

# THE SIGN, THE SEAL, AND THE SECRET

The Good News of the  
Reconciliation of All Things

by Ralph Ward and Craig Peters

*Having made known to us the secret of His will, according to His good pleasure which He has purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in the Messiah, both which are in heaven, and which are on earth; even in Him.*

Ephesians 1:9-10

Our study's title originated with brother Ralph Ward, a dedicated believer of whom we will write more momentarily. "The Sign, the Seal, and the Secret," is a phrase often used by Ralph to refer to the Seventh Day Shabbat (the Sign), to the Qadosh Name of יהוה (the Seal),<sup>1</sup> and to the "Reconciliation of All Things" (the Secret). Having spoken over the phone regarding this matter for many hours, the present study – while written by Craig – is still nothing less than a joint effort on the part of two, Messianic believers who have sought to give יהוה the splendor due His Name for the immense love and sovereignty so magnificently revealed in the Most High's great plan to reconcile all things to Himself. Because the Spirit of יהוה has imparted considerable input and wisdom through Ralph, he has been of great assistance in molding this extensive

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<sup>1</sup> יהוה is the unchanging, memorial Name of the Most High Elohim, Creator of Heaven and Earth. Exodus 3:14-15, Numbers 6:22-27, Micah 6:9, Malachi 1:11, Matthew 6:9, John 17:6, 11-12, 26, Philippians 2:9, Hebrews 2:11-12, Revelation 7:1-3, 11:18, 14:1, 15:4, 22:4 (Compare this last text with Numbers 6:22-27). While many scholars believe the Qadosh Name to be pronounced, "Yahweh," further scholarship in the Hebrew language gives support to the three-syllable form, "Yahuweh." Although this great Name has been brought into disuse and ill-repute, the Word of יהוה stands unbroken: from the days of old to this very day, He has always preserved a remnant who calls upon and memorializes His Qadosh (set apart) Name – His memorial to all generations. Exodus 3:14-15 The short form of His great Name is "YAH," and this form often appears in the widely known exclamation of praise, "Hallelu-YAH!" as well as in various other places in Scripture (Psalm 68:4, for instance). "Hallelu-YAH!" is a world-renowned word which means, "Praise YAH!" Although this Hebrew word is almost always properly pronounced, it has, nevertheless, been terribly *mistransliterated* as "Hallelu-Jah," and "Alleluia." We say this because there is absolutely no "J" sound in the Hebrew language. For more information regarding the Name which the Messiah commands us to set apart and honor, see: "The Word 'Hallelu-YAH' and the Memorial Name."

manuscript into its present form; hence, his co-authorship is not only fitting and appropriate, it also conveys my gratitude for the work of יהוה in Ralph's life.

The article itself is based on a personal, e-mail letter written to fellow believers in May 2005. While indications of a personal letter may still be seen in certain places, the document has now been edited throughout so as to address a general, reading audience. We note there have been many changes and additions made to that original document since its inception.

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This study explains one, very important "secret"<sup>2</sup> which the apostle Sha'ul stated has been hidden from the foundation of the world.<sup>3</sup> When the Messiah came into the world, the heavenly messengers announced His birth as "good tidings of great joy which shall be to all people."<sup>4</sup> We will learn **no person** was excluded in the word "all." All flesh will see the salvation of Elohim<sup>5</sup> as יהוה fulfills His promise to bless all nations<sup>6</sup> through the Messiah, the Seed of Abraham. This document proves יהוה will, indeed, have mercy upon **all**<sup>7</sup> and that He will do so in a way which is far beyond anything which most people have ever imagined.

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<sup>2</sup> "Secret" is usually translated as "mystery." And there are many! Many secrets surround the Kingdom of יהוה.

Deuteronomy 29:29, Jeremiah 33:3, Matthew 13:11, Mark 4:11, Luke 8:10, Romans 11:25, 16:25-27, 1Corinthians 2:7, 4:1, 15:51, Ephesians 1:9, 3:3,4,9; 5:32, 6:19, Colossians 1:26-27, 2:2, 4:3, 1Timothy 3:9,16, Revelation 1:20, 10:4-7

<sup>3</sup> Romans 16:25-27, 1Corinthians 2:6-10, Ephesians 1:9-12, 3:3-9, Colossians 1:19-20, 25-27

<sup>4</sup> Luke 2:10

<sup>5</sup> Isaiah 40:3-5, Luke 3:4-6

<sup>6</sup> Genesis 12:1-3, 18:17-18, 22:15-18

<sup>7</sup> Romans 11:32-33

### **Introductory Thoughts**

The intent of this study is to share with readers *“the secret of His will.”*<sup>8</sup> We believe you will be edified by the viewpoint, and if studied over time, those seeking יהוה will likely be amazed, not only at how true is the teaching (and at how many things in the Word to which it brings clarity),<sup>9</sup> but also at how much peace and joy it will give:<sup>10</sup> the truth of the Word over *Reconciliation* builds our faith yet more and more in the unstoppable, absolutely sovereign plan of a loving Creator. Some things seen in the study may be repetitious (with the same Scriptures being quoted/cited more than once), but the attempt has been to show how various texts and concepts *relate* and how they often say the *same thing* in a slightly different way. We pray יהוה is magnified in יהושע by the effort.

The general answer to your question about my belief in Universal Salvation is, “Yes, I believe everyone will eventually *enter* the Kingdom,” but as indicated previously, I do not agree with certain teachings which are common among those who believe in the reconciliation of all things,<sup>11</sup> especially some of the views of those known as “universalists.” We will visit those disagreements later. For the rest of this letter, “Universal Salvation” will be referred to using what I believe is a more accurate, scriptural term: *“Reconciliation.”*<sup>12</sup> *The Good News of the Reconciliation of All Things* really is good news!

While all of the Torah reveals important tenets in which true believers are to be set apart,<sup>13</sup> there are three things in the Word of יהוה which

<sup>8</sup> Ephesians 1:9-10

<sup>9</sup> This is a major litmus test for truth: Truth begets more truth, and leads to greater revelations from the Word of יהוה. Psalm 36:9, 119:97-100, John 12:35-36, 14:21

<sup>10</sup> Isaiah 54:13

<sup>11</sup> Ephesians 1:9-10, Colossians 1:19-20

<sup>12</sup> “Reconciliation,” will be a capitalized word when standing alone, but it will appear as *lowercase* when used in the phrase: “the reconciliation of all things;” this phrase is based directly on a Scripture given by Sha’ul ha’Shaliach in which he declares יהוה will reconcile *all things* to Himself. Colossians 1:20 We dissent from those who regard themselves to be “Universalists,” that is, those who adhere to what is termed “universal salvation.” This study will highlight some major differences between the scriptural truth of *Reconciliation* and its unscriptural, untrue *imitation* known as “*Universalism*.”

<sup>13</sup> John 17:17, Romans 7:12, Matthew 5:17-20, 2Timothy 3:16-17

appear to be of major importance for anyone who desires to enter into the *Great Reward*<sup>14</sup> of Life in the Messianic Age:

1. *The Sign*, 2. *The Seal*, and 3. *The Secret*

For those newly contemplating “*The Sign, the Seal, and the Secret*,” the Word of יהוה informs us *the Sign* is the Shabbat<sup>15</sup> ... *the Seal* is His Name/Spirit<sup>16</sup> ... and *the Secret* is “the secret of His will,” the secret of the reconciliation of all things. The first representatives of יהושע openly wrote of this great truth, and their teachings on this matter were not given through obscure parables or in hidden proverbs; their words were *clear and direct*:

*Having made known unto us the secret of His will, according to His good pleasure which He has purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in the Messiah, both which are in heaven, and which are on earth; even in Him.* Ephesians 1:9-10

*For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His execution stake, by Him to reconcile all things to Himself; by Him, I say, whether they are things in earth, or things in heaven.* Colossians 1:19-20

Sha’ul clearly states that יהוה will bring back, or reconcile, *all things* to Himself! The Good News is: the phrase “all things” really does mean “*all things!*” In stating the above, Sha’ul was exalting the great sovereignty of יהוה over all His creation as he echoed the words of the Messiah and openly confirmed what יהושע had already clearly stated Himself:

*“And I, if I am lifted up from the earth, will draw all unto Me.”* John 12:32

With this statement, יהושע was indicating the love of יהוה to be revealed by His Offering on the tree: that Offering will eventually prevail in and over the life of *every person* who has *ever lived*, and יהוה will put everything in subjection under His feet, by bringing back/reconciling all things to Himself:

<sup>14</sup> More on the “Great Reward” later in this study as it is an essential part of understanding the Reconciliation of All.

<sup>15</sup> Exodus 31:12-17, Ezekiel 20:12-26, 2Peter 1:3-4

<sup>16</sup> Numbers 6:22-27, Ephesians 1:13-14, Revelation 7:3, 14:1, 22:4

22 For as in Adam **all die**, so also in the Messiah shall **all** be made alive. 23 But each in his own order: the Messiah, the Firstfruits, then those that are the Messiah's, at His coming. 24 Then will come the end, when He shall deliver up the Kingdom to יהוה, even the Father; when He shall have abolished all rule and all authority and power. 25 For He must reign, until He has put all His enemies under His feet. 26 The last enemy that shall be abolished is death. 27 For, "He 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 did subject all things unto Him. 28 And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that יהוה may be All in all. 1Corinthians 15:22-28

To more fully understand the reconciliation of all things, we simply need a better grasp of just a few Scriptures which the majority of believers have not understood in their complete context. We also need to return to the ancient texts to correctly understand the *true meaning* of a few words which have been inaccurately translated. Once this has been done, we will completely dissolve what initially appears to be apparent contradictions between *Reconciliation* and the generally accepted, but erroneous views held forth as truth by so many in our day. To help in this regard, it seems readers will benefit by a personal testimony over how I came to believe in the truth of *Reconciliation*. Part of this discourse will make a considerable contribution towards explaining those Scriptures which, if *improperly* understood, seem to contradict the truth of *Reconciliation*.

**A Personal Testimony:  
"How Could I Ever Believe  
in Reconciliation?"**

For many years I corresponded with a brother in the faith named Ralph Ward. During those years, he conveyed numerous thoughts on his belief in *Reconciliation*. The clear Scriptures he cited certainly made me think there was credence to the view, but I still could not get past a few, personal objections – objections which came directly from the Scriptures:

- OBJECTION ONE: יהושע clearly said that *few* would enter into life:

"Enter in at the narrow gate: for wide is the gate, and broad is the way, that leads to destruction, and many there are which go in through it: because narrow is the gate, and compressed is the way, which leads to life, and few there are who find it." Matthew 7:13-14

If only a *relative few* will enter into life, how can anyone propound the reconciliation of all things? On yet another occasion, יהושע warned His followers with a similar teaching and with similar, sobering words:

"Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and shall not be able." Luke 13:24

So יהושע has clearly stated there will be many who seek to enter the Kingdom, yet they shall not attain to their goal. Sha'ul reflected his own, personal concern over the very same issue when stating he did *not* regard himself to have attained to the first resurrection, and he held forth the very real possibility that *even he* might *fall short* and be *rejected*:

24 Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it. 25 And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown. 26 Therefore I run accordingly, not with uncertainty. Thus I fight, not as one who beats the air. 27 But I treat my body severely and make it my slave, so that when I have proclaimed to others, I myself might be rejected.<sup>17</sup> 1Corinthians 9:24-27, ISRV<sup>18</sup>

We see these Scriptures to be in total agreement with the crystal clear teachings of the Messiah: believers who fall short of the mark will also fail to attain to the *Great Reward* of the *First Resurrection*; they will number among those who sought to enter in, but who were not able. Accordingly, יהושע spoke of those *believers* whose names would be blotted out of the *Book of Life*. Revelation 3:5 These will be those believers

<sup>17</sup> See also: Philippians 3:8-16. Sha'ul was certain of one thing: he would most assuredly fail to attain to the *First Resurrection* if he failed to overcome in all things. The promises of יהושע for reward in the resurrection are only for those who overcome. Revelation 2:7,11,17,26, 3:5,12, 21:7

<sup>18</sup> For more information on the *ISRV* translation of the Scriptures, see the notes at the end of this document.

who *sought to enter in*, but who were unable.  
Matthew 22:11-14

• *OBJECTION TWO* ... Scripture is very clear: the Lake of Fire will be the punishment for those who do not believe and obey the Good News.<sup>19</sup> When first making my lifetime commitment to follow יהושע (in the Fall of 1979), I understood the Lake of Fire punishment to be *eternal* and *unending*. While holding this view about the Lake of Fire, I eventually went from believing in *eternal torment* to (some years later) simply thinking this punishment would be *eternal annihilation* – either one a terrible fate for someone who loves life and who wants to live forever. Not only was the Lake of Fire the clearly defined punishment for the unrepentant, how could “eternal damnation” allow anyone to believe in *Reconciliation*? Daniel 12:2, Revelation 14:11

In light of the above considerations, I would find myself wondering many times over the years:

*“How can Reconciliation be explained,  
or believed, in light of the Lake  
of Fire punishment?”*

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Turning back the clock to a time which was many years prior to any correspondence with Ralph, profound spiritual changes started taking place after the Spirit began leading me to pray in the manner taught by יהושע.<sup>20</sup> These things occurred over the period of time from the Fall of 1982 through the Spring of '83, and this earnest praying continued into the Fall and Winter of 1983. Having earnestly and sincerely prayed, “*Thy Kingdom Come*,” by the Fall of 1983, I was soon led to a friend who the Spirit used to reveal the truth of the Seventh Day Sabbath – the special, weekly extension of His Kingdom in the earth. Very soon, the Spirit impressed me to begin observing Shabbat to the best of my ability. Not long after that, יהוה revealed His Qadosh Name in the late winter of 1984 (the world’s February). And had I not been praying “*Hallowed be Thy Name?*” Matthew 6:9 And has יהוה not promised? If we keep His Sabbaths we will also know He is יהוה who sets us apart?

