

The Eschatology of the Sermon on the Mount: *When Shall the Meek Inherit the Earth?*

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Kingdom, Eschatology, and the Sermon on the Mount

It has been widely recognized that the entire NT is eschatological in nature and certainly the “kingdom” as a theme has rich eschatological dimensions. The Sermon on the Mount is the premier discourse about the kingdom. As D. A. Carson says, “The unifying theme of the sermon is the kingdom of heaven. This is established, not by counting how many times the expression occurs, but by noting where it occurs.”² It follows that the Sermon on the Mount (hereafter, SM) as Christ’s most significant discourse regarding His kingdom, must also feature eschatological content. And so it does.

The first section of the SM is predictive. Note the future tense of these terms in the Beatitudes: παρακληθήσονται (shall be comforted), κληρονομήσουσιν (shall inherit), χορτασθήσονται (shall be satisfied), ἐλεηθήσονται (shall receive mercy), ὄψονται (shall see), and κληθήσονται (shall be called).

Eugene Boring in the *New Interpreter’s Bible* says, “All of the beatitudes have the future tense in the second clause except 5:3 and its counterpart 5:10, which have the futuristic present (the future tense [“will be” (ἔσται estai)] in D is secondary).”³ The SM has both present and future tenses regarding the kingdom. It is a jewel of inaugurated eschatology. As Quarles observes, “The tension between the future promises and the present existence of the kingdom suggests that the kingdom has already been inaugurated even though it awaits consummation.”

There are many texts which speak of future blessings and judgments.⁴ The following texts provide for content which relate to the main eschatological programs, or millennial views. I will interact with these views in light of these texts:

- Matthew 5:5 - Blessed are the gentle [meek], for they shall inherit the earth.
- Matthew 6:10 - Your kingdom come. Your will be done, On earth as it is in heaven.

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² He goes on to say: “It envelopes the Beatitudes (5:3, 10) and appears in 5:17-20, which details the relation between the OT and the kingdom, a subject that leads to another literary envelope around the body of the sermon (5:17; 7:12). It returns at the heart of the Lord’s Prayer (6:10), climaxes the section on kingdom perspectives (6:33), and is presented as what must finally be entered (7:21-23).” D. A. Carson, *Matthew*, ed. Frank E. Gaebelein and J. D. Douglas, vol. 8 of *Expositor’s Bible Commentary*. Accordance electronic ed. (Grand Rapids: Zondervan, 1984), paragraph 44560.

³ M. Eugene Boring, “The Gospel of Matthew,” in *General Articles on the New Testament; Matthew-Mark*, vol. 8 of *The New Interpreter’s Bible*. Accordance electronic ed. (Nashville: Abingdon Press, 1995), n 117, 178.

⁴ Matthew 6:19-21 - Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there your heart will be also. Matthew 6:33 - But seek first His kingdom and His righteousness, and all these things will be added to you. Matthew 7:1-2 - Do not judge so that you will not be judged. 2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Matthew 7:13-14 - Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 “For the gate is small and the way is narrow that leads to life, and there are few who find it. Matthew 7:17-19 - So every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will know them by their fruits. Matthew 7:21-23 - Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’ Matthew 7:26-27 - Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. 27 The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell — and great was its fall.

The Land Promise in Matthew 5:5

Matthew 5:5 (ESV) - *“Blessed are the meek, for they shall inherit the earth.”*⁵

According to Bruce Waltke, the Hebrew term עֶרֶץ (*eretz*) which is translated “land” or “earth” is the fourth most utilized term of the Hebrew Scriptures, used 2504 times in almost 10% of all OT verses. The LXX/NT Greek equivalent term γῆ (*gē*) is used 3422 in the whole of the Greek version of the Scriptures (OT/NT).⁶ The structure of the unfolding redemptive promise to Abram centrally included the land promise, as Vern Poythress says, “One of the main aspects of the promise made to Abraham is the promise that he and his offspring will inherit the land (Genesis 12:1, 7; 13:14-17; 15:18-21; 17:8).”⁷ It is to be noted that the same Greek term, γῆ (“earth”), is also the term translated “land.” Context must dictate the translation choice.⁸

