

Was Humanity Raised With Christ?

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Part 2 of a 3-part series of FAQs:

1. The Doctrine of Inclusion: Why it Appeals, How it Misleads
2. Was Humanity Raised With Christ?
3. Last Adam's Greater Work

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Who was included in the cross?

There are two points of view about Christ's work on the cross:

1. Jesus died as humanity's representative. Jesus became one of us to stand for all of us.
2. Jesus died as the head of the human race. Since what happens to the head happens to all of us, what happened to Jesus literally happened to all of us.

Those who hold to the doctrine of inclusion (see Part 1: The Doctrine of Inclusion), typically believe the following:

- When Jesus died, the human race died with him.
- When Jesus rose, the human race rose to new life with him.
- When Jesus ascended, the human race ascended and became seated with him at the Father's side.
- The human race is in union with the Triune God.

I will look at each point separately.

A: Who Died?

2 Cor 5:14-15 For the love of Christ compels us, because we judge thus: that if One died for all, *then all died*; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. (NKJV)

Some understand this as referring to Christians – *we* died with Christ. Others interpret Paul's words as literally true – *all died*, meaning the entire Adamic race died on the cross in Christ. So which is it? The word "all" is used three times in this passage and on two of those occasions it literally means "all people." So it makes sense to interpret the third "all" as also literally true. All means all.

Or does it?

Consider the consequences of this interpretation. If it is literally true that all died, then the Adamic race has been extinct for 2000 years and even the most foul-mouthed, God-hating pedophile is a new creation – at least in status if not in practice. This conclusion is held by those who believe in the doctrine of inclusion. They say, “Yes, everyone is saved, born again, and is now in Christ. They may not know it or experience it but it is true nonetheless.”

I find this interpretation at odds with scripture. Paul said, “*If anyone is in Christ he is a new creation.*” He said those who live are those who died and those who live now live for Jesus (2 Cor 5:15). Unbelievers don’t live for Jesus. Unbelievers are dead in sin, not dead with Christ (Eph 2:1-2). The New Testament doesn’t describe one race of new men but two races living side by side – the righteous and the unrighteous, the sheep and the goats, the wheat and the tares, saints and sinners. Here in 2 Corinthians Paul compares “those who are being saved” with “those who are perishing” (2:15) and he exhorts “God’s fellow workers” not to be yoked with unbelievers:

2 Cor 6:14-15 For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?

The implication is believers and unbelievers have nothing in common. One group has died and been raised to new life with Christ to new life; the other has not.

The point that Paul is trying to make is that Jesus died as our representative, the righteous for the unrighteous. Some might see the death of just one man but Paul declares that this solitary death is so much more than that. Three times in two verses he highlights the representative nature of Christ’s death: “One died for all... He died for all... Him who died for them.” The cross is the means of liberating the entire human race. It is the means for getting us out of Adam and into Christ. Paul’s says the same thing three times to emphasize that Christ died for us, on behalf of us.

So why does Paul say *all died on the cross*?

So why say *all died*? I believe Paul is drawing together two pearls of wisdom. First, Paul is saying that the benefits of Christ’s representative death are freely available to all. Not just the Jews but Gentiles too. The historical fact is that all did not die; only *one* died. But the redemptive benefits of that one death are freely offered to all, Jews and Gentiles alike:

Heb 2:9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

Jesus tasted death for *everyone*. He died so that all of us might be set free from the fear of death, so that we all might be raised to new life.

Second, Paul is saying that Christ’s representative death applies to those all who wish to be represented, meaning the Corinthian believers. *All of you died. None of us are wrestling with the old man any longer. I died, you died, we died.* This interpretation is the only one that is consistent with both the context and Paul’s other letters. Notice how the words “we” and “us” appear more than a dozen times in ch.5 prior to “all died”. In every instance *we* and *us* is a reference to believers:

- v.2 – *we* groan, longing to be clothed with our heavenly dwelling,
- v.4 – *we* groan and are burdened, because *we* do not wish to be unclothed but to be clothed with our heavenly dwelling
- v.5 – it is God who has made *us* for this very purpose and has given *us* the Spirit as a deposit, guaranteeing what is to come.
- v.7 – *we* live by faith, not by sight.
- v.9 – *we* make it our goal to please him,
- v.11 – Since, then, *we* know what it is to fear the Lord, *we* try to persuade men.
- v.13 – if *we* are out of our mind, it is for the sake of God;
- v.14 – For Christ’s love compels *us*

Paul is not talking about unbelievers here. Unbelievers aren't longing to be clothed with heavenly garments. Unbelievers don't live by faith and make it their goal to please the Lord. Having established that Paul is talking to Christians about Christians, it is not difficult to conclude that *all died* means "all of us who were baptized into Christ Jesus were baptized into his death" (Rom 6:3).

