



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

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This issue of PARABLES BOOKSHELF contains chapters 2-3 of *God's Plan of the Ages*.

When we come into some new understanding of Scriptures that others have not yet seen, we must always guard against a spirit of pride. We should not permit the revelation we receive to cause us to become puffed up.

The apostle Paul received great revelations, and God had to protect Paul from becoming prideful. To accomplish this, God afflicted Paul with a physical infirmity that was very humbling to him.

II Corinthians 12:7

And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh... to keep me from exalting myself!

Knowledge has a tendency to puff a man up. For this reason, God usually does something in a man's life to serve as a counterbalance to the revelations he imparts to him. The greater the revelation, the greater the need to be kept humble.

I Corinthians 8:1

Knowledge puffs up,

but love edifies.

Although God wants us to walk in truth and love, I believe it is a greater error in God's sight to fail in love than to fail in understanding.

As God instructs you and leads you into revelations that others do not see, guard against pride. Seek always to be humble. Do not lord your knowledge over others, but seek to edify them.

Christianity is not a competition to see who can learn the most stuff before they die. This life is a path to conformity to Christ, and Christ is love.

Food for Thought

"Humility is perfect quietness of heart, It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble."

Andrew Murray

Scripture Memory

I Peter 5:6-7

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety upon Him, because He cares for you.

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God's Plan of the Ages

An Orderly Reconciliation

One of the greatest stumbling blocks keeping Christians from embracing the testimony found in the Scriptures that Yahweh will reconcile all things to Himself through His Son is that we do not see all things reconciled at this time. The concept resident in the minds of many Christians is that only a few will be saved, while the majority of men from all ages will eternally remain separated from God.

If you have patiently considered the preceding chapters, you will have discovered that the Scriptures declare that Yahweh will reconcile "all things" to Himself through His Son. "Christ must reign until" He has accomplished the task of subjecting all things to the Father. Both experience, and the testimony of the Bible reveals to us that this reconciliation is not fully accomplished in this present age.

We do not see all things reconciled at this time.

Hebrews 2:6-9

But one testified in a certain place, saying: "What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. *You have put all things in subjection under his feet.*" *For in that He put all in subjection under him, He left nothing that is not put under him. **But now we do not yet see all things put under him.***

Paul specifically speaks of Yahweh subjecting all things to man, "or the son of man." One of the most common ways in which Yahshua referred to Himself was with the expression, "the Son of Man."

Matthew 8:20

Yahshua said to him, "The foxes have holes and the birds of the air have nests, but ***the Son of Man***

has nowhere to lay His head."

Matthew 13:37

And He said, "The one who sows the good seed is ***the Son of Man...***"

Matthew 13:41

"The Son of Man will send forth His angels..."

John 8:28

So Yahshua said, "When you lift up ***the Son of Man***, then you will know that I am He, and I do nothing on My own initiative..."

Eighty-four times in the gospel books of Matthew, Mark, Luke and John we find Christ referring to Himself as "the Son of Man." It is possible to understand Paul's words in Hebrews chapter 2 to be declaring that Yahweh will subject all things under man, and there is truth in such a conclusion. However, to keep things simple I would suggest that we view Paul's words as a declaration that God will subject all things under the feet of Christ, "the Son of Man."

I would specifically call your attention to the following two statements.

For in that He put all in subjection under him, He left nothing that is not put under him.

But now we do not yet see all things put under him.

Here is one more testimony of Yahweh's intent to bring everything in the creation under subjection to His Son. As mentioned previously, this will not be a mere forced subjection where God's enemies still hate Him and hold enmity in their hearts toward the Creator. Rather, it will be a complete rec-

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conciliation. Every enemy will be ashamed that he was ever incensed against God. Everyone who ever opposed God will testify, “Surely in Yahweh I HAVE righteousness and strength.”

This leads into the second statement. “*But now we do not yet see all things put under him.*” The apostle Paul was a steward of the mysteries of God. He understood that the day would come when all creation would be reconciled to the Father. That time is not yet at hand. There are ages to come before the “age of the ages” is reached and the reign of Christ has accomplished its ultimate objective.

The church has erred in not understanding the Scriptures, nor the power of God. The church teaches that a man’s condition when he dies a natural death will be his condition for eternity. If a man died without having been reconciled to God through Christ, it is assumed that the man must remain eternally separate from the Father.

This is an exceptionally harsh conclusion considering that many have lived their entire lives without ever having heard the gospel message.

The apostle Peter shares an extraordinary truth that has mystified many in the church. Peter writes that after Christ was crucified He went and proclaimed the gospel message to men who had died in earlier ages. It is specifically mentioned that Christ preached to those who died in the days of Noah.

I Peter 3:18-4:6

For Christ also died for sins ***once for all***, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also ***He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah***, during the construction of the ark, in which a few, that is, eight persons, were brought

safely through the water... ***For the gospel has for this purpose been preached even to those who are dead***, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.

