

IMPARTIAL GRACE:

Old Testament Scripture: Highlighting the Doctrine of
Universal Reconciliation



*A sinful and desperate man finds hope and restoration in Christ
Jesus (Image created by Chat GPT)*

BY

James R. Barnes

This is a rework of chapters included first in *God's Gift to Humanity: Hell or Reconciliation*. ChatGPT was employed as a tool to bring this book to completion. ChatGPT edited my old manuscripts, pared out a great deal of redundancy, and offered many suggestions to help maintain a clear, humble tone. My experience was productive and enjoyable. I look forward to different projects. With a new editing tool some of my really old stuff may be interesting.

INTRODUCTION

I came to believe that Impartial Grace is a doctrine superior to all others because it bears faithful witness to God's ultimate purpose for those He has created. With humility, and after much prayer and study, I am convinced it is His intent, His plan, and His will that all of creation be reconciled to Him through Christ Jesus, as Scripture affirms that God was pleased "through Him to reconcile all things to Himself" (Colossians 1:19–20). No person is excluded from the reach of His steadfast and relentless love, for nothing "will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38–39).

Impartial Grace reflects the pure and undivided nature of God's love, for "God is love" (1 John 4:8). This doctrine—often referred to as universal reconciliation—rests upon Scripture that is both abundant and consistent. Where other doctrines rely heavily on inherited traditions, Impartial Grace finds its foundation in the revealed character of God and in the testimony of His Word, remembering that traditions can, at times, set aside the command of God (Matthew 15:9).

The fruit of my study has led me to reexamine much of what I was taught regarding the scope and purpose of Christ's death on the cross. Scripture declares that Christ "gave Himself as a ransom for all" (1 Timothy 2:6) and that He is "the atoning sacrifice...for the sins of the whole world" (1 John 2:2). These are not isolated statements, but part of a larger biblical witness that speaks of "grace upon grace" (John 1:16) and of mercy that endures forever (Psalm 136).

I first shared my study of Scripture on Impartial Grace in a book written in 2018. The pages that follow are drawn from that work. I was aided by a compilation of passages assembled by David Sprenger that point toward the theological understanding commonly known as universal reconciliation. While not exhaustive, this list served as a guide, always subordinate to Scripture itself and to the Spirit's instruction through it.

"In the beginning..." God created the heavens and the earth (Genesis 1:1). He created every living thing—those on the land, in the seas, and beneath the earth. All things were created through Him and for Him (Colossians 1:16), and He remains sovereign over all that He has made

(Psalm 103:19). If Impartial Grace is true, its proof must be found within God's Holy Word. It cannot stand apart from Scripture, nor can it coexist with doctrines that contradict God's revealed nature—that He is sovereign, that He is love, and that He does not change (Malachi 3:6).

The opening chapters of Genesis present an all-powerful God creating the universe from nothing. Everything He creates is declared “very good” (Genesis 1:31). He forms the first man from the dust of the ground and breathes into him the breath of life (Genesis 2:7). In love, He creates a helpmate from the man's side. God also, in His foreknowledge, creates the conditions that lead to what we call “The Fall.” He places the tree in the midst of the garden, allows the serpent to speak, and permits the choice that leads to disobedience—none of which occurs outside His sovereign knowledge and purpose (Isaiah 46:9–10).

Scripture does not dispute that Adam and Eve disobeyed God and that consequences followed. The judgment pronounced was physical death: “For dust you are, and to dust you shall return” (Genesis 3:19). While many assert a spiritual death as well, such claims must be weighed carefully against the whole counsel of Scripture.

Traditional theological systems often converge on the doctrine of eternal conscious torment. Universal reconciliation affirms instead that “as in Adam all die, so also in Christ shall all be made alive” (1 Corinthians 15:22). Confession of faith in Christ Jesus remains essential (Romans 10:9), judgment is real (Hebrews 9:27), and yet Scripture plainly teaches that God “desires all people to be saved” (1 Timothy 2:4) and is “not willing that any should perish” (2 Peter 3:9). Through Christ, God will reconcile all things to Himself (Colossians 1:20), bringing His purposes to their intended and glorious completion.

About the Author

This book was not written quickly, nor was it written to win arguments. It is the result of years spent reading Scripture slowly, returning to familiar passages again and again, and allowing the text to speak for itself—even when its voice challenged inherited assumptions.

What began as questions eventually became convictions. What began as tension resolved into clarity. The author did not set out to defend a system, a denomination, or a tradition, but to follow the biblical witness wherever it led. That journey revealed a consistent theme running from Genesis through the prophets, the Gospels, and the letters of the apostles: God’s purposes are restorative, His judgments are meaningful, and His mercy is wider than human fear allows.

This work is offered as a testimony rather than an argument, a reconciliation rather than a reaction. It is written with deep respect for those who disagree and with gratitude for the teachers, scholars, pastors, and writers—past and present—who have wrestled honestly with Scripture before us.

The author believes that theology is ultimately doxology: what we believe about God shapes how we worship Him, how we see others, and how we live in the world. If this book succeeds in anything, it is in pointing readers back to the text of Scripture itself and to the God who is revealed there—faithful, sovereign, just, and unfailingly loving.

IMPARTIAL GRACE: GENESIS

“I will bless those who bless you,
and I will curse him who curses you;
and **in you all the families of the earth shall be blessed.**”
(Genesis 12:3, emphasis added)

David Sprenger rightly observes that this is the original and foundational promise made by God, revealing His redemptive purpose for all humanity. It is worth pausing here and listening carefully to what God is saying to Abraham. The promise is not limited, qualified, or restrained.

God does not say some families, or many families, but all the families of the earth.

This is a profound and gracious declaration. God is not speaking only of Abraham's descendants, nor is He confining His blessing to a single nation. The language is expansive and inclusive. All the families of the earth means exactly what it says—every people, every nation, every family. No one is excluded from the scope of this promise.

