

SEO SCORE ?

81

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n/a

TOTAL IMPRESSIONS ?

n/a



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Savior of the World — The Ministry of Reconciliation

Savior of the World — The Ministry of Reconciliation Revealed Through Christ Reconciling the World Unto Himself and Bringing All Things Into Harmony With



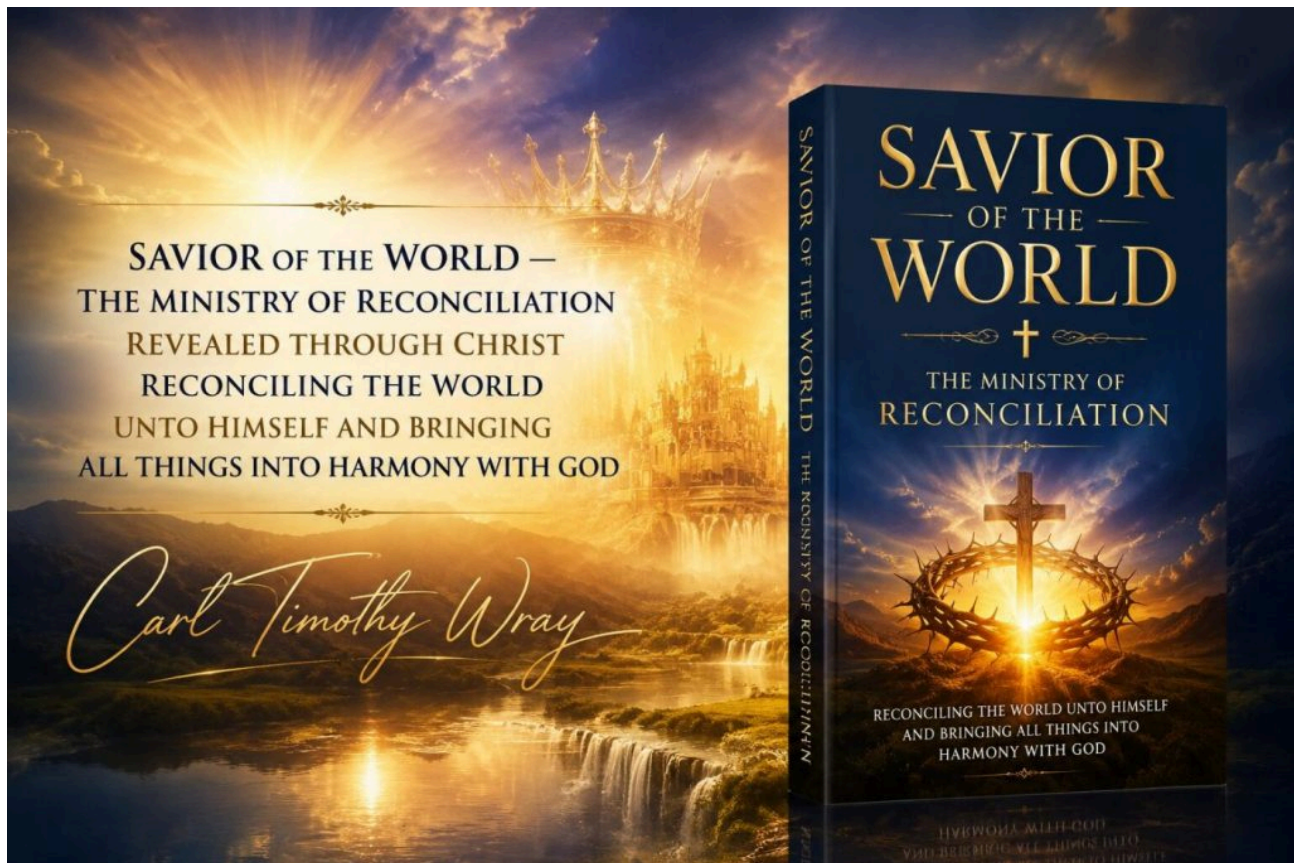
Author

By **Carl Timothy Wray**

[Carl Timothy Wray](#) is a Kingdom writer and teacher dedicated to unveiling the Finished Work of Christ through the full counsel of God from Genesis to Revelation. Through hundreds of books, teachings, and prophetic writings, his ministry focuses on reconciliation, sonship, the Kingdom of God, the Book of Revelation, and the eternal purpose hidden in Christ before the foundation of the world. His writings emphasize the restoration of all things, the ministry of reconciliation, and the unfolding plan of the ages through Jesus Christ, the Savior of the world.

Savior of the World — The Ministry of Reconciliation is a powerful biblical exploration of God reconciling the world unto Himself through Jesus Christ. This book unveils the ministry of reconciliation through the Finished Work of Christ, the blood of the cross, the restoration of all things, and the eternal purpose of God to bring creation back into harmony with Himself. Moving from Genesis to Revelation, this scroll reveals how Christ is not merely offering salvation to a few, but unfolding a Kingdom plan that ultimately brings peace, reconciliation, sonship, and restoration to all creation through the power of the cross and the ages of God's [redemptive purpose](#).





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Savior of the World: Introduction

There is perhaps no greater revelation in all the Scriptures than the revelation that God was in Christ reconciling the world unto Himself.

The Gospel is far more than the message of escaping judgment. It is the unveiling of the heart of the Father. From Genesis to Revelation, the Spirit declares one unified purpose — that God, through Jesus Christ, would bring all things back into harmony with Himself. The cross was not an afterthought. Redemption was not God reacting to Adam's fall. The Lamb was slain from the foundation of the world, and within the depths of God's eternal wisdom there existed a plan vast enough to restore creation itself.



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often portrayed God as distant, hostile, and eternally divided against the very world He created. Yet the apostle Paul declared something altogether

different:

“God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” — II Corinthians 5:19

This changes everything.

The ministry of reconciliation is not merely a doctrine — it is the revelation of God’s nature. It reveals a Father who moves toward humanity instead of away from it. It reveals a Savior whose blood speaks peace instead of endless separation. It reveals a Kingdom whose purpose is restoration, harmony, and the bringing of all things under the headship of Christ.

This book was written to unveil that glorious purpose.

Within these pages we will journey through:

- the cross and the peace it accomplished,
- the reconciliation of the world,
- the ministry entrusted to the Church,
- the restoration of creation,
- the calling of the sons of God,
- and the final consummation where God becomes all in all.

We will follow the thread of reconciliation from Genesis to Revelation, discovering that the Scriptures do not reveal a divided God with competing purposes, but one eternal mind working all things according to the counsel of His own will.

The Savior of the world is not failing.

He is not reacting.



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uggling against history.

He is unfolding a plan established before the foundation of the world — a plan that moves through the ages until all things are gathered together in Christ.

The ministry of reconciliation has already begun in us.

And through Christ, it shall extend to the ends of creation itself.

Chapter 1

God Was in Christ Reconciling the World

There are truths within the Gospel so vast that the human mind struggles to contain them. Men have often reduced the message of Christ down to a religious system centered almost entirely around man escaping punishment. Yet the Gospel proclaimed by the apostles was far greater than an escape plan. It was the revelation of God's eternal purpose hidden within Himself before the world began.

The cross did not reveal a God who suddenly decided to become merciful.

The cross revealed the mercy that had always existed within the heart of the Father.

From the beginning, God's purpose was reconciliation.

The apostle Paul declared:

“To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” — II Corinthians 5:19

This verse stands as one of the greatest proclamations ever uttered in human history.



Notice carefully what Paul did not say.

He did not say that God was trying to reconcile Himself to the world.

He said that God was in Christ reconciling the world unto Himself.

The initiative belongs to God.

The purpose belongs to God.

The reconciliation belongs to God.

Humanity did not create reconciliation through its obedience, effort, or religious performance. Reconciliation was born from the eternal love, wisdom, and purpose of God Himself. Before man ever sought God, God had already purposed redemption within Christ.

This is why the Scriptures declare:

“According as He hath chosen us in Him before the foundation of the world.” —
Ephesians 1:4

Before sin entered creation,
before Adam fell,
before corruption spread through humanity,
God already possessed within Himself a redemptive purpose centered in Christ.

The Lamb was not an emergency solution.

The Lamb was the eternal revelation of the Father’s heart.

The Savior of the World



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came into the earth, heaven did not announce Him merely as a potential savior.

Scripture declares:

“For the Father sent the Son to be the Savior of the world.” — I John 4:14

Again:

“This is indeed the Christ, the Savior of the world.” — John 4:42

These words are staggering in their scope.

