

## ALL THINGS IN CHRIST

In all wisdom and prudence making known to us the mystery of His will according to His good pleasure which He purposed in Him the plan for the fullness of the times

**TO HEAD UP THE ALL THINGS IN THE CHRIST,  
the things in the heavens and the things upon the earth, in Him...**

(Ephesians 1:8b-10)

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Article #43

### ***In Defense of All***

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There are many ways and many verses to cite in order to make the case that God intends to save all mankind, not all at the same time but all eventually, and He intends to do this through His Son and through judgment, **for we will all stand before the judgment seat of God** (Romans 14:10).

This will be accomplished by the consummation of the eons at which time God's ultimate purpose will have been achieved, so that God the Father may be all in all.

**(21) For since by a man came death, by a man also came the resurrection of the dead. (22) For as in Adam all die, so also in Christ all will be made alive. (23) But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, (24) then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. (25) For He must reign until He has put all His enemies under His feet. (26) The last enemy that will be abolished is death. (27) For HE HAS 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 put all things in subjection to Him. (28) When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.** (1 Corinthians 15:21-28 NASB)

These few verses contain, perhaps, some of the most profound truths of Scripture. Verse 22 is especially important. Note how it is worded in another translation.

**As everyone dies because of Adam, so also everyone will be made alive because of Christ.** (1 Corinthians 15:22 GW)

Paul presented the same truth from a slightly different angle in his Romans epistle.

**So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.** (Romans 5:18 NASB)

Well, in this article, let us consider three truths in defense of the salvation of all mankind so that God achieves His purpose of being all in all. Mind you, there are many other defenses of all.

## Every Knee Will Bow

**(9) Because of this also God highly exalted Him and gave Him a name above every name, (10) that at the name of Jesus "every knee should bow [*kampto*]," of heavenly ones, and earthly ones, and ones under the earth, (11) and "every tongue should confess" that Jesus Christ is "Lord," to the glory of God the Father. Isa. 45:23 (Philippians 2:9-11 LITV)**

Most of us probably have been taught by well-meaning teachers that, one day, the lost will be forced to bow their knees to the Lord and confess with their tongues that Jesus Christ is Lord. Further, many have been taught that the lost will be forced to make this confession right before they are unmercifully cast by an angry and vengeful god into an eternal torture chamber called *hell*. If you have read any of my material, you know that I reject this teaching because it is in opposition to Scripture and against the very character of **God is love**.

The purpose of the lake of fire (not *hell*) is to bring the carnal deeds of the lost into the second death, right the wrongs of their life (judgment of their deeds), and teach them righteousness. In other words, it is to restore and correct them, not to destroy or torture them. **God wills all to be saved and to come to the knowledge of the truth**, and so all will, barring none (1 Timothy 2:4). This will take time, but each will be made alive in Christ in his own troop (1 Corinthians 15:22-23), even if it takes many eons [ages] to fully restore all mankind.

Every knee will willingly bow and every tongue willingly confess that Jesus Christ is Lord, to the glory of God the Father.

Do we honestly think that when the lost stand before the **Great White Throne** and see Jesus standing there in all His glory that they will say to themselves: "He is not Lord"? I doubt it. They will be like John and fall at His feet like dead men (Revelation 1:17).

Besides, Paul tells us that no one can say Jesus is Lord, except by the Holy Spirit.

**Because of this I make known to you that no one speaking by the Spirit of God says, Jesus is a curse. And no one is able to say Jesus is Lord, except by the Holy Spirit.** (1 Corinthians 12:3 LITV)

To make sure the point is nailed down, so to speak, Paul gives us another word.

**If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved....** (Romans 10:9 NASB)

It is a simple equation. One must have the Holy Spirit in order to *say* that Jesus is Lord. One who says that Jesus is Lord confesses with the mouth and believes in the heart. And, the result is salvation.

This may surprise some, but whenever a knee bows and a tongue makes this great confession, it is because the Holy Spirit has taken up residence in the person. In other words, all mankind,

none excluded, will, one day, have the Spirit of God within them. Consequently, all mankind will confess that Jesus Christ is Lord.

In the Greek, the word translated as *bow* is *kampto*, which means "to bend." *Vines Expository Dictionary* states that it means "to bend, is used especially of bending the knees in religious veneration." The word *veneration* applies to worship and means "to look upon with feelings of deep respect; a feeling of deep respect and reverence." In other words, *kampto* applies to one who willingly bows out of deep respect and is not forced or coerced into it.

If Paul meant that all will be forced to bow, then he would have used the word *sunkampto*, which means "to bend down by compulsory force." Paul used this word in quoting David in reference to Israel.

