love never fails.”

(1 Corinthians 13:8)

God is love. If love failed to save even one, it would not be love. Christ will draw all to Himself. God will be all in all.

This is Impartial Grace.

IMPARTIAL GRACE: 1 CORINTHIANS 15

*Then they also who are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now Christ has been raised from the dead. He became the first fruit of those who are asleep. For since death came by man, the resurrection of the dead also came by man. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, then those who are Christ's at his coming. Then the end comes, when he will deliver up the Kingdom to God the Father, when he will have abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection", it is evident that he is excepted who subjected all things to him. When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, **that God may be all in all.***

*Behold, I tell you a mystery. We will not all sleep, but we will all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible, and we will be changed. For this perishable body must become imperishable, and this mortal must put on immortality. But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "**Death is swallowed up in victory.**"*

"Death, where is your sting?

Hades, where is your victory?"

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brothers, be steadfast,

immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

1 Corinthians 15:18–28, 51–57, emphasis added)

Christ Jesus is the firstfruits. His resurrection from the dead is the divine guarantee that resurrection belongs to all. Adam's disobedience introduced universal physical death; Christ's obedience introduces universal life. Paul states this without qualification: "For as in Adam all die, so also in Christ shall all be made alive."

Resurrection unfolds in an order: Christ first, then those who are Christ's at His coming, and finally "the end," when the Son delivers the Kingdom to the Father. This is not the exclusion of any, but the completion of God's redemptive purpose. All rule, authority, and power opposed to God will be abolished. The final enemy to be destroyed is death itself. When death is abolished, no realm of death—physical or spiritual—can remain.

"All things" are subjected to Christ. Scripture is explicit. Nothing is excluded. Christ then subjects Himself to the Father—not as a lesser being, but as the obedient Son—so that "God may be all in all." This is not loss; it is consummation.

Paul's teaching leaves no room for eternal death once death itself is destroyed. Resurrection is not partial. Life is not selective. Christ's victory is complete.

When the perishable puts on imperishable and the mortal puts on immortality, death is swallowed up in victory. This is not symbolic language of a few; it is the destiny of creation. The body is transformed, glory replaces corruption, and mortality gives way to life.

As noted by Mr. Sprenger, "The last enemy to be destroyed is death... then the only thing that shall remain is Life." The Pulpit Commentary likewise affirms: "What a glorious change awaits humanity!"

Adam's act brought death to all. Christ's act brings life to all. The symmetry is exact. Any doctrine that diminishes the second act exalts the first and grants death a permanence Scripture denies.

The end is not division, but unity. The end is not loss, but restoration.
The end is not hell triumphant, but death defeated.

This is the Gospel Paul preached.

This is the Blessed Hope.

This is Impartial Grace.

IMPARTIAL GRACE: 2 CORINTHIANS

“For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. And he died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again. Therefore from now on we know no one according to the flesh. Even though we have known Christ after the flesh, yet now we know him so no more. Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new. But all things are from God, who reconciled us to himself through Christ, and gave to us the ministry of reconciliation; namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and having committed to us the word of reconciliation.”
(2 Corinthians 5:14–19, emphasis added)

This is indeed good news. The Pharisees who denied Christ in earlier passages are not excluded from this reconciliation. Universal reconciliation is not imposed upon this text; it is its plain meaning. “One has died for all.” Christ Jesus’ sacrifice is for the whole world — for the whole of humanity. He did not die only for those who believe in Him, but for all flesh.

When we come to know Him, we are made new. The old self dies and a new self is born — a self shaped by love. “Behold, the old has passed away. The new has come.”

Other doctrines require qualifications foreign to the text. They insist reconciliation applies only to those who believe, while Paul declares that God was in Christ reconciling the world to Himself. Christ does not count sins against humanity — not selectively, but universally.

Albert Barnes acknowledged the tension between universal reconciliation and eternal conscious torment. Yet Paul resolves that tension by anchoring salvation in God’s action, not human response. Reconciliation is accomplished, not merely offered.

Mr. Sprenger rightly observes: “According to Paul, then, preaching the reconciliation of all is in fact preaching the gospel.”

This is Impartial Grace.

IMPARTIAL GRACE: GALATIANS

*“The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, ‘**In you all the nations will be blessed.**’” (Galatians 3:8, emphasis added)*

Paul’s purpose in this letter is to confront false doctrines that had begun to take root in the churches of Galatia. Paul himself had preached the gospel in that region, and many Gentiles responded in faith. After his departure, however, other teachers entered the community and unsettled the believers. These teachers insisted that faith in Christ must be supplemented with adherence to Jewish customs, rituals, and traditions. Whether they were Jewish believers who could not release former traditions, or opponents seeking to undermine Paul’s ministry, their teaching distorted the gospel. Paul writes Galatians to set the record straight.

Paul anchors his correction in God’s ancient promise to Abraham. That promise did not fade, change, or narrow with time. God’s covenant purpose was never limited to one ethnic group or religious system. Scripture itself declares that God intended, from the beginning, to justify the Gentiles by faith. The gospel was preached in advance to Abraham with these words: ‘In you all the nations will be blessed.’

