

## In my Father`s name

One of the main reasons that Christ divested himself of his glory and came to this Earth was to reveal the Father to mankind. He often spoke of his relationship with the Father to his followers and revealed to us what the Father wanted us to know about him through his Son.

(Joh 5:43) I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

(Joh 17:25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

(Joh 17:26) And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

In today`s gospel message the name of the Father is given lip service to. The preaching of the gospel is primarily about Christ and the sacrifice he made. While I am not opposed to the sacrifice of Christ being preached. I am opposed to the lack of emphasis on the role the Father plays in the preaching of the Gospel. It is almost ignored as one listens to the messages that are preached to the public today. Yet, Christ himself in his many teachings directed his followers to the Father. He said as a youth while he was here that he was to be about his Father`s business. His purpose was to establish a relationship from mankind to the Father through him as the Mediator and High priest.

It is the purpose of this study to restore the presence of the Father in the preaching of the Gospel, as it appears in the scriptures, and reveal the workings of him in the plan of salvation of mankind. The letters of the disciples are full of the knowledge of the Father and specifically, in the writings of Paul, we find numerous passages that speak of him. But, these verses are not emphasized in the messages delivered to us today.

One has only to open the bible to one of the letters of Paul and as an exercise replace the word "God" with "Father". In performing this one exercise, one will see the numerous times the name "Father" or "theos" is used in the writings of Paul. The word "God" is used 641 times in Paul`s letter`s. It`s only translated father 65 times. That`s a total of 706 references to the Father by the apostle Paul alone.

To begin our discussion we first must see that Christ was God in the beginning [before the creation] with the Father. As the “word” or” logos” in the Greek, he was the conduit through which the father accomplished the plan of creation and the Old testament dealings with mankind.[ he was that rock which followed the children of Israel in the desert] 1Corintinns 10:4 The same relationship existed when he was down here on Earth in human flesh; He was the spokesman or logos for the Father.

In John 1:1-3 we see this relationship expressed in the form of a literary technique called a “Chiasmus”, which is a figure of speech in which two or more clauses are related to each other through the reversal of the lines of a poetic structure in order to make a larger point.

(Joh 1:1) In the beginning was the Word, and the Word was with God, and the Word was God.

(Joh 1:2) The same was in the beginning with God.

(Joh 1:3) All things were made by him; and without him was not any thing made that was made.

So, we see the apostle John using this “chiasmus” to focus our attention on the word or logos in this relationship between God or theos which is translated Father in the Greek .

The reference below on the Logos from the Encyclopedia Britannica shows the ancient concept of the use of the term and the effect it had on those societies at that time.

### **The Editors of Encyclopædia Britannica**

**Logos**, ( Greek: “word,” “reason,” or “plan”) plural logoi, in Greek philosophy and theology, **the divine reason implicit in the cosmos, ordering it and giving it form and meaning**. Though the concept defined by the term logos is found in Greek, Indian, Egyptian, and Persian philosophical and theological systems, it became particularly significant in Christian writings and doctrines to describe or define the role of Jesus Christ as the principle of God active in the creation and the continuous structuring of the cosmos and in revealing the divine plan of salvation to man. It thus underlies the basic Christian doctrine of the preexistence of Jesus. The idea of the logos in Greek thought harks back at least to the 6th-century-bc philosopher Heracleitus, who discerned in the cosmic process a logos analogous to the reasoning power in man. Later, the Stoics, philosophers who followed the teachings of the thinker Zeno of Citium (4th–3rd century bc), defined the logos as an active rational and spiritual principle that permeated all reality.

**They called the logos providence, nature, god, and the soul of the universe, which is composed of many seminal logoi that are contained in the universal logos.**

Philo of Alexandria, a 1st-century-ad Jewish philosopher, taught that the logos was the intermediary between God and the cosmos, being both the agent of creation and the agent through which the human mind can apprehend and comprehend God. According to Philo and the Middle Platonists, philosophers who interpreted in religious terms the teachings of the 4th-century-bc Greek master philosopher Plato, **the logos was both immanent in the world and at the same time the transcendent divine mind.**

John borrows this terminology and uses the term “Logos” with that philosophy in mind. He assumes that the reader of his day had a grasp of the usage of the term, Logos, and the deep meaning that it represents.

Continuing with the definition of the use of “Logos” from the encyclopedia Britannica, we see that it is “the divine reason implicit in the cosmos, ordering it and giving it form and meaning.” John is showing us based on this philosophy that Christ as God was instrumental in bringing to fruition the plan of the Father specifically, the creation [including the angelic realm] by use of his divine reason and power. It shows that the Father instructed Christ what he wanted to create than let him bring it into being through his own reason and power.