<sup>19</sup> 2Thessalonians 1:8-9, Romans 2:5-9, Revelation 14:9-11

<sup>20</sup> Matthew 6:9-13, Luke 11:1-13

Exodus 31:12-13<sup>21</sup> יהוה fulfilled that promise by revealing His Name after I began observing His Shabbat. Some ten months later, in late December of '84, I was led to information about Messianic believers in Missouri and called to consult with them by phone. Soon after, plans were made to schedule an immersion into the Savior’s true Name during the upcoming Passover in the Spring of 1985.

Of course, the earnest praying has only continued since those early days, and the Spirit has given many more blessings from the Word across the decades. One of those revelations has been the truth of Reconciliation. A few years after my first visit to Rocheport, I met brother Ralph Ward at the 1987 FOT<sup>22</sup> in the same locale. Afterwards, we began what would become many years of correspondence. During those many years of letter writing with Ralph, I would read the Scriptures which had “Reconciliation” written all over them, yet still could not settle into a view which dissolved the two, seeming contradictions indicated above. For many years, I politely listened when Ralph spoke of Reconciliation ... I wanted the view to be true, hoped it was true, but still could not get past certain Scriptures which appeared to disagree with the viewpoint. At the same time, I was unable to avoid the numerous Scriptures which also so clearly stated יהוה would reconcile *all things* to Himself ... While Ralph would write often about the matter, he was still never pushy or overly dogmatic. You might call his occasional mentions of the viewpoint “beneficial prodding!” Most of the times I encountered Reconciliation-related Scriptures, it was not in letters from Ralph, but during my own, regular studies and readings of the Word. As those Reconciliation texts were studied across the years, that “hmmm” (light bulb comes on experience) you get when reading something in the Scriptures just kept getting stronger and stronger. Proverbs 4:18 In the Fall of 2002,

<sup>21</sup> This is a promise the people of the Most High will know His Name! Isaiah 52:6 We will know He is יהוה (not “LORD”) who sets us apart by His Spirit. Those many Sabbath-keepers who have encountered His Name, יהוה, and who have subsequently *rejected it*, will never be able to say יהוה failed to keep His promise to reveal to them His Qadosh Memorial which He has preserved to *all generations!* Exodus 3:14-15, 31:12-13

<sup>22</sup> FOT = Feast of Tabernacles, the Feast known as “Sukkot” in Hebrew. Leviticus 23:33-44, John 7:1-12, 14, 37, Revelation 22:16-17

Ralph was able to establish phone contact from Washington, and we were able to discuss Reconciliation at greater lengths. As a result of these lengthy discussions, I was compelled to pray, seek, ponder, and study the viewpoint more fully, and the Spirit was able to finally impart the understanding for which I had long sought and waited. It was a blessing to at last be at peace with the viewpoint and to joyfully accept the truth of Reconciliation. What inner peace resulted from a fuller understanding and a greater belief in the sovereignty of יהוה! What great peace<sup>23</sup> I had when eventually realizing the ultimate plan of יהוה for mankind<sup>24</sup> will not be thwarted by Satan, or by any man, or by any evil, or by any other created thing! Reconciliation really does show יהוה is the Eternal King, sovereign over all things!<sup>25</sup> It was assuring to know we can truly take יהוה's word at His word when He said, "I will draw (i.e., drag!) all to Myself."<sup>26</sup> The Spirit even gives clear evidence from the Scriptures that those who suffer "the judgment of hell"<sup>27</sup> will also emerge on the other side of the Lake of Fire punishment and still enter the Kingdom. Further, it is not difficult to establish the word "forever" (in both Hebrew and Greek) means "age," "age-abiding," or "to the age."

Reconciliation finally came together as a viable tenant of faith over a period of a few months stretching from late 2002 to sometime in early to mid-2003. This was after the Spirit had revealed a bit more to the viewpoint ... a bit more beyond what most who held to the belief had been teaching. We will review those things which were revealed and which helped me to better understand this truth. For the *truth* Reconciliation not only led to a clearer understanding of these issues, but these issues, in turn, also pointed back to Reconciliation. The truth of Reconciliation was the only possible means by which to *unify* the many Scriptures which dealt with the various concepts related to predestination, salvation, judgment, the victorious believer, the reward for the righteous, and the punishment of the disobedient. Here are the matters of which we speak:

<sup>23</sup> Isaiah 54:13

<sup>24</sup> Including all my friends and family!

<sup>25</sup> Psalm 10:16, 29:10, 95:3

<sup>26</sup> John 12:32, Ephesians 1:9-10, Colossians 1:19-20

<sup>27</sup> Matthew 23:23

1. *The Word Translated "Forever" ... Does It Mean "Eternal?"*
2. *On the Other Side of the Lake of Fire*
3. *Inheriting the Kingdom vs. Entering the Kingdom (and its counterpart) ...*
4. *The Great Reward*
5. *The Narrow Way: Few Are They That Find It*

Thoughts on these things will eventually appear in discussions below using the same headings (and sequence) as seen above.

During my sojourn to better understand the above issues, there was only one other book which gave a bit of a boost, spiritually speaking. That book was sent to me by Ralph and is entitled, "*Creation's Jubilee*," by Stephen E. Jones. It was a most edifying book to read and, we are pleased to say, it is available at no cost through the Internet. Here is the web address to obtain/download the book,<sup>28</sup> and all readers are invited to ponder this worthwhile text at your earliest possible convenience:

[http://www.godskingdomministries.org/CreationsJub/CJ\\_index.html](http://www.godskingdomministries.org/CreationsJub/CJ_index.html)

This fine publication explains many things about Reconciliation. However, I do feel it is deficient and watered-down on a few, key points which surround the truth of the matter. While the author does a great job on a number of fronts, he still fails to fully explain some critical issues. Reading the book, I found a great love for this man and know he has been called to give expression to the great truth of Reconciliation. Mr. Jones explains a number of things very well and it seems clear the Spirit is with him in some special ways. He uses the Feasts and the Torah to explain many points of Reconciliation and also does such a fine job resolving the sovereignty of a good, loving Creator with the reality/existence of evil. While those honoring the Name of יהוה may not agree with some of his views concerning the Torah, brother Jones still has some solid understanding over certain, key issues. His chapter on "The Two Covenants" may provide the best explanation of "Law and Grace" I have ever read. However, I was/am unsettled by his view as to *why* people sin and the seeming lack of direction he gives for believers to overcome sin. The requirement of יהוה for believers is that we

<sup>28</sup> The book may either be purchased (paperback) or downloaded (a pdf file) without cost from the website; see the bottom of the given web page.

must overcome sin if we hope to partake in the first resurrection. Resurrection power for overcoming is available, and we fail to shepherd the sheep if we cannot direct them to it.<sup>29</sup>

Not only does *Creation's Jubilee* have great discussions on man's fall and the sovereignty of יהוה, it also brings forth evidence which shows early fathers in the True Faith also believed in Reconciliation.

### ***The Gist of Reconciliation***

Before we study the "objections" which initially kept me from seeing the truth of Reconciliation, let's look at a general overview of the topic. יהושע said:

*"And I, if I am lifted up from the earth,  
will draw all unto Me."*

John 12:32

Does "all" really mean "all?" If so, this is really quite a statement! We believe we can take יהושע at His word when He says He *will* draw all to Himself ... just as Sha'ul wrote that יהוה would eventually bring about the gathering of *all things* into one.<sup>30</sup> Yet this is far from the only place where such great things have been stated. In another place, Sha'ul wrote this of Reconciliation:

*For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His execution stake, by Him, to reconcile **all things** to Himself; by Him, I say, whether they are things in earth, or things in heaven.* Colossians 1:19-20

Once more, we have an *unqualified statement* that יהוה will reconcile *all things* to Himself through יהושע the Messiah ... a statement which we believe is simply a reiteration of what our loving Messiah had already said:

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<sup>29</sup> We have not read all of Dr. Jones' books/literature and we suspect he may address overcoming sin elsewhere. In any case, for articles on obtaining the power to walk in victory, see the *IAH* website and the studies there on fasting and prayer:

- "*Humble Yourselves in the Sight of YHWH*"
- "*The Three-Day Fast: Living and Walking in Resurrection Power.*"

Death to sin (Romans 6:1-14,18-22) is not just a nice-sounding doctrine: it is *completely possible, fully attainable, and absolutely required* for all those who have the Spirit of the Messiah dwelling within them.

<sup>30</sup> See Ephesians 1:9-10.

*"And I, if I am lifted up from the earth,  
will draw all unto Me."*

יהושע did not just say He would draw "all men,"<sup>31</sup> He said He would draw "all (things)" meaning: all things in heaven and on earth, just as Sha'ul wrote to the Colossians (1:19-20). This being true, we have much more meaning to the fact יהושע the Messiah is called "the Prince of Peace."<sup>32</sup>

*Creation's Jubilee*<sup>33</sup> does a fine job discussing various aspects of just what salvation is and how it all occurs ... that book also shows the ultimate responsibility for man's fall is upon יהוה even though יהוה did not tempt man and even though He is personally absolved of any wrongdoing. However, it is also true יהוה was absolutely sovereign, and He did know this would occur. He could have easily stopped the whole process, yet יהוה chose not to do so. Why would this have been the case? We believe יהוה, in His great wisdom, allowed the fall of man for many reasons which He knew would lead to many hard lessons;<sup>34</sup> yet it would also lead to our ultimate good and to His ultimate splendor. Author Stephen Jones explains quite well many of the issues surrounding the sovereignty of יהוה in the face of evil.

The other pivotal point involves how *anyone* is saved and how this relates to the hot topic of "predestination." Just how are we "saved?" It is clear we cannot save ourselves: no individual can be drawn to יהושע unless יהוה act to bring this to pass.<sup>35</sup> Actually, Scripture is clear we cannot come to יהוה in this age unless we have been predestined/chosen for such a thing.<sup>36</sup> Many Scriptures indicate this is the case. Yet even though many people are unaware of the truth of reconciliation, they also cannot set with the claim made by so many believers: specifically, that יהוה has, in sovereignty, called/predestined some for eternal salvation while the majority will be eternally damned (not a pleasant thought, really,

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<sup>31</sup> You will notice the word "men" is italicized in John 12:32. When a word is italicized in the King James Version, this means its equivalent is *not* part of the manuscript from which it was originally translated.

<sup>32</sup> Isaiah 9:6-7

<sup>33</sup> The book referred to previously.

<sup>34</sup> Acts 14:21-22, 1Peter 4:1

<sup>35</sup> Matthew 11:27, Luke 10:22, John 6:44-45,65

<sup>36</sup> John 15:16, Romans 8:28-30, Ephesians 1:4-6,11-12

regardless of whether one believes damnation is eternal torment or eternal, unending annihilation/nonexistence). This is especially unpalatable to those who rightly understand the One who is Sovereign is also the One who holds the “salvation strings,” so to speak. No one ... *no one* can come to יהוה unless it is given from above. How many times have I heard people wrangling about “predestination vs. free will” because so many have been rightly perplexed at the thought of יהוה forever condemning those He did not choose/predestine for splendor?! Stephen Jones does an excellent job of explaining these issues, too, and rightly compares predestination in this age to an appointment to a political office: just as an appointee to a political office is called to *serve others*, so our appointment to the ministry of reconciliation is a call to serve our fellow man.<sup>37</sup> Our appointment to represent יהוה *does not make us any better than those around us* just as a political figure is *no better* than his or her constituents. However, like political appointees, believers have had placed upon them the burden of *responsibility* and *service* to יהוה and to our fellow man. To whom much is given, much is also required.<sup>38</sup>

*Creation's Jubilee* gives historical evidence which shows a number of well-respected, early church fathers believed the Lake of Fire was *correctional, or purgative*, and that the unbelieving would emerge on the other side of this purgation being fully prepared to fulfill the original purpose for which יהוה had created them. I have come to agree with this view, wholeheartedly, based on the weight of clear, scriptural reasons disclosed both above and below. And the Spirit has given further witness from the Word which the reconciliationists did not provide: the Scriptures show the Lake of Fire is *purgative* and we shall provide clear evidence that all souls will most certainly emerge on the *other side* of this cleansing to partake in the Kingdom. We will visit this evidence momentarily.

So reconciliationists generally believe יהוה will reconcile all things to Himself.<sup>39</sup> They do not believe death will be abolished until יהוה abolishes even the second death – the death

<sup>37</sup> 1Corinthians 4:1, 2Corinthians 5:18-19

<sup>38</sup> Luke 12:48

<sup>39</sup> John 12:32, Ephesians 1:9-10, Colossians 1:19-20

which He will bring upon those He must remand over to the Lake of Fire punishment. Revelation 21:8 As long as death reigns anywhere in the Universe (including the second death), we cannot say all enemies have been abolished. Yet we read, “The last enemy to be abolished is death.” 1Corinthians 15:25-26

Before we consider another text which so clearly teaches us of Reconciliation, we must also ask the question: Did we ever do anything to deserve being born with the sin nature? Quite simply, the answer is, “No, the sin nature was thrust upon us by no choice of our own.”<sup>40</sup> Just as sin came upon all people apart from any choice or doing of their own, *so righteousness shall overtake us in יהושע apart from any choice or doing of our own!* Of these two, contrasting realities, Sha’ul wrote:

*15 But not as the offence, so also is the free gift. For if through the offence of one, many are dead, much more the favor of Elohim, and the gift by favor, which is by one man, יהושע the Messiah, has abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of favor and of the gift of righteousness shall reign in life by One, יהושע the Messiah.) 18 Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.* Romans 5:15-19

Was Adam's disobedience/unrighteousness greater, or more powerful, than the obedience of יהושע, who displayed the righteousness of יהוה in His Offering on the Tree?<sup>41</sup> Absolutely not!