There is much to reflect upon in these words of Peter. Let us patiently consider what he has written. First, Peter declares that Christ died “once for all.” Who does the word “all” include? In the next clause Peter tells us that “all” is synonymous with “the unjust.” All men born of Adam are sinners from birth. Only Christ is just.

Romans 5:18-19

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. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Before passing on from these words in Romans, note both what has been accomplished, and what remains to be done. Through Christ’s death, burial and resurrection “there resulted justification of life to ALL MEN.” Who are included in the words “all men”? The same group described in the preceding clause,

Peter declares that Christ died “once for all.”

“through one transgression there resulted condemnation to ALL MEN.” Christ died to reconcile ALL MEN to the Father. This reconciliation is already accomplished in the sense that Christ’s sacrifice has been made for all men. Yet, the reconciliation also remains to be completed as we do not yet see “all things put under His feet.” Observe how Paul ends the passage above, “even so through the obedience of the One the many WILL BE MADE righteous.” This speaks of a future fulfillment.

Why it should be offensive to some Christians to

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hear that Christ will eventually reconcile all men to the Father is hard to comprehend. Many Christians are like the elder brother to the prodigal son. Rather than rejoicing that the lost has been found, and the dead has been brought back to life, there is anger that the Father should treat the offender with such love and mercy.

Returning to Peter's words we find that Christ "died for sins, once for all." The reason is "so that He might bring us to God." This is reconciliation.

Christ's work of reconciliation goes beyond the grave.

Peter then tells the church that Christ went and "preached even to those who are dead." Peter is not speaking merely of those who are spiritually dead. He is speaking of those who physically perished in past ages. Peter specifically mentions Christ preaching to "the spirits now kept in prison, who were once disobedient." Peter says Christ preached to those who perished "in the days of Noah."

What is remarkable about this passage is that it reveals that Christ's work of reconciliation goes beyond the grave. Though men may die in disobedience, estranged from the Father, Christ will reach out to them beyond the grave. Yahshua's work will not be complete until He has reconciled all things back to the Father.

When we understand the Scriptures aright, we discover that the reconciliation of all things will happen in stages. There is a definite order to the redemptive work of Christ. At this time we find that a firstfruits group of men are being reconciled to the Father. This firstfruits company are identifiable as disciples of Christ. These are ones who are accepting Christ's invitation to "Come, take up your cross, and follow Me." James, the brother of Christ and an elder of the early church, used the term "first fruits" when speaking of Christ's disciples.

James 1:18

In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of **first fruits** among His creatures.

Firstfruits are exactly what the name implies. They are not all the fruit. They are the first fruit. They are the first to come to maturity, the first to be harvested. In this age we are seeing some who are firstfruits being reconciled to God the Father through Christ. Eventually all men will be made alive in Christ, but there is a determined order for this restoration.

I Corinthians 15:22-28

For as in Adam all die, so also in the Christ all will be made alive. But each in his own order: Anointed first fruits, after that those who are the Christ's at His coming, then comes the end (the remainder), when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For he has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 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.

We have observed in the preceding chapters that there will come an end to the reign of Christ. Paul says this is when Christ "hands over the kingdom to the God and Father... For He must reign until He has put all His enemies under His feet." Christ's reign will have accomplished its purpose when there are no more enemies of God anywhere in the creation. "All things" will be "put in subjection" to Christ, and Christ will in turn be subjected to the Father.

In this book I have challenged the saints to test every Scripture being cited to see whether I have

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wrested an interpretation that is out of context, or have erred in what is shared. Hopefully, you are doing this. If you are, then you will note that the passage I cited above is rendered differently in the popular English translations of today. The difference is significant, and it leads to a distinctly different conclusion.

It is the responsibility of the saints to “examine all things carefully.” This examination of all things includes testing the Scriptures which have had handed to us by others to see if they have been translated accurately. The apostle Paul gave the following commandment to Timothy, and it is applicable to all who would arrive at the knowledge of the truth.

II Timothy 2:15

Study to show yourself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth.

The subject of this book is one in which a man will most certainly be led astray apart from manifesting due diligence in applying himself to the study of the word of God. In the series "*Divorced From Truth*" I shared the following:

It requires patient study to rightly divide the word of God. I know Christian men who have spent hundreds, and even thousands of dollars, upon some hobby. Men who are hunting, fishing, automobile, stereo, ham radio, sports, and bicycling enthusiasts have often spent a great deal of money, devoted great amounts of time, and educated themselves to become both knowledgeable and skillful in the area of their interest. Yet these same men will often argue that they are unable to manifest the same attention to the study of Scriptures.