Understanding Scripture according to its plain meaning should form the foundation of our Christian faith. Yet even well-intentioned and learned teachers can sometimes move beyond what the text itself says. Dr. John MacArthur, a respected pastor and Bible teacher, addressed this passage in a sermon titled “Inward, Upward, or Outward.” Speaking of Genesis 12:3, he said: “Nothing so much glorifies God as His gracious redemption of damned, hell-bound sinners. It was for that ultimate purpose that God called Abraham, that in him ‘all the families of the earth shall be blessed.’”

Dr. MacArthur understands Israel as a people chosen by God to serve as a means through which His salvation would reach the nations. In this sense, Israel was to be a light to the world, much as Christ Himself is the Light. As Scripture says, “I will make you a light for the nations, that My salvation may reach to the ends of the earth” (Isaiah 49:6). Dr. MacArthur further applies this mission to the church, calling believers to live in such a way that others are drawn to Christ.

There is much here that resonates deeply with the doctrine of universal reconciliation. Though Dr. MacArthur affirms eternal conscious torment, his own words acknowledge that God's purpose in calling Abraham was nothing less than blessing all the families of the earth. His emphasis on God's desire to redeem and His call for believers to participate in that redemptive work provide encouragement for proclaiming what Scripture elsewhere calls “the blessed hope” (Titus 2:13).

God has made the way to reconciliation through His Son, Jesus Christ. Our reconciliation brings glory to God, and Scripture testifies that this reconciliation is not partial but comprehensive. “God was in Christ reconciling the world to Himself” (2 Corinthians 5:19). The magnitude of God's mercy and love cannot be overstated. Even the most broken and

resistant heart is not beyond the reach of His grace. God will accomplish His will, drawing all people to Himself, just as Jesus declared: “And I, when I am lifted up from the earth, will draw all people to Myself” (John 12:32).

It is worth remembering that Abram was neither Jewish nor Hebrew when this promise was made. This was never a promise to one ethnic group alone, but to the nations. The promise finds its fulfillment in the life, death, burial, and resurrection of Christ Jesus.

Scripture opens the New Testament with these words: “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham” (Matthew 1:1). Jesus Himself is the promised blessing. He is the Seed through whom the promise to Abraham comes to life. All families of the earth are beneficiaries of that promise.

The apostle Paul affirms this when he writes that the promise comes by faith, “that it may be according to grace, so that the promise will be guaranteed to all the descendants—not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all” (Romans 4:16–18). Abraham believed God against all hope, and because of that faith, he became the father of many nations.

The Scriptures consistently point in this direction. Abraham’s Seed is Christ. Abraham is the father of many nations, just as Christ is Lord over all nations. Passages that speak of all and every align with the revealed will of a God who is love. “From Him and through Him and to Him are all things” (Romans 11:36). Even those who die return to the One who gave them breath.

Some ask whether those who oppose Abraham or dishonor his family are excluded from the promise. Scripture gives no indication that anyone ceases to be part of the families of the earth. Judgment is real, but judgment serves God’s redemptive purposes. Where some see eternal separation, the advocate of universal reconciliation sees judgment, correction, and ultimately restoration.

The plain meaning of Scripture is that all families are blessed because of Abraham’s faith. Hindu families, Buddhist families, atheist families, Christian families—every family. Blessed with what? Blessed with the

Promised Seed. Abraham's family was blessed by being led to the Promised Land; the nations are blessed through Christ, who is Himself the fulfillment of every promise.

This is not complicated. Scripture speaks plainly and consistently. The doctrine of eternal conscious torment requires that not all within every family are truly blessed. Yet God's promise does not fracture families or nations. It extends blessing to all.

This promise is repeated again: "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice" (Genesis 22:18). The Seed has come. That Seed is Christ Jesus. All nations, all families, all people—religious or irreligious—are included within the scope of this blessing.

When Abraham prepared to sacrifice Isaac, God provided a substitute. At Calvary, God provided the Lamb and did not withhold His own Son. Because of Abraham's faith and obedience, and because of God's faithfulness, the blessing has come. All the nations of the earth shall be blessed.

The advocate of universal reconciliation simply receives these words as they are written. There is nothing in the text that requires us to read them as anything less than what they declare: all nations shall be blessed.

IMPARTIAL GRACE: NUMBERS

Yahweh said, “I have pardoned according to your word; but truly, as I live, and as **all the earth shall be filled with Yahweh’s glory**” (Numbers 14:20–21, emphasis added).

Moses is facing a grave crisis. The people are lamenting their circumstances and complaining bitterly—especially against God. They have witnessed God’s signs and wonders. They have experienced His mighty hand and received a great deliverance through water. Yet despite this, they rebel. They blame God for their hardship, demand a leader from among themselves, and insist on returning to Egypt, believing life there was preferable to trusting God in the wilderness.

God speaks to Moses and asks, “How long shall I put up with this people?” His chosen people are now in open rebellion. Their rejection of God’s providence is striking. God declares, “I will strike them with the plague and disinherit them, and I will make of you a nation greater and mightier than they” (v. 12).

Moses responds not with self-interest, but with intercession. He pleads with God to forgive His people. God hears Moses’ appeal and pardons Israel according to Moses’ word. Then God makes a remarkable declaration—one that reveals the immeasurable depth of His mercy and love: “...all the earth shall be filled with the glory of the Lord.” The statement is emphatic and unqualified. All the earth will be filled with His glory.

The Israelites, longing for their former life under Pharaoh’s yoke, actively sin against God. They resist His direction and insist on following their own will. God is prepared to destroy them for their disobedience and persistent complaining. Yet Moses stands between God and the people as their intercessor—their advocate—and God responds to Moses’ plea. He forgives them.

This scene foreshadows another moment of intercession centuries later. As Jesus nears death on the cross at Calvary, He prays, “Father, forgive them, for they do not know what they are doing.” Christ Jesus is our Intercessor and Advocate. God forgives us because of Christ’s plea and because of Christ’s obedience.