<sup>40</sup> I do not fully agree with Stephen Jones on this point either; he seems to say humans do not really have a sin nature, but that man sins because he is mortal. Scripture clearly disagrees with any theory that denies the sin nature/carnal nature with which all humans are born. Genesis 8:21, Psalm 58:3, Jeremiah 3:25, Romans 5:12 The sinful bent is a part of our nature which can only be subdued by the Spirit of יהוה: only the Spirit can empower/enable us to walk in obedience by observing His Torah. Romans 8:4-9

<sup>41</sup> Romans 1:16-17, 3:21-22, 25, 2Corinthians 5:21

And this is what we see in the above text: as sin came upon all through Adam, so righteousness will come upon all through יהושע. Once more, this is in complete agreement with what the Messiah had already stated in clear terms with absolutely no hidden meaning:

*And I, if I am lifted up from the earth,  
will draw all unto Me.*

John 12:32

These Scriptures shows us that, as all died in Adam, so also shall all be made alive in יהושע the Messiah. 1Corinthians 15:22 It is not a matter of *if*, but *when*. The implication is clear and unavoidable: the work of יהושע on the tree will *completely undo* the terrible sin and evil which has overcome all of mankind! Sha'ul is saying (in Romans 5): "As many as were made unrighteous through Adam, even so, that same number will also be made righteous through יהושע the Messiah." We have seen that יהושע said likewise. John 12:32 And the apostle John, too, wrote the very same thing:

*My little children, these things I write to you, that you sin not. And if any man sin, we have an Advocate with the Father: יהושע the Messiah, the Righteous. And He is the propitiation for our sins: and not for ours only, but also for that of the whole world.* 1John 2:1-2

It will be just as Yochanan the Immerser said: יהושע, the Lamb of יהוה, will take away the sins of the world! John 1:29,36 It is not just the sins of Israel that He will remove: יהושע is the Lamb who will take away the sins of the world as He draws all to Himself. The Last Adam will *completely undo* the mess which יהוה allowed in the earth through the first Adam.

**22 For as in Adam all die, even so, in the Messiah shall all be made alive.** 23 *But every man in his own order: Messiah the firstfruits; afterward they that are the Messiah's at His coming.* 24 *Then comes the end, when He shall have delivered up the Kingdom to יהוה, even the Father; when He shall have put down all rule and all authority and power.* 25 *For He must reign until He has put all enemies under His feet.* 26 *The last enemy that shall be destroyed is death.* 1Corinthians 15:22-26

I believe the phrase "all shall be made alive" means "made alive with life abundantly,"<sup>42</sup> and not just resurrected so יהוה can then send them away to eternal damnation with unending torment in hell-fire. On the other side of the Lake of Fire, those who have been purged will truly be "made alive" in the Messiah. It will be at this great moment that the Scripture will be fulfilled which requires every knee to bow and every tongue to swear allegiance to יהוה!<sup>43</sup> Sha'ul stated those who have borne the image of the first Adam, will also bear the image of the Last Adam (יהושע the Messiah):

*So also it is written, The first man Adam became a living soul, the Last Adam became a life-giving Spirit. However, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly: the Second Man is of Heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. **And as we have borne the image of the earthly, we shall also bear the image of the heavenly.*** 1Corinthians 15:45-49

This is another *unqualified statement* which shows יהוה will *completely undo* the fall of man which came upon the creation through the first Adam. Sha'ul is writing the very same thing we have read in his letter to the Romans (5:18-19), only in a different fashion. All who have borne the sinful image of the first Adam (mind you, through *no choice* of their own), will also bear the image of the *Last Adam* (also through *no choice* of their own!<sup>44</sup>). Those who have borne the image of the *earthly* will also bear the image of the *heavenly*. This portion of Sha'ul's teaching contains more great prophecies which show יהוה will someday be All in all: His great love will overcome *all evil* in the life of *every person* who has *ever existed*. Every knee will bow before יהוה and every tongue will swear allegiance to His Great Name.

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We will now ponder the following topics, in the order seen below:

<sup>42</sup> John 10:10

<sup>43</sup> Isaiah 45:23, Romans 14:10-12, Philippians 2:9-11

<sup>44</sup> John 15:16, Romans 8:28-30, Ephesians 1:5,11

- *The Word Translated “Forever” ... Does It Mean “Eternal?”*
- *On the Other Side of the Lake of Fire*
- *Inheriting the Kingdom vs. Entering the Kingdom (and its counterpart):*
- *The Great Reward*
- *The Narrow Way: Few Are They That Find It*

### ***The Word Translated “Forever”... Does It Mean “Eternal?”***

One reason I was not able to more readily accept Reconciliation was due to the implications of the word “forever.” (I should probably say, “Due to what I *thought* were the implications of the word ‘forever.’”) Did I not read of the wicked that “the smoke of their torment ascends forever and ever?”

*“And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.”*

Revelation 14:11

And have we not been taught to contrast eternal life with eternal damnation?

*And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Daniel 12:2*

However, in the Hebrew and Greek languages, the word “forever” connotes “age” and not “eternity.” The Hebrew word, “olam” (עולם) means, “age-abiding.” In Hebrew, “le’olam” means, “to the Age” and likely refers to the ultimate, prophesied, and long-awaited, Messianic Age – the Age which shall *commence* with the 1000-year Millennium, the Sabbath Rest for the people of Elohim. Yet there is no rest for the wicked.<sup>45</sup> The lawless and sinners *will not partake* in this great, historical Sabbath rest,<sup>46</sup> a

<sup>45</sup> Isaiah 48:20-22, 57:19-21, Revelation 14:11

<sup>46</sup> Psalm 1:5. Like it or not, the first resurrection is a *special reward*; this resurrection is elsewhere called “the Great Reward.” The Scriptures show this reward is reserved only for those believers who have overcome: the lawless will not rise in this judgment, and they will not be allowed to stand in the congregation of the righteous. Revelation 20:5-6 As the writer to the Hebrews points out, the weekly Shabbat stands as a perpetual testimony of the 1000-year Sabbath rest for the people of Elohim! Hebrews 4:6-11 And there are even believers who will fail to enter into His rest; they will lose this “great reward” because they have not been victorious. See the many citations which

time which will see the earth filled with peace, joy, and abundance for 1000 years! It is a time in which the earth shall be filled with the knowledge of יהוה as the waters cover the seas!<sup>47</sup>

Righteousness and peace will fill the earth beyond imagination!<sup>48</sup> While the Messianic Age *commences* with the 1000-year Reign, we do not believe it will end with the Millennium: we do not know how much time passes after the Millennium before it can be said יהושע has put down “*all rule and all authority and power.*” 1 Corinthians 15:24 The Messianic Age only *begins* with the Millennium. It may well be that the “dispensation of the fullness of times”<sup>49</sup> will not be completed until the end of the 1000 generations prophesied in the Torah.<sup>50</sup> However, since we are only around some 120 generations from the Creation, there is still much history yet to unfold across the thousands of years<sup>51</sup> in the Kingdom of יהוה. The Scriptures tells us that יהושע will rule until all the enemies of יהוה have been subdued. Only then shall the end come. 1 Corinthians 15:24

Scripture shows us that “olam” is not “forever” as we read many times in the Hebrew Scriptures: “le’olam va’eyd,” meaning, ... “to the Age and *beyond.*” If “olam” is eternity, there can be nothing beyond it since eternity is endless:

*You have rebuked the heathen, You have destroyed the wicked, You have put out their name for ever and ever. Psalm 9:5*

In the Hebrew of this particular text, “for ever and ever” is, “le’olam va’eyd:”

- **“le’olam”** means “to the Age” (Strong’s 5769)

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*clearly and contextually link this loss to believers. Matthew 8:11-12, 22:13, 25:30, 1 Corinthians 3:13-15, 9:24-27, Philippians 3:7-14, Hebrews 3:6-19, 4:9-11, 10:26-29, 36-38*

<sup>47</sup> Numbers 14:21, Psalm 72:18-19, Isaiah 2:1-5, 11:5-10, Habakkuk 2:14

<sup>48</sup> Psalm 85:10-13

<sup>49</sup> Ephesians 1:10

<sup>50</sup> Deuteronomy 7:9, 1 Chronicles 16:15, Psalm 105:8

<sup>51</sup> If a generation is reckoned to be 100 years in length (Genesis 15:13-16), this period of time will be some 100,000 years. Yet even the lowest case scenario would make this time period necessarily be around 20,000 – 40,000 years. We have presently seen little increase in the government of Him over whom it was spoken, “*Of the increase of His government and of peace, there shall be no end*”... Isaiah 9:7 This Scripture will soon see a greater fulfillment in the fast-approaching Kingdom.

- “va’eyd” means “and beyond” (Strong’s 5703)

So the above Scripture would be better read,

*“You have put out their name  
to the Age and beyond.”*

Psalm 9:5

This shows the names of the wicked have been put out to the Messianic Age and beyond: they will not rise in the Millennium resurrection and beyond that, they will enter the second death (in the Lake of Fire) which Scripture also shows is, indeed, beyond the 1000 years! Revelation 20:7-15 But nothing is said concerning the wicked after those ages! (Except that the upright will rule over them in the morning<sup>52</sup> and that יהושע will draw *all* to Himself! After the wicked have had their names put out “to the Messianic Age and beyond,” at some point, they will be restored into the Kingdom as well.<sup>53</sup>)

The Greek word translated “forever” is “aeonian,” and once again, this word relates to *an age*, or *ages*, of time. Scripture tells us יהוה created the *ages of time* by יהושע the Messiah. Hebrews 1:2 and 11:3 both indicate that יהוה created the *ages* by יהושע. (While the translation in these places often reads “worlds,” it should read “ages” ... or “eons,” Strong’s 165.) If the ages of time are part of the creation itself, they cannot compose eternity. Additional, clear evidence that the words translated “eternal” do not mean “eternal,” but rather, “to the Age” (or age-abiding), can also be found in the words of our Messiah:

*28 Amen, I say unto you, All sins shall be forgiven to the sons of men, and any blasphemies with which they shall blaspheme: 29 But he that shall blaspheme against Ruach ha’Qodesh never has forgiveness, but is in danger of eternal damnation.* Mark 3:28-29

Other Scripture will show this “eternal damnation” – while a deeply serious judgment to incur – is still only age-abiding; that is to say, the Greek word translated “eternal” does not mean “eternal.” “Eternal” in the above text is Strong’s 166, a word related to the *ages of time* which have been created *within eternity* and not

<sup>52</sup> Psalm 49:12-14

<sup>53</sup> For other occurrences of “le’olam va’eyd,” see: Psalm 10:16, 21:4, 45:6,17, 48:14, 52:8, 119:44, 145:1,2,21.

composing “eternity” itself. Should anyone doubt this, Scripture verifies the truth of what we are saying. The truth of the matter becomes very clear when we read the *same account* in which יהושע says the same thing another way:

*31 Therefore I say to you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against Ruach ha’Qodesh shall not be forgiven unto men. 32 And whosoever speaks a word against the Son of Man, it shall be forgiven him: but whosoever speaks against Ruach ha’Qodesh, it shall not be forgiven him, neither in this age, nor in the one to come.*

Matthew 12:31-32

For those who commit the unpardonable sin, the clear context shows there will not be forgiveness in *this age*, nor will there be forgiveness in the Messianic Age *to come*. “Eternal damnation” for this grave sin, then, does *not* mean an unending, eternal punishment, and the phrase “eternal damnation” is shown to extend for only *two ages*. Yet those guilty of this extremely serious sin will most assuredly suffer the second death in the Lake of Fire. The writer to the Hebrews warns, “*It is a fearful thing to fall into the hands of the Living Elohim.*” Hebrews 10:31 However, as serious as the Lake of Fire punishment is shown to be, we still cannot overlook the fact that יהושע Himself declared this condemnation only extends through *two ages*: the current age and the Messianic Age to come. But what about the Age after that? What about the Age in which יהוה finally *reconciles all things* to Himself and becomes “All in all?”<sup>54</sup> We can only conclude the phrase “eternal damnation” is an *erroneous translation*; those guilty of the unpardonable sin will *not* be pardoned: they will be *severely* punished in the Lake of Fire. However, their punishment will not be “eternal damnation,” but a judgment which extends for two ages.

Only after the Spirit revealed the above thoughts on “forever” – along with the following additional thoughts on the “Lake of Fire,” “Inheriting the Kingdom,” and the “Great Reward” – was I then able to grasp the great truth of Reconciliation. The Spirit used Stephen Jones’ writings to reveal some relevant, helpful thoughts on the word “forever,” but beyond that, I have never heard reconciliationists discuss these major

<sup>54</sup> John 12:32, 1Corinthians 15:28, Colossians 1:18-20

hurdles to accepting the truth of this great teaching. In addition to the truth regarding the word “forever,” there are other clear, scriptural indicators over which every reconciliationist should be fully informed. When better and more properly understood, there are many other considerations which *prove* the truth of Reconciliation from the Scriptures, and we will find much edification after pondering and understanding these marvelous things.

*On the Other Side of the Lake of Fire*

The general Christian view is that those who have rejected the Good News – unbelieving Jews, Moslems, Buddhists, Hindus, and literally billions of other heathen peoples – will all be subjected to an eternity of burning in the Lake of Fire. In most cases, their list also includes those who never even had the opportunity to hear of the Messiah, much less accept or reject Him! But does this naïve, Scripture-contradicting view hold up under any amount of close scrutiny? We believe such falsehood not only *alienates* many who might otherwise believe in the King of the Universe, it also denies the sovereignty of a loving and all-knowing Creator.

