

Introduction

But Christ is all and in all. (Colossians 3:11 NASB)

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. (1 Corinthians 15:28 NASB)

For from Him and through Him and to Him are all things. (Romans 11:36 NASB)

And he who seated on the throne said, "Behold, I am making all things new." (Revelation 21:5 ESV)

This book is about offering some scriptural proofs that God's ultimate purpose is to make *all things new*, and He will do this by becoming ***all in all*** throughout His entire creation, including *all* humanity. God is working out His purpose through His multi-faceted plan in, through, by, and for His Son, our Lord Jesus whose cross was, is, and forever will be an absolute, 100% success in the salvation and reconciliation of *all*, leading to the making of all things new—ultimately, bringing forth a new creation. **Christ is summing up all things in heaven and on earth and subjecting all things to Himself, so that God the Father may be all in all.**

The very core and driving force of God's purpose is summed up in three words: ***God is love!***

Meaning of *Purpose* and *Plan*

In the Greek, the word *purpose* is translated from the word *prothesis* [Strong G4286], which means "before-placing," and the word *protithemi* [Strong G4388], which means "before-place." The thought conveyed is of a goal set before the mind. In other words, a purpose or goal is established before something is done or planned. These words are respectively found in Matthew 12:4; Mark 2:26; Luke 6:4; Acts 11:23; 27:13; Romans 8:28; 9:11; Ephesians 3:11; 2 Timothy 1:9; 3:10; Hebrews 9:2 [*prothesis*], and in Romans 1:13; 3:25; Ephesians 1:9 [*protithemi*]. Interestingly, the references in Matthew, Mark, Luke, and Hebrews literally apply **to the cake of bread in the Holy Place, the showbread**, which points to Christ.

In the Greek, the word *plan* comes from two words: *thelema*, mostly translated as *will*; and *boule*, often translated as *counsel*. In most respects, the two words are the same, with the will of God being most associated with what will happen, based on God's command, and with the plan of God being most associated with how it will happen, based on the process to get there.

Peter clearly stated the very heart of the plan of God as he spoke to the men of Judea after Jesus' resurrection. Notice that the death of God's Son was according to God's *predetermined plan*, not according to His purpose. We could also say that God willed it to happen.

This Man, delivered over by the predetermined plan [*boule*] and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23 NASB [added])

Once a goal is set before the mind, a plan must be established to bring about the goal. A purpose without a plan merely remains in the mind, but a purpose with a plan goes beyond the mind into the realm of action. Another way of stating this is that a purpose is the endpoint of that which has been in view since the inception of a plan. When all is said and done, the purpose remains, for this is what the originator had in mind to bring about. A plan is simply all the details that have to be put into play and worked out to reach the goal or purpose. Once the purpose is achieved, we could say that the plan is history, while the purpose remains.

Generally speaking, a purpose is very simple or straightforward, while a plan is much more involved, with many facets, making it quite complex. God's purpose and plan follow the same course. The fact of the matter is that many believers down through the centuries, including many in our day, have gotten caught up in debating about and dividing over the details of God's plan and have lost sight of God's ultimate purpose.

In one of the most profound set of verses in the entire Bible, Paul unveils the secret of God's purpose and plan that is in Christ.

(9) Having made known to us the secret of His will [*thelema*], according to His good pleasure, that He purposed [*protithemai*] in Himself, (10) in regard to the dispensation of the fulness of the times, to bring into one the whole [sum up or head up all things] in the Christ, both the things in the heavens, and the things upon the earth—in him; (11) in whom also we did obtain an inheritance, being foreordained according to the purpose [*prothesis*] of Him who the all things is working according to the counsel [plan, *boule*] of His will [*thelema*].... (Ephesians 1:9-11 YLT [added])

The *New Living Translation* (NLT) phrases the last part of verse 11 as: **He makes everything work out according to His plan.**

The crux of the matter is that the whole of God's purpose and the working out of His purpose through the ages according to His plan *in* Christ is summed up in one very small word of three letters, the word **ALL**. This is the **Gospel of the Kingdom!**

Meaning of *All*

By definition, the word *all* means: "1) the whole extent or quantity of; 2) the entire number of; 3) every one of; 4) the greatest possible, as much as possible; 5) any; 6) every."

Strong's Exhaustive Concordance of the Bible defines the word *all* as translated from the Greek transliterated word *pas* [G3956]: "Including all the forms of declension; apparently a primary word; *all, any, every, the whole*: - all (manner of, means) always (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), whatsoever, whole, whosoever."

