

## 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 #50

### ***Let Some Say, But Scripture Says All***

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**Let some say that only a few will receive the mercy of God because they made "a decision for Christ"; but Scripture says God locks up all to give mercy to all.**

**For God locks up all together in stubbornness, that He should be merciful to all.** (Romans 11:32 CV)

God is going to shower His mercy on *all* because He has shut up or locked up *all*. Whom do you want to exclude from this *all*?

Let some say that only those who make "a free-will decision for Christ" will be drawn to Christ; but Scripture says that *all* will be drawn to Christ.

**"And I, if I should be exalted out of the earth, shall be drawing all to Myself."** (John 12:32 CV)

Was Christ exalted, which refers to the manner of His death? Of course, He was. Then what are we to conclude? There is only one conclusion, and that is, He will draw *all* to Himself. It does not say that He will draw all at the same time, but He will draw all eventually. It also does not state that He will draw only all mankind. It states that He will draw all, which is an all-encompassing drawing that has to include *all* of mankind, *all* of the messengers and *all* of God's creation. Nothing is left out of this drawing. It is universal!

Actually, the word *draw* in the Greek is best translated with the word *drag*, which gives a stronger meaning to this verse. Jesus will *drag* all unto Himself. There is a force to this word that implies that if necessary Christ will drag all to Himself just like a magnet drags metal to itself. Once the magnetic field gets hold of a certain type of metal object, the object has no choice but to be caught by the magnet. Christ will eventually catch all.

**Let some say that God is the Savior of only relatively few of mankind, those called believers; but Scripture says that God is the Savior of *all* mankind.**

**We rely on the living God, Who is the Saviour of all mankind, especially of believers. These things be charging and teaching.** (1 Timothy 4:10-11 CV)

Scripture does not state that God is the Savior of believers only. He is the Savior especially of believers in this eon, for they are the ones who are called out to enjoy the inheritance.

However, it does not state that they are the only ones who will be ultimately saved. *All* mankind is included.

**Let some say that all will not be saved; but Scripture says that God *wills* that *all* be saved.**

**"Our Savior, God, Who *wills* that all mankind be saved and come into a realization of the truth."** (1 Timothy 2:3-4 CV)

Consider how the *King James Version* states this verse.

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

God our Savior Who will have all men to be saved is a mighty powerful affirmation of God's will. Unfortunately, many translations use the words *wishes*, *desires* and *wants*, as if God is begging mankind to be saved. This is gross interpretative bias to maintain the false doctrine that man has a free will in the matter of his salvation.

Do you think that God sent His Son to this earth to die on a wish, a want or a desire to save mankind? It is as if God said to His Son: "Well, Son, I am not sure this plan is going to work, but I desire for it to work. At any rate, You go down there and be totally humiliated and suffer an agonizing death, and let's see what happens. Perhaps mankind will respond to our gesture of love." What kind of Savior would He be if His vicarious death were not an absolute, perfect success to save all mankind?

**Let us keep in mind that it is God who devised this plan of salvation, not man.** If we devised it, at best it would be a wish or a desire. But for God it is an entirely different matter. Do we not think that God's will can and will trump man's will. Why? Because He sent the Savior of the world to die for all the sin of the world! Why? Because God loves the world! Why? Because God wills that all mankind eventually will be conformed to the image of His Son.

God wills, not man, not preachers. Who will cancel out God's will? Will man cancel it out? Will man reverse God's will? If God wills it, then how can we say that it will not happen? It must happen because it is in God's will that *all* be saved.

**Let some say that God is holding all mankind's offenses against them; but Scripture says that God is not reckoning their offenses against them.**

**Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.** (2 Corinthians 5:18-19 CV)

God is not reckoning mankind's offenses to them. He has conciliated the world to Himself. Is the world only made up of believers? Of course not!

**Let some say that the blood of the cross was only for those who believe; but Scripture says that God has reconciled *all*, having made peace through the blood of His cross.**

**"Through Him to reconcile all to Him, making peace through the blood of His cross."  
(Colossians 1:20 CV)**

The blood of His cross has brought peace to all, which includes not only mankind but all God's creatures, including His messengers. Who of mankind is excluded from this peace? Do we exclude the vilest sinner, as if Christ's blood could not reconcile such a one to God? Again, it does not say that all are reconciled at the same time, just that all are reconciled.

