

THE PATHFINDER

#341.22

ALL IN ADAM = ALL IN CHRIST

"For as in **Adam all** die, so in **Christ all** will be made alive." **1 Cor. 15:22.**

If the truth of this verse can be seen, it will be clear to whom the two greatest success stories ever known to mankind can be attributed; namely, the **first man Adam** and **the last Adam**.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Corinthians 15:45.

There you have it! *The two most successful men who ever lived!* Of course, they were as different as *the night* is from *the Day*; namely, *the first Adam* was a *self-conscious soul that lived for himself, and died thereby, while the last Adam* was a *quickenning spirit who died and lived again for humanity*. And thereby, not only He lived again, but the mass of humanity will also.

You see, this verse should be all that is necessary to settle the age-old debate of whether or not there will be an equal balance between how many will die in the first Adam, and how many will live in the last Adam. Nevertheless, this simple word is far from

bringing everyone to the obvious conclusion, and there are ample reasons that keep the gulf of misunderstanding so wide.

Many believe a lot more will die in the first Adam to never be redeemed than those who live in the last Adam and will be eternally raised in His life. One reason is how quite a number of scriptures that have been translated; such as the last verse of Matthew twenty-five: "And these shall go away into **everlasting punishment**: but the righteous into **life eternal**." **Matthew 25:46**.

Due to the meaning of the English words *everlasting* and *eternal*, logic tells us that those who are in ***everlasting punishment*** will never be released to know the joys of Christ's ***eternal life***. However, *everlasting* and *eternal* are far from being the best renderings for the single Greek word from which they were translated.

Very briefly, *everlasting* and *eternal* are translated from the *same* Greek word, *aionios*. In this case, the word modifies *a verb* (*punishment*) and also *a noun* (*life*). As *an adverb* it modifies, or tells the reader something about the ***punishment***. As an adjective it modifies, or tells the reader something about the ***noun***. In this case the noun is ***life***.

Since the root word from which *aionios* comes is *aion*, and means, *an age, era, or eon*, we know that the punishment has to do with *an age*. The ***punishment*** (Grk. *kolosis*; ***penal infliction***) continues throughout *a specific age* that is for ***an unspecified period of time***. Once it has worked its purpose of *godly sorrow and salvation in every remaining soul*, that age, along with the punishment that is identified by it, will cease. It is then that a new age begins for them.

An example for this is when a criminal has been sentenced to

prison for several years (*an age, a period of time*) and is rehabilitated thereby. It is then that *the age of punishment* imposed upon him ends, and he is set free from prison. He then begins to live in *a new age of freedom* for the rest of his life.

The *life eternal* also has to do with *an age*, and since *aionios* modifies **the noun, life**, it is an adjective that tells us something about the *age*. For one, as with punishment, the *life* also endures through the age; but this life has to do more with its quality rather than having to do with time. It is the Life, it is Christ's life, it is the highest Life of that age.

Moreover, once the righteous has worked their purpose of godliness in and to the world, that age will end, but not the righteous ones or the Spirit of Life. They will, however, enter even a higher age than the one in which they were so instrumental in by reconciling the unrighteous unto Jesus.

Therewith, *the everlasting punishment lasts and endures through an age*, so does *Christ's life. It will last and endure through that age*. Nothing nor no one can stop the punishment prior to it having accomplished its remedial purpose, and nothing nor no one can stop nor dissolve the life of Christ; but the righteous in him will advance as they enter into the new age.

At the end of the age, the punishment will end. There will be no need for it to continue; for its fruit will be godly sorrow that works repentance unto salvation in every soul. Since the punishment for the unrighteous is *aionios/age-lasting*, and the same *aionios/age-lasting* is used for the life of the righteous. This does not mean that the *life of Christ* will also end?

Not in the least! A certain work for that age and manifestation of His life will end, but not His Spirit. When one aspect of His life has served its purpose, there is no reason to keep that work going.

Life itself does not end, but every age throughout His and/or our lives certainly will.

For example, the age of incubation in our mother's womb ended after nine months, and then we were born. Our lives did not end when at that time, but that phase of life certainly did. If it had not ended, our mothers would be most miserable carrying us around the rest of our lives. The age of incubation had to end, but when it ended the life itself did not end, only the *everlasting/age-lasting* characteristic of it, and under normal circumstances each baby endured to the end of that initial age. Since then, every one of us have endured many age-lasting periods, while each age had to end for the next to begin.

