

UPWARD CALL

Brethren, I do not regard myself as having laid hold of it yet; but this is my one aim: to forget everything that's behind, and to strain every nerve to go after what lies ahead. I press on toward the finish line, where the prize waiting for me is the upward call of God
IN KING JESUS.

(Philippians 3:13-14)

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by – Stuart H. Pouliot

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God's Salvation Equation of ALL

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 15:28 CLV [bold italic added])

It is a rather strange commentary that so much of Christian teaching in our day emphasizes that multitudes (perhaps billions) of people created to be in the image and likeness of Elohim are destined for a place of eternal torture and torment called *hell*. If this were true, which, by the way, scripture makes no such assertion, then the death of the Son of God on the cross is a miserable failure, for, when all is said and done, Jesus' death and resurrection is unable to save most, if not all, of mankind. It is amazing that so many Christians believe that Adam's one sin brought death and its consequence, sin, into the entire human race, and yet, the one act of righteousness on the part of God Himself is unable to bring life into the entire human race. Probably, most would counter this with Jesus *potentially* saves all but it is up to the individual to exercise their so-called *free will* and "ask Jesus into their life." In other words, the individual's will, not the grace of God through the faith of the Son, saves. As written elsewhere, I contend that the concept of *free will* is a flawed concept that is short on logic when it comes to salvation. See:

Whose Will Saves? God's or Man's? — <https://www.kingdomandglory.com/art/art33.pdf>
Hell—Reality or Pagan Imagery? — <https://www.kingdomandglory.com/art/art59.pdf>

Let us consider what scripture tells us, starting with Paul's epistle to the Romans in which he contrasts two men—the first man, Adam, and the second man, the last Adam, Christ, (1 Corinthians 15:45, 47), starting with the transgression of the first Adam leading to the death of the many.

But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did ***the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.*** ... So then as through one transgression there resulted condemnation to all men, even so through ***one act of righteousness there resulted justification of life to all men.*** (Romans 5:15, 18 NASB [bold italic added])

Many must be defined as the entire human race, for all born of Adam's race are destined to die a physical death (proven fact). The only exception is those who believe and are alive and remain when He comes the second time (1 Thessalonians 4:17). Take note that Paul treats the first Adam and the last Adam as if both are separate from the many; so, it is the one (the first and the last Adam) plus the many, which is the rest of mankind. Perhaps a good way to look at the truth unveiled by Paul is to see it as an equation. The first Adam and the many equals all mankind equals death; the last Adam and the many equals all mankind equals life. As an equation, it looks like this:

First Adam + the many = all mankind = death

Last Adam + the many = all mankind = life

Thus, the one transgression of the first Adam brought death and sin to all humans, without exception. As Paul reminds us, *none are righteous, none seek for God* (Romans 3:10-11); *all have fallen short of the glory of God*, or have missed the mark of God (Romans 3:23); *the wages of sin is death* (Romans 6:23). We could say that this condemnation was forced upon all of us born of the soil of this earth, without exception. No one born of Adam's race is excluded from this death sentence and, to our knowledge, no one has ever been exempted. Everyone has a destiny with physical death, and this is why our hope is the redemption of our body (Romans 8:23) through resurrection and transformation. The good news is that God has countered the condemnation of all resulting from the one transgression with a free gift, the gift by the grace of the one man who died for the sin of the world and overcame sin and death for all. Paul describes it as abounding to the many. The equation could be presented in a slightly different manner from above.

First Adam + one transgression = death for all

Last Adam + one act of righteousness = life for all

Notice that the one act of righteousness resulted in justification of life to all men. In Romans 5:18, Paul expresses the *many* as *all men*, which again defines the meaning of *the many*. All humans are condemned by the one transgression and all are justified by the one act of righteousness. Consequently, whereas the first Adam brought all into condemnation, the last Adam brought all into justification before God; that is, all are made just in the sight of God so that they will not remain under the sentence of death forever but instead will be brought into the sentence of life, not all at the same time but all eventually.

A sentence of life is not a scriptural term per se, but it surely describes the salvation or redemption of all humanity through the death and resurrection of God's only begotten Son, our Lord Jesus Christ—the Lamb of God who takes away the sin of the world! Think about it. In the first Adam, God sentenced all to death, but now in the last Adam, God has sentenced all to life. **Life is the destiny of all mankind, which has no choice in the matter, just as the many had no choice in coming under a death sentence.** This is God's plan through His Son to bring about His purpose of being *All in all*.

Does this not excite your heart? Does this not excite you to see the absolute success and greatness of the cross of Calvary? Does the love of God not fill your heart with love for all?

The amazing thing is how many of God's people flat out reject such love; they reject that God, who is described as love (1 John 4:8, 16), is willing and, we should add, capable of winning the hearts of all, not all at the same time, but all eventually. Does love ever fail? Paul tells us that love never fails (1 Corinthians 13:8). God is love! How can this love fail to woo the hearts of the many? Did the Son's death on the cross fail? Is God so impotent that He cannot accomplish His purpose for mankind? If He is, then how could He truly be the creator God of His entire creation. Please take this whole matter to the Lord and ask Him to speak to your heart, through His word and by His spirit, and reveal if it is true.

In closing, there is only one way to come into this glorious place of justification to life, and it is through believing on Jesus and the work He finished on the cross. Also, this does not mean that God will not judge all mankind. Most assuredly, the word of God is clear that He will judge, but judgment is always based on corrective and restorative love. Our loving Father knows how to save all to His glory and the glory of His Son, King Jesus. His kindness (not His wrath) leads all to repentance.

For this, all of us will be forever grateful.