If you don't believe that the vilest sinner can and will be saved according to the will of God and not the will of man, consider Paul the foremost among sinners, who became our apostle. By Paul's own account he was the chief among sinners. He was not trying to be humble but was stating a fact. He was the worst of the worst. He persecuted the risen Christ, the Son of God. How do we know this? Because Jesus declared so as He blinded Saul on the road to Damascus! Consider Paul's testimony.

**And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. (Acts 22:7-8 KJV)**

**Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.... (1 Timothy 1:15 ASV)**

**For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.... (Galatians 1:13 KJV)**

**I persecuted to death this new faith, continually binding both men and women and throwing them into prison.... (Acts 22:4 WNT) [But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest.... (Acts 9:1 ASV)]**

**And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. (Acts 26:11 KJV)**

**For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (1 Corinthians 15:9 KJV)**

This was not a man who was trying to gloss over his accountability for his actions. No; this was a man who was rightly judging himself. Persecuting the ecclesia of God was persecuting the risen Christ Himself. Paul even compelled his brethren to blaspheme! This was a most serious and egregious offense. No wonder Paul saw himself as the chief among sinners and the least of the apostles. Yet, the Lord chose this persecutor and overwhelmed his ignorance and unbelief, and not only saved him but put him into the most glorious service anyone has ever been given in the ecclesia of God. Paul alone is proof that God will save the vilest sinner, not because of his free will choice but because God wills it so.

**Let some say that billions will end up in an eternal torture chamber, dead, yet alive; but Scripture says that all are dying, yet shall *all* be made alive.**

**"For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified [made alive]." (1 Corinthians 15:22 CV) Life to all!**

Who can argue that in Adam all are dying? Look around you; who is not dying? Do believers never experience death? Of course not, for we all die. But notice that in Christ shall *all* be made alive. Now, some will argue that this means once you believe you are in Christ and then you are made alive. But that is not what this states. As he did in his Roman's epistle, Paul was contrasting the two positions of mankind. All mankind, including believers, find themselves in Adam in relation to death, for all die. Consequently, all mankind ultimately must find themselves in Christ, for shall all be vivified. The wording is very important. Paul revealed the truth that all are dying and shall *all* be made alive. Death came through Adam to all; life will come through Christ to *all*.

Do not be deceived; there is only one way for all mankind to be saved and to be made alive, and that is through Christ; He is the only way.

**Let some say that Adam's one sin brought death to all, but Christ's death only potentially brought life to all; but Scripture says that Christ's death overcame one man's sin and brings life to all mankind, without exception.**

**For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds. ... Through one offense for all mankind for condemnation, thus also ... through one just award for all mankind for life's justifying. (Romans 5:15, 18 CV)**

Because of the offense of one, the many died. Through the grace of God through one, the many shall be justified. Now some will argue that the many does not include all. However, Adam plus the many equals all mankind, and Christ plus the many equals all mankind. Adam and Christ stand out as unique among mankind; therefore, they are one and the rest are many. Further, Paul went on to define the many as *all* mankind.

Who is excluded from *all* mankind? Who will not receive life's justifying? One offense led to condemnation for *all* mankind, and one just award will result in life for *all* mankind. How can anyone refute God's use of the word *all*?

**Let some say that only a few were ransomed; but Scripture says that Christ is the correspondent Ransom for *all*, each in their own time.**

**For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras).... (1 Timothy 2:5-6 CV)**

Christ is giving Himself as a correspondent Ransom for *all*—not some, not a few, but *all*. But notice that it is not *all* at the same time. The testimony is in its own eras, which means that all will not benefit from this at the same time, but *all* will eventually benefit, even if from the first to the last of the recipients of God's mercy and grace there are 2,000 years or more.

The Word of God locks up all together under sin, so that each in its own era may be released by faith. Today, the promise is for those who *are* believing.