People of God, we will pursue that which is important to us. Our actions reveal what is in our hearts. If a man will buy a fishing boat costing thousands of dollars, a truck to pull it with, equip it with rods

and reels and bait and tackle, and spend the money for licenses and fuel; if he will read the fishing magazines, and study where the fish are, when they are feeding, what they are biting; if he will find others with similar interests and spend hours conversing with them, learning new things, and increasing his knowledge and skill, but will not apply the same devotion to study of the Bible, it is not because he is incapable, or does not have the time or the skills necessary. It is because he does not have the desire.

Christ did not go down to the local seminary, or university to choose His disciples, men who would later become the apostles of the church. He chose fishermen, a tax collector, a political zealot, and other common men. These men traded a passion for other things for a passion for knowing God. This led them to apply themselves with great devotion to new interests. We read of these men:

Acts 6:4

But we will give ourselves continually to prayer, and to the ministry of the word.

These men did not reason that they lacked the ability to study the word of God in order to teach it accurately. They did not say, “I am a fisherman, not a Bible scholar.” They became Bible scholars, devoting themselves to its study and teaching, relying upon the Spirit of Christ to instruct them as they did so, and they were able to lay a foundation upon which the church of God could be firmly established.

It requires patient study to rightly divide the word of God.

There is no less need in this hour for men and women to manifest this same devotion to Christ and His word.

[End excerpt]

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Paul was not among Christ's original twelve apostles, and he is unusual in that he was a scholar of the Scriptures when Christ called him. Paul was raised according to the strictest sect of his people, the Pharisees. He was educated in the school of Ga-

We must also "study" to show ourselves "approved unto God..."

maliel, a man renowned for Bible learning in his day. Paul did not rest on his laurels, however. After coming to Christ he continued until his last days poring over the

Scriptures, studying them to gain understanding and knowledge of the things of God.

The last letter written by Paul in the Bible, recorded shortly before his death, was II Timothy. In that letter Paul gave Timothy the following instruction:

II Timothy 4:13

When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

Paul requested that Timothy bring him his books and parchments. Paul remained a student of the Scriptures all his life. We are the benefactors of his diligent and faithful study. We are also called to imitate his life. We must also "study" to show ourselves "approved unto God, a workman that need not be ashamed, rightly dividing the word of truth."

Let us then examine carefully this passage from I Corinthians chapter 15. Following are verses 22-24 from the King James Bible.

I Corinthians 15:22-24

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all au-

thority and power.

KJV

Note that this translation, and many others who have followed the KJV, lists Christ as the firstfruits. This is apparently followed by a resurrection of Christians "they that are Christ's at his coming," and then we have the end. With such a rendering, it is no wonder that many Christians have concluded that there will be only one resurrection, and that none will be resurrected to live before God apart from those who are known as Christians in this age.

Translators are men and women just like you and I. Some do not even have the Spirit of Christ (I could share appalling stories of men and women working on modern translations that are homosexuals, feminists, and strangers to the Spirit of Christ.) These men and women introduce many errors into the translations. This is partially due to the translators' lack of understanding of the concepts found within the Scriptures. Some errors are also introduced because a publisher, king, denomination, or some other guiding body, has given them instruction to not deviate from what is considered orthodox and acceptable doctrine. The history of Bible translation has some shining moments, but it also is attended by much darkness. The result is that there are no inerrant Bible translations today. The saint must study, and invite the Spirit of Christ to guide him or her, if they are to arrive at truth.

The apostle Paul understood, and taught, that there would be three resurrections of mankind. There will be three separate harvests of the fruit of the earth (man's flesh was formed of the dust of the earth), before the work of reconciling all things back to the Father has been completed. These three resurrections correspond perfectly to the three feasts Yahweh instituted in the Old Testament. Each feast occurred at a time of harvest, and all men were to appear before Yahweh at the place He designated. This appearing before Yahweh three times every year served as a symbol of the three resurrections of mankind. (This will be addressed

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more fully later.)

The first resurrection corresponds to the first feast which is Passover. During Passover the Israelites were instructed by Yahweh to bring the firstfruits of the barley harvest before Him. In fact, Passover is broken down into three separate parts, one of which is called “the Feast of Firstfruits.”

Leviticus 23:9-13

And Yahweh spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before Yahweh... Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yahweh, for a sweet aroma...'"

Note two things in these instructions. First, the firstfruits were to be brought before Yahweh. Second, the grain of the offering was to be mixed with

oil. Oil is for anointing. This was the “anointed firstfruits.”

The translators of the KJV, and many other popular Bibles, have not understood the connection between the three resurrections and the Feasts of Yahweh. The result has been a distortion of the translation. In the New Testament, the Greek word rendered as “anointed” and the Greek word rendered as “Christ” are one and the same. Christ means “anointed.” When the translators interpret a passage they must determine whether the Greek word “christos” should be translated as “anointed” or translated as “Christ.” Following is a graphic of this passage which shows the Interlinear Bible. The Greek, and the English translation, appear side by side.