The Father created all things through Jesus Christ. He is the point of origin of all things. He is the one whose plan the Son is carrying out. The Father is the one who created the angelic realm and the physical realm through the Son.

(Eph 3:9) And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Expressed in metaphors, we find the continuation of Christ`s responsibility on earth in John 1:4-5 in which is revealed the concept of Christ as being” the light” In addition to being the “word” Christ is now the “Light” showing mankind, in other passages, that the way to the Father and eternal life is through his own life.

(Joh 1:4) In him was life; and the life was the light of men.

(Joh 1:5) And the light shineth in darkness; and the darkness comprehended it not.

So, this “light” never gave up being the “logos” he continued in the same relationship he had from the beginning with the Father.

The revealing of the authority of the Father is also revealed clearly in the old testament, as well, in the writings of David who was also a prophet.

(Psa 110:1) **A Psalm of David.** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Clearly we see that the Lord [Yahovah] said to my Lord [Adonai] as one who was in authority sitting at Yahovah's right hand. This statement shows that in his existence as the Logo he was also Adonai, in the scriptures and was under authority to Yahovah, the Father. He was the "messenger" angel that communed with Israel.

Christ referred to this scripture when in contest with the Pharisees

(Mat 22:41) While the Pharisees were gathered together, Jesus asked them,

42) Saying, What think ye of Christ? whose son is he? They say unto

him, *The Son of David*.

43) He saith unto them, How then doth David in spirit call him Lord, saying,

[Mat 22:44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45) If David then call him Lord, how is he his son?

46) And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

### Albert Barnes' Notes on the Whole Bible

The Lord said unto my Lord - In the Hebrew, "Spake Jehovah to my Lord." The word יהוה Yahweh is the incommunicable name of God. It is never given to a created being. The other word translated "Lord - אדני 'Adonāy - means one who has rule or authority; one of high rank; one who has dominion; one who is the owner or possessor, etc. This word is applied frequently to a creature. It is applied to kings, princes, rulers, masters. The phrase "my Lord" refers to someone who was superior in rank to the author of the psalm; one whom he could address as his superior. The psalm, therefore, cannot refer to David himself, as if Yahweh had said to him, "Sit thou at my right hand." Nor was there anyone on earth in the time of David to whom it could be applicable; anyone whom he would call his "Lord" or superior.

If, therefore, the psalm was written by David, it must have reference to the Messiah - to one whom he owned as his superior - his Lord - his Sovereign.

It cannot refer to God as if he were to have this rule over David, since God himself is referred to as “speaking” to him whom David called his Lord: “Jehovah said unto my Lord.” The reasoning of the Saviour, therefore, in Matthew 22:43-45, was founded on a fair and just interpretation of the psalm.”.

Another Old Testament reference to the relationship between the Father and the Son is found in Daniel 7:9 He we see that Daniel is having a vision of future events. The “Ancient of Days” refers to the Father. He is the one conferring the kingdom on the Son in verse 14. The term “son of man” is first used here as referring to the Messiah. He is often called this in the gospels.

(Dan 7:9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11) I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

:12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13) I saw in the night visions, and, behold, *one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

The giving of a dominion to the “Son of Man” takes place right after the beast of Revelation is destroyed and cast into the Lake of Fire in verse 11. It is quite fascinating to see this event tie right into the book of Revelation before it was ever written by the apostle John.

Continuing in our discussion as to the preeminence of the Father we see that it was The Father that was in Christ confirming the covenant to Abraham. Again, we see that it was the Son acting as the intermediary to this event. This event took place in Genesis 15 with the introduction of the maledictory sacrifice; a sacrifice where the animals are cut in half. It is important to know that the Abrahamic covenant is directed related to the new covenant. It was the covenant through which the promise of the seed, the Messiah, came through to the new covenant.

(Gal 3:17) And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

And in the new covenant when Christ was in human form the same phrase is used when Paul describes the atoning sacrifice of Christ confirming the new covenant. Notice that the relationship is the same as the Abrahamic covenant The Father was in Christ or the Logos. This time reconciling the world to himself. The Messiah or logos was the agent through which the Father accomplished this reconciliation.

(2Co 5:19) 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

.Abraham`s belief in the promises and the imputation of righteousness was dependent on the Father

(Rom 4:20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21) And being fully persuaded that, what he had promised, he was able also to perform.

