

THE DANGER OF SEDUCING SPIRITS

Today we have Christians teaching two opposing extremes—both of which are wrong—regarding the degree of involvement of demon spirits in the rebellion and sin of man. At one extreme are the Charismatic demon hunters who like to blame all our sin on the influence of demon spirits. At the other end of the spectrum are the teachers who blame nothing on the influence of demon spirits, but lay all the blame squarely on the “hearts” of men, which the Scripture says is: “...*deceitful above all things, and desperately wicked*” (Jer. 17:9).

Those who want to blame *everything* on Satan’s influence usually do so because they don’t want to take any personal responsibility for their own actions or evil. It’s much easier to say: “The Devil made me do it!” than to admit they are not willing to deny themselves the (evil) things which give them pleasure. It’s much easier to blame the Devil than to let God crucify our self life and our own self will.

Those who want to blame *nothing* on Satan do so for several reasons. One is because they believe admitting demon spirits do have a major influence on our behavior will *legitimize* the view of those in the opposing camp, who are avoiding personally responsibility for sin they are committing by blaming it all on Satan.

Another reason is because most Christians have been taught that once we have been born again, the issue of demons spirits *causing us* to do things is no longer an issue. They are taught that Christians are “under the blood”, and this means we can’t possibly “have a demon”.

Another reason for rejecting the reality of the influence of demons in the life of a Christian can be because the person is *already under the influence* of some kind of evil spirit, and that spirit is blocking his/her mind from really receiving the truth about the situation.

*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, **giving heed to seducing spirits, and doctrines of devils.***

I. Timothy 4:1

Please notice that Paul said in the latter times, that is, in the last days (which is our day), some of US (believers) will depart from the faith, not because we followed the desires of our wicked hearts, but because we started “giving heed” (listening to) seducing spirits and the doctrines of devils.

In this passage, Paul is telling us something that few people have ears to hear. He is telling us that false doctrines are *not* merely the product of the evil human brain or heart. They are the product of extremely wicked, invisible spirits which have the ability to plant *their* thoughts and ideas in *our* brains. They plant those thought in our name. That is, they put them there in such a way as to make us believe they our own thoughts and ideas.

Because they are trying to plant *their* thoughts and ideas in *our* brains, in our own name, Paul calls them *seducing* spirits. They try to seduce us by speaking things to us which match our own ignorance of God’s Word, or our own personal selfishness, pride and lusts. This is why they are so successful all the time. This process goes on day and night in the lives of most of today’s Christians and they don’t even realize it. Demon spirits are having a hay day in the lives of believers because we are ignorant of the things the Scripture teaches about the way demons interact with us and influence us.

And Satan stood up against Israel, and provoked David to number Israel.

1 Chronicles 21:1

Please notice the Scripture didn't say David's "wicked heart" provoked him to number Israel. It said *Satan* provoked him to number Israel. Was there something wrong with David that allowed Satan to provoke him to sin in this way? Certainly there was. Thus, both David and Satan were responsible for what he did. Putting all the blame on David's sin on Satan is wrong. David had a choice. He didn't have to listen to Satan. So he bears the responsibility for his own sin. However, it is just as wrong to put all the blame on David's heart. It was Satan who provoked David's heart to sin this way. If it were not for Satan *provoking* him, David would never have committed that sin. We can see the same thing in the case of Judas. It's interesting to look at the parallel passages of the account of this incident.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve...And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Luke 22:3 & John 13:2

Luke said Satan "entered into Judas"; but John describes *how* he entered Judas. Satan put the desire to betray Jesus "into the heart of Judas". Was the heart of Judas wicked already? Certainly it was! Judas was a thief and a liar. No doubt he had many evil things lurking in his heart that were wicked—but betraying Jesus wasn't one of them. The desire to actually betray Jesus was *put there by Satan*.

So then, who bears the responsibility for betraying Jesus? Judas or Satan? They *both* do. Judas didn't have to accept the desire Satan was trying to put in his heart. He could have rejected it but he didn't. Therefore, he bears the responsibility for betraying the Lord. But Satan *also* bears the responsibility because the desire to betray Jesus came *from him*, not from Judas' wicked heart.