The promise is unmistakable. God blesses all nations. He blesses all families of the earth. Nothing is added to this promise, and nothing can be taken away from it. The blessing does not depend on works of the law, cultural conformity, or inherited tradition. It rests entirely on God’s faithfulness. This is grace—unearned, unrestricted, and impartial.

Universal reconciliation affirms the plain meaning of these words. ‘All nations’ means all nations. Doctrines that insist upon eternal conscious torment must diminish or redefine this promise in order to stand. They require God’s blessing to be partial, conditional, or ultimately withdrawn from much of His creation. Such conclusions are incompatible with the promise God made to Abraham and fulfilled in Christ.

Paul’s argument in Galatians exposes every attempt to narrow God’s mercy. The blessing promised through Abraham finds its fulfillment in

Christ Jesus, and it extends to the whole world. God's love is not fragile, hesitant, or selective. It is steadfast and victorious. This is Impartial Grace.

IMPARTIAL GRACE: EPHESIANS

In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known to us the mystery of his will, according to his good pleasure which he purposed in him, to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him; in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will; to the end that we should be to the praise of his glory, we who had before hoped in Christ: in whom you also, having heard the word of the truth, the Good News of your salvation—in whom, having also believed, you were sealed with the Holy Spirit of promise. (Ephesians 1:7–13)

This is the salvation gospel of Christ. In Christ Jesus we have redemption. His blood was shed for the forgiveness of trespasses, not selectively, but “according to the riches of his grace.” That grace is not measured sparingly. It abounds. Universal reconciliation simply affirms what Paul proclaims: God’s grace overflows beyond limitation. Doctrines that restrict grace to a few diminish the scope of Christ’s sacrifice and narrow what Scripture declares to be expansive and complete.

The mystery is now revealed. God’s plan from the beginning was not partial restoration, but total reconciliation. The stated purpose of God is “to sum up all things in Christ.” This summing up is comprehensive: things in heaven and things on earth. Christ’s obedience, even unto death, accomplishes precisely what the Father intended. Salvation is not an afterthought; it is the eternal purpose.

Paul continues in prayer, giving thanks for the faith and love evident among the Ephesian believers. He prays that the eyes of their hearts may be enlightened, that they may know the hope of God’s calling, the riches of His inheritance, and the immeasurable greatness of His power. That same power raised Christ from the dead and seated Him far above every

rule, authority, and dominion—not only in this age, but in the age to come. All things are placed under His feet, and He is given as head over all things.

David Guzik rightly observes that faith and love do not earn participation in God's plan; they are evidence of it. Paul praises the Ephesian church for loving "all the saints." Love becomes the visible testimony of Christ's work within them. Yet Scripture goes further. Christ's authority extends beyond the assembly. Nothing in Paul's prayer suggests that Christ's reign or God's love is confined to believers alone. All things are subjected to Him.

Paul later declares that grace was given to him to preach to the Gentiles the unsearchable riches of Christ and to make all see the administration of the mystery hidden for ages in God. Gentiles represent the nations—the whole world beyond Israel. The mystery revealed is that God intends to reconcile the whole creation through Christ Jesus. The phrase "unsearchable riches" resists limitation. Grace without limit aligns with a salvation without remainder.

Paul exhorts the church to walk worthy of this calling, emphasizing humility, patience, unity, and love. There is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all—who is over all, through all, and in all. Christ descended, ascended, and now reigns above all heavens, filling all things.

Ephesians does not divide humanity into eternal categories of reconciliation and abandonment. It proclaims one sovereign Christ, one divine purpose, and one all-enc

IMPARTIAL GRACE: PHILIPPIANS

If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, make my joy full, by being like-minded, having the same love, being of one accord, of one mind; doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; each of you not just looking to his own things, but each of you also to the things of others. Have this in your mind, which was also in Christ Jesus, who, existing in the form of God, didn't consider equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men. And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross. Therefore God also highly exalted him, and gave to him the name which is above every name;

(Philippians 2:1–11)

All persons, regardless of their respective state of salvation—saved or unsaved—will know that the Name of Jesus is “above every name.” Every knee will bow in submission to Him and in recognition of His Holy Place. All things will give glory to God. The unsaved—“every knee”—will bow to Him and bring glory to the Father. The unsaved will experience corrective, remedial judgment, and the blood that flowed from Jesus will cover them as well. The Father will reconcile all to Himself. He will be “all in all.”

Background insight may be drawn from A. E. Knoch's Concordant New Testament. Scripture teaches that Christ Jesus came from a place of unity with the Father. They were of one mind and one purpose. Christ Jesus existed “in the form of God.” He is the Son of the Father, sharing the Father's will, yet willingly becoming the Father's Servant.

He “emptied Himself,” setting aside His rightful position and taking upon Himself the form and limitation of humanity. The glory He shared with the Father was largely veiled in His earthly life. He descended from

the highest place and humbled Himself to the lowest—obedient even to death on a cross. This descent was voluntary and purposeful. The scope of His obedience gathers all to Himself.