In three of the boxes that I have drawn, we find the Greek word christos, which is Strong’s number 5547. Whenever Paul intended the word christos to mean “Christ” he preceded it with the definite article “toon” (Strong’s 3588). The Greek “toon” is equivalent to our English word “the.” When Paul

was speaking of the Son of God, he would write “toon christos” (the Christ.) When he was speaking of anointing, Paul would write christos. There would be no preceding definite article.

Looking at the graphic, we find that in verse 22 Paul wrote, “in **the Christ** all shall be made alive.” In the last box above we find that Paul used the definite article again. He was once more referring to “the Christ.” Yet, in the second usage of the word christos above, there is no definite article. The words “aparchee christos” should have been translated as “firstfruits anointed,” or

1 Corinthians 15:23 (Nestle numbers)

22	as	For	in	Adam	all	die,	so	
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	3779							
	Hoóspér	gár	en	toó	Adám	pántes	apothneéskousin	hoútoos
	even	in	Christ	all	shall be made alive.			
	2532	1722	3588	5547	3956	2227		
	kaí	en	toó	Christoó	pántes	zoopoieetheésontai		
23	every man	But	in	his own	order:	the	firstfruits;	
	1538	1161	1722	3588	2398	5001	9999	
	536							
	Hékastos	dé	en	toó	idíoo	tágmati	Aparcheé	
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in more fluent English grammar, “anointed firstfruits.” (You may note the word “the” preceding “aparchee christos” with the number 9999 below it. The number 9999 indicates that this word is not in the original manuscript. It is a word that has been added in the English translation, but it has no corresponding word in the Greek.)

Compare now the KJV translation, with the corrected, more accurate translation of this passage.

I Corinthians 15:22-24

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

KJV

I Corinthians 15:22-24

For as in Adam all die, so also in the Christ all will be made alive. But each in his own order: Anointed firstfruits, after that those who are the Christ's at His coming, then comes the end (the remainder), when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

It is worth our time to study this passage patiently, seeking to “rightly divide the word of truth.” The context and focus of this passage is the end of the reign of Christ, the end of the ages. If we want to understand these subjects, then we ought to focus on passages that specifically address them.

Paul understood that Christ's work of reconciliation would be accomplished in a precise order. He states, “For as in Adam all die, so also in the Christ all will be made alive. **But each in his own order.**” We do not see all men reconciled to God at the same time. At this time, Christ is working to

bring the anointed firstfruits to a full and complete reconciliation to God.

The Greek word translated as “order” can provide us some insight. It is the Greek word “tagma.” Strong's Dictionary defines it in the following manner:

NT:5001

tagma (tag'-mah); from NT:5021; something orderly in arrangement (a troop), i.e. (figuratively) a series or succession:

What Paul is communicating is that Christ's work of reconciling mankind back to the Father will be “something orderly in arrangement.” It will be conducted as “a series or

*First we will see the
anointed firstfruits
reconciled to God.*

succession” of works until all has been brought under subjection to the Father. First we will see the anointed firstfruits reconciled to God.

Then we will see those who belong to Christ, but who were not firstfruits. Then comes the end, or the remainder, when those who were enemies of Christ are brought under subjection to Him.

There is an order to the work of Christ. This age is not the end of the reconciling work of Christ. It is merely the beginning. Christ will continue to rule, the saints laboring with Him as ambassadors, entreating all men to be reconciled to God the Father.

Are you sometimes daunted as you perceive the darkness covering the earth, and the gross darkness over the people? Do you perceive that the true disciples of Christ are indeed a “little flock” at this time? The Scriptures entreat us to “not despise the day of small beginnings” (Zechariah 4:10).

There was a day when a small remnant returned

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from Babylonian captivity to Zion. They were led of the Spirit to rebuild the temple. The task was great and their strength was small. There were many enemies, and the work progressed slowly. Many became discouraged and for a season they laid the work aside, but God sent prophets, and His Spirit to stir them up once more.

The present hour bears great resemblance to that time. A small remnant are heeding the call to depart from Babylon. The work of building up a fit habitation for Yahweh from living stones proceeds slowly. There are many enemies, and our own strength is small. We are in the day of small beginnings.

Do not be discouraged. Do not think that this is all there ever will be. Do not listen to the voices of ignorance and unbelief that proclaim that the creation will never be restored to the Father, that righteousness will never reign over all. Yahweh has spoken, and He will perform it. What a day it will be when every knee bows before Him, and every tongue confesses that righteousness and strength are found only in Yahweh!

All in All

Yahweh's plan of the ages is truly marvelous. To come into the understanding that God will not conclude His work among mankind, the angels, and all creation until He has fully and perfectly reconciled all things back to Himself through His Son opens the door to profound worship of our Creator. God's love, His mercy, His patience, and His longsuffering are revealed in their glorious depths.

I would revisit an expression that has been cited in the preceding chapters. Grasping the meaning of the apostle Paul's words has led me to deep consideration, not only of the all encompassing scope of Christ's reconciliatory work, but also to the perfection of the work that must be accomplished in each individual life.