The third beatitude engages a kingdom expectation in terms of a “land promise” theme in Psalm 37. Psalm 37 is richly descriptive of those who are meekly dependent on the Lord.⁹ Psalm 37:11a is cited, “But the humble will inherit the land.” The same inheritance phrase is found several times in Psalm 37 (vv 9, 11, 22, 29, and 34). The term for “inherit” is *yaresh* (יָרַשׁ) “to possess, inherit, dispossess” and the LXX term is *klēronomēō* (κληρονομέω), also in Mt. 5:5.¹⁰

What is this inheritance in the SM and when is it realized for the people of God? The next sections will consider this in the perspectives of premillennial, amillennial, and postmillennial fulfillment.

A Premillennial View: The Extra-Historical Fulfillment of Matthew 5:5

Those who believe an “extra inning” of history (the “millennium”) is necessary for God to supernaturally complete His plan and promises for Israel frequently read Matthew 5:5 with this in mind. Leading dispensationalist, Lewis Sperry Chafer interprets the SM as applying to “the Jew before the cross and to the Jew in the coming kingdom, and is therefore not now in effect.”¹¹ Henry Alford (Historic Premillennialist) sees this as progressive, but beginning with a premillennial fulfillment. “That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become actually a kingdom

⁵ This study is focused on the latter phrase re: inheritance, but much could be said about requirement of “meekness,” πραεῖς. Psalm 37 is perhaps the best expanded description of meekness. It is best understood as “dependence on and submission to God” (Quarles, SOM, loc 1239), those who “rely on God” (France, Tyndale, 115),

⁶ The statistic of “fourth most used” was given by Bruce Waltke (March 14, 2006) in “The Promissory Land Covenant in the New Testament,” delivered at Westminster Theological Seminary. The detailed statistics are from BibleWorks (ver. 6).

⁷ Vern S. Poythress, *Shadow of Christ in the Law of Moses* (Philipsburg, NJ: Presbyterian & Reformed, 1995), 69.

⁸ Of translations that use “land” vs “earth,” I only know of these: Douy-Rheims (1749-1752, from the Vulgate), Young’s Literal Translation, and the Complete Jewish Bible (1998). “Earth” is in the ASV, NRSV, NASB, NIV, ESV, NKJV, KJV, NET, etc.

⁹ “Do not fret because of evildoers, Be not envious toward wrongdoers. . . 3 Trust in the LORD and do good; Dwell in the land and cultivate faithfulness. 4 Delight yourself in the LORD; And He will give you the desires of your heart. 5 Commit your way to the LORD, Trust also in Him, and He will do it.”

¹⁰ Matthew also uses the term in two other passages: Matthew 19:29 - And whoever has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. Matthew 25:34 - Then the king will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

¹¹ Cited in Charles Quarles, *Sermon On The Mount: Restoring Christ’s Message to the Modern Church* (Nac Studies in Bible & Theology Book 11) (Nashville: B&H, 2011) from the Kindle Ed., loc. 319.

over this earth, and its subjects shall inherit the earth: first in its millennial, and finally in its renewed and blessed state for ever.”¹²

Famously, dispensational interpreters insist that the physical descendants of Abraham shall yet receive the “land.” Some dispensationalists maintain that Israel and the Church will even occupy different spaces in eternity, Israel being God’s “earthly people.” Premillennial and especially dispensational interpreters are bound to see some millennial fulfillment of the “promised land.” Premillennial interpreters, in my view, are commended for seeing an earthly fulfillment in a passage which promises an earthly inheritance.