Religion has often attempted to shrink the ministry of Christ down to the salvation of a limited few, yet the apostles continually used language far broader than the systems of men are comfortable with. The testimony of Scripture repeatedly points toward a Savior whose work reaches farther than Adam’s fall.

Paul wrote:

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.” — I Timothy 4:10

The order here is important.

Believers are the firstfruits of redemption, but they are not presented as the limit of redemption.

The Church is the beginning of the harvest — not the end of it.

God always begins with a firstfruits company before expanding His work outward into greater realms of manifestation. This pattern is seen throughout Scripture:



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seed,

the blade,

- then the ear,
- then the full corn in the ear.

The ministry of reconciliation follows this same divine order.

God Was Not Counting Trespasses

One of the greatest misunderstandings in religion is the belief that God's primary posture toward humanity is condemnation.

Yet Paul says something astonishing:

“Not imputing their trespasses unto them.”

The word “imputing” means counting against, charging, or holding to one's account.

Paul reveals that through Christ, God was moving toward humanity with reconciliation in His heart rather than perpetual hostility.

This does not mean that sin is ignored.

It means that God Himself provided the remedy for sin through Jesus Christ.

The cross was not the Son convincing an angry Father to love humanity.

The cross was the Father revealing His love toward humanity through the Son.

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” — Romans 5:8



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... humanity remained in rebellion,
toward humanity in love.

This is the scandal of grace.

This is the mystery hidden from ages and generations.

This is the beginning of reconciliation.

The Cross and the Restoration of Peace

The cross accomplished far more than many have imagined.

Paul declares:

“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” — Colossians 1:20

The blood of Christ speaks peace.

Peace between:

- God and man,
- heaven and earth,
- Spirit and creation,
- righteousness and humanity.

Sin brought division.

Christ brought reconciliation.

Adam brought alienation.

ht peace.



The cross stands at the center of history as the great dividing line between the old creation and the new creation.

At Calvary, the old Adamic order was brought to judgment in Christ so that a new creation could emerge through resurrection life.

The reconciliation of the world begins at the cross.

Not merely legally,
but vitally,
progressively,
and ultimately universally in scope according to the purpose of God.

The Ministry Entrusted to the Church

Paul says that God "hath committed unto us the word of reconciliation."

This is the calling of the Church.

We are not merely called to preach fear.

We are not called merely to announce wrath.

We are ambassadors of reconciliation.

An ambassador represents the heart and purpose of the Kingdom from which he was sent.

The Church has been entrusted with the responsibility of revealing the nature of the Father to creation.



“Blessed are the peacemakers: for they shall be called the children of God.” —
Matthew 5:9

The mature sons of God become ministers of peace because reconciliation is the very heartbeat of the Kingdom.

The ministry of reconciliation does not ignore truth.

It does not compromise righteousness.

It does not deny judgment.

Rather, it understands that all judgment within God’s Kingdom serves the higher purpose of restoration, correction, purification, and ultimate harmony with God.

The consuming fire of God is not opposed to reconciliation.

It is one of the instruments through which reconciliation is accomplished.

The Eternal Purpose Hidden in Christ

Scripture reveals that all things move toward one ultimate destination:

“That in the dispensation of the fullness of times He might gather together in one all things in Christ.” — Ephesians 1:10

History is not random.

Creation is not abandoned.

... not spiraling outside of divine purpose.



The Father is unfolding an eternal plan hidden within Christ from before the foundation of the world.

Every age,
every dealing,
every judgment,
every act of mercy,
moves toward this great consummation:
the gathering together of all things in Christ.

This is the ministry of reconciliation.

This is the revelation of the Savior of the world.

And this reconciliation has already begun within those who are being transformed into His image.

Chapter 2

The Savior of the World

The declaration that Jesus Christ is “the Savior of the world” is one of the most profound statements ever spoken by mortal men.

These words reach beyond the boundaries of religion, denominational systems, and human limitation. They unveil the magnitude of the Father’s purpose hidden in Christ before the foundation of the world.

When the Samaritans encountered Jesus, they testified:

“Now we believe, not because of thy saying: for we have heard Him ourselves, and
this is indeed the Christ, the Savior of the world.” — John 4:42



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Notice carefully what they did not say.

They did not call Him merely:

- the Savior of Israel,
- the Savior of a denomination,
- the Savior of a selected religious class,
- or the Savior of a small remnant.

They called Him:

THE SAVIOR OF THE WORLD.

This title reveals the scope of His mission.

The Gospel begins to open before us when we realize that Christ came into the earth carrying within Himself a purpose much larger than man's religious systems have imagined.

The Lamb Slain Before the Foundation of the World

Redemption did not begin at Bethlehem.

Nor did it begin at Calvary.

The cross was the manifestation in time of a purpose that already existed in eternity.

Scripture declares:

“The Lamb slain from the foundation of the world.” — Revelation 13:8



Before Adam fell,
before sin entered creation,
before death spread through humanity,
God already possessed within Himself a complete redemptive purpose centered in Christ.

This means the Father was never reacting in panic to human failure.

God was not forced into creating a secondary plan after man sinned.

The Savior of the world was already present within the heart and wisdom of God before creation itself emerged.

Everything unfolds according to that eternal purpose.

Paul wrote:

“Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself.” — Ephesians 1:9

The reconciliation of the world is not man’s idea.

It is God’s pleasure.

It is God’s purpose.

It is God’s will unfolding through the ages.

Greater Than Adam’s Fall

Religion often presents sin as though it became greater than God’s redemptive



Yet the Scriptures continually reveal that Christ is greater than Adam.

Paul explains:

“For if through the offence of one many be dead, much more the grace of God, and the gift by grace... hath abounded unto many.” — Romans 5:15

Again:

“For as in Adam all die, even so in Christ shall all be made alive.” — I Corinthians 15:22

Adam introduced:

- sin,
- corruption,
- alienation,
- mortality,
- and death.

But Christ introduced:

- reconciliation,
- righteousness,
- peace,
- life,
- and restoration.

The work of Christ is not smaller than the fall.

It is greater.



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f the world did not come merely to make salvation possible.

He came to destroy the works of the devil.

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.” — I John 3:8

The Gospel reveals not the triumph of evil, but the triumph of Christ over evil.

The Heart of the Father

One of the greatest tragedies in religion is that many people fear God more than they know Him.

They imagine the Father as unwilling to save, reluctant to forgive, and eager to condemn.

Yet Jesus came to reveal the Father.

“He that hath seen Me hath seen the Father.” — John 14:9

Everything Jesus did revealed the nature of God.

When Jesus forgave sinners,
the Father was being revealed.

When Jesus touched lepers,
the Father was being revealed.

When Jesus ate with outcasts,
the Father was being revealed.

When Jesus wept over Jerusalem,
the Father was being revealed.



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And ultimately, when Jesus stretched forth His arms upon the cross and prayed:

“Father, forgive them; for they know not what they do.” — Luke 23:34

the heart of God was being unveiled before the world.

The Savior of the world reveals a Father who moves toward fallen humanity with mercy in His heart.

God So Loved the World

Perhaps no verse is more quoted than John 3:16, yet few stop long enough to feel the weight of its meaning.

“For God so loved the world, that He gave His only begotten Son.”

The object of God’s love was the world.

Not merely the righteous.

Not merely the religious.

Not merely those already seeking Him.

The world.

Humanity in its lostness,
brokenness,
rebellion,
and darkness.



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ave His Son because love compelled Him to do so.

The incarnation itself is proof that reconciliation originated within God.

Love moved toward humanity before humanity moved toward God.

This is why Scripture says:

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

The initiative always belongs to God.

The Savior of All Men

Paul makes one of the boldest declarations in all of Scripture:

“We trust in the living God, who is the Savior of all men, specially of those that believe.” — I Timothy 4:10

This verse reveals divine order.

Believers experience reconciliation first.

The elect are firstfruits.

The Church experiences the life of the Kingdom ahead of the world.

But firstfruits imply a greater harvest to come.

God always begins with a remnant before extending His work outward into wider realms of manifestation.



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appears everywhere:

- Abraham before Israel,
- Israel before the nations,
- Christ before the Church,
- the Church before creation itself enters liberty.

The elect are not chosen to exclude the world.

They are chosen to serve the world.

This is why Paul says:

“God... hath given to us the ministry of reconciliation.” — II Corinthians 5:18

The Church is called to reveal the Savior of the world to creation.

The Ministry of Peace

The Savior of the world is not merely preparing souls for heaven.

He is reconciling creation back into harmony with God.