22) And therefore it was imputed to him for righteousness.

The rest of the phrase relates to us down through time.

23) Now it was not written for his sake alone, that it was imputed to him;

24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25) Who was delivered for our offences, and was raised again for our justification.

Noticed verse 24 the word “if” is used to denote a conditional status of this imputation. The sense here is that we must be faithful to believing the promises of God with regard to salvation and to receive the imputation of righteousness. Most understand it as the “righteousness of Christ”. This is important to know since most believe that the one called does nothing with regard to being imputed with righteousness. **Here, it states that the individual has to believe on the one who raised up “Jesus our Lord” which is the Father. One has to believe in the “Father” to receive the imputation.** Furthermore, the world cannot receive this imputation of righteousness since it does not even acknowledge the Father in its thinking. The world has become justified, right standing with the Father, by the atoning sacrifice of Yahshua but it does not have the righteousness of the Father imputed to it. Only those believers in Yahshua do. The world now has “the opportunity” to be called to salvation.

The Presence of the Father in the Gospel of Christ and in us.

(2Co 4:4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Verse 4 is very significant because it identifies Christ as being in the image of the Father. The Father was to walk before us on this earth through his Son. This is even indicated by the meaning of his name given to him prophesied by Isaiah and given to him by Mary; Emmanuel, which means the “Father with us.”  
Matt1:23

(2Co 4:5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

(2Co 4:6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Verse 6 is an astounding statement; the light of the knowledge of the “Glory of the Father” in “the face” of Emmanuel. Remember, John1:1 He was the “light” which dwelt among men. Yet, that light is defined as being of the “knowledge of the Father.” This metaphor harkens back to the time when Moses came down from Mount Sinai and his face shone with light from being in the presence of Yahovah.

(2Co 4:7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Verse 7 continues; the “excellency” is define in the Greek as the supereminence or pre- immanence of the power from the Father. That power which is above all is the power that was in those sent to preach the Gospel.

### The Book of Ephesians on the Father

In the letter addressed to the Ephesians by Paul we see the unmistakable presence of the Father in the introduction of the letter

(Eph 1:1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2) Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

In verse 1 we see that Paul was an apostle by the will of the Father. In fact, Paul was “ordained from the womb” [Gal1:15] to be an apostle for the Father. All the training he received at the feet of Gamiel, who was the preeminent teacher of his day, was preordained. It provided Paul with an in depth knowledge of the scriptures from which to draw upon for his discourses on the meaning of the various old testament scriptures as inspired by the revelation of Yahshua

(Gal 1:11) But I certify you, brethren, that the gospel which was preached of me is not after man.

(Gal 1:12) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

In verse 2 we see the unity of the godhead bestowing on us Grace and peace. Verse 3, once again, shows us the origin of the heavenly blessings which include spiritual understanding and spiritual gifts as outlined in 1Corinthians 12. These blessings come from the Father through the Son as the logos in this relationship.



In verse 4 and 5 The Father has chosen us as adopted children from the foundation of the world according to the pleasure of **his will**. And in verse 6 he has made us accepted or “endued with special honor” as it says in the Greek in Christ.

In Corinthians Paul refers to us as the “Temple of the Father”. He quotes Jeremiah 32 :38 where it discusses the new covenant being given to the resurrected whole house of Israel. Here, Paul says that the Father will dwell and walk in them.

(2Co 6:16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people

(Jer 32:38) And they shall be my people, and I will be their God:

(Jer 32:39) And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Paul declares the “unknown God” to the philosophers on Mars hill whose practice it was to worship the various Gods in temples. He chooses the altar dedicated to the unknown God as a metaphor for declaring the existence of the true God that is the Father.

(Act 17:22) Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23) For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Notice in verse 24 it is “theos” the Greek word for Father that should be used instead of “God”. He is the one who made “all things” As we have seen “we are his temple”

25) Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

26) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

(Act 17:28) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30) And the times of this ignorance God winked at; but now commandeth all men every where to repent:

(31) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Adam`s Clarks commentary gives a good exegesis on verse 28. This is an important verse in that it shows that it is the Father that we have our being.

### **Adam Clarke Commentary/ Acts 17:28**

For in him we live, and move, and have our being - He is the very source of our existence: the principle of life comes from him: the principle of motion, also, comes from him; one of the most difficult things in nature to be properly apprehended; and a strong proof of the continual presence and energy of the Deity.

