

THE WORD OF TRUTH

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IS ALL OUT OF GOD

This study is one of major importance. It was first brought to my mind in the year 1934 when certain newly acquired friends who were attending my Bible classes came to me declaring that they had come upon a glorious truth. This, they said, had brought them great joy and peace. The idea they sought to present to me could be summed up in these few words: All is out of God. The bad as well as the good. He determines everything that comes to pass.

They insisted that I would have to believe this and teach it if I desired to be found believing and declaring all that God has spoken. The passage they were using in support of this idea was **Romans 11:36**, where it says of God:

For of Him, and through Him, and to Him, are all things.

They pointed out to me that in the original language this passage reads, "For out of Him, and through Him, and unto Him, are all things." This I verified at once from a Greek Testament, which they had opened to this passage and placed before me. There could be no doubt but that the simple prepositions here declare that God is the source, the agent or channel, and the object of whatever is meant by the term "all things."

To my friends, the meaning of "all things" was very simple. "All things mean all things, what else could it mean", said one. Others declared that it meant the universe and everything in it, without exception or distinction - that every act, every happening, every event were all out of God. They even went so far as to say that Satan, in his present character, is out of God, and that in due process of time he would again be reconciled to God. After about an hour of conversation along these lines, they were somewhat upset because I would not at once take the plunge into their viewpoint.

I brought it to their attention that the Lord Jesus had said to certain Pharisees who were His malignant enemies, "**You are out of your father the devil**" (**John 8:44**); and that John had said in his first epistle, "**He that committeth sin is out of the devil**" (**1 John 3:8**). I showed them that this is what the Greek said in the same Greek Testament, which they had shoved at me. I summed up my arguments against their position by saying that as long as the Scriptures declare that there is even one thing in the universe that is not out of God, it would be impossible for me to believe that all things without exception are out of God.

When I made this statement they began to put pressure on me, declaring that I must either believe that *all* things are out of God, or else believe that *some* things are out of God; and that if I did not believe that all things are out of God, then I had to reject the plain statements of Romans 11:36. My answer to this was that I did not want ever to be guilty of rejecting even one statement in the Word, but I would need to give the most careful thought to what "all things" in Romans 11:36 meant. They felt that this was unnecessary, that "all things" means "all things"; but I reminded them that several years ago I had severed myself entirely from that company of people who proved things by such statements as "when the Bible says hell, it means hell"! So our conversation ended with them expressing disappointment that I was unable to receive such obvious truth. As a final gesture they presented me with certain pamphlets written by Mr. A. E. Knoch, the translator of the *Concordant Version*, the teacher from whom they had received this "wonderful truth."

A few days later I had opportunity to read some of this literature, which they had given to me. I came upon such statements as: All is of God. The bad as well as the good. The basic truth of divine revelation, that *all is of God* (Rom. 11:36) is so severe a strain on the faith of Christendom, that men instinctively reject it, excusing their unfaith on the ground that it is repulsive to their spiritual natures.

There are many passages in God's Word which bear out the truth that all things - the evil as well as the good - find their source in the one and only God, Who alone can originate.

These quotations give the tenor of the material which they gave to me, and this experience marks the beginning of my studies in *ta panta*, the **Greek words translated "all things" in Romans 11:36**. I determined to know what these words meant as used by the Spirit of God.

In the almost twenty years that have passed since then, I have taken up this study again and again. My first written material on it appears in Volume I , No. 7 of *THE WORD OF TRUTH* (December 1936). While I have ever been open to new light, no change in my convictions has taken place since then. However, I have greatly enlarged my understanding of many contexts in which *ta panta* is found, so I purpose to take it up again and present my latest light in this matter.

Principles of Interpretation

There is a principle in the study of the Bible, which is of infinite value to all who want the truth. If it is disregarded we can make the Bible seem to say anything that we desire it to say, but if we adhere to this principle we will discover what the Spirit actually said. This principle can be summed up in these words, ***What is the context?*** If we do not consider the setting of a passage, we can easily be deceived as to its meaning. In regard to any text put forth in proof of any teaching we must always ask, "What is the subject of the portion from whence this text is taken? Once we know the subject of a portion, then we are ready to determine what the text has to say about the subject.

Another great principle in Bible interpretation is that when we find a word or phrase which is not crystal clear in the passage under consideration, we should try to **find this same word or phrase in another passage where its meaning cannot possibly be misunderstood**. Then we should let this be the key to the meaning in all other verses where this word or phrase is found.

The Greek word *pas* means **all**. The neuter form of this word is *pan*. In the accusative, singular, masculine form it is *panta*, and in the nominative and accusative plural, neuter it also reads *panta*. The word *panta* occurs many times in the New Testament, but in thirty-seven of these occurrences it is preceded by the definite article *ta*. It is *ta panta* that is the subject of our study, and in order that the reader will have all the facts before him, a concordance to every occurrence is given. The words in italics are those used in the King James Version to translate *ta panta*.

WHAT DOES TA PANTA MEAN ?

Concordance to Ta Panta

Mark 4:11-*all these things* are done in parables
Rom. 8:32-with Him also freely give us *all things*
Rom. 11:36-of Him, and through Him, and to Him, are *all things*
1 Cor. 8:6-the Father, of whom are *all things*
1 Cor. 8:6-Jesus Christ, by whom are *all things*
1 Cor. 11:12-but *all things* of God
1 Cor. 12:6-God that worketh *all* in all
1 Cor. 12:19-and if they were *all* one member
1 Cor. 15:27-which did put *all things* under Him
1 Cor. 15:28-and when *all things* shall be subdued
1 Cor. 15:28-that put *all things* under Him
2 Cor. 4:15-For *all things* are for your sakes
2 Cor. 5:18-and *all things* are of God
Gal. 3:22-hath concluded *all* under sin
Eph. 1:10-in one *all things* in Christ
Eph. 1:11-who worketh *all things* after the counsel
Eph. 1:23-that filleth *all* in all
Eph. 3:9-that created *all things* by Jesus Christ
Eph. 4:10-that He might fill *all things*
Eph. 4:15-in *all things* which is the Head
Eph. 5:13-But *all things* that are reprov'd
Phil. 3:8-suffered the loss of *all things*
Phil. 3:21-to subdue *all things* unto Himself
Col. 1:16-by Him were *all things* created
Col. 1:16-*all things* were created by Him
Col. 1:17 -by Him *all things* consist
Col. 1:20-to reconcile *all things* unto Himself
Col. 3:8-But now ye also put off *all , these*
Col. 3:11-but Christ is *all*, and in all
1 Tim. 6:13-God, who quickeneth *all things*

Heb. 1:3-upholding *all things* by the word of His power

Heb. 2:8-For in that He put *all* in subjection

Heb. 2:8-not yet *all things* put under Him

Heb. 2:10-for whom are *all things*

Heb. 2:10-by whom are *all things*

Rev. 4:11-for Thou hast created *all things*

Rev. 5:13-and *all* that are in them

A review of the list above will show that to a certain extent *ta panta* is a Pauline phrase. Mark uses it but once, and John uses it twice in Revelation, but all other occurrences are found in the writings of Paul.

