

## Chapter 6

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### ***Subjection of the All***

Paul tells us that Christ must reign until He has put all or subjected all His enemies under His feet. Some, perhaps many, might conjure up some image of Jesus crushing all His enemies as one might crush a bug on the sidewalk, as if subjection is something bad, negative, and unwanted. But, is this the correct image we are to have? According to the Greek, the answer is no. It is actually a good, positive word that is needful and integral to God's plan, for it speaks of order. The fact of the matter is that Christ will subject His enemies under His feet through His ecclesia in the oncoming eons in order to make friends of His enemies and bring them peace.

In most translations, the words *subject*, *subjection*, and *put under* come from the Greek root transliterated word *tasso*, which means "to arrange, to set in order, to appoint." As such, this verb conveys the thought of order, not disorder or, for that matter, destruction.

**But the eleven disciples went into Galilee, to the mount where Jesus appointed [*tasso*] them.**  
(Matthew 28:16 LITV)

**For I also am a man having been set [*tasso*] under [*hupo*] authority, having soldiers under myself. And I say to this one, Go! And he goes. And to another, Come! And he comes. And to my slave, Do this! And he does it.** (Luke 7:8 LITV)

When the prefix *hupo* is added to *tasso* to form the word *hupotasso*, it forms a verb meaning "to subject, put under, to become subject." The noun form of this verb is *hupotage*, which is often translated into the word *subjection*.

**Through the proof of this ministration glorifying God for the subjection [*hupotage*] of your confession to the good news of the Christ....** (2 Corinthians 9:13 YLT)

The point is that *tasso* and its other forms are relatively good words; they do not convey something bad. The root meaning is carried forward to its derivations to convey the thought of order.

In writing to the Corinthians, Paul used both forms of the word. First, brethren were singled out for their subjection (devotion) to ministering to the saints. Then, the saints were encouraged to be in subjection to these devoted ones.

**(15) Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted [*tasso*] themselves for ministry to the saints), (16) that you also be in subjection [*hupotasso*] to such men and to everyone who helps in the work and labors.** (1 Corinthians 16:15-16 NASB)

Surely, such subjection would lead to order among the saints, as well as be an encouragement to all. Three other examples help to make the point.

**Every person is to be in subjection [hupotasso] to the governing authorities. For there is no authority except from God, and those which exist are established by God.** (Romans 13:1 NASB)

**(31) For you can all prophesy one by one, so that all may learn and all may be exhorted; (32) and the spirits of prophets are subject [hupotasso] to prophets; (33) for God is not a God of confusion but of peace, as in all the churches of the saints.** (1 Corinthians 14:31-33 NASB)

**Submit [hupotasso] therefore to God. Resist the devil and he will flee from you.** (James 4:7 NASB)

Notice that even the prophets are to be in subjection to one another. Why? God is not a God of confusion but of peace. We could add that He is a God of order.

However, there is one verse that should remove all doubt and confusion as to the nature of subjection, and it relates to Jesus subjecting Himself to His Father so that He may be all in all.

**For "He subjected [hupotasso] all things under His feet;" but when He says that all things have been subjected, it is plain that it excepts Him who has subjected [hupotasso] all things to Him. Psa. 8:6** (1 Corinthians 15:27 LITV)

If the Creator of all things subjects Himself to the Father of Creation, surely the whole concept of being in subjection is a good thing that produces absolute order.

Now, this leads to the *subjection of all things* or the *subjection of the all* to the Anointed Son of God and then to God the Father.

As shown previously, the phrase *the all*, or in the Greek *ta panta*, appears in the New Testament about 34 times, and Paul has defined *the all* as everything in the heavens and on the earth. In other words, *the all* is God's entire creation as we know it and, most likely, as we don't know it, for it includes the unseen as well. There is nothing left out of *the all* of God.

Scripture is abundantly clear that *the all* or *all things* will be subjected to Christ. If we agree that *all* is truly *all*, then nothing is excluded from this subjection or, worded in the positive, everything is included in *the all* or *all things*. Of all the writers of Scripture, Paul is the one most caught by this truth. (Peter refers to angels, authorities, and powers having been subjected to Him [1 Peter 3:22].)

Consider what Paul states regarding Christ and *the all*. The Greek words are included to clearly make the point.