Scripture declares that “every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” That moment has not yet fully arrived. Rebellion remains. There are enemies who have not yet acknowledged His love. Yet the appointed time is coming when all things will be subjected to Him, and He will then deliver all things to the Father, “that God may be all in all” (1 Corinthians 15:28).

Christ Jesus has been exalted since His resurrection. He now sits at the right hand of the Father, sovereign over all authorities and powers (1 Peter 3:22). His Kingdom encompasses heaven and earth. His blood reconciles all things—“whether on earth or in heaven”—to God.

Because He became the lowest, He has been exalted to the highest. His Name stands above every name. When His Name is proclaimed, every knee will bow and every tongue will confess that Jesus Christ is Lord. This universal confession will occur by the Holy Spirit and will result in glory to the Father.

Other doctrines require us to believe that only a few knees will bow and only a few tongues will confess. Such interpretations diminish the glory due to God and the completeness of Christ’s redemptive work. Scripture, taken plainly, teaches otherwise.

As Mr. Sprenger reminds us, “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Corinthians 12:3). Therefore, when every tongue confesses Christ, it will be by God’s own Spirit. This is the mystery revealed. All means all.

This is Impartial Grace.

IMPARTIAL GRACE: COLOSSIANS

For in him all the fullness was pleased to dwell, and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, whether things on the earth or things in the heavens.

You, being in past times alienated and enemies in your mind in your evil works, yet now he has reconciled in the body of his flesh through death, to present you holy and blameless and above reproach before him—if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which you heard, which has been proclaimed in all creation under heaven, of which I, Paul, was made a servant. (Colossians 1:19–23)

Paul writes to the believers in Colosse to correct distortions of the gospel that had begun to infiltrate the assembly. Traditions, rites, and philosophical speculations were being introduced that diminished the sufficiency of Christ. Paul calls them back to the revealed mystery: God was pleased that all His fullness dwell in Christ, and through Christ to reconcile all things to Himself.

The reconciliation described here is not partial, conditional, or limited. Scripture plainly states “all things,” whether in heaven or on earth, are reconciled through the blood of Christ’s cross. The peace achieved is not hypothetical—it is accomplished.

Paul addresses those once alienated, hostile in mind, and engaged in evil works. Yet he declares they are reconciled. The condition to “continue in the faith” is not presented as a threat of eternal loss, but as an exhortation to remain grounded in the hope already proclaimed to all creation. None can claim perfect steadfastness; nevertheless, reconciliation rests on Christ’s completed work, not human endurance.

The gospel, Paul affirms, has been proclaimed to all creation under heaven. However this proclamation has been fulfilled, it rests upon Christ’s declaration: “It is finished.” Every knee will bow; every tongue

will confess. The gospel reaches all creation because Christ Himself draws all to Himself.

Universal reconciliation affirms the plain meaning of this passage. Other doctrines must redefine “all things” to preserve exclusion. Scripture does not. God’s will, fulfilled in Christ, is to reconcile all things to Himself.

Where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondservant or freeman—but Christ is all, and in all. (Colossians 3:11)

Christ is not divided by culture, nation, morality, or tradition. He is all, and He is in all. This statement does not merely describe unity among believers; it declares the scope of Christ’s indwelling authority and presence.

Universal reconciliation rests on this truth: Christ fills all things. Other doctrines assert that the fullness of God dwells in Christ, yet deny that Christ’s reconciling work reaches all. Scripture does not permit such division.

Some teach forgiveness is conditional upon repentance and confession as prerequisites for reconciliation. Yet Christ’s name—Jesus—means “God saves.” Emmanuel means “God with us.” Scripture affirms God reconciles first, awakens second. Repentance follows revelation; it is not its cause.

God’s love is not reactive. It is purposeful, sovereign, and victorious. Christ is all, and in all. Nothing created lies outside His reconciling reach.

This is Impartial Grace.

*“For this is good and acceptable in the sight of God our Savior; who desires all people to be saved and to come to the full knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself as a ransom for all—the testimony given at the proper time.”
(1 Timothy 2:3–7)*

Paul is teaching Timothy—and, by extension, the entire church—about worship, prayer, and conduct. Central to this instruction is Paul’s exhortation that prayers be made for all people. The scope of Christian prayer is universal. We are not instructed to pray only for believers, nor only for the righteous, nor only for those who appear receptive to the Gospel. We are instructed to pray for all, because God’s salvific will encompasses all.

Universal reconciliation embraces these verses as literally true. God “desires all people to be saved” and to “come to the full knowledge of the truth.” This desire is neither hypothetical nor conditional. It is grounded in the finished work of Christ Jesus, who “gave Himself as a ransom for all.” This is the essence of Impartial Grace.

Other doctrines dispute the plain meaning of these words. Many teach that while God may desire all to be saved, He either cannot or will not accomplish that desire. The doctrine of eternal conscious torment asserts that Christ’s ransom is limited in effect—applied only to a select few who either were chosen or who chose rightly. Such doctrines diminish both the scope of Christ’s sacrifice and the sincerity of God’s declared will.

