

# Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## Is God's grace for all?

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**D**avid declares by inspiration, “*Jehovah is good to all, and His tender mercies are over all His works*” (Psalms 145:9). God’s gracious providential care over his creation provides for the well-being of all, especially mankind. He does good by showering rain, resulting in fruitful seasons filling man’s heart with joy in having sustaining food (Acts 14:17). We can conclude that God’s gracious tender mercies are for all, physically speaking.

But what about man’s spiritual well-being? Is God’s redemptive grace for all?

Calvinists believe that God’s “regenerative grace” is only for the “elect” who have been foreordained by God to be saved. According to their theory, the Holy Spirit must work directly upon the depraved sinner’s heart to open his or her eyes so one can receive the teaching of the saving Gospel. In their thinking Jesus’ atonement for sin is “limited” to the elect, and therefor saving grace is not for all.

God’s word not only states that God’s grace provides physical sustenance for all His creation, but it also reveals that God’s

“saving grace” is for all of mankind.

Paul writes, “*For the grace of God hath appeared, bringing salvation to all men...*” (Titus 2:11). Salvation through the shed blood of Jesus Christ is for all. Paul declares to Timothy, “*For there is one God, one mediator also between God and men, who gave Himself a ransom for all; the testimony to be borne in its own times*” (I Timothy 4:7). With His own blood, Jesus paid the ransom price for man’s sins. Paul did not teach the Calvinist’s “limited atonement” theory. Neither did John. For he expanded the scope of being saved from the wrath of God to include the “*whole world,*” not just those of us who have been reconciled to God through faith in Jesus Christ (I John 2:2).

Salvation is limited to those who have faith in the blood of Christ, and come to Christ in baptism (Romans 3:35, 6:3-4). But God’s grace is extended to all, which reveals His gracious heart that He does not want any to perish, “*but that all should come to repentance*” (2 Peter 3:9).

Paul declares God “*...hath shut up all unto disobedience, that He might have mercy upon*

*all*” (Romans 11:32). We notice that God has “shut up” or “consigned” all who have sinned in disobedience wherein no one can escape apart from God’s saving grace.

It is like the large number of fish (153) that were “enclosed” in the net, being drawn to the shore (Luke 5:6). When we sin and have fallen short of the glory of God, we do not escape the consequences of our sin. We “all” have sinned, and are “all” under sin, needing God’s merciful grace (Romans 3:23, 3:10). God has not predetermined us to sin, but when we sin in disobedience, He does not overlook our sin. The Good news is that His gracious “mercy” is extended “to all” through heeding the Gospel call.

Jesus declared, “*And if I be lifted up from the earth, will draw all men unto myself*” (John 12:32). Jesus is referring to His being lifted up from the earth in His crucifixion upon the cross (cf. John 12:33). God’s drawing power is through the teaching of the Gospel (John 6:44-45). The teaching of Christ crucified has the power to draw all men. God’s merciful grace is extended to all. Whosoever will, may come (Revelation 22:17).