God does discipline His chosen people. None of that rebellious generation—except two—are permitted to enter the promised land. Even Moses, their intercessor, is not allowed to set foot in it. Yet God's discipline does not nullify His pardon. God declares that He has pardoned all the Israelites. And His larger promise stands firm: "All the earth will be filled with the glory of the Lord."

The land promise is restricted, but the covenant promise to Abraham remains unchanged: "In your seed all the nations of the earth shall be blessed." Through Christ's sacrifice, God opens heaven to all His creation. Every knee will bow, and every tongue will confess that Christ Jesus is Lord, bringing glory to the Father.

Advocates of universal reconciliation rightly point to this passage as direct evidence. The Holy Word of God plainly declares that "all the earth will be filled with the glory of the Lord." Not a portion here or there—but all the earth. There is no textual reason to conclude that only part of creation will share in this glory. Scripture states, without qualification, that all will be filled with His glory.

This is Impartial Grace.

IMPARTIAL GRACE: 2 SAMUEL

“For we must die, and are like water spilled on the ground, which cannot be gathered up again; **yet God does not take away life, but devises means, so that the banished one will not remain an outcast from Him**” (2 Samuel 14:14, emphasis added).

David is ruling Israel during a time of great turmoil—both within the kingdom and within his own household. His son Absalom has committed murder, taking revenge on his brother Amnon, who had sexually assaulted their sister Tamar. After killing Amnon, Absalom fled and remained in hiding, separated from his father and the nation.

Joab, aware of David’s inner conflict, devises a plan to confront the king with his own reasoning. He sends a woman to David, instructing her to present a case designed to mirror David’s personal situation. The woman tells a story of her own son who killed his brother and now faces death. When she finishes, she pleads for the king’s intervention and asks that her son be spared.

David hesitates, attempting to avoid a ruling. The woman persists. Eventually, David grants her request and promises protection for her son. Immediately, the woman turns David’s judgment back upon him and asks why the same mercy should not apply to Absalom. In doing so, she appeals not merely to sentiment, but to the very character of God—declaring that God does not immediately destroy the rebellious, but patiently waits. God, she explains, “devises means so that the banished one may not be cast out from Him.”

David recognizes that Joab is behind the woman’s appeal. Yet this realization does not remove the moral weight of the decision before him. Confronted with his own judgment, David chooses mercy. He allows Absalom to return to Jerusalem and to live in peace.

The passage reveals a profound truth about God’s nature. God “devises means”—He plans, initiates, and provides a way—so that His rebellious children are not permanently separated from Him. In time, God Himself provides the Way, ensuring that the banished are not cast out forever.

Advocates of universal reconciliation point to this passage as evidence that God's justice is inseparable from His love. Consider the characters involved. Absalom was deeply flawed. Amnon committed a grievous sin. David himself bore responsibility for actions that resulted in suffering and death. People were wounded, lives were lost, and consequences were severe. Yet even in the midst of such darkness, Scripture affirms that God "plans ways so the banished one may not be cast out from Him."

God is not indifferent to sin, nor does He deny its consequences. But neither is He willing that even one of His creation should perish. His purpose is restoration, not abandonment. This passage affirms that God's mercy reaches beyond rebellion, beyond failure, and beyond exile.

This is Impartial Grace.

IMPARTIAL GRACE: 1 KINGS / 2 KINGS

*“...hear in heaven, your dwelling place, and do according to all that the foreigner calls to You for; **that all the peoples of the earth may know Your name, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name.**”*

(1 Kings 8:43, emphasis added)

*“...that **all the peoples of the earth may know that Yahweh, He is God. There is no one else.**”*

(1 Kings 8:60, emphasis added)

Solomon stands at the Temple of Yahweh in Jerusalem, leading Israel in worship and dedication. The glory of God fills the house, and Solomon prays not only on behalf of Israel, but on behalf of the world. He asks that God hear the prayers of the foreigner—those outside the covenant nation—so that all the peoples of the earth may come to know Yahweh’s name.

Solomon’s prayer is expansive and deliberate. He does not limit God’s revelation to Israel alone. Instead, he asks that answered prayers serve as testimony, so the nations may know that Yahweh is Lord—God alone. There is no rival. There is no other. The purpose of God’s response is not merely Israel’s blessing, but the world’s recognition.

Advocates of universal reconciliation point to these verses as confirmation that God’s sovereignty is universal and His self-revelation is intentional. The knowledge of Yahweh is not confined to one people or one land. All the peoples of the earth are invited to know His name, to fear Him rightly, and to recognize that there is no other God.

God makes Himself known, and He continues to make Himself known. Israel knows it. The nations know it. The kingdoms of the earth will know it.

This is Impartial Grace.

*“Now therefore, Yahweh our God, save us, I beg You,
out of his hand, that **all the kingdoms of the earth may
know that You, Yahweh, are God alone.**”
(2 Kings 19:19, emphasis added)*

Hezekiah is king of Judah, and his nation stands under threat from the Assyrian empire. Seeking temporary peace, Hezekiah pays tribute to King Sennacherib and fortifies Jerusalem. Yet defiance is reported, and Assyrian envoys arrive to intimidate Judah and mock its God.

Hezekiah, deeply troubled, seeks counsel from the prophet Isaiah. Isaiah assures him that Yahweh will act. When a blasphemous letter from the Assyrian king arrives, Hezekiah takes it to the Temple and lays it before God.

His prayer is faithful and focused. He asks for deliverance, not merely for Judah’s survival, but for a greater purpose: that all the kingdoms of the earth may know that Yahweh is God alone.

God answers. Jerusalem is spared. The Assyrian army retreats in defeat. Sennacherib returns home humiliated and later suffers the consequences of his arrogance. Once again, God’s intervention serves a universal purpose. His victory is revelatory.

Those who affirm universal reconciliation see in this passage a consistent theme: God’s concern extends to all kingdoms, and therefore to all people. He is King over all. He knows every way, every heart, every nation.

This is Impartial Grace.

IMPARTIAL GRACE: PSALMS

But Yahweh reigns forever.