Out of all these occurrences of *ta panta* it is now our task to find a passage in which the meaning of *ta panta* is so clear that even "wayfaring men, though fools, shall not err therein," This is a very simple matter. As we trace down the list, Colossians 3:8 stands out at once. This will be the first passage, which we will consider.

Colossians 3:8

But now ye also put off all these (*ta panta*); anger, wrath, malice, blasphemy, filthy communication out of your mouth.

The reader will note that here the translators have used "all these" to translate *ta panta*. Since beyond any question *ta* means *the* and *panta* means *all*, if we would translate literally here it would read, "But now ye also put off the all," This would not make sense. However, no matter what it means, Paul told these Colossians that they should also put off *ta panta* and we need to find out what he meant. When we find what he meant here, we will have a most positive clue to the meaning of *ta panta* in all other occurrences.

Did Paul exhort these Colossians to put off the universe? No, that would be utterly ridiculous. *Ta panta* could not possibly mean "the universe" here.

Did Paul exhort these Colossians to put off, everything without exception or distinction? No, that would be just as ridiculous, and it would make no sense whatsoever. So *ta panta* here could not possibly mean everything without exception or distinction.

In this passage there can be no mistake as to what *ta panta* means. It is translated "**all these,**" and I do not believe that anyone can improve on this translation. This same thing can be said in different ways, but there is no need for this. The words "all these" set forth what Paul had in mind. A. E. Knoch in his *Concordant Version* translates it "all these," even though he has already translated *ta panta* as "the universe" three times in the first chapter. This is discordant translation and it reveals his bias.

Colossians 3:8 is one place in the New Testament where the meaning of *ta panta* is crystal clear, and it establishes what Paul meant when he used this term. On the basis of this clear example we can say that *ta panta* is a demonstrative expression, idiomatic in character, referring to something which had *just* been said or which is about to be mentioned. It can best be translated *all these* or *all this* depending upon whether the subject requires a singular or a plural. It always refers to that which is set forth in the context. The reader should note that the context may come before, follow after, or both.

In Colossians 3:8 it is evident that *ta panta* refers to something which is about to be said, although it may be that it also refers to that which has *just* been said. Paul has already mentioned "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness. He declares that they had at one time walked in these things and lived under the power of them. This indicates that they had already been delivered from and had put off these sins. Then he lists seven more sins, exhorting them to "also put off all these."

That *ta panta* is a demonstrative term, referring to something which has *just* been mentioned or is about to be mentioned can be shown *just* as clearly in other passages as it has been shown in the one we have *just* considered.

Philippians 3:8

Yea doubtless, and I count all things (*panta*) but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things (*ta panta*), and do count them but dung that I may win Christ.

The idiomatic character of *ta panta* needs to be fully recognized. An idiom is an expression that is peculiar to itself in grammatical construction; one the meaning of which as a whole cannot be derived from the conjoined meaning of its elements. Take for example our idiom "a pair of pants," We may define *pair* and then define *pants* but this will not give us the meaning of a pair of pants. The meaning of an idiom cannot be obtained from the meaning of its elements. If we say, "Many bombs fell on London during the war", our statement can be understood by analyzing each word and joining their meanings together. However, if we say, "Many a bomb that fell on London failed to explode," we have used an idiom and the meaning of our statement cannot be gained from its elements. In order for anyone to understand this, he must discover what English speaking people mean by "many a," That *ta panta* is an idiom is seen by the fact that the article is never used with any other form of *pas* (all). In this expression literal translation makes no sense whatsoever. What we want is not an exact reproduction of the Greek words. We want to reproduce the thought and meaning of the idiom. The words *all this* or *all these* will do this perfectly in every occurrence.

While the word *panta* can be limited by the context, it is not necessarily so limited. If it does not refer to something, which has just been mentioned, then it can be unlimited, taking in the greatest possible number. This is not so with *ta panta*. It is always limited by the context, and always refers to something just mentioned or is about to be mentioned. An example of this is seen in this passage.

Paul has just set forth a list of seven things, which were gain to him. These are his circumcision, his place in Israel, his tribal place in Benjamin, his true Hebrew character, his attitude toward the law, his zeal, and the righteousness he had obtained by keeping the law. He then states that the things, that is, the things just mentioned, which were gain to him he had counted as loss for Christ. He then declares that he is counting all (the things already enumerated) but loss because of the excellency of the knowledge of Christ Jesus, because of whom he has forfeited all these (*ta panta*). "All these" of course refers to the things just mentioned.

The two passages already dealt with are sufficient to show that *ta panta* is a demonstrative term (idiomatic in character) that is used to refer to something that has just been mentioned or is about to be mentioned.

However, instead of selecting passages at random let us take them in their order, examining each one as it appears in the New Testament. This will show that *ta panta* means *all this* or *all these*, that it always refers to the context in every passage in which it occurs.

Mark 4:11

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto the m that are without all these things (*ta panta*) are done in parables. ,

"All this is done in parables" is a much better translation here. Weymouth translates it "all this is spoken in figurative language." Here we see that *ta panta* means "all this," that it refers to the context and is limited by it.

Romans 8:32

He that spared not his own Son, but delivered him up for us all, how shall he not with Him also freely give us all things (*ta panta*).

To those who insist that "all things" means everything without exception or distinction, I would like to put this question. Do they believe that some day they will be given one of the twelve thrones upon which the twelve apostles are to sit? Or, it may be that they believe that they will be given all twelve of these thrones, since "all means the greatest possible number." It is most evident here that *ta panta* should be translated *all these*, and that this term refers to the various blessings set forth in the eighth chapter. Again we see that *ta panta* is a term, which in this case refers to something which has just been mentioned and also to a matter which is about to be mentioned. It cannot possibly mean the universe, it cannot possibly mean all things without exception or distinction. It is limited by the context and gets its meaning from it.

Romans 11:36

For of Him, and through Him, and to Him, are all things (*ta panta*): to whom be glory for ever.

This is the verse constantly put forward by those who insist that all is absolutely out of God. In connection with this passage, I feel it will be best to let Mr. Alexander Thomson speak. Mr. Thomson is a resident of Edinburgh, Scotland and numerous articles by him will be found in *Unsearchable Riches*, a magazine devoted to the teaching of universal reconciliation, of which Mr. A. E. Knoch is Editor. In times past Mr. Knoch has referred to Mr. Thomson as "our esteemed friend, Alexander Thomson." In my judgment, possibly right and maybe wrong, it seems that Mr. Thomson tried to follow the teachings of Knoch, but found it impossible. There has been a definite rupture of fellowship between them, which seems to have come out of Mr. Thomson's repudiation of Mr. Knoch's idea that God "has a cut-and-dried 'intention' with regard to every small event."