Paul writes:

“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” — Colossians 1:20

Notice the language:

- peace,
- reconciliation,
- harmony,
- reconciliation.



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ion.

The Kingdom of God advances through reconciliation.

The cross is the great act of divine peace-making.

Where Adam brought separation,
Christ brings union.

Where sin brought division,
Christ brings harmony.

Where death brought corruption,
Christ brings life.

And this ministry now flows through those being transformed into His image.

The Purpose of the Ages

The Savior of the world is carrying creation toward a predetermined end.

Scripture declares:

“Having made known unto us the mystery of His will... that in the dispensation of the fullness of times He might gather together in one all things in Christ.” —
Ephesians 1:9–10

The ages are not meaningless cycles.

History is not wandering aimlessly.

God is unfolding a plan.



veals another dimension of His purpose until all things are gathered together in Christ.

This is why the prophets spoke of:

- restitution,
- restoration,
- reconciliation,
- and the Kingdom filling the earth.

The Savior of the world shall not fail.

The Lamb who was slain before the foundation of the world carries within Himself the power, wisdom, and love necessary to bring creation into harmony with God.

And the ministry of reconciliation is the revelation of that glorious purpose.

Chapter 3

Peace Through the Blood of His Cross

At the center of all reconciliation stands the cross of Jesus Christ.

The cross is not merely a religious symbol.

It is the dividing line between:

- the old creation and the new,
- alienation and reconciliation,
- Adam and Christ,
- death and life,
- corruption and restoration.

Everything in God's eternal purpose converges at Calvary.



The prophets pointed toward it.
The apostles preached from it.
The Kingdom flows out from it.

Paul declared:

“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” — Colossians 1:20

This statement is staggering in its scope.

The blood of the cross accomplished peace.

Not temporary peace.

Not partial peace.

Not symbolic peace.

Real peace between God and creation.

The War Began in Eden

To understand the greatness of reconciliation, we must first understand the depth of separation introduced through Adam.

When man fell in Eden, something catastrophic entered creation.

Sin brought:

- alienation,
- fear,
- corruption,



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- mortality,

- and death.

Man who once walked in harmony with God now hid among the trees.

The creature formed for dominion became enslaved to corruption.

Creation itself fell under bondage.

Paul describes this condition:

“For the creature was made subject to vanity... the whole creation groaneth and travaileth in pain together until now.” — Romans 8:20–22

The fall affected:

- humanity,
- creation,
- the mind,
- the emotions,
- relationships,
- even the earth itself.

Separation spread like poison through the whole Adamic order.

But where Adam brought division,
Christ came to restore peace.

The Cross Was God Moving Toward Humanity



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... the cross as though Jesus were convincing an unwilling Father to
show mercy.

But Scripture reveals the opposite.

“God was in Christ, reconciling the world unto Himself.” — II Corinthians 5:19

The cross was the Father revealing His own heart through the Son.

Calvary was not divine reluctance.

Calvary was divine love unveiled.

The Father Himself moved toward fallen humanity through Christ.

This is why Paul writes:

“But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” — Romans 5:8

Before man repented,
before humanity understood,
before creation sought restoration,
God had already acted through Christ.

The initiative belongs to God.

Reconciliation begins in the heart of the Father.

Peace Through Blood

Throughout Scripture, blood represents life poured out.



...ld covenant, sacrifices continually pointed toward a greater sacrifice yet

Year after year,
altar after altar,
blood flowed through Israel's priesthood.

Yet Hebrews declares:

“For it is not possible that the blood of bulls and of goats should take away sins.”
— Hebrews 10:4

Those sacrifices were shadows.

Christ was the substance.

At Calvary, Jesus entered once into the holy place, not with the blood of another,
but with His own blood.

The cross became the great intersection where:

- justice and mercy met,
- righteousness and peace kissed,
- judgment and love converged.

The blood of Christ speaks peace because it fully dealt with the Adamic order.

The old man was judged in Christ.

The curse was carried in Christ.

The separation was entered into by Christ.

He descended into the depths of death itself so that reconciliation could emerge
through resurrection.



The Breaking Down of the Middle Wall

Paul reveals another glorious aspect of reconciliation in Ephesians:

“For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” — Ephesians 2:14

The cross tears down walls.

Walls between:

- Jew and Gentile,
- God and man,
- heaven and earth,
- Spirit and flesh,
- hostility and peace.

The Kingdom of God is not built upon separation.

It is built upon reconciliation.

The cross does not merely forgive individuals.

It creates one new man in Christ.

Paul continues:

“Having abolished in His flesh the enmity... for to make in Himself of twain one new man, so making peace.” — Ephesians 2:15

The old divisions belong to Adam.



The new creation belongs to Christ.

The Triumph Hidden in Weakness

To the natural mind, the cross appeared to be defeat.

The Son of God hung:

- rejected,
- mocked,
- beaten,
- crucified.

Hell believed it had triumphed.

Religion believed it had silenced Him.

Rome believed it had executed another rebel.

But hidden within that apparent weakness was the greatest victory in history.

Paul writes:

“Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.” — Colossians 2:15

The cross was not defeat.

The cross was conquest.

Christ entered into death itself and shattered its authority from within.

The enemy exhausted his power against the Lamb,



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so arose carrying:

- resurrection,
- reconciliation,
- dominion,
- and the keys of death and hell.

The blood of the cross therefore speaks not failure,
but victory.

The Cross and the New Creation

Paul says:

“Therefore if any man be in Christ, he is a new creature.” — II Corinthians 5:17

Reconciliation is not merely legal.

It is creative.

The cross does not merely improve the old creation.

It births a new creation.

Religion often attempts to reform Adam.

God crucified Adam.

The cross announces the end of the old order and the beginning of a new humanity
in Christ.

This is why reconciliation is described as:



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ation,

- renewal,

- transformation,
- resurrection,
- and being born again.

The ministry of reconciliation is not merely telling people they are forgiven.

It is announcing that a new creation has emerged in Christ.

Peace Beyond Human Understanding

The peace produced through the blood of the cross is unlike anything the world can give.

Jesus declared:

“Peace I leave with you, My peace I give unto you: not as the world giveth.” —
John 14:27

Human peace depends upon circumstances.

Christ’s peace flows from reconciliation.

It is peace rooted in union with the Father.

It remains:

- in storms,
- in suffering,
- in persecution,
- in uncertainty,
- and even in death itself.



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This peace flows from knowing that reconciliation has already been accomplished in Christ.

The war has ended in Him.

The division has been bridged in Him.

The way back into fellowship with God has been opened in Him.

The Scope of Reconciliation

Paul says that through the blood of the cross God purposes:

“To reconcile all things unto Himself.”

This reaches farther than many dare imagine.

The cross was not small.

The blood was not limited.

The purpose of God was not narrow.

The reconciliation flowing out from Calvary moves through:

- humanity,
- creation,
- the ages,
- the Kingdom,
- and ultimately all things.



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stands at the center of history as the eternal declaration that God will not abandon His creation to corruption forever.

The Lamb who was slain carries within Himself the restoration of all things.

The Ministry Entrusted to Us

Those who partake of Christ are called to carry this peace into the earth.

Paul writes:

“And hath committed unto us the word of reconciliation.” — II Corinthians 5:19

The Church is not called merely to debate doctrine.

The Church is called to reveal reconciliation.

We are ambassadors of peace.

We are ministers of reconciliation.

We are witnesses of the triumph of the cross.

The mature sons of God become peacemakers because the nature of the Father is being formed within them.

And the same peace established through the blood of His cross shall continue expanding until all things are brought into harmony with God.

Chapter 4

The Ministry of Reconciliation



The reconciliation accomplished through Christ was never intended to remain hidden within heaven.

God did not merely reconcile the world unto Himself and then remain silent about it.

He entrusted the revelation of reconciliation to a people.

Paul declares:

“And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.” — II Corinthians 5:18

This is one of the greatest callings ever given to humanity.

The Church has been entrusted with:

- the ministry of reconciliation,
- the word of reconciliation,
- and the spirit of reconciliation.

This is not merely a ministry of sermons.

It is a ministry that reveals the very nature of God.

Reconciled First, Then Sent

There is a divine order in Paul’s words.

First:



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h reconciled us to Himself.”

Then:

“And hath given to us the ministry of reconciliation.”

Before we can minister reconciliation,
we ourselves must experience reconciliation.

A man filled with bitterness cannot minister peace.

A man living in fear cannot reveal liberty.

A divided heart cannot reveal harmony.

God first reconciles us to Himself so that His nature may begin to form within us.

The ministry flows out of transformation.

This is why sonship is essential to reconciliation.

