

# The Summation of All Things in Christ

## Studies in Ephesians with a Local Church Emphasis

### LESSON IX : OPENING EULOGY PART TWO: REDEMPTION IN CHRIST (1:7-12)

#### Greeting

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God,

To the saints who are in Ephesus, and faithful in Christ Jesus:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

#### Spiritual Blessings in Christ

##### God the Father

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, <sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> *to the praise of the glory of His grace*, by which He made us accepted in the Beloved.

##### God the Son

<sup>7</sup> In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace <sup>8</sup> which He made to abound toward us in all wisdom and prudence, <sup>9</sup> having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, <sup>10</sup> that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him. <sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, <sup>12</sup> that we who first trusted in Christ should be *to the praise of His glory*.

##### God the Holy Spirit

<sup>13</sup> In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, *to the praise of His glory*. (NKJV)

## The Sacrifice of the Son (1:7-12)

*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.* (KJV)

*In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. 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. In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.* (NIV)

*in whom we have the redemption through his blood, the remission of the trespasses, according to the riches of His grace, in which He did abound toward us in all wisdom and prudence, having made known to us the secret of His will, according to His good pleasure, that He purposed in Himself, in regard to the dispensation of the fulness of the times, to bring into one the whole in the Christ, both the things in the heavens, and the things upon the earth — in him; in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will, for our being to the praise of His glory, [even] those who did first hope in the Christ,* (Young's Literal Translation)

**v. 9 — having made known — γνωρίζω [gnōrīsas]** “to make known, to reveal.” It is used in the LXX of God making known His will and making known that which was secret (e.g., Dan 2:5, 23, 28, 45; 5:17; 7:16; 8:19). The same sense is carried over into the NT where it is used of God making known His power, His will, and most prominently the making known of the mysteries kept secret until the present time. *“There is a clear link with the last part of v 8 in that the wisdom and insight believers have been given have to do in large part with the ability to understand the mystery of God's will and this has been*

*made possible from God's side because he has chosen to make it known.*" [Lincoln, 30]

**to us** — ἡμῖν [hēmin] not just to Paul or to a select few believers but for all believers. *"Believers, foreordained and already possessing their deliverance, are now told about the secret of the ultimate destiny of the cosmos. This knowledge is made known to all believers and is not restricted to Paul or the apostles whatever may be true of the revelations of 3.3, 5. Even in 3.3, 5 it is implied that the apostles and prophets did not keep to themselves the understanding of the mystery they had received but made it known to all believers."* [Best, 133] This is an important teaching very often we just skim past too quickly. There are no "Christian elites" or "Christian hierarchies." We are all on the same level, we are all sinners saved by grace. There are those who may have studied more or studied longer, or may have a more active prayer-life and therefore have a richer understanding the Word of God and a deeper relationship with the Lord. But that same relationship is available to all believers, not just a select few.

**the mystery** — τὸ μυστήριον [to mystērion] refers to *something in the ages past, hidden in God and unable to be unraveled or understood by human ingenuity or study. It is now revealed by the Holy Spirit to His prophets and apostles (3:4-5) who in turn manifests it to everyone.* "In the various 'mystery' cults, which would have been familiar to the recipients of this letter, the common characteristic was possession of a secret or of secrets, which were made known only to initiates, giving them spiritual privileges unavailable to others without this knowledge. *In the berakah of Ephesians the writer sees the Christian community as a highly privileged group also. Believers can bless God that he has disclosed his secret to them and that they have been given wisdom and insight, and yet this secret is one that can be proclaimed openly (6:19) and one that has a scope that goes far beyond the community or any exclusive claims it might be tempted to make for itself, as 1:10b will indicate.*" [Lincoln, 31] "What is made known in the mystery may be the understanding of a dream or vision (e.g. Daniel 2.19), a description of how and when the end will come (Dan 2.27-9), an unveiling of the divine structure of the cosmos (1 En 71.1-5), an explanation of God's activity in human affairs (1 En 63.3), or, outside Judaism in the Mystery Religions, knowledge of ceremonies and ritual that lead to salvation. The word can also of course be used in a non-religious way. It is impossible to say much about the Mystery Religions since their beliefs and practices were effectively kept secret, but on the whole within Judaism and early Christianity the content of the revelation did not centre on God's nature (e.g. that he was loving or jealous) or ontological christology ('Jesus is God') or statements of the nature of the gospel (the content of 1 Cor 15.3-5 is not termed a mystery); in any case from the time of their conversion Christians had some appreciation of what the gospel was; it was open to them and not hidden. Instead what were revealed were particular truths relating to the way God acts or has acted, e.g. in comprehending all things, in accepting Gentiles.... *When mysteries are made known they are made known not to humanity as a whole but to privileged sections within it; in the Mystery Religions, the initiates; in Judaism and Christianity, the people of God. The promise is not that at some future time, e.g. after death, a disclosure will be made to believers but that they are put in possession of the secret now, although they may not fully understand it now.*" [Best, 134f]