An Amillennial View: The Non-Earthly Fulfillment of Matthew 5:5

Amillennialists, of covenant theology persuasion, have argued for the replacement of the terrestrial with the celestial. Bruce Waltke left Dallas Theological Seminary because he could no longer “without reservation” affirm the premillennial outlook on the land. He argues now that the NT teaching is that “land” is spiritualized (referring to Christ), transcendentalized (and points to the heavenly Jerusalem), and eschatologized (points to the new heavens and earth). Urging that the land promise is completely fulfilled in the “heavenly” reading, he argues that all truth was given to the apostles regarding the kingdom and the apostles do not affirm a premillennial land grant to ethnic Jews, thus the premillennial view is not true.¹³ Likewise, Vern Poythress sees a heavenly fulfillment. He denies any actual physical land as fulfilling an inheritance in the current era.¹⁴ Palmer Robertson sees the promise of the land in the old covenant as shadowy and typological. The patriarchs were looking beyond it to a deeper, spiritual reality, like the “Jerusalem above.”¹⁵ Ironically this view amounts to the conclusion the “earth” here is “heaven” or that the earthly promise of blessing is only realizable in a heavenly realm. Charles Quarles writes that despite a trend in the NT that “the land” is non-terrestrial (citing R.T. France), “This does not mean that one should identify the promised land in this passage as heaven. Matthew typically distinguishes “earth” from heaven ...”¹⁶

Amillennial interpreters may respond that they do not mean a fulfillment in a gnostic ethereal heaven, but rather a “new heavens and earth” which may be robustly physical. Fair enough, though an earthly “new earth” did not at all sound like what they were describing just a few minutes ago. This may overcome the objection to the text(s) promising an “earthly” fulfillment, but it does not overcome the problem that it is “this earth” to which the fulfillment belongs. The “already” of the inauguration of this kingdom is identified with “this earth” and we pray the kingdom “come on earth” (presumably “this earth”). After all, the restoration actions via Abraham are premised on the fall of Adam who lost dominion over “this earth.”

I fear that many believe God will one day simply flush the toilet of this earth with some kind of annihilation of it through fire — fire toilet? This is a common enough view. In this case whatever follows may be glorious, but making this world disposable is an admission that Christ also failed in His dominion over “this earth” and the kingdom ultimately comes on a different earth. This does not seem at all like something the NT admits. Thus, the amillennial vision of a mere heavenly inheritance (or only in the eternal state) falls short of a restoration (through

¹² *In loc*, Henry Alford, Greek Testament Critical Exegetical Commentary (London, 1863) available online: <https://biblehub.com/commentaries/alford/matthew/5.htm>

¹³ “The Promissory Land Covenant in the New Testament,” delivered at Westminster Theological Seminary, available in recorded form.

¹⁴ *Shadow of Christ in the Law of Moses*, Vern S. Poythress (Philipsburg, NJ: Presbyterian & Reformed, 1995).

¹⁵ *The Israel of God: Yesterday, Today, and Tomorrow* (Philipsburg, NJ: Presbyterian and Reformed, 2000), see for example pp. 30-1. Though Robertson does not develop it he anticipates the argument below. “Now the patriarch’s promise is understood to imply that he is the heir of the cosmos, not merely the land of the Bible (Rom. 4:13). Because God is the Lord of the whole universe, he will fulfill his covenant promise of redemption by reconstitution the cosmos” (10).

¹⁶ Quarles, 1257. Quarles then opts for a “recreated earth over which Christ rules eternally” (1257).

Christ) of the original creation mandates recommissioned to Abraham and commanded of the disciples (Mt. 28:18-20).

A Postmillennial View: The Incremental, this World Fulfillment of Matthew 5:5¹⁷

Under the premill view, the fulness of the promised inheritance must await the second coming of Jesus and a supra-historical period lasting only 1000 years. Among the many exegetical problems with premillennialism,¹⁸ the one that comes to mind at this intersection is that the covenant promises were to extend not for a mere 1000 years, but to a 1000 generations: “lovingkindness to thousands [of generations]” (Ex. 20:6); “He has remembered His covenant forever, the word which He commanded to a thousand generations” (Psalms 105:8; also Ex.34:7; Dt. 5:10). By almost any reckoning, 1000 generations is something more like 40,000 years. What happened to the “literal” fulfillment of the OT promises to Israel?