God is not merely seeking workers.

He is producing sons in His image.

Sons who:

- know His heart,
- carry His Spirit,
- manifest His peace,
- and reveal His love to creation.



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assadors for Christ

Paul continues:

“Now then we are ambassadors for Christ.” — II Corinthians 5:20

An ambassador does not represent himself.

He represents another kingdom.

The Church is not called to represent:

- earthly systems,
- political powers,
- religious traditions,
- or human agendas.

We are ambassadors of the Kingdom of God.

An ambassador carries:

- the authority,
- the message,
- and the spirit
of the government from which he was sent.

This means the Church must reveal the nature of the Father to the world.

What kind of God are we presenting?

Many present a god:

- consumed with vengeance,
to destroy,
toward humanity,



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- and eternally alienated from creation.

But Jesus revealed a Father who:

- forgives enemies,
- seeks the lost,
- heals the broken,
- restores the fallen,
- and moves toward humanity in love.

The ministry of reconciliation reveals the true character of God.

The Word of Reconciliation

Paul says:

“And hath committed unto us the word of reconciliation.”

Notice that reconciliation is called:
a WORD.

The Gospel itself is the word of reconciliation.

The Kingdom message announces:

- peace,
- restoration,
- forgiveness,
- sonship,
- and union with God through Christ.



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Jesus preached:

“The Kingdom of God is at hand.”

The Kingdom is the realm where reconciliation rules.

The Gospel is not merely information about heaven.

It is the proclamation that through Christ:

- the alienated may return,
- the broken may be restored,
- the divided may become one,
- and creation itself shall enter liberty.

This word of reconciliation carries creative power.

When spoken under the anointing of the Spirit, it awakens hearts and draws men toward the Father.

The Ministry of Peacemakers

Jesus declared:

“Blessed are the peacemakers: for they shall be called the sons of God.” —
Matthew 5:9

This is deeply connected to reconciliation.

Peacemakers carry the nature of the Father.

God Himself is the great reconciler.



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nature sons become instruments of reconciliation within creation.

A peacemaker is not merely someone who avoids conflict.

A peacemaker carries the power to bring harmony where division once ruled.

This ministry operates:

- within the heart,
- within relationships,
- within the Church,
- within humanity,
- and ultimately throughout creation itself.

The sons of God are called to manifest the peace established through the blood of the cross.

The Church as Firstfruits

The Church is not the completion of reconciliation.

The Church is the beginning of it.

James writes:

“That we should be a kind of firstfruits of His creatures.” — James 1:18

Firstfruits always point toward a greater harvest.

God begins with a remnant.

He begins with a firstfruits company.



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with those who first receive His life and are transformed by His Spirit.

But the firstfruits exist for the sake of the harvest to come.

This is why the Church receives the ministry of reconciliation.

The elect are not chosen to exclude the world.

They are chosen to bless the world.

The Church becomes the vessel through which the nature of Christ is revealed to creation.

The Restoration of Creation

Paul reveals that creation itself waits for the manifestation of the sons of God.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” — Romans 8:19

Why?

Because reconciliation extends beyond individual salvation.

Creation itself groans under:

- corruption,
- decay,
- death,
- and bondage.

But God’s purpose does not stop with a redeemed remnant.



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of reconciliation ultimately reaches into the whole creation.

Paul continues:

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” — Romans 8:21

This is staggering.

Creation waits for sons because sons carry reconciliation.

The mature sons of God become instruments through which the Kingdom expands into creation itself.

Judgment and Reconciliation

Many struggle to understand how judgment fits into reconciliation.

Yet throughout Scripture, divine judgment serves redemptive purposes.

God’s judgments:

- expose darkness,
- remove corruption,
- humble pride,
- and bring correction.

Hebrews declares:

“For our God is a consuming fire.” — Hebrews 12:29

The fire of God is not contrary to reconciliation.



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he means through which reconciliation is accomplished.

Gold is purified through fire.

The old man is consumed so the new creation may emerge.

The Kingdom advances through transformation.

The ministry of reconciliation therefore includes:

- truth,
- correction,
- discipline,
- purification,
- and restoration.

God does not judge in contradiction to His purpose.

He judges in harmony with it.

The Spirit of Reconciliation

Reconciliation is not merely a doctrine to be debated.

It is a Spirit to be embodied.

A man may preach reconciliation while remaining:

- bitter,
- divisive,
- arrogant,
- hostile,
- and condemning.



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Such a spirit contradicts the message itself.

The ministry of reconciliation produces:

- humility,
- compassion,
- patience,
- mercy,
- and love.

Paul writes:

“For the love of Christ constraineth us.” — II Corinthians 5:14

Love is the engine of reconciliation.

The reconciled heart longs not for destruction,
but for restoration.

It longs to see creation brought back into harmony with God.

The Ministry That Shall Fill the Earth

The reconciliation begun in Christ is still unfolding through the ages.

The Gospel moves outward:

- from Christ,
- to the Church,
- to the nations,
- to creation,
- until all things are gathered together in Him.



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purpose.

of reconciliation therefore stands at the center of God’s eternal

This is the calling of the Church.

This is the labor of the sons of God.

This is the word entrusted to ambassadors of the Kingdom.

And the same peace established through the blood of the cross shall continue expanding until the knowledge of the glory of the Lord covers the earth as the waters cover the sea.

Chapter 5

Not Imputing Their Trespasses Unto Them

Among the greatest revelations ever given through the apostle Paul are these words:

“God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” — II Corinthians 5:19

This single statement unveils the very heart of reconciliation.

It reveals a God who is not driven by vengeance,
but by restoration.

A God whose purpose is not endless alienation,
but peace.

A God who moves toward humanity with redemption in His heart.



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... challenge the religious mind because religion often portrays God as
imputing offenses against humanity.

Yet Paul declares that through Christ, God was “not imputing their trespasses unto them.”

This does not mean sin is unreal.

It means God Himself provided the answer to sin through Jesus Christ.

What Does “Imputing” Mean?

The word “imputing” means:

- charging to one’s account,
- counting against,
- reckoning guilt,
- holding debt over someone.

Paul is speaking the language of accounting.

Humanity stood spiritually bankrupt under Adam.

Sin accumulated like an impossible debt.

The law exposed man’s condition but could not heal it.

Every sacrifice under the old covenant testified that sin remained unresolved.

But through Christ, something glorious occurred.

God Himself entered humanity’s condition in the person of His Son and dealt with sin at its root.



“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” — II Corinthians 5:21

At the cross, Christ entered into:

- death,
- judgment,
- separation,
- and the Adamic condition itself.

He bore within Himself the consequence of the old creation so that reconciliation could emerge through resurrection life.

The Father Revealed Through the Son

Jesus came not merely to save humanity,
but to reveal the Father.

For generations men imagined God according to:

- fear,
- religion,
- tradition,
- and human projection.

But Jesus declared:

“He that hath seen Me hath seen the Father.” — John 14:9

Everything Jesus did revealed the nature of God.



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forgave sinners,
the Father was being revealed.

When Jesus restored the broken,
the Father was being revealed.

When Jesus welcomed outcasts,
the Father was being revealed.

When Jesus prayed for His enemies,
the Father was being revealed.

The cross therefore becomes the ultimate unveiling of God's nature.

At Calvary, heaven revealed that God does not overcome evil with greater evil.

He overcomes evil through self-giving love.

Mercy Triumphs Over Judgment

James writes:

“Mercy rejoiceth against judgment.” — James 2:13

This does not mean judgment disappears.

It means mercy stands higher in the purpose of God.

Judgment serves reconciliation.

Correction serves restoration.

Discipline serves transformation.



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in order to heal.

Even throughout Scripture, judgment repeatedly opens the way for restoration.

Israel was judged,
yet restored.

Jerusalem was broken,
yet rebuilt.

The prodigal son entered famine,
yet returned home.

The fire of God consumes corruption so that life may emerge.

This is why Scripture says:

“For whom the Lord loveth He chasteneth.” — Hebrews 12:6

The purpose of divine dealings is not destruction for destruction’s sake.

God moves toward reconciliation.

The Scandal of Grace

Grace offends the religious mind because grace places the initiative entirely upon God.

Religion says:
man must climb upward toward God.

Grace reveals:
God came downward toward man.



Paul declares:

“But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” — Romans 5:8

Notice the timing.

Christ did not wait for humanity to perfect itself.

He moved toward humanity while humanity remained:

- fallen,
- broken,
- blind,
- rebellious,
- and alienated.

This is the scandal of grace.

The Father loved before humanity understood love.