He has prepared His throne for judgment.

He will judge the world in righteousness.

He will administer judgment to the peoples in uprightness.

(Psalm 9:7–8, emphasis added)

The Psalmist steadies his own heart—and ours—with a simple certainty: Yahweh reigns forever. Nothing on earth does. No empire, no institution, no human achievement, and not even a personal legacy can endure without fading. Everything rusts, rots, breaks, or is forgotten. But Yahweh reigns forever.

His throne is prepared for judgment, and His judgment is righteous. Whatever God's judgment entails, it cannot be separated from God's nature, for God does not change. He is love. His justice is never arbitrary, never cruel, and never purposeless. His judgment is upright, and ultimately it is for His creation—not against it. The advocate of universal reconciliation gives thanks for this clarity: God's mercy does not end, His grace does not cease, and His reign cannot fail.

This is Impartial Grace.

All the ends of the earth shall remember and turn to Yahweh.

*All the families of the nations shall worship before You.
For the kingdom is Yahweh's. He is the ruler over the nations.*

All those who go down to the dust shall bow before Him...

Posterity shall serve Him. Future generations shall be told about the Lord.

(Psalm 22:27–30, emphasis added)

The Psalmist's language is sweeping and absolute. All the ends of the earth will remember. All the families of the nations will worship. Yahweh rules over the nations, and His kingdom is not threatened by human rebellion or human forgetfulness.

In the light of Christ, believers see this remembrance and turning as more than mere acknowledgment. Christ's work on the cross will not be a hidden event limited to a few. It will be remembered and proclaimed until every nation knows what God has done. Christ is enthroned now. His dominion is not uncertain, and His rule does not stop at any border, generation, or language.

Universal reconciliation sees here a blessed hope: those who resist Him now will not resist Him forever. The King's mercy will not be outlasted by human stubbornness. All will bow. All will worship. God's purpose will stand.

This is Impartial Grace.

For His anger is but for a moment.

His favor is for a lifetime.

Weeping may stay for the night,

but joy comes in the morning.

(Psalm 30:5, emphasis added)

David's prayer is not only personal; it calls others to worship with him. Here, God's discipline is acknowledged honestly, but it is framed by love. God is not angry forever. His correction is purposeful, and His favor is lasting. He draws His children nearer through discipline, not to destroy them, but to restore them.

Many of us can testify that sorrow can be deep and lingering. Yet God is able to lift a soul from the darkness of night into the joy of morning. His "grace upon grace" can bring relief that no human comfort can provide. The advocate of universal reconciliation sees in this verse a pattern consistent with God's nature: the moment does not outweigh the lifetime, and the night does not cancel the morning. Even the worst person will not outlast God's patient love.

This is Impartial Grace.

By Yahweh's word, the heavens were made...

Let all the earth fear Yahweh.

Let all the inhabitants of the world stand in awe of

Him.

The counsel of Yahweh stands fast forever...

*Yahweh looks from heaven; **He sees all the sons of men...***

He who fashions all of their hearts...

(Psalm 33:6–15, emphasis added)

The Psalmist anchors faith in creation and providence. God spoke, and creation stood firm. He is not merely a participant in history—He is its Author. He sees all. He considers all works. He fashions hearts, and nothing is hidden from Him.

Because His counsel stands fast forever, human plans cannot overthrow His will. Governments rise and fall; strategies are formed and broken; yet the thoughts of Yahweh’s heart reach “to all generations.” The chosen people are blessed, and believers rejoice in God’s faithful oversight. Universal reconciliation recognizes the breadth of this sovereignty: the One who fashions every heart does not abandon what He has made. He is able to bring every heart, in His time and by His ways, into truthful reverence and worship.

This is Impartial Grace.

“Be still, and know that I am God.

I will be exalted among the nations.

I will be exalted in the earth.”

(Psalm 46:7–11, emphasis added)

The Psalm speaks into a world of chaos—wars, upheaval, and trembling nations. The remedy is not human confidence, but divine certainty. God makes wars cease “to the end of the earth.” He breaks weapons and ends what men cannot end by their own strength.

Then God speaks directly: “Be still.” Quiet the anxious heart. Listen. Remember who rules. “I will be exalted among the nations...in the earth.” The advocate of universal reconciliation sees this as more than prophecy—it is promise. God will be exalted, not in one place, but among the nations. Not in one era, but in the earth. Human rebellion will not have the final word.

This is Impartial Grace.

*You who hear prayer, **to You all men will come.***

Sins overwhelmed me, but You atoned for our

transgressions.

You...are the hope of all the ends of the earth...

(Psalm 65:2–3; 65:5–8, emphasis added)

The Psalmist declares a comprehensive hope: “To You all men will come.” He also declares atonement—God deals with transgression. Traditional systems often restrict the reach of atonement, as though grace must be limited for justice to remain true. Yet the Psalmist speaks of God as the hope of “all the ends of the earth.”

Universal reconciliation does not deny justice; it insists that God’s saving purpose is wider than human boundaries and stronger than human resistance. God is able to still seas and also still nations. He is able to answer prayer and also to answer rebellion—not by surrendering His holiness, but by accomplishing His restoration.

This is Impartial Grace.

Make a joyful shout to God, all the earth!

...All the earth will worship You...

Let the peoples praise You, God. Let all the peoples praise You...

All the ends of the earth shall fear Him.

(Psalm 66:1–5; Psalm 67, emphasis added)

The command is unmistakable: all the earth is summoned to praise. Not merely believers, not merely one nation—all peoples. God’s judgments are described as equitable, and His governance extends over the nations. The result is worship and reverence “to all the ends of the earth.”

This is the Psalmist’s confidence: God’s salvation is not hidden, and God’s reign is not partial. His purpose reaches the nations, and His ways will be known on earth. Universal reconciliation sees this as God’s own insistence that His salvation and His rightful rule are not provincial.

This is Impartial Grace.

You have ascended on high.

