

What is the One Thing We Need Before Jesus Can Change Our Heart?

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Many Christians believe that some people are too evil to be saved, "Look at Hitler," they say. "How could God save Hitler?" That particular statement shows "double blindness."

But how about Lenin or Stalin, or serial killers like Jeffrey Dahmers, who raped, murdered and dismembered 17 young men and boys, and cooked and ate parts of their body in his apartment, or John Wayne Gacy who sexually assaulted and murdered 33 teenage boys, or Ted Bundy who kidnapped, raped and murdered numerous young women, 12 of whom he decapitated and kept their heads in his apartment, or Night Stalker, Richard Ramirez, who stabbed or shot and/or raped and mutilated numerous people, ranging from a 9 year old girl, to a couple in their sixties, or Kenneth Bianchi, the Hillside Strangler, or David Berkowitz, Son of Sam? And we could name many more.

Aren't we better than these vicious, Satanic killers?

"The nature of sin is not immorality and wrongdoing, but the nature of self-realization that leads us to say, "I am my own god." This nature may exhibit itself in proper morality or in improper immorality, but it always has a common basis-my claim to my right to myself.

"When Jesus faced either people with all the forces of evil in them, or people who were clean-living, moral, and upright, He paid no attention to the moral degradation of one, nor any attention to the moral attainment of the other. He looked at something we do not see, namely, the nature of man." O. Chambers, My Utmost for His Highest, Oct 5

"Now when He (Jesus) was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles which He did.

"But Jesus did not commit Himself unto them, because He knew All.

"And needed not that any should testify of man: **for He knew what was in man.**" John 2:23-25

“Sin is something I am born with and cannot touch—only God touches sin through redemption. God nowhere holds a person responsible for having the heredity of sin, and does not condemn anyone because of it. Condemnation comes when I realize that Jesus Christ came to deliver me from this heredity of sin, and I choose (at least temporarily) to reject Him and go my own way.” Ibid.

With this heredity of sin, a heredity in which I had no say, I am not holy, nor am I likely to be holy by my own efforts. If all Jesus Christ can do is tell me that I must be holy, His teaching only causes me to despair.

But if Jesus Christ can put HIS heredity of holiness in me, so HE – not I – is making all the decisions in my life, then I can begin to see what He means when He says that I have to be holy.

Christ’s teaching is meant to be applied to the life that He puts within us. This is regeneration. The moral miracle of redemption is that God can put a new nature into me through which I can live a totally new life. He takes away my heredity of sin, and gives me His character and disposition that He exhibited when He was on earth. As Paul said:

“When it pleased God. . . to reveal His Son in me. . .” Galatians 1:15-16

Paul continues:

“I am crucified with Christ, nevertheless I live. But not I, but Christ lives in me.” Galatians 2:20

When I finally recognize my NEED, when I finally understand my own limitations, then Jesus says, “Blessed are you. . .” (Matt 5:11). But I must get to that point. God cannot put into me, the responsible moral person I believe that I am, the nature that was in Jesus Christ unless I am aware of my need for it.

And it almost always takes severe trouble – to get me to that point, whether it is a life-threatening illness, or financial ruin, or the loss of a loved one, or any other serious trouble in life.

“The New Testament teaching about regeneration is that when a person is hit by his own sense of need, God will put His Breath (Spirit) of holiness into him, and he will be energized by the same spirit as the Son of God.” Ibid, Oct 6

“ . . . until Christ is formed in you.” Galatians 4:19

Redemption means that I can be delivered from the heredity of sin, and that through Jesus Christ, I can receive a pure and spotless heredity, namely, God's breath of holiness (mistranslated as the "Holy Spirit").

"But my pastor says, 'No one is perfect. We just try our best and God makes up the rest.'

But that's the opposite of what the Bible says.

"Sin is a fundamental relationship-it is not wrong *doing*, but wrong *being*-it is deliberate and determined independence from God.

"The revealed truth of the Bible is not that Jesus Christ took on Himself our fleshly sins, but that He took on Himself the heredity of sin that no man can even touch. God made His own Son 'to be sin' so He could make the sinner into a saint.

"Jesus Christ reconciled the human race, putting it back to where God designed it to be. And now everyone, eventually, will experience that reconciliation, being brought into oneness with God, on the basis of what Jesus did on the cross.

