

# 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 #8**

Yet each in his own class: the Firstfruit, Christ [lit. a first fruit anointed]; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. 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 15.23-28 CV)

Lord willing, this is the last issue of this series. It should be obvious by now that I have approached this subject from the standpoint of the salvation of all mankind, or as some call it, the restoration or reconciliation of all, not all at the same time, but all eventually. By the way, restoration and reconciliation include not only all mankind but all creation—all things on earth and in heaven. Obviously, there is much more that could be and, given the nature of the subject, should be written. Also, God becoming *All in all* is a complex subject, and it could be presented from different facets. For example, it could be approached from the viewpoint of Christ is all in all, or Christ and His ecclesia (church), or from the viewpoint of creation. However, no matter how one approaches the matter, it all comes down to the word *all*. *All* is an absolute word that leaves nothing out, and surely God's love leaves nothing out.

As presented in the last issue, the firstfruit anointed is the troop that rises up in the first, better, or *out-resurrection*. This is the first resurrection that occurs at the end of the our present eon, the one that occurs with the Feast of Trumpets that leads to the glory of the Feast of Tabernacles and the eighth day of the feast when *the kingdom of the heavens* or the kingdom of Christ is established in the earth.

Now, if the *firstfruit resurrection* is the *first resurrection*, and this occurs at the end of our present eon, then there must be a second resurrection that occurs 1,000 years later; a resurrection of the just and the unjust when most of mankind must stand in the presence of the great white throne. I believe that this group includes believers (the just) that were not included in the first resurrection or *out-resurrection*. The just will have believed in Jesus but did not conquer through His life; thus, they were not anointed firstfruits. They will be **saved, yet so as through fire** (1 Corinthians 3.15), and they will enter into immortality. The unbelievers (the unjust) will be cast in the lake of fire for a season of correction and restitution, but they too, one day, will come out of even the second death to enter the glory of God as all mankind, and even creation, enters into the grand jubilee of all. Thus, the second group to be resurrected is the rest of mankind that must appear in the presence of Christ.

Now, there is something special regarding all appearing in the presence of Christ. As previously presented, in the Greek, the word *purpose* is translated from the word *prothesis*, which means "before-placing." Also, it has been noted that this word applies to the showbread, the cakes of bread, the hallowed bread that sat on a table across from the golden candlestick in the holy place. The shewbread was a type of Christ who is the manna that came down out of heaven, the Bread of Life (John 6.33, 35, 48, 51).

**But He said to them, "Have you not read what David did when he became hungry, he and his companions, how he entered the house of God, and they ate the consecrated**

**[prothesis] bread, which was not lawful for him to eat nor for those with him, but for the priests alone?” (Matthew 12.3-4 NASB)**

**For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred [prothesis] bread; this is called the holy place. (Hebrews 9.2 NASB)**

Some translations refer to the sacred bread as **the bread of the Presence** (ESV, GW, ISV, JMNT, YLT), an expression found in Hebrew Scripture: **So the priest gave him consecrated bread; for there was no bread there but the bread of the Presence which was removed from before the LORD....** (1 Samuel 21.6 NASB).

The Hebrew word for presence is *paniyim*, which can refer to “the face (as the part that turns).” It also refers to being “purposed by.” Thus, the shewbread is more than a figure of Christ as the Bread of Life; it signifies that the purpose of God for all mankind is for all to appear before the face of the One who is the very Bread of Life, the One whom all will feed upon to receive life. Mankind will progressively move into the *Tabernacles Age*, from the court to **the Holies of the Holies**, to behold the face of Jesus. The first objects that the priest beheld as he entered the Tabernacle (Holy Place) were the Table of Shewbread, which represents Christ as the Bread of Life, and the Golden Candlestick, which represents Christ as the Light of the World. The Son of God is the way into the Most Holy Place, the very presence of God, which is God’s purpose for mankind. Eventually, all will appear before the bread of the Presence, the One who holds the key to life and who is the Light of the world. All must pass by and through Him, for He alone is the Way to God the Father.

Now, Paul declared **then comes the end**; literally, **thereafter the consummation**. In other words, at the consummation of the eons, the rest of mankind that did not receive the benefit of immortality through the second resurrection must be transfigured into immortal life when death is abolished. I do not see these ones going through a third bodily resurrection since they were resurrected to appear at the great white throne judgment. What they require is immortality, but to receive this, they must be chastened and purified in the lake of fire, which represents God’s divine law, the standard by which their works will be judged. They enter into a second type of death (not physical and definitely not for torture) that is designed to purify them, so that one day they too can enter into immortality. If they are not brought out of this second death, then it cannot be declared that death is abolished. Further, Christ will not have accomplished the work given to Him by His Father. Thus, His work of the cross would end in failure.

But how do we know that the unjust one day will be brought into immortal life? We know it because Paul declared that Christ must reign until He has subjected all things to Himself. The ones being subjected to Christ are the unjust or the wicked. In other words, His purpose of reigning is to subject all things in heaven and on earth to Himself, so that He can then subject all things, including Himself, to His Father, so that God may be *All* in all. Notice that the mission of the Son of God is not to destroy all things but to subject all things, **for the Son of Man did not come to destroy men’s lives, but to save them** (Luke 9.56 NASB). It is not His purpose to destroy or annihilate the unjust but to subject them, so that the word of God, which does not return void, is fulfilled.

I will leave you with a few thoughts to consider. Most people acknowledge that all creation will be set free. Paul declared that the creation will be set free from its slavery to corruption (Romans 8.21). If creation is to be set free, do you think that God will not set free all mankind that has been in slavery to sin and death; a race created to be in His image and likeness, a race created to have dominion over the earth? The whole earth will be filled with the glory of God. Again, do you think that most of mankind is destined to be left out of this glory, a race that began in the glory of God? The lion and the lamb will be brought into peace with each other. Do you think that if God is going to do this with the animal kingdom, He will not do it with mankind that was created to have dominion? Will He forever be at enmity with what He created to be in the image of His Son when Paul tells us that He is not reckoning their offenses against them but is reconciling all things in the heavens and on the earth to Himself, having made peace through the blood of His cross? **May God be All in all!**