*Do we have evidence those who are subjected to the Lake of Fire will yet emerge on the other side and enter the Kingdom?*

I believe the answer to this question is, “Absolutely!” Notice what יהושע said to the scribes and Pharisees:

*“You serpents! You generation of vipers! How will you escape the condemnation of hell?”* Matthew 23:33

The implied answer to the Messiah’s question is, quite simply: they would *not* escape the condemnation of hell! John had already said nearly the very same thing to the religious leaders of Israel when they had come to him with a spirit of derision and unbelief;<sup>55</sup> however, he did leave open the possibility of their repentance:

*7 But when he saw many of the Pharisees and Sadducees coming to his immersion, he said to them, Generation of vipers! Who has warned you to flee from the wrath to come? 8 Bring forth, therefore, fruits in keeping with repentance: 9 and do not think to say within yourselves, We have Abraham for our father: for I say to you,*

<sup>55</sup> Matthew 21:24-25

*that Elohim is able of these stones to raise up children to Abraham. 10 And now also the axe is laid at the root of the trees: therefore, every tree which does not bring forth good fruit is cut down, and cast into the fire.* Matthew 3:7-10

The religious hypocrites, especially those who had (or have) the truth of the Torah as a testimony for living, are also held to the *highest degree* of accountability. Should such persons live in inexcusable unrighteousness, while preferring their man-made religion above the Word of יהוה, they will not be able to escape the condemnation of hell. Punishment in the Lake of Fire will be their lot. The condemnation of these religious leaders is further confirmed by the Savior’s chastisement seen in another segment of *Matthew 23*:

*Woe to you, scribes and Pharisees, hypocrites! For you traverse land and sea to make one proselyte, and when he is made, you make him twofold more a son of hell than yourselves.*

Matthew 23:15

Yet notice what יהושע said to the Pharisees in still another place. Speaking to the chief priests and the elders (including the Pharisees), יהושע said the following (and note His statement is *totally unqualified*):

*Which of the two did the will of his father? They said unto Him, The first. יהושע said to them, Amen: I say to you, that the publicans and the harlots go into the Kingdom of Elohim **before** you.* Matthew 21:31,45, (23)

יהושע clearly stated these Pharisees who opposed and hated Him would most certainly enter the Kingdom! Yet while יהושע clearly stated they would enter the Kingdom, it would not be *before* the tax collectors and harlots – and even most (if not all) of their disobedient number will first have to pass through the Lake of Fire (Galatians 5:19-21). In his letter to the Galatians, Sha’ul solemnly warned: those who practice the deeds of the flesh (including unrepentant harlots), will not *inherit* the Kingdom of יהוה; they will be thrown into the Lake of Fire. Yet even these, יהושע stated, would eventually *enter* the Kingdom.<sup>56</sup> On the *other side* of the Lake of Fire, those who have suffered such punishment

<sup>56</sup> The Scriptures just cited show there is a difference between *inheriting* the Kingdom and merely *entering* the Kingdom. We will write more about this in a moment.

will finally be *ready* to hear and to do the will of the Father. Unrepentant sinners will not enter the Kingdom until they have been *cleansed* by fire:

*Yochanan answered, saying to them all, "I indeed wash you with water; but One mightier than I is coming, the latchet of whose shoes I am not worthy to unloose: He shall wash you with Ruach ha'Qodesh and with fire."* Luke 3:16

So we believe, we assert, even the Pharisees who opposed and murdered the Messiah will emerge at some point from the Lake of Fire and enter into the Kingdom. יהושע clearly stated this would be the case. In another place, the Messiah states those who break even the least of the Torah commandments will also be in the Kingdom of יהוה, yet they will also be accounted as "the least." Matthew 5:19 Those who break even the smallest commandment of the Torah (and so teach others) will enter the Kingdom, but it will be without reward; the lawless will have no reward and no authority to rule in the resurrection. Nothing can be found in the Messiah's words indicating the disobedient will burn forever in hell; He states they will be "the least" in the Kingdom since they enter *last* and *without reward*. Even tax collectors and harlots will be greater in the Kingdom than those who receive the Torah as ordained of messengers and yet failed to keep it.<sup>57</sup> Momentarily, we will study Scriptures which show those who *inherit* the Kingdom obtain a reward, while those who merely *enter* the Kingdom do so *without* a reward or an inheritance.<sup>58</sup>

And why will such Pharisees, and those who follow in their steps, lose their reward?

1. Because they lived in disobedience to the Torah, and taught others to do likewise, they were also stumbling blocks. They had the word of יהוה at their fingertips, yet did not do it. Acts 7:51-53 The warning to stumbling blocks is a very somber and unpleasant one, and the Messiah's admonition is clearly connected to the Lake of Fire punishment. Matthew 18:6-9, Mark 9:42-50

<sup>57</sup> Acts 7:51-53

<sup>58</sup> Contrast those who receive *no inheritance* with the meek, Torah-observant commandment-keepers. The latter group will have a reward/inheritance in the earth. Psalm 37:11, 21-22, 27-34, Matthew 5:5, 17-20 These are the chasidim, the "reverent ones," who Daniel states will "possess the Kingdom." Daniel 7:18,22,27, Luke 6:20

*The Lake of Fire is not a slap on the wrist or a walk in the park as many reconciliationists and universalists erroneously teach! The unbelieving are warned to flee from the wrath to come.*

2. These disobedient Pharisees were blotted out of the Book of Life (Exodus 32:32-33, Luke 10:20, Revelation 3:5), and because they were rejected,<sup>59</sup> it will be necessary to take them through the Lake of Fire before they can enter the Kingdom. Being least in the Kingdom applies to those Pharisees who never repented of breaking the Torah commandments and who taught others to do likewise via their man-made traditions. Matthew 15:1-9, Mark 7:1-13 When יהושע told the Pharisees the publicans and the harlots would enter into the Kingdom of Elohim before them, He was clearly warning: many that are first shall be last, and the last shall be first.<sup>60</sup> Let those take warning who sport religious pride and who use their faith to exalt themselves over others. The proud in heart will not be unpunished.<sup>61</sup>

### *Inheriting the Kingdom*

vs.

### *Entering the Kingdom*

Strictly speaking, I do not believe in what many people call, "Universal Salvation." While everyone will eventually enter the Kingdom, not everyone will be saved:<sup>62</sup> Scripture shows there is a clear difference between *inheriting* the Kingdom and merely *entering* the Kingdom. This is a difference clearly recognized by יהושע and all the apostles:

- Believers who overcome sin *now*, in this life, will be *saved* in body, soul, and spirit.<sup>63</sup> These are the followers of יהושע classified as "called and chosen and faithful."<sup>64</sup> they are the commandment-keeping believers,<sup>65</sup> and they are the *only ones* who will be *accounted worthy* of

<sup>59</sup> Jeremiah 6:27-30, 1Corinthians 9:26-27, Revelation 3:16

<sup>60</sup> Luke 13:23-30, Matthew 8:10-12

<sup>61</sup> Proverbs 16:5

<sup>62</sup> יהושע warns (either directly or through His emissaries) that even believers can have body and soul destroyed in hell for practicing lawlessness. Matthew 5:21-30, 7:16-23, 10:28, 18:8-9, Mark 9:43-50, 1Corinthians 3:15-17, Hebrews 6:7-8, 10:26-31, 12:25-29 The salvation of יהוה is body, soul, and spirit. 1Thessalonians 5:23-24

<sup>63</sup> 1Thessalonians 5:23-24

<sup>64</sup> Revelation 17:14

<sup>65</sup> Matthew 5:17-20, Romans 2:13, Revelation 12:17, 14:12, 22:14

attaining to the first resurrection.<sup>66</sup> These are the spiritual firstfruits.<sup>67</sup> These are those who have obtained “the crown of life:”<sup>68</sup> they will rule with יהושע as a kingdom of priests in the Messianic Age.<sup>69</sup>

- Believers can be saved, yet punished with “stripes few, or stripes many.”<sup>70</sup> While these people do not appear to number among the firstfruits, it does not seem they are cast into the Lake of Fire either.<sup>71</sup>
- Still other believers will have body and soul destroyed in hell;<sup>72</sup> they will be saved, yet not without passing through fire (the Lake of Fire).<sup>73</sup> The Messiah declares their portion will be with the unbelievers.<sup>74</sup> This is likely what יהושע referred to as being cast into “the outer darkness.”<sup>75</sup> After being purged in the fire, these people will enter the Kingdom *without reward*.<sup>76</sup>
- Elohim-fearing people who did not qualify as firstfruits, but who showed kindness to followers of the Messiah, *will not lose their reward!*<sup>77</sup> While we do not believe these people will partake in the first resurrection, we do believe their works place them in a special group of people who *will not be cast into the Lake of Fire*.<sup>78</sup> This group will be *authentically surprised and humbled* to learn they served the Savior! These are people who responded to the fruit of the Spirit which they saw in true believers and who subsequently treated those followers of the Messiah with love and kindness *because they were His followers*.<sup>79</sup>
- Disobedient people who live in open rebellion and who have refused to obey the Good News,<sup>80</sup>

<sup>66</sup> Luke 20:35-36, Philippians 3:11-13, Revelation 20:4-6,

<sup>67</sup> James 1:18, Revelation 14:1-4

<sup>68</sup> 1Corinthians 9:24-27, 2Timothy 4:8, James 1:10,

Revelation 2:10

<sup>69</sup> Revelation 2:26-27, 20:4-6

<sup>70</sup> Luke 12:47-48

<sup>71</sup> Revelation 20:15

<sup>72</sup> Matthew 5:27-30, 10:28, 25:41-46, 1Corinthians 3:15-17, Hebrews 6:6-7

<sup>73</sup> Luke 12:45-46, 1Corinthians 3:15-17

<sup>74</sup> Matthew 24:48-51, Luke 12:45-46

<sup>75</sup> Matthew 8:12, 22:13, 25:30, Revelation 22:15

<sup>76</sup> Matthew 5:19, 1Corinthians 3:15, Colossians 2:18, Hebrews 10:35, 2John 1:8, Revelation 3:11

<sup>77</sup> Matthew 10:41-42

<sup>78</sup> Matthew 25:31-40, Revelation 20:15

<sup>79</sup> Mark 9:41

<sup>80</sup> This also implies they actually had an opportunity to hear the *authentic* Good News, and not the watered-down,

will suffer the wrath of יהוה in the Lake of Fire.<sup>81</sup> Here they will be purged until יהוה knows they are prepared to bow before Him. Then will that great day come when “*all shall [have been] made alive in יהושע the Messiah*.”<sup>82</sup> the knees of every person who has ever lived will bow before יהוה in reverence and worship.<sup>83</sup> In that great day, יהוה will have filled “all in all” through His Son, יהושע the Messiah!<sup>84</sup>

Returning to those who partake in the first resurrection, these are the believers who will *inherit* the Kingdom. Through a life of faithful service, they will have obtained an inheritance; they will *rule*; they will have *ownership* in the Kingdom. As Daniel stated, the reverent ones will *possess* the Kingdom.<sup>85</sup> יהושע said likewise: the meek will inherit the earth.<sup>86</sup> An inheritance implies ownership and authority.<sup>87</sup> This means our entrance into the Kingdom can be abundant – full of reward and splendor<sup>88</sup> – or it can be meager and shameful: believers can only suffer loss, they can even be called “the least” in the Kingdom.<sup>89</sup>

While the analogy is lacking, consider the poorest of the poor and the richest of the rich in this present world ... all the pain and want which the poor man suffers in this life while the rich man lives in abundance ... consider the mental anguish which the poor man feels being unable to provide good things for his wife and children ... this only begins to set the contrast which יהוה will allow in His Kingdom between those in this life who truly served Him and those who forsook His ways, or who refused to learn and to walk in His paths. In the Kingdom, there will be great and painful differences which causes everyone to say: “*Verily there is a reward for the righteous*:

false gospel so commonly heard in our days! Galatians 1:8-9

<sup>81</sup> Romans 2:8-9, 2Thessalonians 1:6-9, Revelation 14:9-11

<sup>82</sup> 1Corinthians 15:22

<sup>83</sup> Isaiah 45:23, Philippians 2:9-11

<sup>84</sup> 1Corinthians 15:27-28, Ephesians 1:19-23, 4:10

<sup>85</sup> Daniel 7:18,22,27

<sup>86</sup> Matthew 5:5. In this, He was quoting the psalms. See Psalm 37:11,18,22,29,34. In contrast to the righteous – who will inherit the earth – the wicked will receive no inheritance in the Kingdom. The upright will rule over them when the morning of their entrance into the Kingdom has, at long last, arrived. Psalm 49:14

<sup>87</sup> Luke 19:15-19, Revelation 1:6, 5:10, 20:6

<sup>88</sup> 2Peter 1:10-11

<sup>89</sup> Matthew 5:19

verily He is an Elohim that judges in the earth.”  
Psalm 58:11

The unrighteous, however, will not *inherit* the Kingdom.<sup>90</sup> Their unrepentant numbers will be cast into the Lake of Fire. Yet even these persons will emerge on the *other side* of the Lake of Fire and will *enter* the Kingdom. However, they will enter *without reward or inheritance*, and according to Scripture, they will have suffered “tribulation and anguish of soul”<sup>91</sup> in the Lake of Fire. If asked whether or not I believe everyone will be saved (per the Scriptural definition of salvation), the answer would be, “Absolutely not!” If asked whether or not I believe everyone will eventually be *made alive* by יהושע and, at some point, enter the Kingdom, the answer would be, “Absolutely!” יהושע Himself declared this would come to pass and that it would be *His doing!*<sup>92</sup> When will the unrighteous emerge from the Lake of Fire? We are not told,<sup>93</sup> but it will be at some unrevealed point in the ages to come. Ephesians 2:7

A Scripture text which reveals Reconciliation is seen in the Psalms; this passage shows the upright will rule over the wicked in the morning they emerge from the Lake of Fire:

*Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.* Psalms 49:14

Simply put, one does not *rule* over those who have been forever decimated. The wicked will not *inherit* the Kingdom and Shaul warns they will suffer the wrath of יהוה.<sup>94</sup> יהושע also warns no one in their right mind should want to suffer the condemnation of hell. Matthew 5:29-30 But after they emerge from their “night” of punishment in darkness,<sup>95</sup> the upright will rule over them in the morning. In the Kingdom, those who have walked in uprightness will bear rule over those who have not.