The Inheritance is the Whole World (not merely the “Land of Israel”)

Not all premillennialists see Matthew 5:5 as referring to the “land of Israel.” For those that do see this as fulfilled somehow in a Jewish millennium, consider the following: Keener (IVP Background) says, “The Hebrew of the psalm could mean ‘inherit the land’ in a narrower sense (Ps 25:13), but in Jesus’ day Jewish people expected God’s people to reign over all the earth, as some other Old Testament passages suggest.”¹⁹ Blomberg (NAC) thinks, “The future reward echoes Ps 37:11 but generalizes the promise of inheriting the land of Israel to include all of the earth. Christian hope does not look forward to inhabiting a particular country but to ruling with Christ over all the globe and ultimately to enjoying an entirely re-created earth and heavens (Rev 20–22).”²⁰

Saldarini (Eerdmans) explains, “The expression ‘inheriting the land’ recalls Israel’s inheriting the land of Israel in the Bible, but in the beatitudes as in apocalyptic literature the just or the chosen inherit the whole world at the end when God judges good and evil (1 Enoch 5:7). Matthew uses the word ‘earth’ (gē) to refer to the whole world, not just the land of Israel.”²¹ Harrington (Sacra Pagina) agrees, “The ‘land’ is not necessarily limited to the land of Israel. In apocalyptic literature (see 1 Enoch 5:7) the promise is widened to include the gift of the whole world to the just: ‘To the elect there shall be light, joy, and peace, and they shall inherit the earth.’”²² Luz (Hermeneia) observes regarding Mt. 5:5, “It is the earth, not only the land of Israel, that belongs to those who are kind, for the traditional promise of land had long since been transposed into the cosmic realm”²³ Hagner (WBC) says, “The ‘earth’ (τὴν γῆν) originally referred to the land of Israel, ie, what was promised to the Jews beginning with the Abrahamic covenant (cf Gen 13:15). But in the present context of messianic fulfillment it connotes the

¹⁷ By Postmillennial, I mean that the time of Christ’s Second Coming is “after” His mediatorial rule (Psalm 110:1) and the nature of His reign from heaven will change the earth in terms of a large-scale transformation before His final consummation in which even death will be overcome by the resurrection. I have argued this more extensively elsewhere: “An Exegetical Defense of Postmillennialism from I Corinthians 15:24-26: The Eschatology of the Dixit Dominus,” presented at the 1999 Evangelical Theological Society, Boston. (www.wordmp3.com/gs). Also see, Keith A Mathison, *Postmillennialism: An Eschatology of Hope* (Phillipsburg: P&R, 1999).

¹⁸ See my “An Exegetical Defense of Postmillennialism from I Corinthians 15:24-26” (ETS, 1999) available at www.wordmp3.com/resources.

¹⁹ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, Accordance electronic ed. (Downers Grove: InterVarsity Press, 1993), 56.

²⁰ Craig L. Blomberg, *Matthew*, ed. E. Ray Clendenen and David S. Dockery, vol. 22 of *The New American Commentary*. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1992), 99.

²¹ Anthony J. Saldarini, *Matthew*, ed. James D.G. Dunn and John W. Rogerson, *Eerdmans Commentary on the Bible*. Grand Rapids: Eerdmans, 2003), 1014.

²² Daniel J. Harrington, *The Gospel of Matthew*, vol. 1 of *Sacra Pagina*. Accordance electronic ed. (Collegeville: Liturgical Press, 2007), 79.

²³ Ulrich Luz, *Matthew 1–7: A Commentary on Matthew 1–7*, ed. Helmut Koester, trans. James E. Crouch, vol. 61A of *Hermeneia: A Critical and Historical Commentary on the Bible*. Accordance electronic ed. (Minneapolis: Fortress Press, 2007), 194-195.

regenerated earth (19:28; cf Rom 4:13, where κόσμος, ‘world,’ replaces γῆ), promised by the eschatological passages in the prophets (eg, Isa 65–66).”²⁴

D. A. Carson discusses the 43 uses of γῆ in Matthew and concludes, “The most natural way to render this notice in 5:5 is therefore ‘earth,’ not ‘land [of Israel].”²⁵ He argues, “Entrance into the Promised Land ultimately became a pointer toward entrance into the new heaven and the new earth (‘earth’ is the same word as ‘land’; cf. Isa 66:22; Rev 21:1), the consummation of the messianic kingdom. While in Pauline terms believers may now possess all things in principle (2Cor 6:10) since they belong to Christ, Matthew directs our attention yet further to the ‘renewal of all things’ (19:28).”²⁶ Like many cited above, Carson cannot accept a “this world” application, despite the plain import of “earth” and 2 Cor. 6:10.