*And Micaiah said, "Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing on His right and on His left. "And the LORD said, 'Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?' And one said this while another said that. "Then a spirit came forward and stood before the LORD and said, I will entice him.' And the LORD said to him, 'How?' "And he said, **I will go and be a deceiving spirit in the mouth of all his prophets.** ' Then He said, 'You are to entice {him} and prevail also. Go and do so.' "Now therefore, behold, **the LORD has put a deceiving spirit in the mouth of these your prophets; for the LORD has proclaimed disaster against you.**"*

II. Chronicles 18:18-22 NAS

Here we have a clear case of false prophets prophesying under the influence of a "deceiving spirit". These men were not merely prophesying from their own wicked hearts. They were under the influence of a supernatural power *outside* of themselves. This is important to realize because many times the Scripture says the (false) prophets of the Old Testament prophesied lies from *their own hearts*. But that does *not* necessarily mean there was no demonic involvement in those false prophesies. Just as Satan put it *in the heart of* David to sin, just as he put it *in the heart of* Judas to sin, so the enemy can put false prophesies *in the hearts* of false prophets.

*When any one heareth the word of the kingdom, and understandeth it not, then cometh **the wicked one, and catcheth away** that which was sown in his heart. This is he which received seed by the way side.*

Matthew 13:19

Not only can Satan plant ideas and desires in our hearts, he can steal things out of our hearts that God puts there! Please notice that Jesus didn't say the example (person) he was talking about rejected the Word that was sown because he had a wicked heart. The wickedness of the heart was not even an issue. The issue was the person's "understanding". If the person hears the Word but doesn't understand it, then Satan comes and snatches the seed that was sown right out of the person's heart! So who is responsible in this case? The person who does not understand? Or Satan, who takes full advantage of that lack of understanding?

Over and over again the apostles warn us to resist Satan, to stand against his tricks and devices, to watch that we are not deceived by him, to be on guard, etc.

*But I fear, lest by any means, as **the serpent** beguiled Eve through his subtilty, so **your minds should be corrupted** [by that same serpent] from the simplicity that is in Christ.*

Corinthians 11:3

*Put on the whole armour of God, that ye may be able to **stand against the wiles of the devil**. For we wrestle **not** against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Ephesians 6:11-12

*Submit yourselves therefore to God. **Resist the devil**, and he will flee from you.*

James 4:7

*Be sober, be vigilant; because **your adversary the devil**, as a roaring lion, walketh about, seeking whom he may devour: **Whom resist steadfast** in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

I. Peter 5:8-9

There is more to deal with in the Christian life than just our own wicked hearts. That's why, even though the death to self message is vital, even though it's absolutely necessary if we want to be an overcommer, it's not a "silver bullet" that will deliver us once-and-for-all from the presence or temptations of the enemy. First of all, I don't care how "dead" you are (or think you are), Satan will never stop tempting you, attacking you, and trying to destroy you because he *can't*. He couldn't stop trying to destroy us even if he wanted to because his wicked nature *compels him* to rise up against anything and everything that is of God or of Christ.

Secondly, when it comes to Satan's ability to tempt us, it doesn't matter whether we are walking in death to self or not; because no matter how dead we are (or think we are), we can *still* be tempted. Those who think they are so dead they can no longer be tempted need to read the first chapter of Genesis again and realize that Adam and Eve were *completely dead* in that sense. They had no sin nature. Their hearts were *not* desperately wicked. Their hearts were pure. They had nothing *on the inside* that Satan could touch or manipulate. Yet, he was still able to influence them to sin. When we get this truth in us, we begin to understand just how dangerous our enemy is.

If death to self were the *magic bullet* some people are portraying it as, then the apostles wouldn't have even mentioned the Devil. They wouldn't have even bothered to tell us to resist him, or stand against him, or be on guard and so forth. They would have just said: "*Brethren, the way to victory is to die to self. That's all there is. That's all you need. Just do that and there will be nothing else to worry about*". That's basically what some people are teaching.

I tell you truly, you better take the power of Satan seriously. You better realize that he will deceive and overcome us if we do not resist him, if we do not remain on guard against him, if we do not learn to defeat his wiles and devices. If we refuse to face him and deal with him, we *will* end up in all kinds of spiritual bondage, and we *will* end up "giving heed" to "seducing spirits". We will end up accepting the doctrines of devils.

