

VIEW THROUGH A DIFFERENT GATE

For those of us who have been blessed by the writings of Joseph Herrin and are enjoying fellowship with him during his visit, it seems appropriate that some of the "issues" and "questions" that have arisen, should be addressed: to "encourage" those who have been enlightened and to bring "peace" to those who have been troubled. Much of what Joseph has shared, although its not "new," *is* "new to many of us." Experience has taught me that the initial response to anything "new" is usually to reject it. I trust that we have grown to a level of maturity that will not be given to that kind of response; rather, let us "ponder" these things in our hearts, (spirit), and let the Spirit of Truth reveal what is to be received with gladness and what is to be questioned or rejected. We should also keep in mind that each of us, no matter how God has chosen to reveal His mysteries to us, are still subject to the "in part" realm and what we "see" may be influenced by, interpretation, imagination and representation, (how we manifest the "truth"). I don't believe any of us would say we are no longer looking through a glass darkly, or that we have "perfect understanding" in all things.

One of the most controversial teachings concerns "ultimate reconciliation." There are so many "opinions" to be found, and so much emphasis on this subject, at present, that I have to believe that God is wanting to reveal something of His "Eternal Purpose," having been "hidden" since ages past and is now ready to be revealed in these last days. Many have believed this doctrine for years and evidence of it can be traced to the earliest days of the "church age." I strongly recommend reading Joseph's book, "God's Plan of the Ages" to get a sound basis for this teaching.

I, in times of quietude and waiting upon God, have become aware that, "God's mercy and compassion are far more encompassing than I dared imagine before." What I have been earnestly seeking God for is the "balance" in weighing these matters; comparing natural things with natural, and spiritual with spiritual. To try to define and understand "reconciliation" by natural or soulish means is vain and fruitless. Reconciliation viewed from a vantage, other than a heavenly view, (by revelation and enlightenment by the Spirit of Wisdom and Understanding), is an exercise in futility. It doesn't really make a difference how many old manuscripts, (many of which were written by men__void of the Spirit of God), are dissected and analyzed or how many "literal" translations of the Bible, whether ancient or modern, we explore__all are subject to our meager minds, reasoning, and private interpretation. I am not trying to negate the value of such writings. We should search out and study what has gone before; only, we must let the Spirit teach us the truth concerning these things. When we consider that God is able to use "ignorant" and "unlearned" men, by transforming their lives through the indwelling and outflowing of the holy Spirit, to turn the whole world upside down__through the message of the Gospel of the Kingdom__then our knowledge and reasoning become of little significance.

Some of the Scriptures cited by those who are proponents of "ultimate reconciliation," emphasize "ALL THINGS." Here are just a few that we should prayerfully consider. Keep in mind that these are "extracted" from Paul's letters, so an understanding of the "entire" message to the church he was writing to is essential.

²⁷For he hath put **all things** under his feet. But when he saith **all things** are put under *him*, it is manifest that he is excepted, which did put **all things** under him. ²⁸And when **all things** shall be

subdued unto him, then shall the Son also himself be subject unto him that put **all things** under him, that God may be **all in all**. (I Cor 15:27,28)

¹⁷Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, **all things** are become new. ¹⁸And **all things** are of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation**; ¹⁹To wit, that God was in Christ, **reconciling** the **world** unto himself, not imputing their trespasses unto them; and hath committed unto us the **word of reconciliation**. ²⁰Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, **be ye reconciled** to God (II Cor 5:17-20)

¹⁰That in the dispensation of the fulness of times he might gather together in one **all things** in Christ, both which are in heaven, and which are on earth; *even* in him: ¹¹In whom also we have obtained an inheritance, being predestinated according to the purpose of him who **worketh all things** after the counsel of his own will: ¹²That we should be to the praise of his glory, who first trusted in Christ. (Eph 1:10-12)

¹⁶For by him were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things** were created by him, and for him: ¹⁷And he is before **all things**, and by him **all things** consist. ¹⁸And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in **all things** he might have the preeminence. ¹⁹For it pleased *the Father* that in him should all fulness dwell; ²⁰And, having made peace through the blood of his cross, by him to **reconcile all things** unto himself; by him, *I say*, whether *they be* **things in earth, or things in heaven**. (Note: The portion of Scripture, verses 16-20, is usually quoted in support of "all things, whether in heaven or on earth, being reconciled"; however, I would like to continue a little further with what Paul was conveying to those at Collosse.) ²¹And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he **reconciled** ²²In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: ²³**If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven**; whereof I Paul am made a minister; ²⁴Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: ²⁵Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹Whereunto I also labour, striving according to his working, which worketh in me mightily. (Col 1:16-29)