Scripture does not support such limitation. Paul does not say Christ gave Himself as a ransom for some, or for the willing, or for the elect. He says plainly: “a ransom for all.” The testimony was given at the proper time, and it continues to stand as truth.

The Spirit of God leads us to read His Word plainly. What God reveals is not uncovered through the traditions of men, but through faithful attention to what is written. We have read that Christ Jesus gave Himself for all. We have read that every knee will bow and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

These verses reveal a boundless, purposeful love—a Father whose mercy is not exhausted by human rebellion, ignorance, or unbelief. Christ Jesus stands as the one Mediator between God and humanity, and His ransom is sufficient for the whole world.

This is Impartial Grace.

“If you instruct the brothers of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed. Exercise yourself toward godliness. For bodily exercise has some value, but godliness has value in all things, having the promise of the life which is now, and of that which is to come. For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe. Command and teach these things.

Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. Until I come, pay attention to reading, to exhortation, and to teaching. Don't neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the elders. Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all.”

(1 Timothy 4:6–16)

It is striking that this section opens with a warning against “irreverent, silly myths.” Paul continues his pastoral encouragement to Timothy, a young man entrusted with leadership and instruction. Timothy’s youth may invite criticism or doubt, yet Paul urges him to remain grounded in sound teaching and godly conduct.

Paul draws a deliberate contrast between bodily discipline and godliness. Physical exercise has limited value, but godliness carries promise “for the life which now is, and of that which is to come.” This framing anchors Christian labor and perseverance in hope—not merely for the present age, but for what lies beyond it.

At the center of Paul’s exhortation is this declaration: God “is the Savior of all men, especially of those who believe.” William MacDonald, commenting on this verse, observes that Christians place their hope in the living God, seeing beyond the passing realities of the world. The ground of that hope is not human resolve, but God Himself, whose saving purpose is not narrow, fragile, or selective.

These words should not be read as excluding unbelievers from God’s saving intent. Rather, they emphasize that believers experience now what

is ultimately true for all. God is not described as the Savior of some, but as the Savior of all—believers being the first to live in the light of that reality.

Paul's instruction aligns with Christ's command to love without distinction. God does not ask His people to love where He does not. The call to love even enemies presupposes a God whose mercy extends to all. Nothing in this passage suggests rejection or abandonment. Instead, it proclaims a living God whose saving purpose encompasses every person He has created.

This is Impartial Grace.

IMPARTIAL GRACE: TITUS

For the grace of God has appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present age looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ who gave himself for us, that he might redeem us from all iniquity and purify for himself a people for his own possession, zealous for good works.

Say these things and exhort and reprove with all authority. Let no one despise you. (Titus 2:11–15)

Paul is instructing Titus to preach “what accords with sound doctrine.” He goes on to describe behaviors and characteristics of Christian men and women—simple rules for living a life that brings honor to God. Paul explains the source of this transformation plainly: “The grace of God has appeared.” God’s grace is manifest in Jesus Christ. With His appearance as the only begotten Son of God, He brought with Him “salvation for all people.” He is training all of humanity to live soberly, righteously, and godly in this present world.

By His abundant grace He brings salvation to all men. The Concordant Literal Version renders this verse: “The saving grace of God made its advent to all humanity.” Young’s Literal Translation reads: “For the saving grace of God was manifested to all men.” Scripture testifies that the saving grace of God—Christ Jesus Himself—has been revealed to all.

Universal reconciliation embraces these verses as literally true. Other doctrines require God’s grace to be available to all but effective only for a few, altering the plain meaning of Scripture.

It is God’s will that none be lost. He will surely be “all in all.” God’s grace is not merely an offer but an action with a certain outcome. This is “The Blessed Hope.” This is Impartial Grace

IMPARTIAL GRACE: HEBREWS

God, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds. His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; having become so much better than the angels, as he has inherited a more excellent name than they have.
(Hebrews 1:1–4)

The power of these verses is overwhelming evidence that Christ died on a cross for the sins of all men and that He is the heir of all things. He is King over the most pious and He is King over the worst rebel. He owns us all. To Him God gives all and to the Father does Christ give glory.

The Messiah is spoken of by the prophets of God and “in these last days” God speaks to all humankind through Christ Jesus. His Name is Jesus and He is God's saving grace manifested to all men. Christ Jesus, whose Name is Emmanuel, is God with us. It is by no other authority that Christ Jesus is appointed the heir of all things.

It is Christ Jesus who purifies sins. Scripture does not limit this purification to a subset of humanity. He purged sins and sat down at the right hand of the Father. His inheritance is not partial—it is all things.

Other doctrines diminish Christ's sacrifice by dividing His inheritance. Scripture teaches otherwise. All things are created for Him, through Him, and will be reconciled to Him. Every knee will bow and every tongue will confess allegiance to Christ Jesus.

This is Impartial Grace.

You made him a little lower than the angels. You crowned him with glory and honor. For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't yet see all things subjected to him. But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he might taste death for everyone.
(Hebrews 2:7–9)

Christ Jesus is obedient to the Father. He willingly stepped away from the throne of glory and took upon Himself the flesh of humanity. For a little while He was made lower than the angels, not by loss of divinity, but by humility and obedience. We know the testimony of His birth, His earthly ministry, His suffering, His crucifixion, and His burial. We also know the testimony of His resurrection and ascension.