**And David said, "Let their table become for a snare and a trap, and for a stumbling block, and a repayment to them; (10) "let their eyes be darkened, not to see, and their back always bowing [*sunkampto*]." LXX-68:23, 24; MT-Psa. 69:22, 23 (Romans 11:9-10 LITV)**

As one who had been a blasphemer and who knew he was saved, not according to his own righteousness or works but by the righteousness of Christ and His one work (Philippians 3:2-11), Paul knew the heart of God for mankind. When Jesus broke into his life, Paul became a changed man, and he started to search Hebrew Scripture in an entirely new light. Yes, the Lord broke into his life; Paul was not seeking for Christ; on the contrary, he had set out to destroy the Christ (the Way) as he was on the road to Damascus.

See Article #3, November 2007, *Laid Hold of by Christ Jesus*, and Article #5, January 2008, *Being Ignorant, In Unbelief, Yet The Grace*.

Consequently, Paul did not make up these words but repeated them and explained them in light of the new covenant that shone brightly in his inner man. He quoted Isaiah.

**(22) "Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other. (23) I have sworn by Myself, The word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow [*kara*], every tongue will swear allegiance [*shaba*]. (24) They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, and all who were angry at Him will be put to shame."** (Isaiah 45:22-24 NASB)

Consider carefully the word of the Lord to Isaiah. Take special note that there is no condition attached to God's oath; therefore, God's oath declares that what He has purposed will come to pass.

The Lord has called forth to all the ends of the earth, meaning all mankind. He has called all mankind to turn to Him and be saved, for salvation comes through no other. But then, the Lord swears by Himself. In other words, He makes an oath that He has sent forth His word and that His word will not come back to Him as if it were not accomplished; that is, it will not fail. But fail at what? It will not fail to cause, not force, all mankind to bow the knee to Him and every tongue to swear allegiance to Him.

## Love does not Fail!

The Hebrew word for *bow* is *kara*, which means "to sink or prostrate." The Hebrew word for *swear allegiance* is *shaba*, which has a very interesting meaning. It comes from the root word *shebah*, *shibah*, which is a primitive cardinal number, the number seven, which signifies **spiritual perfection**.

In other words, when every knee bows to the Lord and every tongue swears that He is truly Lord, it signifies spiritual perfection, which can only come through the Holy Spirit taking up residence in everyone who bows, that is, all mankind. All are destined for spiritual perfection.

Not only will all mankind bow and swear allegiance or confess, but all will acknowledge, just as Paul did, that only in the Lord is righteousness; a righteousness through faith in Christ, which comes from God on the basis of faith (Philippians 3:9). **The Lord our righteousness** (Jeremiah 23:6).

All who were angry with the Lord, even ones who rejected Him, will come to Him. Undoubtedly, the Great White Throne Judgment will bring shame upon many, but this does not mean that they will become like toast for eternity (i.e., burned and tortured in a never-ending literal fire).

Some might raise an objection: Do you mean that there is no judgment? I mean no such thing, **for we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad** (2 Corinthians 5:10 NASB). This applies to ALL!

Some will be saved to arise in the first resurrection and transfiguration, and others will arise in the second resurrection **saved, yet so as through fire** (1 Corinthians 3:15). Paul confirms this again in light of every knee bowing and every tongue confessing.

**(11) For it has been written, "As I live, says the Lord, that every knee will bow to Me, and every tongue confess to God." Isa. 45:23 (12) So then each one of us will give account concerning himself to God.** (Romans 14:11-12 LITV)

## Drag All to Himself

Now, let us look at a second defense in favor of the salvation of all mankind.

**"And I, if I am lifted up from the earth, I will draw [or, drag] all to Myself." But this He was saying signifying by what sort of death He was about to die.** (John 12:32-33 ALT)

**And I, if I am lifted up from the earth, will make all men come to me. This he said, pointing to the sort of death he would have.** (John 12:32-33 BBE)

It seems that today there are many things lifted up from the pulpits of Christendom. I have listened to some preaching that had little to do with the one Person that is to be lifted up, and then, at the end of the message, the preacher gave an invitation for people to be saved. Often, I

have been left scratching my head, wondering how anyone could ever get saved when the Lord was never lifted up in the message. It makes me wonder what one is being saved into, in response to such an invitation. Thank God; the Holy Spirit is not hindered by man's inadequacy or even error.

With so many things emphasized amongst the Lord's people, we must not lose sight of the one thing, and that is lifting up our Lord Jesus Christ. We can talk or preach about many things, but let us never forget the one thing.