"A man cannot redeem himself—redemption is the work of God, and is absolutely finished and complete. And its application to individual people is a matter of God's timing. A distinction must always be made between the revealed truth of redemption and the actual conscious experience of salvation in a person's life." Ibid.

"But what about all these terrible sinners who died in their sins? Do they get a 'second chance'?"

Redemption is not a matter of "chance." Jesus Christ already redeemed - and saved - everyone, when He died on the cross. It's just that most people don't realize it yet. Sooner or later, in this life – or after the Judgment, they will have enough trouble that they will finally understand their need for Jesus Christ to run their life.

Jesus died for our "sin" (singular) – our heredity of sin, not our "sins."

"Behold the Lamb of God, Who takes away the sin (singular) of the world."
John 1:29

"For He hath made Him to be sin (singular) for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor 5:21

Is Jesus Christ – who is God – capable of Reversing all the sin caused by Adam – a man?

Just think about it: Adam was a man – a mortal man after he sinned. Because of Adam's sin, death passed to all mankind.

“Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned.” Romans 5:12

But Paul continues, telling us that the damage caused by Adam – that affected Everyone, has been REVERSED by Jesus Christ. And that Reversal also affects Everyone!:

“Therefore as by the **offence of one** (Adam) judgment **came upon ALL** men to condemnation; even so by the **righteousness of One** (Jesus Christ), **the free gift came upon ALL** men unto justification of life.

“For as by **one man's disobedience**, the many (the rest of humanity) were **made sinners**, even so by the **obedience of One** (Jesus Christ,) shall the many (the rest of humanity) be **made righteousness**.. Romans 5:18-20

Worshipping God as a “man”

Why does the whole Christian world believe that Adam's sin of eating the fruit of the forbidden tree was more powerful than Christ's redemption of the world by His death on the cross?

Why does the whole Christian world believe that Adam, a mere mortal man, was able to take the whole world down – with sin – yet Jesus Christ, who is God, is not capable of bringing the whole world “up – by His atoning death on the Cross? of redeeming the whole world?

The whole Christian world believes that Adam was more powerful than Jesus Christ.

This is exactly what Paul is talking about in Romans, Chapter 1; Christians worship God as though He were a mere mortal “man” – just another human being. They believe that Jesus Christ, God on earth, cannot UNDO the damage done by Adam.

Why kind of a “God” is that?

“Because that, when they knew God, they glorified Him NOT as God. . . and changed the glory of the uncorruptible God into an image made like to corruptible man. . .” Romans 1:21-23

So what did God do to those who worshiped God as a mere human being?

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; gossipers. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Romans 1:24, 29-31

Is this a description of the churches of today – who ALL deny that Jesus is able to regenerate ALL of those who became sinners through Adam.

That means that they believe that Adam’s sin was stronger than Christ’s ability to save.

How does the “church” feel about Universal Restoration?

There’s almost nothing that can exasperate and anger a church-going Christian more than the idea that God is going to save everyone. They literally Hate It!

After all, “Hellfire” is a perfect marketing tool for getting people to join a church. Joining a church becomes their “fire insurance.”

Furthermore, like the older brother of the prodigal son, church-goers hate the idea that they “stayed in the church all this time” and those who left the church and supposedly “had a good time sinning” are going to be saved just like they are. They think that’s not fair.

But repeatedly, Jesus Christ rebukes those who feel that way through the parables He spoke, as recorded in the Bible.

Parable of the workers. Matt 20:1-16

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace.

And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

So when evening was come, the lord of the vineyard saith unto his steward, Call the laborers and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a denarius.

But when the first came, they supposed that they should have received more; and they likewise received every man a denarius.

And when they had received it, they murmured against the Goodman of the house,

Saying, These last have worked only one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a denarius?

Take what is thine, and go thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" Matt 20: 1-16

Parable of the Lost Sheep

Ninety-nine sheep were in the fold. One sheep was lost. How long did the shepherd search for the One Lost Sheep?

Answer: Until he found it. (There was NO cut-off time.)

Parable of the Lost Coin

How long did the woman search for the lost coin?

Answer: Until she found it. (There was NO cut-off time.)

Parable of the Lost Son: The Prodigal Son

The Prodigal son asked his father for his inheritance while the son was young. He left home, went to a far country, spent his inheritance on “wine, women and song” and ended up feeding the pigs, who were eating better than he was.