He was truly man for a season. He died as our Savior and rose as our King. He now reigns at the right hand of the Father, crowned with glory and honor. This was not accidental nor temporary failure—it was purposeful obedience. Jesus humbled Himself unto death, even death on a cross, and His Father exalted Him above all.

Scripture declares with clarity that Jesus tasted death “for everyone.” This is the heart of Impartial Grace. The grace of God was manifested universally through the suffering and death of His Son. Christ did not die selectively. He did not taste death only for believers, only for the obedient, or only for the chosen few. By the grace of God, He tasted death for everyone.

The Father crowned His Son with glory and honor and placed all things under His authority. Nothing exists outside of Christ’s sovereign rule. Though we do not yet visibly see all things fully subjected, Scripture assures us that nothing is excluded. All things are under His authority, whether acknowledged now or later.

Universal reconciliation embraces this testimony as literally true. Other doctrines restrict the meaning of “everyone,” redefining it to fit tradition rather than Scripture. Such doctrines require God to eternally remember sins He has promised to remember no more. They diminish the sufficiency and scope of Christ’s sacrifice.

Impartial Grace insists upon the plain meaning of God's Word. Jesus died for everyone. His grace reaches everyone. His obedience accomplishes reconciliation for everyone. His blood is sufficient, His victory complete, and His reign absolute.

This is Impartial Grace.

“For this is the covenant that I will make with the house of Israel after those days,” says the Lord; “I will put my laws into their mind. I will write them in their hearts. I will be their God, and they will be my people. They will not teach every man his fellow citizen, and every man his brother, saying, ‘Know the Lord,’ for all will know me, from the least to the greatest of them.” In that he says, “A new covenant,” he has made the first old. But that which is becoming old and grows aged is near to vanishing away.
(Hebrews 8:10–13, emphasis added)

The author of Hebrews explains that Christ Jesus is not merely another High Priest, but that He is THE High Priest. Our High Priest is seated at the right hand of the Father. He is majestic, eternal, and is the grace of God manifested for all. Christ Jesus is not a worldly priest, appointed temporarily, but the heavenly High Priest whose ministry surpasses every former covenant.

Israel was given the first covenant, and it revealed humanity's inability to fulfill God's law through effort, ritual, or tradition. The failure was not God's promise but human weakness. Scripture is clear: if the first covenant had been faultless, there would have been no need for another. The introduction of the new covenant is evidence of God's mercy, not His disappointment.

The promise of the new covenant is breathtaking in its scope: “They shall all know me, from the least of them to the greatest.” There are no exclusions, no qualifiers, no hidden conditions. Knowledge of God is not restricted to a few nor reserved for a spiritual elite. God Himself ensures that all will know Him.

This knowing is not mere awareness, but reconciliation—rooted in mercy. God declares plainly, “I will be merciful to their unrighteousness, and their sins I will remember no more.” A God who remembers sins no more cannot simultaneously preserve them eternally for punishment. Mercy triumphs.

These verses form a cornerstone of universal reconciliation. Other doctrines require God to remember sins forever in order to punish eternally, contradicting His own covenant promise. Scripture does not support that conclusion. God’s Word declares forgiveness without exception and reconciliation without limit.

“They shall all know me.” This is the promise of the new covenant. This is the work of Christ our High Priest. This is Impartial Grace.

“...or else he must have suffered often since the foundation of the world.”

(Hebrews 9:26, emphasis added)

A. E. Knoch dedicated his life to preparing the Concordant Literal Version of God’s Holy Word. From the commentary he produced, we affirm: “The old covenant... was dedicated with the blood of calves and he-goats. The new is inaugurated with the blood of Christ. No intermediary is involved. The High Priest made Himself the propitiation of our sins without any other human help.”

The sins of the world are put away because Christ sacrificed Himself once, decisively, and sufficiently. There is no repetition required. There is no supplementation needed. His offering stands complete.

Mr. Sprenger adds, “Though not yet evident, sin will finally be completely put away, and all creation, which is waiting anxiously for its redemption (Rom. 8:19), will be set free.”

Christ has yet to be revealed openly at the consummation of the eons. Sin has not yet been experientially removed from every person, but it has been judicially and ontologically dealt with at the Cross. The Scriptures assure us that sin will ultimately be banished from the universe itself.

When the ages are gathered up, and the final age unfolds, creation will enter into its intended rest. Israel will be restored, and the law of God

will be written on the hearts of all. Sin will be remembered no more—not selectively, but completely.

Praise God: we are all Israel. This is Impartial Grace.

IMPARTIAL GRACE: 1 PETER

“...having good behavior among the nations, so in that of which they speak against you as evildoers, they may see your good works and glorify God in the day of visitation.” (1 Peter 2:12)

Peter admonishes believers to put away all malice, all deceit, hypocrisy, envy, and all slander. There is no room in a believer's heart for anything other than Christ Jesus and the love of God. We are living in the Kingdom of God now. As believers, our path to eternal peace is assured—not because of our merit, but because of His grace.