There are numerous other verses that lend support to the reconciliation of "all things" doctrine but there are also verses that are very difficult to "hammer" through the "knot hole," so to speak. I am not trying to *prove* or *disprove* anything so will limit my "questioning" of what "**ALL THINGS**" means to only three verses: ²¹Therefore let no man glory in men. For **all things are yours**; ²²Whether **Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours**; ²³And ye are Christ's; and Christ is God's. (I Cor 3:21-23)

Another element of the teaching of "ultimate reconciliation" that brings out the "ire" in some of those who hear it for the first time is that, "even the devil, Satan himself will ultimately be reconciled." Is this what "ALL THINGS" really means? Is every single *thing* that was ever created, from creation until the end of the ages, going to be reconciled? My question is, "How do we understand RECONCILE?"

My limited understanding tells me that reconciliation was not incorporated into God's plan for the ages, until after Adam "fell" and lost all that he lost. By Adam came death, which passed to all of his descendants who followed and is the last enemy to be overcome. It was his disobedience that brought a curse to creation. The first to be cursed of God was that old serpent, Satan—the devil and I am hard pressed to find anywhere in the Word of God where that curse was ever lifted.

I would like to include a portion of a study, (what I consider a "View through a different gate"), from the writings of Stephen E. Jones; so, for the sake of time and space would leave you with this thought: "God, in his Sovereignty, will utterly reconcile and restore every single thing that He has purposed, through all the ages, to reconcile and restore." "Likewise, God, in his Sovereignty will utterly curse and destroy every single thing that He has purposed, through all the ages, to curse and destroy." "What He reconciles and restores will remain throughout all ages and what He curses and destroys will not even be remembered."

Here then is what Stephen E. Jones has to say:

What About Satan?

Romans 5:18 speaks of the *justification* of "all MEN," yet says nothing of Satan being justified. The idea that Satan ever would be "justified" is foreign to the Scriptures. 1 John 2:2 says that the blood of Jesus is the propitiation (covering) for the sins of the whole world, but it is apparent that John was speaking of the habitable world of "all MEN," not of Satan or demonic beings. Hence, Jesus' blood is never applied to Satan.

1 Timothy 4:10 says God is the Savior of "all MEN," again saying nothing about angels or spiritual beings. As we showed earlier, salvation deals with those in danger of death, or "the wrath of God." Being justified by Jesus' blood, we are then saved by His resurrection life. Because salvation is based upon justification by His blood, we cannot say that Satan ever will be "saved" either.

Neither do the Scriptures tell us that Satan will be “resurrected.”

It is only when we get into Colossians 1:16-20 that the apostle speaks of *reconciling* “ALL THINGS” that have been created, including things in earth and in heaven. We never find Paul telling us that the created universe will be “saved” or “justified.” It is always “reconciled.” Reconciliation always speaks of enemies, those who oppose each other as adversaries. The term “Satan” literally means, “Adversary,” which is practically synonymous with “Enemy.” And so, when Paul wrote about *ta panta*, “THE ALL” being reconciled to God, whether they were beings in heaven or in earth, it seems self-evident that he spoke of both heavenly beings and earthly beings. Satan and men are portrayed in the Bible as being adversarial to God until such time as we are reconciled to Him. For men, this includes justification. For Satan, it does not. Therefore, the reconciliation of all things in heaven takes a different path from reconciling all men on earth.

It was commonly believed in the early Church that Satan and his hosts were fallen angels who had originally been subject to God. Today, others are exploring different possibilities. Some say that Satan is merely a personification of man’s fallen nature and the works of the flesh. Others say that Satan is indeed a separate spiritual entity, but that Satan was created to be God’s adversary from the beginning.

1 John 3:8 says he sinned from the beginning, and John 8:44 says he was a murderer from the beginning. We also know from Isaiah 45:7 that God creates evil. Isaiah 45 is the great chapter on the sovereignty of God, and this is part of the proof God gives, showing that evil is not out of God’s control. God does, of course, use evil for a good purpose, for we know that to us all things work together for good. Hence, we are to give thanks to God in ALL things (1 Thess. 5:18), not just for the “good” things.