In an article on *Does God Will Everything?* published in *The Differentiator*, Volume 12 - Number 3, May-June 1950, Mr. Thomson takes up Romans 11: 36 and says:

What is the subject of the chapter? The subject is, Has God thrust away His People? Here again, for the third time, we find a contrast between two parties or opposites. Once again, the two are complementary, and God requires, and uses, both of them.

Israel has just had his innings. He fails. Then the Gentiles get their innings, until the fullness of them enters in. They too will fail. Then Israel will get life from the dead, and this time he will not fail. Of both these parties, throughout the centuries, it is true that at one time or another God locks them all up unto unyieldingness (this is the best equivalent of Greek *apeitheia*, a negative term. This is true of every human being at some time, but it is not true that everyone is obstinate or stubborn). To both the parties in this age-long drama God will shew mercy. Only God could so have operated the general scheme- of things to bring about the necessary result. The chief matter in Paul's mind is

the vast blessing that God will bring to the saved ones out of each party, especially to His ancient People. Paul alludes to world-conciliation, or perhaps we might put it more positively, world-befriending, but we dare not drag in here any reconciliation of the universe. Nor does Paul mention dead people, or the period before the Nation began. .

It is quite undeniable that out of God and unto God and through God are all these things of which Paul here tells us. But as Paul has not been writing about the entire universe, or even all mankind, have we any right to go beyond him and give verse 36 a universal application? We should never do so if this were a legal document. The fact that the definite article stands before the words "all things" (*ta panta*) necessitates that we bear in mind all the time the subject matter, which has preceded.

There is no need to label any brother an apostate simply because he reads Paul logically.

The *Concordant Version* note here attempts to demonstrate that the subject of this passage is the universe. Paul, however, is speaking of God's judgments, His ways, and His mind. He has not been dealing with the universe or with creation. There is a passage where He does deal with creation: and the universe (Col. 1).

It is pure assumption, mere wishful thinking, to conclude that Romans 11:36 takes in universal history, and all creation. Such a view may outwardly seem to glorify God. But are you really telling me that your God is the "source" of all the disgusting vices, all inhuman barbarities, all the malignant lies, which revolt your right-loving heart? Is that what Paul means when he says God's judgments are inscrutable, and His ways untraceable?

'What Paul is saying might be put this way: All these foregoing things are out of God and through Him and for Him, because there was no one who knew His mind, no one who became His adviser, no one who could first give to Him and be repaid by Him. These things are out of this Sovereign Being, just because they could not have sprung out of any other being. *Alexander Thomson*

Without placing any stamp of approval on every detail of interpretation set forth above by Mr. Thomson, I find myself in complete accord with the main theme of his study - that Romans 11:36 has a context and we must not go beyond this context in any application we make of this passage. A. E. Knoch agrees with this principle. In *Unsearchable Riches*, January 1928 he declared:

In the Scriptures the meaning of any text depends on its context. In other words, in a new and different context, a passage may mean something altogether foreign to the will and word of God.

I say *Amen* to this. However, I insist that Mr. Knoch and his followers have violated this principle in their handling of Romans 11:36. They remove this statement from the subject matter of the chapter and give it a new and different context, making its subject to be the universe. By so doing they make this passage to mean something which is altogether foreign to the will and word of God. In harmony with the positive truth established in Colossians 3:8, I believe that this passage should be translated:

For out of Him, and through Him, and unto Him is all this, to Him be glory for the eons.

I hardly need to say that "all this" refers back to the matters set forth in chapter eleven. Again we see that *ta panta* is a demonstrative term, referring back to something, which has just been said. This same truth is seen in the next two occurrences.

1 Corinthians 8:6

But to us there is but one God, the Father, of whom are all things (*ta panta*), and we in Him, and one Lord Jesus Christ by whom are all things (*ta panta*), and we by Him.

After careful consideration of all the factors involved in this passage, I believe that an accurate translation would be: Nevertheless **to us there is one God, the Father, out of whom is all this, and we for Him, even one Lord Jesus Christ, through whom is all this, and we through Him.**

The subject of this portion is sacrifices or offerings made to idols. However, in order to fully deal with this matter Paul takes up first the matter of knowledge and love. It may have been that the Corinthians made a statement in their letter to him that they were in full possession of knowledge in regard to idols and to meat offered to idols. Paul admits this, saying, "We are aware that we all have knowledge," and then adds, "Knowledge puffs up, but love builds up." These Corinthians needed something else in addition to knowledge, something that would enable them to use it right. They needed to combine love with their knowledge. He then reminds them again that any knowledge which they possessed came out of God, and it had come to them for His glory, not to minister to their pride. In fact, this is a repetition in different words of something he has already said before:

For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

1 Corinthians 4:7.

In 1 Corinthians 8:6 Paul takes up this same thought again and declares that the very knowledge which had caused some to be puffed up is out of God, that it had been given to them so that they might be for His glory. This knowledge is through the Lord Jesus Christ, and they were also through him. Paul declares that this knowledge is not in all, and warns that they should not let their knowledge become a stumbling block to the weak.

1 Corinthians 11:12

For as the woman is of the man, even so is the man also by the woman; but all things (*ta panta*) of God.

In harmony with the pattern of sound words, which we have established from many plain passages, the last part of this verse should be translated, "Yet all this is out of God." Of course, "all this" refers to that which has just been declared.

In the context of this passage, the Apostle has set forth a number of divine arrangements. He has stated (1) Man is in the image and glory at God, (2) the woman is the glory of the man, (3) the man is not out of the woman, (4) the woman is out of the man, (5) the man was not created because of the woman, (6) the woman was created because of the man, (7) the woman is not apart from the man, (8) the man is not apart from the woman, in the Lord, (9) even as the woman is out of the man, (10) the man is also through the woman. These are some of the divine arrangements that Paul sets forth. However, following this, lest any should think that this is some human creation, imposed by the males upon the females, or something that is fixed only by social custom, Paul declares - "All this is out of God."

This passage is often quoted as being the final and conclusive proof that everything without exception or distinction in the entire universe is out of God. This is a most flagrant example of taking text out of context. This cannot be the meaning of this statement. No sane writer would finish off a paragraph by bringing in a matter that is entirely foreign to his subject. Paul does not do this here. *Ta panta* here refers only to the subject matter of the previous verses. Again we see that this is a demonstrative term, which in every occurrence refers to something which has just been mentioned or which is about to be mentioned.