Pauline Confirmation of Whole World Inheritance in this Era

As the above survey demonstrates, many commentators from a wide variety of traditions understand Jesus to refer to an inheritance of the whole earth. Another significant “land promise” is consistent with this reading. Romans 4:13 says, “It was not through law that Abraham and his offspring received the promise that he would be heir of the world (*cosmos*), but through the righteousness that comes by faith.”

In this section of Romans, Paul mounts a sustained and developed argument that Abraham is the foundation of Gentile inclusion into the people of God. This demonstrably regards the current era (after pentecost-ascension, prior to the second/consummation coming/resurrection). In showing that Torah cannot be the final boundary for defining God’s people. He points to the sand of the sea heirs of father Abraham. It is certainly true that “Father Abraham had many sons,” He is “father of many nations” (v. 16). He argues similarly in Gal. 3:17-18 of the promise being foundational to Torah, not the other way around. The conclusion is the very strongest endorsement of Gentile participation, since “the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all” (Rom. 4:16). Gentile participation is not cast as replacement, but inclusion in the originally Abrahamic promises (also Eph. 2).

As suggested above, the universality of covenant fulfillment finds a voice, not only in Paul, but in many strands of Second Temple Judaism into which the NT writers were immersed. Sirach indicates the promise to Abraham meant God’s covenant faithfulness to “exalt his offspring like the stars, and give them an inheritance from sea to sea and from the Euphrates to the ends of the earth” [NRSV 44:21-22].²⁷ The Book of Enoch says, “But for the elect there shall be light and joy and peace, And they shall inherit the earth” (5:7).²⁸ But there is an important nuance in Paul. Second Temple texts have Israel rule. In Paul, the True Israelite, Messiah Jesus, rules. By His restorative rule, He brings all nations equally into kingdom life (Rom. 9:5; 10:13).

Interpreters like Cranfield, see the larger connection of the Edenic biblical theme. He connects this with 1 Cor. 3:21ff (“all things are yours”), saying: “It is a promise of the ultimate restoration to Abraham and his spiritual seed of man’s inheritance (Compare Gen 1.27-28) which was lost through sin.”²⁹ Likewise, Dunn says “the blessing promised to Abraham and his seed (including ‘the nations’) is the restoration of God’s created order, of man to his

²⁴ Donald A. Hagner, Matthew 1–13, vol. 33A of Word Biblical Commentary. Accordance electronic ed. (Grand Rapids: Zondervan, 1993), 92-93.

²⁵EBC Notes. 1st, Accordance electronic ed. (Grand Rapids: Zondervan, 1990), paragraph 8064.

²⁶ D. A. Carson, Matthew, ed. Frank E. Gaebelein and J. D. Douglas, vol. 8 of Expositor’s Bible Commentary. Accordance electronic ed. (Grand Rapids: Zondervan, 1984), paragraph 44590.

²⁷ See also, Jubilees 17:3 22:14; 32:19; Philo, De Somniis 1:175, De Vita Mosis 1:155.

²⁸ The Book of Enoch: The Apocrypha and Pseudepigrapha of the Old Testament [Vol. II Pseudepigrapha], R.H. Charles, ed. (Oxford: The Clarendon Press, 1913), 163-277.

²⁹ CEB Cranfield, Romans: A Shorter Commentary (Grand Rapids: Wm. B. Eerdmans, 1985), 90.