Does Paul say "all died" anywhere else in his letters?

No, and this is significant. In every other mention of our co-inclusion with Christ's death, he refers exclusively to Christians.

Rm 6:8 We died with Christ... – *we meaning those freed from sin (see v.7)*

Gal 2:20 I have been crucified with Christ – *meaning Paul himself*

Gal 6:14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. – *meaning Paul himself*

Col 2:20a You died with Christ... – *who? the holy and faithful brothers who had received Christ Jesus as Lord*

Col 3:3a For you died... – *ditto*

Most Christians don't know that they have died, that the old man they think they are struggling with is there on the cross with Jesus. Paul writes to tell them the good news. Watchman Nee calls this the Gospel for Christians:

Let me tell you, *You have died!* You are done with! You are ruled out! The self you loathe is on the Cross in Christ. And 'he that is dead is freed from sin' (Rom 6:7). This is the Gospel for Christians. Our crucifixion can never be made effective by will or by effort, but only by accepting what the Lord Jesus did on the Cross.¹

Why does Paul regard no one from a worldly point of view?

2 Cor 5:16a So from now on we regard no one from a worldly point of view.

What makes people special? Is it because *they died* or because *Jesus died for them*? It is the latter. In the eyes of the world, some people get special treatment while others are treated poorly. Paul is saying that everyone is valuable because Jesus died for everyone. In the natural we might be tempted to write some people off – especially foul-mouthed, God-hating pedophiles. Paul says, "Not me. That turkey's valuable because Jesus died for Him. If he's important to Jesus, he's important to me and I want to tell him the good news of God's grace." The world has no grace for sinners but God does. It is He who justifies the wicked (Rom 4:5).

What are the benefits of Christ's death?

Rom 6:7-11 ...anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

In essence, Christ's death is the doorway to new life for all who believe.

Who enjoys the benefits of Christ's death? Everyone?

No – only Christians. Unbelievers have not been freed from sin. Unbelievers are not dead to sin and alive to God. The benefits of Christ's death are only experienced by those who believe that Christ died for them:

Rom 6:3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

¹ *The Normal Christian Life*, 1977, p.52.

Why would anyone need to be baptized into His death if all had literally died? We only go to the cross once. We only die once. From God's perspective it happened 2000 years ago but from ours it happened when we believed.

If Jesus is your high priest (i.e., representative), then His death was for your benefit. If you were baptized into him, then you were baptized into his death. His ministry includes His death. But if Jesus is not your representative, then His death is of no benefit to you at all. The benefits of His representation only apply to those who wish to be represented.

So what if all died or didn't die?

In summary, you have two ways to interpret "all died":

1. Paul is referring to all humanity.
2. Paul is referring to Christians only.

If you conclude that all have died, then the race of Adamites is no more as all been made new in Christ. You will not tell unbelievers that they need to come to the cross because they have already been – they just don't know it. Instead you will tell them that they have died and are now seated in heaven. And since they have no faith and don't see it, they will look at you like you are out of your mind.

However, if you conclude that Paul is describing Christ's representative death on behalf of all those who believe in Him, then as a Christian you will live free of the lie that says we need to reform our old man. "My old man is dead and buried, I am a new creation!" You will see the world in terms of two races living side by side, the lost and the found. And since Jesus died for everyone your heart will yearn to tell the precious lost about what He has done on their behalf. Like Paul you will pass on to them as a matter of "first importance" that "Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Cor 15:3-4). The good news for both saints and sinners is that Christ died on our behalf. When we put our faith in Jesus the Risen Lord, His death becomes ours. And if we died with Him, we shall surely live with Him (Rom 6:8).

B: Who Rose?

It would be poor form for Jesus to take humanity down with him into the grave and leave everyone there, so those who preach universal inclusion argue that when Christ was resurrected, the entire human race was resurrected with Him. Four scriptures (Rom 6:5, 1 Pet 1:3, Hos 6:2, 1 Cor 15:22) are typically used to support this argument.

