

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)

#03-0985

Having Made Peace-The Blood of His Cross

April 20, 2009

To add to the series titled *The Absolute Success of the Cross* (issues #03-0956 to #03-0960), there is one other matter that was not stressed that is further proof of the success of the cross in bringing about the eventual salvation of all mankind or, as some would say, the reconciliation or restoration of all. I also have written much on this topic, notably, in the books *That God May Be All in All New* and *The Purpose and Plan of the Eons*, especially Volume 1, Chapters 4, 5, and 8.

(19) For it was the Father's good pleasure for all the fullness to dwell in Him, (20) and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. (Colossians 1:19-20 NASB)

Colossians 1 is one the greatest chapters in the entire Bible when it comes to unveiling the allness of God in Christ. I realize that **allness** is not a word in the English language, but perhaps it should be since it so adequately sums up what God is doing in and through His Son, who is the image of the invisible God in whom all the fullness of God dwells.

Another word that could be used is *all-inclusive*, which means "including everything; comprehensive." Paul has given us **the all-inclusiveness of Christ**, which speaks of the comprehensiveness of Christ. Many Christians might see the all-inclusiveness of Christ in their lives, but how many see the all-inclusiveness of Christ in all creation, that is, all things on earth and in heaven?

As I have stressed over and over again, God's purpose is to become **all in all new**, and this **allness** is in His Son in whom God is all in all new. Did you get that? In Him, that is, in Christ alone is God all in all new. In Him alone do we discover that God is all. We see and come to know that God is all in all through His Son, our Lord Jesus. If we want to know God's purpose of becoming all in all new, we must know His Son and be found in Him, for He is the all in all new of God. He is the New Creation; He is the All of God.

If you want a summary of the word *all* as found in the Greek, then please read issue #02-0858, September 23, 2008, *The All – Ta Panta*.

Well, this leads to the above verses in which Paul tells us that the Father has reconciled all things to Himself through His Son, and He has done this by making peace through the blood of His cross.

In other writings, notably issue #02-0820, April 4, 2008, *Be Conciliated to God*, I have noted the distinction between the words *conciliate* and *reconcile*. I won't go over this ground other than to state that both words pertain to a peace treaty with *conciliate* referring to one party being at peace with another party (a one-sided peace deal) and *reconcile* referring to two parties being at peace with each other (a two-sided peace deal). **Reconciliation** means "to make friendly again or win over to a friendly attitude; to bring two parties into harmony or peace with each other," and this is what has been accomplished through the cross. In the above verse, the subject at hand is the two-party peace treaty, the peace between God the Father and all creation.

It is God's purpose that all on earth and all in heaven will be reconciled to Himself because He has made peace with all through the blood of His cross. In other words, the Father fully intends or has purposed that His entire creation will enter into His two-sided peace treaty. This is the absolute success of the cross or, more explicitly, the absolute success of the blood of the cross. The peace treaty of God is the most comprehensive peace deal that mankind or the entire universe has known or ever will know. Absolutely no one or no thing will be excluded from this peace that has been made through the blood of His cross, whether things on earth or in heaven. Who or what is to be excluded? Unfortunately, many

Christians have excluded billions of humans from this peace because they see them rotting in hell for eternity.

What many seem to miss in the Colossians epistle is that Paul covers the whole spectrum or the full scope of the allness of Christ that stretches from **the beginning of creation that is in Christ to the consummation of the eons that is also in Christ**. Thus, we discover that all things were created in Him and He is the firstborn of creation (1:15-16). This is the starting point. Then, we discover that He is the firstborn from the dead, so that He Himself might have the preeminence in all things (1:18). This covers the restoration of all creation back to its intended place in which the Creator is all in all, not merely a prominent figurehead or even a preeminent Head of a few but **the preeminent Head of all**. But there is more, for Paul does not stop at man alone but extends this benefit and glory to all creation as summed up in the words “all on earth and all in heaven.” He does not tell us when all creation will be reconciled to God but he does tell us that it has been done. It has been done through the blood of the cross, the blood that has no bounds in the reconciliation of all things to the Father. We might see things through the lens of time, but we need to realize that God sees things as they are already. God is spirit, and the spirit realm is not limited by time. The reconciliation of all is done, even though on our end it must be worked out in time, which leads to Paul’s next point.

(21) And although you were formerly alienated and hostile in mind, engaged in evil deeds, (22) yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—(23) if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister. (24) Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church [ecclesia], in filling up what is lacking in Christ’s afflictions. (25) Of this church [ecclesia] I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, (26) that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, (27) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (28) We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. (29) For this purpose also I labor, striving according to His power, which mightily works within me. (Colossians 1:21-29 NASB)

Today, the body of Christ, which is the ecclesia, is reconciled to God. The two-sided peace treaty of God starts with the body of Christ. But notice that Paul uses a conditional statement—**if indeed you continue in the faith**. In Article #20, April 2009, *The Faith*, I have briefly explained what I think Paul meant by the term **the faith**. Paul proves the point that I made in the article as he connected **the faith** to the hope of the gospel, which is **Christ in you, the hope of glory**. Glory is connected to every man being complete in Christ, which is ultimately connected to the redemption of our bodies and our immortality in order to enter the coming kingdom of Christ to reign with Christ (Romans 8:23-24). This is why Paul labored with great cost to his life through the things that he suffered.

Today, those who believe have been enlightened to the mystery of Christ, the hope of glory that had been hidden from past ages and generations. We have a glorious hope set before us, but we need to hold fast to this hope, to be steadfast in this hope. It has been manifested to us in this day, but let us not hold the erroneous view that it will never be manifested to the rest of mankind, for God has reconciled all things to Himself, having made peace through the blood of His cross, whether things on earth or in heaven. Let us not exclude the rest of mankind and creation as if we have some exclusive right that the rest does not have. The rest might not enter into glory in this age, but it does not mean that they will not eventually come into glory during the next age (eon) or at the consummation of the ages (eons).

Let us continue in the faith, and as we do, let us labor, striving according to His power, for the blood of the cross has reconciled all to God. Let us not deny the absolute success of the blood of His cross to accomplish God’s purpose and plan to be all in all new.