**of his will** — τοῦ θελήματος αὐτοῦ [tou thelēmatos autou] i.e., "the mystery concerning God's own will." *"God intended that we should understand his saving purposes.* He therefore lavished his grace upon us 'in all wisdom and insight' by making *known to us the mystery of his will, the content of which is the summing up of all things in Christ.*" [O'Brien, 108]

**according to His good pleasure** — κατὰ τὴν εὐδοκίαν αὐτοῦ [kata tēn eudokian autou] this modifies "having made known." "The standard of making known the secret plan of his will is God's good pleasure or his satisfaction. This secret plan of his will was not given begrudgingly but with God's pleasure." [Hoehner, 215]

**which he purposed** — ἣν πρόεθετο [hēn proetheto] the "which" is a feminine relative pronoun and refers back to "God's good pleasure." Purposed = πρόεθετο [proetheto] literally means "to set before" in a local sense, for example, food; and is often the sense in the LXX. It can also have the idea "to resolve, purpose" and is used in both manners in the NT. Here the best sense is "purpose, resolve," therefore, "God made known to believers the mystery of His will according to his good pleasure which he purposed or resolved in Him."

**in him** — ἐν αὐτῷ [en autō] could refer to either Christ (RSV, NASB, NEB, TEV, JB, NIV, NJB, NRSV) or God (AV, YLT). If it refers to God, it is reflexive meaning "himself." Thus God purposed or resolved in himself the good pleasure of doing his own will. On the other hand if it referred to Christ then God purposed in making known the mystery in connection with Christ. Hoehner argues for the latter: "God made known the secret plan of his will which was according to his good pleasure which he purposed or set beforehand in Christ, or as in the NEB, 'such was his will and pleasure determined beforehand in Christ,' The purpose of the Father was to be effected in Christ. Christ was the basis and goal of that mystery. Christ would provide the sacrifice and thus it would be possible to culminate all things in him, as outlined in the next verse. This was the secret of God's will that could not be unraveled by human ingenuity or study." [Hoehner, 216]

**v. 10 — in the administration** — οἰκονομίαν [oikonomian] is variously translated: dispensation (Vulgate, AV, YLT, ASV), plan (RSV, ESV), administration (NASB), to be put in effect (NIV, NEB). *The word has two nuances: (1) the position or office of an administrator in the management of a household; and (2) the activity of administration, thus arrangement, order, plan, strategy.* The word is used only 9x in the NT, three times in Ephesians (1:10; 3:2, 9). It is used in the second sense in this verse, that of administration rather than the office of administration. "The term originated in relation to the administration of households: the administrator was the οἰκονόμος [oikonomos] and his activity οἰκονομία [oikonomia] (cf. Lk 16.1-8). The root was gradually widened to take in the administration of cities and states. Paul used it of his work of advancing the Gospel, not inappropriately since the church is the household of God (1 Cor 4.1; 9.17), and it was employed to cover God's government of the universe.... The noun, though at first used actively, came to take on a passive sense indicating an arrangement or plan, naturally of course that to

which the [administrator] worked. **The active and passive senses are difficult to distinguish since administrators normally work to a plan, whether their own or another's.**" [Best, 138] **"Hence, God purposed in Christ, in the administration (or the carrying out) of the fullness of the times, to unite under one head all things in Christ."** [Hoehner, 218] To help us better understand how this word is used in its mundane setting, here is Luke 16:

*"He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.' Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.' So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light." (Luke 16:1-8 NKJV)*

Here is how the ESV translates it:

*"He also said to the disciples, There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.' And the manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that when I am removed from management, people may receive me into their houses.'" (Luke 16:1-4 ESV)*