Christ is our Guide and Mentor. We are to love as He loves. We are to seek Him for wisdom in every situation, growing into Him as He grows within us. Forgiveness received must become forgiveness given. We are called to “grow up into salvation.”

Peter reminds us that we are being built into a spiritual house, a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. Christ Himself is the cornerstone—both the foundation and the capstone of the work He completes in us. Those who believe will never be put to shame.

Those who stumble do so not because they are unknown to God, but because Christ remains a stumbling stone to them for a time. Yet even these are His creation. Believers are called a royal priesthood, not to elevate themselves above others, but to bear witness to mercy received.

Judgment does not belong to us. Vengeance is not ours. Our conduct is our testimony. When spoken against, we respond with good deeds. When wronged, we forgive. In this way God is glorified.

Universal reconciliation affirms that believers are called to live lives that reflect the light of Christ now. We do not judge the destiny of others; we demonstrate the love of God to all. Christ died as the atonement for the

sins of the whole world. This is the will of God and the witness of our lives.

“For this is the will of God, that by well-doing you should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.” (1 Peter 2:15–16)

This is Impartial Grace

For to this end the gospel was preached even to the dead, that they might be judged indeed as men in the flesh, but live according to God in the spirit. But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer. (1 Peter 4:6–8)

These verses complete Peter's earlier testimony concerning Christ's proclamation to the spirits in prison. Peter is not introducing a new idea but drawing together the purpose of divine judgment and the reach of the Gospel. The 'dead' to whom the gospel was preached are the same as those previously identified—those who lived in disobedience in former times and were held in spiritual captivity.

As Mr. Sprenger observes, Peter is still referring to the 'saints in prison' from the days of Noah—those to whom Christ proclaimed the Gospel following His crucifixion and descent into the lower parts of the earth (Ephesians 4:8–9). This proclamation reveals the purpose of God's judgment: not destruction, but restoration. They were judged in the flesh as men, yet given life in the spirit according to God.

This distinction is critical. Judgment is not an end in itself. Judgment serves redemption. The flesh is judged, exposed, and brought to an end so that life in the Spirit may follow. God's judgments are never arbitrary nor vindictive; they are purposeful, corrective, and ultimately reconciliatory.

The doctrine of Impartial Grace recognizes this truth plainly stated in Scripture. Christ Jesus is the Savior of the living and of the dead. His Gospel reaches beyond the limitations of human time, circumstance, and knowledge. Those who did not hear in life were not abandoned in death. The Gospel pursued them there.

Peter therefore exhorts the living to sobriety, prayer, and love—not fear. If the dead are reached by grace, how much more should the living reflect that grace in their conduct. The end toward which all things move is not annihilation or endless torment, but reconciliation, life, and communion with God.

Universal reconciliation affirms what Peter teaches: Christ Jesus is the hope of believers and unbelievers alike. God's judgments serve His mercy, and His mercy serves His eternal purpose—that God may be all in all.

This is Impartial Grace.

IMPARTIAL GRACE: 2 PETER

“But don’t forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow concerning his promise, as some count slowness; but is patient with us, not wishing that any should perish, but that all should come to repentance.”

(2 Peter 3:8–9)

This is the second letter Peter writes to these believers. He reminds them of their position in Christ Jesus and their standing in the Kingdom of God. They have heard the prophets and received apostolic teaching. Peter cautions them about an unbelieving world that mocks the promise of Christ’s return. Scoffers claim that nothing has changed since the beginning of creation, willfully ignoring that God created all things—heavens, earth, sea, and mankind itself.

Peter reminds them that the same God who created all things also governs their destiny. The present heavens and earth are “stored up for fire,” reserved for a day of judgment. Yet this judgment is not contrary to God’s love. Peter explicitly states God does not desire that any should perish, but that all should reach repentance. God’s will is not thwarted by time, human resistance, or misunderstanding. His refining fire removes corruption, not creation.

God’s fire is purifying, righteous, and purposeful. All works are exposed. What is corrupt is consumed; what is true remains. Peter asks the essential question: “What sort of people ought you to be?” The answer is lives of holiness, peace, patience, and trust in God’s promise.

Peter exhorts believers to wait patiently, knowing God is faithful. He is not delaying His promise—He is extending mercy. The promise given to Abraham still stands: none will perish; all will repent. Universal reconciliation embraces this promise as literal and trustworthy.

God’s sovereignty is not diminished by His mercy—it is revealed through it. His will shall stand. His love shall prevail. All shall be reconciled.

This is Impartial Grace.

IMPARTIAL GRACE: 1 JOHN

And he is the propitiation for our sins; and not for ours only, but also for the whole world. (1 John 2:2, emphasis added)

Christ Jesus was obedient to His Father to the point of dying on a cross. Christ Jesus died on that cross for the clearing of my account. My sins are no longer recorded. Christ Jesus paid my account in full. Not only has He cleared my account, He has cleared the accounts “for the sins of the whole world.” His death was not in vain. His death was for the sin of all. He is the propitiation for the sins of the whole world. To say otherwise, as Mr. Salisbury suggests, is to conclude that doctrines such as eternal conscious torment “make hell an eternal monument to the devil’s works of sin and death.”