One of those doctrines of demons is *Universalism*.

The other week someone was questioning whether or not Chip Brogden is preaching Universalism in his new book, "The Irresistible Kingdom". The answer is "Yes". I have a copy of it in front of me, which I have read, and he is definitely preaching UR (*Ultimate Reconciliation*). I'll read some selections from it.

Part 1 Statements Promoting Universalism

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Part 2 Generally Wrong Statements And Contradictions

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"Which image of God is true—what the Bible says about him or what the church says".

What if the "church" position is true and it's your interpretation of the Bible that's error? What if you have been deceived by a seducing spirit.

"If it turns out that I am wrong, then the worst that will happen is that I will stand before God and be disappointed to find I was too inclusive. I am willing to take that risk".

Dumb! He doesn't realize that the worst that can happen is that he will be cast away from Christ because he rejected the obvious meaning of so many passages of Scripture and taught God's people heresy.

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The cross renders Self impotent, powerless, and unable to exert its will. In fact [self] no longer even desires to to exert its will, preferring instead to submit to the will of God. Yet, self...always seeks an occasion to rise up and assert itself...

Here we have some pretty blatant “self contradiction” (pardon the pun).

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Therefore, he who has overcome self has overcome Satan and sin. When self is rendered perfectly powerless, then Satan has no ground for his temptation, and sin becomes an impossibility.

Oh really? Tell that to Eve! She had no “self life”, yet sin was definitely a possibility for her. In fact, it was more than a possibility! Mr. Brogden is one of those religious teachers who present the death to self message as *the main thing* and a *cure all* for sin and temptation. He thinks he can overcome Satan *by* dying to self. Therefore, he sees no need to focus any attention on the enemy and his wiles, tricks, and temptations. He sees no need to be on guard against “giving heed” to “seducing spirits”. Just decrease the self life and everything will be okay! Maybe this kind of thinking and this attitude is *the reason* he ended up listening to a seducing spirit and is no teaching such an unscriptural heresy like universalism.

Part 3

Scriptural Statements About God

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God’s response to this universal corruption is not anger (as some would suppose), but sorrow...[that evil condition] breaks God’s heart and moves him to compassion for man; the wrath is always directed towards the evil conditions, not towards the people.

Oh really? Is that why he killed the entire population of the planet in Noah’s day? Is that why he killed the entire populations of Sodom and Gomorrah? Is that why he told Joshua to kill every person—men, woman, children, babies, the elderly, and *even the animals*, in the Land of Canaan, to fix the evil condition? Sorry Chip; the clearly Scripture says God’s “wrath” abides on the sinner, not just the “condition” of the sinner!

*But woe unto them that are with child, and to them that give suck, in those days!
for there shall be great distress in the land, and wrath upon **this people**.*

Luke 21:23

*He that believeth on the Son hath everlasting life: and he that believeth not the
Son shall not see life; but the wrath of God abideth **on him**.*

John 3:36

*For the wrath of God is revealed from heaven against all ungodliness and
unrighteousness **of men**, who hold the truth in unrighteousness;*

Romans 1:18

*But after thy hardness and impenitent heart treasurest up unto **thyself** wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to **every man according to his deeds**: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But **unto them** that are contentious, and do not obey the truth, but obey unrighteousness, **indignation and wrath**,*

Romans 2:5-8

*What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering **the vessels of wrath** fitted to destruction:*

Romans 9:22

*Let no man deceive you with vain words: for because of these things cometh the **wrath of God upon the children of disobedience**.*

Ephesians 5:6

*For which things' sake **the wrath of God cometh on the children of disobedience**:*

Colossians 3:6

*And the third angel followed them, saying with a loud voice, If **any man** worship the beast and his image, and receive his mark in his forehead, or in his hand, **The same** shall drink of the wine of **the wrath of God**, which is poured out without mixture into the cup of his indignation; and **he shall be tormented** with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

Revelation 14:9-10

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“God’s judgments are consistent with his ultimate purpose of redemption. He does not punish for the sake of punishment”.

Or really? I wonder what Bible Mr. Brogden is reading? My Bible says just the opposite!

