

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
I press on toward the goal for the prize of the upward call of God*

IN CHRIST JESUS.

(Philippians 3.13-14 NASB)

#02-0899

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THAT GOD MAY BE ALL IN ALL #3

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 15.28 CV)

I thought this would be a short series, but I realize that the burden on my heart continues to burn, so it will take more print to express it. The last issue ended on the thought that when Adam sinned he was actually expressing the love of God for his own body. I have previously written two issues on this subject (#01-0714, *Loving Their Own Wives As Their Own Bodies*, November 6, 2007; #01-0724, *No One Has Greater Love Than This*, November 13, 2007), so I refer you to these. However, the point needs to be made that this is not something foreign to Scripture, for Paul explained it in his circular epistle titled *Ephesians*.

So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. This mystery is great; but I am speaking with reference to Christ and the church. (Ephesians 5.28-32 NASB)

The key to understanding this matter of what could be called *body love* is discovered in the words *no one ever hated his own flesh, but nourishes and cherishes it*. One must love his body, and Adam did just that in partaking of the forbidden fruit with his wife. He had no choice if he was to fulfill that inner drive given to him by God to nourish and cherish his body from which Eve, his helpmate, was fashioned. Adam had to fulfill the highest law of God, which is the royal law of love, for **God is love**. Eve was part of Adam's body, and he had to love her, even unto death, if that is what it required, which, by the way, it did. Notice how Paul draws this together by quoting directly from Genesis 2.24 in reference to Eve being taken from the side of Adam and her becoming bone of his bones and flesh of his flesh.

Of course, Paul was writing of the great mystery of Christ and His church, of which Adam and Eve are a type. This is an entire matter all unto itself, but the point that I want to make is that the account of Adam sinning is actually a love story. At the very outset, God established His law of love, the love that He placed in Adam's heart that had to, I repeat, had to be expressed even if it meant death to Adam and his race. Love is always redemptive, and Adam had to redeem his wife, who had come forth from his bone and flesh. Whose idea do you think it was to sew fig leaves together to cover their nakedness? Scripture does not state so, but I believe it had to have been Adam's idea. Love demanded that their sin, expressed through their nakedness when they lost the glory of God that had enveloped them, had to be covered. Adam did all that he knew to do, but Yahweh Elohim had to prove to him that he could not redeem himself or the woman that had been given to him.

And Yahweh Elohim made for Adam and for his wife coats of skins, and clothed them.
(Genesis 3.21 TSS)

Only Yahweh Elohim could provide the proper covering for their sin. Again, Scripture does not state so, but I believe that the Lord took the most precious lamb that Adam and Eve had in the garden and

killed it in their presence in order to make skin garments for them. It probably grieved them to the very core of their hearts, but it was a necessary part of them coming into knowledge of the love of God that would be manifested 4,000 years later when the Son of God, the Lamb of God, came to this earth to die for the sin of the world; sin dating all the way back to the day that Adam transgressed God's one command. Only God could provide the unblemished sacrifice for sin; only God could redeem mankind made to be in the image and likeness of the Son of God.

As I have stated, as strange as it might seem and as foreign as it might be to our theological and traditionalized minds, Adam was expressing the very love of God that would be manifested to all the world when the Son of God was sacrificed for the sin of the world and was raised from among the dead, so that all mankind would have life.

At this point you might be wondering what this has to do with God being *All in all*. Well, it has everything to do with it, for at the very heart of God being *All in all* is the law of love, and this law demands redemption as established in the account in Genesis, the book of beginnings. It is true that Adam and Eve are a type of Christ and His church, but they are also a type of something much greater, and that is the redemption of all mankind through the last Adam, the Second Man, the Lord Jesus Christ. Paul tells us that Adam is a type of Him, that is, the last Adam, who was to come (see Romans 5.14; 1 Corinthians 15.45).

Now, here is the main point of this series: *God may be All in all* means that God must redeem every single person born of Adam's race and, according to His law of love, it shall be done. And, it shall be done because the perfect Lamb of God died for the world and His victory on the cross is an absolute, 100% success in meeting all the demands of God and of fulfilling the law of love for all mankind. Just as Adam was helpless to redeem himself and his wife, so is all mankind helpless to redeem itself. No man can redeem himself, no matter how hard he tries and no matter how many fig leaves he sews on his body. But, and this is a huge but, God's love demands that He save all mankind. If He does not redeem all mankind, then He cannot fulfill His purpose of becoming All in all, and, I must add, the death of the Son of God at Calvary was a miserable failure.

I know many of the counter arguments to what I have written and some will have me going to hell for saying it, but I want to appeal to your reason. Many today believe that the vast majority of mankind are now in and will yet be cast into a literal, raging inferno of fire called *hell*. Others say it might not be literal fire, but it means that the multitudes will be cast out of the presence of God forever and that this will be hell. The Bible I read teaches nothing of the sort, but the traditions of men cause men and women to write and produce numerous books and movies on the subject of hell as if it were fact. Don't take me wrong; God must and will judge all mankind. His righteousness demands it, but His judgments are for correction and restoration, not for destruction and annihilation.

Ask yourself this question: If there is a place called *hell* that is forever out of the presence of God, then how could God be *All in all* in His creation? Wouldn't *hell* have to be in another universe or some alternative to the new heaven and new earth? If this were possible, which I believe it is not, then God could never be *All in all* because there would always be something beyond Him. How is this possible and He remain who He is, and that is GOD? I know that there are people who counter such debates of logic by saying Scripture is not to be reasoned but to be simply believed. Unfortunately, those who say such things do not realize that they have done just that; they have fallen for the reasoning of men who have taken up the physical sword instead of the two-edged sword of the word of God. They have created a vengeful, unmerciful god in the image of man and cast this god as the main character in the destruction of the multitudes of mankind created to be in the image and likeness of Elohim.

I realize this issue is short on Scripture to make the point; please read the next issue.