The Father pursued before humanity sought Him.

The Father reconciled before humanity recognized reconciliation.

Forgiveness and Transformation

Reconciliation is greater than mere pardon.

Many imagine forgiveness as though God simply overlooks sin.

But reconciliation involves transformation.



“Therefore if any man be in Christ, he is a new creature.” — II Corinthians 5:17

God’s purpose is not merely to excuse the old creation.

His purpose is to produce a new creation.

The old man:

- must die,
- the carnal mind must be overcome,
- corruption must be consumed,
- and Christ must emerge within humanity.

This is why reconciliation is described throughout Scripture as:

- resurrection,
- regeneration,
- renewal,
- sanctification,
- transformation,
- and conformity to Christ.

The Gospel is not simply about escaping punishment.

It is about becoming one with the life of God.

The Ministry of Grace

Those who receive reconciliation become ministers of grace toward others.

Jesus warned:



“Blessed are the merciful: for they shall obtain mercy.” — Matthew 5:7

The reconciled heart cannot delight in destruction.

The more deeply a man experiences the mercy of God,
the more compassion he carries toward humanity.

Paul himself once persecuted the Church violently.

Yet after receiving mercy, he became one of the greatest proclaimers of grace in history.

He understood:

- what it meant to be forgiven,
- what it meant to be reconciled,
- and what it meant for God not to impute trespasses.

This is why he could boldly proclaim:

- reconciliation,
- peace,
- grace,
- and restoration.

The ministry of reconciliation flows from hearts transformed by mercy.

The Father and the Prodigal Son

Perhaps nowhere is reconciliation illustrated more beautifully than in the parable of the prodigal son.

The son:



- wasted his inheritance,

- rebelled against his father,
- descended into ruin,
- and found himself feeding swine.

Yet when he returned home, the father did not run toward him with condemnation.

He ran toward him with compassion.

Jesus said:

“But when he was yet a great way off, his father saw him, and had compassion, and ran.” — Luke 15:20

This parable reveals the heart of reconciliation.

The father desired restoration before the son fully understood restoration.

Love was already waiting.

Mercy was already prepared.

The embrace was already available.

The son returned expecting rejection,
yet encountered reconciliation.

This is the spirit of the Gospel.

The Cross and the Removal of Condemnation



Paul triumphantly declares:

“There is therefore now no condemnation to them which are in Christ Jesus.” —
Romans 8:1

Condemnation belongs to the old Adamic order.

Reconciliation belongs to the new creation.

The cross exposes:

- sin,
 - corruption,
 - and death,
- yet simultaneously reveals:
- mercy,
 - grace,
 - and resurrection life.

At Calvary:

- guilt was confronted,
- death was entered,
- and separation was overcome.

Christ became the bridge between:

- God and man,
- heaven and earth,
- righteousness and fallen humanity.

The blood of the cross speaks peace.



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Stronger Than Rebellion

Human rebellion is real.

Sin is real.

Darkness is real.

But Scripture continually presents the love of God as greater.

Paul writes:

“Where sin abounded, grace did much more abound.” — Romans 5:20

The purpose of God is not fragile.

The cross was not uncertain.

The Lamb did not fail.

The Savior of the world carries within Himself the power to overcome:

- sin,
- death,
- rebellion,
- corruption,
- and alienation.

The ministry of reconciliation therefore proclaims hope.

Not shallow optimism,
but confidence in the victorious purpose of God revealed through Christ.



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The Word Entrusted to the Church

Paul says God “hath committed unto us the word of reconciliation.”

This is the Church’s calling.

We are not ministers of hopelessness.

We are not ambassadors of despair.

We are ministers of reconciliation.

We announce:

- peace through the blood of the cross,
- forgiveness through Christ,
- restoration through the Kingdom,
- and transformation through the Spirit.

The Church exists to reveal the heart of the Father to creation.

And the Father revealed in Christ is not imputing trespasses unto humanity forever, but unfolding an eternal purpose that ultimately brings all things into harmony with Himself.

Chapter 6

Savior of the World — The Reconciliation of All Things

The revelation that Jesus Christ is the **Savior of the world** reaches far beyond individual salvation alone. The Gospel does not merely reveal a Savior rescuing



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s from judgment — it unveils the eternal purpose of God to reconcile all things unto Himself through Christ.

This is the heart of the ministry of reconciliation.

Paul writes:

“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” — Colossians 1:20

These words are among the most sweeping declarations in all of Scripture.

The apostle does not say:

- some things,
- a few things,
- or only spiritual things.

He says:

ALL THINGS.

The **Savior of the world** carries within Himself a purpose vast enough to restore harmony throughout creation.

The Eternal Purpose Hidden in Christ

The reconciliation of all things did not originate after Adam’s fall.

It was hidden within God before the foundation of the world.

Paul declares:

“Having made known unto us the mystery of His will... that in the dispensation of the fullness of times He might gather together in one all things in Christ.” —



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Colossians 1:9–10

This is the mystery of God's will.

The ages are moving toward a divine consummation where all things are gathered together in Christ.

The **Savior of the world** is not reacting to history.

He is governing history according to the eternal purpose hidden within Himself from the beginning.

Every age,
every covenant,
every dealing of God,
moves toward reconciliation.

Adam Brought Division — Christ Brings Union

Through Adam:

- sin entered,
- death spread,
- corruption multiplied,
- and alienation covered creation.

But through Christ:

- reconciliation entered,
- peace was established,
- life appeared,

reconciliation began.



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Paul contrasts Adam and Christ repeatedly because Christ is the answer to everything Adam introduced.

“For as in Adam all die, even so in Christ shall all be made alive.” — I Corinthians 15:22

Adam divided.

Christ unites.

Adam scattered.

Christ gathers.

Adam brought bondage.

Christ brings liberty.

The **Savior of the world** therefore appears as the second Adam — the head of a new creation.

The Cross Reaches Further Than the Fall

Many preach a fall greater than redemption.

They present:

- sin as eternal,
- evil as unconquerable,
- and death as everlasting.



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... reveals the triumph of Christ over every enemy.

Paul writes:

“For He must reign, till He hath put all enemies under His feet.” — I Corinthians 15:25

The reign of Christ is progressive.

The Kingdom advances through the ages until all things are subdued into harmony with God.

The cross was not a partial victory.

The blood of Christ was not limited in power.

The **Savior of the world** did not fail in His mission.

Calvary stands as the declaration that reconciliation is stronger than rebellion,
life is stronger than death,
and grace is stronger than sin.

The Gathering Together of All Things

Paul says that in the fullness of times God will:

“Gather together in one all things in Christ.”

The phrase “all things” appears repeatedly throughout Scripture:

- all things created by Him,
- all things sustained by Him,
- all things reconciled through Him,
- all things gathered into Him.



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This is the great movement of history.

Creation came out from God,
and creation ultimately returns into harmony with God through Christ.

This does not erase divine order,
judgment,
discipline,
or the dealings of God through the ages.

Rather, all divine dealings move creation toward reconciliation.

The fire of God consumes what is contrary to His nature so that righteousness may prevail.

The Savior of the World and the Deliverance of Creation

Paul reveals that creation itself waits for deliverance.

“The whole creation groaneth and travaileth in pain together until now.” —
Romans 8:22

Creation groans because it remains subjected to corruption.

Death still operates.
Decay still exists.
Vanity still burdens the earth.

Yet Paul says creation waits in hope.



...vity:

Because the **Savior of the world** is unfolding a Kingdom that ultimately delivers creation from bondage.

“The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” — Romans 8:21

This is reconciliation on a cosmic scale.

The Kingdom of God is larger than individual conversion.

It is the restoration of divine harmony throughout creation.

Every Knee Shall Bow

Paul declares:

“That at the name of Jesus every knee should bow... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” — Philippians 2:10–11

This is not presented as the defeat of God’s purpose.

It is the triumph of it.

The **Savior of the world** shall ultimately be acknowledged throughout creation.

Every realm:

- heavenly,
- earthly,
- and beneath the earth,



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bow before the Lordship of Christ.

This confession glorifies the Father because reconciliation reaches its intended goal.

The Kingdom advances until rebellion itself is overcome.

The Restoration Spoken by the Prophets

Peter spoke of:

“The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” — Acts 3:21

The prophets repeatedly foresaw:

- restoration,
- peace,
- healing,
- harmony,
- and the knowledge of the Lord filling the earth.

Isaiah saw creation rejoicing.

Ezekiel saw living waters healing everything they touched.

Daniel saw a Kingdom consuming all other kingdoms.