**of the fullness of times** — τοῦ πληρώματος τῶν καιρῶν [tou plērōmatos tōn kairōn] basically, "fullness" has the idea of completeness, entirety. When used with reference to time, it has the idea of **the state of being full, completeness, having reached its goal. A close parallel to this verse is Gal 4:4 where Paul states that "when the fullness of time came, God sent forth his Son."** There is one notable difference between these verses however: **in Galatians the word for "time" is singular while in Ephesians Paul uses the plural: "times."** Thus some would argue that in Galatians the "fullness of time" (singular) speaks of a particular point in history while in Ephesians the "fullness of the times" (plural) speaks of the fullness or totality of the times or epochs of history. This is supported by the only other time when a similar phrase is used and the word "times" is plural: in Luke 21:24 which speaks of the Gentile dominion over Jerusalem "until the times of the Gentiles are fulfilled". "That which is being administered is, literally, the fullness of the times (plural). [The times] refers to periods of time and the whole expression ... reflects this view, found in some apocalypses, of a sequence of periods of time under God's direction (cf. LXX Dan 2:21; 4:37). [The fullness] in particular reflects the notion that this sequence of time will come to its climax, to its full measure. In this way the expression can be seen to belong to the Christian eschatological terminology found elsewhere in the NT.... **God has ordered history in such a way that it culminates in the achievement of his purpose, as the various eras of history are crowned and completed by a climatic point at which the disclosure of the mystery of his will takes place.**" [Lincoln, 32]

**to unite, to sum up** — the word ἀνακεφαλαιῶσασθαι [anakephalaiōsasthai] is defined three ways:

- **First in classical Greek it means "to sum up an argument" in a speech.** The only other place in the NT this word is used is in Rom 13:9 where the "second table" of the law is "summed up" in the command to love one's neighbor. Thus, "to sum up, to bring all the parts into a coherent whole." The root of this word is used in this sense in Acts 22:28 to refer to the "sum of money" used by the Roman to secure his citizenship. "The word was used of gathering things together and presenting them as a whole. The Greek practice was to add up a column of figures and put the sum at the top, and this name was given to the process. So the word was used in rhetoric for summing up an address at the end." [Foulkes, 52]
- **Secondly, because of the prefix "ana-" some church fathers thought it denoted repetition or renewal.** Lincoln thinks this seems to indicate a restoration of harmony with Christ as the central focal point. "[This word] has the basic meaning 'to sum up' or 'to summarize.' It was often used in a rhetorical context to refer to summing up or recapitulating an argument. Paul uses it with the sense of 'to sum up' in Rom 13:9 where love is thought of as the comprehensive command which integrates the others, bringing them together under one focal point.... The concept of 'summing up' involves recapitulation, as points already made are drawn together in a conclusion, and it is likely that this is something of the force of the prefix ἀνα- [ana], indicating **a restoration of harmony with Christ as the point of reintegration. The summing up of all things in Christ means the unifying of the cosmos or its direction toward a common goal.** In line with this letter's close links with Colossians, a similar thought about Christ and the cosmos had been expressed in the Colossians hymn in terms of reconciliation and with explicit soteriological connotations (Col 1:20). **Both passages appear to presuppose that the cosmos had been plunged into disintegration on account of sin and that it is God's purpose to restore its original harmony in Christ.**" [Lincoln, 32f] In like manner, Kenneth Wuest translates this as follows: "... to bring back again to their original state all things in the Christ...".
- **Thirdly, it has the idea "to head up," thus used of Christ as the head.** As Hoehner argues, to bring the diverse elements into union there must be someone to head it up. Thus, God will bring together all things and restore the whole creation under one head.

Its use here probably contains elements of each of these definitions. “[*This word*] could be used in relation to the totaling up of a sum of numbers and, more importantly, of the bringing of an argument to a conclusion through the summary repetition of its main points or headings... In what way would Christ be the ‘summing up’ of the universe? Perhaps in the way an architect’s plan sums up what is built; the shape of what comes into existence is both summarized in the plan and determined by it.” [Best, 140, 142] “The aorist infinitive ‘to bring all things into unity’ points not to the past, but signifies purpose: the summing up of all things is the goal to be achieved. This is not to suggest that the implementation of the divine plan is not already under way. Indeed, the letter makes it quite plain that significant steps have already been taken to set in motion the achievement of this goal: in particular, it is through Jesus’ saving work that the revelation of the mystery’s content has come about (1:7-9), while God’s placing all things under his feet and appointing him to be head over everything for the church (1:22) is an important step towards the fulfilment of this goal. But the summing up awaits the consummation which will occur at the end... *An architect’s plan for a building which is submitted well in advance of the actual construction of the building may be a helpful analogy. God has revealed his perfect plan, and in Christ he has taken decisive steps to bring it to completion. We still await its consummation.*” [O’Brien, 113]