And have our being - Και εσμεν, And we are: we live in him, move in him, and are in him. Without him we not only can do nothing, but without him we are nothing. We are, i.e. we continue to be, because of his continued, present, all-pervading, and supporting energy. There is a remarkable saying in Synopsis Sohar, p. 104. "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth." This is philosophical and correct.

As certain also of your own poets - Probably he means not only Aratus, in whose poem, entitled Phaenomena, the words quoted by St. Paul are to be found literatim, του γαρ και γενοϋ εσμεν ; but also Cleanthus, in whose Hymn to Jupiter the same words (Εκ σου γαρ γενοϋ εσμεν ) occur. But the sentiment is found in several others, being very common among the more enlightened philosophers. By saying your own poets, he does not mean poets born at Athens, but merely Grecian poets, Aratus and Cleanthus being chief.

We are also his offspring –

Του γὰρ καὶ γενοῦς ἐσμὲν The Phaenomena of Aratus, in which these words are found, begins thus: -

With Jove we must begin; nor from him rove;  
 Him always praise, for all is full of Jove!  
 He fills all places where mankind resort,  
 The wide-spread sea, with every shelt'ring port.  
 Jove's presence fills all space, upholds this ball;  
 All need his aid; his power sustains us all.  
 For we his offspring are; and he in love  
 Points out to man his labor from above:  
 Where signs unerring show when best the soil  
 By well-timed culture, shall repay our toil, etc., etc.

Aratus was a Cilician, one of St. Paul's own countrymen, and with his writings St. Paul was undoubtedly well acquainted, though he had flourished about 300 years before that time.

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Christ was prophesied to be a prophet like unto Moses. Acts 3:22 A prophet speaks by the directive of the one who sent him, not his own words.

(Joh 12:49) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

(Joh 12:50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Yahshua as he speaks to his audience in proverbs, parables and maxims. He told us “his” words were the Father’s words, not his own. This means that these sayings attributed to him should be attributed to the Father.

One of the most famous of the discourses is the “Sermon on the mount”. Here he espouses the fulfilling of the law in that you shall love your neighbor as yourself and love the Father with all your heart. The beatitudes are interesting for they show that it is a sin to even think to do evil let alone commit the act. These words represent the righteousness of the Father expressed through the Son.

## Matthew 5:1-10

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* the meek: for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Blessed *are* the merciful: for they shall obtain mercy.

Blessed *are* the pure in heart: for they shall see God.

Blessed *are* the peacemakers: for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

We find in the “Passover discourses” that the references to the Father are very numerous. We find a wealth of inferences to the Father in the final discussions Christ had with his disciples on his way to Gethsemane after the last supper. He knew he was going to die and wanted to leave them with some parting thoughts to sustain them before he could see them again after the resurrection. He was deeply personal with them.

In John 14-17 we find an extensive discourse on the nature of the Father and his desire that they, the disciples and us in the future, would develop a relationship with the Father the same as the Son was privileged to have. He admonished them to pray to the Father in his name. As he did earlier with the Lord's Prayer. He talked about having the Father and he dwelling in them together as the Father dwelt in him. The intensity to which his words can be known from the reading of this section indicate a deep emotional plea for the disciples to try to understand what he was trying to convey to them; That he was there to facilitate them to be at one with the Father and by doing so they would be at one with him.

In his prayer to the Father at the Kidron brook just before entering the Garden of Gethsemane he talked about keeping the disciples in the father's name

(Joh 17:12) While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled

He also talked about the “unknown Father” and the desire to uncover the mystery surrounding him and the love the Father wanted the disciples to share in.

(Joh 17:25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

(Joh 17:26) And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

The Father is the source of all goodness.

(Jas 1:17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(Jas 1:18) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

### **Albert Barnes' Notes on the Whole Bible**

“Father of Lights”

“There is, doubtless, an allusion here to the heavenly bodies, among which the sun is the most brilliant. It appears to us to be the great original fountain of light, diffusing its radiance overall worlds. No cloud, no darkness seems to come from the sun, but it pours its rich effulgence on the farthest part of the universe. So it is with God. **There is no darkness in him 1 John 1:5; and all the moral light and purity which there is in the universe is to be traced to him.**”

### **Ellicott's Commentary for English Readers**

With whom is no variableness, neither shadow of turning. — The phraseology is almost scientific. There are changes, literally “parallaxes,” of the heavenly bodies themselves, [*Parallax* is the way an object's position or direction changes, depending on viewing angle.] and eclipses one of another by shadows projected through space, **but no such variableness with God, nor changing of faintest shade.**

