

Our Soul Shouts for Joy

Psalm 33

The Psalms (no. 4 in the series)

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Video and audio versions available online: <https://relentless-love.org/sermons/our-soul-shouts-for-joy/>

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This document was prepared by Michael Hanna using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Michael know. Thank you!

Prayer

And so Lord God, we ask that in the name of Jesus and through the power of your Holy Spirit you would help us to preach. Amen.

Message

[Audio clip: "Whole Lotta Love" by Led Zeppelin,
from *Led Zeppelin II*, 1969]

I told you a few weeks ago that my perfect worship song would be Four Point Barthian Calvinism set to music that sounded just like Led Zeppelin. Well, that's the Led Zeppelin part.

When I hear that jumbled interlude in "Whole Lotta Love," I can't help but smile. And when the drums come in, the electric guitar starts whining, and all the instruments start playing while Robert Plant starts singing—I just can't help but shout for the sheer joy of it. I'll be sitting at a stop light in my car, listening to Led Zeppelin people will look over and think, "What's with that guy?"

I don't even have to hear the second part, when it all comes together. All I need is Robert Plant screaming "Love," and the sound of lightning crashing and symbols clanging, and my heart is already rejoicing in what I know will soon follow.

It may not have the same effect on you, because you didn't grow up listening to Led Zeppelin, and so you don't appreciate great music. But maybe you're into the Beatles.

[Audio clip: "A Day in the Life" by the Beatles,
from *Sgt. Pepper's Lonely Hearts Club Band*, 1967]

That's the sound of chaos turning into order as all the sounds in the interlude come into harmony with each other and the rhythm, logic, or logos of the song.

[Audio clip: musicians in an orchestra, talking, shuffling around,
and warming up their instruments.]

That's the sound of musicians in an orchestra not waiting to toot their own horn... and learning what notes not to toot in the future.

This fallen world is a lot like that sound. But if you're a fan of the symphony you'll start smiling at just the sound of all those discordant notes. Because you know that all those discordant notes are about to give birth to this:

[[Video clip](#): a very large orchestra performing
Ludwig van Beethoven's Symphony No. 5 in C minor, Op. 67
the *Schicksals-Sinfonie* (Symphony of Destiny)
I. Allegro con brio
West—Eastern Divan Orchestra
Daniel Barenboim, conductor
Royal Albert Hall, 23 July 2012]

Last week, when I first watched and listened to that YouTube video of Beethoven's 5th Symphony, as I worked on last week's sermon, I just started sobbing and I wanted to shout for joy. Not because I'm into classical music, but because it tapped into this outrageous hope in the depths of my soul: this hope that all the discord, disharmony and chaos in this world, is not being wasted, but is about to give birth to a new creation, just as an orchestra tuning their instruments, is about to give birth to Beethoven's 5th Symphony.

That's what we preached on last time: that when we wait on the Lord, the orchestra conductor in the conductor in the Sanctuary of our soul, puts a new song in our mouth. A new song that is an integral, unique, and irreplaceable part of the eternally new song that constitutes the Kingdom of Heaven. And that kingdom is outrageously Happy!

Psalm 33

- 1 **Shout for joy in the Lord** (not "about the Lord," but "in"), **O you righteous!**
Praise befits the upright.
- 2 **Give thanks to the Lord with the lyre;**
make melody to him with the harp of ten strings!
- 3 **Sing to him a new song;**
play skillfully on the strings, with loud shouts.

Now that sounds so dorky: "May we play skillfully on the strings with loud shouts!" So dorky that either, everyone was really dorky 3000 years ago, OR we're struggling to get the translation right.

"Shout for joy" is one word in Hebrew: *ranan* also translated sing, exult, or rejoice. It's a word that shows up all over the old testament. It's like what you can't help but doing when everything comes together.

- Like when your team wins the super bowl
- Or the pretty girl says she'll go out with you
- Or all the discordant notes come together in a great crescendo of rock and roll heaven as Robert Plant sings about a whole lotta love...

Granted he was probably singing about a whole lotta something else, but Scripture claims that even that—the physical communion of male and female—is a picture of Christ and the Church. Like we saw in the Revelation, the New Jerusalem is a Bride that can't stop singing and shouting for joy.

This word *ranan* appears all throughout the psalms and extensively in Isaiah. In Chapter 26, Isaiah prophesies, “Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and [*ranan*] shout for joy ... the earth will give birth to the dead [the *raphaim*, the ghosts].”

“Shout for joy” for the earth will give birth to the dead, like an orchestra tuning their instruments, gives birth to the symphony.

That English word “symphony,” comes from the Greek word “*symphonia*.” *Sym* or *syn* is a prefix meaning together, and *phone* means sound or tone.