1 Corinthians 12:6

And there are diversities of operations, but it is the same God which worketh all (*ta panta*) in all (*en pasin*).

I would translate this, "God who is operating all these in all" The context deals with gifts, administrations, and operations. Some men had one of these, some had another. Nevertheless, no matter how great or small the gift, the service, or the operation, it was the same God who operated all of these in all who possessed them.

1 Corinthians 12:19

And if they were all (*ta panta*) one member, where were the body?

A more accurate rendering of this would be: Now if all these were one member, where would the body be? In the context of this question Paul has dealt with the foot, hand, ear, eye, and nose; then he asks if all these were one member, where would the body be. The answer is, of course, the body would be in that one member.

1 Corinthians 15:27, 28

For He hath put all things (*Panta*) under His feet. But when He saith all things (*Panta*) are put under Him, it is manifest that He is excepted which did put all things (*ta panta*) under Him. And when all things (*ta panta*) shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things (*ta panta*) under Him, that God might be all (*panta*) in all (*en pasin*).

In this passage the word *panta* occurs three times, the term *ta panta* occurs three times, and the term *en pasin* is found once. This provides us with an excellent opportunity to test the proposition that *ta panta* is a demonstrative term, idiomatic in character, referring to something, which has just been mentioned.

First we are told that Christ must reign until He has put all enemies under His feet. This does not indicate the preservation of either all or any of His enemies, for in the next statement we are told that the last enemy to be abolished or done away with is death. Then, comes the sweeping statement that He has put all (*panta*) under His feet. Since there is nothing in the context to limit the word *panta* here, it is unlimited in its character. However, the Apostle realizes that there is need for one exception to be made to this all inclusive statement so he declares that when He saith all things (*panta*) are put under Him, it is manifest that this does not include the one who subjects or puts all these (*ta panta*) under Him. Here *ta panta* or "all these" refers to that which has just been declared - everything with one exception. Following this Paul states that when all these (*ta panta*) shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all these (*ta panta*) under Him. The purpose of this subjection is to the end that God might be all (*panta*) in all (*pasin*), or that God might be everything in everyone. This great goal will be a reality in the new heaven and earth. It will be accomplished by the elimination of some. It is not to be accomplished by the salvation of all.

The theme of this portion is subjection, not salvation. I am somewhat amazed at the ignorance of those who read the idea of salvation into the word *subjection*, as if these two were the same. Have these people ever taken even one five-minute period to give careful thought to what the words *subject* and *subjection* mean? It might be well for us to do this at this time.

I am a United States subject. Mr. C. H. Welch is a British subject. This does not mean that I am President of the United States or that he is the Prime Minister of England. It means simply that by birth he owes allegiance to the British government and I owe allegiance to the United States government. The recently executed Rosenbergs were also United States subjects, but due to acts that were considered as treason they were eliminated from among the citizens of the United States.

There have been times when I have gone into a place of business that I have said within myself that if that clerk were subject to me, he would be discharged at once. However, since he was not subject to me, I could do nothing but keep my mouth shut.

If I owned the house next door to mine I would eliminate certain trees and bushes at once. But I do not own it and therefore it is not subject to me. If it should become subject to me, the axe would at once be laid to the root of certain trees.

All we need to do is to think it through and we will realize that subjection does not in the least carry in it any ideas of preservation, exaltation or salvation.

To return to the portion we, are considering. I would translate this as follows:

For He has subjected all under His feet. But when it says "All is subject" it is evident that this does not include Him who subjects all these to Him. Now, whenever all these are subjected to Him, then the Son, Himself will also be subject to Him who subjected all these to Him, that God may be everything to everyone.

2 Corinthians 4:15

For all things (*ta gar panta*) are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

This should read: For all this is because of you. And we need only to read from verse 8 onward to find out what is meant by "all this."

2 Corinthians 5:18

And all things (*ta panta*) are of God, who hath reconciled us to Himself by Jesus Christ, and Hath given to us the ministry of reconciliation.

I would translate the first part of this passage, "**Yet all these are out of God.**" This passage has been so abused by men who see in it nothing more than words to be used to describe their Christian experience, that one would almost despair of any hope of making plain here what Paul meant when he said, "Yet all these are out of God." In view of this, I believe it will be well to publish the words of Mr. Alexander Thomson who has made some very pertinent remarks on this portion.

Another verse which has been flung about in a manner both irreverent and irrelevant is 2 Corinthians 5:18. Taken by itself, "Yet the all things are out of God" looks very convincing. But these words are circumscribed by a context. Dr. Bullinger and others have shown the danger and folly of acting upon detached statements of Scripture. There was once, a soldier of the United States, who, during the War with Spain, was in great agony, because he had read in the Bible, at Romans 15:28, "I will come by you into Spain," and Spain was the last place into which he wished to come. This method of shutting the eyes and dropping a finger on the first verse it may encounter, or perhaps laying a finger on to a text and then shutting one's eyes to the context, ought not to be used by those who wish God's exact truth.

In this passage we find the Flesh Creation contrasted with the New Creation. The primitive things are contrasted with the new things. First we have in verse 16, "So that," then "Yet even if," then "Nevertheless now:" Then in verse 17, "So that, if." Then Paul sums up, with reference to his subject matter, "Yet the all (plural) is out of God." No Greek speaking person would conclude that Paul was referring to anything other than what had gone before. Just as the primitive things were out of God, so were the new things. The Greek Definite Article has the force of "the aforesaid" and refers to something just mentioned or prominent in the mind of the speaker or writer. The words "the all" are like "these all things." Alexander Thomson in *The Differentiator*, Volume 12 - Number 3.

Galatians 3:22

But the Scripture hath concluded all (*ta panta*) under sin, that the promise by faith of Jesus Christ might be given to them that believe.

In this passage the King James translators were forced to omit the word *things*, a word which they inserted in almost all other occurrences of *ta panta*. This was done because *ta panta* is neuter, but this insertion only serves to confuse and it sheds no light on the truth set forth in the Greek. This is an attempt to render an idiom as literal as possible, but no understanding of an idiom can ever be gained by examination of its elements. The constant insertion of this word by translators has been a veil that has kept many from seeing the true meaning of this term.

While it is positive truth that "all have sinned and come short of the glory of God" this is not the truth that is stated in Galatians 3:22. The Greek of this passage reads: But the Scripture locks up all these together under sin in order that the promise might be given as a result of faith in Jesus Christ to those who are believing. The context of this passage deals with the seed of Abraham, the children of the promise, the very ones Paul referred to in Gal. 2:15 when he said "We who are Jews by nature and not sinners of the Gentiles." Yes, even those who were Jews by nature were also locked up under sin. This is the truth declared in Galatians 3:22, and the use of *ta panta* here is in harmony with its use in all other passages.

