

# The All in All

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

(Romans 11:36) For of him, and through him, and to him, are all things: to whom *be* glory for ever. 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 whole house of Israel, and then the general population of mankind.

This means that those individuals who do not submit to the will of the Father will cease to exist. This will be the requirement for mankind to live into the eternities. 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.

(1Corinthians 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.

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 exists to show us that the divine nature is 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 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 carried 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.