...yes, among the rebellious also, that Yah God might dwell there.

Let heaven and earth praise Him; the seas, and everything that moves therein!

(Psalm 68:18; Psalm 69:33–34, emphasis added)

Psalm 68 speaks of victory and ascent, and it includes a remarkable phrase: “among the rebellious also.” The reach of God’s triumph is not limited to the obedient. The rebellious are not invisible to Him, nor beyond His authority. God’s purpose is not merely to punish rebellion, but to end it—so that He “might dwell there.”

Psalm 69 joins in a creation-wide summons to praise: heaven, earth, seas, and all that moves. The God who hears the needy and does not despise His captive people is the God whose worship becomes universal.

This is Impartial Grace.

He shall have dominion...to the ends of the earth...

Let the whole earth be filled with His glory! Amen and amen.

(Psalm 72:8; 72:19, emphasis added)

This Psalm envisions righteous rule—care for the needy, justice for the oppressed, the lifting of the humble. The reign described is the reign of a good King, not a tyrant. The outcome is global: dominion “to the ends of the earth,” and the whole earth filled with His glory.

Universal reconciliation recognizes the direction of this kingship: the King does not fail to finish what righteousness requires. He governs in truth. He restores what oppression damages. He brings His creation to the place where glory fills the earth.

This is Impartial Grace.

All nations You have made will come and worship before You, Lord.

Sing to Yahweh...all the earth...He will judge the world with righteousness...

All the ends of the earth have seen the salvation of our

God.

Make a joyful noise to Yahweh, all the earth!

(Psalm 86:7–9; Psalm 96; Psalm 98:2–4, emphasis added)

These Psalms hold together what many try to separate: worship, judgment, righteousness, and universal scope. God is not unjust. His judgment is equitable. His salvation is made known “in the sight of the nations.” The ends of the earth “have seen” the salvation of God—not as rumor, but as revelation.

This is a warning to “the traditions of men” that would shrink the promises of God. Scripture repeatedly expands the horizon: all nations, all the earth, the ends of the earth. Universal reconciliation sees this as God’s own insistence that His salvation and His rightful rule are not provincial.

This is Impartial Grace.

Yahweh is gracious, merciful, slow to anger, and of great loving kindness.

Yahweh is good to all.

His tender mercies are over all His works...

Your kingdom is an everlasting kingdom...

Let all flesh bless His holy name forever and ever.

(Psalm 145, emphasis added)

Psalm 145 speaks with breathtaking breadth: God is good to all; His mercies are over all His works; His dominion endures throughout all generations. He upholds the falling, raises the bowed down, satisfies living things, and remains faithful in all His words.

One verse troubles some readers: “all the wicked He will destroy.” Yet the Psalm’s dominant movement is universal praise rooted in universal mercy. In that context, many have understood “destroy” not as the eternal removal of persons from God’s purpose, but as the ending of wickedness itself—the extermination of rebellion, not the annihilation of those God intends to heal. God sets all matters straight. His purpose is holy, and His mercy is not contradicted by His justice.

This is Impartial Grace.

Let everything that has breath praise Yah!

(Psalm 150, emphasis added)

The Psalter closes in a thunder of praise. Trumpet, harp, cymbals, dancing—everything that breathes is summoned. Praise is not merely recommended; it is the rightful end of creation's story. Nothing in earth, sea, or heaven can finally refuse the glory of God.

The blessed hope is not that God will lose most of what He made, but that God will be praised by all that He made. Every knee will bow. Every tongue will confess. Every breath will acknowledge the Giver of breath.

This is Impartial Grace.

IMPARTIAL GRACE: ISAIAH

*Yahweh will be known to Egypt, and the Egyptians will know Yahweh in that day. Yes, they will worship with sacrifice and offering, and will vow a vow to Yahweh, and will perform it. Yahweh will strike Egypt, striking and healing. **They will return to Yahweh, and He will be entreated by them, and will heal them.** In that day there will be a highway out of Egypt to Assyria... In that day, Israel will be the third with Egypt and with Assyria, a blessing in the midst of the earth... “Blessed be Egypt My people, Assyria the work of My hands, and Israel My inheritance.”*

(Isaiah 19:21–25, emphasis added)

Isaiah records a vision that would have been unthinkable to his original audience. Egypt, long a symbol of oppression, is not merely spared—she is healed. God strikes in order to heal, disciplines in order to reconcile, and corrects in order to restore.

Former enemies are brought together on a highway of peace. Egypt and Assyria worship alongside Israel, and Yahweh names them all as His own. Discipline serves mercy, and judgment serves healing. No nation is excluded from God’s redemptive intent.

Scripture repeatedly affirms this pattern: God intervenes in human history not to abandon His creation, but to complete His plan. There is not a person He will not reach, nor a nation beyond His purpose. This is good news. It is truly Gospel.

This is Impartial Grace.

*In this mountain, Yahweh of Armies will make all peoples a feast... He will destroy the covering that covers all peoples... He has swallowed up death forever! **The Lord Yahweh will wipe away tears from off all faces...***

(Isaiah 25:6–8, emphasis added)

Isaiah breaks into praise as he proclaims God's intention for all peoples. A feast is prepared, a veil is removed, death itself is swallowed up, and tears are wiped from every face. These promises are not selective—they are universal in scope.

The covering of sin is removed through Christ's obedience, and death loses its finality. The banquet is prepared, and all are invited. God reconciles His creation not by exclusion, but by restoration.

This is Impartial Grace.

*With my soul have I desired You in the night... For when
Your judgments are in the earth, the inhabitants of the
world learn righteousness.
(Isaiah 26:9)*

Isaiah prays through the darkness of oppression, trusting that God's judgments are purposeful. When God acts in righteousness, the inhabitants of the world learn righteousness. Judgment educates; discipline restores.

Even oppressors are not beyond God's reach. Exposure to righteousness leads to repentance, reconciliation, and confession of the Lordship of Christ.

This is Impartial Grace.