After the age of incubation came the newborn, then the age of infancy. Infancy had to give way the toddlers' age, and keep in mind, the life did not end, only the age-lasting, enduring part. Those ages continued to the age of youth, the teenage years, the age of young adulthood, middle age, and finally old age. After that, is the age beyond the shores of this natural life, and I am sure there will be an end to many ages on that side as well. With each passing age, the life we had at the moment of conception remained. It never ended, and never will it end. It can't end, or die, not in the sense of ceasing to be, but it can certainly progress from one age to another; *for of the increase of His government and peace there shall be no end*. And let us know, there is one age above all ages.

The scriptures speak of an **age**, and also of **ages**, especially in the Hebrew and Greek. And each of these ages proceeding from a previous one until they all have run their course. This process continues until that glorious, climatic age of all ages dawns upon creation.

We will note the phrase, "Your throne, O God, is **for ever**

and **ever.**" **Hebrews 1:8.** The words "for **ever and ever**" come from the Greek which literally means **to the AGE of the AGES,** which is common terminology in the scriptures.

Few men have been caught away by the spirit of inspiration as was king Solomon when he penned the Song of Solomon, also know as the Canticles, or the Canticle of Canticles. Among the 1500 or so songs that God stirred alive in Solomon's heart, only five comprised that Song and has been preserved and found its honorable place in the Scriptures. By inspiration it was named "**The Song of Songs.**" This song was above and beyond all songs that have ever come from human hearts and lips.

Just as the "Song of Songs" was high above them all, just as the "Holy of holies" was the Holiest place of all, just as the "heaven of the heavens" is the highest heaven of all, just as the "King of kings" is the greatest King of all, so all through the scriptures, though obscured by many translators, we have this marvelous phrase "to **the AGE of the ages.** It points to that age which shall be the most glorious of all.

A simple illustration of this is our expression, "**the Day of days,**" meaning a day that comes out of previous days, which crowns them all, and embodies not only what they contained, but bearing the full fruition of all that was elementary in them. Eternity does not emerge full grown in man's consciousness until this wonderful age is ended.

THE AGE OF THE AGES is that glorious climax to His purpose and process of the ages wherein He states, "Behold, I make **ALL** things new." **Revelation 21:5.** And when He says, "**ALL,**" it is evident that there is nothing remaining in the universe which shall not be made new, else all is not all. "For He must reign until He has put ALL enemies under His feet. The last enemy that shall be destroyed is death." **1 Corinthians**

15:25-26.

When the last enemy is under His feet, destroyed, and there is no more death in any creature anywhere in all God's great universe, then shall God be all in all! The Amplified says that He will: "**be everything to everyone.**" It then that time comes to an end. The ages end and eternity with God is "**ALL IN ALL.**" What a wonder of all wonders!

The Kingdom age of God will change from age to age from glory to glory. Many of us look forward to that glorious age of manifested sonship, yet this is still not the end of God's purpose, only a means to it.

In some time in the distant future the Son delivers up the Kingdom to the Father. All will then know Him in the Spirit, and He will be everything to them.

The age we are presently living is now and others will follow with each serving God's will of bringing every soul that died in the first Adam back into Jesus Christ from where they all were first created.

"For **by** (*Grk. en - in*) him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created **by** (*dia - through*) him, and **for** (*eis - into*) him." **Colosians 1:16.**

The ages were crated by God to serve His purpose of bringing all things into perfect balance which is: "As in **Adam ALL die**, even so, **in Christ ALL shall be made alive.**" In God's economy, He will not have the man of sin bringing to death more than the Man of righteousness brings to life. They both will be 100% successful in what they were sent to do: **The first takes**

the life of all, while **the Last** balances everything by **giving life to all**.

Whether one agrees or disagrees, there will be no benefit to argue the matter; for it is as the late George Hawtin said many years ago, *"A theological argument is like a dog fight in a flower bed — the only things that ever get settled are the flowers."* I will, however, express very briefly a couple of thoughts, hoping it will clarify some questions a number of our readers might have.