Ephesians 1:10

That in the dispensation of the fullness of times He might gather together in one all things (*ta panta*) in Christ, both which are in heaven, and which are on earth; even in Him.

It would be profitable to deal at length with the meaning of this passage, but this would require an exposition of the long sentence of which the passage quoted above is only a small part, and this is not the place for that. There are so many opinions in regard to the meaning of this passage, and so many conflicting translations that one hesitates to add still another. In view of this, I will not attempt any translation, but will by means of a paraphrase set forth what I understand the Greek to say. To those addressed in this portion Paul says: God has made known to us the secret of His will, in harmony with His good pleasure which He purposed in Him, to have an administration when the times are ripe for it to sum up all these in Christ, those which are among the heavens as well as those which are on the earth.

There is nothing universal about this passage. It has to do with those who are to extol the glory of His grace, those chosen as His own and predetermined for the son place. These in association with certain beings from among the heavens (the heaved ones) are to be summed up in Christ. In other words, add them up and the sum will be Christ. This is because He has given Himself to them. In regard to this passage Mr. C. H. Welch has said:

"All things" here is not the universal *panta*, but the limited *ta panta* "the all things," some entity that is under immediate review, namely the redeemed and the heavenly beings with whom their lot is cast. Only those "in Christ" are thus "headed up" but these are not limited to things on earth, things in heaven are included and this fact must be considered. We cannot stay to give an extended examination of these two terms, but one example may indicate the Scriptural intention in the use or absence of the article "the." We know that ALL THINGS (*Panta*, good and bad, all things without restriction or limitation) work together for good (no one needs an inspired revelation to inform that "good things" work together for good). Here the absence of the article is understandable (Romans 8:28). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us ALL THINGS. (Here the original is *ta panta*, some specific "all things" that can be freely given us with Christ as Redeemer) Romans 8:32. From *The Berean Expositor*, November, 1953.

Ephesians 1:11

In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things (*ta panta*) after the counsel of His own will.

Here we have before us the passage which is constantly put forth as a proof text by those who insist that every detail in the universe has been determined by God, and that everything that takes place is the result of God having brought it to pass as the counsel of His own will. Those who hold this do not hesitate to claim that every move of man, his thoughts, his motives, and his acts are all predetermined by God and they come to pass even as He has determined them.

I remember well that I first came upon this teaching in 1920, just a few months after I had received Jesus Christ as my Savior. My father and I had been greatly benefited by reading certain small - pamphlets written by Arthur W. Pink, and we had sought out more of his writings. One of these we found was titled *The Sovereignty of God*. My father happened to read this one first and he was greatly disturbed by it. After I read it, I suggested to him that we did not need to be in any hurry about either accepting or rejecting it; we had only recently set ourselves to be students of God's Word, and that we had better wait to see if we found this in the Bible. He agreed with this, and so as to be fully familiar with the teaching, we went on to read other articles by Pink along this same line.

In his articles, Pink made use of **1 Corinthians 11:12: "For as the woman is of the man, even so is the man also by the woman; but all things of God."** Concerning this he said:

All is according to His eternal purpose, which He purposed in Himself before the foundation of the world. My friends, it was predestined by God before this world began that I should occupy this pulpit tonight, and that you should sit in those chairs tonight, and that I should speak on the subject that I am speaking on tonight, and that you should hear it. It was all fixed by God before this world began, and if any of you question that, I bring you back to these Scriptures, "All things are of God!"

As I read these words it came to my mind that there must have been hundreds of meetings going on that day in Sydney, Australia, where this message was given: - high church, low church, broad church, Christian Science, Catholic, Baptist, Methodist, modernist, fundamentalist, and spiritistic séance. If Pink's reasoning were true then it must have been predetermined by God before the world began that each preacher, priest, or medium should also stand in their pulpits that day, that certain hearers should be present, and that each speaker should give a message that had been determined by God. Thus a God-directed man might go to a God-directed séance and hear a God-directed medium, give a God-directed message that the living can talk to the dead. Then that same day this same God-directed man might go to a God-determined meeting in a Baptist church, and hear a God-directed preacher, give a God-determined message that the living cannot talk with the dead. This could

happen, and if it did, it would lead to great confusion, a confusion, which would also be predetermined and of which God would be the author. However, we can rest assured **that God is not the author of confusion.** Having thought this through, I rejected Mr. Pink's ideas and determined that before I ever believed any such teaching I would have to have undebatable and unassailable proof that it was in complete harmony with everything revealed in the Word of God.

In another study Pink attempted to show by Scripture that God's sovereignty over us extends to every department of our lives, and "that our lives are ordered by the Creator." He said as follows:

First of all, in connection with our temporal affairs, God determined when we should be born. That was fixed by Him, before any of us came into this world at all. God the Creator ordered when we should be born. Now in proof of that turn first of all to the Book of Ecclesiastes, the third chapter and the first two verses: - "To everything there is a season, and a time for every purpose under heaven: a time to be born."

Mr. Pink ends the quotation here, and then diverts attention from the balance of the passage by going on at length to show that God determined the time of Isaac's birth. If the reader will read the whole portion Ecclesiastes 3:1-8, he will see that this passage also could be used to prove that all hate is predetermined, and that every time anyone dances it is also predetermined by God.

Mr. Pink goes on in his message to declare that God "has also appointed the place where we should be born," and quotes Acts 17:26 in proof of this, going on to show that God determined Christ should be born in Bethlehem; and "God has also determined the time of our death," in proof of which He quotes Job 14:5, that "God has determined how far we shall prosper in temporal things," and quotes Deuteronomy 8:18 in support of this; that "God has appointed our life's partner" for which He gives Proverbs 19:14 as proof. He turns aside here to say, "I know it is qualified here a *prudent* wife. I will not turn aside now and speak about those men who have imprudent wives." This brings to our mind the fact that Paul said of certain widows that they were "at liberty to be married to whom she will; only in the Lord." 1 Corinthians 7:39. Mr. Pink's next proposition is such a gem that I will quote it in full:

Now God has also determined whether we should have children and, if any, how many. The subject is too delicate for me to enter into, but if you want to find many proofs of that you will find them in the book of Genesis. You can read it through for yourselves.

This can be answered by asking one question. Will those who believe this tell me if God today is determining in America that Catholics shall have more children than non-Catholics.