*Comfort, comfort My people... her iniquity is
pardoned... Yahweh's glory shall be revealed, and **all
flesh shall see it together.**
(Isaiah 40:1–5, emphasis added)*

God declares the end of warfare and the forgiveness of iniquity. The way is prepared, obstacles removed, and paths made straight. The authority of this promise rests solely on the Word of Yahweh.

All flesh—not some—will see His glory together. No one is excluded from this revelation. The promise of Messiah has been fulfilled, and God will ensure His glory is seen by all.

This is Impartial Grace.

*Look to Me, and be saved, all the ends of the earth... **To Me every knee shall bow, every tongue shall swear allegiance...***

(Isaiah 45:22–25, emphasis added)

God speaks with absolute authority. His Word goes forth and does not return empty. Every knee will bow, every tongue will swear allegiance, and all who opposed Him will come in contrition.

To swear allegiance is more than acknowledgment—it is surrender. God's will is not frustrated, and His salvation is not partial. No one is created for eternal torment; all are created for reconciliation.

This is Impartial Grace.

All we like sheep have gone astray... Yahweh has laid on Him the iniquity of us all.

(Isaiah 53:6)

Isaiah 53 reveals the depth of God's love. Christ bears the iniquity of all—not a few, not many, but all. The Savior's obedience is sufficient for every human failure.

The cross stands as God's final answer to sin. Forgiveness flows from Christ's sacrifice, and reconciliation is secured.

This is Impartial Grace.

*I will gather all nations and languages... they shall see My glory... **All flesh shall come to worship before Me.***

(Isaiah 66:18, 23, emphasis added)

God declares the gathering of all nations and languages. His glory will be seen by all flesh. Worship will not be limited, nor praise restrained.

Judgment is real, but it is purposeful and finite. God's justice serves His redemptive end, and His glory will command the worship of all humanity.

This is the Blessed Hope. This is Impartial Grace.

IMPARTIAL GRACE: LAMENTATIONS

*For **the Lord will not cast off forever...** For though He cause grief, yet **He will have compassion** according to the multitude of His loving kindnesses...
(Lamentations 3:31–36, emphasis added)*

These words arise from national devastation and personal sorrow. God allowed Israel to experience discipline through foreign powers, not to destroy her, but to correct her. Suffering was permitted, but abandonment was not.

The text is explicit: the Lord will not cast off forever. God does not afflict willingly, nor does He approve of crushing His people. His justice is restorative, not vindictive.

Every person will receive a just hearing before God. His mercy is not withdrawn permanently, and His compassion remains according to the abundance of His loving kindness.

The doctrine of eternal conscious torment contradicts the plain meaning of this text. God does not cast off forever. The Gospel proclaims reconciliation, not endless abandonment.

This is Impartial Grace.

IMPARTIAL GRACE: DANIEL

*The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, shall be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom, and **all dominions shall serve and obey Him.***

(Daniel 7:27, emphasis added)

Daniel is given a vision that looks beyond the rise and fall of earthly empires. Many in Christendom associate this passage with the end of days, yet its message is broader and more enduring. God reveals through Daniel the final certainty of His reign over history.

Nations will rise and struggle. Power, pride, and competition for resources will drive the world toward conflict. Governments will form and collapse, and human dominion will prove temporary and fragile. Yet over and above every earthly authority stands the Kingdom of God.

The promise is unmistakable: His kingdom is everlasting, and all dominions shall serve and obey Him. This is not the language of partial victory or reluctant submission, but of complete and unified sovereignty.

God shows through His Word the kinds of governments the world will endure before His righteous government is fully revealed. Yet the outcome is never in doubt. God's purpose is realized, and His reign is universal.

Christ Jesus has already given His life for the sin of the whole world. The Kingdom He establishes is not built on exclusion, but on reconciliation. All dominions are gathered into Him, and all authority finds its fulfillment in His everlasting reign.

This is Impartial Grace.

IMPARTIAL GRACE: JOEL

You will know that I am in the midst of Israel, and that I am Yahweh, your God, and there is no one else; and My people will never again be disappointed.

*It will happen afterward, that **I will pour out My Spirit on all flesh**; your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will see visions. And also on the servants and on the handmaids in those days, I will pour out My Spirit.*
(Joel 2:27–29, *emphasis added*)

Through the prophet Joel, God speaks words of comfort and promise to a people who will endure suffering and shame. Israel is assured that Yahweh remains in her midst and that her relationship with Him will not be broken. Oppression will not have the final word, nor will disappointment define God's people forever.

The promise then expands beyond Israel's immediate restoration. God declares that He will pour out His Spirit on all flesh. This outpouring is not selective, nor is it limited by age, gender, social standing, or covenant status. Sons and daughters, old and young, servants and handmaids alike are included. No one is excluded from the reach of God's Spirit.

Believers in Christ understand themselves to be grafted into Israel through faith. Yet this passage reaches further still. The Spirit is not poured out only on those already within the covenant community, but also on those considered least—servants, captives, and those outside positions of power or privilege. God's grace moves deliberately toward the margins.

Traditional doctrines of eternal conscious torment struggle with the plain language of this text. "All flesh" is often reinterpreted to mean something less than it says. Some have argued that this outpouring should be understood primarily as judgment rather than blessing. Yet the text itself speaks of God's Spirit being given, not withheld; poured out, not restrained.

To be touched by the Spirit of God is not to be abandoned or destroyed, but to be drawn into God's redemptive purpose. God's intention is not merely to expose sin, but to transform hearts. His Spirit reaches where human resistance cannot finally prevail.

The promise of Joel finds its direction fulfilled in Christ, who pours out the Spirit so that God may become "all in all." No person will remain untouched by God's presence, mercy, or restoring work.

This is Impartial Grace.