We have heard it said by renowned religious leaders, that *"It is God's will for all to accept His Son and be saved; but He knows many will choose otherwise and be cast into hell, the everlasting damnation with weeping, wailing, and gnashing of teeth."*

When God's judgments are exacted upon people's lives, there is often weeping and gnashing of teeth; but Jesus did not say *it would be forever*. Moreover, the context of what Jesus said that day concerning those *who would be judged* was after Jerusalem would be destroyed in 70 A.D. It was then that the Jews, the children of the kingdom, lost their inheritance and authority. Although they sorrowfully lost their places of prestige and power, Paul wrote that **ALL** Israel would be saved. He also said that ***the whole world would be reconciled and brought back into God*** (ref. ***Romans 11:15-36***).

Let us also keep in mind the assuring promise of God's sovereign will: **"GOD WILL have ALL men to be saved, and come to the knowledge of the truth."** ***1 Timothy 2:4***. We should know that if He wills something, **HE WILL** bring it to pass? Paul thought so; for he wrote in one of his letters: **He works ALL THINGS after the counsel of HIS OWN WILL.** (***Ephesians 1:10-11***).

There are no infallible translations of the scriptures; but these two verses are in no need of being translated differently. Unlike with the words, *eternal, everlasting, forever and ever*, and others.

You see, the more than 50 of the most popular English versions, beginning with the King James version, were greatly influenced greatly by Roman Catholic theology. Other languages adopted much of the same in their translations.

One of the major focuses with the "*mother church*" and many of her *daughters/denominations*, has been fear. Keeping the people under that shroud has always worked, and there will unlikely be a change until *the fallen church system, Mystery Babylon*, has been destroyed. She has been in a fallen state since the first century; but the tactic of fear will continue until that fallen woman has been destroyed along with her false accusations about the brethren and her lying against the Truth.

Mark Toohey, added to this in "*The Christianity of Babylon*:"

"The denominations of Christianity have been all too complicit in adopting the apostate precepts of their Roman Mother of Harlots. The imagery of hell, with the specter of a satanic devil orchestrating the never-ending torment of the un-savable is always a sermon well received (makes for a good altar call), and accepted as an 'article of faith' of the religion that calls itself by the name of the Savior.

"The religions of Christendom have retained a firm belief in the eternal damnation of unrepentant souls. The pagan image of God as a wrathful, vindictive, merciless despot disposed to tormenting for eternity all that refuse His salvation is indelibly etched in the religious thinking of multitudes who profess the Faith of Jesus. Indeed, the gross misconception of many is that the foremost purpose and benefit of their 'decision for Jesus' is the assurance of 'going

to heaven' to escape the prospect of hell fire; and the 'blessed hope' of the rapture is their 'fire escape.' The 'believe or burn' mentality of popular Christianity makes no allowance for the operation of God's love and grace beyond the present age, and even goes Catholicism one better. The 'Christian' doctrine skips the purgatorial interlude and sends the unrepentant wretch straight to hell!

"The doctrine of eternal damnation so denigrates the true nature of an omnipotent, all-sovereign God Who is faithful to perform ALL of His Word. It so thoroughly negates the work of His exponential, ever-abounding grace, as to present the single greatest hindrance to the believer in ever perceiving the magnitude of God's redemption and reconciliation of ALL men throughout all ages. Their God is not that big. His grace ends at death. Black and white. Done deal.

"How the Dark Ages yet veil the understanding! How men have denigrated the finished work of Calvary, the reconciliation of all creation, as they have sought to form God after the likeness of their religious theology. The doctrines of religion dispense grace by the thimble-full only to 'whosoever will,' and bring it to a screeching halt at the end of the age when we all 'get to heaven.'

Thereafter, it is forever relegated to some dusty volume in the celestial archives, a museum piece to be viewed despairingly by every wretched soul consigned to the flaming inferno of hell that refused their 'chance' to come to Christ. **Thank God it will not be so!**" — End quote.

No longer will the claim be made that Jesus cannot, or will not, save to the utmost. After the harlot is destroyed, there will be no one that will be warning the saints against the so called dangerous teachings of God's ultimate love and grace.

Please, dear ones, where is the danger from believing the original scriptures that declares plainly that *humanity will be delivered/saved from the wages of sin, death?*

What danger could there be for one to believe in a God who loves His creation so much that He not only can, but will save them by drawing them all into Jesus? No doubt, upon hearing this **Good News**, a few insincere "*believers*" may be tempted to indulge in more apparent sin while thinking, "*Well, if everyone is going to get saved in the long run, what's the use of serving God today? Why not have a little fun while I still can?*"

Factually, such people were never serving God in the first place. They merely had the bit of their church's dogma in their jaws, and with the threat of eternal damnation removed, they promptly fill their lives with what was harbored in their hearts.