Jude 6 speaks of angels who left their first estate. This is speaking of the situation in Genesis 6:1-4 leading up to the flood, not the fall of angels prior to the creation of Adam. The NASV renders Jude 6 as follows:

⁶ And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

This refers to those who apparently intermarried with the daughters of men, producing giants in the earth, as we read in the account of Genesis 6.

Likewise, in Ezekiel 28 we have the most well-known passage that has been interpreted to mean that Satan was originally a good and powerful angel. Yet this passage is clearly speaking of “*the leader of Tyre*,” who is specifically said to be a MAN.

² Son of man, say to *the leader of Tyre*, Thus says the Lord GOD, Because your heart is lifted up, and you have said, I am a god, I sit in the seat of gods, in the heart of the seas; yet *you are a man* [awdawm, “ADAM,” or “man”] and not God, although you make your heart like the heart of God—

From verse 12 and on, the prophet speaks about “*the king of Tyre*” in terms that seem to be referring to a situation in the garden of Eden. Verses 13-15 tell us,

¹³ You were in Eden, the garden of God; every precious stone was your covering: the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis lazuli, the turquoise, and the emerald; and the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared. ¹⁴ You were the anointed cherub who covers, and I placed you *there*. You were on the holy mountain of God; You walked in the midst of the stones of fire. ¹⁵ You were blameless in your ways from the day you were created, until unrighteousness was found in you.

Although it has been commonly believed for a long time that this passage is referring to Satan, it is actually a comparison between the king of Tyre and Adam himself in the garden of Eden. Adam was perfect in the day he was created. He walked with God on the holy mountain (kingdom) and among the “stones of fire.” In other words, Adam had full access to the presence of God and all its glory.

God had also given Adam dominion over all the earth—hence, he was the “*anointed cherub who covers*.” A cherub does not necessarily have to be an angelic being. Adam was a cherub in that pristine state prior to his fall. Though he was created with a physical body, that body was not subject to the limitations of the flesh prior to his fall. His body was much like Jesus’ post-resurrection body. I believe Adam originally had the ability to move freely between heaven and earth, or between the spiritual dimension and the earthly.

Another point to consider is whether or not angels have a free will. The only way Satan could be a fallen angel is if he were an independent agent with a free will, having the ability to rebel against God. If Satan really did rebel against God in this manner, then we have to ask ourselves why he would create angels with the ability to sin, and then not make provision for their salvation, as he did for man. Of course, if the angelic rebellion took place without God’s prior knowledge, then it brings into question the very power and sovereignty of God.

It seems to me that the fallen angel theory creates more serious problems than it solves. When we study the history of religious thought in ancient times, especially in the Greek-speaking world, it seems that the people spent much time trying to explain how a good God could create such a mess upon the earth. In trying to separate God from any and all responsibility for evil, it was necessary to give all evil or sinful beings a totally free will. While this seemed to justify God, it did so at the expense of His sovereignty.

The Greek philosophers believed that spirit was good and matter was evil. From this basic assumption, they decided that a good God could never create evil matter. So they postulated that an evil god, called the Demiurge, created matter. He was like the Satan of other religions. While this view succeeded in sparing God from any responsibility for evil in the world, they also deposed God as Creator. And in all this, they still did not solve the underlying problem, *Who created the Demiurge?*

Scripture clearly tells us that God created all things. John 1:1 and 2 identifies the Creator (Logos) with Jesus Christ, not with Satan or a fictitious Demiurge. If God created Satan, and Satan is

evil, then God created evil. Even if God created Satan good, but gave him the freedom to fall, the divine law still would hold God responsible. This we will show in our next chapter.

And so, regardless of the antiquity of this belief in fallen angels, I do not think it is warranted. It seems to me to be a belief that was more apt to be accepted in a Greek culture, and the early Church leaders were unable to break free of their cultural mindset in this matter.

It is beyond our scope here to delve further into these different views. However, let us say that if Satan is a fallen angel, as the majority have believed since the days of the early Church, then the weight of evidence shifts slightly in support of the view that Satan will at some time be restored to his original place. On the other hand, if Satan was created to be God's adversary from the beginning, then once his purpose has been fulfilled, there is reason to believe he will be eradicated when his purpose has been fulfilled and when all things are reconciled.

Clement of Alexandria in the second century A.D., who was Origen's teacher and head of the Church in Alexandria, wrote in his commentary on 1 John 2:2,

"He, indeed, saves all; but some He saves converting them by punishments; others, however, who follow voluntarily He saves with dignity of honour; so that '*every knee should bow to Him, of things in heaven, of things on earth, and things under the earth*'—THAT IS, ANGELS AND MEN."