I Corinthians 15:28

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**.

These three words, "all in all," convey the breadth and length and height and depth of Yahweh's plan. For a time I struggled to comprehend what these words "all in all" meant. It was like a light coming on when I read the passage with one of the words changed. I then perceived, by aid of the contrast, the apostle's meaning.

We have seen that this passage is speaking of the end of the reign of Christ. We are told "Christ must reign until..." In this passage, and others, we have also discerned that it was given to the Son by the Father to accomplish the work of reconciling all things in heaven and earth to the Father. Consider how vastly different Paul's message would be if we changed one word, and we did so in keeping with the orthodox belief of the majority of professing Christians today.

Yahweh's plan of the ages is truly marvelous.

I Corinthians 15:28

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 **some**.

Does not this alteration of the Scripture accord well with the doctrine of the church in this hour of apostasy? By changing this one word we are able to discern, by contrast, what Paul was actually saying. Christ would not reconcile only part of the creation to His Father. He would reconcile ALL the creation to His Father.

Philippians 2:9-11

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For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Yahshua **every knee** will bow, of those who are in heaven and on earth and under the earth, and that **every tongue** will confess that Yahshua Christ is Lord, to the glory of God the Father.

Paul presents a wonderful harmony whenever he touches upon this subject in his letters. Consider the perfect agreement in Paul's words to the saints in Philippi with his words to the believers in Corinth. Paul states that "every tongue will confess that Yahshua Christ is Lord." He further informs us

"every tongue will confess that Yahshua Christ is Lord."

that this confession will result in glory to God the Father. Yahweh would not be glorified if men or angels confessed that Yahshua Christ is Lord while

harboring rebellion, resentment, and hatred toward the Son of God in their heart. The only way for such a confession to glorify the Father is for it to arise from a sincere heart expressing the truth of what is believed by the individual. Those who worship God must do so in Spirit and in truth.

The apostle conveys the same message of universal reconciliation of the creation to God through Christ to his Hebrew brethren.

Hebrews 2:8

For in subjecting all things to him, He left nothing that is not subject to him.

Christ must bring the entire creation into a full and complete subjection to the Father that Yahweh might be "all in all." If it were Yahweh's plan to save only part of the creation, then Paul would certainly have told us that at the end of Christ's reign the Father would be "all in some." To say Yahweh will be "all in all" is to declare that a complete reconciliation will take place. Nothing in the creation will be exempted.

Tragically, the church has come to deny not only that Christ will reconcile "all things" to Himself, they have adopted a very inferior view of the work of Christ in the life of each individual. The mindset I find everywhere throughout the church is that Christ will accomplish only a partial reconciliation in each life. The present conception of Christ's reconciliatory work could be expressed accurately by saying "God will be some in some."

If we say that Yahweh will be "all in all" then we are concluding that He will reconcile everything to Himself. Not only will all creatures be reconciled back to the Father, but there can be no part of any individual that has failed to come under subjection to the life and rule of Christ. Every man must become a wholly yielded vessel. There can be no sin, unrighteousness, of selfishness left in the heart of any person. Everyone must come to be a perfect and mature revelation of Christ. No darkness can remain. All must be light and life and truth.

The church today is content to fall short of such a complete reconciliation. Mankind likes his selfishness. He is satisfied to receive a promise of forgiveness and of heaven when he dies. Coming to a complete conformity to the Son of God is something that rarely enters the mind of Christians. If it does, such a thought is usually discarded as unrealistic, or not truly desirable. After all, the only way to be perfectly conformed to the image of Christ is to embrace the cross and die to self.

Nevertheless, the testimony of Scriptures and of the Holy Spirit is sure. Yahweh will not rest until He has brought every facet of our lives under subjection to the rule of Christ. We are called and destined to attain to the full and perfect character and image of the firstborn Son of God.

Ephesians 4:11-13

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of

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Christ; ***until we ALL attain*** to the unity of the faith, and of the knowledge of the Son of God, ***to a mature man, to the measure of the stature which belongs to the FULLNESS of Christ.***

Christ must fill all things.

Ephesians 4:10

He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.

You and I are part of the “all things” that Christ must fill. The Son of God will not be content for any man or woman to surrender to Him only part of their life. There can be nothing left of the fallen Adamic nature.

Matthew 16:25-26

“For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”

Without question, the majority in the church today do not wish to lose their lives. They are taught to pursue “*Your Best Life Now.*” The church is endeavoring to enjoy their good things in this life while eschewing the afflicted path that alone leads to life. The desires and passions of the soul are what guide and direct most Christians. The natural life is protected, and the disciple’s cross is spurned. Consequently, Christ does not fill all things in His church. The saints remain immature, not attaining “to a mature man, to the measure of the stature which belongs to the FULLNESS of Christ.”