**THE “PEAK” OR “HIGH POINT” OF THE EULOGY** — “We now reach the main point of the clause which begins with [making known]. The mystery which has been disclosed to believers in accordance with God’s purpose for history is his summing up of all things in Christ.” [Lincoln, 32] “Verse 10b picks up and discloses the content of the mystery which has been known (9a); this disclosure forms the peak to which the eulogy has been building up.” [Best, 139] “God is blessed for revealing that his gracious plan in history is all-embracing. The paragraph, which celebrates the accomplishment of his gracious purposes in Christ and provides a sweep from eternity to eternity, strikes its climatic note with the mention of the mystery and its content (vv. 9, 10). Syntactically and structurally, the exposition of the mystery in terms of the *anakephalaiōsis* (‘summing up’) is the ‘high point’ of the eulogy, or, as T. Moritz puts it, *the ‘pivotal statement’ of the passage.*” [O’Brien, 92]

**all things in Christ** — τὰ πάντα ἐν τῷ Χριστῷ [ta panta en tō Christō] this shows what and in whom the summation occurs. Literally, “in the Christ,” the form of which points not to a name but to the title of the Messiah. Paul may be trying to show the summation of all things will occur in Israel’s promised Messiah. “Christ is the one in whom God chooses to sum up the cosmos, the one in whom he restores harmony to the universe. He is the focal point, not simply the means, the instrument, or the functionary through whom all this occurs.” [O’Brien, 111f] “Christ sums up the cosmos as its representative. God achieves his purpose for all things through what he accomplishes in the one person, Christ. Christ is the one in whom God chooses to sum up the universe, in whom he restores the harmony of the cosmos. Earlier, ‘in Christ’ has functioned to indicate Christ’s being the elect representative in whom believers are included, but now it can be seen that God’s comprehensive purpose goes beyond simply humanity to embrace the whole created order. This part of the berakah helps believers to recognize that to be incorporated into God’s gracious decision about Christ is also to be caught up in God’s gracious purpose for a universe centered and reunited in Christ.” [Lincoln, 34]

**the things in heaven and the things on earth** — τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς [ta epi tois ouranois kai ta epi tēs gēs] this further describes the preceding words, “all things in Christ.” “At first glance, these additional words seem to be simply a rhetorical flourish. After all, is it not just a typical way, in biblical terms, of speaking of the whole or totality by referring to ‘things in heaven’ and ‘on earth’? In particular, the opening words of the Bible, ‘In the beginning God created the heavens and the earth’ (Gen 1:1), signify that God made everything. *But on closer examination it is evident that the two phrases, ‘things in heaven’ and ‘things on earth’, are not simply a rhetorical flourish to describe some cosmic reality. They represent two important strands running throughout the epistle which signify two separate spheres or domains. Ephesians has distinctive things to say about ‘the heavenlies’ (1:3, 10, 20; 2:6; 3:10; 6:12; cf. 3:15; 4:10; 6:9) as well as about ‘the things on earth’ (1:10; 3:15; 4:9; 6:3). A proper understanding of God’s intention of summing up everything in Christ has to do with each of these two spheres and what is represented by them, as well as with the bond between the two. The [‘summing up’] in Christ has to do with each realm. At the same time there is an inseparable connection between them, so that we may speak of both heaven and earth being summed up as a totality in him.*” [O’Brien, 112] *Most commentators understand this as a reference to God’s creation, animate and inanimate, which are going to be reunited under Christ.* The things in “heaven and earth” is consistent with the OT cosmology that states “in the beginning God created the heavens and the earth.” “In the future the ‘things’ in heaven (including both good and evil spiritual forces [cf. 6:12]) along with the ‘things’ on earth will face a judgment (Isa 51:6; Hag 2:6; Heb 12:26). Ultimately, however, both the ‘things’ in heaven and the ‘things’ on earth will be united under Christ.” [Hoehner, 223]

**in him** — ἐν αὐτῷ [en autō] most texts has this phrase as part of v. 10 (TR, NA27, UBS, AV, ASV, NEB, NIV) and not part of v. 11 (RSV, NASB, JB, NRSV). This phrase serves two purposes: first it reasserts that God is going to unite all things in Christ, and second it serves as a transition into the next verse.

