

THE CONCILIATION OF ALL MANKIND TO GOD

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"If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:5.

The validation of my having experienced crucifixion with Christ is that I have now a definite likeness to Him. The Spirit of Christ Jesus entering me rearranges my personal life before the Father. The resurrection of Jesus has given Him authority to give the life of Father to me, and all. So the experiences of my life must now be built on the foundation of His life. We can have the resurrection life of Christ here and now, and it will exhibit itself through holiness.

The concept all through Paul's writings is that after the decision to be identified with Christ in His death has been made. And the resurrection life of Christ penetrates every bit of our human nature. It takes the omnipotence of the Father-His complete and effective divinity to live the life of the Son of God in human flesh.

The Holy Spirit cannot be expected as a guest in just one room of the house He permeates the whole of it. And when we are conscious that our "old man" (our heredity of sin) should be identified with the death of Jesus, the Holy Spirit invades each one as a member of the body of Christ. He takes charge of everything. Our part is to walk in the light and obey all that He reveals to us. Once we have made that important consciousness about sin, it is easy to "reckon" that we are actually "dead indeed unto sin," because we find the life of Christ in us all the time. Rom. 6:11. Just as there is only one kind of humanity, there is only one kind of holiness, Christ's holiness in the Father. And it is His holiness that has been given to us. Father invades us with His holiness, and we belong to a new spiritual order--A "New Creation Man."

"For it was the good pleasure of the Father that all fullness should dwell in the Son: and through him to reconcile all things to Himself, making peace through the blood of his cross; through him, I say, whether things on earth, or things in the heavens." Col. 1:19, 20.

There are myriads of spiritual things included in salvation-Justification, sharing Resurrection life with Jesus, Quickening of our mortal body, Holiness and Sanctification, conciliation. Conciliation has to do with the elimination of enmity, alienation and estrangement between the Creator and humanity. The role of conciliation brings peace and fellowship between mankind and his

Creator.

Sin alienated man from God and His life. Eph. 4:17-19. Mankind is estranged from his Creator and an enemy in his mind, plus evil works. Col. 1:21, Rom. 8:7. Being alienated from the divine life, man is vain in his reasoning. 1 Co. 3:18-20, Rom. 1:21. Some of mankind are "haters of God." Rom. 1:28-32. Man's alienation from his maker makes his life frustrating, meaningless, plus devoid of satisfaction, peace and happiness. We were made to receive our highest fulfillment and satisfaction in harmony in fellowship with God and His beneficent ways and His righteousness.

Genuine and lasting peace between our God and men has to have a righteous basis. The means and basis of conciliation between Creator and created, is the righteous condemnation Elohim imposed on Adam and his offspring because of sin and death. Gen. 2:16, 17, Rom. 5:12-21. Our heavenly Father deemed that nothing short of His just penalty would suffice. And dead men cannot enjoy peace and communion with God. Though we are told, *"When we were dead in sins (God) has quickened us together with Christ, (by grace you are saved), and has raised us up together, and made us sit together in heavenly places in Christ Jesus."* Eph. 2. There we see that we by and through God's grace and love are presently having fellowship with the Father and Son in "heavenly places."

Here we see the need for Jesus Christ and His sacrificial and atoning blood becomes clear. His death, burial and resurrection life provides the means and basis whereby the dead can be given conciliation life in Christ, and brought near unto the Father. *"Who was delivered up for our offences, and was raised up for our justification."* Rom. 4:25. WOW! He was raised up for our justification. When Jesus was raised from the dead in resurrection, that was our certainty of being justified.

Look closely at what is being said concerning what is written about mans condition and God's majestic provision.

***"For while we were yet weak, in due season Christ died for the ungodly. for scarcely for a righteous man will one die, yet peradventure for a good man someone would even dare to die. But God is commending his own love to us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from the wrath of God through him. For if, being enemies, we were conciliated to God through the death of his Son , much more, being conciliated, we shall be saved by his life."* Rom. 5: 6-10.**

The Greek word translated "reconciled" in Rom. 5:10 is "katallasso" which is better translated "conciliated." It is also located in 1 Cor. 7:11, 2 Cor. 5:18, 19, 20. Its noun form katallage. "Conciliation" is used four times: Rom.11: 15, 2

Cor. 5:18, 19, and Rom. 5:11 where it is incorrectly translated "atonement."

The Greek word translated "reconcile," apokatalasso, is used only three times in the N. T. Col. 1:20, 21, and Eph. 2:16.

There is an important difference in these two words as used in these texts. That is: Conciliation grants one party to be conciliated, where reconciliation involves two parties. One of two enemies may be conciliated to the other--man to God. While reconciliation involves conciliating two enemies, or reconciliation cannot be accomplished. God does not need be conciliated to man, but man being the offender, needs to be conciliated to God to partake of His divine nature. Which divine nature we who were conciliated, now have. 2 Pet. 1:4.