There is only one conclusion to be drawn from these definitions and many others not cited: The word *all* is an inclusive, comprehensive word; there is nothing exclusive built into it whatsoever.

Thus, when we see or hear the word *all*, it signifies the whole, with nothing left out or excluded from the subject at hand. (Of course, we need to be clear what subject is in view.)

The **ALL** of God

Based on the meaning of the word *all* and its use in scripture, there is only one conclusion to be drawn: God intends to reconcile His entire creation back to Himself—and, it is through this process that He makes all things new.

By the consummation of the ages, God will have brought all things in His creation, both in heaven and on earth, both visible and invisible, back to Himself as all things are filled with His very life and character. Love will bind His entire new creation together. For this reason, I refer to the ultimate purpose of God as ***all in all—all new and all in love***. *In love* can be read as a verb—as in loving God and one another, and as a noun—as in immersed in the love of God. It is both.

The question is this: *Does God include all humanity, from Adam to the last one born of his race, in all things?* Another way of asking this is: *Does God intend to save all humanity?* The answer that is unfolded in this book is an unequivocal YES! However, this book is not about *universalism*, as many define it, or about *restoration*, even though this might come the closest to defining God's purpose. This is about *the ALL of God*.

Universalism

When people hear the suggestion of the salvation of all humanity, most immediately respond negatively by saying it must be rejected for it is universalism. As with most schools of thought, universalism has many permutations and has evolved in various ways over the years.

Without doubt, one of the most problematic issues from its past is the belief that there is no judgment, hence, no divine law to come into play in the salvation of all. On this count alone, universalism of this type must be rejected, for scripture is abundantly clear that God must judge and He will judge. Another problematic issue within the universalism camp is the belief that mankind can be and will be saved apart from Christ. It goes without saying that this too must be rejected.

So, at the outset, let us be very clear: There is judgment for all; and there is only one way to God's end for all, and that is through His Son, the Lord Jesus. Given the baggage that universalism carries, it is best not to adhere to this label. Perhaps, the best way to define the good news of Jesus Christ is with the words ***international, interracial, and universal***, putting aside man's *ism* of *universalism*.

Only One Foundation

For no one can lay a foundation other than that which is laid, which is Jesus Christ. (1 Corinthians 3:11 ESV)

There is only one foundation upon which to build and that is God's Son, our Lord Jesus Christ, the Anointed One, the Messiah, the King of kings, and the Lord of lords.

There is no greater subject in scripture than Christ, who is our life, and who brings **justification of life to all men** (Romans 5:18). He is not only the very foundation of the life of the believer in this age, but He is the very life of all creation, including all mankind. He upholds all things by the word of His power, and He alone will reconcile all creation to the Father.

(1) In many parts, and many ways, God of old having spoken to the fathers in the prophets, (2) in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages; (3) who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might [upholds all things by the word of His power]—through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest, (4) having become so much better than the messengers, as he did inherit a more excellent name than they. (Hebrews 1:1-4 YLT [NASB])

(6) "But as for Me, I have installed My King Upon Zion, My holy mountain." (7) "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. (8) 'Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession.'" (Psalm 2:6-8 NASB)

[Jesus] **The firstborn from the dead; that in all things he might have the preeminence.** (Colossians 1:18 ASV)

There is only one object central and supreme and preeminent in all scripture—the person of our Lord Jesus. Our *vision* must be *of* Christ, our *relationship* must *in* Christ, and our *work* must be *through* Christ. We are nothing apart from Him, and we can do nothing of value to God without Him.

The good news is that by **the consummation of the ages** (1 Corinthians 10:11; 15:24), all things in heaven and on earth will be reconciled to God as all things are headed up in and subjected to God's Son, with the ultimate purpose of making all new—a new creation.

At **Creation's Grand Jubilee**, it will be proven that the cross is and ever has been an absolute, 100% success in the rescue or deliverance of all humanity born of Adam's race and the deliverance of all creation that has been groaning for deliverance as well. Why? Because God is love and love never fails! All must be made new and all must be in love (immersed in it and living it out).

This is the glory of the Gospel of the Kingdom of God.

May this book help to restore a vision of God's ultimate purpose, worked out in and through His Son, to be not only *all in all* but to be *all in all new* and *all in love*. May the eyes of many hearts be opened to see what the Kingdom of God is truly about!