

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)

#04-1078

God's Plan & Man's Isms

July 31, 2010

The last three issues (#04-1075 through #04-1077) have been about two of the three different schools (views, camps) of thought regarding God's plan to achieve His purpose of the eons (ages). I believe the school of thought that I call *graftage* best explains God's plan.

Before looking at graftage, I have a few comments to make about God's *plan* and man's *isms*.

The Plan.

In this series, I have been referring to God's **purpose** and **plan** of the eons. I want to be sure that I don't create any confusion over the use of these terms and that I remain consistent with the distinction I have made between them in most of my writings. Simply, a purpose is a goal or objective that one seeks to achieve, and a plan is the means by which one achieves that purpose.

If you are unfamiliar with the purpose of the eons, I suggest you read my 3-volume book titled *The Purpose and Plan of the Eons*, or if you don't have the time, the shorter version of this topic in my book titled *That God May Be All in All New*.

The plan of God is multifaceted and involves a diversity of people and nations, both good and evil, that have come onto the world stage at various times in history or, if you will, during certain eons or ages. We could say that the plan is the strategy of God to achieve His purpose.

Another way to look at it is to view His plan as a theatrical play titled "How God Becomes All in All New." The manuscript for this play is laid out in acts with chapters, and each act and its chapters have scenes to be acted out with a cast of characters that are called upon to do and say certain things at specified times. Further, each act builds upon the previous one(s) until the final act and chapter is reached.

To an outside observer, it becomes apparent that, as each act unfolds, there is a theme to the play or a thread that weaves through the script. At first it is very subtle as it is portrayed through types and shadows. To the discerning eye, these subtle figures begin to take shape and one begins to see the end from the beginning (Isaiah 46:10), but it isn't until the end of the play that this thread comes into its full expression and the full intent of the author of the play is achieved. In the case of God's play, it is His purpose that becomes manifest in all its glory.

There should be no doubt that God is working through and/or in Christians and the Church, the modern Jew and the Jewish state of Israel, the nations, and even Mystery Babylon in these last days as He drives toward His ultimate purpose of being all in all new. Each has a part to play in God's plan, whether they have a small part or a big part, or whether they remain or are cast off, that is, written out of the play. Another way of stating this is that they are part of the process to achieve God's purpose.

However, the question at hand is this: When all is said and done and the dust has settled, so to speak, what will remain, or what will be standing? This question could be asked in relation to the end of our present wicked eon, or in relation to the end of the Lord's Day or the Kingdom Age, or in relation to God's Day or the New Jerusalem Age that will ultimately lead to the consummation of the eons, at which time, all mankind and creation will be brought into a Grand Jubilee. Each eon or age is a step toward the fulfillment of **God's purpose** to be **all in all new**, which is signified by **New Jerusalem**.

By the way, I have never used the term **New Jerusalem Age** in any of my writings until now, nor have I seen anyone else use it, but it seems to be a most appropriate designation for God's Day, which is another age or eon [Greek, *aion*], not eternity as many define it.

By referring to one line upon which God is working, I am referring to that one thread that God has been weaving, is weaving, and will continue to weave through the eons of history from the first earth to the third earth, from the first Adam to the last Adam, from the first man to the Second Man, from the old man to the One New Man, and from the old Jerusalem to New Jerusalem.

This thread is the golden thread of love. Ultimately, all mankind and all creation will be attached to this thread, for **God is love**. It is His purpose that His love will fill all, and be in all, and be expressed through all.

It seems to me that the greatest obstacle to understanding the unfolding of God's plan is getting stuck, so to speak, in one of the acts of God's play and not reading on to the next one.

It is like reading the act titled *Passover* and remaining on the eastern shore of the Red Sea and not progressing to the next act titled *Pentecost*. Or, it is like reading the act titled *Pentecost* and remaining at the foot of Mount Sinai and not progressing to the next act titled *Tabernacles*, which leads into the Promised Land, which in our case is the redemption of our body and immortality. Or, worse, it is like getting to the end of the play and deciding you don't like the ending and it should have stopped at act 1. Isn't this what reversionism and Christian Zionism are doing?

You see, the pit that many Christians have fallen into is that they have not progressed in their understanding of God's plan; instead, some have stopped at one of the acts or chapters, as if it were the end and have not moved on to the next act or chapter to get further light on the plan of God, and others have gone back to a previous act or chapter.

Isms.

The English dictionary defines *ism* as "a system or theory." I first wrote about *isms* in issue #02-00817, March 21, 2008, *Be Not Loving the World—Isms*.

Have you noticed that most systems created by man or theories postulated by man end with the three letters *ism*? There are too many to list. Have you also noticed that most things from and associated with God and His Kingdom seldom, if ever, end with *ism*? For example, Christianity is never called "Christianism."

Some might argue that Judaism is an *ism*, and this is of God. Actually, modern Judaism is not of God and will not be in the age to come, for the Old Covenant and all associated with it has been made obsolete. Besides, Judaism is a religion based not only on the Torah but also the Talmud, which is the tradition of men, something that Jesus warned against (Mark 7:8). Most of the religions of men are *isms*.

The good news is that Christianity is about a relationship, not religion, even though man has made it into a religion through his traditions, institutions, and *isms*. We need to be abundantly clear that Christianity speaks loudly of a relationship with the living God, based on His Son, our Lord Jesus.

Now, if you have noticed, the last three issues have been titled with *isms*: **dualism**, **reversionism**, and **Zionism**. However, notice that the next school of thought, **graftage**, is not an *ism*. Perhaps this is a further clue that this is of God and not of man.

I suppose I could be accused of playing with words, but I don't think so. Besides, we don't need the *isms* of man to rule and organize the world, nor do we need the theories of man; we need the Kingdom of God, for only in the context of the Kingdom, which is not a theory, do we understand the Plan.