Adamic status as steward of the rest of God's creation; over against a more nationalistic understanding of the promise, Paul's 'interpretation of the promise is a-territorial,' fulfilled 'in Christ.'"³⁰

It appears that dispensational and premillennial views, while acknowledging the earthliness of the land (not spiritualizing it away), nevertheless fail to connect the dots of Christ's fulfillment to the original purpose of God in creation. God's gift for man was that he exercise dominion over all the world, rather than the 144 by 40 by 20 miles of Palestine (Gen. 1:26-27). The fall created a dominion-vacuum. God's call and covenant to Abram was to undo the fall. While Israel failed, True Israel, Jesus, fulfilled Israel's role. The universal dominion of Christ now ensures that Christ is the true landlord, the True Man "appointed heir (κληρονόμον) of all things" (Heb. 1:2).

Matthew ends his gospel with an agenda for the Church which requires a reconstituted dominion mandate, the "Great Commission." The grammar of this command from the Greek text (mathêteusate panta ta ethnâ baptizontes autous) should simply be translated, "Disciple all the nations [and] baptize them (nations)." The pronoun "them" (*autous*), grammatically refers to "nations" (*ethnâ*), not "disciples," since "make disciples" (from *mathêteuō*) is a verb. It is a grammatical error to read it as, "make disciples and baptize disciples." The term "nations" [*ethna*] is equal to "all the families of the earth" as used in the Abrahamic covenant (Gen. 12:3, 28:14, Acts 3:25; cf. Ps. 22:14).

The OT predicts that the covenant to Abraham would transform the world - "All the ends of the earth may fear Him (Psa. 67:7); "All nations serve him" (Ps. 72:11); also see Ps. 22:7; 2Ch. 6:33; Dan. 7:14. It makes no biblical sense to teach that this will/can happen only after Christ is revealed, such that there is no need for "faith" and Christ is visible (per the premillennial reading). That is precisely what Paul asserts is happening *now/then* as the family of Abraham (renewed image-bearers) expand to be "many nations" (Rom. 4:17). N.T. Wright explains Paul's "world" in Romans 4 as a reading of Gen. 15 which is "not one territory merely, but the whole cosmos."³¹ The promise to Abraham was a restoration of the fallen cosmos through Jesus Christ our Lord.

Conclusion

The meekness beatitude about the meek inheriting the earth is consistent with at least some strands of 2nd Temple Judaism, but especially with the Pauline unfolding of the fulfillment of the covenant promise to Abraham. Matthew 5:5 certainly does not prove a postmillennial reading of the promised land theme in Scripture. I hope I have shown that it is a key text which may be read perfectly consonantly with the postmillennial view, even approvingly with a postmillennial view.

Amillennialism denies an *earthly* fulfillment of the promises of God, including those in Psalm 37, Matthew 5:5, and Romans 4:13. It does not do justice to the earthly and "this" earth dimension of these promises. Premillennialism (at least in its most popular form) denies the universal (whole world) application of the earthly promise to *all* of the earth. The Jewish millennium replete with a literal fulfillment of the "land of Israel" to the Jews is inconsistent with the expansion of this territory to the whole earth (Mt. 5:5; Rom. 4:13). Further, the premillennial conception misses the "thousand generations" duration of the fulfilled promises. Postmillennialism satisfies both the earthly application of the promise(s) to the whole earth and the promise that it is indeed *this* earth in which the fulfillment comes. It is in this post-pentecostal, post-ascension history that sees the fulfillment of the promised inheritance, since the nations will be made disciples on the very authority that Jesus has all authority in heaven *and on earth* (Mt. 28:18-20).

³⁰ James D. G. Dunn, *Romans* (WBC; Dallas: Word Books, 1988), 213. Here he cites W.D. Davies, *The Gospel and the Land. Early Christianity and Jewish Territorial Doctrine*. (Berkeley: University of California Press, 1974), 179.

³¹ N.T. Wright, "The Letter to the Romans," in *The Acts of the Apostles-The First Letter to the Corinthians*, vol. 10 of *The New Interpreter's Bible*. Accordance electronic ed. (Nashville: Abingdon Press, 2002), 495.