

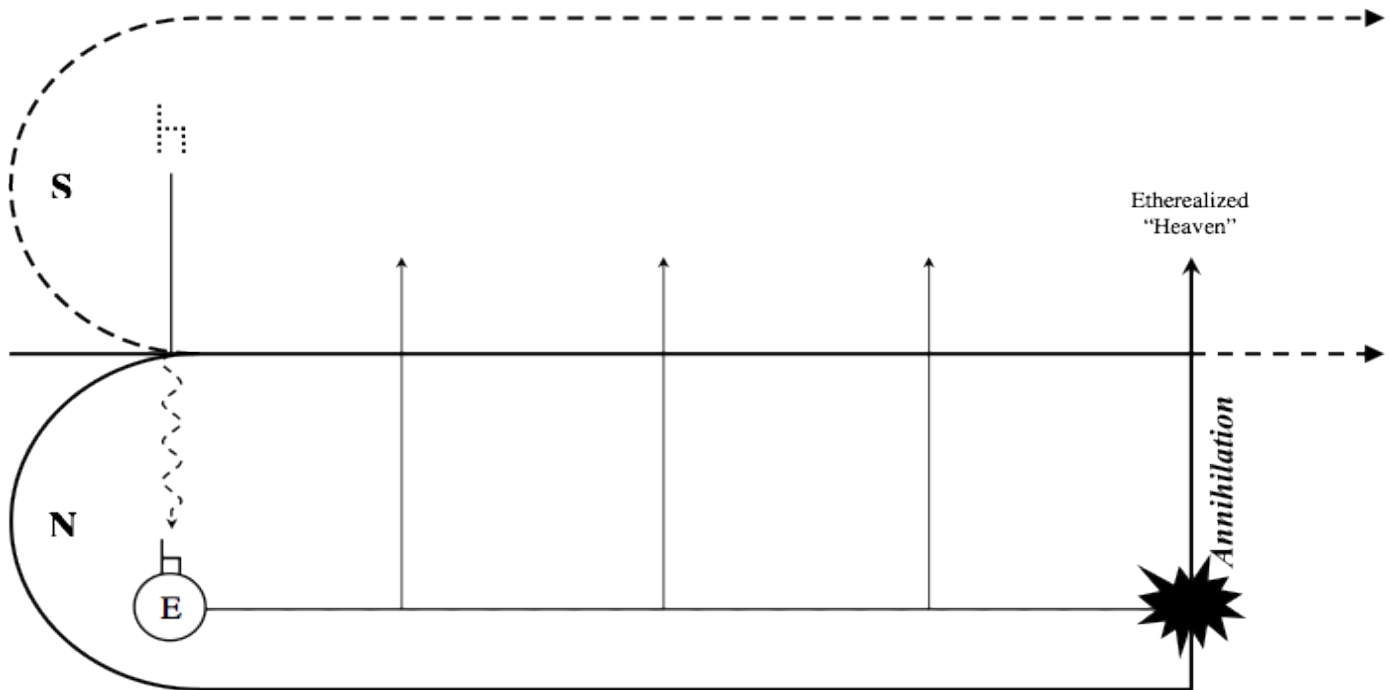
BIBLICAL THEOLOGY OF MISSION

Class 6: Governmental Introduction To The Kingdom Of God

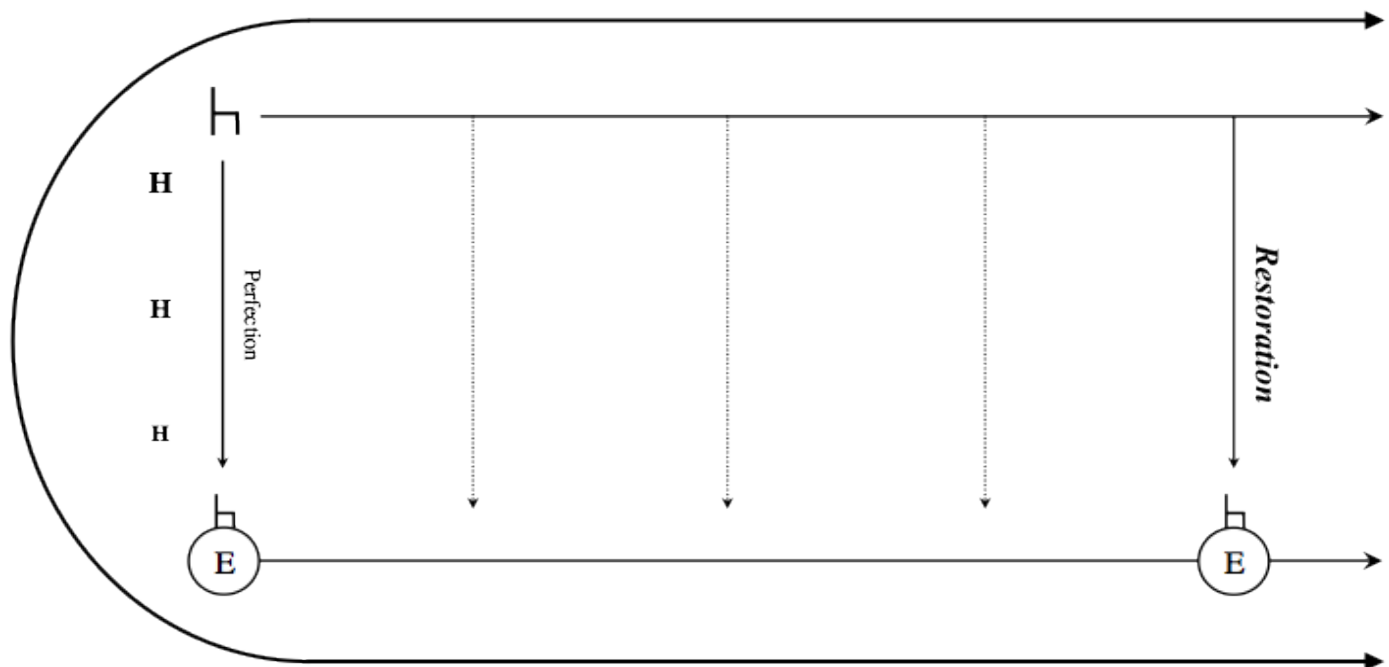
John Harrigan

SUPPLEMENTAL NOTES ON "ETERNAL METAPHYSICAL UNION OF CREATION" BEGINS ON PAGE 21.

Christonaturalistic Salvation Diagram



Messianic Salvation Diagram



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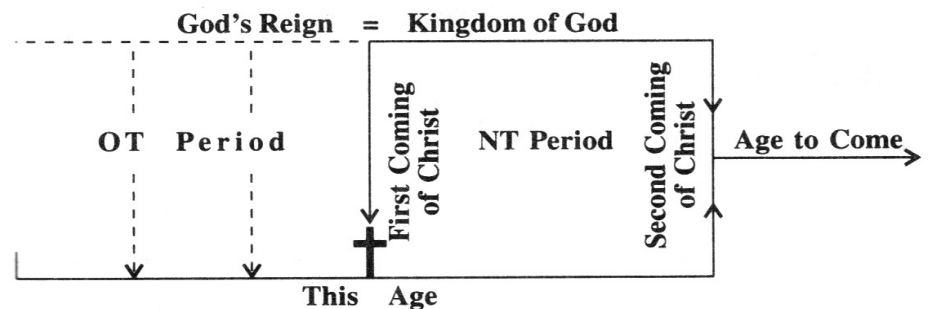
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I. INTRODUCTION: HISTORICAL CONCEPTS OF THE KINGDOM OF GOD

Definition concerning the “Kingdom of God” is one of the most disputed subjects in church history. What exactly is the “Kingdom”? How does it function? And, who does it involve? There have been many different interpretations over the centuries including:

- A. Kingdom = Church. As most clearly defined by Augustine, the Church universal is the manifestation of the Kingdom of God in the physical realm.¹ Put differently, the Kingdom of God finds metaphysical substantiality in the Church. Thus, the Kingdom is ultimately identified and equated with the church. From Augustine to the Reformers, this was the prevalent view, and still remains the underlying foundation for most modern understanding of the Kingdom of God.²
- B. Kingdom = Moral Ethic. With the rise of liberalism during the Enlightenment, the Kingdom of God became viewed as simply a personal religious experience in which God reigns over the individual soul through the moral teachings of the Bible, especially those of Jesus.³
- C. Kingdom = Apocalyptic Eschaton. At the turn of the 20th century, the idea that Jesus believed in a purely eschatological reality of the Kingdom became popular.⁴ The Kingdom is simply an idea that finds fulfillment at the end of the age when God destroys evil from the earth, much like that of the Jewish apocalypses.⁵ Thus, since the Kingdom never actually came, Jesus died in despair and disillusionment, a deluded first-century apocalypticist.