Let us be like David who wrote: **One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to meditate in His temple** (Psalm 27:4 NASB). He sought to behold the beauty of the Lord and to be in His presence. There is nothing greater than this. Or, let us be like Mary, the sister of Martha and Lazarus, when she sat at the feet of the Lord, listening to His words. Jesus commended her for gazing upon Him: **"But only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her"** (Luke 10:42 NASB).

Let us lift up our Lord in a day in which many things are being lifted up, for the day is coming when there will be only one name lifted up over the earth.

In the above verse, Jesus pointed to the sort of death He would have. We all know that He was lifted up and impaled on stakes of wood to die for the sin of the world. But there is something tremendous in His declaration that seems to be lost in much preaching today. Oh, His words are often quoted, but the depth of their meaning is often not fully understood.

When Jesus declared that if He were lifted up He would draw all men to Himself, He meant exactly what He said. In other words, if He died on the cross of Calvary for the sin of the world, which He most definitely did, then He would literally draw all men to Himself. He did not elaborate on how He will do this or when He will do this, but He declared that He would do it. He spoke of the victory that He was about to win and did win for all mankind at Calvary.

The word *draw* literally means "to drag." In the Greek, this word is *helkuo*, which appears eight times in the New Testament Greek text (John 6:44; 12:32; 18:10; 21:6; 21:11; Acts 16:19; 21:30; James 2:6).

To understand the meaning of this declaration, we need to see it in the light of another word the Lord declared to His disciples.

**"No one can come to Me unless the Father who sent Me draws [drags] him; and I will raise him up on the last day."** (John 6:44 NASB)

Again, the word *draw* comes from the same Greek word meaning "to drag." Thus, the dragging starts with the Father. He drags people to His Son. But notice that the Lord said that He would drag all men to Himself, and the word *all* is an inclusive word that means "everybody."

In other words, it is the Father's will to drag all mankind to His Son and His Son's will to drag all mankind to Himself. This is in accord with other Scripture.

**(3) For this is good and acceptable in the sight of God our Savior; (4) Who will have all men to be saved, and to come unto the knowledge of the truth.** (1 Timothy 2:3-4 KJV)

Notice that God will have all men to be saved. It does not state all men might be saved, or probably will be saved, or that God wishes all men to be saved, although some translations word it as such, but that God **wills** for all men to be saved.

Through Isaiah the prophet, God declared: **"My purpose will be established, and I will accomplish all My good pleasure"** (Isaiah 46:10 NASB). If God wills that all men are to be saved and thus He will drag all men to His Son, do we think that He will not accomplish what He has willed?

Jesus declared that all that the Father drags to Him, He will raise up on the last day. For years, I thought this referred to the end of our present eon, but I have since come to see that this last day refers to the end of the millennial reign of Christ when all the dead that were not raised in the first or *out*-resurrection will be raised in the second resurrection to appear before the Great White Throne, or what Jesus called the resurrection of life and the resurrection of judgment (John 5:29), and Paul called the resurrection of both the righteous and the wicked.

**(28) "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, (29) and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."** (John 5:28-29 NASB)

**(14) "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; (15) having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked."** (Acts 24:14-15 NASB)

These verses refer to the resurrection that precedes God's Day when all is new. In that day, all that were not raised in the better resurrection 1,000 years prior will be raised up from the state of death to appear before the Throne of God, not for the purpose of annihilation or eternal condemnation but for the purpose of either being **saved, yet so as through fire**, or being judged and brought under the fiery law of God, not for punishment but for correction and restitution.

Thus, all men will be dragged unto the Lord because the cross is and will be an absolute, 100% success in the reconciliation and restoration of all things, in which all mankind is included.

### **Nothing by Chance**

Let us consider a third defense of the salvation of all mankind. This one involves the question of whether an unbeliever has a "second chance" for salvation after death.

Without doubt, most Christians probably believe that there is *no* second chance for an unbeliever. After all, it is commonly taught from the pulpits that when one dies in unbelief, there is no second chance to be saved. As the teaching goes, there are only two choices for mankind, heaven or hell. "Make up your mind in this life or toast in hell."

A verse that is often quoted in support of "no second chance" is Hebrews 9:27: **And inasmuch as it is appointed for men to die once and after this [comes] judgment.** However, one must read into this that there is no second chance for salvation, for it says nothing about how many chances one might have.

When one dies, judgment follows. It doesn't say when judgment occurs but that it occurs sometime after death. Obviously, in the case of those who are raised from the dead to appear before the Great White Throne Judgment, it occurs at the end of the Lord's Day right before God's Day.