He decided to return home to his father and ask if he could be a servant. When he approached his home, his father ran out to meet him, threw his arms around him, and planned a big party for him, saying,

“Bring the fattened calf. My son was dead, and is alive again; he was lost and is found. And they began to be merry.” Luke 15:24

But the Prodigal son’s older brother was very upset.

Now his elder son was in the field, and as he came and drew night to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fattened calf, because he hath received him safe and sound.

“And he (the older son) was angry, and would not go in; therefore came his father out, and entreated him

“And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment” and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fattened calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was good that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.” Luke 15:25-32

In all these parables spoken by Jesus when He was on earth, He makes abundantly clear that He will save ALL mankind. The Elder brother in the parable of the prodigal son represents those who have been church members for all their life, who are so rankled by, and antagonistic to, those who have not always been with the Lord.

But their attitude – their heart - is not Christ-like. Just like the elder brother, they only stayed “with their (heavenly) Father” to reap the inheritance. They grudgingly “stay in the church” hoping to gain eternal life.

“God, Who WILLs That ALL Mankind Be Saved.”

“Faithful is the saying and **worthy of all welcome** (for this are we toiling and being reproached), that we rely on the living God, **Who is the Saviour of ALL mankind**, especially (but not only) of those who believe (have faith = believe without seeing).

“These things be charging and teaching.” 1 Tim 4:9-11

Think of it - - the living God *is the Saviour of ALL mankind!*

The text does not say, God is the “provider” of salvation for all. This would not make Him the Saviour of all. He is only the Saviour of those whom He actually saves. In order to be the Saviour of all, He will have to SAVE ALL. The living God is the Saviour of ALL mankind.

This should fill the hardest heart with joy and cause continual thanksgiving to God for His power, wisdom, love, grace and righteousness.

But it doesn’t. The vast majority of Christians HATE this fact. Instead, they Love their “hellfire” where those whom the church believes are permanently lost, will suffer for billions of years – burning FOREVER!

Knowing how difficult it would be for man to believe this plain statement, God offers man encouragement by assuring him that it is a *faithful saying* and *worthy of all welcome*. It is faithful to God, faithful to Jesus Christ, faithful to His Word, and faithful to the desire of all who have had the love of God poured into their hearts through God’s breath of holiness (mistranslated Holy Spirit).

It is very hard to understand why so many should condemn it as unfaithful and worthy of all rejection, when God has so plainly declared it to be a faithful saying and worthy of all welcome.

Man's need for salvation is desperate. He is sinful, dying, and helpless to save himself. To save man and make out of him a creature unto His own praise will indeed glorify Jesus Christ.

How Will God Save All Mankind?

Both the means and the manner whereby this salvation is accomplished are clearly revealed in the Scriptures.

“For this is ideal, and welcome in the sight of our Saviour, God, Who **wills** that All mankind be saved and come into a realization of the truth. For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras)” (1 Tim 2:3-6).

“And there is no salvation in any other one, for neither is there any other name, given under heaven among men, in which we **must** be saved” (Acts 4:12).

There is no salvation for anyone at any time except through Jesus Christ and His saving work. It is only through His death, burial and resurrection life that all will be saved. **There will be no failure here.** He was manifested to repudiate sin and to nullify the works of the Adversary.

“For then must He often have suffered since the disruption of the world: but now Once in the end of the era hath He appeared to put away sin by the sacrifice of Himself.” Heb 9:26

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might (meaning: have the authority to) destroy the works of the devil.”
1 John 3:8

In the light of these facts set forth in the Scriptures, how foolish the statement of some that If *all* will be saved, Jesus Christ need never have died. To the contrary, if He had not died for the sin of the world, no one could be saved! But since He has died, and now lives again, *all will be saved!*

The Bible makes it very clear that all are not saved at the same time. Christ “is giving Himself a correspondent Ransom for ALL (*the testimony in its own eras*)” (1 Tim 2:6).

“Even as, in Adam, all are dying, thus also, in Christ, shall all be vivified (made alive forever). *Yet each in his own order (class)*” (1 Cor 15:22,23).

At the present time God is only saving those whom He has chosen (the elect, or chosen ones) and called into the special salvation of the coming ages.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

“And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor 1:26-30

“That in the eons to come He might (will have the authority to) show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Eph 2:7

He will use these chosen ones (the elect) in various ways to bring about the salvation of the rest. The text says,

“God is the Saviour of All mankind, especially (not exclusively) of those who believe (the believers – those who have faith – who believe without seeing)” (1 Tim 4:10).