Pink made much use of Ephesians 1:11 in all his messages, but he handled it in a most careless manner. Here is an example:

Now one other Scripture. Ephesians 1, verse 11: "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 does not need any explanation; it just means what it says. [These messages were not given by an irresponsible man to an irresponsible audience. They were delivered in the Ashfield Baptist Church, Sydney, N.S.W., Australia, of which Dr. L. Sale-Harrison was then the Pastor. In this connection it will be well to note that throughout Christendom there is a multitude of men who have accepted as divine truth certain doctrines commonly called Calvinistic, such as election, predestination, and fore-ordination, and these men are always on the verge of being pushed into the extreme supralapsarian position as set forth by such men as Pink and Knoch, The position of the Calvinist is such that if he takes the next logical step, he must make God to be the author of sin, The Calvinistic ministers avoid this step because they have too much to lose, but at regular intervals it seems that some irresponsible person comes along and leads a lot of so-called Calvinists into the extreme supralapsarian position, The Westminster Confession of faith declares: "God from all eternity did, by the most wise and holy council of His own will, freely and unchangeably

ordain whatsoever comes to pass, , , " and even though it goes right on to say that God is not the author of sin, the first statement cannot be true if the qualification of it is true, It is high time that men should turn their back upon both the Calvinistic and Arminian theology, and set their hearts to discover the truth of God in regard to election and predestination.]

This bit of sleight-of-hand is a favorite among men when they are taking a text out of a context in order to prove something, which they desire to be true. The fact is that Ephesians 1:11 does need explaining. We need to explain here that there is no word for "things" in the Greek of this passage; and we need to explain that while the word translated "all" here is the common word that means *all*, it is preceded by the definite article. We need also to explain that Colossians 3:8 gives positive proof that when *panta* is preceded by the definite article *ta* it is a demonstrative term, idiomatic in character, referring to something which has just been mentioned. It is also necessary for us to have some explanation of the meaning of "counsel" and "will;" Those who use this text as a proof text never bother to explain these things.

In regard to the idea that "all things that happen are the result of God's determination," which some insist they find proof of in Ephesians 1:11, I must say that I cannot accept an interpretation of any passage if that interpretation divorces the passage from its context. This is exactly what this interpretation does to Ephesians 1:11. No man can truly say that that which God is operating after the counsel of His will covers every minute happening in the whole history of the universe. I would translate the final part of this passage: - according to the purpose of the One who is operating all these according to the counsel of His own will.

Several months ago I was discussing this matter with Mrs. Sellers. I said to her that if it were true that everything that happened was determined by God, that if every incident were something that occurred because it was the counsel of His own will, then we should be able to pick up today's paper and see what God brought to pass yesterday. Acting on this impulse, I reached for the paper. It was *The Chicago Tribune*, and in the first column I read the following:

James Dodd, 32, a machine operator, confessed late yesterday as he was about to undergo lie-detector tests, to brutal treatment of his son; James Jr., 2yrs, who died early in the day in County hospital. He said he had flung the child headlong across the room and then stamped on him with his heel "five or six times," He said he became angry because the child had soiled himself and wouldn't stop crying. An autopsy report showed that the child had died of extreme injuries to the brain and abdominal cavity.

Does any reader care to insist that Ephesians 1:11 tells us that God worked this after the counsel of His own will? It is simple indeed for a man to stand before a Christian audience and say that God determines every detail of our lives, that he determined the preacher, the message and the audience. Yes, that is almost believable, but what is he going to say about the awful, ugly, realities of life. These are of men. They are not of God.

Ephesians 1:23

Which is His body, the fullness of Him that filleth all (*ta panta*) in all (*en pasin*).

This passage reads in the Greek: Which in fact is His substance (or, body), the fullness of Him that fills all this in all. The outcalled ones are, in fact, His substance. They become this because He gives them of what He is, of His fullness. The words "all this" in this passage refers to His substance.

Ephesians 3:9

And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things (*ta panta*) by Jesus Christ.

That God is the Creator of all things by Jesus Christ none will deny. John 1:3 gives witness that this is the truth. However, it is not this truth that is set forth in this passage. The fact that God is the first cause, the Creator of all things has no bearing upon the truth that is being presented in this portion. In fact, some unknown scribe has tried to help all this along by adding the words "by Christ Jesus." This is a gloss that is devoid of any manuscript authority:

Having set forth glorious truth related to God's secret administration, Paul declares that up to this time it had been hid in God who created all this. "All this" is limited to the context, the matter under consideration. The fact that we now know that God created all the divine arrangements that are a part of this secret administration should cause us to honor them all the more. May we never be guilty of saying or even thinking anything that would contradict the revealed truth that this is the administration of the grace of God.

Ephesians 4:10

He that descended is the same also that ascended up far above all heavens, that He might fill all things (*ta panta*).

He ascended far above all of the heavens (the heaved ones) that He might fill all these, not all things. "All these" refers to those of the heavens whom He "captivated" and to the men to whom He gave gifts. This is not universal. It deals with specific things that are given to specific men. We may not yet have arrived at a full and definitive understanding of Ephesians 4: 10, but we can be sure that *ta panta* here does not mean all without exception or distinction.

Ephesians 4:15

But speaking the truth in love, may grow up into Him in all things (*ta panta*) which is the Head, even Christ.

This is another clear example of the truth that *ta panta* always refers to that which is in the immediate context. If as some insist "all things" means everything without exception or distinction, then it would follow here that we are to grow up in evil things as well as good things. Paul exhorts us here that in love we should grow into Him in all this, which is the Sum, even Christ. So many today are growing and waxing strong in things, which have no place in the Sum. Let us be sure that all that we do add up to Christ.

Ephesians 5:13

But all things (*ta panta*) that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

No comment is needed here. It is plain that *ta panta* here is limited to the things that are reprov'd.

Philippians 3:21

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things (*ta panta*) unto Himself.

The Lord Jesus Christ will transfigure the body of our humiliation in order that it might conform to the body of His glory, in harmony with the working, which enables Him to subject even all this to Himself. True, everything is to be subject to Him, but that is not the truth declared here. The Apostle is dealing with one specific thing, and he tells us what the outcome of this subjection is to be.

Colossians 1:16-17

For by Him were all things (*ta panta*) created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things (*ta panta*) were created by Him, and for Him. And He is before all things (*panton*), and by Him all things (*ta panta*) consist.

The words *ta panta* occur three times in this portion and the word *panton* one time. Since it is in this epistle that we have the crystal clear example of the meaning and usage of *ta panta* (*Col. 3:8*), I refuse to be stampeded into believing that there is anything universal about the statements made here. As this passage is one of great importance, I would suggest the following resultant version, adding the preceding verse to that already quoted above.

Who is the image of the invisible God, Firstborn of every creation, for in Him were created all these, those in the heavens and those on the earth, the visible and the invisible, whether thrones, or dominions, or sovereignties, or authorities, all these have been created through Him and for Him, and He is before all, and all these are held together in Him.

As said before, that all things were created through Jesus Christ none can deny. John 1:3 tells us that all things came into existence through Him. However, this is not the message that Paul is declaring here. He is speaking here of certain specific things that came into existence in Him. As an example of this, we can point to the fact that those who have formed the government of the United States have seen fit to create a number of offices, powers, and authorities in the presidency. The President of the United States is Commander in Chief of the armed services. We elect the man to be President, but the office of Commander in chief inheres automatically in him.

