

THE PATHFINDER

#297.18

THE TWO MOST SUCCESSFUL MEN WHO EVER LIVED



ALL IN ADAM = ALL IN CHRIST

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

Whose names come to mind after reading the title to this article? Bill Gates, Warren Buffett, Steve Jobs, George Soros, the Koch brothers, Mark Zuckerberg, Michael Bloomberg, Joseph Stalin, John D. Rockefeller, or perhaps one of God's chosen, King Solomon? Each are noted as having been, or are presently the

richest men in the world. Such monetary riches generally speak of success in the world.

If money is the common denominator by which success is measured, then surely, each of these men should be on the short list of the world's most successful men. However, since we are of another kingdom and perspective, not one of these mentioned merits success. We can especially say this by knowing that **"The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."** 1 Timothy 6:10.

Being that we are citizens of the Kingdom of God, we will dispense from thinking that making a lot of money is the mile-marker for success. We will, therefore, notice two of the greatest success stories ever known, and they are as different as day is from night. Namely:

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

There you have it! *The two most successful men who ever lived!* 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. Even so, 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.

There are various reasons for some to believe there will be more who die in the first Adam than who live in the last Adam. One is how a number of scriptures 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*.

With the terms **everlasting punishment** and **life eternal** having been translated as such, it could cause a few to assume that not all who die in Adam will be made alive in Christ. For 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 not the best renderings for the single Greek word from which they were translated.

Very briefly, **everlasting** and **eternal** are translated from **aionion**. 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 **aionion** comes is **aion**, and means, **an age**, we know that the punishment has to do with **an age**. The **punishment** (Grk. *kolosis*; **penal infliction**) continues throughout **a special age** that is for an unspecified span of time. Once it has worked its purpose of *godly sorrow and salvation in every remaining soul*, the age, along with the punishment that identifies it, will cease as a new age begins.

We also know that the **life eternal** has to do with **an age**, and since **aionion** 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 age has worked its purpose of godliness in the world, that age will end but not the Spirit of Life.

There are a number of phases we experience during our lifetime; such as conception, incubation, infant, toddler, youth, teen, young adult, adult, and old adult. Each of those phases are very essential in everyone's life; but not one of them is here to stay. They all will come to an end. They are all age-lasting. The life of each age must cease to be. The life of a breast-feeding infant must die; but the life of the person does not die. It lives through all the ages and even beyond.

Therewith, *the everlasting punishment lasts and endures through an age*, so does *Christ's life. It will last and endure through an 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 until the end of the age.

At the end of the age, the punishment will end. There will be no need that it should continue; for its fruit will be godly sorrow that works repentance unto salvation in every soul. Since the punishment for the unrighteous is *ainion/age-lasting*, and the same *ainion/age-lasting* is used for the life of the righteous, does this mean that the *eternal life of Christ* will also end?

Not in the least! A certain type of His life will end, but not His living Spirit. When one form of His life has served its purpose, there is no reason to keep it 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 we were born. Our lives did not end when we were born, but that phase of life ended. If it had not ended, our mothers would be most miserable carrying us around the rest of their 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 lives, while each age we loved so much 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, age of maturity, 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 died, and never will die. It can't die, not in the sense of ceasing to be, but it can certainly progress from one age and form to the other; for of the increase of His government and peace there shall be no end.

The Kingdom of God will change from age to age, from glory to glory, even beyond the age of sonship to fatherhood. That is the order and nature of things both natural and spiritual, from conception to ever-changing ages without end.

None will ever return to any of the former ages once their glory has been changed to the next glory. The ages die as they are changed from glory to glory, but the life itself never dies. We are

the same person now that we were at conception, at birth, and at our first memory; but all those ages from then until now have died, and we should be thankful. Although we may try, it is impossible to relive the past. To attempt it will prove futile.

The age we live in is now; but it will also end, yet another will come, and another, and another until we lose count. They all serve the purpose of bringing every soul that dies in the first Adam back into Jesus Christ from where all humanity was first created. The ages serve the purpose of bringing about perfect balances. "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 bringing to life. They both are and will be 100% successes.

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, "*It is God's will for all to accept His Son and be saved; but He knows many will choose otherwise and go where there is everlasting damnation with weeping and gnashing of teeth.*"

We agree, there is often weeping and gnashing of teeth when God's judgments are seen in the earth; but Jesus did not say *it would be forever* when he spoke of it. Moreover, the context of what Jesus said concerning those *weeping and gnashing of teeth* was after Jerusalem was 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 of 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*. And surely we know that *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. They are very accurate just the way they are. Out of the unknown exact number of printed English translations and paraphrases of the Bible, it is estimated by the International Bible Society that there are about 900, and they all have done well to give us more understanding of the written word. Of course, they all have their biases of what is the truth as well.

For that matter, if I were one of the translators, you can be sure to know that my bias would be unwittingly sown throughout the book. Therefore, although there are biases and a plethora of errors, the intention here is not to be critical, but simply to shed at least a little light on a few issues.

Now, the more than 50 of the most popular English versions were influenced greatly by Roman Catholic theology. Other languages have adopted the same in their translations. One of the major focuses with the mother church and many of her daughters, has been fear. Keeping the people under that shroud has always worked, and there will unlikely be a change until 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.

Our longtime friend, Mark Toohey, adds 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 rapture is their 'fire escape.' The 'believe or burn' mentality of popular Christianity makes no allowance for the operation of God's 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! Better answer that altar call.

"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, and so thoroughly negates the work of His exponential, ever-abounding grace, as to present the single greatest hindrance to the vision of the believer in ever perceiving the magnitude of God's redemption and reconciliation to ALL men throughout all ages. Their God is not that big. His grace ends at death. Black and white. Done deal. Hope you made the right decision.

"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 grace. Please, dear watchmen on the wall, where is the danger from knowing 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? 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 the law 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, even nullifies, the great ransom He paid on the cross. Such a supposition is contrary to any form of sound thinking. Actually, 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 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 immensely and increases the value of His blood immeasurably.

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 each pleased? Or would he back his truck and trailer to the loading ramp 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 left behind.

This speaks very clearly of what the original manuscripts say about Jesus pouring out all His blood for all the people in the world, and then taking them all into His possession, even the unwilling ones. However, with the influence of some translations, another story is told about the Lord and those for which He paid the full price. We have been told that it is more 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 jump into the trailer; but he drives home nearly empty handed while the rest of the sheep he bought run and frolic over the pastures and hills to face a horrible fate after exercising their supposed free-will.

Really, folks, would anybody settle for only one or two that happen 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 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 He was sent, that is, 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 anyone to desire God. For instance, Paul said, "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 Jesus assured us: "And I, if I be lifted up from the earth, will ***draw** all men unto Me" **John 12:32**. ***draw**: Greek; helkuō helkō, **drag** (literally or figuratively), **to take for oneself**.

Some of you may have heard it said, "If eternal damnation for the wicked 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 Roman 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 Roman 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 all being made alive in Him. An unequal balance, par excellence, to say the least! This teaching was so successful in bringing people in line that it became one of the primary elements of the 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 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 Protestant doctrine — that started in the Catholic Church which was borrowed from the teachings of pagan religions — they will be 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 soundly, 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).

Now, 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 they 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 so many of our beliefs. 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.*

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

Elwin R. Roach