

## Chapter 5

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### ***Ta Pantá, the All***

In the New Testament, the word *all* and the expression *all things* (appearing about 110 times) are most often translated from the Greek word *panta* [*pas*], which is a neuter plural form that refers to "wholly, together, in all ways, in all things" (*Vine's Expository Dictionary*).

*Panta* is a very comprehensive word, just as the word *all* is in English, which, as an adjective, refers to "the whole extent or quantity of or number of," "every one of," or "the greatest possible; as much as possible." For example, Paul declared: **God our Savior, Who will have all [*panta*] men to be saved** (1 Timothy 2:3-4 KJV). By definition, no one is excluded from God's all!

Adding the Greek word *ta* to *panta* yields the expression ***ta panta***, which appears about 34 times, depending on the Greek version. The word *ta* is most often translated as the definite article *the*. *Ta panta* is generally translated as *all things*, but it could be equally translated as ***the all***. God's purpose is ***the all***, which intensifies the word *all* to include everything and exclude nothing. ***The all*** starts with God.

**The administration of the mystery which for ages has been hidden in God who created *all things* [*ta panta, the all*]....** (Ephesians 3:9 NASB)

**For every house is built by someone, but the builder of *all things* [*ta panta, the all*] is God.** (Hebrews 3:4 NASB)

**"Worthy are You, our Lord and our God, to receive glory and honor and power; for You created *all things* [*ta panta, the all*], and because of Your will they existed, and were created."** (Revelation 4:11 NASB)

**I charge you in the presence of God, who gives life to *all things* [*ta panta, the all*]....** (1 Timothy 6:13 NASB)

**Yet for us there is one God, the Father, from whom are *all things* [*ta panta, the all*], and we for Him; and one Lord, Jesus Christ, through whom are *all things* [*ta panta, the all*], and we through Him.** (1 Corinthians 8:6 HCSB)

God is the Builder, the Architect, the Creator, and the Life-Giver of all things, *ta panta*. Everything, in the absolute sense, has come into being from God, especially all that has the breath of life. There is nothing excluded. This means that God is the Owner of all things, all of creation, both the good and the bad. All things *come from* only one source, God the Father, and all things *come through* only one source, the Lord Jesus Christ. Thus, God is not merely the Creator of *the all*, but God and His Son are intimately joined to *the all*, and *the all's* origin and destiny are in God.

Turning specifically to Christ, Paul declares that the Son of God existed before all things came into being. After all, He is the Creator and in Him *the all* holds together, that is, by the word of His power He keeps *the all* together. He sustains and preserves *the all*.

**(16) For by Him all things [ta panta, the all] were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things [ta panta, the all] have been created through Him and for Him. (17) He is before all things [panton], and in Him all things [ta panta, the all] hold together.** (Colossians 1:16-17 NASB)

**And He is the radiance of His glory and the exact representation of His nature, and upholds all things [ta panta, the all] by the word of His power.** (Hebrews 1:3 NASB)

But there is much more, for not only does Christ uphold *the all*, He is to head up *the all*.

### Head Up All in *the Christ*

**(8) In all wisdom and prudence (9) making known to us the secret of His will (in accord with His delight, which He purposed in Him) (10) to have an administration [stewardship] of the complement of the eras, to head up all [ta panta, the all] in the Christ—both that in the heavens and that on the earth....** (Ephesians 1:8b-10 CV)

Paul clearly defines *the all* as everything in the heavens and on the earth, meaning *the all* is God's entire creation as we know it and, most likely, as we don't know it, for it includes the unseen as well. There is nothing left out of *the all* that Christ is heading up. Nothing!

Clearly, the mystery of God has much to do with the Headship of Christ and not simply a gathering together or a summing up, as worded in some translations. Actually, based on the Greek, the phrase *head up* is more accurate. Heading up all things in *the Christ* tells us volumes, for it reveals that everything in the heavens and on the earth will be brought under the **Headship of Christ**. The Son of God will be the Head or the authority over *the all*. He must reign until He has put all His enemies under His feet, and then He will abolish all rule and authority and power (1 Corinthians 15:24-25). Heading up all things is to bring all into subjection to His rule and authority and power so that at the consummation of the eons all things in the heavens and on the earth will be brought into subjection to the Kingdom of God, so that God the Father may be all in all. This is God's plan to achieve His purpose of all.

### Fills *the All*

But, how is Christ heading up *the all*? In a most amazing statement, Paul declares that Christ, who created *the all* and is heading up *the all*, fills *the all* with His very life, and He has begun this process with the *ecclesia*, which is His spiritual, glorified Body.