I have been accused of belittling the Lord Jesus, saying it cheapens Him, even nullifies, the great ransom that He paid on the cross. Sadly, they cannot see that such an accusation is contrary to any form of sound thinking or scriptural truth.

Actually, by saying that He will not save **ALL** those He died for would belittle Him and count His mission a total failure. He came to **save ALL**, so **He died for ALL!** He then **rose for ALL!** And He will, therefore, **save ALL**. Now, that is a par excellent, one hundred percent success story!

This is a truth that should be trumpeted throughout the whole world. Announcing such an all-encompassing victory over **all** sin, sickness, and death can never belittle Him nor nullify the ransom paid; but rather, it magnifies Him beyond measure and places the value of His blood that cannot be calculated.

To bring this into focus, let me relate a scenario I have mentioned before:

If a man pays all he has for an entire flock of sheep, how many do you think he would take with him? And how would he take possession of them? Let's say that they are held inside a corral, would he open the gate and let them scatter over the pastures and hills as they all pleased? Or would he back his truck and trailer to the loading ramp to guide and drive them out of the corral and into the cattle trailer?

If need be, I believe he would take hold of the reluctant ones and drag or carry them inside the trailer until there would not be one sheep left in the corral. With patience and understanding, he would work with them until he was 100% successful in taking possession of all that he paid for. Not one would be lost or left behind.

This speaks very clearly of what the original manuscripts say about Jesus pouring out His blood for all the people in the world. By doing, then eventually taking them **ALL** into His possession, even the unwilling ones. In John 12:32, He said: "If I be lifted up from the earth, **will draw** (*Grk. drag*) **ALL unto me.**"

However, with the influence of some translations, another, and very different, story is told about the Lord and those for which He paid the full price. If using the same scenario, it would go something like this:

"After the man paid the agreed price for a flock of sheep, he wants to take possession of them all; but due to their "*sacred free-will*" he knows that such is impossible. So he opens the gate with hopes that his loving invitation of a new life will entice them to walk up the ramp and into the trailer. Of course, he knows only one or two of them will do so, while the others have no intention of accepting a new lifestyle. Therefore, he might threaten them with being eternally tortured with fire and demons after they run free and finally

die. He might get one or two more to fearfully jump into the trailer; but he drives home nearly empty handed while the rest of the sheep he bought runs and frolics over the pastures and hills to face a horrible fate after exercising their irrevokable free-will."

Really, folks, would anybody settle for only one or two that happen to chose to walk through the gate and into your trailer after it was opened? How about you? Would you really just invite them to come out of captivity? Or would you go inside and drive, and drag, if necessary, each and every one out of the prison corral?

We know the answer, and Jesus will do no less. Since He paid the price for all, He will not stop driving, drawing, and dragging until **ALL** are in His sacrificial arms of power and love. He will totally succeed in that for which His Father sent to do, which was to be the Savior of the world, the **WHOLE** world, **ALL** the world.

Religious mind-sets cause people to believe that a person cannot be saved except by the volition of one's own *will*. There is a *willful act* when a man or woman confesses Jesus as their Lord; but this *will* originates **in Christ** and not man. Without the Spirit drawing upon their hearts, it is impossible for those of the natural mind to desire the living God.

For instance, Paul said that "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." **Romans 8:7**. And Jesus made it crystal clear, "**No man can come to Me, except the Father which hath sent me draw him...**" **John 6:44**. However, there will be a day when every man, every woman, and every child will know God; for again, as mentioned above, Jesus assured us: "And I, if I be lifted up from the earth, will ***draw** all men unto Me" **John 12:32**.

***draw (Grk. helku helk : *to drag*, [literally], *to take for oneself*)**

Some of you may have heard it said, "If the doctrine of eternal damnation for unbelievers was good enough for Peter, James, John and the rest of the apostles, it's good enough for me." If, indeed, God's judgments had anything to do with *never-ending, eternal damnation*, it would be good enough for us as well; but such was neither scriptural nor taught by the Church for the first 400 or so years. It was not until the Rome's State Church was established that it was instituted as a tenet of faith.

Jerome's Latin translation had an influence on the doctrine of eternal torment; but Augustine of Hippo (354-430 AD) was the primary one who popularized the view and caused it to become the official doctrine of the State's Catholic church. In the ensuing years it became unquestioned orthodoxy. Since the doctrine of eternal torment was an official teaching of the Roman church, it was a crime of heresy to disagree.