The conciliating role of "the Lamb of God who takes away the sin of the world" John 1:29, is not completed until He has manifestly conciliated all to the Father. We are talking about the scope of conciliation. Col. 1:19, 20. In the text just mentioned, the word "things" occurs three times in verse 20 and each time it is translated from the Greek word TA, which means "the." It does not refer to inanimate things, for only that which is capable of enmity and estrangement (human beings) can be conciliated to God.

In Leviticus 16:20 and Ezek. 45:20 where the word reconcile is used in connection with inanimate things, the Hebrew word for atonement. KAPHAR, is incorrectly translated "reconcile." This has been done seven times in the K.J. translation. other places are, Leviticus 6:30, 8:15, Ezek. 45: 15, 17, Dan.9:24. Refer to Young's Analytical Concordance or the Revised version.

In Colossians 1: 20, the expression "all things" is a translation of the Greek words TA PANTA, literally "the all." And is used four times in Col. 1:15-20. In verse 16, "the all" is said to have created in the Son, "the all" is said to "be created through the Son and for the Son." In verse 17, "the all" is said to have its cohesion in the Son, and in verse 20, "the all" is to be reconciled to God through the Son. So, "ta panta" literally means ALL, and nothing less.

Few want to place limitations on the scope of "the all" (ta panta) with reference to creation, but many want to limit its scope with reference to the Conciliation. The "all" to be conciliated to God is precisely the same "all" as is said to be created in the Son, through the Son, and for the Son. The all to be conciliated is said to take in all "whether upon the earth or in the heavens." (verse 20). The scope of "in the heavens and upon the earth" is said to include the "visible and the invisible, whether thrones or dominions or principalities or

powers." Verse 10.

The "visible and the invisible" takes in all the living and the dead. it even includes all the spirit beings as well as all humanity. only when this is understood can the tremendous value and success of the death of Jesus Christ on the cross be made conscious to ones heart and mind.

Sometimes this question is asked, "How come nothing is said about things under the earth, and in the sea?" Yet, there is something said: "whether upon the earth or in the heavens." When the earth and the heavens are referred to in this way, what is under the earth and in the seas is included as part of the earth. Heb. 12: 26 refers to the time when God will "shake not the earth only, but also the heavens." In shaking the earth, will He not shake the seas and all under the earth with it?

When the conciliation of those who have not been reached in this life is brought about there will be none in the earth and under the seas. At this point in this treatise let me speak spiritually to the spiritual: "The sea, death, and hell" (Hades) are still giving "up the dead which were in them," and being judged according to their deeds. And death and hell in each one is cast into the lake of fire (pur). This is the second death. And "whoso ever was not found in the book of the life of the Lamb" was/is cast into the lake of fire (pur), to be purified, purged, and made pure, as signified by the Greek word (pur) where we get those words in English. Therefore "the sea (humanity), hell, and death are presently giving up their dead to life in Christ. For we were all 'dead in sin, and was captivated by death in our ancient parents first sin. "Our God is a consuming fire' (pur). His consuming fire (pur) (not literal fire) purges, purifies and makes pure all whom He takes unto Himself, here and here after. Paul said, Some are "saved, yet so as by fire," pur. 1 Cor. 3.15.

It is at the end of the ages that the Son imparts his conciliating substance to all. And at that time He imparts His resurrection life to all who have not previously received it. By this means He abolishes death, ALL DEATH. The second death is included. 1 Cor. 15: 20-26. Then all are conciliated to God and God is "all in all." verses 27, 28. Actually all are conciliated to God now, but it must be demonstrable personally to all.

God's way is not a conciliatory punishment as many claim. it is conciliation to the Father Himself through the blood of the cross. The death of God's Son, Jesus would not have been necessary to conciliate men to judgmental punishment.

We are conscious of how trying it can be trying to go through the many different, often contradicting, and sometimes more traditional teachings there

are. And trying to understand about The Father, His Son, the scripture, His Spirit, His grace, His purpose, His power, our salvation, communion, baptisms, commandments, our freedoms, disciplines, penalties, Satan, angels-good and bad. Then questions: Why did sin, sickness, suffering, wickedness and death enter the world? Did Satan impose it all on God's creation against the Creator's will, and why didn't God stop him at the beginning? Did not the Creator see that failing to intervene would give Satan advantage over weak humanity, resulting in the majority of them "spending eternity in hell, as many preachers say? Will God make exceptions for babies, and the mentally incompetent and those who have never heard about the True God and Savior? Are we certain that we have heard the whole Truth?