Rom 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

For the sake of brevity, let's ignore the important word "if" and focus on the word "we." Who are the *we* that will be united with Him in resurrection? Is Paul referring to the human race? No, he is referring to "all of us who were baptized into Christ Jesus" and "we who died to sin" and we who know that "our old self was crucified with him" and "we (who) should no longer be slaves to sin." Paul develops this point in Romans 8 when he says "if the same Spirit who raised Jesus from the dead is living in you, then he who raised Christ from the dead will give life to your mortal bodies" (Rom 8:11). Resurrection life comes from the Spirit of life. No Spirit, no life. Unbelievers have not been raised because (a) they have not died and (b) the "same Spirit" that raised Jesus from the dead does not dwell in them.

1 Pet 1:3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

Again, we need to ask, who is *us*? Who has been given new birth? Peter gives us the answer in the preceding verses: "To God's elect, strangers in the world... who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in

abundance.” This is not describing unbelievers. Those in the world aren’t “strangers in the world.” Those who have rejected the spirit of grace do not have “grace and peace in abundance.” Neither have they been given new birth.

Hos 6:2 After two days he will revive us; on the third day he will restore us, that we may live in his presence.

Since there are no scriptures in the New Testament unequivocally stating that unbelievers have been raised from the dead, those who preach this message have to clutch at prophetic straws such as this one. Hosea 6:2 is used by some to prove that God raised the human race on the third day. Is Hosea proclaiming universal resurrection? Again the relevant question is, *who is us?* The preceding verse tells us: “Come, let *us* return to the LORD” (Hos 6:1a). The prophet is calling the people to turn back to the Lord; if they do, He will raise them up. “Let *us* acknowledge the LORD; let *us* press on to acknowledge him” (Hos 6:3). God raises up those who acknowledge or know Him. Any suggestion that God will also raise up and restore those who refuse to come to Him surely contradicts Hosea’s meaning.

Incidentally, the Bible commentator Adam Clarke reckons this verse is the scripture that Paul had in mind when he wrote “Jesus was raised on the third day according to the Scriptures” (1 Cor 15:4). Who was raised on the third day according to Paul? Not humanity; just Jesus. The only way you can wriggle humanity into this verse is if you consider Jesus as synonymous with humanity. We will return to this point below.

1 Cor 15:22 For as in Adam all die, even so in Christ all shall be made alive.

Indeed, all *in Christ* will be made alive. This is a reference to the resurrection of the dead. So for starters, it’s describing a future event. And is Paul saying that everyone will be resurrected in Christ? The next two verses tell us:

1 Cor 15:23-24 But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come...

Christ *has been* resurrected from the dead. Those who belong to Him *will be* resurrected. This begs the question...

Who belongs to Jesus?

David sang that “The earth is the LORD’s... and all who live in it” (Psa 24:1). In a manner of speaking, everyone belongs to the Maker because *He made us*. The clay belongs to the potter. Yet God in His infinite wisdom gave us the freedom to go our own way. He took the risk that we would reject Him and we did. Jesus came to that which was His own and His own received Him not (Joh 1:11). This led Jesus to draw a line between those who “do not belong to God” and those who “do not belong to the world” (Joh 8:47, 15:19). Paul made similar distinctions (Rom 1:6, 8:9, 2 Cor 10:7, Gal 5:24, 6:10).

Although we read that “there will be a resurrection of both the righteous and the wicked” (Act 24:15), I don’t believe that those who reject Christ have already been raised with Him.² Neither did Paul:

Col 2:6,12 So then, just as you received Christ Jesus as Lord, continue to live in him... having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

Again, this is the same message Paul preaches elsewhere. Only those who trust in Christ’s atoning sacrifice receive the life that He offers. Only those who have died with him are raised with Him.

² Daniel prophesied that everyone would be resurrected, but not everyone will be raised to life with Christ: “Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (Dan 12:2).

What are 7 reasons why unbelievers have not been included in Christ's resurrection?

1. To be raised up means to be raised from the dead. Jesus said it doesn't happen until we believe:

Joh 5:24 I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

2. John said the same thing: new life comes to those that believe:

Joh 20:31 But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

3. Resurrection is a work of the Spirit. It's something that only happens when we are born again and not everyone is born again.

Rom 8:10-11 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

4. Resurrection power only operates for "us who believe"

Eph 1:18-20 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

5. Paul said the Ephesians used to be dead in sin but had since been made alive. He adds that all of us lived like that at one time but we were raised up from our dead state. Who are "we"? Those who have been saved by grace through faith.