Clement followed the common belief that Satan and his hosts were "fallen angels." And so he argued that the only beings "in heaven" who needed reconciliation were the FALLEN angels, who were in an adversarial relationship with God. There is obviously no need to reconcile angels who never fell. But Clement goes beyond reconciliation by saying God "saves" them. I would dispute this terminology.

In his commentary, Clement quoted Paul's statement in Philippians 2:10 that "*every knee should bow*." He took this to mean that all men and all the fallen angels would bow to God, at which time God would save them all. However, in view of the fact that Paul never says elsewhere that fallen angels are "saved" or "justified," Clement's conclusion is really only an assumption. Paul was quoting from Isaiah 45:23, where God says,

²³ "I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear *allegiance*." ²⁴ They will say of Me, "Only in the LORD are righteousness and strength." Men will come to Him, and all who were angry at Him shall be put to shame. ²⁵ In the LORD all the offspring of Israel will be justified, and will glory.

Notice that in the same passage all the seed of Israel is to be justified. It says nothing whereby we might justify Satan. When Paul quotes this passage in Philippians 2, he adds as his commentary, "*of those who are in heaven, and on earth, and under the earth*." I do not dispute Paul's inspired writings, of course. I merely point out that Paul focused his attention on every knee bowing, saying that this goes beyond the justification of all Israel (or even of all men). Paul included all angels and men in his statement, and this is consistent with Revelation 5:13, where every creature in both heaven and in earth are shown to be giving glory to God.

On the other hand, we must also ask ourselves the critical question: Does this also refer to every living creature that ever lived? Will every dog, lion, and mosquito also be resurrected to bow the knee to God at the end of all time? Obviously not, for God resurrects only mankind. In fact, Psalm 22:29 seems to indicate precisely the opposite, saying, *“All those who go down to the dust will bow before Him, even he who cannot keep his soul alive.”*

From the beginning, God said that Adam would surely die if he sinned. This was the judgment of God, and no one could escape his mortality, except through the prescribed Biblical path in Christ. Psalm 22:29 seems to indicate that death is God’s way of forcing all men to bow before Him. They bow the knee in death. Death proves that all men are subject to God, no matter what they do and no matter what they believe about themselves. Death is the final trump card that ends the game of life.

Paul takes this theme and appears to reinterpret it to mean that all things in both heaven and earth will bow their knee in glorifying God. It does not appear to be about death, but about life and restoration. And yet, the Scriptures clearly teach us that the path to life is through death. True believers know that we are to die daily to self-will and be subject to God. Such death is bowing the knee to God and glorifying His name. Believers undergo this “second death” in their lifetime, while the rest must undergo the “second death” in a future age. But either way, death is the only path to life. The fire of God operates in our lives today as we submit to the law and judgment of God in the process of sanctification and purification.

So is Paul really reinterpreting Isaiah 45:23, or is he merely telling us that the end of this death process is life? All will indeed bow the knee, but the reconciliation of all things will not take place apart from judgment, or the fire of God. Death is the process by which life is dispensed to all creation. God will not simply say, “Well, boys will be boys,” and then give life to all, regardless of the way they lived their lives on earth. He will give life only after all have bowed the knee and confessed that Jesus Christ is Lord to the glory of God.

If this is the case, then what about angels or satanic hosts who are spiritual beings? This is the real question at hand. If Satan is purely an adversary and was possibly created as such from the beginning, then it follows that there is no good in Satan. Hence, when he is cast into the lake of fire, there is no spiritual gold in him to be purified. In this way he is unlike mankind. Man is to be purified as gold and silver in the furnace of affliction, but the resulting salvation comes only because there was some gold or silver in the lump of metal to begin with. All else is burned up, leaving that which is good. In the case of Satan, one would be hard pressed to prove that there is any good in him that would survive the fiery trial.

Here again, if Satan were a fallen angel, then one might have some basis for argument that there is something good in him that could be saved, for one would have to admit that Satan was originally good. So here is where we must discuss the meaning of *reconciliation* as it is used to describe “all things” in heaven and in earth.

The Limits of Reconciliation

There are many passages where Paul speaks of reconciling all things in both heaven and in earth. But where Paul appears to choose his words carefully, those after him in the early Church made no real distinction between reconciliation, salvation, and justification. It is apparent from Philippians 2 that all angels and men will indeed bow their knee to Jesus Christ, for this is something that *enemies* do when they have been fully defeated, subdued, or subjected to God. Every tongue must confess that He is Lord. But technically, this does not tell us precisely what Christ will do with them thereafter.