Paul's first great statement here concerning Jesus Christ is that He is the image of the invisible God. He follows this by saying that He is "Firstborn of every creation." The word "Firstborn" is a title descriptive of a high position. It has in it the ideas of ownership, responsibility, government, and disposal,¹ Christ is thus declared to be the owner of, responsible for, governor of and the disposer of every creation. This brings us face-to-face with the question, "What is a creation?" The quack theologian will laugh at this question. He will declare that everyone knows what a creation is, it is anything created.

This general statement could easily be demonstrated to be true. However, our question is, What was Paul referring to when he said, "every creation"?

In 1 Peter 2:13 those to whom Peter was writing were told to submit themselves "to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors." The word translated "ordinance" here is the same Greek word (*ktisis*) that is translated "creature" in Colossians 1:15. It should read *every human creation*, rather than "every ordinance of man" These human creations are seen to be kings and governors. Peter calls these "human creations," therefore, they could not be among the *creations* that were created in Christ. The very fact that Paul goes on to mention "thrones, dominions, principalities, and powers" is proof that he too is dealing with such things. However, he is dealing with divine institutions and not with human institutions.

In Matthew 19:28 we read of "twelve thrones" that are to be given to the twelve apostles, and in Luke 1:32 we read of "the throne of his father David." These thrones are not human creations. They

are among the creations, which were created in Christ. From this we can see what Paul meant when He declared that Jesus Christ is the Firstborn of every creation. He is this because in Him were all these created, those among the heavens and those on the earth, abstract as well as concrete, whether thrones, or dominions, sovereignties or authorities, all these were created through Him and for Him. That He is before all, no one will question, and that all these divinely created thrones, dominions, principalities, and powers have their cohesion or permanence in Him is a truth which all will heartily admit. There is nothing universal about this portion. Paul is dealing here with certain specific matters. The meaning of any statement in this portion can be derived only by considering the context.

The "human creations" spoken of in 1 Peter 2:13 were not created in Christ. He is not Firstborn of these creations. They were not created through Him or for Him, and they do not find their cohesion in Him.

Colossians 1:20

And, having made peace through the blood of His cross, by Him, to reconcile all things (*ta panta*) unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

This is the passage most often quoted by those who hold the idea of "universal reconciliation." It is constantly brought forth by them as being the final and irrevocable proof of their position. They are so emotionally committed to this idea that it seems almost useless to ask them to consider it logically and objectively. I am convinced from long experience in dealing with those who hold this idea that it is true even as Alexander Thomson has said:

The great majority of people who profess belief in universal ultimate reconciliation do so because they wish this to happen.

Yes, they wish it to happen, and since Colossians 1:20 can be perverted to teach it, they refuse to consider that it might be saying something quite different. They steadfastly refuse to recognize the most obvious fact that whatever Paul meant here by *apokatallasso* (translated, reconcile) it did not even include the Colossians unless they continued in the faith, grounded and settled, and be not moved away from the hope of the gospel. How can a thing be universal if even redeemed and forgiven men must "continue in the faith" in order for it to be their portion? Failure to recognize these most obvious facts has been the basis of every mistaken conception of Colossians 1:20. Men read the salvation of sinners into this passage, when that is not the subject of this portion. .

One of the great mistakes of traditional theology, especially the covenant theology, has been to regard the whole purpose of God as essentially soteriological and concerned only with unfolding of the plan of salvation. They see salvation and nothing but salvation in every passage. To them the kingdom of God is the realm of salvation, and when John said "Repent, for the kingdom of heaven is at hand" this meant that they were to repent in order to be saved and enter heaven. Even the second coming of Christ has been said to be the salvation of a sinner, that He comes each time a soul is saved.

While many have been delivered from the creedal theology, which interprets every passage as setting forth the plan of salvation, they are still inclined to read salvation into passages which in reality deal with other matters. Ephesians 2:6-10 is a good example of this. This passage does not tell us how a sinner can be saved or how a sinner *is* saved. It tells us the purpose of our salvation, the thing for which we have been saved.

We have the same situation *in* Colossians 1:20. Early translators, seeing nothing but salvation, saddled upon this portion the word "reconcile" and this has confused the passage from that *time* until the present time. The word *reconcile* is a traditional theological term which *is* used as the equivalent of salvation. I do not believe that reconcile or reconciliation *is* the proper translation of any New Testament Greek word, and I do not believe that *apokatallasso*, the Greek word used here, means reconcile. This Greek word has nothing to do with the salvation of a sinner. *It describes the highest glory that will ever come to a saint.* It describes a special blessing which *is* to come upon some of God's redeemed. It is a glorious reward, and it *is* not to be the portion of all. Even the Colossians, a redeemed and forgiven people, had no guarantee that this great blessing would be their portion. They would not partake of *it if* they did not "continue *in* the faith." And yet, *in spite* of this plain declaration of Paul, teachers like Knoch and his followers spread this great blessing out until *it* becomes the promised possession of even Satan and Judas Iscariot. [The idea that "all things" in Col. 1:20 means the universe and everything in it, immediately following which Paul adds, "and you" reminds me of the young lady who complaining of the perfidy of her boy friend said: "Not only has he broken my heart and ruined my life, but he has spoiled my entire evening." If Colossians 1:20 is an all-inclusive statement, why then does Paul add a statement so as to include the Colossians, providing they qualify?]

To every universal reconciliationist I would say: *ta panta* does not mean the universe, *apokatallasso* does not mean reconcile. There *is* nothing *universal*, and there *is* nothing about *reconciliation in* Colossians 1:20. This passage does not have to do with the reconciliation of sinners. It was written to a redeemed and forgiven people, and *it* has to do with a unique and peculiar blessing that *is* to be the portion of some of God's saints.

However, to deal with the meaning and message of Colossians 1:20 *is* not our present purpose. Our subject *is ta panta* and I *submit* that *it* means the same here as *it* does *in* Colossians 3:8. It should be translated "all these," and *it* refers back to the divine *institutions* set for *in* verse 16. These creations were created *in* Christ. Those who gain and hold these positions will need to be metamorphosed to the person of Christ.

Colossians 3:11

Where there is, neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all (*ta panta*) in all.

The subject of this passage is "the new man" or the new humanity, which is renewed in knowledge after the image of Christ who created it. In the former humanity men were Greeks, Jews, circumcised, uncircumcised, slave and free. In the new man Christ is all this in everyone..