- D. Kingdom = Divine Reign.
The increasingly common view of the Kingdom of God in modern academia is classically proposed by George Eldon Ladd: “the Kingdom of God means God’s rule or sovereignty... The coming of the



Kingdom for which we pray in the Lord’s Prayer means that God’s will be done on earth, i.e. that his rule be perfectly realized (Mt. 6:10). The ‘kingdom’ that Jesus appointed for his

¹ See *City of God*, 20.6-10; e.g., “Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now His saints reign with Him...” (ch. 9).

² Though a classical Augustinian definition of the Kingdom is seldom officially defended today in the academic realm, even among Catholic scholars, the Church/Kingdom Theory is *generally assumed* at a popular level across Body of Christ (though not logically applied, except among camps of “dominionism” (e.g. Dominion Theology, Christian Reconstructionism, Theonomy, Kingdom Now Theology, etc.).

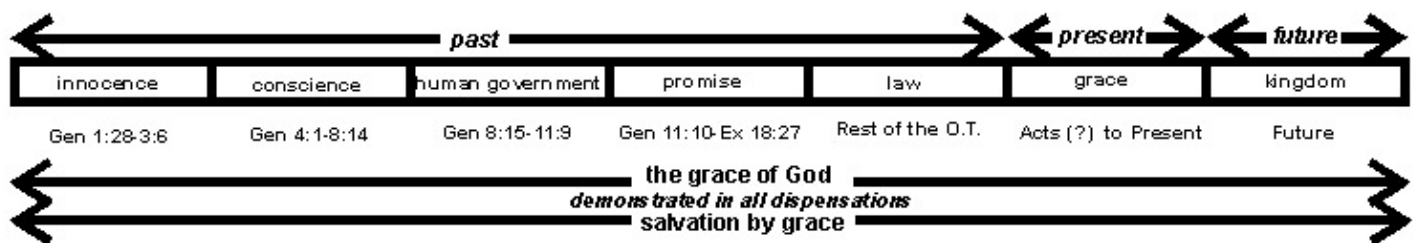
³ As exemplified by Adolf von Harnack, *What Is Christianity?* (1901), trans. T. B. Saunders (Augsburg Fortress Publishers, 1987).

⁴ See Johannes Weiss, *Jesus’ Proclamation of the Kingdom of God* (1892), trans. R. H. Hiers and D. L. Holland (Fortress Press, 1971); and Albert Schweitzer, *The Quest of the Historical Jesus* (1911), ed. John Bowden (Fortress Press, 2001). For a more modern application, see Werner G. Kümmel, *Promise and Fulfillment* (A. R. Allenson, 1957).

⁵ Later, “realized eschatology” tried to deal with the present reality of the Kingdom—that a numinous transcendent reality beyond time and space (the “wholly other”) has broken into history through the mission of Jesus, which will ultimately find fulfillment at the end of the age [see C. H. Dodd, *The Founder of Christianity* (New York: Macmillan, 1970); see also Joachim Jeremias, *New Testament Theology I: The Proclamation of Jesus* (London: SCM Press, 1971)].

disciples (Lk. 22:29) is 'royal rule.'⁶ This is the Kingdom commonly referred to as "already—but not yet," which primarily attempts to deal with both the present and eschatological realities of the Kingdom.⁷

- E. Kingdom = Dispensational Schema. In dispensationalism, the Kingdom of God is simply the means of "salvation," which is attained by the dispensation of "grace" over time throughout redemptive history. Arguing for a "literal" interpretation of scripture, classical British and American dispensationalists make a sharp distinction between Israel and the Church, corresponding to a sharp distinction between the "Kingdom of God" and the "Kingdom of Heaven."⁸ The Church rules with God in heaven, while Israel will rule on the earth through the restored Davidic "theocratic kingdom."⁹ Thus, the Church and Israel have two separate destinies under two separate divine programs of redemption within the Kingdom of God.¹⁰



- F. Kingdom = Real Governmental Entity. In this study we will focus on the Kingdom of God as a *real governmental entity* with a dominion extending over a *real existential region*. The Kingdom of God is just that: a kingdom—"the domain ruled by a king or queen."¹¹ A kingdom is essentially a government, with a governor at its head, which has ownership of a region (i.e. the heavens and earth), thereby entitling it to authority concerning the decisions made therein. It is a real government, *presently* functioning in an amnestic manner, that will maintain its law *eschatologically* by executing judgment upon the wicked.

- Thus, the Kingdom of God is not an arbitrary "reign of God" that finds "realization" on the earth, but rather it is a real kingdom in real time over real space, whose existence has been

⁶ G. E. Ladd, *A Theology of the New Testament*, Revised ed., D. A. Hagner ed. (William B. Eerdmans Publishing, 1993), 60-61; originally put forth by Geerhardus Vos, *The Pauline Eschatology* (P & R Publishing, 1952); see also G. E. Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (revised and updated version of *Jesus and the Kingdom*, 1970) (William B. Eerdmans Publishing, 1974, reprint ed., 1996), and G. E. Ladd, "The Kingdom of God – Reign or Realm?" *JBL* 31:230-238 (1962). A more recent treatment is seen in Ben Witherington III, *Jesus, Paul and the End of the World: A Comparative Study in New Testament Eschatology* (InterVarsity Press, 1992).

⁷ The strength of this view is that the Kingdom of God has present and eschatological implications. However, there is still a strong sense of metaphysical dualism, as seen in its theology of "the coming of the Kingdom" and its consistent use of "manifestation" type language. In this regard, the Kingdom of God has limited involvement in the OT because the "coming" of the Kingdom was substantially achieved at the time of Jesus.

⁸ See J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Zondervan Publishing, 1965); John F. Walvoord, *The Millennial Kingdom: A Basic Text in Premillennial Theology* (Dunham Publishing, 1959); Charles C. Ryrie, *Dispensationalism Today* (Moody, 1965).

⁹ See George N. H. Peters, *The Theocratic Kingdom*, 3 Vols. (Kregel Academic & Professional, 1952).

¹⁰ The power of this view is that the Kingdom of God is seen as both present and eschatological, and more importantly it is a substantial and independent entity. However, the dispensational redemptive program and the duality between Israel and the Church simply cannot be sustained by scripture. Chart by Shawn Abigail, "Dispensational Chart," available at <http://www.brethrenonline.org/graphics/dispen2.gif>.

¹¹ HyperDictionary.com, "Kingdom," available from <http://www.hyperdictionary.com/search.aspx?define=kingdom>.

from everlasting to everlasting (cf. Ps. 29:10; 145:13; Dan. 4:34, etc.) and whose dominion has never diminished or decreased (cf. 1 Chr. 29:10ff; Ps. 103:19ff; Is. 40:21f; Jer. 27:5, etc.).

Blessed are you, O LORD, the God of Israel our father, forever and ever. ¹¹ Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all. (^{ESV} 1 Chronicles 29:10-11)

This is what the LORD says: "The heavens are my throne and the earth is my footstool. Where then is the house you will build for me?" (^{NET} Isaiah 66:1)¹²

2. Moreover, the Kingdom of God has not functioned in different arbitrary "dispensations," but rather it has related uniformly in a governmental manner, *administered on the basis of covenants*, which are not simply promises but holistic "agreements" made over time between the Kingdom of God and representatives of the kingdom of man, ultimately prophesying the restoration of the original Adamic order.

II. THE DIVINE IMAGE AS AN EPISTEMOLOGICAL STARTING POINT

A. Marriage

1. Divine Reality

Then I saw a new heaven and a new earth... ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband... ⁹ One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." (^{NIV} Revelation 21:1-9)

2. Human Image

***For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.* (^{NIV} Genesis 2:24)**

In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰ because we are members of his body. ³¹ "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." (cf. Gen 2:24) ³² This mystery is profound, and I am saying that it refers to Christ and the church. (^{ESV} Ephesians 5:28-32)

B. Parenting

1. Divine Reality

¹² Often Scripture directly equates "house" and "kingdom", e.g. Gen. 41:40; 2 Sam. 3:10; 7:13, 16; 16:3, 8; 1 Kgs 12:21, 26; 14:8; 1 Chr. 17:14; 2 Chr. 11:1; 22:9; Is. 9:7; 22:32; Jer. 22:4; 33:17; Ez. 43:7; Hos. 1:4; Amos 9:8; Matt. 13:52; 20:1; Luke 1:33.

Then God said, "Let us make man in our image, in our likeness, and let them rule..." (NIV Genesis 1:26)

2. Human Image

When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. (NIV Genesis 5:3)

C. Government

1. Divine Reality

Micaiah continued, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left. (NIV 1 Kings 22:19)

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. (NIV Isaiah 6:1)

Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. (NIV Ezekiel 1:26)

At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. ³ And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ⁴ Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. ⁵ From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, ⁶ and before the throne there was as it were a sea of glass, like crystal. And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind (ESV Revelation 4:2-6)

2. Human Image

Cush was the father of Nimrod, who grew to be a mighty warrior on the earth. ⁹ He was a mighty hunter before the LORD... ¹⁰ The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar. (NIV Genesis 10:8-10)

Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. ⁴⁰ You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you." (ESV Genesis 41:39-40)

III. OVERVIEW OF THE UNIVERSAL ELEMENTS OF GOVERNMENT

- A. *Government* – The Kingdom of God is essentially a government, which is that universal institution found in every realm of human relations: political (e.g. city, state, nation, etc), professional (education, business, military, etc), and private (civic, religious, recreational, family, etc). In Scripture, government is the primary overarching theme which ties together the biblical narrative from Genesis to Revelation.