IMPARTIAL GRACE: MICAH

*“In that day,” says Yahweh, “I will assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted. I will make that which was lame a remnant, and that which was cast far off a strong nation; and **Yahweh will reign over them** on Mount Zion from then on, even forever.”*
(Micah 4:6–7, emphasis added)

Micah has already delivered hard words of judgment against Israel and Judah. He has spoken plainly against corrupt rulers, wealthy oppressors, and false teachers who distort God’s truth for personal gain. Yet judgment is never Micah’s final word. His prophecy turns decisively toward restoration.

In this promise, God Himself gathers those who were afflicted, driven away, and cast off. The language is tender and deliberate. God does not merely tolerate the wounded and displaced—He assembles them. Those marked by weakness and loss are not discarded; they are transformed into a strong nation.

The reign described here is enduring. Yahweh reigns over them forever from Mount Zion. Idolatry and the traditions of men are exposed as powerless, and God’s rule stands unchallenged. Those once burdened by affliction, disability, or rejection are restored and honored within His Kingdom.

God’s restorative purpose is unmistakable. He does not abandon those He disciplines. He heals, gathers, and reigns over them in love.

This is Impartial Grace.

*Who is a God like You, who pardons iniquity, and passes over the disobedience of the remnant of His heritage? He doesn’t retain His anger forever, because He delights in loving kindness. He will again have compassion on us... **You will cast all their sins** into the depths of the sea.*
(Micah 7:18–20, emphasis added)

These verses rise as a confession of hope from a humbled people. Israel acknowledges her failure and turns again to the God who alone can restore her. The surrounding world is harsh and unforgiving, yet God reveals Himself as unlike every other power or ruler.

The defining declaration is clear: God does not retain His anger forever. He delights in loving kindness. Judgment is real, but it is not eternal. Compassion is not reluctant; it is God's pleasure.

God not only forgives—He removes sin entirely. Iniquity is trampled underfoot and cast into the depths of the sea, beyond recovery or accusation. What God forgives, He does not remember. What He removes, He does not retrieve.

This mercy fulfills the ancient promises given to Abraham and Jacob. God remains faithful to His covenant, not because of human righteousness, but because of His steadfast love.

There is no sin beyond His reach, no failure beyond His compassion, and no person He is unwilling to restore. His anger passes, but His love endures.

This is Impartial Grace.

IMPARTIAL GRACE: ZEPHANIAH

*Yahweh will be awesome to them, for He will famish all the gods of the land. Men will worship Him, **everyone from his place, even all the shores of the nations.***
(Zephaniah 2:11, emphasis added)

Zephaniah proclaims Yahweh's supremacy over every false god and every false authority. The idols of the nations will lose their power, not because God negotiates with them, but because He renders them empty. What follows this exposure is not annihilation, but worship.

The prophet's language is expansive. Men will worship Yahweh from every place, even from the farthest shores of the nations. The reach of God's authority is not confined to Israel alone. His sovereignty extends to all peoples, everywhere.

"Therefore wait for Me," says Yahweh... "for then I will purify the lips of the peoples, that they may all call on Yahweh's name, to serve Him shoulder to shoulder."
(Zephaniah 3:8–9)

Zephaniah warns that discipline precedes restoration. God declares His intention to gather the nations and assemble the kingdoms. His indignation is real, and His fire is fierce, yet its purpose is clearly stated. It is purification.

The outcome of this refining fire is not silence or separation, but worship. God purifies the speech of the peoples so that all may call on His name together. What is cleansed is not destroyed. What is disciplined is restored.

Even contemporary study tools acknowledge this pattern. Judgment is not merely punishment for sin, but a process of purification. God's discipline is corrective, not vindictive. It prepares His people—and all peoples—for blessing.

Believers in Christ understand this pattern well. Those whom the Father loves, He disciplines. The same refining fire that purifies believers also reaches those who do not yet believe. God makes no distinction here that limits His redemptive purpose.

The prophecy concludes with unity: all nations calling on Yahweh's name and serving Him together. God's authority cannot be overturned, and His purpose cannot be thwarted. False gods fall away, but people remain—purified, restored, and reconciled.

This is Impartial Grace.

IMPARTIAL GRACE: HAGGAI

For this is what Yahweh of Armies says: 'Yet once more, in a little while, I will shake the heavens, the earth, the sea, and the dry land; and I will shake all nations. The precious things of all nations will come, and I will fill this house with glory,' says Yahweh of Armies. 'The silver is Mine, and the gold is Mine,' says Yahweh of Armies. 'The latter glory of this house will be greater than the former,' says Yahweh of Armies; 'and in this place I will give peace,' says Yahweh of Armies.'
(Haggai 2:6–9, emphasis added)

Haggai speaks words of correction to a people who had lost sight of God's priority. Released from captivity, the returned exiles turned first to their own comfort rather than to the rebuilding of the Temple. Through His prophet, God calls them to reorder their devotion and to remember that He alone is sovereign.

God assures His people that His authority is not limited to Jerusalem. He declares that He will shake the heavens and the earth, the sea and the dry land. All nations are summoned, and the treasures of every nation ultimately belong to Him. What He gathers, He consecrates for His glory.

The promise reaches beyond physical wealth and architecture. God declares that the latter glory of this house will exceed the former. This is not merely a comparison of structures, but a declaration of divine fulfillment. God Himself will fill His dwelling with glory greater than anything previously known.

No distinction is made here that excludes any person from witnessing this glory. God shakes all nations, draws the precious things of all nations, and declares peace in His presence. The peace He gives is not partial, nor temporary, but divinely bestowed.

This prophecy reveals a God who gathers rather than scatters, who restores rather than abandons, and who establishes peace through His sovereign presence. The shaking gives way to glory, and the glory gives way to peace. This is Impartial Grace.

IMPARTIAL GRACE: ZECHARIAH

Sing and rejoice, daughter of Zion; for behold, I come, and I will dwell in your midst,' says Yahweh. Many nations shall join themselves to Yahweh in that day, and shall be My people; and I will dwell in your midst, and you shall know that Yahweh of Armies has sent Me to you.
(Zechariah 2:10–11)

Zechariah is raised up by God to encourage a weary people who have returned from captivity. His message is both corrective and hopeful. He urges Israel to complete the rebuilding of the Temple, to pursue holiness, and to trust that God is actively at work among them.