John saw a new heaven and new earth where death was no more.

The testimony of Scripture moves toward restoration.

The **Savior of the world** is the fulfillment of that prophetic vision.



God All in All

The reconciliation of all things ultimately culminates in one magnificent reality.

Paul writes:

“That God may be all in all.” — I Corinthians 15:28

This is the consummation of the ages.

The Kingdom reaches its fullness when all things are brought into divine order under Christ.

This does not mean the destruction of creation.

It means the restoration of creation into harmony with its Creator.

The **Savior of the world** came not merely to rescue fragments from the ruins.

He came to bring all things into subjection under Himself through reconciliation.

The Church and the Ministry of Reconciliation

The Church now carries the revelation of this Kingdom purpose.

We are ambassadors of reconciliation.

We proclaim:



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through the cross,

- reconciliation through Christ,
- restoration through the Kingdom,
- and the triumph of divine love over alienation.

The Church exists as the firstfruits of a coming fullness.

God begins with a remnant,
but His purpose reaches outward through the ages.

This is why the Gospel is called:
the ministry of reconciliation.

And this ministry shall continue unfolding until the **Savior of the world** has brought all things into harmony with God through the power of His Kingdom.

Chapter 7

Savior of the World — The Sons of God and the Deliverance of Creation

The revelation of the **Savior of the world** is inseparably connected to the manifestation of the sons of God.

God does not merely save individuals in isolation.

He forms a corporate people through whom His life, nature, and Kingdom are revealed into creation.

This is the mystery hidden throughout the Scriptures.



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ent the Son into the world, and through the Son He now brings many
sons unto glory.

“For it became Him... in bringing many sons unto glory.” — Hebrews 2:10

The ministry of reconciliation therefore reaches beyond forgiveness alone.

It moves toward:

- sonship,
- transformation,
- dominion,
- and the restoration of creation itself.

The **Savior of the world** is producing a mature company conformed to His image.

Creation Is Waiting

Paul writes one of the most astonishing passages in all of Scripture:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” — Romans 8:19

Creation is waiting.

The earth groans under:

- corruption,
- decay,
- violence,
- mortality,
- and bondage.

Human systems cannot heal creation because the root problem is spiritual.



Creation does not merely need political reform.

Creation needs reconciliation.

And Paul declares that creation waits specifically for:
the manifestation of the sons of God.

Why?

Because the sons carry the life of the Kingdom.

The mature sons reveal the nature of the **Savior of the world** into creation itself.

The Pattern of Firstfruits

Throughout Scripture, God always begins with firstfruits.

He begins with:

- Abraham before nations,
- Israel before the Gentiles,
- Christ before the Church,
- and the Church before creation's wider deliverance.

James writes:

“That we should be a kind of firstfruits of His creatures.” — James 1:18

The elect are firstfruits.

But firstfruits imply a greater harvest yet to come.



with a remnant so that through the remnant He may reach the whole.

The Church therefore is not the end of reconciliation.

The Church is the beginning of reconciliation manifested within humanity.

The **Savior of the world** forms sons first so that creation may later experience liberty through the expansion of His Kingdom.

The Spirit of Sonship

Paul declares:

“Ye have received the Spirit of adoption, whereby we cry, Abba, Father.” —
Romans 8:15

The ministry of reconciliation produces sonship.

Servants obey from fear.

Sons move in union with the Father.

Religion often keeps men trapped in:

- guilt,
- distance,
- condemnation,
- and insecurity.

But reconciliation restores relationship.

The Spirit of sonship brings humanity back into fellowship with God.



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sons of God do not merely know doctrines.

They partake of the Father's nature.

This is why Jesus said:

“Blessed are the peacemakers: for they shall be called the sons of God.” —
Matthew 5:9

The sons reveal reconciliation because reconciliation is the very heartbeat of the Father.

Conformed to the Image of Christ

The goal of reconciliation is transformation into the image of Christ.

Paul writes:

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” — Romans 8:29

The **Savior of the world** is not merely gathering religious followers.

He is reproducing His image within humanity.

This transformation touches:

- the mind,
- the heart,
- the nature,
- the desires,
- and ultimately the whole being.



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God become living expressions of Christ in the earth.

This is why Scripture speaks of:

- Christ in you,
- the new creation,
- putting on the new man,
- and growing into the fullness of Christ.

Reconciliation restores humanity back toward the divine image lost in Adam.

Deliverance Through the Sons

Paul says:

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” — Romans 8:21

Notice the language carefully.

Creation enters liberty through:
the liberty of the children of God.

The sons become instruments through which reconciliation flows outward into creation.

This does not exalt man above Christ.

Rather, Christ manifests His Kingdom through His body.

The Head and the body function together.

The **Savior of the world** works through an enchristed people carrying His nature



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This is why the Kingdom message is larger than individual salvation.

God is producing a corporate expression of Christ within the earth.

The Kingdom Expanding Through the Ages

The ministry of reconciliation unfolds progressively through the ages.

The Kingdom begins as a seed.

Jesus said:

“The kingdom of heaven is like to a grain of mustard seed.” — Matthew 13:31

The seed grows.

The life expands.

The reconciliation increases.

The manifestation deepens.

The **Savior of the world** continues unfolding His purpose generation after generation.

This is why Paul says:

“For He must reign, till He hath put all enemies under His feet.” — I Corinthians

15:25



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The reign of Christ is active now.

His Kingdom is increasing.

His reconciliation is advancing.

His sons are being formed.

And creation waits for the unveiling of this mature sonship.

The Fire That Purifies Sons

Sonship does not emerge through human ambition.

It is forged through divine dealings.

God processes His sons through:

- fire,
- discipline,
- suffering,
- obedience,
- and transformation.

Hebrews declares:

“Whom the Lord loveth He chasteneth.” — Hebrews 12:6

The fire of God removes:

- pride,
- self-will,
- carnality,
- and rebellion.



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The ministry of reconciliation first works deeply within the sons themselves.

Before creation can be restored,
the sons must be transformed.

Before reconciliation flows outward,
Christ must be formed inwardly.

This is why the pathway of sonship often includes:

- death to self,
- surrender,
- brokenness,
- and resurrection life.

The cross must first operate within us.

The Savior of the World Revealed Through His Body

Jesus prayed:

“That they all may be one... that the world may believe that Thou hast sent Me.”
— John 17:21

The world sees Christ through His body.

The sons reveal the Father through their union with Christ.

The ministry of reconciliation therefore becomes visible through a transformed



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ing:

- peace,
- mercy,
- truth,
- love,
- and the nature of the Kingdom.

The Church was never meant merely to preserve religious systems.

The Church exists to reveal the **Savior of the world** into creation.

The Final Victory of Reconciliation

The groaning creation shall not groan forever.

The corruption of Adam shall not remain eternal.

The Kingdom of God advances toward victory.

The sons of God shall arise.

The reconciliation accomplished through the blood of the cross shall continue expanding through the ages.

And the **Savior of the world** shall ultimately bring creation into the glorious liberty of the children of God.

Chapter 8

Savior of the World — A Thorough



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The ministry of reconciliation is far greater than religious improvement.

God did not send Jesus Christ into the world merely to make fallen humanity more moral, more educated, or more religious.

The purpose of the **Savior of the world** is nothing less than a thorough change.

Reconciliation is transformation.

It is the bringing of humanity out of the Adamic order and into union with the life of God through Christ.

Paul declares:

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” — II Corinthians 5:17

This is not superficial reform.

This is new creation.

The old order passes away so that the life of Christ may emerge within humanity.

Religion Attempts to Improve Adam

One of religion's greatest errors is its constant attempt to improve the old man.

Human systems focus endlessly on:

- behavior modification,
- performance,
- appearance,
- and fleshly discipline.



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But the Adamic nature cannot be perfected.

The carnal mind cannot inherit the Kingdom of God.

Paul writes:

“The carnal mind is enmity against God.” — Romans 8:7

The problem is deeper than outward actions.

The root itself must change.

This is why the cross stands at the center of reconciliation.

The **Savior of the world** did not come merely to adjust the old creation.

He came to end the old creation and bring forth a new one.

Death Before Resurrection

Every thorough change in Scripture passes through death before resurrection.

Jesus Himself declared:

“Except a corn of wheat fall into the ground and die, it abideth alone.” — John 12:24

The pathway into reconciliation requires the death of the old Adamic nature.

This is why Paul says:



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“I am crucified with Christ.” — Galatians 2:20

The ministry of reconciliation is not merely about forgiveness of sins.

It is about the ending of the old man and the emergence of Christ within us.