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." (NIV Genesis 1:26)

***The throne of God and of the Lamb will be in the city, and his servants will serve him...
⁵ And they will reign for ever and ever. (NIV Revelation 22:3-5)***

1. Well-being as the ultimate end of government – All government ultimately exists to establish the highest well-being (i.e. life, welfare, security, joy, gladness, etc.) of the whole. In an ultimate existential context, “good” is simply that which leads to well-being, while “evil” is that which leads to ill-being. In the beginning, God created everything for the infinite propagation of well-being, and likewise at the end, God will restore everything to achieve an infinite well-being. The gospel is thus ultimately defined as ill-being in all its forms (e.g. death, sickness, pain, suffering, anxiety, etc) being eradicated from the earth—i.e. *the resurrection of the dead*.

God saw that the light was good... ¹⁰ And God saw that it (land and seas) was good... ¹² And God saw that it (plants and trees) was good... ¹⁸ And God saw that it (sun, moon and stars) was good... ²¹ And God saw that it (fish and birds) was good... ²⁵ And God saw that it (land animals) was good... ³¹ God saw all that he had made (including man), and it was very good. (NIV Genesis 1:4, 10, 12, 18, 21, 25, 31)

Then I saw a new heaven and a new earth... ⁴ There will be no more death or mourning or crying or pain... ^{22:1} Then the angel showed me the river of the water of life... ² On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. (NIV Revelation 21:1-4; 22:1-2)

2. Government as the context for intimacy and relationship (i.e. love, union, communion, etc.), which is the means to well-being – Government itself is never the ultimate end. It is secondary in nature, serving only to establish a context, or safe environment, for loving edifying relationships. Ultimately, it is only through intimacy and communion that well-being is generated. Thus, throughout Scripture God’s ultimate desire is to dwell with man that we might commune with Him and flourish in well-being.

...the LORD God...was walking in the garden in the cool of the day... (NIV Genesis 3:8)

And let them make Me a sanctuary, that I may dwell among them. (NKJV Exodus 25:8)

I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God." (NIV Revelation 21:3)

- B. Governor – The primary element of any government is its governor, because there must be one who decides and establishes that which actually leads to the well-being of the whole. In other words, any time more than one being interacts, there is a differing of opinion concerning that which leads to well-being, and thus there must be a standard set concerning that which actually attains well-being. From the beginning, God established Himself in this position as

Supreme Governor over the heavens and the earth, delegating authority over the earth to humanity and sitting/resting enthroned over His creation.

Thus the heavens and the earth were finished (cf. "founded" Gen. 40:21), and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested (Hb. shabath ~ yashab) on the seventh day from all his work that he had done. (ESV Genesis 2:1-3)

- <3427> bv;y" yashab {yaw-shab"}

Meaning: 1) to dwell, remain, sit, abide 1a) (Qal) 1a1) to sit, sit down 1a2) to be set 1a3) to remain, stay 1a4) to dwell, have one's abode 1b) (Niphal) to be inhabited 1c) (Piel) to set, place 1d) (Hiphil) 1d1) to cause to sit 1d2) to cause to abide, set 1d3) to cause to dwell 1d4) to cause (cities) to be inhabited 1d5) to marry (give an dwelling to) 1e) (Hophal) 1e1) to be inhabited 1e2) to make to dwell

Origin: a primitive root; TWOT - 922; v

Usage: AV - dwell 437, inhabitant 221, sit 172, abide 70, inhabit 39, down 26, remain 23, in 22, tarry 19, set 14, continue 5, place 7, still 5, taken 5, misc 23; 1088

Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded (cf. "finished" Gen. 2:1)? ²² He sits enthroned (Hb. yashab) above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens (cf. Gen. 2:1) like a canopy, and spreads them out like a tent to live in (Hb. yashab). ²³ He brings princes to naught and reduces the rulers of this world to nothing. (NIV Isaiah 40:21-23)

1. Based on loving intent – The choosing and installing of a governor within a government is ultimately determined by the desire for the well-being of the whole. The governor must love those whom he/she leads and makes decisions concerning their well-being vs. ill-being. The fundamental revelation that God wants to communicate to those He governs is that He actually cares for their well-being—i.e. He *loves* His creation.

Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. ⁶ And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin." (NIV Exodus 34:5-7)

The kings of the earth (who have no loving intent) take their stand and the rulers gather together against the LORD and against his Anointed One... ⁴ The One enthroned in heaven laughs; the Lord scoffs at them... saying, ⁶ "I have installed my King on Zion, my holy hill... ⁷ You are my Son; today I have become your Father (because of like benevolent character). ⁸ Ask of me, and I will make the nations your inheritance, the ends of the earth your possession." (NIV Psalm 2:2-8)

2. Based on ability and power – Likewise, the governor must have the ability and power to actually follow through and establish the well-being of the whole. A governor can possess loving intent toward the whole, but if he/she is incompetent and unable to implement the decisions for well-being, then the government fails in the end.

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Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. ¹⁶ On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS. (NIV Revelation 19:15-16)

One thing God has spoken, two things have I heard: that you, O God, are strong, ¹² and that you, O Lord, are loving. Surely you will reward each person according to what he has done. (NIV Psalm 62:11-12)

- C. Law – Once a governor comes into power, the first thing he/she does is establish authority over the decision making process concerning that which leads to well-being (good) vs. ill-being (evil). This standard of well-being is the fundamental issue (regardless of time, space, culture, etc) of all government, i.e. the "knowledge of good and evil." What leads to well-being, and who gets to "know" or decide?

And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge (Hb. daath) of good and evil, for when you eat of it you will surely die." (NIV Genesis 2:16-17)

One of the reasons for the lack of historical commentary on the Tree of the Knowledge of Good and Evil is confusion concerning the nature of "knowledge" itself. The Western concept of knowledge is generally abstract because of the underlying Hellenistic metaphysical construct. However, the Hebraic concept of knowledge is always related to one's experience of something.

- <1847> t[;D; da`ath {dah'-ath}

Meaning: 1) knowledge 1a) knowledge, perception, skill 1b) discernment, understanding¹³

Origin: from 3045; TWOT - 848c; n m/f

Usage: AV - knowledge 82, know 6, cunning 1, unwittingly 2 + 01097 2, ignorantly + 01097 1, unawares + 01097 1; 93

- <3045> [dy yada` {yaw-dah'}

Meaning: 1) to know 1a) (Qal) 1a1) to know 1a1a) to know, learn to know 1a1b) to perceive 1a1c) find out and discern 1a1d) to discriminate, distinguish 1a1e) to know by experience...¹⁴

Origin: a primitive root; TWOT - 848; v

¹³ "This feminine noun is from the root y'da± "to know." The root expresses knowledge gained in various ways by the senses. The noun occurs ninety-three times in the Old Testament, most frequently in the wisdom literature... da±at is a general term for knowledge, particularly that which is of a personal, experimental nature (Prov 24:5)... da±at is also used for discernment (Psa 119:66). Both deeds committed unintentionally (Deut 4:42; Josh 20:3, 5) and mistaken opinions are "without knowledge" (lœ° da±at, Prov 19:2)." ("t[;D; (da±at)," TWOT, 848c.)

¹⁴ "This root, occurring a total of 944 times, is used in every stem and expresses a multitude of shades of knowledge gained by the senses. Its closest synonyms are bîn "to discern" and n'kar "to recognize." The root is found in Akkadian, Ugaritic, and the Qumran materials. In addition to "know," the KJV uses the archaic forms "wot" and "wist."... In certain contexts it means "to distinguish." "To know good and evil" (Gen 3:5, 22) is the result of disobeying God. To distinguish between these is necessary for the king (2Sam 14:17). A child cannot distinguish between the left and right hands (Jon 4:11) nor between good and evil (Deut 1:39; Isa 7:15)." ("[d;y" (y'da±)," TWOT, 848.)