If there is a central theme that cuts through all of the above mentioned confusion and hard to understand subjects, we should lend an ear. We are confident that we have been given some basic truths that transcend all others, and wish to share them with everyone. We are confident that once Christ has opened up your eyes to these magnificent truths, you will enter into greater appreciation of Father's ways of salvation, and will never be satisfied with anything less.

Two basic truths are, first: Christ came into the world to save sinners. 1 Tim. 1:15. Paul here declares himself to be the "chief of sinners," and if God can save him, He can save anyone. We are saved from God's wrath Rom.5:9, 1 Thess. 1:10, and the "lake of fire", the "second death." Rev. 20: 5-15, 21:8. Rom. 5:12-14 declares us to be sinners, not by what we do, but because we were the offspring of Adam. Once we are saved, we are no longer offspring of the first Adam, but of the "Last Adam," Christ the Lord. The unsaved having the nature of Adam do not possess the spirit of sonship, which attracts and gives claim to God as Father. Rom.8: 5-11. Yet, Rom. 5: 6-8 assures us that Father does not wait for us to "clean up our lives," but while we were still dead in sins and trespasses Christ died on Calvary for the us.

2 Cor. 5: 19-21 declares that in this "Dispensation of the Grace of God," He has conciliated the world (all mankind) to Himself, not imputing their trespasses (sins) to them." Therefore He takes the initiative to calls the unsaved to be conciliated to Him by grace through faith, since Christ bore all sins on the cross. Praise our Father, Christ has already done it ALL. So when believing this, you are already saved, and you have a different Father by birth of the "Incorruptible Seed" of God. 1 Pet. 1:23.

Through this born from above experience you have access to spiritual understanding totally hidden from unbelievers. Now beloved reader, upon believing this, you are saved, and can begin to live in the realized joy of Christ

the indwelling One, Who enables you to follow and trust Him, rather than the flesh. Rom. 8:14-18, Eph. 4:17-32.

Second, read 1 Tim. 2:3, 4 *"For this is good and acceptable in the sight of God, who will have all men be saved, and come to the knowledge of the truth."* And, 4:9-11 *"This is a faithful saying and worthy of all acceptance, for therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of them who believe. These things command and teach."* Who is commanding this and teaching it today? I know of a great number who are teaching Universal Conciliation today.

many of the early church leaders before the year 553 A.D. wrote espousing ultimate Reconciliation (Conciliation). No church documents of church counsels in the first four centuries held the doctrine of "eternal torment." The Roman church denounced the teaching as heresy in 553 A.D.

If words mean anything, the above quoted scripture affirm that not only is God the Savior of sinners today, but will eventually save ALL through the accomplishment of the cross of Christ. "Wherefore God also has highly exalted him (Christ), and given him a name which is above every name: That at the name of Jesus, every knee should bow, of things in heaven, and of things in earth, and things under the earth; and that ever tongue shall confess that Jesus Christ is Lord to the glory of God the Father." And, "No man can call Jesus Lord but by the Holy Spirit." Phil. 2: 9-11, 1 Cor. 12:3.

All will ultimately acknowledge Christ as Lord, believers are now, the "unlearned," Isaiah 2: 1-4, 26:9, 52:15, plus all others in their "due time." Rev. 5:13, Phil. 2:5-11 these reveals joyous assurance, not forced defeat. Rom.5:15, 21 gives notice that the same number that were "in Adam" are the same number ultimately "in Christ."

Also "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15: 22, 23.

This leaves no doubt that God purposed to Reconcile everyone for whom Christ died, that is, ALL. There is a hang up in the doctrine of "hell". Many do not know that the various listings of "hell" in the Old and New Testament's are mis-translated from 4 different Hebrew and Greek words, namely "sheol", "hades" Psalm 16:10, Acts 2:31, "Tartarus" 2 Pet. 2:4 and "Gehenna," a garbage dump outside of Jerusalem. Matt. 5:22, 29, 30, Isaiah 66:24. Also the words "for-ever" and "eternal" are often translated from ancient words that can't possibly be endless. Deut. 15:17, Psalm 89:37 versus Rev. 21:23. Then what is commonly taught as "Eternal hell fire" is really "age lasting Gehenna

fire." If you wish ask for my writing: "How Long Is For Ever."

Christ died for mans sins, not his deeds, which requires a just settlement of his/our "wrongs" as well as his "rights." 1 Cor. 3:10-15, 2 Cor. 5:10, 11. After every sentence and settlement is served, the Father has no intention of letting "hell" or anything, or anyone deprive Him of what He so richly deserves from His creation: Universal Conciliation! No more death and sorrow! "God all in ALL." 1 Cor. 15: 20-28. Amen!

**In the bond of Father's love and grace.
Scott**