Personally, I do not believe the question of a "second chance" is even the right question. God leaves nothing to chance. If He did, He would never become all in all. However, having said this, in type, Scripture actually does indicate that God allows for a second opportunity. Consider the sons of Israel and the keeping of Passover.

**(9) Then the LORD spoke to Moses, saying, (10) "Speak to the sons of Israel, saying, 'If any one of you or of your generations becomes unclean because of a dead person, or is on a distant journey, he may, however, observe the Passover to the LORD. (11) 'In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. (Numbers 9:9-11 NASB)**

There were two things that might have kept an Israelite from keeping Passover, touching a dead body and being away on a long journey. In these cases, they were allowed to keep it in the second month. In other words, they had a second opportunity, not so much a second chance.

The same opportunity could apply to mankind. In Adam, we all occupy mortal bodies or bodies of death (Romans 7:24). Essentially, we are like the dead person in verse 10. Mankind is unclean in this condition. Consequently, unbelievers remain unclean in their dead bodies; that is, they touch death. On the other hand, when we believe on Jesus, we pass out of death into life (1 John 3:14), and the Word of God cleanses us (John 15:3). We will still die physically, but Jesus' blood cleanses us from all sin.

Keep in mind that Passover is the first step in a believer's journey with the Lord, for it speaks of justification by faith as we apply Jesus' blood to the door of our heart.

The other reason for a second opportunity was when an Israelite was on a long journey and could not return in time for Passover. He could also keep Passover in the second month. This is like the prodigal son who wandered from his father's house and was given a second opportunity to be part of his father's house (Luke 15:11-32). Thus, men might wander their whole lives, but a day will come when they will be invited into the Father's house to keep the Passover, that is, to be justified by faith.

## God has Sworn

**The word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance.** (Isaiah 45:23 NASB)

When God makes a vow with no conditions attached to it, do we think He will not keep it or, for some reason beyond His control, will not be able to keep it? Let us not doubt God.

The Lord said that He would bless **all** the nations through Abraham. Are we to doubt He will do this to all?

**(17) The LORD said, "Shall I hide from Abraham what I am about to do, (18) since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?"** (Genesis 18:17-18 NASB)

The Lord said that He will fill **all** the earth with His glory. Are we to doubt that He will do this to all the earth?

**(20) So the LORD said, "I have pardoned them according to your word; (21) but indeed, as I live, all the earth will be filled with the glory of the LORD.** (Numbers 14:20-21 NASB)

Through Paul, we are told that God wills **all** men to be saved and that Jesus gave Himself as a ransom for **all**. Are we to doubt that He will save all mankind?

**(3) For this is right and acceptable before God our Saviour, (4) who doth will all men to be saved, and to come to the full knowledge of the truth; (5) for one is God, one also is mediator of God and of men, the man Christ Jesus, (6) who did give himself a ransom for all—the testimony in its own times....** (1 Timothy 2:3-6 YLT)

Some translations use the word *desires* or *wishes* or *wants* in place of *will*, as if God sort of pleads or hopes that all men will be saved. The Greek word for *will* could have this meaning, but it is not the only meaning associated with it. Wigram's *New Englishman's Greek-English Concordance* states that this Greek verb means "to determine, make a positive choice, to will, wish, desire."

Paul gives us one more verse along this line. God is the Savior of **all** men. If God is the Savior of all, do we not think that He will save all?

**For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.** (1 Timothy 4:10 NASB)

Why didn't Paul say that God is the Savior of all believers? Because he meant all men! Why didn't he say that God is specifically the Savior of all believers? Again, because he meant all men!

Some make the point that the word *especially* rules out the rest of mankind, as if the whole of Paul's thought is about believers. By adding the word *especially*, Paul was simply making the point that believers have a special blessing in being saved in this life. He did not exclude the rest of mankind from salvation.

According to *Strong's Concordance*, the word *especially* means "most in the greatest degree or particularly. The same word is used by Paul in Philippians 4:22: **All the saints greet you, especially** (or, **particularly**) **those of Caesar's household**. All the saints sent a greeting, but Paul singled out one household that sent a particular or special greeting.

Consequently, all will willingly bow their knee to Jesus, and all will be dragged to the Lord. This is the will of God for all mankind, none excepted.

Dear brethren, let us revel in the glory of our Lord and what He has accomplished for all mankind. Can you think of anything more glorious than God *eventually* saving all mankind through His Son? Is there anything that will bring Him more glory than this? I doubt it!

Let us defend the all inclusiveness of God!