This doctrine was the one that set Adam as being totally successful by all dying in him, with Jesus being an almost total failure of His attempt to make all alive in Himself. The greatest, unequal balance in the history of mankind. 99 to 1 is not a great balance to say the least!

The teaching of eternal damnation to the unbelievers was so grievously successful in bringing people in line that it became one of the primary elements of that *Church's* doctrine. The unequal balance evidently was not considered or was simply ignored.

By the time Martin Luther came on the scene, it was seared into almost everyone's way of thinking. It was embraced as being true even though it could not be proven by the scriptures of the Bible's

original manuscripts, and since the priests were the only ones permitted to read the scriptures, there were very few to question their authenticity.

This is one of the foundational dogmas today with not only the Catholic church, but is also the same with most of the Protestant churches. This is the way dogma is formed. It becomes established opinion, or a point of view put forth as being authoritative without adequate grounds. It is by dogmas that many are chained. They are religiously bound by that which has become established opinion but without adequate grounds of proof.

As long as anyone embraces this Christian doctrine — that started in the Catholic Church, which was borrowed from the teachings of pagan religions — they will be grossly lacking in truth.

Since we do not want to lack by any measure when it comes to truth, let us note some points from the book by J.W. Hanson, D.D. (1899), Universalism: The Prevailing Doctrine of the Christian Church During Its First Five Hundred Years With Authorities and Extracts:

"When we ask the question: Where did those in the primitive Christian church who taught endless punishment find it, if not in the Bible?-- we are met by these facts:

1. The New Testament was not in existence, as the canon had not been arranged.

2. The Old Testament did not contain the doctrine.

3. The Jewish religion that had been corrupted by Pagan additions taught eternal torment. Classic scholars know that the heathen hell was copied by the Catholic church, and that almost its entire details afterwards entered into the creeds of Catholic and Protestant churches.

"Any reader may see this who will consult Pagan literature and writers on the opinions of the ancients. And not only this, but the heathen writers declared that the doctrine was invented to instill a pseudo-reverence and fear to control the multitude.

"Polybius writes: 'Since the multitude is ever fickle there is no other way to keep them in order but by fear of the invisible world; on which account our ancestors seem to me to have acted thoroughly, when they contrived to bring into the popular belief these notions of the gods and of the hell regions.'

"Seneca says: 'Those things which make the infernal hell regions terrible, the darkness, the prison, the river of flaming fire, the judgment seat, etc., are all a fable.' Livy declares that Numa invented the doctrine, 'a most effective means of governing an ignorant and barbarous populace.'

"Strabo writes: 'The multitude are restrained from vice by the punishments the gods are said to inflict upon offenders, for it is impossible to govern the crowd of women and all the common rabble by philosophical reasoning: these things the legislators used as scarecrows to terrify the childish multitude.' Similar language is found in Dionysius of Halicarnassus, Plato, and other writers.

"History records...that the Greek and Roman Pagans borrowed from the Egyptians, and that some of the early Christians unconsciously absorbed, or studiously appropriated, the doctrines concerning punishment after death. It gradually corrupted the 'simplicity that is in Christ.' It came from the same sources that compromised the Jew's religion.

"What is more natural than a small reservoir of Christian

truth should be contaminated by the opinions that converts from all these sources brought with them at first into their new religion? Was it not also natural a little later on that the Roman Catholic priests and Pagan legislators should seize them as engines of power by which to control the world?" (Hagenbach, I, First Period; Clark's Foreign Theol. Lib. I).

In closing, it is my sincere prayer that all who read these few words will come to the knowledge of this truth. I pray that wherever there is bondage that every soul therein will be released from those chains of darkness. It would please me to no end for everyone to explore with an open mind the history of the doctrine of *eternal damnation* and see how it has infected the doctrinal beliefs of so many. By doing so, it will become very clear not only of the total **success of the first Adam**, but particularly the one hundred percent success of **the last Adam** by ultimately **making them ALL alive in Himself**.

As there will not be one human soul to escape Adam's grip of death, neither will there be one human soul to escape the grip of Jesus' Life! They both have claims on them all. **The first Adam died that ALL would die. The Last one died, and arose, that ALL would live.** Truly, *the two most successful men who ever lived*, and *the last One brings an equal balance to ALL*.

Don't you love equal balances? Especially this one...

Elwin R. Roach

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