<sup>90</sup> 1Corinthians 6:9-10, Galatians 5:19-21, Revelation 22:14-15

<sup>91</sup> Romans 2:6-9

<sup>92</sup> John 12:32, Romans 5:15-19, 1Corinthians 15:22-25

<sup>93</sup> Deuteronomy 29:29

<sup>94</sup> Romans 2:6-9, 1Corinthians 6:9-10, Galatians 5:19-21, Hebrews 6:7-8, 10:26-31, 12:28-29, 13:4

<sup>95</sup> Matthew 8:12, 22:13, 25:30, 2Peter 2:17, Jude 1:13, Revelation 22:15

To better understand *inheriting* the Kingdom vs. simply *entering* the Kingdom, we must also understand the issues which surround “*The Great Reward.*”

### ***The Great Reward***

What is the “great reward?” King David was among the first to speak of it, and from the context, we see the Great Reward is clearly bestowed upon those who keep the commandments of the Torah:

*7 The Torah of יהוה is perfect, converting the soul: the testimony of יהוה is sure, making wise the simple. 8 The statutes of יהוה are right, rejoicing the heart: the commandment of יהוה is pure, enlightening the eyes. 9 The fear of יהוה is clean, enduring for ever: the judgments of יהוה are true and righteous altogether. 10 More to be desired are they than gold, yes, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover, by them is Your servant warned: and in keeping of them there is great reward.* Psalm 19:7-11

יהושע also spoke of the Great Reward, and in two instances, He directly relates this reward to keeping the commandments:

#### ***1. The Blessed Commandment Keepers***

In what is commonly called, “The Beatitudes,” יהושע spoke of the blessed, Torah-observant commandment keepers who would enter the Kingdom with “great reward.”

*3 Blessed are the poor in spirit: for theirs is the Kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness:<sup>96</sup> for they shall be filled. 7 Blessed are the compassionate: for they shall obtain compassion. 8 Blessed are the pure in heart: for they shall see Elohim. 9 Blessed are the peacemakers: for they shall be called the children of Elohim. 10 Blessed are those who are persecuted for righteousness' sake: for theirs is the Kingdom of heaven. 11 Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. 12 Rejoice, and be exceedingly glad: for great is your reward in Heaven: for so did they*

<sup>96</sup> Psalm 119:172, Matthew 6:33, Psalm 119:2

persecute the prophets who were before you.  
Matthew 5:3-12, Luke 6:20-23,25

We see the Great Reward is bestowed upon the meek, commandment-keeping prophets of the Most High; we refer to the wholehearted followers of יהושע the Messiah. As we look at the words of the Messiah a few lines later, the clear context shows that these believers are the blessed ones who keep the commandments of יהוה and the testimony of יהושע.<sup>97</sup> It is just as David had already said: the “great reward” will only be for those who keep His commandments:

*17 Think not that I have come to destroy the Torah, or the Prophets: I have not come to destroy, but to fulfill. 18 For verily I say to you, Till heaven and earth pass, one jot or one tittle shall in no way pass from the Torah, till all is fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. 20 For I say to you, That except your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven.* Matthew 5:17-20

2. “What Must I Do to Inherit Age-Abiding Life” (or Life to the Messianic Age)?

In the second case, יהושע is asked, “Good Master, what good thing shall I do, that I may have age-abiding life?” And יהושע said to him, “Why do you call Me good? There is none good but One, that is, Elohim: but if you will enter into life, keep the commandments.” Matthew 19:16-17

Once more, like David, the Messiah (the Son of David) stated it is only those who *keep the commandments* – only those who are blessed and

<sup>97</sup> In John 14:1, יהושע says: “Believe in Elohim (i.e., keep His commandments), believe also in Me (i.e., keep My testimony)! This all-important connection to *true obedience* is revealed in many other locations: 1John 5:2-5, Revelation 1:2,9, 12:17, 14:12, 20:6. The commandments of יהוה are only kept in Spirit and in truth if we also possess the testimony of יהושע by abiding in “the doctrine of the Messiah.” 2John 2:6-9, John 15:7,10 The “doctrine/teaching of the Messiah” to which John referred was nothing less than the Torah/Teaching of His Father. In Matthew 5:17-20, we see the “Beatitudes” are given in the context of keeping the Torah commandments. The “doctrine/teaching of the Messiah” was nothing less than the Torah. John 15:10-14

qadosh (set apart) – who can enter into Life in the Messianic Age. We read of this in many other places, too:

*Blessed and qadosh is he that has part in the first resurrection: over such the second death has no power, but they shall be priests of Elohim and of the Messiah, and shall reign with Him a thousand years.* Revelation 20:6

Believers can clearly lose this Great Reward of Life in the Messianic Age,<sup>98</sup> and should this occur, they will not be allowed to partake in the first resurrection.<sup>99</sup> The chasidim<sup>100</sup> who are faithful, however, will *possess/inherit* the Kingdom.<sup>101</sup>

How does יהוה describe those who will rise in the first resurrection? They are the *blessed* ones of whom the psalmist wrote in *Tehillim One*:

*Blessed is the man that does not walk in the counsel of the lawless, and in the way of sinners does not stand, and in the seat of scoffers does not sit. But his delight is in the Torah of יהוה, and in His Torah he meditates by day and night.*  
Psalm 1:1-2

These are the *blessed*, commandment-keeping believers spoken of by the Messiah in Matthew 5:3-20: “Blessed are the poor in spirit ... Blessed are the meek ... Blessed are those who hunger and thirst after righteousness<sup>102</sup> ... And what did יהושע state of this group in *Revelation*?

*“Blessed and set apart is he that has part in the first resurrection.”* Revelation 20:6

But who will *not rise* in the first resurrection? The willfully lawless (heathen) and sinners amongst the people of יהוה will not rise to partake in the first resurrection:

*“Therefore the lawless shall not arise in the judgment, nor sinners in the assembly of the righteous.”* Psalm 1:5

<sup>98</sup> Luke 19:24-27, 1Corinthians 3:12-15, 9:24-27, Hebrews 6:8, 10:38-39

<sup>99</sup> Revelation 3:2,5. When we understand life in the Messianic Age is the Great Reward, then we also see that those whose names are blotted out have not been forever doomed; however, they have certainly lost out on an immense reward/opportunity which will prove to have been very great.

<sup>100</sup> i.e., reverent ones

<sup>101</sup> Daniel 7:22,27

<sup>102</sup> And in Revelation 12:17, 14:12, 22:14

The Shabbat is a set apart convocation:<sup>103</sup> only those set apart can assemble before יהוה at the first resurrection. This will be a 1000-year Shabbat unto יהוה and only those who are qadosh (i.e., set apart) may partake! So much for those who complain, “If everyone is going to be saved what are we doing all this for?” (Meaning: “Why are we suffering as believers and trying to follow יהושע if everyone is going to be saved anyway?”) Below is our four-point response to this question:

**Point 1:** Everyone is *not* going to be “saved.” Full salvation is “body, soul, and spirit” (1Thessalonians 5:23), but those cast into the Lake of Fire are *not* saved since יהושע indicates their body (flesh) and soul are *destroyed* in hell.<sup>104</sup> While these persons will still be drawn to יהושע, they will only enter the Kingdom following punishment (i.e., passing through fire) and they will enter *without reward*. The unbelieving will certainly *see* the salvation of יהוה, but not to the degree to be enjoyed by those who have sought and found יהוה in this life, on *this side* of the resurrection.

**Point 2:** Do you want to be there when the plowman overtakes the reaper,<sup>105</sup> and the earth is filled with the knowledge of the splendor of יהוה during 1000 years of love, joy, peace, prosperity, and abundance?<sup>106</sup> I certainly do!! As a believer, it is one of my greatest hopes!<sup>107</sup> Or ... would you rather “opt out” and miss this great time in history in exchange for what the writer to the Hebrews calls “the passing pleasures of sin for a season?”<sup>108</sup>

**Point 3:** What believer would rather choose to *lose his/her reward* and partake in a terrible period of tribulation in the Lake of Fire – a most severe punishment over which יהוה has solemnly warned the unrepentant since the beginning of time?

**Point 4:** And even if there was no other reward, who would not want the Greatest Part of the

<sup>103</sup> Leviticus 23:1-3

<sup>104</sup> Matthew 5:27-30, 10:28, 1Corinthians 3:11-17

<sup>105</sup> Amos 9:13

<sup>106</sup> Habakkuk 2:14, Isaiah 11:5-9, 2:1-5

<sup>107</sup> Romans 8:24-25, Colossians 1:5, 23, Titus 1:2 (We *hope* to obtain Age-Abiding Life, or Life to the Messianic Age; no one is a shoo-in!), Hebrews 6:18-19, 1John 3:2-3.

<sup>108</sup> Hebrews 11:24-25

Great Reward: יהוה Himself!<sup>109</sup> In His Presence is fullness of joy! Psalm 16:11 Dwelling in the loving Presence of יהוה should be the ultimate desire/goal of every believer, both *now* and for the ages! Put another way:

*“We love Him, because He first loved us.”*  
1John 4:19

The writer to the Hebrews also spoke/wrote of the “great reward,”<sup>110</sup> and if you believe Sha’ul wrote *Hebrews*, he spoke of the great reward once again in *Philippians*. In that letter, Sha’ul stated *even he* did not consider himself to having attained to the first resurrection: it still remained to be seen if he would overcome! Put another way, Sha’ul did not regard himself to be a “shoo-in” ... this **great reward** was not a *certainty* even for him. *Philippians* 3:11 Sha’ul knew the *sobering words* of יהושע that many would seek to enter the Kingdom (in the first resurrection), but would **not** be able:<sup>111</sup>

*8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Messiah יהושע my Sovereign: for whom I have suffered the loss of all things, and do count them but dung, that I may win the Messiah, 9 and be found in Him, not having my own righteousness, which is of the Law, but that which is through the faith of Messiah, the righteousness which is of Elohim by faith: 10 that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death, 11 if by any means I might attain to the resurrection<sup>112</sup> of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of the Messiah יהושע. 13 Brothers, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of יהוה in the Messiah יהושע.* *Philippians* 3:8-14

Sha’ul knew it was a race to attain to the status of “called, and chosen, and faithful.”<sup>113</sup> And during

<sup>109</sup> Genesis 15:1, Psalm 119:2, Jeremiah 29:13

<sup>110</sup> Hebrews 10:35, 11:24-27, 2Timothy 4:6-8

<sup>111</sup> Matthew 7:13-14, Luke 13:24

<sup>112</sup> The Greek work here means, “*out-resurrection*,” and it is a *hapax legomenon*, a word used/only once in all of Scripture.

<sup>113</sup> 1Corinthians 9:24-27, Revelation 17:14

his life, he never considered himself to have attained to this level: he never considered himself to “have it all wrapped up,” as we say in America. However, it does appear that, near the very end of his life, the Spirit gave Sha’ul the assurance he *had overcome* and that he would inherit the “crown of life,” meaning life to the Messianic Age. 2Timothy 4:6-8 Similar such assurance had also been given to Daniel. Daniel 12:9,13 We are also told David will be raised up by יהוה in the first resurrection;<sup>114</sup> so he will obtain the “great reward” of which he has also written in the 19<sup>th</sup> Psalm. Likewise, the prophet Job spoke of the resurrection of the body and of seeing יהוה with his own flesh:

*For I know that my Redeemer lives, and that He will stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh I will see Eloah:<sup>115</sup> Whom I will see for myself, and my eyes shall behold, and not another; though my reins be consumed within me.* Job 19:25-27

Since we are told Job is accounted to number among the blessed ones who endured to the end,<sup>116</sup> we assert he, too, will partake in the first resurrection. Partaking in the first resurrection is what יהושע called “entering into life.”<sup>117</sup> Should a believer fail to do so, his/her reward is lost and such a one is blotted out of His Book.<sup>118</sup> All such believers will fail to have attained to the first resurrection, but they will still be saved, yet as passing through fire.<sup>119</sup>

Not taking יהוה at His word, not understanding the inaccurately translated word “forever,” and not understanding the major issues which surround “the great reward,” these are the sources of much confusion regarding Reconciliation and its related topics: predestination and election, reward and punishment, salvation and condemnation.

***The Narrow Way:  
Few Are They That Find It***  
What about the grave words of יהושע?

<sup>114</sup> Jeremiah 30:9, Ezekiel 37:24, Hosea 3:4-5  
<sup>115</sup> “Eloah” is the singular for “Elohim” and is usually translated as “G-d.”  
<sup>116</sup> James 5:10-11  
<sup>117</sup> Matthew 18:8-9, 19:17, Revelation 22:14  
<sup>118</sup> Revelation 3:5  
<sup>119</sup> 1Corinthians 3:12-15, 9:24-27, Hebrews 6:8, 10:38-39, Matthew 3:10-11

*Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it. Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.*  
Matthew 7:13-14, ISRV

Can we interpret these words to mean: “Of the billions of people who have ever lived, a sad minority will live forever while the majority will be tormented (or left as ashes) for an endless eternity”? יהושע expressed the same, sobering thought elsewhere,<sup>120</sup> and Luke’s record left us with these words from the Messiah:

*Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and will not be able.*  
Luke 13:24

We are in *total agreement* with these words, but believe they apply to those persons who *have been called*, as well as to those who are *being called* to be followers of יהושע in this present age. The narrow way defined by the Torah, and exemplified by the Messiah, places *great responsibility* upon those who have been called to splendor by יהושע: believers are *required* to walk worthily of our calling and יהוה will not take “No” for an answer. The Torah defines “the ancient paths” spoken of by יהוה through Jeremiah;<sup>121</sup> the Torah defines “the narrow way” that leads to life;<sup>122</sup> this is the way of His commandments.<sup>123</sup> Life to the Messianic Age is what King David called the “great reward”<sup>124</sup> – the great reward which יהוה bestows upon those who keep His commandments. יהושע also called this a great reward<sup>125</sup> and, like David, He spoke of it in a context which surrounds keeping the commandments of the Torah. Matthew 5:1-20

Reconciliation, then, explains how יהושע could speak of the road that leads to life saying, “*Few* there are who find it,” (Matthew 7:14) while on the other hand, יהוה promised Abraham his progeny will someday be as *the dust of the earth*,

<sup>120</sup> All evidence indicates this was another occasion.  
<sup>121</sup> Jeremiah 6:16  
<sup>122</sup> Meaning: the first resurrection and life in the Messianic Age.  
<sup>123</sup> Psalm 119:172, Isaiah 8:20, 2Timothy 3:16-17  
<sup>124</sup> Psalm 19:7-11  
<sup>125</sup> Matthew 5:11-12

**the stars of heaven, and the sand of the seashore for number!**<sup>126</sup> Apart from the truth of Reconciliation these two Scriptures would present an absolutely *inexplicable* contradiction!