God does not negotiate peace with the carnal mind.

He crucifies it.

The fleshly nature:

- pride,
 - rebellion,
 - self-will,
 - fear,
 - hatred,
 - and corruption,
- must pass through the judgment of the cross.

Only then can resurrection life fully emerge.

Christ Formed in You

Paul writes:

“My little children, of whom I travail in birth again until Christ be formed in you.”
— Galatians 4:19

This is the goal of reconciliation:
Christ formed within humanity.

The **Savior of the world** reproduces His image in those reconciled to God.



This transformation touches every dimension of life:

- the mind,
- the emotions,
- the desires,
- the conscience,
- the will,
- and ultimately the whole being.

Reconciliation is not merely legal standing before God.

It is inward union with His life.

The Kingdom advances as Christ increases within His people.

The Renewing of the Mind

One of the deepest areas requiring reconciliation is the human mind.

Paul writes:

“Be ye transformed by the renewing of your mind.” — Romans 12:2

Humanity inherited from Adam:

- fear,
- shame,
- separation,
- darkness,
- and distorted thinking about God.

The ministry of reconciliation restores truth within the inward man.



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begins to awaken to:

- the Father's love,
- the Finished Work of Christ,
- the purpose of the ages,
- and the reality of union with God.

This renewal does not happen instantly.

The **Savior of the world** unfolds transformation progressively through the work of the Spirit.

Truth washes the mind.

Grace heals the conscience.

The Spirit forms the nature of Christ within us.

The Fire of God and the Thorough Change

Scripture declares:

“Our God is a consuming fire.” — Hebrews 12:29

The fire of God is part of reconciliation.

Fire removes what is contrary to divine nature.

Gold is purified through fire.

The sons of God are refined through divine dealings.

Our God consumes:



- pride,
- self-centeredness,
- rebellion,
- and carnality.

The **Savior of the world** reconciles humanity not by leaving corruption untouched, but by transforming creation through His life.

This is why the dealings of God often include:

- pressure,
- discipline,
- testing,
- and purification.

The Father is committed to conformity to Christ.

From Glory to Glory

Paul writes:

“But we all... are changed into the same image from glory to glory.” — II
Corinthians 3:18

Reconciliation unfolds progressively.

The ministry of reconciliation is not static.

The Kingdom grows within us.

The image of Christ expands within us.



The Spirit leads us:

- from faith to faith,
- from glory to glory,
- from immaturity into sonship.

The **Savior of the world** is patient in His dealings because He is working an eternal purpose through the ages.

Transformation is often gradual,
yet unstoppable where the Spirit reigns.

The New Creation Man

Paul speaks repeatedly of:

- the new man,
- the inward man,
- and the new creation.

He writes:

“Put on the new man, which after God is created in righteousness and true holiness.” — Ephesians 4:24

The ministry of reconciliation restores humanity back toward the image intended from the beginning.

Adam lost:

- dominion,
- harmony,
- righteousness,



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on.

Christ restores:

- life,
- peace,
- sonship,
- and communion with God.

The **Savior of the world** therefore becomes the head of a completely new humanity.

This new creation lives not from the flesh,
but from the Spirit.

The Deliverance of the Whole Man

Reconciliation ultimately touches the whole being.

Paul prayed:

“And I pray God your whole spirit and soul and body be preserved blameless.” — I
Thessalonians 5:23

The Gospel is not merely concerned with the afterlife.

The Kingdom of God invades the entire person.

The Spirit reconciles:

- the inward man,
- the soul,
- the emotions,
- and ultimately even mortality itself through resurrection life.



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The **Savior of the world** is restoring the whole man back into harmony with God.

The Thorough Change of Creation

What begins within individuals ultimately extends outward into creation itself.

The reconciliation begun in the sons of God becomes the pattern for the reconciliation of all things.

As the life of Christ expands,
creation moves progressively toward liberty.

Paul declares:

“The creature itself also shall be delivered from the bondage of corruption.” —
Romans 8:21

The Kingdom advances through transformation.

The ministry of reconciliation is therefore cosmic in scope.

The **Savior of the world** is working a thorough change:

- within humanity,
- within creation,
- and ultimately throughout all things.

The Final Image

The purpose of reconciliation is not merely survival after death.



It is conformity to Christ.

John writes:

“When He shall appear, we shall be like Him.” — I John 3:2

This is the destiny of the reconciled:
union with the image and nature of Christ.

The Father shall complete what He began.

The ministry of reconciliation shall not fail.

The cross shall not lose its power.

The Spirit shall not cease His work until the **Savior of the world** has completed the thorough change and brought creation into harmony with God.

Chapter 9

Savior of the World — The Kingdom Until All Things Are Subdued

The Kingdom of God is not temporary.

It is not fragile.

It is not a failing experiment struggling against the power of darkness.

The Kingdom revealed through the **Savior of the world** is the eternal government of God advancing through the ages until all things are brought into harmony with

Christ



Paul writes:

“For He must reign, till He hath put all enemies under His feet.” — I Corinthians 15:25

This single verse unveils the unstoppable nature of the Kingdom.

Christ reigns now.

Not merely in a future age.
Not merely after history ends.

The reign of the **Savior of the world** is already active and expanding.

And Scripture declares that His reign continues UNTIL all enemies are subdued beneath His feet.

The Kingdom Began as a Seed

Jesus repeatedly described the Kingdom as something that begins small and grows progressively.

“The kingdom of heaven is like to a grain of mustard seed.” — Matthew 13:31

The seed contains life within itself.

Though hidden at first,
the life unfolds gradually until fullness appears.

This is how the Kingdom operates.

The reconciliation accomplished through Christ unfolds progressively through:



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ions,

- ages,

- divine dealings,
- and the manifestation of the sons of God.

The **Savior of the world** is not reacting to history.

He is unfolding an eternal purpose through history.

The Increase of His Government

Isaiah prophesied:

“Of the increase of His government and peace there shall be no end.” — Isaiah 9:7

Notice the language:

increase.

The Kingdom expands.

The peace established through the blood of the cross continues moving outward into creation.

The government of Christ advances:

- from heart to heart,
- from generation to generation,
- from glory to glory.

The Kingdom is not shrinking.

It is increasing.



The **Savior of the world** governs history according to the eternal purpose hidden within Himself before the foundation of the world.

The Last Enemy

Paul declares:

“The last enemy that shall be destroyed is death.” — I Corinthians 15:26

Death is called:
an enemy.

Not a friend.
Not an eternal necessity.
Not an unconquerable force.

Death entered through Adam.

But the **Savior of the world** came to destroy death through resurrection life.

Paul triumphantly proclaims:

“O death, where is thy sting? O grave, where is thy victory?” — I Corinthians 15:55

The Kingdom advances until even death itself is swallowed up in victory.

This reveals the magnitude of reconciliation.

God’s purpose is not partial restoration.

... the victory over every enemy opposing His life and nature.



All Enemies Under His Feet

Paul says Christ reigns:

“till He hath put all enemies under His feet.”

This is Kingdom language.

In Scripture, placing enemies beneath one’s feet signifies:

- dominion,
- subjection,
- conquest,
- and governmental authority.

The reign of the **Savior of the world** therefore moves progressively toward universal subjection under Christ.

This subjection is not merely outward force.

It is the bringing of creation back into divine order.

The Kingdom conquers through:

- truth,
- light,
- life,
- love,
- righteousness,
- and reconciliation.

The cross itself revealed the nature of divine conquest.



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ame through self-giving love.

The Stone Cut Without Hands

Daniel saw the Kingdom prophetically:

“A stone was cut out without hands.” — Daniel 2:34

That stone struck the kingdoms of men and grew until it filled the whole earth.

This is the Kingdom of Christ.

It begins seemingly small,
yet eventually fills the earth.

The **Savior of the world** is not establishing a temporary religious movement.

He is establishing an everlasting Kingdom.

Daniel declared:

“His kingdom is an everlasting kingdom.” — Daniel 7:27

The Kingdom survives every empire,
every age,
every rebellion,
and every system of man.

The Reign Through the Sons

The Kingdom expands through Christ and His body functioning together.



“If children, then heirs; heirs of God, and joint-heirs with Christ.” — Romans 8:17

The sons of God participate in the reign of Christ.

This is why creation waits for their manifestation.

The mature sons reveal the government of the Kingdom into creation.

The **Savior of the world** forms a people carrying:

- His nature,
- His peace,
- His authority,
- and His reconciliation.

The Church therefore is not merely waiting to escape the earth.

The Church is called to manifest the Kingdom within the earth.