Usage: AV - know 645, known 105, knowledge 19, perceive 18, shew 17, tell 8, wist 7, understand 7, certainly 7, acknowledge 6, acquaintance 6, consider 6, declare 6, misc 90; 947

But the serpent said to the woman, "You will not surely die. ⁵ For God knows (Hb. yada) that when you eat of it your eyes will be opened, and you will be like God, knowing (Hb. yada) good and evil."... ²² Then the LORD God said, "Behold, the man has become like one of us in knowing (Hb. yada) good and evil." (ESV Genesis 3:4-22)

- ***Then the eyes of both were opened, and they knew (Hb. yada) that they were naked. (ESV Genesis 3:7)***
- ***Now Adam knew (Hb. yada) Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." (ESV Genesis 4:1)***

Another reason for the lack of commentary on the Tree of the Knowledge of Good and Evil is because of its simple lack of use elsewhere in the Scriptures. The phraseology of "good (Hb. tob) and evil (Hb. ra)" is only found seven times in the Old Testament (Gen. 2:9, 17; 3:5, 22; Deut 1:39; 2 Sam. 14:17; 1 Ki 3:9)

At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you." ⁶ And Solomon said... ⁹ "Give your servant therefore an understanding mind to govern your people, that I may discern (Hb. bin) between good and evil, for who is able to govern this your great people?" (ESV 1 Kings 3:5-9)

And your (king David's) servant (the wise woman from Tekoa sent by Joab to save Absalom) thought, "The word of my lord the king will set me at rest," for my lord the king is like the angel of God to discern (Hb. shama) good and evil. The LORD your God be with you!" ¹⁸ Then the king answered the woman, "Do not hide from me anything I ask you..." (ESV 2 Samuel 14:17-18)

Moreover your little ones and your children, who you say will be victims, who today have no knowledge (Hb. yada) of ("between" KJV) good and evil, they shall go in there; to them I will give it, and they shall possess it. (NKJV Deuteronomy 1:39)

- ***Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ¹⁵ He shall eat curds and honey when he knows (Hb. yada) how to refuse the evil and choose the good. (ESV Isaiah 7:14-15)***

Thus, the Tree of Knowledge is not referring to an abstract non-experiential knowledge, but rather, it is referring to an active, involved possession of knowledge. It would therefore be better translated (i.e. dynamic equivalence) "the tree of the discernment between good and evil." God was simply saying to Adam and Eve, "I don't want you to assume ultimate possession over the decision making process concerning good and evil."

The governor's law has a *subjective aspect* (i.e. ultimate and unmeasurable authority over the decision making process) and an *objective aspect* (i.e. the specific and measurable rules or precepts which flow from that position of authority over the decision making process).

1. Disobedience – Sin is simply the transgression or disobedience of a governor's law (i.e. his/her knowledge of good vs. evil), which corresponds to the two aspects of law:

- a) Subjective Aspect (pride) – Sin begins internally within the heart as an attitude of superiority toward the governor’s ultimate authority over the knowledge of good vs. evil. This unmeasurable attitude of superiority is commonly known as “pride.”
- b) Objective Aspect (moral autonomy) – Sin finds consummation externally with an independent action in violation of the governor’s contextual knowledge of good vs. evil, which causes measurable damage to the well-being of the whole—i.e. “moral autonomy.”¹⁵

When the woman saw (subjective aspect) that the fruit of the tree was good (vs. evil) for food and pleasing to the eye, and also desirable for gaining wisdom (i.e. knowledge), she took some and ate it (objective aspect). (NIV Genesis 3:6)

2. Obedience – The opposite of sin and rebellion is submission and compliance toward a governor’s law, which also corresponds to the two aspects of law.
 - a) Subjective Aspect (humility) – Obedience to the law ultimately begins at the heart level with an attitude of surrender toward the governor’s ultimate authority over the knowledge of good vs. evil. This is the opposite of pride, commonly known as “humility.”
 - b) Objective Aspect (moral submission) – Humility finds consummation externally with actions in congruence with the governor’s law, which contribute to the well-being of the whole. This is the opposite of moral autonomy—i.e. “moral submission.”

Your attitude should be the same as that of Christ Jesus: ⁶ Who, being in very nature God, did not consider equality with God something to be grasped, ⁷ but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself (subjective aspect) and became obedient (objective aspect) to death-- even death on a cross! (NIV Philippians 2:5-8)

Now all has been heard; here is the conclusion of the matter: Fear God (subjective aspect) and keep his commandments (objective aspect), for this is the whole duty of man. ¹⁴ For God will bring every deed into judgment, including every hidden thing, whether it is good or evil. (NIV Ecclesiastes 12:13-14)

- D. **Punishment** – In any government the integrity of the law must be maintained at all cost. When the law is transgressed, the government as a whole is in jeopardy of collapse, because if disobedience to the law is not stemmed and rectified, subsequent disobedience and damages will multiply, and thus the well-being of the whole will be forfeited.

Maintenance of the law is primarily accomplished through judgment/punishment (though also maintained by rewards given to the righteous), which is exacted in proportion to the amount of damage done to the whole. Thus, punishment is ultimately a loving act because it establishes

¹⁵ Considering the centrality of the Tree of Knowledge, the sheer lack of historical commentary on it is staggering. When it is written about, it is generally interpreted in one of three ways: 1) ignorance (i.e. God wanted humanity to remain ignorant about evil, perpetually knowing only that which is good), 2) immaturity (i.e. God wanted humanity to remain perpetually incapable of making decisions of good vs. evil), or 3) moral autonomy (i.e. God wanted authority over the decision making process). The last phrase was originally coined by W. Malcolm Clarke [“Legal Background to the Yahwist’s use of ‘good and evil’ in Genesis 2-3,” *JBL* 88:266-78 (1969)] in reference to decisions made in a legal context bearing legal responsibility, i.e. deciding what is right without reference to God’s revealed will. Unfortunately, these decisions were never interpreted within a larger governmental framework.

righteousness (i.e. obeying the law), which in turn leads to the well-being of the whole. As the law has a subjective and objective aspect, so does its maintenance through punishment.

And the LORD God commanded the man, "You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." (NIV Genesis 2:16-17)

1. Subjective Aspect (principle communication) – Punishment is ultimately executed to stem further disobedience by communicating principles about the relationship between the lawgiver and the lawbreaker concerning authority over the decision making process.
 - a) Principles about the lawbreaker (cf. pride) – Punishment is intended to communicate to the lawbreaker that he/she holds an attitude of pride concerning the lawgiver's knowledge of good vs. evil.
 - b) Principles about the lawgiver (cf. loving intent) – Punishment is also intended to communicate to the lawbreaker that the lawgiver cares about the well-being of the whole and will not allow the continuance of anything that endangers the well-being of the whole.

When your judgments come upon the earth, the people of the world learn righteousness. ¹⁰ Though grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil and regard not the majesty of the LORD. (NIV Isaiah 26:9-10)

2. Objective Aspect (proportionate retribution) – Since the lawbreaker caused a measurable amount of damage to the whole by breaking the law, a proportionate amount of damage must be executed upon the lawbreaker to rectify righteousness within the consciousness of the whole.
 - a) Principles about the lawbreaker (cf. moral autonomy) – By proportionate retribution, it is communicated to the lawbreaker the exact amount of damage done by his/her transgression, and it is communicated to the whole that no objective benefit will ultimately result in damages done to the whole for the enhancement of an individual's well-being.
 - b) Principles about the lawgiver (cf. ability and power) – By proportionate retribution, it is also communicated to the lawbreaker and to the whole that the lawgiver is *able* to

secure the well-being of the whole by retributing damages done to the whole and thus purging the source of those damages.¹⁶

If anyone injures his neighbor, whatever he has done must be done to him: ²⁰ fracture for fracture, eye for eye, tooth for tooth. As he has injured the other, so he is to be injured. (NIV Leviticus 24:19-20)

He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ¹¹ And the smoke of their torment ascends forever and ever... (NKJV Revelation 14:10-11)

God is just: He will pay back trouble to those who trouble you... ⁷ This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. ⁸ He will punish those who do not know God and do not obey the gospel of our Lord Jesus. ⁹ They will be punished with everlasting destruction (i.e. Gehenna/Lake of Fire) and shut out from the presence of the Lord and from the majesty of his power... (NIV 2 Thessalonians 1:6-9)

- E. *Atonement* – The universal crisis that faces all government concerns the lawgiver's desire to forgive the lawbreaker, while still desiring to maintain the integrity of the law by executing judgment upon lawbreaker. In other words, to maintain the law, the lawbreaker must be judged, but to forgive the lawbreaker is to compromise the integrity of the law. The purpose of atonement is to provide a *comparable substitute* for judgment, which allows for the forgiveness of the lawbreaker and the maintenance of the law, simultaneously. Like punishment and the law, it has two aspects:

The LORD God made garments of skin for Adam and his wife and clothed them. (NIV Genesis 3:21)

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. ⁶ We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. (NIV Isaiah 53:5-6)

God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice (love for the whole), because in his forbearance he had left the sins committed beforehand unpunished-- ²⁶ he did it to demonstrate his justice at

¹⁶ Since an Infinite Being created the heavens and the earth as a context for the infinite propagation of well-being, transgression of His Law results in infinite ill-being. These infinite damages must in turn be proportionately punished to maintain the integrity of the Law. The Bible describes this infinite punishment as *gehenna* (Matt. 5:22, 29f; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; Jam. 3:6) or the "lake of fire" (Rev. 19:20; 20:10, 14f). "Hell" can only be seen as a loving consequence within a governmental context in which God is purging wickedness from His creation for its highest well-being. Thus, God declares after His ultimate Day of Judgment (the ultimate maintenance of His Law), "Nothing impure will ever enter [the New Jerusalem], nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life." (Rev. 21:27)

Moreover, punishment is to be rejoiced over since it is the means by which the restoration of all things is accomplished—as it is declared after the fall of Babylon, "After this I heard what sounded like the roar of a great multitude in heaven shouting: '*Hallelujah!* Salvation and glory and power belong to our God, for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants.' And again they shouted: '*Hallelujah!* The smoke from her goes up for ever and ever.' The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: '*Amen, Hallelujah!*' Then a voice came from the throne, saying: '*Praise our God*, all you his servants, you who fear him, both small and great!' Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: '*Hallelujah!* For our Lord God Almighty reigns.'" (NIV Revelation 19:1-6; italics mine)

the present time, so as to be just (maintenance of the law) and the one who justifies those who have faith in Jesus (forgiveness of the lawbreaker). (NIV Romans 3:25-26)

1. Subjective Aspect (principle communication) – Like punishment, an atonement communicates to the lawbreaker his/her pride concerning the knowledge of good vs. evil, and it communicates the loving intent of the lawgiver for the well-being of the whole, since the one who provides the atonement ought to be in the highest governmental position.¹⁷ Atonement sacrifices throughout the Scriptures serve the same purpose: to teach the same lessons as punishment.