Eph 2:1-8 As for you, you were dead in your transgressions and sins... All of us also lived among them at one time... But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus... For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—

6. Paul said the same thing to the Colossians who had "received Christ Jesus as Lord" (Col 2:6). They had been raised through their faith in God:

Col 2:11-12 In him you were circumcised... having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. (NIV)

7. Only those who die *with Him* get to live *with Him*

2 Tim 2:11 Here is a trustworthy saying: If we died with him, we will also live with him.

Rom 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

Those who identify with Jesus' death (e.g., through baptism) are raised with Him. Those who trust in the work of the cross can be equally confident of new life. They can say, as Paul did, "I have been crucified with Christ, and I no longer live, but Christ lives in me..." (Gal 2:20).

Inclusionist theology hangs entirely on the belief that humanity died 2000 years ago. If all literally died, then all are now included in the life of Christ and it is meaningless to speak of two distinct groups. Yet Paul does exactly this. In 2 Corinthians, he contrasts those who are being saved with those who are perishing (2:15). Who are *the perishing*? They are the unbelievers (4:3-4). They haven't died; they are dying. Later he describes *those that live* as those who live for Jesus (5:15). Inclusionists claim that all died and were raised with Christ. Paul was not an inclusionist for he specifically contrasts *those that died and now live* with *those who are perishing*.

So what if all haven't been raised?

Telling unbelievers that they have already been raised with Christ is misleading at best and flat out wrong at worst. It would be like John telling the Gnostics they have fellowship with the Father and the Son when they don't. John never said, "You have fellowship but you don't know it." He said, "You are walking in darkness and living a lie." Part of the problem with modern religion is that it tells Christians they lack things they actually possess. Now it seems we're telling unbelievers that they possess things they actually lack. Those who are dead in sins do not possess eternal life. Those who reject Jesus are not in union with Him. This is nuts. The rich are being told that they are poor and the poor are being told that they are rich! The world is upside-down.

Jesus told the Jews, "You refuse to come to me to have life" (Joh 5:40). The inclusionist begs to differ. "Correction Jesus, they do have life even though they refuse to come to you. They just don't know it." Jesus said to the unbelievers in Sardis, "You are dead" (Rev 3:1). But the inclusionist says, "No, no, no, you're not dead, you're just ignorant." Jesus said, "Wake up! Remember what you heard; obey it and repent." He was saying that the gospel is the power of God for salvation to all who believe. The inclusionist up-ends this message by telling the unbeliever, "You're already saved."

Personally, I prefer to preach the same message that Jesus preached. If He said, "Come to me to have life" and "Whoever believes me in me has crossed over from death to life," then I'm going to encourage the lost to come to Jesus and put their faith in Him. He is the Life! The grace of God that raises the dead can only be accessed through faith.

C: Who Ascended?

One prominent author has noted that the climax of Christ's work was "the exaltation of the human race in the ascension of Jesus—an exaltation to the right hand of God the Father almighty." According to this author, when Jesus ascended, the human race went with Him. Not just Christians but all humanity now sits enthroned at the right hand of God the Father. This author quotes Ephesians 2:

Eph 2:4-6 But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

Again, the issue hangs on the definition of the word *us*. Is Paul referring to all people or just believers? Here are five reasons to conclude that it is the latter:

- (i) Paul addresses his letter to "the saints in Ephesus, the faithful in Christ Jesus" (Eph 1:1). Then he says God has raised us. Who is *us*? It is author and his audience; it is Paul and the saints in Ephesus.
- (ii) If the Ephesians had been raised up at the first Easter, why would Paul say they were formerly dead in their sins "in which you used to live when you followed the ways of the world"? Many of the Ephesian Christians would have been born *after* the cross. How could they be dead in sins and seated at the right hand of God at the same time?
- (iii) Paul said that while they were dead God made them alive with Christ by grace. When did this happen? When did the grace that saves become effective? When it was believed. "It is by grace you have been saved – through faith" (verse 8). Like Jesus, Paul understood that dead sinners cross over to life when they believe.

- (iv) Paul said God's incomparably great power was wrought in Christ when He raised Him from the dead and that same resurrecting power is "for us who believe" (Eph 1:19).
- (v) If all humanity had been raised up with Christ, why would Paul say the Gentiles are "separated from the life of God" (Eph 4:18)? Why would God want to sit next to lifeless, zombie, former-Adamites?

Is Adam greater than Jesus?

Is Jesus humanity's representative or is He something more? Those who claim all have been raised with Christ whether they believe it or not, point to the universal effect of Adam's sin. "Whether you believe it or not, Adam's sin took us all down. Whether you believe it or not, Jesus' obedience lifts us all up. If He doesn't, then Adam has done the greater work." This is the same argument used by universalists to preach ultimate reconciliation.