*How can an extreme few be saved, on the one hand, while יהוה elsewhere promises to make the descendants of Abraham an innumerable host of what must be billions upon billions?!*

A contradiction? Not at all, provided we understand “the secret of His will.” Given the eventual reconciliation of *all things*, these two concepts are *not* contradictory in any way:

*While relatively few will inherit “the crown of life,” being resurrected to rule in the Messianic Age, an innumerable multitude will eventually become sons of Abraham since יהושע will draw all to Himself: All will be made alive in יהושע the Messiah, and it will be as though mankind never fell except for those hard lessons each of us will have learned after being shaped and molded by the Sovereign Hand of the Infallible Potter.*<sup>127</sup>

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### **Other Scriptures Bring Clarification to Reconciliation and Further Our Understanding of the Word**

Although many explanations above are from what the Spirit revealed to supplement issues which the reconciliationists were unable to elucidate, additional considerations are discussed below ...

#### **◆ CLARIFICATION ONE ◆ Who is Really in Charge of the Lake of Fire?**

The world always turns things around. How many times have we seen depictions of a horned Satan standing over the fires of hell and laughing with diabolical delight over those being tortured at his will? Who is *really* in charge of this “Lake of Fire?” John the Immerser indicated *the Messiah* would be the one to *baptize* (i.e., immerse, or cleanse) with Ruach ha’Qodesh and fire:

*I indeed wash you with water unto repentance: but He that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall wash you with Ruach ha’Qodesh, and with fire.*

<sup>126</sup> Genesis 13:14-16, 15:4-6, Revelation 7:9-10

<sup>127</sup> Isaiah 29:16, 64:8, Romans 9:20-21

*Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the storehouse; but He will burn up the chaff with unquenchable fire.* Matthew 3:11-12

Many of those who do not allow the Spirit of יהוה to burn up the chaff within them in the present life,<sup>128</sup> will have to pass through the Lake of Fire for this purpose.<sup>129</sup> In Hebrew thought, baptism was *washing*, and the intent of washing is to *cleanse*.

*Should we be surprised, then, to see it is יהושע who is standing over the lawless and the rebellious sinners as they are purged in the Lake of Fire?*

Just as Yochanan the Immerser indicated, it will be the Messiah who baptizes/cleanses with fire:

*9 And the third messenger followed them, saying with a loud voice, If any man worships the beast and his image, and receives his mark in his forehead, or in his hand, 10 the same will drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the qadosh messengers, and in the presence of the Lamb.*

*11 And the smoke of their torment ascends up for the Age and beyond (le’olam va’eyd): and they have no rest, day or night, who worship the beast and his image, and whosoever receives the mark of his name.* Revelation 14:9-11

It is *not* Satan who will preside over the Lake of Fire;<sup>130</sup> it is the Sovereign יהושע who will exercise full jurisdiction over this arena of purging.<sup>131</sup> It is the *Lamb* of יהוה who will baptize ... cleanse ... and remove the chaff of the wicked by fire! Matthew 3:11-12 This is how He will complete His task as the *Lamb* of יהוה who *takes away* the sins of the world! John 1:29,36

• If we accept the view that hell is *total annihilation*, then we have an *immediate contradiction* since we see יהושע and His messengers wasting a great deal of time (to the Age and beyond) standing over veritable tons of

<sup>128</sup> Romans 8:13, Isaiah 4:4

<sup>129</sup> Hebrews 6:8, Psalm 125:5

<sup>130</sup> Which incidentally, Stephen Jones indicates is likely depicted by the *bronze laver placed in the tabernacle* and intended by יהוה for washing.

<sup>131</sup> The Messiah is now the *Sovereign* over *all*. Matthew 28:18, Acts 2:36, 10:36, Ephesians 1:20-22

unconscious ashes – smoking cinders which amount to nothing more than the lifeless remains of the unfaithful and unconverted!

- On the other hand, if we accept the view that hell is *eternal torment*, then we see יהושע presiding over the Lake of Fire forever and ever! What sense would there be in such a thing?! Is this how the Messiah will see the travail of His soul:<sup>132</sup> by watching those who never repented, or who never even heard the Good News, suffer for an eternity? And if this vain destiny is to be the Savior’s unending, eternal lot, will believers even get to spend any time with their Messiah in the eternal Kingdom?!

- However, if we realize the Lake of Fire is one of the *final phases* in the plan of יהוה to *reconcile all things to Himself* through יהושע the Messiah, then everything makes perfect sense: יהושע will draw all to Himself, and for many, the Lake of Fire will be a necessary part of that process! At the end of this purging in the Lake of Fire, those who have refused Him previously will now be ready to enter the Kingdom. יהושע will only see the travail of His soul after having made *the many righteous*.<sup>133</sup> In his letter to the Romans, Sha’ul was citing this *very text* from Isaiah when stating it was the Offering of יהושע which *qualified* Him to be the One to do the cleansing as He makes the many righteous!<sup>134</sup>

Nevertheless, we must point out that while these people will emerge from the Lake of Fire and *enter* the Kingdom, they will by no means *inherit* it! This is an important point to realize for the sake of those who will erroneously object with the mistaken notion the wicked are still going to be “saved.” The wicked are not going to be “saved” since being saved means: being saved from the wrath of יהוה<sup>135</sup> and entering the first resurrection with body, soul, and spirit. The wicked will be purged in the Lake of Fire and will someday *see* the salvation of יהוה: they will see יהושע the Messiah, and He will eventually draw them to Himself, yet they will not partake in the great reward<sup>136</sup> bestowed *only upon those who have overcome*.

<sup>132</sup> Isaiah 53:11

<sup>133</sup> Isaiah 53:11

<sup>134</sup> Compare Isaiah 53:11 and Romans 5:18-19

<sup>135</sup> A terrible punishment indeed, Hebrews 10:31.

<sup>136</sup> 1Corinthians 2:9

◆ CLARIFICATION TWO ◆

**Daniel: the Perverted  
Prophet of a Demented Deity?**

The words of Daniel to Nebuchadrezzar, king of Babylon, were not only words of warning, they were also words of hope and reconciliation:

*Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing kindness to the poor; perhaps there may be a lengthening of your tranquility.* Daniel 4:27

If the king had absolutely no hope of ever entering the Kingdom, why did Daniel not just say something like: “Give it up Neb; you are not an Israelite, so you cannot even be saved in the first place?”<sup>137</sup> So don’t even waste your time! Just throw in the towel! Go live like you want: slaughter the subjects of other kingdoms without mercy ... just go be the biggest, immoral glutton the world has ever seen ... eat, drink, and be merry ... live it up!” Yet Daniel, being a prophet,<sup>138</sup> *advised just the opposite*: he counseled the king to *turn from iniquity* and to walk uprightly.<sup>139</sup> What kind of perverted, twisted mindset would Daniel have possessed if he had told King Nebuchadrezzar to walk as uprightly as possible when such a course would have merely been a waste of time, an exercise in vanity?! Why counsel the king to live uprightly if it was all going to amount to nothing more than a useless effort? And what kind of *demented deity* would provide counsel through his prophet (i.e., instructing Nebuchadrezzar to live uprightly) if such a course was only going to be a wasted, futile effort?! When pondered for just a moment, the words of Daniel are pulsing with the truth of Reconciliation! How we conduct our lives *does count*, regardless of who we *are* and regardless of our calling in this life! How can we say this? Because, like *everyone else*, Nebuchadrezzar will be judged by his *works*.<sup>140</sup> So what the king *did*, and what each individual *does*, is absolutely

<sup>137</sup> This, alone, shows how off-base the viewpoint is which removes Scripture from its context to claim only physical Israelites can be saved!

<sup>138</sup> The Messiah named Daniel among the prophets.

Matthew 24:15, Mark 13:14

<sup>139</sup> Jeremiah 23:22

<sup>140</sup> Psalm 62:11-12, Proverbs 24:12, Jeremiah 25:14,

Matthew 16:27, Romans 2:6-11, 2Corinthians 11:15,

2Timothy 4:14, 1Peter 1:17, Revelation 2:23, 18:6, 20:12-

13

critical! This is why the *authentic* prophet, Daniel, counseled the king to break off his sins by *righteousness* and his iniquities by showing *kindness to the poor!* If Reconciliation is not true, Daniel’s words to Nebuchadrezzar would have simply been insane, useless, and empty babbling.

◆ *CLARIFICATION THREE* ◆  
**Calvin’s Predestination is  
 Only A Pretext**

We may never know who first spoke, or penned, the saying:

*“A ‘proof text’ without a context is nothing but a pretext.”*

A person who removes a Scripture from its *context*, and holds it forth to “prove” a doctrinal viewpoint, has established absolutely nothing to be true. The *text* in question is not a “proof text;” since it proves absolutely nothing, the misused Scripture can only be a false *pretext*.<sup>141</sup> Keeping this saying in mind, how many times have we participated in, or witnessed, futile, ignorant debates over “Predestination vs. Freewill?” If you have ever seen such a hopelessly polarized and unending argument, you have also sensed the absolute vanity of the entire debacle. Neither “side” can convince the other, and besides walking away feeling frustrated, many people also have unanswered, *faith-depleting* questions left looming in their minds. This should never be case when their original intent was seeking to better understand and to trust in the love and sovereignty of יהוה. The Calvinist view of predestination spawns these forbidden and unprofitable discussions which reek with error and confusion. Because it introduces far more questions than it answers, we believe adherents of the Calvinist view fall into the trap of promoting senseless discussions which are forbidden by the Word of יהוה.<sup>142</sup> Only after learning many of the truths surrounding Reconciliation can we see that Calvin’s view of predestination:

- Is completely out of context.
- Denies the truth of many clear Scriptures.
- Denies the sovereignty and Kingship of יהוה.

<sup>141</sup> Since this so often occurs in *unwitting ignorance*, “pretext” may not be the most accurate word for the saying.  
<sup>142</sup> 1Timothy 6:20-21, 2Timothy 2:16-17, 2Timothy 2:23, Titus 3:8-9

- Leads to debates not profitable to the hearers/participants.
- Sows confusion instead of faith and clarity.
- And failing to explain the relevant issues surrounding the true, scriptural view of predestination, it is merely a pretext.

Calvin’s view of predestination results in the strife-laden discussions of which we are warned to avoid:

*“But foolish and uninstructed questions avoid, knowing that they beget strife.”*  
 2Timothy 2:23

Because adherents of Calvin’s brand of salvation are uninstructed in the truth of Reconciliation, they also fail to understand predestination in its fullest context. The results of their misdirected efforts are strife, disarray, and division.

By contrast, scriptural Reconciliation:

- Is completely *within context* at all times.
- Upholds the truth of many clear Scriptures which state יהוה will reconcile *all things* to Himself through יהושע.
- Leads to debate only among those who wish to reject clear statements of Scripture, while bringing marked, spiritual benefit to those who hear the Word of יהוה and keep it.
- Sows faith and clarity, along with much love, joy, and peace.
- Passes one of the ultimate “litmus tests” for truth by leading to greater light<sup>143</sup> and furthering our understanding<sup>144</sup> of many Scriptures which, beforehand, were obscure or intangible.
- Is not a pretext as it does not contradict a single Scripture. Because it is *teeming with truth*, Reconciliation brings more unity to our understanding of the Word of יהוה.

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Predestination can only be better and more fully understood in the light of Reconciliation. And apart from the knowledge that יהוה will someday reconcile all things to Himself through יהושע, the truth of predestination can never shine forth in the light intended to bring honor to the Name above all names.

<sup>143</sup> Proverbs 4:18, Psalm 36:9  
<sup>144</sup> Psalm 111:10, 119:98-100, John 14:21, 17:26

***Where Many Reconciliationists Fail  
and Where We Part Ways with the  
Majority of Their Number***

We diverge, over a number of critical issues, from many of those who believe in Reconciliation:

- “Universal Salvation” is erroneous terminology. Everyone will eventually enter the Kingdom, but not everyone will be “saved.” יהוה stated *few* are “saved.” As we have seen, salvation, or Life to the Messianic Age, is the “Great Reward” which will *only be given to those who keep His commandments*. There will be many who enter the Kingdom at the end of the 1000 years even though they did not partake in the Millennial Reign. And *if* anyone’s name is not found in the Book of Life at that time, he/she will be cast into the Lake of Fire. Revelation 20:11-15 These people will enter the Kingdom, as יהוה sees fit, after they have been cleansed in the Lake of Fire.<sup>145</sup> Those who enter the Kingdom, after emerging from the Lake of Fire, will *see* the salvation of יהוה, but having refused to serve Him and to do good in this lifetime, they will not have the same experience as those who have overcome and who *inherited* the Kingdom.
- Universalists (and some reconciliationists) tend to make the Lake of Fire a “slap on the wrist” or a “walk in the park.” Not so the Messiah and His apostles. They warned the wicked hypocrites to *flee* from the wrath to come. There is *promised punishment* for a life of sin just as there is *promised reward* for a life of righteousness. On this point, it appears most believers go from one extreme to the other. The one extreme is “eternal damnation,” in the case of erring Evangelicals. In the case of erring “universalists,” the other extreme is the grand, but false proclamation that there will be nearly no punishment at all for sinners; many of this persuasion give their listeners the impression that יהוה just loves everyone so much the Lake of Fire will only be a little slap on the wrist. One reconciliationist is even reported to have said, “G-d is not angry any more.” Yet the Torah tells us He is angry every day. Psalm 7:11 And the *Revelation* warns us of His great and pending wrath upon an apostate, unrepentant world.<sup>146</sup> The writer to the Hebrews warns, “*It is a fearful thing to fall into the hands*

*of the Living Elohim.*” Hebrews 10:31 Some reconciliationists seem to have overlooked these many texts. In having done so, they take away from the Word of Elohim.<sup>147</sup> However, we will never gloss over the fact that יהוה has clearly warned sinners of His wrath: this grave warning has been given by many prophets, including the Messiah. The anger of יהוה is still *very real* and completely unappeased in the face of the world’s lawless rebellion. The Lake of Fire is no “walk in the park” and it is always referred to with *extreme gravity*.