He (Aaron) is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites-- all their sins-- and put them on the goat's head. He shall send the goat away into the desert... ²² The goat will carry on itself all their sins to a solitary place... ³⁰ on this day atonement will be made for you, to cleanse you. (NIV Leviticus 16:21-30)

2. Objective Aspect (proportionate retribution) – Like punishment, an atonement also rectifies righteousness within the corporate consciousness concerning the damages done by the lawbreaker and the lawgiver's ability to purge evil from the whole. Being of infinite worth, Jesus existentially compensates for the infinite damages we have caused to existence and is thus suitable to substitute for the punishment we deserve.

No man can redeem the life of another or give to God a ransom for him-- ⁸ the ransom for a life is costly, no payment is ever enough-- ⁹ that he should live on forever and not see decay... ¹³ This is the fate of those who trust in themselves, and of their followers, who approve their sayings. ¹⁴ Like sheep they are destined for the grave (Hb. sheol), and death will feed on them. The upright will rule over them in the morning; their forms will decay in the grave (Hb. sheol), far from their princely mansions. ¹⁵ But God will redeem my life from the grave (Hb. sheol); he will surely take me to himself ("receive me" KJV/NKJV/NASB/ESV/NRSV). (NIV Psalm 49:7-9)

And they (four creatures and 24 elders) sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. ¹⁰ You have made them to be a kingdom and priests to serve our God, and they will reign on the earth (vs. present corrupt leadership). (NIV Revelation 5:9-10)

And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot. (ESV 1 Peter 1:17-19)

¹⁷ Since self-sacrifice is the ultimate expression of desire for the well-being of another and since qualification for governorship is ultimately determined by desire for the well-being of the whole, then he who is most self-sacrificing is most qualified to govern. Moreover, since atonement is essentially a self-sacrificing act of substitution, then he who provides the atonement is ultimately qualified to act as the maintainer of the law.

- F. *Repent & Believe* – Within a governmental context atonement is *never* applied universally, i.e. it is never applied without precondition. The application of an atonement is always conditional upon the repentance and acknowledgement of authority on the part of the lawbreaker.

Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." (ESV Mark 1:14-15)

1. Repent (Gk. *metanoeo*) – Acknowledgement of error. Repentance is a change of orientation and intent in relation to the law. It is the acknowledgement of pride and moral autonomy on the part of the lawbreaker concerning adherence to the law.

David was conscience-stricken after he had counted the fighting men, and he said to the LORD, "I have sinned greatly in what I have done. Now, O LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing." (NIV 2 Samuel 24:10)

What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet." (NIV Romans 7:7; cf. 3:20)

2. Believe (Gk. *pisteuo*) – Acknowledgement of authority. Faith or belief within a governmental context is a change of orientation in relation to the lawgiver. It is the acknowledgement of pride and moral autonomy on the part of the lawbreaker concerning submission to the lawgiver.¹⁸

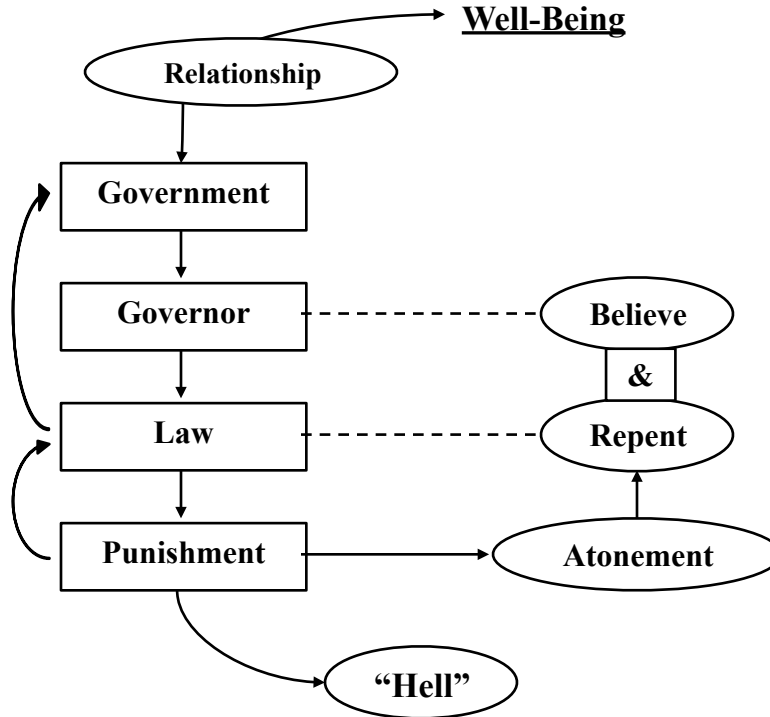
The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. ⁹ For I myself am a man under authority, with soldiers under me..." ¹⁰ When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith (Gk. *pistis*). (NIV Matthew 8:8-10)

...that is, the word of faith (Gk. *pistis*) we are proclaiming: ⁹ That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (NIV Romans 10:8-9)

Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (NIV Philippians 2:9-11)

¹⁸ Faith is essentially the acknowledgement of authority, and thus historically the central confession of the Church has always been the authority of Jesus, i.e. "Jesus is Lord." Moreover, only one man has been given authority over the heavens and the earth, which is the source of Christianity's exclusive salvific claims.

Overview of Government Diagram



G. *Amnesty & Pardon* – Within a government, the forgiveness of sin (i.e. pardon) and the application of an atonement unto the maintenance of the law is within the overarching banner of amnesty. Thus, redemptive history is essentially amnesic in nature.¹⁹

And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, ¹⁷ saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. ¹⁸ The nations were angry; and your wrath has come. The time has come for judging the dead (assuming an amnesic time before), and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great-- and for destroying those who destroy the earth." (NIV Revelation 11:16-18)

Then I saw a great white throne and him who was seated on it... ¹² And I saw the dead, great and small, standing before the throne... ¹³ The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was

¹⁹ Amnesty is otherwise defined as: "1. a general pardon for offenses, esp. political offenses, against a government, often granted before any trial or conviction. 2. Law. an act of forgiveness for past offenses, esp. to a class of persons as a whole. 3. a forgetting or overlooking of any past offense." (Dictionary.com, "Amnesty," available from <http://dictionary.reference.com/browse/amnesty>.) Though not explicitly used in the New Testament, the concept is central and is expressed through several synonyms such as pardon, exemption, freedom, justification, mercy, forgiveness, salvation, redemption, etc. The word is derived from the Greek, avmnhsti,a (*amnestia*), meaning "forgetfulness of wrong: an amnesty" (LS), which is a governmental application of the root, avmnhsi,a (*amnesia*), meaning "forgetting, forgetfulness" (LS), from which we derive our English equivalent. The 1913 Webster definition further reflects the intimate etymological relationship: "1. Forgetfulness; cessation of remembrance of wrong; oblivion. 2. An act of the sovereign power granting oblivion, or a general pardon, for a past offense, as to subjects concerned in an insurrection." (HyperDictionary.com, "Amnesty," available from <http://www.hyperdictionary.com/search.aspx?define=amnesty>.) Since the two words are closely tied semantically, and since there is no adjective for amnesty in the English language, the adjective of amnesia, "amnesic," will be used to describe that which pertains to amnesty, e.g. "amnesic age," "amnesic mandate," etc.

judged according to what he had done. ¹⁴ ***Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.*** ¹⁵ ***If anyone's name was not found written in the book of life, he was thrown into the lake of fire.*** (NIV Revelation 20:11-15)

1. Amnesty – “A period during which offenders are exempt from punishment.”²⁰ When a government issues a decree of amnesty (often at its inception), punishment is suspended on the condition that those within the government repent of adherence to another government’s law/governor and acknowledge the authority of the new government. Moreover, the period of amnesty is minimally determined by its universal proclamation to those under its influence.