Universal reconciliation embraces these verses as literally true. This is Impartial Grace.

Beloved, let us love one another, for love is from God; and everyone who loves has been born of God and knows God. By this God's love was revealed in us, that God has sent his one and only Son into the world that we might live through him. In this is love, not that we loved God, but that he loved us and sent his Son as the atoning sacrifice for our sins. Beloved, if God loved us in this way, we also ought to love one another. No one has seen God at any time. If we love one another, God remains in us, and his love has been perfected in us.

By this we know that we remain in him and he in us, because he has given us of his Spirit.

We have seen and testify that the Father has sent the Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God remains in him, and he in God. We know and have believed the love which God has for us.

God is love, and he who remains in love remains in God, and God remains in him. There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love.

If a man says, "I love God," and hates his brother, he is a liar; for he who doesn't love his brother whom he has seen, how can he love God whom he has not seen? This commandment we have from him, that he who loves God should also love his brother. (1 John 4)

There is much to be gleaned from this chapter of God's Holy Word. Foremost and beyond dispute is the declaration that God is love. This is not merely an attribute of God; it is His very nature. Love does not originate in man, nor is it perfected by human effort. Love originates in God and is revealed to us in Christ Jesus.

Scholars sometimes conclude from this chapter that God only loves those

who believe in Christ Jesus. Yet the text does not say that God loves believers exclusively; rather, it says God is love. If God is love, then love cannot be selective, partial, or temporary. Anything less than love would be inconsistent with His nature.

Fear is not a tool of divine control but a symptom of incomplete love. Fear involves punishment, but love seeks restoration. Where fear rules, love has not yet reached its intended completion. God's love, when fully realized, removes fear because it removes the cause of fear.

Honest self-examination reveals how far short we fall of loving as God loves. Without the corrective force of God's love, none of us could ever know Him. Paul, once a persecutor of the Way, was transformed by that love. In the same way, God's love corrects, restores, and reconciles.

The love of God manifested in Christ Jesus is the force by which all creation will be healed.

Every knee will bow and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. That confession will not be coerced terror, but awakened truth.

This is Impartial Grace.

"In this is love, not that we loved God, but that he loved us, and sent his Son as the atoning sacrifice for our sins."

(1 John 4:10, emphasis added)

This is love—not human love reaching upward toward God, but divine love descending toward humanity. Christ Jesus is the embodiment of God's love, and He is also the instrument of God's judgment. These two truths are not in conflict. God's judgment is His love, applied with purpose and intent to heal, restore, and reconcile.

Christ Jesus loved us before we ever knew Him. He loved us before we were capable of loving Him. He loved us before the foundation of the world, before sin entered, before rebellion hardened the human heart. He loves us in our obedience and He loves us in our failure. He loves us

through blessing and through trial. His love does not waver, diminish, or withdraw.

“So loved the world” means exactly what it says. Christ gave His life as the holy and final atonement for the sin of the whole world. No part of creation stands outside the reach of that love. No person is excluded. No sin is greater than the corrective power of His grace.

Because God’s love lives within us, we are commanded to love one another—even our enemies. There is no fear in love. Fear belongs to punishment; love belongs to restoration.

“We have seen and testify that the Father has sent the Son as the Savior of the world.”

(1 John 4:14, emphasis added)

False prophets are many, but the Spirit of God within believers overcomes the darkness of the world—not by condemnation, but by truth. The love of God is greater than human resistance.

This is Impartial Grace.

*We love him, because he first loved us.
(1 John 4:19, emphasis added)*

God loves all. John writes that we lie when we say, “I love God,” but hate our brother. Such a claim is not congruent with truth. God is love, and God dwells in us. God in us does not hate. God upon His throne does not hate. Any man who says he loves God must also love his brother.

Universal reconciliation embraces these verses as literally true. Other doctrines—particularly the doctrine of eternal conscious torment—require God’s love to be partial. Such doctrines insist that God must possess a vengeful wrath that hates His own children and that He must sustain tormenting fires to punish His rebellious creation eternally.

Universal reconciliation teaches instead that God is love and that He will indeed be “all in all.” Christ Jesus lovingly obeyed His Father. To the glory of God, the whole of creation is subjected to the Son, and the Son in turn subjects all things to the Father. God will be all in all.

This is Impartial Grace.

IMPARTIAL GRACE: REVELATION

“Worthy are you, our Lord and God, the Holy One, to receive the glory, the honor, and the power, for you created all things, and because of your will they existed, and were created.”
(Revelation 4:11, emphasis added)

The angels sing and the twenty-four elders cast their crowns before the throne. They glorify God with words that leave no ambiguity. All things were created by His will. Nothing exists outside of His purpose, and nothing exists beyond His authority. If all things were created by His will, then His will is not fractured, divided, or defeated by the choices of His creation.