- Some reconciliationists do not seem very big on teaching believers the requirement of יהוה for overcoming sin. יהוה and His apostles expect us, require us, to overcome if we hope to *inherit* the Kingdom. Believers who are disobedient have been solemnly warned they will not *inherit* the Kingdom of Elohim.<sup>148</sup> As we have seen, disobedient believers will be saved by passing through the fire. If misinformed writers say we sin because we are mortal – yet never lead readers to the power to overcome made available by the blood of יהוה – we fear they may stumble many weak sheep. If we had only sinned but one time in our lives, we could never be perfect; yet all have fallen terribly short of the favor of יהוה, sinning far more than just one time throughout their lives. However, as believers, we can spiritually progress to the point of being able to resist sin even at the threat of death, or bloodshed. Hebrews 12:3-4 This means the power to overcome sin is *real* and *available*. We are directed to turn away from any who claim otherwise, especially if their teachings are an open denial of the power of reverence. 2Timothy 3:5 And we are warned by יהוה that only those who overcome, only those who endure to the end, will be partakers in the first resurrection.<sup>149</sup>
- Many, though not all, reconciliationists advocate some form of lawlessness: they often reject the Torah, the Name, the Sabbath, and the other Feasts which have been declared to be “age-abiding statutes” commanded to a thousand generations.<sup>150</sup> A large part of this anti-Torah

<sup>145</sup> Matthew 3:11, Luke 3:16

<sup>146</sup> Revelation 14:10,19, 15:1,7, 16:1,19, 19:15

<sup>147</sup> Deuteronomy 4:2, 12:32, Proverbs 30:rr-rr, Jeremiah 26:2, , Revelation 22:18-19

<sup>148</sup> 1Corinthians 6:9-10, Galatians 5:19-21

<sup>149</sup> Matthew 10:22, 13:13, 24:13, Revelation 2:7, 10-11, 17, 25-29, 3:5, 11-12, 21

<sup>150</sup> 40,000 plus years! Deuteronomy 7:9, 1Chronicles 16:15, Psalm 105:8

sentiment stems from the antinomian deception<sup>151</sup> so widely promulgated by the Evangelical world. Others reject the Name because they have become sealed in a false teaching which negates the Scriptures and which counters something that יהוה Himself has declared to be of *great importance* and of *immense spiritual significance*. While many of these believers have *some* elements of the “the Secret,” they do not have “the Sign” (the Sabbath) or “the Seal” (The Name of יהוה). While we are content to leave all judgment with the Most High, Scripture indicates no one will qualify as firstfruits apart from honoring the Name of יהוה<sup>152</sup> and His Sabbaths/Feasts.

*The Messiah clearly sets forth the Torah as the standard of obedience by which all believers will be judged.*<sup>153</sup>

The firstfruit believers will be *priests* who *qualify through obedience*, and יהוה clearly expects *His priests* to observe the Torah and the Shabbat and to, thereby, defend the honor of His Word.<sup>154</sup> Further, His Name will be on the foreheads of those who overcome!<sup>155</sup> As the Name of יהוה appeared on the mitre of the High Priest – so placing the memorial Name on the forehead<sup>156</sup> – even so, these who prayed, “Qadosh be Your Name,”<sup>157</sup> during their lifetime, will also have proven their qualifications for the priesthood. Consequently, His Name will be seen on *their foreheads* and they will be exalted as priests of Elohim and of the Mashiach/Messiah and will reign with Him for a thousand years.<sup>158</sup>

<sup>151</sup> This delusion was referred to by Sha’ul as “*the mystery of lawlessness*” (2Thessalonians 2:7), and it is this very thing which will disqualify so many who thought they were serving the Messiah. Matthew 7:21-23 (“iniquity” = “lawlessness”), 1John 3:4

<sup>152</sup> Micah 6:9, Matthew 6:9, John 17:7,12,26, Revelation 14:4, 15:3-4

<sup>153</sup> Matthew 5:17-20, 19:16-17, John 15:10, Romans 2:13, 3:31, 8:4, 7-8, 1John 5:2-5, Revelation 12:17, 14:12, 22:14

<sup>154</sup> Ezekiel 44:23-24, 22:8,26, 23:36-39, 20:12-13,16,20,21,24

<sup>155</sup> Numbers 6:22-27, Revelation 7:2-4, 14:1-4, 22:3-4

<sup>156</sup> Exodus 29:6, 39:30-31, Leviticus 8:9. This crown, we believe, *ascribed to קדוש* the attribute of being Qadosh (1Samuel 2:2, Leviticus 11:44-45, 19:2, 20:7, 26, Psalm 99:5,9, 1Peter 1:15-16), even as we are instructed by the Messiah to do in prayer. Matthew 6:9, 1Peter 3:15

<sup>157</sup> Matthew 6:9

<sup>158</sup> Revelation 5:9-10, 20:4-6

If certain people believe in יהושע the Messiah, yet reject the need to honor the Name of יהוה, I certainly count them as fellow believers (and will do anything possible to peaceably love and to serve them<sup>159</sup>); at the same time, we cannot countenance any views which clear Scriptures show forth to be the erroneous opinions of men.

- Many, though not all, reconciliationists are members of the Israel Identity Movement<sup>160</sup> or are hostile to other races of people. We assert they oppose יהוה in this flagrant, racial error since He has indicated those “from every tribe tongue, people, and nation” will stand before His throne.<sup>161</sup>
- Reconciliationists seem oblivious to the *Scripture evidence* regarding those who will emerge from the Lake of Fire and enter the Kingdom. However, through His Word, יהוה has revealed this to everyone with ears to hear. If this point is not clear, see the sections above entitled: *On the Other Side of the Lake of Fire*, and, *Who is Really in Charge of the Lake of Fire?* While everyone who is remanded over to the Lake of Fire will also emerge to enter the Kingdom at some future point, this does not lessen the severity of such a serious condemnation into punishment.
- Reconciliationists are not very big on differentiating between those who will *inherit* the Kingdom and those who will simply *enter* the Kingdom, without reward, on the other side of the Lake of Fire. This has led many to refer to Reconciliation as “Universal Salvation” while causing others to complain: “If everyone is going to be ‘saved’ then why bother trying to live right?” The answer is to this objection is: “Everyone will not be saved!” Only those who are saved in body, soul, and spirit are “saved” according to the Scriptural definition.<sup>162</sup> יהושע warns us: יהוה will destroy body and soul in hell for those who do not overcome sin. Such things are not part of what יהוה regards to be salvation.<sup>163</sup> In what form such persons will

<sup>159</sup> Of course, under the leading and direction of the Spirit.

<sup>160</sup> An odious, Scripture-denying theory which postulates only white, Anglo-Saxons are true Israelites and that only they may be saved.

<sup>161</sup> Genesis 18:18, 22:18, 26:4, Psalm 22:27, 65:2, Revelation 7:9-10, Revelation 15:3-4

<sup>162</sup> 1Thessalonians 5:23

<sup>163</sup> Hebrews 6:8-9

emerge on the other side of hell, then, we cannot say. But we can assert all flesh will see the salvation of יהוה, including those who must taste the second death and be *cleansed* in the Lake of Fire. Isaiah 40:5, Luke 3:6

As far as seeking to live a life worthy of our calling, what should be a believer's motivation: "fire insurance" or love? The true believer's motivation is a love response: "We love because He first loved us."<sup>164</sup> Gratitude-derived love and obedience should be the believer's motivation.<sup>165</sup> If our hearts our right, we should not have *less* desire to walk uprightly just because יהוה will eventually bring everyone into His Kingdom in the ages to come. Rather, since *He will have mercy upon all*,<sup>166</sup> we should be more strongly encouraged to be like Him in showing kindness and in extending compassion and forgiveness to others.

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### A SEVEN POINT SUMMARY

#### ◆ SUMMARY POINT ONE ◆ **Reconciliation Answers So Many Questions**

Billions of souls have lived and died without ever having heard the Good News: ... in 2004, one little boy was killed crossing a street in Los Angeles: after seeing his dad on the other side of an intersection, the young child ran toward the parent without looking out for the traffic; he just wanted to give his dad a hug as he customarily did whenever he saw his father coming into view; millions of others have died unjust deaths at the hands of warring countries, carnal warlords, religious persecutors, and unrighteous, erroneous, death-sentence decrees in staged, or erring courtrooms which were a travesty of justice; others have been terribly scarred by this life and were left with no desire to live and no desire to even know יהוה; and the list goes on and on: the many taken by natural disasters, the heathen in Africa, scores of deceived Moslems, Buddhists, and billions of others who have died never having had an opportunity to see or to live for the

<sup>164</sup> 1John 4:10,19

<sup>165</sup> 2Corinthians 5:14-15

<sup>166</sup> Romans 11:32

Messiah.<sup>167</sup> While Evangelicals would have us believe these many billions<sup>168</sup> will suffer the eternal torment of an endless hell, the *Good News of the Reconciliation of All Things* assures us this will not be the case: the Sovereign יהוה will have His way in all of their lives; they will *all* someday be made *alive*<sup>169</sup> in the Messiah<sup>170</sup> and they will bow in *reverent allegiance* before Him!<sup>171</sup> **All flesh** will see the salvation of יהוה!<sup>172</sup>

In this age, יהוה is advancing His plan on a relatively small scale by selecting His firstfruits – merciful kings and priests who have overcome through their access, in prayer, to the Presence יהוה.<sup>173</sup> We speak of the prayer access only made possible through the shed blood of יהושע the Messiah.<sup>174</sup> Real power in the Spirit is only possible through drawing near to the light-filled Presence of יהוה; for it is only in doing so, that we can put on the whole armor of His light.<sup>175</sup>

יהוה is choosing *overcomers* to partake in the next stage of His sovereign plan in the fast-approaching Millennium – the start of the Messianic Age and a time filled with great peace and worldwide abundance.

#### ◆ SUMMARY POINT TWO ◆ **The Whole World!**

When Yochanan the Immerser declared יהושע was "the Lamb of יהוה who takes away the sins of the world,"<sup>176</sup> what did he mean? Was this statement referring only to the eventual cleansing of all those who would believe the preaching of

<sup>167</sup> And none of this takes into account those who have died at the hands of murderers and rapists, or those who have died accidentally.

<sup>168</sup> Assuming they died without possessing true faith.

<sup>169</sup> With life abundantly. John 10:10

<sup>170</sup> 1Corinthians 15:22

<sup>171</sup> Isaiah 45:23, Philippians 2:9-10

<sup>172</sup> Isaiah 40:5, Luke 3:6

<sup>173</sup> It is, first and foremost, through prayer that we abide in the Messiah. John 15:4,7 Continually drawing near is the only way to obtain victory, and doing so is an expression of continual, ongoing faith (1John 5:2-5) which fulfills the Torah requirement that we cleave to יהוה. Deuteronomy 4:4, 10:20, 11:22, 13:4, 30:20

<sup>174</sup> John 14:6, Ephesians 2:13, Hebrews 4:16, 7:19, 10:21-22, Revelation 12:11

<sup>175</sup> Compare Psalm 104:1-2 and 1John 1:5 with Romans 13:12 and Ephesians 6:10-18. When we draw near to יהוה, He draws near to us, and we are clothed with His light. James 4:8

<sup>176</sup> John 1:29,36

the Good News? Not according to the emissary Yochanan, for he would later write of יהושע being the propitiation for the sins of *all people for all time*:

*My little children, these things I write to you that you may not sin. And if any man sins, we have an Advocate with the Father, יהושע the Messiah, the Righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world.* 1John 2:1-2

Yochanan was here referring to the Messiah's words that He would draw all to Himself (John 12:32), and this apostle tells us exactly what those words meant! "The whole world" was not converted in the days of the apostles, nor has it ever been converted at any other time, so what else can the above Scripture mean if not the following?

*Right now, יהושע is the propitiation for the sins of Messianic believers – those who have believed on Him in this life;<sup>177</sup> but one day, the Lamb of יהוה will eventually become the propitiation for the sins of the whole world. He is the propitiation for the sins of every person who has ever lived! יהושע will not have seen "the travail of His soul and be satisfied"<sup>178</sup> until all those who have borne the image of the earthly also bear the image of the heavenly.<sup>179</sup>*

Are we to believe יהושע paid the price for everyone's sins only to have them burn in hell forever? Absolutely not. Yet this is what the majority of Christendom would have us to think. On the contrary, having paid the price for their sins, He is then a worthy Judge to punish them for not repenting, and Scripture tells us He will do this very thing as He oversees their souls in the Lake of Fire. Revelation 14:9-11 This is not Catholic purgatory, this is the *cleansing* orchestrated by the Sovereign of all. In Hebrew thought, immersion was to cleanse, and Yochanan declared יהושע would immerse with the Ruach ha'Qodesh (believers) and fire (the unbelievers and disobedient believers). Matthew 3:11, Luke 3:16

Scripture is clear that infidels will eventually emerge from the Lake of Fire and be ready to enter (but not *inherit*) the Kingdom. Some will

<sup>177</sup> 1Corinthians 15:19

<sup>178</sup> Isaiah 53:11

<sup>179</sup> 1Corinthians 15:49

be great in the Kingdom, while some will be accounted as "the least," but "every man" will enter in his own order since all will be made alive in the Messiah.<sup>180</sup>

◆ SUMMARY POINT THREE ◆  
**Reconciliation Affects Our Attitude  
Toward Unbelievers**

Reconciliation provides a good dose of much needed humility when dealing with those who are presently exhibiting some level of unbelief, or rebellion, in relation to the Word of יהוה. Everyone we encounter in this life will also see us again some day in the Kingdom of יהוה. This requires us to serve unbelievers with humility (unlike so many in the Evangelical world who look down their noses at those they regard to be infidels). Knowing that we will some day see this person in the Kingdom tempers our approach and our attitude; each soul we encounter will most assuredly magnify יהוה at some point in the resurrection.<sup>181</sup> We feel this heightens the believer's accountability during every such occasion.

