

On Earth As It Is In Heaven, Pt. 10
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(Based on Brian Mattson's series)
Christ In Paradox With Culture, Pt. 3

How does our heavenly citizenship relate to our earthly life?

Last week:

Definitional Problems (N2K confuses the nucleus of the cell with the cell itself, it appeals to USA-style church/state/ divide, it's actually “3K”, with the common realm a “no-man's land”)

Argumentative Problems (vague when answering the BIG Q of “Does Xianity impact the common realm?”, argument from silence in “where do we get the NT mandate?”, view slavery/abortion/gay mirage as purely civil matters)

Today: Biblical Problems with N2K theology. #1:

My own 'argument from silence':

In the Bible the 2 Kingdoms that are specifically mentioned are thus:

Light/Darkness; Good/Evil; God/Satan; the “dominion of darkness and brought us into the kingdom of the Son he loves” (Col. 1:13)

So where in the Bible do we find a common realm, where our commitment to Christ—our Christianity—provides us with nothing unique in our cultural endeavors, where the good works of the unbeliever, done for their glory, are just as pleasing to God as the works of believers, and where God is indifferent to the allegiances of people living within it? (1)

N2K theology says that Christ's redemptive kingdom—the Kingdom He inherited from His Father upon His resurrection from the dead—is a *limited* Kingdom. It's limited to the Church—He rules redemptively *only* over believers in the Church, and not over the common realm—that, again, is ruled by natural law and general providence—we also call it “common grace”.

IOW, N2K says that Christ's rule is *less* than cosmic and comprehensive dominance. (2)

I contend that the Bible says otherwise, that His rule is universal, and that it says so unambiguously and emphatically. (3)

In Psalm 2, the Father says ““I have installed my King on Zion, my holy hill." Then the anointed Son of God says “I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father. Ask of me, and I will make the *nations* your inheritance, the *ends of the earth* your possession.” (vs's 7-8) (4)

Ps. 110:1-2, speaking of Christ's 'session' at the right hand of the father, says: “The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.”

When the NT picks up this theme of Christ's Davidic kingship, it is not just *a* theme, but *the* theme.

Matt. 28, when Christ has finished what He came to do (“For this very reason...”) and is ready to ascend, what does He say? He commissions His disciples, appealing to the very kind of authority that was promised to Him in Psalm 2:

"All authority in heaven and on earth has been given to me. Therefore go..."

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

Sometimes we leave out that little section. (5)

That does not leave much room for anything else!

Colossians 1:15-20, Paul reflects on Christ's Lordship, and alluding to God's promise in Psalm 89:27, where God say "I will also appoint him my firstborn, the most exalted of the kings of the earth", he then writes:

Vs. 15: "He is the image of the invisible God, the firstborn over all creation." The place of supremacy—Jesus Christ the inheritor of all creation. (6)

Vs. 19-20: "For God was pleased to have all his fullness dwell in him, 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."

"Heaven and earth" language again—universal, cosmic Lordship.

Hebrews 2:7-8: "You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet." Psalm 8:5 in view...

vs. 8: "In putting everything under him, God left *nothing* that is not subject to him." (7)

That is as emphatic as it gets. There is absolutely nothing outside of the ruling Lordship of Jesus.

But it doesn't really look like, does it? The author, anticipating the response, immediately goes on:

"Yet at present we do not see everything subject to him. 9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone."

IOW, what we presently see does not change the reality: Christ is the Lord of ALL. (8)

Sure—there are plenty of people not giving Him glory, not bowing the knee. He has lots of enemies—but as Psalm 100 says, He rules in the *midst* of His enemies. Psalm 2 says that the Lord laughs at them—He scoffs at them, because he has installed His Son as King.

Jesus Christ's enemies' denial of His Lordship is a denial of reality.

The bottom line here is that the Bible's emphatic message is that Jesus' Lordship is not limited or circumscribed in any way, shape, or form, *in heaven and on earth and under the earth*, and that language is intended to directly echo the original creation account in Genesis of "heaven and earth".

So where the Bible describes Jesus' reign into one all-encompassing, comprehensive unity, N2K theology divides it into *2 realms*, with differing concerns and administrations.