

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)

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THAT GOD MAY BE ALL IN ALL #4

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 must be perfectly clear that the first Adam is a type of Christ, the last Adam, not in his sin or missing God's mark, for the last Adam hit the mark every time, but because the first Adam died for Eve, who was fashioned from his body, out of a love for her. The first Adam manifested the love of God just as the last Adam did, but with one big, even huge, difference: The first Adam could not redeem himself, his wife, or his race; only the last Adam could do that, and He did do that, all to the glory of God.

So, the next time you hear a preacher proclaim with great bravado that he is going to kick Adam in the rear when he sees him, pray for that brother that the eyes of his heart would be opened to the absolute and infinite love of God.

Now, I want to present a few Scriptures that support the position that God's love will reach out to every single person ever born and who will be born of Adam's race. At the consummation of the eons or, as one brother so aptly proclaims, in Creation's Jubilee, all things in heaven and on earth will be reconciled to God or, as others like to put it, all things will be restored. Some call this *universal reconciliation* and others call it *universal restoration*. Whichever term one uses, let us be clear that God must and will judge all mankind and the way to the Father is only through His Son, the Lord Jesus Christ, based on His sacrifice, the shedding of His blood, and His resurrection from among the dead that will ultimately lead to death, the last enemy, being completely abolished. Leave judgment or the Son of God and His finished work out of the equation, and this is not the universal reconciliation or restoration about which I am writing.

In the following verses, take note of the word *all*, which, I might add, is an all-inclusive word, not one that implies exclusions or omissions.

For God locks up all together in stubbornness, that He should be merciful to all. O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or, who became His adviser? or, who gives to Him first, and it will be repaid Him? seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!
(Romans 11.32-36 CV)

For me, Paul sums up the whole matter by placing all mankind in one boat, so to speak. All are locked up for a reason: so that God should be merciful to all. There is no exclusion in this all. Paul wraps up everything in God: **for Him is all**. When he considered the ways and mind of the Lord, Paul could hardly contain himself.

Next, Paul saw all things *of* God, and, in this all, He has made peace with the world, which is what the word *conciliate* means. It means that God has made a peace treaty with mankind.

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.... (2 Corinthians 5.18-19 CV)

But God's one-sided peace treaty (*conciliation*) is with a purpose in mind, and that is to lead all things on the earth and in the heavens to be conciliated to Him, which is what *reconciliation* is all about. *Reconciliation* is when each party is at peace or in harmony with the other. Because of the blood of His cross, all on earth and in the heavens shall be in harmony with God. Are we to include the angels and all of creation and exclude the multitudes of men and women born of Adam's race? Hardly!

And through Him to reconcile all [things] to Himself, having made peace through the blood of His cross, through Him, whether the [things] on the earth or the [things] in the heavens. (Colossians 1.20 ALT)

Scripture gives us a double witness that every knee, which we could say is all knees, will bow to the Lord. Bowing is not by coercion or force but by a willing heart that is won over by the love of God.

"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, every tongue will swear allegiance." (Isaiah 45.23 NASB)

That in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean. (Philippians 2.10 CV)

In referring to His death on the cross, Jesus proclaimed that if He went to the cross, which He did, then He would draw all to Himself. The Greek word for *draw* has the meaning of "to drag."

"And I, if I should be exalted out of the earth, shall be drawing all to Myself." (John 12.32 CV)

Or, consider these verses that clearly tell us that God wills that all mankind be saved. He is the Savior of all mankind, especially of believers in our present age, but nothing in this verse indicates that it refers exclusively to believers. Christ is the Ransom for all, not all at the same time, but each in its own time or eras. Note how John also includes the whole world.

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. 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 2.3-4 KJV; 5-6 CV)

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)

He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1 John 2.2 NASB)

Finally, it is as if Paul has left us an equation with the first Adam on one side and the last Adam on the other side. On the side of the first Adam, all are condemned and dying. On the side of the last Adam, Christ, all are made alive and receive the justification of life. If the first Adam brought all mankind into death, why is it that so many Christians today do not believe that the last Adam will bring all mankind to life? If He does not, then Adam's one transgression was an absolute success in bringing death to all mankind, but Christ's sacrificial death and resurrection was an utter failure, for multitudes will remain in death (or, as many believe, in hell), never to lay hold of life.

"For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified [made alive]." (1 Corinthians 15.22 CV)

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)

How will God be **All in all** unless Christ's death and resurrection gives life to all? Think about it!