Paul said that in the last days men would not endure sound doctrine. Those in the church would turn aside to myths and fables and heap up to themselves teachers to tell them the things they want to hear. There is a reason that the church has

embraced false doctrines relating to the reconciliation of all things to Christ. There is an appeal in these false doctrines to the carnal desires of the natural man. It is very costly to the natural man to attain a mature conformity to Christ. We learn obedience through the things we suffer, even as did the Son of God.

Hebrews 5:8-9

Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of aeonian salvation...

Yahweh has determined that ALL must come to a conformity to Christ. Christ must fill all things. We must decrease that Christ might increase in us. Yet, the natural man is *adamantly* opposed to decreasing. The natural man seeks to protect his life. What man or woman wants to lay aside their desires, their dreams, their goals, their comfort and pleasures, in order that the will of the Father might be achieved? Christ was the first man to ever walk perfectly in choosing the will of the Father over His own soul’s desire.

Christ must fill all things.

John 6:38

“For I have come down from heaven, not to do My own will, but the will of Him who sent Me.”

John 4:34

Yahshua said to them, “My food is to do the will of Him who sent Me and to accomplish His work.”

To be filled with the fulness of Christ, we can have no other mind than that which He had. We too must die to our own will and desires that we might fulfill the will of the Father. In essence, we must despise our own soul’s desires and will in order to

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live for the pleasure of another. Christ said no man could be His disciple unless they hate their natural life, unless they hate their own soul.

Luke 14:26

“If anyone comes to Me, and does not hate... even his own life (psuche - soul), he cannot be My disciple.”

There is only one path that will lead a Christian to that mature image of the Son of God. It is the way of the cross. A man or woman must yield their entire being to be directed by the Spirit of Christ.

We must be emptied that Christ might fill us.

They must agree to go wherever Christ leads them, and to do whatever He asks of them. Christ has promised ALL who walk this path that there will be suffering, there will be persecution, a

man's enemies will be the members of his own household. Christ has said that no man can be His disciple who does not give up all he possesses. We must be emptied that Christ might fill us.

At this time Christ is accomplishing the work of reconciling the creation to His Father. Yahshua has commenced upon an orderly reconciliation. He is beginning with a small number that will be firstfruits unto God and Christ. These ones are embracing the suffering of the cross. They are yielding their lives to follow the Lamb wherever He goes. These overcoming saints will be Christ's firstborn, attaining to the first resurrection. They will be preeminent among the creation. Only the firstfruits will rule and reign with Christ during the thousand years of His millennial kingdom. These will be participants with Christ in the work of reconciling the world to the Father.

There is a corollary truth to Christ subjecting all things to Himself. Those subjected to Christ must experience a perfect and complete yielding of their will and desires to Yahshua. Similarly, there is a

parallel to Christ filling all things in that those who are filled must first be emptied. The more pliant, submissive, and yielding we are to Christ, the sooner we will make progress to maturity. Firstfruits are those who mature quickest. Of necessity they are the ones who die most quickly to the Adamic nature that Christ might be formed in them. If you would be among Christ's firstfruits, you must embrace the cross rather than fleeing from it.

An age and an hour will arrive when Christ has accomplished the work of reconciling all things to the Father. The Father will then be “all in all.” Every creature will be restored to fellowship with the Father, and Christ will fill every part of those creatures. The Bible testifies in a multitude of places that Yahweh has chosen to save all men.

I Timothy 2:3-4

This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

Christ is the Savior of ALL MEN.

I Timothy 4:10

For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

Christ is *especially* the Savior of those recognized by God as believers in this age. Those who walk as overcomers now will not suffer loss in the ages to come. Blessed and holy are those who attain to the first resurrection (Revelation 20:6).

Christ as the firstborn of the Father, and the first to embrace the suffering of the cross, has received preeminence above the rest of creation.

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Philippians 2:8-9

Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name...

Christ will in turn bring forth a firstfruits company of sons who will be preeminent among all those who follow. These ones must also experience "death on a cross." Yahweh will eventually fill "all in all." At this time, however, it is a remnant that are yielding to the cross, being emptied of self that they might be filled with the fulness of Christ.

The ages will reveal that the way of reconciling every creature to God the Father will involve suffering. The soul must be crushed.

Mark 14:34

And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."

None can escape this crushing. Christ is the forerunner. He is our pattern man. He embraced the cross and was judged to be perfect.

Hebrews 2:10

For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

Christ surrendered to the path of suffering and was judged perfect. Yahweh would have all men to be perfect.

Matthew 5:48

"Therefore you are to be perfect, as your heavenly Father is perfect."

This perfection, arriving at the mature stature that belongs to Christ, comes as we follow in His steps.

I Peter 2:21

For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps...

Being fully conformed to the image of Christ is what is implied in Paul's statement that God would be "ALL" in His creation. The Father has determined that this perfection will come to the entirety of His creation. Yahweh will not be "all in some." He will not be "some in some." Nor will He be "some in all." When Christ's reign has accomplished all for which it has been established, Yahweh will be "all in all."