1 Timothy 6:13.

I give thee charge in the sight of God, who quickeneth all things (*ta panta*), and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

That God quickens or generates life in every living or animate thing is a most positive truth. He can even generate life in inanimate things, as is seen in Aaron's rod that budded, or the rod of Moses which became a serpent. But it is not things such as this that Paul is dealing with here. In this passage Paul sets forth a number of activities such as pursuing righteousness, godliness, faith, love, patience, and meekness. He declares that God generates life in all of these. The true Christian walk is not a stagnant following of rules or keeping of laws. Its true activities are living vibrant matters. They are made so by God. Yes, even the difficult matter of being patient can be a living and enjoyable thing.

Hebrews 1:3

Who being the brightness of His glory, and the express image of His person, and upholding all things (*ta panta*) by the word of His power.

The Greek word, which in this passage is translated "upholding," means *carrying on*. In harmony with the true meaning of *ta panta*, which has already been established from numerous passages, this should read: - and carrying on all this by the word of His power. The demonstrative expression "all this" refers to that which has just been mentioned in the preceding verse.

Hebrews 2:8

Thou hast put all things (*panta*) in subjection under His feet. For in that He put all (*ta panta*) in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things (*ta panta*) put under Him.

This passage provides an excellent example of the truth that is being demonstrated in this study - that *ta panta* is a demonstrative expression, idiomatic in character, which never stands alone, but always refers to something which has just been mentioned or is about to be mentioned. It is also being demonstrated that *panta* without the definite article *ta* is not an idiom, that it can and often does stand alone, that it can be unlimited, or it may be limited by the context.

In considering Hebrews 2:8 it needs to be noted that Paul is not speaking of the extent of creation, or the extent of salvation. He is *setting* forth the extent of things that are to be in subjection under the feet of Christ. The meaning of *subjection* has already been dealt under the notes on 1 Corinthians 15:27, 28.

The first statement of Hebrews 2:8 is that God has put ALL in subjection under the feet of Christ. This is unlimited.. The word. *panta* stands alone here, and it is not limited by anything in the context. There will be nothing in the universe that is not put in subjection to Him. That this is universal is seen in the further statement that "he left nothing that is not put under Him." When this is a reality, He will then perpetuate or eliminate as He sees fit. That all is not to be perpetuated is seen in such declarations as Matthew 3:10-12.

In the statement, "For in that He put all in subjection," we find the expression *ta panta*, which means *all these*. This refers back to the subject, the all (*panta*) that is put in subjection. Since the subject sets forth something that has no limitations, *ta panta* in this passage means something that is unlimited. Note the progression of these statements:

1. "Thou hast put all. (*panta*) in subjection." This is unlimited and it is the subject of this portion.
2. "For in that He put all these (*ta panta*) in subjection." This refers back to the subject. Since the subject has no limit, "all these" has no limit. If I speak of a hundred dollars, and later refer to it by the pronoun *it*, then *it* stands for a hundred dollars too.
3. "But now we see not yet all these (*ta panta*) put under Him."

Here *ta panta* refers back again to the main subject, the unlimited *panta* of the first statement. These occurrences show that the only way *ta panta* can ever be unlimited is for it to refer back to something in the context which has no limit.

Hebrews 2:10

For it became Him, for whom are all things (*ta panta*), and by whom are all things (*ta panta*) in bringing many sons unto glory to make the captain of their salvation perfect through suffering.

The pronoun "Him" in this passage refers to God. The term *ta panta* in both occurrences means *all this*, and it refers back to the statement that Christ "by the grace of God should taste death for every man." For it became Him, because of whom is all this and through whom is all this, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.

Revelation 4:11

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things (*ta panta*) and for thy pleasure they are and were .created.

There is a beauty of truth in this portion that is truly majestic. The ones who speak these words of praise are the twenty-four elders. In Revelation 4:4 these have been described. Each one is seen with a crown of gold upon his head. These crowns are not decorative headpieces. They are symbols of high position, and they tell us that each one of these elders is related to a divine creation or institution, such as a throne, a dominion, a sovereignty or an authority. Just before these words of praise are spoken, these elders are seen casting their crowns before the throne and saying to the One who is upon it: Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created ALL THESE, and for thy pleasure they are and were created. It hardly needs to be said that the expression "all these" refers to the glories, honors, and powers, which their crowns represented.

Revelation 5:13

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all (*ta panta*) that are in them, heard I saying, Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

In this passage *ta panta* (or, all these) refers back to every creature in heaven, on earth, under the earth, and in the sea. It would seem that these words cannot express anything less than absolute universality; however, there is a major difficulty which must be overcome before anyone can honestly ascribe universality to the scope of this passage. It is strange indeed that some find in this passage the most positive proof of universal salvation and reconciliation. They see here all creatures offering praise to God so they conclude that they must all have been restored to His love and favor.

This idea can only be held by separating this passage from all the rest of the book of Revelation. If, as it seems, there is no limit, if at that point in history marked by Revelation chapter five, every creature of God is offering praise unto Him, then where do all the enemies come from which we read about in the chapters which follow. Strange indeed that we should seem to see here a universal ascription of praise, yet after this we read:

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. Revelation 16:11.

Is it possible that these who are seen here blaspheming the God of heaven could have been among those who were giving praise as recorded in the fifth chapter? I cannot believe that they were among that number, therefore, I see no evidence for universal salvation or reconciliation in Revelation 5:13.

The truth that is being set forth in Revelation 5:13 is quite obscure. There is difficulty in clarifying the text due to the condition of the manuscripts. And while there may be a vacuum here so far as our present knowledge is concerned, we cannot accept the childish ideas of those who would rush in to fill this vacuum by saying, "I know what it means; it means universal reconciliation."

Summary

We have now examined all the leading texts, which are used to prove that "all is out of God," and we have examined the leading texts, which are used to prove that God has predetermined everything. It has been shown that these passages contain no such teaching when they are considered in the light of their contexts. At the risk of being tedious, every passage in which the Greek expression *ta panta* occurs has been examined. It has been shown that *ta panta* is a demonstrative expression, idiomatic in character, always referring to something that has just been mentioned or is about to be mentioned. We have seen that it never means "the universe," and that it is never unlimited unless it should refer to an unlimited matter in the immediate context. It has been demonstrated that since *ta panta* is an idiom it cannot be literally translated, and that the best English rendering is *all this* or *all these* as the need may require. This rendering does no violence to the Greek and it is true to the truth.

I have refrained from going into many positive arguments, which would show that all is not out of God. I have chosen to deal with the passages which men use to prove that everything that happens is God's will. that all is out of Him. Those who hold this doctrine must recognize that if we can show from the Word even one thing, which is not out of: God, then everything cannot be out of Him. **James 1:12-15** is an example of this. We are told:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death.

There are two positive facts revealed in this passage. The first is that men are tempted, the second is that God does not tempt any man. In this passage we find the origin of all human sins. They do not originate in God.

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