Universal reconciliation embraces these verses as literally true. Other doctrines insist that although all things were created by God’s will, not all things will be reconciled by that same will. The doctrine of eternal conscious torment, for example, requires that God intentionally create beings He never intends to restore. Such a conclusion diminishes both the scope of creation and the triumph of redemption.

God places His Spirit within the lives of those He creates. His Spirit is not weak, nor is His purpose fragile. What God wills, God accomplishes. His Spirit cannot be overcome by the resistance of the creature. This is Impartial Grace.

“Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!”
(Revelation 5:12)

John then hears what is perhaps the most sweeping declaration in all of Scripture:

“I heard every creature which is in heaven, on the earth, under the earth, and in the sea, and everything in them, saying, ‘To him who sits on the throne, and to the Lamb, be the blessing, the honor, the glory, and the dominion forever and ever!’”
(Revelation 5:13)

This is not selective worship. This is not coerced silence. This is universal confession. Every creature—without exception—joins the song. Heaven, earth, the depths, and the seas are unified in praise. There is no excluded realm, no forgotten soul, no eternal enclave of rebellion sustaining itself against the will of God.

Universal reconciliation embraces these verses as they stand. Other doctrines must redefine “every creature” to mean something less than what the words plainly say. They must imagine a future where worship rises eternally from heaven while cries of torment rise eternally from elsewhere. Revelation offers no such division. Instead, it reveals a cosmos finally brought into harmony.

The Lamb who was slain does not fail in His mission. His death is sufficient. His resurrection is victorious. His reign is absolute. All creation responds—not in terror, but in doxology.

This is the consummation toward which all Scripture moves. God is glorified, the Lamb is exalted, and creation is restored.

This is Impartial Grace.

*“They sang the song of Moses, the servant of God, and the song of the Lamb, saying,
‘Great and marvelous are your works, Lord God, the Almighty!
Just and true are your ways, King of the nations!
Who wouldn’t fear you, Lord, and glorify your name?
For you only are holy.
For all the nations will come and worship before you,
For your righteous acts have been revealed.’”
(Revelation 15:3–4)*

Mr. Sprenger rightly tells us, “This is the ‘great mystery’ spoken of by Paul concerning God’s eternal, redemptive purpose to reconcile all creation back to Himself.” We should conclude that God will be “all in all.” These verses from The Revelation of Jesus Christ describe the world after the judgments have been laid upon the earth. Bowls and trumpets of judgment have been poured out. Even so, we are told, “All the nations will come and worship before you.”

He is righteous. He is Truth. He is the King of the nations now. Universal reconciliation concludes “all the nations” are all nations. There is no authority to rule out any people or any nation.

Universal reconciliation embraces these verses to be literally true. His Word is Impartial Grace.

“He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain anymore. The former things have passed away.”

He who sits on the throne said, “Behold, I am making all things new.”

(Revelation 21:4–5, emphasis added)

It does not matter if theology is historical or futurist. It does not matter if one believes Jesus has already come or is yet to come. Scripture declares plainly: He is making all things new. Universal reconciliation embraces these verses as literally true. “All things” means all things. The believer and the rebel alike will be reconciled to Him. This is Impartial Grace.

Impartial Grace: The Blessed Hope

“For from Him, and through Him, and to Him, are all things. To Him be the glory forever. Amen.”

(Romans 11:36)

Impartial Grace is the biblical truth that God’s redemptive love is not selective, conditional, or ultimately frustrated by human failure. It affirms that the God who creates all, loves all; the Christ who dies for the world, redeems the world; and the Spirit who convicts all, will ultimately reconcile all.

Scripture declares that God shows no partiality (Acts 10:34; Romans 2:11). What Adam lost for all, Christ restores for all.

“For as in Adam all die, so also in Christ shall all be made alive.”

(1 Corinthians 15:22)

Impartial Grace does not deny judgment. It denies that judgment is purposeless, endless, or vindictive. God’s judgments are corrective, revelatory, and restorative.

“When Your judgments are in the earth, the inhabitants of the world learn righteousness.”

(Isaiah 26:9)

“The last enemy to be abolished is death.”

(1 Corinthians 15:26)

Christ’s obedience is greater than Adam’s disobedience, and His victory is not limited by human unbelief.

“He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”

(1 John 2:2)

“God was in Christ reconciling the world to Himself.”

(2 Corinthians 5:19)

Scripture declares a universal confession empowered by the Holy Spirit.

“Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord.”

(Philippians 2:10–11)

“No one can say, ‘Jesus is Lord,’ except by the Holy Spirit.”

(1 Corinthians 12:3)

God’s declared will is clear:

“[God] desires all people to be saved.”

(1 Timothy 2:4)

“The grace of God has appeared, bringing salvation to all people.”

(Titus 2:11)

The end of redemption history is reconciliation:

“Through Him to reconcile all things to Himself.”

(Colossians 1:20)

“That God may be all in all.”

(1 Corinthians 15:28)

“Behold, I am making all things new.”

(Revelation 21:5)

This is the Blessed Hope. This is the triumph of grace. This is Impartial Grace.