

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
I press on toward the goal for the prize of the upward call of God*

IN CHRIST JESUS.

(Philippians 3.13-14 NASB)

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SUBJECTS THE ALL

In issue #02-08058, September 23, 2008, **the all** of God was introduced in light of the purpose of God for the eons and beyond. The phrase **the all**, or in the Greek *ta panta*, appears in the New Testament about 34 times in the following verses: Mark 4.11; Acts 17.25; Romans 8.32; 11.36; 1 Corinthians 8.6 (2x's); 9.22; 12.6, 18; 15.27, 28 (3x's); Galatians 3.22; Ephesians 1.10, 11, 22; 3.9; 4.10, 15; Philippians 3.8, 21; Colossians 1.16 (2x's), 17, 20; 1 Timothy 6.13; Hebrews 1.3; 2.8 (2x's), 10 (2x's); 3.4; Revelation 4.11).

Previously, verses referring specifically to God and our Lord Jesus were presented, with the exception of the ones pertaining to **the all** being subjected to Christ. This is the topic of this issue.

As stated previously, Paul actually defines **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 there will be nothing excluded from this subjection or, worded in the positive, everything is included in **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 **all things**.

For He must reign until He has put (*hupotasso*) all His enemies under His feet. The last enemy that will be abolished is death. 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. 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)

And He put (*hupotasso*) all things in subjection under (*hupotasso*) His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all [*the all, ta panta*] in all. (Ephesians 1.22-23 NASB)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 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)

The words *put* and *subject* are derived from the Greek word *hupotasso*, which is made up of two words, *hupo*, which means "under," and *tasso*, which means "to arrange in an orderly manner." Thus, the act of subjecting **the all** under the feet of Christ is not to destroy or to put into some sort of torment but to bring **the all** into an orderly arrangement. This is an important point, for 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*. For those who have read much of my material, you should know how I view this word. 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?

Well, this is not the subject at hand, but it 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 not able to 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.

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

Personally, I believe Paul wrote the Hebrews epistle, and this is one of the proofs.

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? 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, 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] 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 he quoted David's psalm and directly joined 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 is the ones who have conquered through Christ and are counted worthy of the kingdom to reign with Him 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, 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.

This is the mission of the Son of God, and He cannot and will not fail! Praise God!