The promise delivered here reaches far beyond Israel alone. God declares that He will dwell in the midst of His people, and that many nations will join themselves to Him. This is not a temporary alliance between kingdoms, but a lasting union with the Lord Himself.

The scope of God's redemptive purpose is unmistakable. Nations once distant, hostile, or ignorant of God are drawn into fellowship with Him. They become His people, and He dwells among them. His mercy and grace extend beyond borders, cultures, and histories.

This promise affirms God's sovereignty and His will that all be saved. No nation is beyond His reach, and no people are excluded from His invitation.

This is Impartial Grace.

*I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow will be cut off; and He will speak peace to the nations. **His dominion will be from sea to sea, and from the River to the ends of the earth.***
(Zechariah 9:10, emphasis added)

Zechariah proclaims the coming of a King unlike any other. This King enters Jerusalem humbly, not with weapons of war, but with authority

rooted in peace. The instruments of violence are removed, and peace is spoken to the nations.

This dominion is universal in scope. From sea to sea, and from the River to the ends of the earth, no region lies outside His reign. His authority is not partial, temporary, or contested. It is complete and enduring.

Christ already speaks peace into the hearts of believers, and He continues to work peace within His people. Yet Scripture promises more. The day will come—indeed has begun—when His peace will reach all nations and all people.

He is the Living Water who flows to the ends of the earth. His love, mercy, and life cannot be resisted forever. His dominion gathers rather than destroys, restores rather than abandons, and reconciles rather than condemns. This is Impartial Grace.

IMPARTIAL GRACE: MALACHI

*For from the rising of the sun even to the going down of the same, My name is great among the nations, and in every place incense will be offered to My name, and a pure offering; for **My name is great among the nations**,” says Yahweh of Armies.
(Malachi 1:11, emphasis added)*

Malachi is commissioned to confront the priesthood of Israel. Those appointed to teach and guard the covenant had grown complacent, using their position for personal gain rather than reverent service. God calls His own judges to account, reminding them that they, too, stand under divine authority.

The priests had lost sight of the holiness of God’s name. Their worship became careless, their instruction self-serving, and their leadership corrupt. Through Malachi, God exposes the emptiness of worship that honors Him in form but not in heart.

Yet even in rebuke, God reveals the breadth of His redemptive purpose. His name will be honored everywhere. From sunrise to sunset, among all nations, pure worship will arise. No land lies beyond His reach, and no people are excluded from the reverence due His name.

God chose Israel not because of greatness, but because of humility. He lifts the lowly and humbles the proud. Nations rise and fall, but God’s purpose endures. Even those peoples who vanished from history remain known to Him, for all spirits return to the God who gave them.

This is Gospel hope proclaimed through correction. This is Impartial Grace.

***Don’t we all have one father? Hasn’t one God created us?** Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?
(Malachi 2:10, emphasis added)*

Malachi presses the point further. Israel’s unfaithfulness is not merely social or cultural; it is theological. To betray one another is to deny the shared origin of all people in one Creator.

God is the Father of all and the Creator of all. His love precedes human response, and His covenantal purpose is rooted in creation itself. These words affirm human unity under one God and one origin.

When Scripture insists on one Father and one Creator, it leaves no room for eternal division within God's family. Discipline is real, but abandonment is not. God's will is not partial redemption, but complete reconciliation.

The Old Testament closes not with exclusion, but with promise. God's name is great among the nations, His people share one Father, and His purpose moves steadily toward restoration. This is the Blessed Hope. This is Impartial Grace. CONCLUDING REFLECTION: IMPARTIAL GRACE REVEALED

From Moses to Malachi, the testimony of Scripture speaks with one persistent voice. God disciplines, but He does not abandon. He judges, but He does so to heal. He scatters, yet always with the intent to gather. Across centuries, nations, covenants, and crises, the prophets proclaim a God whose purposes are neither partial nor temporary, but redemptive, universal, and sure.

Israel's history is not merely a national story; it is a human one. The same pattern appears again and again: rebellion followed by correction, exile followed by restoration, sorrow followed by joy. God's anger is real, yet never eternal. His discipline is severe at times, yet never vindictive. The prophets speak plainly—Yahweh does not cast off forever. He delights in loving kindness. He remembers mercy.

What becomes unmistakable across these writings is the widening horizon of God's purpose. What begins with one people expands to include many nations, and finally all the earth. Egypt and Assyria are named alongside Israel. The nations stream to Zion. The knowledge of Yahweh's glory fills the earth as waters cover the sea. All flesh sees His glory together. All tongues are purified to call upon His name. All dominions serve and obey Him. No corner of creation remains untouched.

The fire spoken of by the prophets is not a fire of endless destruction, but of purification. It burns away idols, pride, violence, and falsehood—not

the people God created. Judgment is the means, not the end. Restoration is always the goal. Sin is trampled underfoot and cast into the depths of the sea. Tears are wiped from all faces. Death itself is swallowed up.

This prophetic witness leaves no room for a gospel of exclusion. A doctrine that requires God to abandon the majority of His creation to eternal torment cannot stand alongside the plain testimony of Scripture. The prophets do not preach a God who fails to finish His work, nor a Father who loses His children forever. They proclaim a God who gathers what was driven away, heals what was afflicted, restores what was broken, and reigns over all in peace.

By the time the Old Testament closes, the expectation is clear. The nations are watching. The Name of Yahweh is great among them. All humanity shares one Father and one Creator. The stage is set for the arrival of the One who will embody everything the prophets foretold—justice and mercy, truth and grace, judgment and reconciliation.

This is not sentimental optimism. It is the steady, scriptural hope anchored in God's own words and actions. It is the confidence that what God begins, He completes. That what He disciplines, He restores. That whom He loves, He never ceases to love.

This is the prophetic foundation of the Gospel.

This is the Blessed Hope.

This is Impartial Grace.