When Paul deals with the widest scope of the creation itself, he says it will be reconciled to God, implying that it is presently at enmity with God. That is, the creation is out of harmony with the nature and character of God. It is in a state of rebellion, or revolt. Not only would this include people, but land, sea, and air itself. Pollution and unhealthful living conditions are all out of step with the character of God. Ungodly men have claimed large portions of creation for their own purposes and have subjected it to unrighteous laws. But in the Tabernacles Age there will be an administrative change, and all things will begin to be subdued to the Kingdom of God and the law of Jesus Christ.

To *reconcile* creation, then, is to bring the creation itself into subjection to the laws of God. This includes inanimate objects, as well as animals, birds, and fish. This does NOT mean that animals, birds, fish, or rocks must be *justified* or even *saved*. God is going to *reconcile* them. Satan, demons, devils, etc. (no matter how one understands their nature) are also part of God's creation and will be *reconciled*, but nowhere are we told that Satan will be justified. Neither will Satan be saved.

Some years ago a man asked me the question: "Will bugs be saved?" His wife was horrified and embarrassed that he would ask such a silly question, but I treated it like a serious question. After all, if all things in heaven and earth will be reconciled to God, does this mean that every dog, elephant, and mosquito will be raised from the dead and saved? If one believes in the idea of transmigration of souls, commonly called "reincarnation," then one might extend salvation to dogs, which are at present, according to that view, just unfortunate souls in a lower state of spiritual evolution.

However, I do not hold this belief, nor do I believe that all dogs will be saved, even though I do believe that dogs will be *reconciled* as a part of creation. That is, when creation is reconciled to God, there will no longer be adversity between any of God's creatures. Isaiah 11:6-9 tells us,

⁶ And the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the young lion and the fatling together; and a little boy will lead them. ⁷ Also the cow and the bear will graze; their young will lie down together; and the lion will eat straw like the ox. ⁸ And the nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. ⁹ They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Isaiah paints for us a picture of the reconciliation of all creation. No doubt it is symbolic of people, but I believe it also has reference to actual animals living on earth in the ages to come, prior to the final Creation Jubilee. It appears that in the reconciliation God will change the diet of the predatory animals, so that lions "*will eat straw like the ox.*" But this does not necessarily mean that all the lions of past millennia will be raised from the dead and receive salvation. The same would hold true with

mosquitoes and flies, hopefully, or else the earth might be literally overrun with these pests.

If God is not bound to raise these dead pests from the dead in the reconciliation of all things, then I suggest that God will simply keep a certain number of animals, birds, and fish on the earth in the ages to come for the purpose of beautification and companionship. It is doubtful if He will retain every pest and noxious weed that currently grows, for these seem to be the result of Adam's sin and the curse upon the ground which came from it (Gen. 3:17). Likewise, pests and harmful bacteria currently are a major part of the diet of birds and fish. If their diets are changed like that of the ox and lion, then perhaps such harmful creatures may be eliminated altogether. To reverse the curse, then, would appear to mean the elimination of these harmful creatures, which came upon the earth *after the fall of man*. Hence, the reconciliation of creation would be to restore harmony to creation and reverse the effects of Adam's fall.

God is under no obligation to raise past animals from the dead, harmful or otherwise. There is no indication that dogs and cats, once dead, ever would be raised from the dead, although it may perhaps be conceivable that God would raise certain ones from the dead for the sake of happiness of their previous owners. We are really not told in the Bible, but God is a Creator and life-giver by nature. He delights to make His children happy. There is no reason to think that God would not or could not "resurrect" some animals from the dead, if He so chose to do so to beautify the earth and to make His children happy. But this still could not be regarded as justification or salvation as defined in the Bible. Even so, this is mere speculation and, perhaps, a bit of wishful thinking. The bottom line is that we do not know for sure what God will do, but we know that life will be happy and harmonious.

Will there be animals in the Kingdom of God during the time of the restoration of all things? Most certainly, for God created all things "very good" from the beginning, and there is no reason to think that God has changed His mind. But will those animals be immortal? It might be the case that the very docile lion whose diet is changed to straw might not be immortal, even though he is reconciled to God. However, it would seem to me that, ultimately, death would be abolished totally from the universe, in the sense that there will be no more death.