All people need the Good News of His great love, and it is such a blessing to be able to give assurance to others that the plan of יהוה for their life will not fail ... that they will someday be greatly blessed ... and that יהוה will someday rectify all the wrongs and injustices they have ever suffered. It is an immense blessing to be able to share with others that we do not espouse an exclusive-club religion, but that יהוה will reconcile *all things* to Himself: יהושע will someday draw *all people* to Himself. During religious discussions, it is great to be able to look others in the eye and say to them: "יהוה will have His way in your life!" ... "One way or another, you will someday be in His Kingdom!" This is a far cry from the condescending condemnation so often heard from angry, erring Protestants: "You're going to hell!"

Those Torah-observant, Messianic believers who most readily see the truth of Reconciliation are typically those who execute the weightier aspects of the Law: justice, mercy, and the love of יהוה.<sup>182</sup> These are what Sha'ul termed "vessels of mercy" – they have been recipients of the mercy of יהוה and they have learned to

<sup>180</sup> Matthew 5:19, 21:31, 1Corinthians 15:22-23

<sup>181</sup> See/compare Matthew 5:16 and 1Peter 2:12.

<sup>182</sup> Matthew 23:23, Luke 11:42

continually extend that mercy to others.<sup>183</sup> Ralph is right, I believe, in his assessment of those who see, or who do not see, the truth of Reconciliation: it relates to being merciful. The unforgiving hearts,<sup>184</sup> it seems, want the heathen to “get theirs,” and such hardhearted souls are unsettled at the thought of יהוה eventually bringing *everyone* into His Kingdom.<sup>185</sup> It also relates, though, to seeing the purpose of punishment in the mind of יהוה, and Stephen Jones does a fine job in showing the Torah’s intent: punishment in the mind of יהוה is to bring about restitution and restoration. To this thought I add: people are truly reformed if their hearts are inclined to make full, sincere restitution. The very process of making restitution also transforms us and brings about an inward change of heart.

To be sure, those who proudly ignore or disobey the Good News will be punished, but there are many others who will have disobeyed in complete ignorance having never experienced any encounters with true believers of the true Good News. Hence, we see that there will be different levels of punishment as well, and only יהוה, who knows the heart of every individual, could ever mete out such punishment in a just manner.

◆ *SUMMARY POINT FOUR* ◆  
**Answering a Common,  
 But Misplaced Objection**

Before closing, we will discuss one of the main objections which many believers present when hearing of Reconciliation:

*OBJECTION: If “hell-fire” is not preached, and if we teach that everyone will eventually enter the Kingdom, unbelievers will have no “reason” to accept the truth; that is, they will intentionally*

<sup>183</sup> Romans 9:23, Matthew 5:7, 9:13, 12:7

<sup>184</sup> Mark 11:25-26

<sup>185</sup> One further thought on those who cannot see the truth of the Scriptures: the lack of fasting-derived humility is the greatest hindrance to spiritual progress amongst all believers. Those who lack poverty in spirit (Isaiah 57:15, 66:1-2, Matthew 5:3) also lack His Spirit/Presence; as a result, they cannot see truth of Scripture even when it is set before them on the written page. Consequently, Craig believes the studies on fasting and prayer are the most important postings on the website. Please study each one and prayerfully distribute among all sincere, Messianic believers whose hearts are inclined to seek יהוה:

- “*Humble Yourself in the Sight of YHWH*”
- “*The Three-Day Fast: Living and Walking in Resurrection Power*”

*walk in lawlessness in this present life having no fear of Elohim and having no impetus to repent.*

*OBJECTION OVERRULED:* Here are the fallacies in the above reasoning:

- Evangelicals preach hell-fire now, and the world is still madly rushing away from the truth of יהוה and His moral standards. (Sad to say, Evangelicals are increasingly part of the lawless apostasy, although many remain sincere and devoted, albeit, still erring in regard to “the obedience of faith” which is *required* of believers.<sup>186</sup>) The simple fact is: the threat of hell-fire is not going to avert rebellion in the hearts of those who do not even believe in the existence of the Almighty in the first place. Now, if a person is being called by יהושע, then hell-fire will surely be a sobering reality which “jolts” the sinner to repentance through a healthy fear and respect.

- However, it is the love and goodness of יהוה, revealed in יהושע, which ultimately deliver us from the wrath of Elohim in the Lake of Fire, and it is this love and goodness which He desires to use to lead us to *true repentance*.<sup>187</sup>

- *A true understanding of Reconciliation still warns hell-fire will most assuredly be the severe punishment for those who openly rebel against the Good News!*

Nothing should ever water down that warning! However, Fundamentalist Christians typically *abuse this warning* by wrongly pronouncing judgment upon *individuals* who oppose them. This judgment is usually made with hateful statements leveled against the unbeliever and which sound something like: “You’re going to burn in hell!” Such crass, unwarranted statements are nothing more than idolatry and self-exaltation as only the Most High Judge has the authority to decree which individuals will, or will not stand condemned and be relegated to the Lake of Fire. How do we know if someone is going to burn in hell? What if יהוה calls them at some point in the future and they repent and turn to Him? We can warn others about the judgment of hell without exhibiting the pride of those who feel qualified to condemn others and without using hell as a verbal weapon of hate and

<sup>186</sup> Matthew 5:17-20, Romans 2:13, 3:31

<sup>187</sup> Romans 2:4, 5:8, 12:21, Luke 5:3-8, 1Thessalonians 1:9-10, 1John 4:17-19

revenge.<sup>188</sup> By sincerely forgiving others in prayer, we leave room for divine vengeance:<sup>189</sup> If we earnestly forgive others and they still do not repent, then it is very likely that יהוה can be completely just when bringing hell-fire punishment upon them.

- The truth of Reconciliation and the Messiah's clear word that He will draw all to Himself are great truths which will stand for the ages, regardless of man's flawed reasoning and insubstantial objections. He who will someday have mercy upon all,<sup>190</sup> calls us to do likewise.<sup>191</sup>

◆ SUMMARY POINT FIVE ◆  
**יהוה Will Have Mercy Upon All**

יהוה will one day prevail over all sin, evil, and injustice. The One who created Satan and who allowed sin to enter into the creation, also holds the *ultimate responsibility* for all the evil which has transpired following that tragic day which saw Adam fall. However, we emphatically state יהוה *committed no sin* in allowing man's fall, and that in Him is *no unrighteousness*. He whose sovereignty allowed evil to enter the world can also fully *recompense* all losses which resulted from that evil. How He will do this has yet to be revealed, but in the ages to come, all will see and all will witness His great and loving restoration of all things. Ephesians 2:7, Acts 3:20-21

The prophet Isaiah stated all flesh would see the salvation of יהוה! יהושע said likewise that He would draw (really "drag") all to Himself. John 12:32 One way or another, the Sovereign יהוה will wield His providential rule over all mankind! And so shall it one day be: He will have mercy upon *all* (Romans 11:32); יהוה will reconcile all things to Himself. Ephesians 1:9-10, Colossians 1:19-20 All flesh will see His salvation.

Just as sin came upon all men apart from any choice or doing of our own, so righteousness shall overtake us apart from any choice or doing of our own. John 15:16, Romans 5:15-19 When "the times of restitution of all things" has been completely fulfilled (Acts 3:21), יהוה will be All

<sup>188</sup> It is the wicked who seek to prevail over others with words. Psalm 12:3-4, Proverbs 12:18

<sup>189</sup> Romans 12:17-21

<sup>190</sup> Romans 11:32-33

<sup>191</sup> Matthew 5:7, 38-48, 6:12-15

in all. 1Corinthians 15:28 יהוה will have overcome all evil with His good, even as He has called us to do in this life. Romans 12:20-21

*For Elohim has shut them all up in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of Elohim! How unsearchable are His judgments, and His ways past finding out!* Romans 11:32-33

יהוה will eventually have mercy upon all, and *all flesh* will see the salvation of יהוה! This mercy will not just be for those He is calling in this age, but it will be for all those who have ever been born into this world (and likely all those who never saw the light of day).

The Good News of the Kingdom is: יהוה reigns!<sup>192</sup> And His sovereignty will win the battle forever! He will reconcile all things to Himself. This is why we can (and must) love and serve all people ... for יהוה and His ways *will prevail* in every life. יהוה will judge the wicked and the sinners: He will destroy them.<sup>193</sup> We need never water down this serious message. Hell is a *reality* and those who completely refuse יהוה will most likely suffer its condemnation. But we must let Him be the Judge of each individual in this regard: only יהוה can send a person to the Lake of Fire. On the other hand, there are so many others who would do the will of יהוה if they otherwise knew it: they are not willfully wicked and they are not intentionally against יהוה, or His Messiah, or His Torah. Yet they may somehow be *caught* by their past circumstances and are now left with a scarred or crippled heart. We have to trust in יהוה knowing He will be a merciful Judge ... there are many who will *not partake* in the "great reward" of the first resurrection, yet they also are *not* cast into the Lake of Fire. Revelation 20:14-15 And יהושע taught that anyone who gives even a drink of cold water to His followers (because they are His followers) will not lose their reward.<sup>194</sup> יהוה has established many ways by which He will bless *all nations* through Abraham's Seed!

<sup>192</sup> Psalm 47:1-3,6-8, 96:10-13, 97:1,10-12, Isaiah 52:7, Nahum 1:15, Revelation 19:6

<sup>193</sup> Psalm 37:7-10,34-38, 73:1-28, 92:6-9

<sup>194</sup> Matthew 10:42, Mark 9:41

◆ SUMMARY POINT SIX ◆  
**Reconciliation Explains So  
Many Seemingly Contradictory  
Statements of Scripture**

Reconciliation explains so much and answers so many questions, but today's general view of predestination and salvation not only leaves many deeply perplexing and unanswered questions, it absolutely *contradicts* clear, direct statements of Scripture, outright denying the steadfast love and the sovereignty of יהוה.

*While Reconciliation does not answer every question, it is the only viewpoint which brings light and clarity to so many obscure texts, while also solving the enigma presented by a number of otherwise contradictory statements of Scripture.*

These *seeming contradictions* melt away and are put to rest by the truth of Reconciliation. The Scriptures effectively state יהוה is not only sovereign, but that His *original plan* will never be *thwarted* by the rebellion which He foresaw/foreknew and which He chose *not to stop* even though He could have *easily* done so.

◆ SUMMARY POINT SEVEN ◆  
**The Unsearchable Riches of the Messiah:  
יהושע Will See the Travail  
of His Soul**

Of course, we will be glad to continue a peaceable dialogue among all those who are truly seeking יהוה over the subject of Reconciliation. However, please take some time to thoroughly study *Creation's Jubilee* and this letter before writing on the matter. While we will certainly respect any who dissent from this view, readers should understand that we will avoid all needless contention and debate over the matter.

It is a joy to share “the whole counsel of Elohim”<sup>195</sup> as He reveals it and as the Spirit works openness in the hearts of fellow believers across the globe. Reconciliation is but one of many remarkable truths which reveal the greatness, love, and sovereignty of יהוה the Father.

We assert the power of righteousness in יהוה is far more powerful than the disobedience of man in Adam: יהושע will fully see the travail of His soul only after all those who have succumbed to

unrighteousness in Adam have been subjected to His righteousness:

*He shall see the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities.* Isaiah 53:11

We believe Sha'ul was referring to this Isaiah prophecy when writing to the Romans:

*For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.* Romans 5:19

There will surely come a day when “all will be made alive” in יהושע the Messiah and every knee shall bow in reverence before יהוה the Father:

*For as in Adam all die, even so,  
in the Messiah shall all be made alive.*  
1Corinthians 15:22

In his letter to the Ephesians, Sha'ul wrote of ...

... “the unsearchable riches of the Messiah.”  
Ephesians 3:8

These unsearchable riches and favor will unfold, to the amazement of all, across the ages to come. First, these great riches will be further revealed to those who have overcome in this life:

... “that in the ages to come He might show the exceeding riches of His favor, in His kindness toward us through the Messiah יהושע.”  
Ephesians 2:7

But eventually, we will see His Offering bring about the reconciliation of all things as יהוה has mercy upon all and as all those who ever sinned are made righteous. After יהושע has drawn all things to Himself, then it will be said of Him in the *past tense*:

*Behold, the Lamb of יהוה who has taken  
away the sins of the whole world!*

Until that day when יהוה becomes *All in all*,<sup>196</sup> may His Spirit bless and lead each of our readers as they study His Word and seek His ways.

Your brothers in faith and service,

Ralph Ward  
and Craig Peters

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<sup>195</sup> Acts 20:27

<sup>196</sup> 1Corinthians 15:24-28

We believe most copyrights have been abused worldwide in religious circles as false shepherds and other merchants feed on the sin of the people. These many abuses have filled the worship house of יהוה with money changers who hinder *True Worship* by robbing and oppressing the poor. Zechariah 7:10 Many have turned reverence and the worship of יהוה into a means of great, personal gain. Micah 3:11, 1Timothy 6:5-10, 1Peter 5:2 We assert such things were never meant to be, Isaiah 55:1,2, Mark 11:15-17. Hence, our copyright is intended to allow for *free distribution* of the Word of יהוה with the following, minimal limitations:

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Matthew 11:5, Luke 4:19, Galatians 2:10

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If this study has proven to be a blessing of edification, the authors would be delighted to hear from you! Feel free to send either of us a communiqué, even if it is just a short note.

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### ***An Excellent Translation of the Scriptures***

*ISR*V is an abbreviation/acronym which means: “*INSTITUTE FOR SCRIPTURE RESEARCH VERSION.*” The INSTITUTE FOR SCRIPTURE RESEARCH is an organization of Messianic believers based in South Africa. They have published an excellent version of the word of יהוה which is entitled “*The Scriptures.*” Our abbreviation, *ISR*V, refers to this version of the Scriptures. For those wishing to make further inquiry, their website address is:

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