**(25) For He must reign until He has put [hupotasso] all His enemies under His feet. (26) The last enemy that will be abolished is death. (27) For HE HAS PUT [hupotasso] ALL [panta] THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things [panta] are put [hupotasso] in subjection [hupotasso]," it is evident that He is excepted who put [hupotasso] all things [the all, ta panta] in subjection [hupotasso] to Him. (28) When all things [the all, ta panta] are subjected [hupotasso] to Him, then the Son Himself also will be subjected [hupotasso] to the One who subjected [hupotasso] all things [the all, ta panta] to Him, so that God may be all [the all, ta panta] in all. (1 Corinthians 15:25-28 NASB)**

**(22) And He put [hupotasso] all things in subjection under [hupotasso] His feet, and gave Him as head over all things to the church, (23) which is His body, the fullness of Him who fills all [the all, ta panta] in all. (Ephesians 1:22-23 NASB)**

**(20) For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; (21) who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject [hupotasso] all things to Himself. (Philippians 3:20-21 NASB)**

Please do not miss this one essential point: The act of subjecting *the all* under the feet of Christ is not to destroy or torture but to bring *the all* into a peaceful, orderly arrangement. Christ Himself is included in this subjection. This fact alone settles all doubt.

Again, some might be tempted to think that the subjection includes perhaps the destruction or annihilation of some or, as so many believe, the subjection of many in a place called *hell*.

The *hell* that is so often preached is not according to Scripture but rather according to man who has created a god in his own image, and even worse than his image. After all, many preachers have created what I call a torture chamber in which the so-called lost are tortured in literal flames of fire forever and ever with no chance of reprieve. In other words, man, created to be in the image of God and whom God so loves, is to be forever tormented and tortured, even the ones who never had an opportunity to hear of Christ. Does this sound like God is love to you?

This is a vital matter if we are to comprehend the glory of *all things* being subjected to Christ. Being forever cast into a place called *hell* is not subjecting all into an orderly arrangement.

Either the cross and the subsequent work of Christ of summing up or gathering up *all things* to Himself is a 100% success, or it is a miserable failure and the very Creator of *all things* is either not able or unwilling to reconcile and restore *all things* so that God may be *all in all*.

Paul never gives one hint of failure on the part of Christ. Just the opposite; he presents the glory of the riches of Christ, which will be extended to all mankind without exception because **God is the Savior of all men** (mankind) (1 Timothy 4:10) and **God wills all men to be saved** (1 Timothy 2:4), for **from Him and through Him and to Him are all things** (Romans 11:36).

Now, it is important to understand that Paul's revelation of *all things* being subjected to Christ came straight from Hebrew Scripture, which he knew quite well. Simply, he saw this truth in one of David's psalms.

**(4) What is man that You take thought of him, and the son of man that You care for him? (5) Yet You have made him a little lower than God, and You crown him with glory and majesty! (6) You make him to rule over the works of Your hands; You have put all things under his feet....** (Psalm 8:4-6 NASB)

This same theme is picked up by the writer of Hebrews. This so closely aligns with Paul's teaching that one could argue that Paul is the author of Hebrews.

**(6) But someone somewhere solemnly testified, saying, "What is humanity [or, man], that You remember him, or [the] son of humanity, that You look after him? (7) You made him only a little lower [or, only for a short while lower] than [the] angels; You awarded him the victor's wreath [of] [or, crowned him with] glory and honor, (8) You put [hupotasso] all [things] [panta] in subjection under [hupotasso] his feet." For in the subjecting [hupotasso] to him all [things] [the all, ta panta], He left nothing unsubjected to him. But now we do not yet see all [things] [the all, ta panta] having been subjected [hupotasso] to him. [Psalm 8:4-6] (9) But we see Jesus, the One having been made only a little lower [or, only for a short while lower] than [the] angels because of the suffering of death, having been awarded the victor's wreath [of] [or, having been crowned with] glory and honor, in order that by [the] grace of God He should taste [fig., experience] death on behalf of all.** (Hebrews 2:6-9 ALT)

Notice how David's psalm is quoted and directly joined with the subjecting of *all things* to Jesus, the One crowned with glory and honor. But there is more.

**For it was fitting for Him, for whom are all things [the all, ta panta], and through whom are all things [the all, ta panta], in bringing many sons to glory, to perfect the author of their salvation through sufferings.** (Hebrews 2:10 NASB)

The first crop of the harvest of sons and daughters is the conquerors, the ones counted worthy of the Kingdom to reign with Christ for 1,000 years. Today, we see Jesus; in the next eon, the world and all creation will see the manifested sons of glory, the complement of the One completing the *all in all*. As His complement, they will lead the rest of mankind into being subjected to Christ until all mankind, without exception, will be crowned with glory and honor. It will take at least two more eons, with the last eon being of an undetermined length of time or a series of eons, but be assured, the day will come when *all things* are subjected to Christ, and all mankind will rule over the works of His hand.

What is left out of *all things being subjected to Christ* and then to the Father? Absolutely nothing! This is the mission of the Son of God, and He cannot and will not fail to complete it! Praise God!