*If I whet my glittering sword, and mine hand take hold on judgment; **I will render vengeance to mine enemies**, and will reward them that hate me.”*

Deuteronomy 32:41

*Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and **will render vengeance to his adversaries**, and will be merciful unto his land, and to his people.*

Deuteronomy 32:43

For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

Jeremiah 46:10

*God is jealous, and the Lord **revengeth**; the Lord **revengeth**, and is furious; the LORD will **take vengeance** on his adversaries, and **he reserveth wrath** for his enemies.*

Nahum 1:2

Part 4 Universalism's Five Pillars

Pillar # 1 — Twisting or redefining the Greek terms for Everlasting, forever, and eternal, so that they mean a period of time, not forever.

Pillar #2 — The intentional misapplication of the word “all”.

Pillar #3 — Presenting God as responsible for creating the problem of evil, so He is responsible to fix the problem...that is, he is responsible to deliver everyone from the power and effects of the evil he created.

Pillar #4 — God's Father nature and his love would never allow Him to let His own creation be tormented forever.

Pillar #5 — God has a will and a plan, and the Scripture says it is his “will” that none should perish. Therefore, if he allows anyone to perish eternally, he is thwarting his own will and design.

Pillar #1

Twisting the Greek term for eternity

Universalists put a lot of emphasis on the Greek terms "*aion*," "*aionios*" and "*aionian*" to support the theory that the English translations "eternal" and "forever" are misleading. They say that when talking about *how long* men, or even the Devil, will be tormented, the writers of Scripture used the term "*aion*", which can mean a specific period of time. But the Greek in these instances does not use the Greek term "*aion*" (an age) or even "*aionios*" (ages plural). Rather, the Greek term that's used is: "*aions of the aions*" (ages of the ages). This term, "the ages of the ages", was used to transmit *the concept* of "forever" or "eternity."

This same term is used in a positive sense, when referring to the things of God. For instance, God's throne is "forever" (to the ages of the ages) *Heb. 1:8*. Also, the One Who sits on the throne lives "forever" (to the ages of the ages). *Rev. 4:9* Moreover, Christ shall reign "forever" (to the ages of the ages). *Rev. 11:15* And the Apostle Paul ascribes glory and honor to God "forever" (to the ages of the ages) in over a dozen places.

Universalists wouldn't dare contend that these verses are referring to a single age; or to any kind of limited period of time. Yet they say the same exact Greek construction which is used to describe how long Satan will be tormented

in the lake of fire, and how long the "smoke" of the "torment" of those with him will "ascend", does not mean forever. If the Greek term, ages of the ages, means that Satan and the lost are only destined to be tormented for a "length of time" - which must eventually end, then Universalists better be prepared to accept that, based on the same Greek term, Christ's reign shall also have an end, or that God's throne shall not continue forever, and that God Himself will cease to exist at some point!—for the the same exact Greek term is being used to describe the condition of God's life and the punishment of the wicked.

Again, those who teach UR go to great lengths to convince people that the Greek term, "*aionios*" does not really mean forever. They say it refers to a predetermined period of time, called an "age". The point is, sooner or later an "*aionios*" (age) will end. Thus, every person who believes the UR doctrine rejects both the English and the Greek meaning of the words Jesus used.

The folly of saying that "*aionios*" means a temporary period of time (an age) becomes evident when you realize that Jesus used this word when referring to *both* the sheep and the goats. So if you are going to maintain that the goats will only experience a temporary (*aionios*) punishment and a temporary (*aionios*) fire, you will also have to accept that the sheep will only enjoy temporary (*aionios*) life! To maintain on the one hand that when referring to the goats, "*aionios*" means a temporary period of time, while on the other hand maintaining that when referring to the sheep, the same exact word means forever, is to employ a double standard. It is hypocrisy. The words of Jesus in this passage have been a continual thorn in the side of the Universalist because they have never been able to come up with an answer for it or a way around it.

*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered **all nations**: and **he shall separate them one from another**, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, **Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world**: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

*Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels**: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

*Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. **And these [the goats] shall go away into everlasting punishment: but the righteous into life eternal.***

Matthew 25:31-46

Three times in this teaching, Jesus used the Greek term "*aionios*" (ahee-o'-nee-os) to describe how long the righteous would enjoy life and the cursed would suffer punishment. The goats will suffer "everlasting" punishment and "everlasting" fire, while the sheep will enjoy "eternal" life. Both of these terms—eternal and everlasting—are the same exact Greek word.