This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ ***and repentance and forgiveness of sins will be preached in his name to all nations*** (before the Messiah enters into the glory of his kingdom, cf. 24:26), ***beginning at Jerusalem.*** ⁴⁸ ***You are witnesses of these things.*** (NIV Luke 24:46-48)

So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" ⁷ ***He said to them...*** ⁸ ***"you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*** (NIV Acts 1:6-8)

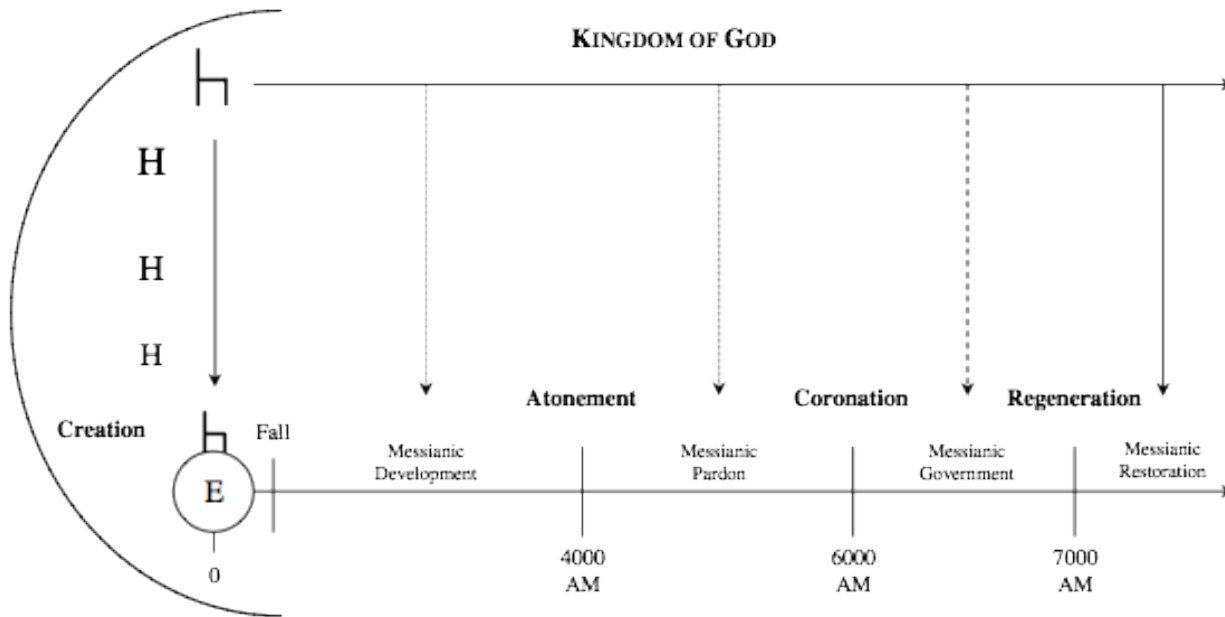
2. Pardon – “The act of excusing a mistake or offense.”²¹ Pardon is executed within the overarching governmental context of amnesty. Moreover, within that context salvation is essentially pardon, i.e. being saved from judgment/punishment (though secondarily from death, the result of sin). This salvation is not based on works, but on a change of heart. It is a change of attitude which is an intent to change in action.

One day as he was teaching... ¹⁸ ***Some men came carrying a paralytic on a mat...*** ²⁰ ***When Jesus saw their faith, he said, "Friend, your sins are forgiven."*** ²¹ ***The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?"*** ²⁴ ***[Jesus said,] "But that you may know that the Son of Man has authority on earth to forgive sins...."*** (NIV Luke 5:17-24)

The Lord is not slow in keeping his promise (to judge the earth, cf. v.2-8), ***as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance*** (that they might be pardoned). (NIV 2 Peter 3:9)

²⁰ HyperDictionary.com, “Amnesty,” available from <http://www.hyperdictionary.com/search.aspx?define=amnesty>.

²¹ HyperDictionary.com, “Pardon,” available from <http://www.hyperdictionary.com/search.aspx?define=pardon>.



IV. OVERVIEW OF THE PRIMARY EVENTS OF THE KINGDOM OF GOD

A. The Original Glory: Enforced Global Theocracy

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." (NIV Genesis 1:26)

Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? ²² He sits enthroned above the circle of the earth, and its people are like grasshoppers. (NIV Isaiah 40:21-22)

B. The Fall: Rebellious Global Anthropocracy

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. (NIV Genesis 3:6)

The kings of the earth take their stand ("set themselves" KJV/NKJV/ESV/NRSV) and the rulers gather together against the LORD and against his Anointed One. ³ "Let us break their chains," they say, "and throw off their fetters." ⁴ The One enthroned in heaven laughs; the Lord scoffs at them. (NIV Psalm 2:2-4)

C. The Promise: Restoration of Enforced Global Theocracy (cf. "Day of the Lord")

So the LORD God said to the serpent (Satan)...¹⁵ "I will put enmity between you and the woman, and between your offspring and hers; he (Messiah) will crush your head, and you will strike his heel." (NIV Genesis 3:14-15)

Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all

***the harsh words ungodly sinners have spoken against him."* (NIV Jude 1:14-15; cf. The Book of Enoch 1:9)**

***The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever..."* ¹⁷ *We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.* ¹⁸ *The nations were angry; and your wrath has come. The time has come for judging the dead (assuming an amnestic time before), and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great-- and for destroying those who destroy the earth."* (NIV Revelation 11:15-18)**

D. The Development: Components Chosen for the Coming Messianic Kingdom

1. The people of the Messiah

***I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.* ³ *I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.* (ESV Genesis 12:2-3)**

2. The land of the Messiah

On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--" ¹⁹ *the land of the Kenites, Kenizzites, Kadmonites, ²⁰ Hittites, Perizzites, Rephaites, ²¹ Amorites, Canaanites, Girgashites and Jebusites."* (NIV Genesis 15:18-21)

3. The priesthood of the Messiah

***You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself.* ⁵ *Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶ you will be for me a kingdom of priests and a holy nation.* (NIV Exodus 19:4-6)**

4. The family of the Messiah

***I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom.* ¹³ *He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever...* ¹⁶ *Your house and your kingdom will endure forever before me; your throne will be established forever.* (NIV 2 Samuel 7:12-16)**

5. The city of the Messiah

In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it... The law will go out from Zion, the word of the LORD from Jerusalem.* ⁴ *He

*(Messiah) will judge between the nations and will settle disputes for many peoples.
(^{NIV} Isaiah 2:2-4)*

E. The Deliverance: Availability of Pardon before the Judgment of the Coming Messianic Kingdom

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify... There is no difference, ²³ for all have sinned ("Jew and Gentile alike" v.9) and fall short of the glory of God (i.e. glory of the Kingdom and resurrection), ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of atonement, through faith in his blood. (^{NIV} Romans 3:21-25)

Repent, then, and turn to God... ²⁰ that he may send the Christ, who has been appointed for you-- even Jesus. ²¹ He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets... ²⁴ Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. ²⁵ And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' ²⁶ When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways. (^{NIV} Acts 3:19-26)

F. The Hope: Consummation of the Coming Messianic Kingdom

So the LORD God said to the serpent... ¹⁵ "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (^{NIV} Genesis 3:14-15)

And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, ¹⁰ 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. (^{NIV} Ephesians 1:9-10)

Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. (^{NIV} 1 Corinthians 15:24-26)

And I saw an angel coming down out of heaven... ² He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years...⁴ I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God... They came to life and reigned with Christ a thousand years. (^{NIV} Revelation 20:1-4)

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ² down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. ³ No longer will there be any curse. The throne of God and of the Lamb will

be in the city, and his servants will serve him. ⁴ They will see his face, and his name will be on their foreheads... ⁵ And they will reign for ever and ever. (NIV Revelation 22:1-5)

SESSION 6 (SN): ETERNAL METAPHYSICAL UNION OF CREATION**V. HEAVENS AND EARTH FULLY CONVERGENT AT CREATION**

In the beginning God created the heavens and the earth... Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested (Hb. shabath~yashab) from all his work. (NIV Genesis 1:1; 2:2)

Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? ²² He sits enthroned (Hb. yashab~shabath) above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. (NIV Isaiah 40:21-22)

This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? ² Has not my hand made all these things, and so they came into being?" (NIV Isaiah 66:1-2)

VI. HEAVENS AND EARTH FULLY CONVERGENT AFTER THE FALL**A. Full convergence implied by metaphysical proximity of heavens and earth**

I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. (NIV Genesis 6:17)

The waters rose and increased greatly on the earth... ¹⁹ They rose greatly on the earth, and all the high mountains under the entire heavens were covered. (NIV Genesis 7:18-19)

Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." (NIV Genesis 11:4)

He (Jacob) had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. ¹³ There above it stood the LORD... (NIV Genesis 28:12-13)