For man, this means all will be raised from the dead, never to die again. For the animals, it would appear that those chosen to live on the earth in the ages to come will remain alive and not die. Most likely they all will be vegetarian, and their digestive system will change considerably, no longer needing insects as part of the food chain. It is difficult to conceive the massive changes that would have to take place just in this regard, because of the delicate "balance of nature" that currently exists, but we know that this would not present much of a problem with a sovereign God.

In regard to plant life, it is also apparent that ferns and oak trees will not be resurrected, justified, or saved. The earth would be a barren place without plant life, so it is safe to assume that plant life will exist in the restoration of all things. It would appear that animals would eat plant life. So when death is abolished, this does not include plant life. Plants die when animals eat them. The restoration of all things will no doubt mean that plant life will be more lush, nutritious, and absolutely disease-free.

The concept of the restoration of all things means that the earth is not going to be destroyed, as so many today have been told. It was created for a purpose, and that purpose will be fulfilled. It was

meant to house the Kingdom of God and be a kind of headquarters or beginning point for the Kingdom of God in the universe. The fire that is to come upon the earth will be the Holy Spirit's baptism that will cleanse the earth and bring all into harmony with the purposes of God. God will not fail in His purpose for creation. His word has gone forth, and it will not return to Him void.

How is Satan Reconciled?

Once we come to terms with the meaning of reconciliation, and see that it does not necessarily include resurrection, justification, or salvation, then we must ask ourselves if the early Church leaders went too far in their belief of universal *salvation*. Paul says of God in 1 Timothy 2:4 that "*He desires [thelo, "wills"] all MEN to be saved,*" but he says nothing of dogs. Later in the same book, Paul tells Timothy in 4:10 that God "*is the Savior of all MEN, especially of believers.*" John 2:2 says that He "*is the propitiation for our sins; and not for ours only, but also for those of the whole WORLD.*" It is clear from these and many other statements that salvation is applicable to mankind and to the world of people. The term is never applied to animals, rocks and trees, or to Satan and fallen angels.

These are the Biblical tools by which you, the reader, may draw your own conclusion as to the fate of those other than mankind. Technically, the Bible is silent on this, but we suggest that if we define *reconciliation* beyond certain limits allowable by Scriptural context, we would be compelled to include dogs and mosquitoes in the plan of salvation, along with Satan and his hosts.

As for Satan or demons and devils, we do not believe that the kingdom of darkness and sin will forever co-exist with God and His Kingdom. In the end there will be nothing left that is not put in subjection to Christ. Either God will reconcile creation by ending their existence altogether, or He will reconcile them as a part of creation in whatever way He may see fit. History will not end with the universe divided between good and evil, light and darkness, God and Satan, heaven and hell. This was the view of Persian Dualism, adopted by the Manichean sect in the third and fourth century A.D.

Unfortunately, the great Augustine had been a member of the Manichean sect for eight years prior to his conversion in 386 A.D. While he did renounce most of its beliefs, he never freed himself from the root belief that good and evil would co-exist in eternity, and that God would not truly reconcile all of creation to Himself. Thus, he saw history ending with all mankind separated into heaven or hell. Essentially, he rejected the truth stated plainly in Hebrews 2:8 and 9,

⁸ Thou hast put all things in subjection under His [Christ's] feet. For in subjecting all things to him, He left nothing that is not subject to Him. But now we do not yet see all things subjected to Him.

While one may argue the point one way or the other from a doctrinal position, we here in this book are concerned with the more practical and relevant question of whether *all men* or only a relatively small fraction of *mankind* shall be saved. We do not believe that evil must exist forever, for that is a doctrine of Persian Dualism, rather than of Christianity. At the end of time, one way or the other, the light of God's Kingdom will fill the entire universe, leaving no room for anything or anyone outside of God's dominion.

(END QUOTE)

I trust this may help us as we continue to wait upon God to reveal the “hidden things” and pray the Holy Spirit will confirm to us, “Whether these “mysteries” are of God or not.” In the days ahead, we will likely be exposed to numerous “truths” and various arguments for and against each “revelation” we encounter. We should not be dismayed or allow confusion to become a divisive tool in the hands of the devil or allow any of these teachings to be a stumbling block. Let us hold fast the confidence we have in the promise our Lord Jesus Christ has given us through the Gospel of John 16:13-15:

¹³But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

NOTE: You may view and download the writings of Joseph Herrin from www.heart4god.ws

There are a number of Books and Articles that I encourage everyone, as time permits and the Spirit directs, to read.