This is such an important issue that I deal with it at length in Part 3 of this series: Last Adam's Greater Work. But for now I will simply point out the flaw in the premise: no one is condemned for Adam's sin. His sin, along with yours and mine, was done away with at the cross. God sent His Son in the likeness of sinful flesh to condemn sin in the flesh (Rom 8:3). Since sin itself has been condemned, no one can be condemned for Adam's sin. So Adam's work does not really come into the died-raised-and-ascended equation. Humanity is no longer going down on account of Adam's sin.

Every single one of us gets the same choice Adam had; either we will receive the life that God offers us or we will condemn ourselves through unbelief. No one is lost through Adam's unbelief but their own.

D: Who is in Union with God?

If you hold to the view that the human race died, rose, and ascended with Christ to the right hand of the Father, then it is logical to conclude that Jesus was the last of Adam's race and that everyone is a new creation – even if they don't know it.

2 Cor 5:17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

There's a pretty big "if" at the start of that verse! Since we have already seen that only believers have been raised to new life in Christ, in this final section I will briefly examine five verses used to argue that all are now included in Christ.

Is all humanity in Christ?

Act 17:28 For in him we live and move and have our being. As some of your own poets have said, "We are his offspring."

According to the margin notes in my Bible, Paul is quoting Job 12:10 ("In his hand is the life of every creature and the breath of all mankind") and Daniel 5:23 ("...you did not honor the God who holds in his hand your life and all your ways"). Paul is saying that God made and sustains everything. The wicked can only enjoy life because God gives it to them. In the second part of the verse Paul quotes the Athenian poets. Both they and he understood that God is our maker. This has nothing to do with co-inclusion. Paul says nothing here about the wicked being raised and seated with Christ.

Col 1:16-17 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together.

This verse is the answer to the question, What is the meaning of life, the universe and everything? Answer: It was all made by Him and for Him. Jesus is the uniting principle of the universe that He made. If you look for meaning outside of Christ you're not going to find it for it is only in Him that things make sense. Yet some interpret this scripture as meaning that all will be, or already are, included in the life of the Trinity. This can only be true if God repeals free will or redefines

the meaning of eternal separation. Others say that humanity's union with Christ is objectively true but not subjectively experienced by all. This is a convenient way to have your cake and eat it too, but it posits two contrasting realities when believers live in only one. I discuss this more in Part 1: The Doctrine of Inclusion. There is nothing in this verse to suggest that the unsaved are saved or that the faithless and lost are now sitting at the right hand of God. Paul's point is that humanity was made *for Christ*. He is our defining purpose and there is no meaning in life outside of Him.

Eph 1:9-10 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

This is describing a future event, not a present reality. The present fact is that all things on heaven and earth have not been brought together under one head. We can say all things are under His *feet* in the sense that He is now Lord of all (Eph 1:22). And we can also say that He is presently putting all his enemies under his feet as His will is being done on earth as it is in heaven (1 Cor 15:25). But for the time being, not everything that happens is His will and not everyone lives in submission to His Lordship. One day every tongue will confess that Jesus is Lord (Php 2:11), but that hasn't happened yet.

Col 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Notice the distinction between *them* and *you*. Christ is in *you* but not in *them*. Since Christ is not in *them*, He can't be in everyone. Paul never says He is. He is not referring to humanity in general, but "the holy and faithful brothers in Christ at Colosse" (1:2). The mystery of which he speaks is that "Christ is in you" – even though you are Gentiles. "This mystery is that through the gospel the Gentiles are heirs together with Israel" (Eph 3:6). Paul is not saying the Christ is in everyone, but that anyone can have Christ in them. This is why he says this mystery "is now disclosed to the saints" (Col 1:26). Only saints know what it is like to have Christ living in them.

Joh 12:32 But I, when I am lifted up from the earth, will draw all men to myself.

The inclusionist interprets this as proof that Jesus has placed humanity inside Himself, but John simply says that Jesus was referring to the crucifixion. "And this he said signifying by what death he was about to die" (Joh 12:33). Since His death, resurrection and ascension into heaven, Jesus has been drawing men to Himself through the Holy Spirit. The prophecy has come true. Jesus draws all men but not all are drawn. Some harden their hearts and resist the Holy Spirit (Acts 7:51, Heb 3:7). Why does the Holy Spirit seek to convict the world of unbelief (Joh 16:9). Because it is unbelief, and only unbelief, that keeps many from entering into a real and living relationship with the Author of Life.