The word *symphonia* appears once in Scripture, where it refers to the sound coming out of the party in the Father's house upon the return of the prodigal from the far country. You may remember that the older brother doesn't like the sound; he doesn't like the *symphonia*—the music.

Symphoneo is a verb, usually translated “agree,” like “harmonize.” Jesus said if two of you *symphoneo* (agree) on anything, I'll do it for you. And that makes sense when you consider that Jesus is the *logos* or logic of God, the word of God, that creates all and sustains all things.

For the ancient Greeks *Logos* meant something like “the harmonious purposiveness of the world.”ⁱ Remember God spoke, or sang, all creation into existence. Word is *logos* in Greek, and *dabar* in Hebrew—also translated “thing.” Jesus is the rhythm, logic, and harmony, of the symphony that is ultimate reality—the *syntelia* of all things.

Scripture has all these cool words that get translated out in English Bibles. In Greek *telos* means end or perfection, and *syntelia* means ended or perfected together: *syn* (together) + *telia* (ended or perfected). In Mathew Jesus talks about the *syntelia* of the age. In Hebrews we read that Christ “appeared once for all at the [*syntelia*] of the ages to put away sin by that sacrifice of himself” (Hebrew 9:26).

That means that history doesn't just come to an end—a *telos*; it comes to a *syntelia*—which means everything is perfected together like the crescendo of a great symphony, the *syntelia* of a *symphonia*. And we know the *syntelia* of the *symphonia*! If we've seen Jesus Christ crucified and risen from the dead—we've seen the *syntelia* of the *symphonia* of all things.

Like I said, I start smiling in the middle of “Whole Lotta Love” by Led Zeppelin, because I know what's coming in the end.

- 1 **Shout for joy** (get stoked/party on/rock out!) **in the Lord, O you righteous!**
Praise befits the upright.
- 2 **Give thanks to the Lord with the lyre;**
make melody to him with [your guitars, and synthesizers!]
- 3 **Sing to him a new song;**
[Do your best and sing loud]
- 4 **For the word of the Lord is upright,**
and all his work is done in faithfulness.
- 5 **He loves righteousness and justice** [*mishpat*: judgment];

- the earth is full of the steadfast love [chesed: mercy] of the Lord.**
- 6 **By the word of the Lord [dabar in Hebrew, logos in Greek] the heavens were made,
and by the breath [ruach: spirit] of his mouth all their host.**
- 7 **He gathers the waters of the sea as a heap;
he puts the deeps [tehowm] in storehouses.**

That's a bit like saying he can put hell in his pocket... and my wife once saw him doing something quite like that.ⁱⁱ

In verse five we read that he loves *mishpat*; that's judgment. Then we read the earth is full of *hesed*; that's the mercy, the steadfast love of the Lord. We've been taught that God's judgment and mercy are opposite realities, but that's profoundly unbiblical. All God's work is done in faithfulness, that means integrity and unity.

In Psalm 96 we're commanded to *ranan*, shout for joy *because* the Lord "comes to judge the earth." We think he judges to see who is good and who is bad; but he judges the bad in order to make them good. God's Word is God's Judgment: mercy, and love, and the *syntelia* of the ages.

- 8 **Let all the earth fear the Lord;
let all the inhabitants of the world stand in awe of him!**
- 9 **For he spoke, and it came to be;
he commanded, and it stood firm.**

"The fear of the Lord is the beginning of Wisdom," and then, perfect wisdom, who is perfect love, casts out fear, and we all stand in awe of him: The Wisdom of God, who freely gave himself for all.

Why would you not "let all the inhabitants of the world stand in awe of him?" Perhaps you don't want some of the inhabitants of the world to stand in awe of him. Perhaps you refuse to forgive some inhabitants—that is, your enemies.

To refuse to forgive is to hate the *syntelia* of the ages. It's to refuse to hear the symphony. It's to hate the kingdom of God. So, of course: unforgiveness is the unforgiveable sin. You have to forgive, in order to enjoy the Word of God, and all things with him.

- 10 **The LORD brings the counsel of the nations to nothing;
he frustrates the plans of the peoples.**
- 11 **The counsel of the LORD stands forever,
the plans of his heart to all generations.**

Ephesians 1:10 · "... a plan for the fulness of time to unite [*anakephalaio*, unite like a body is united under one head] all things in him ... according to the purpose of him who accomplishes all things according to the counsel of his will."