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast... ¹⁸ Mount Sinai was covered with smoke, because the LORD descended on it in fire. (NIV Exodus 19:16-18)

You shall write them on the doorposts of your house and on your gates, ²¹ that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth. (ESV Deuteronomy 11:20-21)

Now what I am commanding you today is not too difficult for you or beyond your reach. ¹² It is not up in heaven, so that you have to ask, "Who will ascend into heaven to get it and proclaim it to us so we may obey it?"... ¹⁴ No, the word is very near you; it is in your mouth and in your heart so you may obey it. (NIV Deuteronomy 30:11-14)

And as soon as we heard it (story of the Exodus), our hearts (Rahab and those in the land) melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath. (ESV Joshua 2:11)

Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, ²³ and said, "O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart... ²³ But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! (ESV 1 Kings 8:22-23)

And David lifted his eyes and saw the angel of the LORD standing between earth and heaven, and in his hand a drawn sword stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. (ESV 1 Chronicles 21:16)

God understands the way to it (wisdom) and he alone knows where it dwells, ²⁴ for he views the ends of the earth and sees everything under the heavens. (NIV Job 28:23-24)

Who is like the LORD our God, the One who sits enthroned on high, ⁶ who stoops down to look on the heavens and the earth? (NIV Psalm 113:5-6)

Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? (ESV Proverbs 30:4)

How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! (NIV Isaiah 14:12)

Lift up your eyes to the heavens, and look at the earth beneath... (ESV Isaiah 51:6)

He stretched out what looked like a hand and took me by the hair of my head. The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem... (NIV Ezekiel 8:3)

The Lord, the LORD Almighty, he who touches the earth and it melts, and all who live in it mourn... ⁶ he who builds his lofty palace in the heavens and sets its foundation on the earth, who calls for the waters of the sea and pours them out over the face of the land-- the LORD is his name. (NIV Amos 9:5-6)

Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the ephah (basket) between the earth and the heavens. (NASB Zechariah 5:9)

B. Full convergence implied by common governmental covering over heavens and earth

And he (Melchizedek) blessed him (Abram) and said, "Blessed be Abram by God Most High, Possessor of heaven and earth..." ²² Abram said to the king of Sodom, "I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth..." (ESV Genesis 14:19, 22)

You were shown these things so that you might know that the LORD is God; besides him there is no other. ³⁶ From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire... ³⁹ Acknowledge and take to heart this day that the LORD is God in heaven above and on the earth below. There is no other. (NIV Deuteronomy 4:35-40)

To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it... ¹⁷ For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome... (NIV Deuteronomy 10:14-17)

And Hezekiah prayed before the LORD and said: "O LORD the God of Israel, who is enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth." (ESV 2 Kings 19:15)

Worship the LORD in the splendor of holiness; ³⁰ tremble before him, all the earth; yes, the world is established; it shall never be moved. ³¹ Let the heavens be glad, and let the earth rejoice, and let them say among the nations, "The LORD reigns!" (ESV 1 Chronicles 16:29-30)

Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all. ¹² Wealth and honor come from you; you are the ruler of all things. (NIV 1 Chronicles 29:11-12)

You alone are the LORD. You made the heaven, even the highest heavens ("heaven of heavens" ESV, NASB, NKJV), and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you. (NIV Nehemiah 9:6)

Do you know the laws of the heavens? Can you set up God's dominion over the earth? (NIV Job 38:33)

The LORD sat enthroned at the Flood, and the LORD sits as King forever. (NKJV Psalm 29:10)

Our God comes; he does not keep silence; before him is a devouring fire, around him a mighty tempest. ⁴ He calls to ("summons" NASB, NIV) the heavens above and to the earth, that he may judge his people... ⁶ The heavens declare his righteousness, for God himself is judge! (ESV Psalm 50:3-6)

The heavens are yours, and yours also the earth; you founded the world and all that is in it (in context to His government, vv. 6-10). (NIV Psalm 89:11)

May you be blessed by the LORD, the Maker of heaven and earth. ¹⁶ The highest heavens belong to the LORD, but the earth he has given to man. ¹⁷ It is not the dead who praise the LORD, those who go down to silence; ¹⁸ it is we who extol the LORD, both now and forevermore. (NIV Psalm 115:15-18)

I know that the LORD is great, that our Lord is greater than all gods (governmentally, vv. 8-12). ⁶ The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths. (NIV Psalm 135:5-6)

Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, ⁶ the Maker of heaven and earth, the sea, and everything in them-- the LORD, who remains faithful forever... ¹⁰ The LORD reigns forever, your God, O Zion, for all generations. Praise the LORD. (NIV Psalm 146:5-10)

Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few. (ESV Ecclesiastes 5:2)

The floodgates of the heavens are opened, the foundations of the earth shake... ²¹ In that day the LORD will punish the powers in the heavens above and the kings on the earth below... ²³ for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. (NIV Isaiah 24:18-23)

"Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" (NIV Jeremiah 23:24)

"Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."... ³⁵ At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. ³⁵ All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. (NIV Daniel 4:32-35)

C. Full convergence implied by common or connecting activity between heavens and earth

This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. (NIV Deuteronomy 30:19)

Listen, O heavens, and I will speak; hear, O earth, the words of my mouth... (NIV Deuteronomy 32:-2)

Those who oppose the LORD will be shattered. He will thunder against them from heaven; the LORD will judge the ends of the earth. He will give strength to his king and exalt the horn of his anointed. (NIV 1 Samuel 2:10)

In my distress I called to the LORD; I called out to my God. From his temple he heard my voice; my cry came to his ears. ⁸ The earth trembled and quaked, the foundations of the heavens shook; they trembled because he was angry. (NIV 2 Samuel 22:7-8)

Elijah answered the captain, "If I am a man of God, may fire come down from heaven and consume you and your fifty men!" Then fire fell from heaven and consumed the captain and his men. (NIV 2 Kings 1:10)

As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. (ESV 2 Chronicles 7:1)

Let heaven and earth praise him, the seas and all that move in them, ³⁵ for God will save Zion and rebuild the cities of Judah... (NIV Psalm 69:34-35)

Surely his salvation is near those who fear him, that his glory may dwell in our land. ¹⁰ Love and faithfulness meet together; righteousness and peace kiss each other. ¹¹ Faithfulness springs forth from the earth, and righteousness looks down from heaven. (NIV Psalm 85:9-11)

The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw... ² Hear, O heavens! Listen, O earth! For the LORD has spoken: "I reared children and brought them up, but they have rebelled against me." (NIV Isaiah 1:1-2)

See, the day of the LORD is coming--a cruel day, with wrath and fierce anger-- to make the land desolate and destroy the sinners within it... ¹³ Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, in the day of his burning anger. (NIV Isaiah 13:9-13)

Sing for joy, O heavens, for the LORD has done this; shout aloud, O earth beneath. Burst into song, you mountains, you forests and all your trees, for the LORD has redeemed Jacob, he displays his glory in Israel. (NIV Isaiah 44:23)

My own hand laid the foundations of the earth, and my right hand spread out the heavens; when I summon them, they all stand up together. (NIV Isaiah 48:13)

Tell them this: "These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens." ¹² But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding. (NIV Jeremiah 10:11-12; cf 51:15-16)

"Then heaven and earth and all that is in them will shout for joy over Babylon, for out of the north destroyers will attack her," declares the LORD. (NIV Jeremiah 51:48)

For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end. ²⁷ He rescues and he saves; he performs signs and wonders in the heavens and on the earth. (NIV Daniel 6:26-27)

In a little while I will once more shake the heavens and the earth, the sea and the dry land. ⁷ I will shake all nations, and the desired of all nations will come, and I will fill this house with glory, says the LORD Almighty... ²¹ Tell Zerubbabel governor of Judah that I will shake the heavens and the earth. ²² I will overturn royal thrones and shatter the power of the foreign kingdoms. (NIV Haggai 2:6-7, 21-22)

VII. HEAVENS AND EARTH FULLY CONVERGENT AFTER THE FIRST COMING

A. Full convergence implied by metaphysical proximity of heavens and earth

And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." (ESV Matthew 3:16-17; cf. Mk. 1:9-10; Lk. 3:21-22)

But I tell you, Do not swear at all: either by heaven, for it is God's throne; ³⁵ or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. (NIV Matthew 5:34)

And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. (ESV Matthew 28:2)

He (Jesus) then added, "I tell you (Nathanael) the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man." (NIV John 1:51)

If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³ No one has ascended into heaven except him who descended from heaven, the Son of Man. (ESV John 3:12-13)

Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. ³³ For the bread of God is he who comes down from heaven and gives life to the world... ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me... ⁴⁹ Your fathers ate the manna in the wilderness, and they died... ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh... ⁶⁰ When many of his disciples heard it, they said, "This is a hard saying; who can listen to it?" ⁶¹ But Jesus... said to them, "Do you take offense at this? ⁶² Then what if you were to see the Son of Man ascending to where he was before? (NIV John 6:32-38, 60-62)

