

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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The Absolute Success of the Cross #4

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This series is about why I see the cross of Christ as an absolute success in the eventual salvation of all mankind. In the remaining issues, I offer some scriptural proof along with some brief commentary.

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.

And He is [the] propitiation [or, appeasing sacrifice] concerning our sins, but not concerning ours only, but also concerning the whole world's! (1 John 2.2 ALT)

John included the whole world in the appeasing sacrifice of Christ. It wasn't just for John and his believing Jewish brethren, and it is not just for us who believe in this day. Christ is the propitiation concerning the sins of the whole world.

Nor yet is it that He may be offering Himself often, even as the chief priest is entering into the holies of holies year by year by the blood of others, since then He must often be suffering from the disruption of the world, yet now, once, at the conclusion of the eons, for the repudiation of sin through His sacrifice, is He manifest. (Hebrews 9.25-26 CV)

At the conclusion of the eons, Christ repudiates sin, which means that He will put away or cancel out sin altogether. Now, if most of mankind is lost forever in man's so-called eternal hell, then how can Christ repudiate or put away sin at the consummation of the eons or ages? If billions of people remain in this so-called torture chamber called hell, then are they not still in their sin? Then how does Christ cancel out all sin if it continues beyond the eons? It cannot continue, and it will not continue because once sin and death are put away for good, all mankind must be the beneficiary of this repudiation.

He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high.... (Hebrews 1.3 WNT)

This is another one of those absolute statements that can be easily passed over. Christ secured man's purification from sin. Do you see any omissions or exclusions in this statement? If He secured man's purification from sin, then does it not follow that one day all mankind will enter into the good of this purification? *Purification* refers to washing off sin or purging of sin. Do we not think that God's fiery law can purify even the most hardened sinner? The person might have to spend many years under the discipline of God's righteous law in the spiritual lake of fire during **God's day**; but **God is love**, and His heart is to purge such a one so that he can enter glory one day.

Through one offense for all mankind for condemnation, thus also... through one just award for all mankind for life's justifying [justification of life] (Romans 5.18 CV)

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*?

But not as the offense, thus also the grace. 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. (Romans 5.15 CV)

For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just. (Romans 5.19 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.

This word was not unique to Paul, for Isaiah the prophet spoke of the many as well.

As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors. (Isaiah 53.11-12 NASB)

Who is excluded from the many? Did not the Righteous One bear the iniquities of all mankind? Notice that Isaiah identifies the ones for whom Christ will bear their iniquities as the many. Thus, the many encompasses all mankind.

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

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 this is not what this states. As he did in his Romans 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 must ultimately 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.

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2 Corinthians 5.14-15 NASB)

If Christ died for all and therefore all died, then who has the ability to come back into life? No one does! Since no one can come back to life on his own, then he must be absolutely dependent on the One who took him into death in the first place. Some will say that this is true; but they will also say that it now depends on man to believe so that he can benefit from what Christ did for him through His death. Does it seem strange logic to you that we **all** have been taken **into** death **with** Christ, not by our own choice but by God's own doing, and yet many teach that it is up to us to live? **The dead know nothing whatsoever** (Ecclesiastes 9.5). How could any of us come into life unless the Lord Himself gives us life?