Also, notice that when Jesus referred to the goats being cast into everlasting fire, He said this fire was "... *prepared for the devil and his angels*". So if they want to persist on believing that the everlasting fire the goats will experience isn't really everlasting, but only temporal, then they must also be prepared to believe that the everlasting fire Satan will experience isn't really everlasting either—for both Satan and the goats are cast into the *same* fire for the *same* period (*aionios*) of time! Thus, those who try to separate the destinies of the two are, once again, applying a double standard. This is why most UR people eventually end up believing that even Satan will be redeemed.

Jesus spoke of Hell more than anyone in the entire Bible. Maybe this is because it was He who created Hell in the first place! The apostle Paul said "...*all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him...*" (Col. 1:16). Since Jesus is the One who created Hell, we can be sure He knows better than anyone else just what it's like. If we are wise, we will believe what He says about this place. Below are two lists of where and how the two Greek terms, Hades and Gehenna are used.

Another trick is to try and confuse the Greek Terms Hades and Gehenna.

Hades

(The abode of the dead or the grave)

*And thou, Capernaum, which art exalted unto heaven, shalt be brought down **to hell**: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

Matthew 11:23

*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the **gates of hell** shall not prevail against it.*

Matthew 16:18

*And thou, Capernaum, which art exalted to heaven, shalt be thrust down **to hell**.*

Luke 10:15

*And **in hell** he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

Luke 16:23

*Because thou wilt not leave my soul **in hell**, neither wilt thou suffer thine Holy One to see corruption.*

Acts 2:27

*He seeing this before spake of the resurrection of Christ, that his soul was not left **in hell**, neither his flesh did see corruption.*

Acts 2:31

*I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the **keys of hell** and of death.*

Revelation 1:18

*And I looked, and behold a pale horse: and his name that sat on him was Death, and **Hell followed** with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

Revelation 6:8

*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death **and hell** were cast into the lake of fire. This is the second death*

Revelation 20:13-14

Gehenna

(The place of perpetual fire)

*But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger **of hell fire**.*

Matthew 5:22

*And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be **cast into hell**. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be **cast into hell**.*

Matthew 5:29-30

*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body **in hell**.*

Matthew 10:28

*And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be **cast into hell fire**.*

Matthew 18:9

*Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more **the child of hell** than yourselves...Ye serpents, ye generation of vipers, how can ye escape **the damnation of hell**?*

Matthew 23:15;33

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched...And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched...And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

Mark 9:43,45,47

*But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to **cast into hell**; yea, I say unto you, Fear him.*

Luke 12:5

Pillar #2

Misapplying the term “all”.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:18

Chip Brogden says:

In my written and spoken messages I make frequent reference to the preeminence of Christ. Just what do we mean by Christ having the preeminence? What do we mean by giving Christ the preeminence in all things?

Whenever I teach from a passage that includes the phrase "all things" I usually stop and ask, "Now how many things does 'all things' include?" And the people always respond, "Everything!" That word "all" is a very large word, a very encompassing word. There is nothing outside of "all"! How casually and easily we allow our eyes to glance past these words. We have not comprehended them. If we comprehended them we could not read them with a yawn, but we would read them with a shout!

If we intend to make some exception to "all" we might say something like, "everything but" or "everything except" in order to qualify what we mean as something less than "all". But "all things" is without qualification. "All" is "all", and "all things" is everything. Nothing is left out, nothing is excluded. It is not necessary for us to list every single thing that "all" includes, because "all" is all-inclusive. But what about this, you ask? It is among the All. And what of this, you say? That, too, is included in the All. And what about this thing, or that thing? Oh yes, they are in the All as well. You cannot come up with a single thing that is not included in All.

Another example (not in Brogdon's book)

*For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall **all be made alive**.*

I. Corinthians 15:21-22

Universalists say that since the “all” in the first clause really means “all men”, the “all” in the second clause must likewise mean “all men”. But the context of the verse makes it clear that the second “all men” is a reference to all those who are in Christ. As in Adam all mankind died. Even so, *in Christ* shall all be made alive. All who are “in Christ” that is. You have to be “in Christ” in order to be made alive.