**He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things [ta panta, the all].** (Ephesians 4:10 NASB)

**(22) And He put *all things* [*kai panta*] in subjection under His feet, and gave Him as head over all things to the church [ecclesia], (23) which is His body, the fullness [Complement] of Him who fills all [*ta panta, the all*] in all [*pasin*].** (Ephesians 1:22-23 NASB [CV])

**For it was fitting for Him, for whom are *all things* [*ta panta, the all*], and through whom are *all things* [*ta panta, the all*], in bringing many sons to glory, to perfect the author of their salvation through sufferings.** (Hebrews 2:10 NASB)

There is most definitely special privilege for those who believe and conquer in this age and, as such, are predestined for glory as sons in the age to come, but does this mean that the rest of mankind is toast for eternity? The ecclesia is not the end of *the all* as most have been taught; it is the glorious beginning of *the all*. There is a reason for bringing many sons to glory.

Paul's message is that Christ is filling all things with His life. He has started with His Body, and, through His Body, He is going to fill *the all* of creation, none excluded. The ecclesia has a glorious destiny, but this destiny is linked to the rest of creation, including the rest of mankind. The One who descended from heaven is the same One who ascended back to heaven so that the Holy Spirit could fill His temple of believers to make them His Complement that works with Him to ultimately fill all of creation and all of mankind with His life. God's plan is to fill *the all* through His Son and His Body, His Complement joined to Him as Head.

It seems to me that most teaching on the matter of the heading up of all things in Christ falls short of the mark, for it places all the emphasis on the "church" or the "bride" in heaven as God's endpoint and leaves the rest of humanity in hell forever and ever.

Let us consider the starting point for all of us and humble ourselves before God.

**But the Scripture has shut up *everyone* [*ta panta, the all*] under sin, so that the promise by faith in Jesus Christ might be given to those who believe.** (Galatians 3:22 NASB)

**For God has shut up all in disobedience so that He may show mercy to all.** (Romans 11:32 NASB)

Here is that pesky little word *all* that so many seem to ignore. Paul's logic demands that *all* mankind be locked up so that God Himself may show His mercy to *all* mankind. Is it merciful to throw billions upon billions into a literal lake of fire and burning sulfur forever and ever?

This is not an isolated thought either, for earlier Paul wrote: **So then it does not depend on the man who wills or the man who runs, but on God who has mercy** (Romans 9:16). This pretty much shoots holes in the notion that man's free will is what saves him. But God! He alone saves through His Son by His mercy. Besides, if God locked us all up in disobedience, as if He were a jailer, then does it not follow that He alone has the key to the door and He alone has to let us out? We cannot will ourselves out of this place of disobedience; that is, we cannot use our free will to get a pass out of this jail. God must show mercy on us to deliver us out.

## The Ultimate Purpose of God – All in All New

Dear brethren in Christ, God has a glorious plan for *the all* of His creation. It is not just about us; it is about all the rest as well. How successful do you think the cross is in reconciling *the all* back to God, making peace between God and *the all*?

**Through Him to reconcile all things [ta panta, the all] to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.** (Colossians 1:20 NASB)

*The all* has been shut up under sin so that *the all* will be reconciled back to God through the One who fills *the all*. This includes all of us. Yes; we who believe have been reconciled to God in this age, but do you think it stops with us in this age? God's plan is to bring many sons to glory. His ultimate intention is to bring all mankind into glory as sons and daughters. He is the Father **from whom every family in heaven and on earth derives its name** (Ephesians 3:14-15).

This leads to the summation of God's purpose.

**For from Him and through Him and to Him are all things [ta panta, the all].** (Romans 11:36 NASB)

First, everything comes from God, which means all that is seen and not seen is from God. Today, physicists are searching for what they call the **God particle**, which they believe is the smallest denominator of matter that holds together and unites all creation.

Then, everything goes through Him. Hebrews 1:2-3 tells us that God made the eons (ages, time) through His Son who upholds all things. The *eons* speak of the history of mankind and God's divine plan being worked out through His Son, even as most of mankind has been and continues to be blinded to His plan and ultimate purpose.

Finally, everything, that is, *the all* is to Him, meaning it is His full intent to restore and reconcile all things to Himself until He is **All in all new** (1 Corinthians 15:28; Revelation 21:5). Other translations use the phrases **intended for His glory** and **will return to Him**. Simply, every God particle must find its way back into the love and will of God; all must return to **God is love**, including every single human being ever born of Adam's race and everything in all creation.

Think about it; how can all things be to Him if one single particle of His creation is outside of His love and will? Where is the glory in man's perverted concept of hell? Where is the glory in the tradition of men that believes a vast part of God's creation will be eternally separated from Him, as if evil is going to go on forever and ever? Will there be two kingdoms in God's creation, a good one and an evil one? Will Christ fail to head up, fill up, and subject *the all* for God? NO!

No wonder Paul declares: **To Him be the glory throughout the Ages! Amen** (WNT).