The Merciful Covering

I appreciate the patience of those who are giving attention to this book. I realize that there are many questions in the minds of the saints, and many Scriptures they would like to have explained that appear to contradict those truths being shared. I have chosen to present the message of the reconciliation of the creation back to the Father in a particular manner. I would first show forth through a wealth of Biblical sources the intent of Yahweh to restore "all things" to Himself. After this truth has been well established, then the sincere seeker of truth will be better enabled to consider the right interpretation and understanding of the many Scriptures that have been employed by others to declare a contrary doctrine.

Christ is the Savior of
ALL MEN.

For some, what has already been shared is sufficient to convince them that "Christ must reign until" He has "reconciled all things, whether in heaven or on earth, to the Father." Once one sees

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this truth in Scripture, they are able to conclude that those difficult Scriptures that give an appearance of teaching something contrary cannot in fact be denying what is taught plainly in so many Bible passages. The child of God may rightly conclude that there must exist a full and mature understanding of the Scriptures that removes all contradiction and brings forth a harmony among what has formerly appeared discordant.

The difficulties found in some Scriptures are resolved as Yahweh shines more light into what were previously darkened areas of our understanding. These difficulties will be addressed before the book is concluded. At this time I believe it is beneficial to continue to lay a foundation for understanding that full reconciliation of the creation as we look at

The entire human race was "in Adam" ...

some of the types and shadows Yahweh has given to us in His word to show forth this mystery. As it is revealed how thoroughly the reconciliation of all things

through Christ is presented in both plain speech and through the shadows contained in Scripture, the saint will hopefully have any lingering doubts dispelled. When one has been steeped for a long period of time in false doctrines espousing eternal enmity between God and His creation, and unending torments in the Lake of Fire, the process of being cleansed and delivered from that which has held our minds captive must necessarily be very thorough and patient.

When the Father first revealed to me the truth of the universality of Christ's redemptive work I entreated Him to show me in His word some verifying testimony that I had not heard proclaimed by another man. I wanted to be "taught by God." I asked Him for that wisdom that James enjoins the Christian to request from our Father.

James 1:5

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach,

and it will be given to him.

My heavenly Father was pleased to answer my petition, and at once led me to consider what is shown forth in type through an experience of our first forefather. After Adam fell into sin, and his nakedness was made manifest, it became evident that a covering was needed to hide mankind's shame.

Genesis 3:7-11, 21

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of Yahweh God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of Yahweh God among the trees of the garden. Then Yahweh God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." And He said, "Who told you that you were naked?..." Also for Adam and his wife Yahweh God made tunics of skin, and clothed them.

To comprehend what is revealed through the act of Yahweh clothing Adam and his wife it is necessary to understand the "seed principle." At the time of Adam's transgression he did not yet have any offspring. The entire human race was "in Adam" in the form of his seed. In Yahweh's eyes there is no distinction between a man and his seed. They are viewed as one. The actions of Adam are truly the actions of all those who descended from him. What transpired in Adam's life has borne consequences in the lives of all men as surely as if the actions were their own.

Romans 5:18-19

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. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

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These words of the apostle Paul reveal the great importance of the seed principle. Some may balk at the justice of God in attributing the sin of Adam to those who were yet unborn. Yet, who would say God is unjust, or unmerciful, by imputing the righteousness of Christ to mankind? The righteousness of Christ is imputed to us by the same principle as the sin of Adam. Those born of Christ are His seed.

I Peter 1:23

For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring Word of God.

By virtue of our being “in Christ” as His seed, everything Christ did is applied to our account. By virtue of being “in Christ” His righteousness becomes our righteousness, His death becomes our death, His resurrection, our resurrection.

Romans 6:5-8

For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin... Now if we have died with Christ, we believe that we shall also live with Him...

How have we become united with Christ? By faith we believe what God has testified, that we were “in Christ” when He fulfilled the righteousness of God, when He died and rose again.

II Corinthians 5:17

Therefore if any man is *in Christ*, he is a new creature...

I Corinthians 1:30

But by His doing you are *in Christ Yahshua*, who became to us wisdom from God, and right-

eousness and sanctification, and redemption...

This principle of God attributing to the seed, the actions of the forefathers, is observed very plainly in a passage from Paul’s letter to the Hebrews.

Hebrews 7:9-10

And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still in the loins of his father when Melchizedek met him.

Abraham paid tithes to Melchizedek when he returned from rescuing Lot from the three kings who had invaded Sodom and taken Lot captive. Paul states that Levi also paid tithes to Melchizedek, although Levi had not yet been born. Levi was three generations removed from Abraham, being the son of Jacob, the son of Isaac, the son of Abraham. What Abraham did was imputed to Levi, for Levi was “in the loins of his father.”

What Abraham did was imputed to Levi...

In the same way, all mankind was “in Adam” when Adam sinned. We were all “in Adam” when sin brought forth death.