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. ¹⁰ They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ¹¹ "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." (NIV Acts 1:9-11; cf. Mk. 16:19)

But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God." (NIV Acts 7:55-56)

He (Peter) saw heaven opened and something like a large sheet being let down to earth by its four corners... ¹⁶ This happened three times, and immediately the sheet was taken back to heaven. (NIV Acts 10:11, 16)

But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) ⁷ "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead). (NIV Romans 10:6-7)

Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." ⁹ (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? ¹⁰ He who descended is the one who also ascended far above all the heavens, that he might fill all things.) (NIV Ephesians 4:8-10)

Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil. (NIV James 3:15)

But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water. ⁶ By these waters also the world of that time was deluged and destroyed. ⁷ By the same word the present heavens and earth (present ~ original cosmology) are reserved for fire, being kept for the day of judgment and destruction of ungodly men. (NIV 2 Peter 3:5-7)

For the accuser of our brothers, who accuses them before our God day and night, has been hurled down... ¹² Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! (NIV Revelation 12:10-12)

After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. (NIV Revelation 18:1)

B. Full convergence implied by common governmental covering over heavens and earth

Our Father in heaven, hallowed be your name. ¹⁰ Your kingdom come, your will be done, on earth as it is in heaven. (ESV Matthew 6:9-10)

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go... (NIV Matthew 28:18-19)

At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. (NIV Luke 10:21; cf. Mt. 11:25)

The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. (NIV John 3:31)

When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heaven and the earth and the sea, and everything in them... (NIV Acts 4:24)

The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. (ESV Acts 17:24-25)

For this reason I kneel before the Father, ¹⁵ from whom his whole family in heaven and on earth derives its name. (NIV Ephesians 3:14-15)

Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (NIV Philippians 2:9-11)

For by him all things were created: things in heaven and on earth, visible and invisible... ¹⁷ He is before all things, and in him all things hold together... ¹⁹ For God was pleased to have all his fullness dwell in him, ²⁰ and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace

through his blood, shed on the cross... ²³ This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant. (NIV Colossians 1:16-23)

C. Full convergence implied by common or connecting activity between heavens and earth

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (NIV Matthew 16:19)

I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹ Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. (NIV Matthew 18:18-19)

Do you think that I cannot appeal to my Father (in heaven), and he will at once send me (on earth) more than twelve legions of angels? (ESV Matthew 26:53; cf. 2 Ki. 6:15ff)

See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." (ESV Hebrews 12:25-26; cf. Haggai 2:6)

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" (NIV Revelation 5:13)

Then God's temple in heaven was opened... And there came (on earth) flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. (NIV Revelation 11:19)

And he (second beast) performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. (NIV Revelation 13:13)

VIII. HEAVENS AND EARTH FULLY CONVERGENT AT THE SECOND COMING

The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One... ⁴ The One enthroned in heaven laughs; the Lord scoffs at them... ⁷ He said to me, "You are my Son; today I have become your Father. ⁸ Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. ⁹ You will rule them with an iron scepter; you will dash them to pieces like pottery." (NIV Psalm 2:2-9)

And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens. (NIV Mark 13:27)

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the

clouds (of heaven, cf. Mt. 26:64; Dan 7:13) **to meet the Lord in the air.** (^{NIV} 1 Thessalonians 4:16-17)

But according to his promise we are waiting for new heavens and a new earth (same cosmology, different governmental order) **in which righteousness dwells.** (^{ESV} 2 Peter 3:13)

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them... ⁴ He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away (cf. 21:27)." ⁵ He who was seated on the throne said, "I am making everything new!" (^{NIV} Revelation 21:1-5)

IX. EPHESIANS 1:9-10 – GOVERNMENTAL CONVERGENCE OF THE HEAVENS AND EARTH

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰ that in the dispensation (Gk. oikonomia) of the fullness of times he might gather together in one (Gk. anakephalaiomai) all things in Christ, both which are in heaven, and which are on earth; even in him. (^{KJV} Ephesians 1:9-10)

eivj oivkonomi,an (household administration, nAFS) tou/ plhrw,matoj (fullness, nGNS) tw/n kairw/n (appointed time, nGMP)(avnakefalaiw,sasqai (again—bring under headings, vAMInf) ta. pa,nta (all things, aANP) evn tw/l Cristw/l (Christ, nDMS)(ta. evpi. toi/j ouvranoi/j (heavens, nDMP) kai. ta. evpi. th/j gh/j (earth, nGFS) evn auctw/l (him, pDMS)A (^{BGT} Ephesians 1:10)

A. Word Studies

1. <3622> oivkonomi,a oikonomia {oy-kon-om-ee'-ah}

Meaning: 1) the management of a household or of household affairs 1a) specifically, the management, oversight, administration, of other's property 1b) the office of a manager or overseer, stewardship 1c) administration, dispensation

Origin: from 3624 and the base of 3551 [Gk. nomos, "anything established"]; TDNT - 5:151,674; n f

Usage: AV - dispensation 4, stewardship 3; 7

2. <3624> oi=koj oikos {oy'-kos}

Meaning: 1) a house... 2) the inmates of a house, all the persons forming one family, a household... 3) stock, race, descendants of one

Origin: of uncertain affinity; TDNT - 5:119,674; n m

Usage: AV - house 104, household 3, home + 1519 2, at home + 1722 2, misc 3; 114

Thus says the LORD: "Heaven is my throne, and the earth is my footstool; what is the house (Gk. oikos LXX) that you would build for me, and what is the place of my rest?" (ESV Isaiah 66:1)

3. <346> avnakefalai,omai *anakephalaiomai* {an-ak-ef-al-ahee'-om-ahee}

Meaning: 1) to sum up (again), to repeat summarily, to condense into a summary ["sum up; unite, bring together, recapitulate" (USB)]

Origin: from 2775 and 303 (in its original sense); TDNT - 3:681,429; v

Usage: AV - briefly comprehend 1, gather together in one 1; 2

4. <2775> kefalai,w *kephalaioo* {kef-al-ahee-o'-o}

Meaning: 1) to bring under headings, to sum up, to summarise 2) to smite or wound in the head, to smite on the cheek

Origin: from a derivative of 2776;; n n

Usage: AV - wound in the head 1; 1

5. <2776> kefalh, *kephale* {kef-al-ay'}

Meaning: 1) the head, both of men and often of animals...

Origin: from the primary kapto (in the sense of seizing); TDNT - 3:673,429; n f

Usage: AV - head 76; 76

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head (Gk. kephale LXX), and you will strike his heel. (NIV Genesis 3:15)

B. Primary Translations

^{KJV} Ephesians 1:9 – Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

1. **that in the dispensation (Gk. oikonomia) of the fullness of the times He might gather together in one (Gk. anakephalaiomai) all things in Christ, both which are in heaven and which are on earth -- in Him. (^{NKJV} Ephesians 1:10)**
2. **with a view to an administration (Gk. oikonomia) suitable to the fullness of the times, that is, the summing up (Gk. anakephalaiomai) of all things in Christ, things in the heavens and things upon the earth. (^{NASB} Ephesians 1:10)**
3. **as a plan (Gk. oikonomia) for the fullness of time, to unite (Gk. anakephalaiomai) all things in him, things in heaven and things on earth. (^{ESV} Ephesians 1:10)**
4. **as a plan (Gk. oikonomia) for the fullness of time, to gather up (Gk. anakephalaiomai) all things in him, things in heaven and things on earth. (^{NRSV} Ephesians 1:10)**

5. **toward the administration** (Gk. *oikonomia*) **of the fullness of the times, to head up** (Gk. *anakephalaiomai*) **all things in Christ--the things in heaven and the things on earth.** (^{NET} Ephesians 1:10)
6. **to be put into effect** (Gk. *oikonomia*) **when the times will have reached their fulfillment-- to bring all things in heaven and on earth together under one head** (Gk. *anakephalaiomai*), **even Christ.** (^{NIV} Ephesians 1:10)
7. **And this is the plan** (Gk. *oikonomia*): **At the right time he will bring everything together under the authority** (Gk. *anakephalaiomai*) **of Christ-- everything in heaven and on earth.** (^{NLT} Ephesians 1:10)

C. Author's Translation

^{KJV} Ephesians 1:9 – Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

"that in the fullness of the times of the household administration (Gk. *oikonomia*), all things in the heavens and on the earth would again be brought together under headship (Gk. *anakephalaiomai*) in the Messiah." (Ephesians 1:10)

"that in the fullness (tou/ plhrw,matoj, nGNS) of the times (tw/n kairw/n, nGMP) of the household administration (oivkonomi,an, nAFS), all things (ta. pa,nta, aANP) in the heavens (evpi. toi/j ouvranoi/j, nDMP) and on the earth (evpi. th/j gh/j, nGFS) would again be brought together under headship (avnakefalaiw,sasqai, vAMInf) in the Messiah (evn tw/| Cristw/|, nDMS)." (Ephesians 1:10)