**But the scripture locks up all together under sin, that the promise out of Jesus Christ's faith may be given to those who are believing. Now before the coming of faith we were garrisoned under law, being locked up all together for the faith about to be revealed. (Galatians 3:22-23 CV)**

**Let some say that Christ could not save His brethren from their sins; but Scripture says that *all* Israel shall be saved.**

**For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the nations may be entering. And thus all Israel shall be saved, according as it is written, Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is my covenant with them whenever I should be eliminating their sins. (Romans 11:25-27 CV)**

Who of the Israelites is to be left out? Some will not enter the joy of the Messianic kingdom, for these ones will not be forgiven for this eon (wicked eon) and the next eon (Messianic kingdom), but Scripture does not say that they will never be forgiven for their sin of blasphemy (Matthew 12:31-32). Their chastening is for a long season (i.e., they remain dead, not tortured), but not for eternity, for some will face the purging fire of the second death to perfect them and make them ready to enter into the glory of God. This is the mercy of God.

**Let some say that all will not be saved; but again Scripture says that *all* will be saved but in their own order and time.**

**And each in his proper order, a first-fruit Christ [anointed firstfruit], afterwards those who are the Christ's, in his presence, then—the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power. (1 Corinthians 15:23-24 YLT [literal])**

Christ stands alone as the Firstfruit that rose from among the dead. He is the Firstfruit of those who are dead. This happened about 2,000 years ago. With the first resurrection, a company of conquerors will rise from among the dead as anointed firstfruits. At the end of the millennial reign of Christ, the remaining dead will rise to be judged at the great white throne. Believers that did not conquer in life and unbelievers will appear before the throne. Thereafter, or after this eon, there will be the consummation when Christ gives up the kingdom to the Father.

**Let some say that death will keep the unbelievers forever in its grip; but Scripture says that death will be abolished.**

**For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death.** (1 Corinthians 15:25-26 CV)

The first death will be cast into the lake of fire, which is the second death (see Revelation 20:14). So which death is abolished? Death is death, whether it is the first type of death (of the body) or the second type of death (of works). As long as death exists, Christ cannot give up the kingdom to God the Father. He must defeat all types of death in order for God to be *All* in all. When does this occur? It occurs at the consummation. Before mankind moves beyond the eons as we know them, all the resurrected dead that will appear at the great white throne eventually must be purified, that is, purged of all dross, imperfections and evil, through spiritual fire, so that God is *All* in all. The fire is not for torture but for purifying. God is spirit, and God is a consuming fire (Hebrews 12:29). The lake of fire is a spiritual, consuming fire designed to save billions and billions of lost people, not to destroy them. It is the spiritual and moral law of God, which is His word, for His voice hews out flames of fire (Psalm 29:7 NASB).

This leads to the conclusion of the matter. It brings us to the very purpose of the eons.

### ***All in all***

**Let some say that God is not after all and will not have all; but Scripture says God will be *All* in all.**

**For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be *All* in all.** (1 Corinthians 15:27-28 CV)

This is the end to which God is driving mankind with all its failures. It is accomplished in His Son, who has not and will not fail. Christ Jesus must rule until He has subjected all to Himself, and He willingly subjects Himself to the Father, so that God may be *All in all*.

What does it mean that God may be *All in all*? It means that God fills His entire creation with Himself. He is all, and He is in all. It does not mean that mankind somehow becomes absorbed in God and ceases to be. No; it means that God becomes all to all His creatures. The love of God will so fill the creation that He will be the true Father of all. All His creation will be related as one family under God. All mankind will be in the image of the Son of God. All mankind will have been built into God's spiritual house, a holy temple in the Lord, a dwelling place of God in the Spirit (Ephesians 2:21-22). Love will fill all, and all will love and adore Him. There will be a sweet sound of love and adoration filling all of creation.

God locks up all together, so that no one will be able to boast in himself. When all arrive in glory, the boast will be *God is love*. No one will have deserved the favor of God in that day; but all will receive it.

Those who arrived first will embrace all who come through the purging fire of God when all is consummated. All mankind will be related, for all will have one God and Father. No one will boast in himself in that day; *all* will boast in God who allowed *all* to fail that *all* will know Him and *all* will finally be in the glorious image and likeness of His Son. It is the result of the mercy and grace of God!

God will be the happy God and His glory will fill *all*. This is His purpose.