I Corinthians 15:22

For as *in Adam* all die, so also in Christ all shall be made alive.

Although we were only a seed, we were surely as much a part of Adam as an acorn is a part of the oak tree from which it falls. We cannot argue that if we had been presented with the same temptation in the Garden that we would have chosen differently. We were in the Garden. We were “in Adam.” As his seed we were in perfect agreement with this first man, this root from which we all have descended. When Adam chose to disobey Yahweh, we

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were there with him also choosing disobedience. When Adam submitted to the beast for obedience, we were present with him.

A marvelous thing is revealed when we consider that we were also "in Adam" when Yahweh covered him with a garment made from skins. Not only were all Christians "in Adam," but all of mankind was "in Adam."

When Yahweh made a covering for Adam and his wife, He did not just do so for Adam (whose name means 'man'), but He did so for all those who were

No one was left out in this act of mercy.

in Adam's loins. We do not know the shape of the garment Yahweh fashioned for Adam, but we can conclude that it most certainly covered Adam's loins. A man is

considered naked when his loins are uncovered. It is in the loins that the seed of man resides. Therefore, when Yahweh provided a covering for Adam, He also covered Adam's seed. This garment of skin serves as a parable of that covering God would later provide for the salvation of all mankind, which is His Son Yahshua.

Galatians 3:27

For all of you who were baptized into Christ have ***clothed yourselves with Christ.***

We are told that Yahweh made garments for Adam and his wife from the skins of animals. Though we are not told what kind of animal it was, I would not be surprised to learn that the garments were made from sheepskins, or goatskins. This covering that God provided points to the sacrifice that would one day fully cover the sinful flesh of man and remove mankind's nakedness before God. To make these garments Yahweh had to slay an animal. Blood had to be shed. This points to the sacrifice of His Son.

What is present, but often missed in this account,

is that in providing a covering for Adam (man), God provided a covering for all those who would be born of man. No one was left out in this act of mercy. All mankind was covered in Adam, and one day all men will be covered in Christ, for He must reign until He fills all things.

This leads to a second type also found in the Old Testament that relates to this covering Yahweh provided for Adam. This second type observed is the mercy seat that covered the Ark of the Covenant. The translators of our Bibles have chosen to call the lid atop the ark of the covenant a Mercy "Seat," possibly because the glory of God rested upon it. The term "seat" is misleading, however, for it was not designed as a throne, or chair. The Hebrew word the translators rendered as "seat" is "kaporet" which is literally translated as "covering." The Mercy Seat literally acted as a lid, or covering for the Ark. Mercy Seat is more literally and accurately translated as "merciful covering."

Every minute detail of the Tabernacle and its furnishings carried great symbolic meaning. The ark of the covenant represents mankind, Yahweh's chosen dwelling place. In the ark was placed the tablets of the Law. This is a parable of God placing His law in the heart of man. The ark, just like mankind, required a covering. The Ark, typifying mankind, was not complete without the mercy covering being placed upon it. This mercy covering is Christ, who gave His blood as a ransom for mankind.

John 12:32

"And I, if I am lifted up from the earth, will draw all men to Myself."

Christ could not be our covering apart from shedding His blood, even as Yahweh could not make garments of skins for Adam and Eve apart from slaying an animal.

Yahweh gave instructions for the High Priest of Israel to place blood upon, and in front of, the

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“Mercy Covering.”

Leviticus 16:15

Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat (merciful covering) and in front of the mercy seat (merciful covering).

This sprinkling of blood on the lid of the Ark served as a shadow of Christ sprinkling His own blood in the Most Holy Place in heaven after His crucifixion.

Hebrews 9:11-12

But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

The blood of Christ is sprinkled on mankind that man might have the shame of his sin, even his nakedness, covered.

*This mercy covering
is Christ...*

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PARABLES PRECEPT— The Bible



Pictured above is a parchment scroll. Parchment differs from Papyrus in that it is made from the skin of an animal, usually calfskin, goatskin, or sheepskin.

The flesh, fat and hair attached to the skin would be removed by soaking in a solution of lime and water. This is often called

“liming.” This is not the same as tanning. To tan a hide it would be treated with a substance called tannin which would make the hide much more durable.

Animal skins that were intended to be used for writing upon were not tanned, which left them whiter in color, but also made them more subject to decay.

The finest parchments were called vellum, and were typically made of calfskin. The words vellum and veal both come from the same root word in Latin, which means “calf.” Experts testify that these types of skins are the finest writing material ever devised by man.

Although parchment is known to

have been used as long as papyrus, having been found in use among the 4th Egyptian Dynasty, it was not as popular as papyrus. This began to change however, as papyrus became over-harvested and the price rose with its limited availability. By the first century B.C. and A.D. parchment began to overtake papyrus in popularity.

The apostle Paul makes reference to parchments in his letter to Timothy. They were highly prized by him, and very likely contained Scriptures.

II Timothy 4:13

When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.