The Father is not fickle or moody as is also defined for “variableness” in Websters

## **John Gill's Exposition of the Whole Bible**

with whom is no variableness, nor shadow of turning: as there is in that great luminary, the sun in the firmament, which has its parallaxes, eclipses, and turnings, and casts its shadow; it rises and sets, appears and disappears every day; and it comes out of one tropic, and enters into another at certain seasons of the year: but with God, who is light itself, and in him is no darkness at all, there is no change, nor anything like it; he is changeable in his nature, perfections, purposes, promises, and gifts; wherefore he being holy, cannot turn to that which is evil; nor can he, who is the fountain of light, be the cause of darkness, or admit of any in him; and since every good and perfect gift comes from him, **evil cannot proceed from him, nor can he tempt any to it.**

The oneness doctrine contained in the “Passover discourses” shows that the Father is all in all.

(Joh 17:21) That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

(1Co 12:6) And there are diversities of operations, but it is the same God which worketh all in all.

(Rom 11:36) For of him, and through him, and to him, are all things: to whom *be* glory forever. Amen.

The concept of the Father being “All in All” suggest that the will of the Father is to be ultimately in everyone that accepts by faith the atonement of Christ; First, the called-out ones, the resurrected whole house of Israel, and then the general population of mankind.

This means that those individuals who refuse to submit to the will of the Father will cease to exist. The will of the Father is based in love and those individuals who refuse to follow that love for all things will have nothing in common with the Father. That will be the requirement for mankind to live into the eternities; To be at one with the Father`s will.

The will of the Father is not in all things presently. It is in the creation, angelic realm and the body of Christ but it is not in all mankind. This then is the essence or purpose of the work of the Father and the Son; to bring all mankind in harmony with the will of the Father.

(1Co 15:28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In Corinthians 15:27 to further illustrate that the Son is included in the “all and all” concept. We examine the phrase “it is manifest that he is excepted”. The word “excepted” is awkwardly worded in the King James This word means “outside of” or “not subject to”. This word carries the connotation that the Father is not subject to the Son even though all things are put under the Christ’s feet, It is the Son that is subject to the Father.

(1Co 15:27) For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

The relationship between Theos and the Logos has always been, what I call, a symbiotic relationship. It is an interdependent relationship that has existed from eternity and has not changed. This type of relationship suggests that the Father needs the Son and the Son needs the Father as part of their divine nature. As partakers of this “divine nature” we now enter into the same relationship, as Sons and daughters, needing the Father and the Son and they also needing us. Christ prayer was that we would be in the Father and the Son as the Father and Son are in each other. He goes on to say so” that we may be one in them.”

As an analogy to this concept. It was said that Einstein, after the theory of relativity, recognized a type of singularity existing between all the forces in the universe. It is called “String theory”, which says that all universal forces are in harmony or at one with one another. I believe that even in the universe this “all and all” concept shows us that the divine nature is even expressed in the creation.

Continuing this reasoning, because we are to be at one with the Father and Son we too will be considered to be part of the Godhead. [Not only Sons and daughters but Kings and Priests in the spiritual temple of the Father]. Sharing in the responsibilities of the Son in carrying out the will of the Father in the Millennium and beyond.

Like those 144,000 on Mt Zion in revelation. There seems to be a selected few who follow the lamb wherever he goes. Could this be, the very elect, talked about in the scriptures? Are those that reside in the structure of the New Jerusalem; the Apostles, Saints and the spiritual tribes of Israel part of that group?

The twelve gates with the names of the tribes are separated from those outside the New Temple, which are the “saved nations” of the earth. They seem to occupy a “place of honor” in relationship to the saved nations in Revelation 22.

Having this knowledge, it would seem that the activity of the holy spirit, that proceeds from the Father, would be more active in those who realize the significance of the will of the Father in “All things” and submit to that will in their lives. Moreover, the Father needs his children to do his will. He “depends “on them to carry out his will here on earth in their/our own sphere of influence.

This dependency shows us that there is an intimacy the Father and the Son want to have with his children. Far removed from the portrayal of the Father just giving orders and expecting them to be carried out.

Since, we are made into the image of Christ, who carries out his Father`s will, it behooves us to think the same way. Since he is High priest and the Mediator of the Father we should be encouraged by the fact that Christ is helping us to Fulfill the will of the Father in each of our particular lives. We are a part of that “oneness” or “singularity” that he talked about while here on earth.