Election (being chosen) and predestination become precious portions of God’s truth once it is seen that the reason some are chosen to a special salvation is that through them the rest may be blessed as well.

The non-elect (with reference to eonian salvation) will be saved at the end of the eons solely as the result of the death, burial and resurrection of Jesus Christ on their behalf.

Does this mean a second chance?

Not at all!

Salvation is not a matter of chance, first or second. Had it been left to chance no one would have been saved, now or later.

“As it is written, There is none righteous, no, not one.

“There is none that understandeth, there is none that seeketh after God.

“They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Romans 3:10-12

Salvation is of God! He assures us that He will save all.

That doesn't mean there will be no judgment or condemnation. In the day of the judgment of God, “indignation and fury, affliction and distress: will come upon every human being that is doing evil.”

“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

“Tribulation and anguish, upon every human being that is doing evil, of the Judean (Believer) first, and also of the Greek (the Unbeliever).” Romans 2:9

All that the Bible teaches about God's wrath will surely come to pass. The wrath of God is an awful thing and it is not to be minimized in the least. However, too much condemnation is just as unrighteous as too little.

All God's disciplines are remedial – to turn His children “back to right-doing.” None of God's discipline is punitive – to punish without the goal of remedying the behavior.

“But Judgment shall return unto righteousness...” Ps 94:15

“When Thy judgments are in the earth, the inhabitants of the world will learn righteousness (they will learn to do right).” Isa 26:9

When God's judgments are in the earth, the inhabitants of the world will learn to -
- Do Right!

What Does the Salvation of All Include?

The Justification and Making Righteous of ALL

“Consequently, then, as it was through one offense (Adam’s sin) for ALL mankind for condemnation, thus also it is through one just award (Jesus’ death on the Cross) for ALL mankind for life’s justifying.

“For even as, through the disobedience of the one man (Adam), the many (everyone else) were constituted sinners, thus also, through the obedience of the One (Jesus Christ) the many (everyone else) shall be constituted just.” Rom 5:18,19

The Reconciliation of ALL to God

“For in Him the entire complement delights to dwell, and through Him to reconcile ALL to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.” Col 1:19,20

“Reconciliation,” means the removal of all alienation, estrangement, and enmity, thus making peace.

The Vivification of ALL

“For even as, in Adam, all are dying, thus also, in Christ, shall all be made alive (literal = vivified). Yet each in his own order (class): the Firstfruit, Christ; thereupon those who are Christ’s at His coming: thereafter the consummation. . . The last enemy will be abolished: death.” (1 Cor 15:22,23,26)

“Vivification,” in this passage, is more than resurrection alone. It is a making alive beyond the power and reach of death, as will be seen from the example of Christ, the Firstfruit, as well as that of those who will be vivified at His coming (Literal = “in His presence).

In itself, “resurrection” may be only to mortality, as in the case of Lazarus. Vivification, however, includes incorruption and immortality.

‘Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

“Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

“For this corruptible must put on incorruption, and this mortal must put on immortality.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

“O death, Where is thy sting? O grave, where is thy victory?

“The sting of death is sin: and the strength of sin is the law.

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor 15:50-57

Is it Dangerous to Teach Universal Restoration?

Again someone may say, Yes, this teaching does seem to be Scriptural, but even so, it is a dangerous doctrine and it should not be taught. God, however, declares,

“These things be charging and teaching.” 1 Tim 4:11

Shall we obey God or man? Shall we seek God’s pleasure or man’s? Those who seek to please man are not slaves of Jesus Christ.

“For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.” Gal 1:10

Shall we who know Him and have had our eyes opened to the glorious triumph of Jesus Christ sit idly by and let reproach be heaped upon His name without protesting?

Think how the teaching of endless punishment slanders God Jesus Christ! We know Christ died for ALL.

“Who gave Himself a ransom for ALL. . .” 1 Tim 2:6

Does God lack the goodness, the power, the love, the grace to Save ALL? God declares that judgment is limited and remedial; man says it is punitive punishment – forever!

Let us believe God and not man.

Some excerpts from, "God.Who Wills That All Mankind Be Saved." Joseph Kirk. The Saviour of All Mankind, pp 11-16.