**WHEN WILL “ALL THINGS” BE SUMMED UP IN CHRIST? (THE “ALREADY / NOT YET” TENSION)** — Lincoln states the content of the mystery in both Ephesians and Colossians refers to a present reality. “This factor and the general emphasis on ‘realized eschatology’ in the letter make it likely that from the writer’s perspective *the ‘summing up in Christ’ has already taken place. Certainly he sees believers as living in the climactic period when God is administering the fullness of time. Elsewhere in the letter it is Christ’s exaltation in particular which is the focus for what God has already done as it affects the cosmos* (cf. 1:20-23; 2:6; 4:8-10). [One scholar] sees the unity of the cosmos achieved through Christ’s atoning work on the cross. This may be the emphasis of Colossians, but not of Ephesians. In Ephesians, as a result of Christ’s exaltation, God has placed all things under Christ’s feet and made him the head over all things (1:22) and Christ fills all things (1:23; 4:10), and these are notions which help one to understand more of what is involved in his summing up of all things. *Thus, in the period of fulfillment, God*

*has exalted Christ to heaven as cosmic Lord, thereby ensuring the inseparable connection between heaven and earth that enables both things in heaven and things on earth to be summed up in him.*” [Lincoln, 34f] Ernest Best takes notice that the verb is an aorist infinitive and therefore properly timeless, so we cannot on grammar alone state it is limited to a past event (e.g., the crucifixion). But having said that, Best continues by noting much in Ephesians speaks of the future as already present. **“In 1.20-3 Christ already holds the powers in subjection; in 2.6 believers already sit with him in the heavenlies. It is not out of keeping with these passages if then we say that the universe is, and not will be, summed up in Christ. The consummation of the All is as much an event outside the normal parameters of time as are the choice and foreordination of believers (vv. 4f).”** [Best, 142f] **“When will Christ head up all things? It seems best to see this in two stages. The initial stage refers to the present time, which is based on Christ’s work on the cross (1:7; 2:16) and his exaltation (1:20-21; 2:6-7) whereby all things are subjected to Christ and God has given him to the church as head over everything, including the church (1:22).** The spiritual powers which had control over human beings were broken by Christ’s death and resurrection (2:1-6). Believers can be victorious through God’s power, the same power which resurrected Christ (1:19-20). Even in the midst of battle believers are given the ability to stand against the spiritual foes (6:10-20). **However, the present verse seems to speak not only of the initial stage of the present age, but more particularly to a final stage. This is in keeping with Christ’s exaltation over all power not only in this age but in the age to come (1:20-21).** This ultimate stage speaks of the time yet future when God is going to unite all of creation under Christ’s headship in the fullness of time, the eschatological age of Messiah’s rule to which all creation looks forward. It is, therefore, not referring primarily to the present age, for the devil and his hosts are still active in opposing God (Eph 2:2; 6:11-13; cf. 1 Pet 5:8) and are not yet completely united under Christ’s headship. To be sure, the defeat of the devil’s power was accomplished at the cross, but a greater event is in store for all believers. As mentioned above, the earthly messianic age was promised in the OT, discussed in the Gospels, not totally fulfilled at the ascension, and hoped for by the church. However, it is not only the church that has this hope, but all of creation. Romans 8:19-23 states that the whole of creation is groaning and waiting for the day of release from curse. This will not occur before the second coming of Christ. In 1 Cor 15:24-28 Paul outlines that Christ is going to destroy the existing powers and put all things in subjection to himself and then hand them over to the Father. In Rev 19-21, John describes Christ’s victory over the earthly rulers, the binding of Satan, and his rule for a 1000 years. All this is a depiction of the subjection by Christ of all things in heaven and on earth. It is that time that is called ‘the fullness of the times’ for which all of creation, animate and inanimate, has longed for throughout history. The millennium and the eternal state are the times when chaos will be removed and universal peace will be established under the leadership of Christ (Isa 2:2-4; 11:1-10). Therefore, the fullness of time refers to the future unification of all things under the headship of Christ. It does not primarily refer to the present church age but the future messianic age. That will be the time of restoration and harmony under one head.” [Hoehner, 224f]

**UNIVERSALISM? —** “This verse has been used as the keystone of the doctrine of ‘Universalism’, that all men shall be saved in the end. It does imply that in the end everything and every being in existence will be under His authority, but it is dangerous to press a doctrine from a verse without regard for the balance of the evidence of scripture as a whole, and, in this case, without respect for the solemn presentation from one end of Scripture to the other of the alternatives of life and death dependent on the acceptance or rejection of God’s salvation.” [Foulkes, 53] **“[T]hose who believe that the Scriptures teach that the fallen angels and the finally impenitent among men, are not to be restored to holiness and happiness, and who give the phrase ‘all things’ the wide sense [of including all rational beings, good and evil], understand the apostle to refer to the final triumph of Christ over all his enemies, of which he speaks in 1 Cor. 15, 23-28. All things in heaven above, in the earth beneath, and in the waters under the earth, are to be made subject to Christ; but this subjection will be either voluntary or coerced. The good will joyfully acknowledge his supremacy; the evil he will restrain and confine, that they no longer trouble or pervert his people.”** [Hodge, 50f]