

Most Christians do not believe what the Bible says

Consider the following passages from the Bible that most Christians ... even the most dedicated of church-goers, preachers and Bible teachers ... do not believe. (The King James Version is referenced in all instances.)

1. ... we trust in the living God, Who is the Saviour of all men, specially of those that believe. ^{1 Tim 4:10}

He is the Saviour of **all**, not just some. This passage does not say “*exclusively* those that believe,” but “*specially* of those that believe.” Truly there is something special about those who believe. The Lord said to Thomas, “*Blessed are they that have not seen, and yet have believed.*” ^{John 20:29} Yet Thomas, who did not believe until he saw and touched, was not cast into endless torment. God is the Saviour *specially* of those that believe, but He is also the Saviour of those who will not believe until they see and touch.

2. (God), Who will have all men to be saved, and to come unto the knowledge of the truth. ^{1 Tim 2:4}
3. (God), Who worketh all things after the counsel of His own will. ^{Eph 1:11}

Now if God will have **all** men to be saved, and if He is working **all** things after the counsel of his own will, then how is it that so many think God will not save all men?

4. (Christ Jesus), Who gave Himself a ransom for all, to be testified in due time. ^{1 Tim 2:6}

If Christ has paid the ransom for **all**, how is it that many believe there are souls being tormented forever? Was not the ransom paid for them as well? Was the ransom paid only for **some**, and not **all**? Note that He is a ransom for all, “*to be testified in due time*” ... so salvation is not “*upon*” all at the same time. But still He paid the ransom for **all**.

5. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God. ^{Rom 3:22-23}

Righteousness comes from God by the faith of Jesus Christ. And this righteousness is “*unto all*” ... because “*all have sinned*” and so therefore all are in need of this righteousness. As verse 22 says ... “*there is no difference.*” All have need! This righteousness is “*upon all them that believe*” ... so, again, those who believe are in a **special** category. But the fact remains, righteousness comes from God and is “*unto all.*”

6. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end... ^{1 Cor 15:22-23}

This is a parallel. **All** die in Adam. Likewise, in Christ will **all** be made alive. But not all are made alive at the same time. First was Christ. Next will be those who are Christ's when He comes. ^{1 Thes 4:13-18} Then will be the end (or the “*consummation*”) when ...

7. The last enemy that shall be destroyed is death ^{1 Cor 15:26}
8. That God may be all in all ^{1 Cor 15:28}

When death and hell are cast into the lake of fire ^{Rev 20:14} it is referred to as the “*second death.*” But if the last enemy (death) is destroyed, ^{1 Cor 15:26} then this would denote the end of the lake of fire. And if God becomes all in all, how could there still be men being tormented endlessly. How could God be **all** in the midst of that torment? If the lake of fire continues to torment even **some**, then God cannot be **all in all**.

9. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is the Head of the body, the church: Who is the beginning, the Firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. ^{Colossians 1:16-20}

This speaks of **total reconciliation**. The passage begins by pointing out the universal nature of creation. By Him were **all** things created. And it concludes with the results of the Cross ... the reconciliation of **all** things unto Himself. In the midst of the passage we see that He is the Head of the body (the church). But the fact remains that **all**, whether they are within the church or outside of the church, are being reconciled to Him.

10. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. ^{Rom 5:18-19}

Again we see the parallel between Adam and Christ. Thru the one (Adam) came condemnation, and thru the One (Christ) came justification. Some like to point to verse 19 to show that only the "many" will be made righteous. But clearly these two verses stand together to show that the free gift of righteousness and justification come upon **all** men, to reverse the condemnation that had also come upon **all** men.

11. Behold the Lamb of God, Which taketh away the sin of the world. ^{John 1:29}

Many believe He takes away only the sin of the Believer. But read this passage again. He takes away the sin of **the world**.

12. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die. ^{John 12:32-33}

So being "**lifted up**" signifies His death upon the Cross. And the Lord clearly said that if this should happen (His crucifixion) then He will draw **all men** unto Himself.

13. 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}

He is the propitiatory shelter ... the covering ... for sins. But as John tells those to whom He wrote, He covers not only their sins, but the sins of the **whole world**.

14. For God hath concluded them all in unbelief, that He might have mercy upon all. ^{Rom 11:32}

The point of this passage is to show that **all** have been, at some point, in unbelief. And the fact that **all** have

been in unbelief presents the opportunity for God to have mercy on **all**. One day **all** will believe (some through sight, as with Thomas).

15. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. ^{Phil 2:9-11}

As we have just stated, one day **all** will believe. Not only will all believe, but their knee will bow before the Lord (i.e. they will subject themselves to the Lord) and their tongue will confess that He is Lord. Is this not what we see occurring in 1 Corinthians 15?

16. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. ^{1 Cor 15:24-27}

Here we see Christ's mission accomplished. In Ephesians 1:23 we see Christ described as the One completing the all in all. That is His objective ... to bring all into subjection to God the Father, so that the Father can become all in all. In 1 Corinthians we see Christ completing that objective. All rule and authority and power have been "put down." No more squabbles or wars or enmities between men. **All** things have been put under Christ's feet, or are subjected to Him. And then Christ subjects Himself to God the Father, for His objective has been accomplished.

There is one other point in this passage that most Christians do not believe. We read that Christ must reign "**till**" He hath put all enemies under His feet, at which time He will "**deliver up the kingdom to God.**" Most say that Christ will reign forever and ever. But in 1 Corinthians 15 we see that is not the case. He will reign **until** His objective is completed.

17. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. ^{2 Cor 5:19}

This does not say that God was reconciling the **believer** unto Himself. Through the faith and the work of Christ, God was reconciling **the world** unto Himself, not imputing their trespasses to them. This passage also talks of our role as ambassadors ^{2 Cor 5:20} and our

message ... *“as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”* ^{2 Cor 5:20}

One day **all** will be truly reconciled to God. As for His part, He has already, through Christ, reconciled the world to Himself. Now those of the world (mankind) are to reconcile themselves to God. And that is our message as Ambassadors ... **“Be reconciled to God.”** But with all of the mixed messages being proclaimed in the many churches of our day, we are doing more to alienate people from God than to reconcile them. Thousands of different Bible interpretations, using passages from the Bible that do not apply in this present age, stealing the promises made to Israel and making them our own, failing to “rightly divide” the Scriptures ^{2 Tim 2:15} ... all of these things are producing conflicting and confusing messages to the world.

Most do not know the truth, that God is in the process of saving **all** and reconciling **all** to Himself. So we hear messages from many churches threatening the unbeliever with eternity in hell. But this is not what the Bible says God is doing at all. Most Christians believe the message to be proclaimed is ... “Believe while you have the chance, because if you die without believing you will spend eternity in hell with no chance for redemption.” And many in the world see no logic in God doing such a thing. So they remain alienated from God ... and the church has failed to fulfill its purpose because it is proclaiming improper and false teachings about God.

Ephesians 1:23 states that the body of Christ (the church) is the complement of Him that is completing the all in all. We are to be Christ’s complement in His work to bring all into subjection and reconciliation to God, so that God becomes all in all. To do so we must be faithful ambassadors ... not proclaiming a thousand conflicting messages about God ... but by beseeching the world to *“be reconciled to God.”* ^{2 Cor 5:20} *“For God, through Christ, is not counting your trespasses against you, and has reconciled Himself to you.”*

18. For the Son of man is come to seek and to save that which was lost. ^{Luke 19:10}

At first glance we might say that most within the church do believe this verse. But consider this. The original Greek for the word “lost” in this passage is apololos ... a form of “apollumi.” This word is often translated **“destroyed.”** For example, in Luke 19:47 we read that the chief priests and scribes sought to **destroy** Jesus. Consider Matthew 10:28 where Jesus says, *“Fear not them which kill the body, but are not able to kill the soul: but rather fear Him Which is able to*

destroy both soul and body in hell.” Now most would say that this verse warns of finding ones-self in the eternal flames of hell. But Luke 19:10 tells us that the Son of man came to seek and to save those who are **destroyed**. And so I ask ... do most Christians believe that the Son of man came to seek and to save those that were **destroyed**?

19. But the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ^{Gen 2:17}

This is the penalty for sin ... death. Paul reiterates this ... *“For the wages of sin is death...”* ^{Rom 6:23} But most Christians do not believe this. They would say that the wages of sin is eternal torment. This **philosophy** of eternal torment comes not from the Word of God, but is derived from the vivid imaginations of pagan philosophers, combined with a total misapplication and misunderstanding of the Bible. Consider something else the apostle Paul tells us, *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”* ^{Romans 5:12} We are not held responsible for Adam’s sin! We inherited his mortality ... his weak, decaying flesh ... which leads to our propensity to sin. Going back to the Genesis passage, *“thou shalt surely **die**”* refers to mortality. On the day of Adam’s sin, the process of mortality and decay leading to death began.

20. ... blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved... ^{Rom 11:25-26}

Most Christians will tell you that Israel, because of her failure to believe, has now been replaced by the church. This is why most will take any passage referring to Israel and claim it for the church in this present day. We attempt to steal that which was given to Israel. Israel has not been disregarded permanently, but only **until** the fulness of Gentiles be come in. The promises made to Israel belong only to Israel. We within the body of Christ can look only to those promises made directly to us. We are not the Bride ... we are the body of Christ. We are not commanded to be born again ... but are an entirely new creation. That which was spoken directly to the sheep of Israel in an era occurring 2,000 years ago cannot be assumed to be spoken to us in this present day. We must “rightly divide” the word of truth, ^{2 Timothy 2:15} instead of reading it hapzhardly, paying little attention to whom various promises and directives were made.

I could offer many more passages that most Christians do not believe, but I leave you with just one more.

21. He that loveth not knoweth not God; for God is love. ^{1 John 4:8}

God is love! Paul tells us in 1 Corinthians 13 the importance of love. When Peter asked the Lord if he should be willing to forgive his sinning brother seven times, Jesus replied, *"I say not unto thee, Until seven times: but, Until seventy times seven."* Now if God is love, how could He be content to torment some of His creation forever and ever? If the Lord tells Peter he is to forgive a brother who sins 77 times, how is it that God reaches a point where He will not forgive those of His creation who are in the lake of fire? Can God not find a way to lead every last one of His creation to the point where they are reconciled to Him?

Read again these 21 passages that most Christians do

not believe. They do not believe these passages because they have been taught false interpretations of the Bible by teachers and preachers who place great faith in the traditions of men, instead of the Bible itself. But consider this. The reason there are so many denominations and churches is because there is so much disagreement as to the meaning of the Scriptures. So who do you trust?

I leave you with one final thought. Attend a church if you wish, but do not think that the pastor or the Bible teachers know correct Bible interpretation, no matter how reverent or learned they may appear. Instead: *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."* ^{2 Timothy 2:15}

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