

## Episode #620 The Why Question 5: Is All Out of God?

I. One of the most difficult questions we must ask ourselves regarding God, life, and the world is the “why” question. We who believe that there is a God Who is all-good and all-loving and Who made the world must answer why then this world is such a terrible place and in such a mess.

II. Though Satan might be the one who brought calamity into the world of humanity, and though God might have created Satan for a good purpose from which Satan fell, yet still isn’t God ultimately responsible for what Satan does if God determines everything that happens?

A. Some would teach that everything that happens it is because God predetermined it.

An example: God predetermined it before creating the world that you would be hearing this program at this time. But what about those listening to programs that teach very different things, or that teach atheism or mock God?

B. If God determined everything, we ought to be able to read the daily news and read what God did the day before or is doing that day. Does God really do all the ugly things that happen in this world?

C. Romans 11:36. “For out of Him, and through Him, and to Him, are all things.” This is promoted to prove everything is out of God. But it all hinges on the meaning of the crucial phrase *ta panta*, literally meaning “the all” and often translated “all things.”

D. We showed last time that this phrase is an idiom meaning “all this” or “all these,” depending on the context.

E. Let us examine all passages to consider that “all this” or “all these” fits in context.

III. Concordance of *ta panta* reconsidered.

A. Mark 4:11. All this is done in parables.

B. Romans 8:32. How shall He not with Him also freely give us all these.

1. Do you believe God is one day going to give you one of the twelve thrones He has reserved for the twelve apostles, Matthew 19:28? Or maybe all twelve of them?

2. Again this means all these, referring to the blessings listed in Romans 8.

C. Romans 11:36. For out of Him, and through Him, and unto Him is all this.

1. What? The things Paul has just been telling us, Romans 11:25-35. Has to do with His plan.

2. To suppose every disgusting vice, inhuman barbarism, and destructive lie is from God is to twist this passage horribly.

D. I Corinthians 8:6. The Resultant Version: 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.

1. The subject is offerings to idols. But first Paul takes up the subject of knowledge and love. They claimed knowledge, but knowledge puffs up while love builds up. They needed to add love to their knowledge to learn how to act on it right.

2. Any knowledge they have comes from God, and is meant for His glory, not their pride. This repeats I Corinthians 4:7.

3. Since their knowledge is from God and for God, they should not use it to become a stumblingblock for the weak.

E. I Corinthians 11:12. Yet all this is out of God. Refers to the many Divine arrangements in verses 7-12.

- F. I Corinthians 12:6. God Who is operating all these in all. Refers to verses 4-6, different gifts, ministries, and activities.
  - G. I Corinthians 12:19. Now if all these were one member, where would the body be? Refers to the foot, hand, ear, eye, and nose of verses 15-18.
  - H. I Corinthians 15:27-28. *Panta* occurs three times, and *ta panta* three times. Verse 25, all enemies. Not their preservation but abolishment.<sup>27</sup> For “He has put all things (*panta*) under His feet.” But when He says “all things (*panta*) are put under *Him*,” *it is* evident that He who put all things (*ta panta*) under Him is excepted.<sup>28</sup> Now when all things (*ta panta*) are made subject to Him, then the Son Himself will also be subject to Him who put all things (*ta panta*) under Him, that God may be all (*panta*) in all (*en pasin*).
    - 1. The theme of this passage is subjection, not salvation.
    - 2. The Resultant Version: 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.
  - I. II Corinthians 4:15. For all these things are for your sakes. Things in context.
  - J. II Corinthians 5:18. Yet all these are out of God.
    - 1. Taking this single statement out of context is not dealing correctly with Scripture. Romans 15:28 in the Spanish/American War.
    - 2. It is the things of the new creation that are all of God. Verses 16-17.
  - K. Galatians 3:22. The Scripture has confined all under sin.
    - 1. Note the leaving of “things” out here. This literal rendering of the idiom does more to hide than to reveal the truth.
    - 2. The Resultant Version: 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.
    - 3. This passage deals with the seed of Abraham, the children of promise. Even those who were Jews by nature (Galatians 2:15) were also locked up under sin
  - L. Ephesians 1:10. He might gather together in one all things in Christ.
    - 1. The Resultant Version: Making known unto us the secret of His intention, in accord with His good pleasure which He purposes in Him, 10. In connection with an administration when the times are ripe for it, to head up all these in Christ, those among the heavens and those on the earth,
    - 2. This passage is NOT universal. It speaks of those who are to extol the glories of His grace. These in association with certain beings from among the heavens are to be summed up in Christ.
  - M. Ephesians 1:11. Being predestined according to the purpose of Him Who works all things according to the counsel of His will.
    - 1. This is the passage constantly put forward as a proof text by those who insist every detail in the universe has been determined by God.
    - 2. Otis Q. Sellers on the writings of Arthur W. Pink.
- IV. Conclusion: The idea that God exercises complete control over everything that happens is thought to bring Him glory, but it does not make sense when we bring all the ugly things in the world into consideration. Passages that use the phrase *ta panta* are brought into the mix to prove

this. But a study of *ta panta* reveals that this phrase means certain things in context, not all things without exception. God is not the author or originator of all the terrible calamities that take place in this world.