The Kingdom and the Reconciliation of All Things

Paul connects the reign of Christ directly to reconciliation.

The same Christ who:

- reigns,
 - subdues enemies,
 - and governs the ages,
- is also the One reconciling all things unto Himself.



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The Kingdom and reconciliation are inseparable.

Every enemy subdued under Christ represents another realm brought into divine order.

The ministry of reconciliation therefore unfolds through Kingdom government.

The **Savior of the world** continues reigning until:

- darkness is overcome,
- corruption is removed,
- death is destroyed,
- and creation enters liberty.

The Knowledge of the Lord Shall Fill the Earth

The prophets repeatedly foresaw the expansion of God's Kingdom throughout creation.

Habakkuk declared:

“For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” — Habakkuk 2:14

Isaiah saw:

- peace covering creation,
- nations coming to the light,
- and the glory of God filling the earth.

These prophetic visions point toward the triumph of the Kingdom.



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The **Savior of the world** shall not fail in His mission.

The knowledge of God shall expand throughout creation until reconciliation reaches its intended fullness.

Delivering the Kingdom to the Father

Paul reveals the culmination of Christ's reign:

“Then cometh the end, when He shall have delivered up the kingdom to God, even the Father.” — I Corinthians 15:24

The reign of Christ moves toward consummation.

The Kingdom advances until all things are subdued and reconciled under divine order.

Then Christ delivers the reconciled Kingdom unto the Father.

And Paul declares the final outcome:

“That God may be all in all.” — I Corinthians 15:28

This is the consummation of reconciliation.

This is the goal of the ages.

This is the triumph of the Kingdom.

The Unshakable Kingdom

Hebrews declares:



“We receiving a kingdom which cannot be moved.” — Hebrews 12:28

Everything built upon:

- flesh,
- pride,
- corruption,
- and human systems,
shall be shaken.

But the Kingdom of God remains.

The **Savior of the world** is building an everlasting Kingdom founded upon:

- righteousness,
- peace,
- reconciliation,
- truth,
- and life.

The kingdoms of this world rise and fall.

Empires collapse.

Human systems fade.

But the Kingdom of Christ continues increasing.

The Final Victory of the Savior of the World

The reconciliation accomplished through the cross shall continue unfolding until
[redacted] has been subdued beneath Christ.



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The **Savior of the world** shall reign until:

- death is destroyed,
- corruption is overcome,
- creation is liberated,
- and all things are brought into harmony with God.

The Kingdom is moving toward victory.

Not defeat.

Not abandonment.

Not eternal division.

Victory.

And the reign of the **Savior of the world** shall continue until all things are subdued beneath His feet and God becomes all in all.

Chapter 10

Savior of the World — God All in All

The ministry of reconciliation reaches its glorious climax in one of the most breathtaking statements in all of Scripture:

“That God may be all in all.” — I Corinthians 15:28

This is the consummation of the ages.

This is the final vision toward which:



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s,

- the Kingdom,

- reconciliation,
- sonship,
- resurrection,
- and the plan of the ages
have always pointed.

The purpose of the **Savior of the world** is not incomplete victory.

It is not partial restoration.

It is not an eternally divided universe where darkness and reconciliation coexist forever.

The purpose of God moves toward fullness:
God all in all.

The End Reveals the Beginning

To understand the consummation, we must return to the beginning.

In Genesis, humanity was created:

- in the image of God,
- for fellowship with God,
- and for dominion under God.

Creation itself flowed out from divine harmony.

But through Adam:

- sin entered,
- corruption multiplied,



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read,

- and separation covered creation.

The story of Scripture is therefore the story of restoration.

The **Savior of the world** came to restore what was lost in Adam and bring creation back into harmony with God.

The end reveals the triumph of the original purpose.

Christ the Firstfruits

Paul explains:

“But now is Christ risen from the dead, and become the firstfruits of them that slept.” — I Corinthians 15:20

Christ is the beginning of a new creation.

The resurrection was not merely a miracle.

It was the unveiling of a new order of life beyond death and corruption.

The **Savior of the world** arose carrying:

- resurrection,
- reconciliation,
- immortality,
- and the Kingdom within Himself.

As firstfruits, Christ guarantees the harvest to come.



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aled in Him shall continue expanding until all things are brought under His headship.

The Destruction of Death

Paul writes:

“The last enemy that shall be destroyed is death.” — I Corinthians 15:26

Death is the final enemy because death represents the culmination of Adam’s fall.

Death entered through separation from the life of God.

But the Kingdom advances until death itself is overcome through resurrection life.

John saw the final victory prophetically:

“And there shall be no more death.” — Revelation 21:4

This is not merely poetic language.

It is the declaration of the triumph of reconciliation.

The **Savior of the world** did not come merely to coexist with death forever.

He came to abolish it.

A New Heaven and a New Earth

John writes:

“And I saw a new heaven and a new earth.” — Revelation 21:1



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ation represents restored harmony between:

- heaven and earth,
- God and humanity,
- Spirit and creation.

The separation introduced through Adam gives way to union through Christ.

John continues:

“Behold, the tabernacle of God is with men.” — Revelation 21:3

This is reconciliation fulfilled.

God dwelling openly with humanity.

No veil.

No separation.

No alienation.

The ministry of reconciliation reaches its fullness when creation dwells in unveiled harmony with God.

The River of Life

Revelation closes with a river flowing from the throne of God.

“And He shewed me a pure river of water of life.” — Revelation 22:1

The river represents the endless flow of divine life proceeding from God through Christ into creation.

Everything touched by this river lives.



This is the expansion of reconciliation.

The **Savior of the world** continually releases life into creation until corruption is removed and harmony is restored.

Beside the river stands the tree of life:

“And the leaves of the tree were for the healing of the nations.” — Revelation 22:2

Healing.

Restoration.

Life.

This is the language of reconciliation.

Every Knee Shall Bow

Paul declares:

“That at the name of Jesus every knee should bow... and that every tongue should confess that Jesus Christ is Lord.” — Philippians 2:10–11

The reign of Christ moves toward universal acknowledgment of His Lordship.

The **Savior of the world** shall ultimately be confessed throughout:

- heaven,
- earth,
- and beneath the earth.



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...on glorifies the Father because reconciliation reaches its intended

The Kingdom triumphs.

The Lamb overcomes.

The reconciliation accomplished through the cross unfolds fully through the ages.

The Kingdom Delivered to the Father

Paul explains the final movement of the Kingdom:

“Then cometh the end, when He shall have delivered up the kingdom to God, even the Father.” — I Corinthians 15:24

The reign of Christ subdues every enemy.

All things are brought into divine order.

Then the reconciled Kingdom is presented unto the Father.

This is not the end of life.

It is the fullness of life.

The Kingdom reaches maturity.

Creation enters harmony.

The purpose hidden before the foundation of the world stands unveiled.



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ll in All

Paul's final phrase carries immeasurable depth:

“That God may be all in all.”

The phrase speaks of universal divine fullness.

Not annihilation of creation,
but creation filled with God.

Not endless separation,
but harmony.

Not perpetual rebellion,
but reconciliation.

The **Savior of the world** moves creation toward this glorious consummation.

God becomes:

- the life within all,
- the light filling all,
- the peace governing all,
- and the glory surrounding all.

This is the fulfillment of reconciliation.

The Triumph of the Cross

The cross therefore stands vindicated.

Calvary was not failure.



The blood of Christ was not powerless.

The ministry of reconciliation shall not end incomplete.

The Lamb who was slain before the foundation of the world shall see the full travail of His soul.

The **Savior of the world** shall bring creation into harmony with God through:

- reconciliation,
- resurrection,
- sonship,
- and Kingdom life.

The Eternal Song of Creation

John heard creation itself crying out:

“Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” — Revelation 5:13

The song of reconciliation fills creation.

The Lamb receives worship because the Lamb has overcome.

The Kingdom has triumphed.

The purpose of God stands complete.

The Final Revelation

The Bible begins with creation in harmony.



It ends with creation restored.

The Scriptures begin with:

- a garden,
- a river,
- and fellowship with God.

They end with:

- a city filled with glory,
- a river of life,
- and God dwelling openly with humanity.

The story comes full circle through Christ.

The **Savior of the world** has accomplished reconciliation through the blood of His cross and shall continue unfolding that victory until God becomes all in all.

This is the ministry of reconciliation.

This is the hope of creation.

This is the triumph of the Kingdom.

And this is the eternal purpose hidden in Christ before the foundation of the world.

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 - Ephesians 1:4
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 - Romans 5:8
 - Colossians 1:20
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