- 11 **The counsel of the Lord stands forever,
the plans of his heart to all generations.**
- 12 **Blessed is the nation whose God is the Lord,
the people whom he has chosen as his heritage!**
- 13 **The Lord looks down from heaven;
he sees all the children of man (*ha Adam*: The Adam);**

Remember: we saw this in Ecclesiastes and Genesis, over and over Scripture refers to *the Adam*, or *the Man*, with the definite article. And English Bibles just translate it as man or mankind—but the article means, one man, or at least, one family.

- 13 The Lord looks down from heaven;
he sees all the children of man** (*ha Adam*: The Adam);
**14 from where he sits enthroned he looks out
on all the inhabitants of the earth,**
15 he who fashions the hearts [literally: “heart”] **of them all** (*yachad*: “all together”)

In Hebrew thought the heart is the inner person, much like the *nephesh* or soul. It’s the will, that is, the thing that decides. Americans tend to think they decide the thing that decides; they call it “free will.” But in Scripture God fashions the heart.

God judges hearts, not to see if they’re good or bad. According to Ezekiel the human heart is petrified—it’s turned to stone. God judges hearts, in order to fashion hearts, and make them new.

“He fashions them all together (*yachad*)”—that’s the more literal translation. And if you’re a parent, you know that to be literally true.

I have four children.



This is Jon and Elizabeth caught red handed, having gotten into Mom’s forbidden make-up bag. Who’s guilty, and of what are they guilty? Honestly, I could never sort these situations out. All four would say, “*I didn’t do it. She did it. He did it. But she touched me. But it was his idea!*”

Paul wrote: “God consigned [*synkleio*]...”

Just like *symphonia* or *syntelia*—it’s the same prefix. It means “consigned together” or “bound together.”

Romans 11:32 · “God has bound all together in disobedience (consigned all together to disobedience)...” As he argues in Romans 5, and 1 Corinthians 15, “in Adam all die.” Sin came into the world through one, but it spread to all, because all sinned. Sin is like a viral infection in the body.

I never say, “My foot has the flu.” No, my whole body has the flu. We try to judge evil in our courts, but our judgments are pathetic and our remedies are even worse. They often just increase the trespass. I can’t sort out an argument between my four kids. How could we ever sort out WWI or WWII, or any heart in isolation from every other heart?

Some parents try to isolate their children from other children. But if you isolate a person from other persons, that person never truly becomes a person. For what is a person, if not a history of interconnected relationships? ⁱⁱⁱ It begins even in the womb, but personhood is manifested through a history, a web, of interconnected relationships.

That’s the problem with feral children—children raised in utter isolation. Feral children are less like children and more like animals. And yet, if you expose your child to other people, you expose them to the infection—you expose them to sin.

And yet, persons are not *person*, without a connection to other persons.

15 The Lord fashions the hearts of them all together...

Even better: “The Lord fashions the heart...” (in Hebrew the word is singular)

- 15 The Lord fashions the heart of them all together
and observes all their deeds.** [That’s one heart, but many deeds...]
**16 The king is not saved by his great army;
a warrior is not delivered by his great strength.**
**17 The war horse is a false hope for salvation,
and by its great might it cannot rescue.**
**18 Behold, the eye of the Lord is on those who fear him,
on those who hope in his steadfast love,**
19 that he may deliver [save] their soul

That’s singular—we’re talking about saving one soul.

- 19 that he may deliver [save] their soul from death
and keep them alive in famine.**
**20 Our soul [singular] waits for the Lord;
he is our help and our shield.**
**21 For our heart [singular] is glad in him,
because we trust in his holy name.**
**22 Let your steadfast love, O Lord, be upon us,
even as we hope in you.**

Did you notice that the Psalm reads “our soul,” rather than “our souls?” And it reads “our heart,” rather than “our hearts.”

The Psalmist seems to think that we all have one soul and one heart. Some might argue that that is *idiomatic*, that is, a manner of speaking. But what if it's not just a manner of speaking, but a manner of thinking?

It turns out that "hearts" is almost always in the singular in the Old Testament Hebrew, even though we translate it as a plural in most English Bibles. "Souls" is sometimes plural in Hebrew, but on at least three occasions, my English Bible changes the singular to a plural^{iv} for it makes more sense to us.

But here in Psalm 33, for some reason, the translators translate both words literally: "our soul" and "our heart," as if we all have one heart and one soul.

That's not simply a manner of speaking; but a manner of thinking. The Hebrew mind thought of humanity as a whole: "The Adam, Ha Adam." And it certainly thought of groups of persons, as one person.

So, God was into judging groups and saving groups, like Egypt and Israel. And God chose Israel to be blessed in order to be a blessing. He said to Abraham, you are blessed to be a blessing to "all the families [all the groups] of the earth" (Gen. 12:1-3).

To the Hebrew mind, it was absurd to think that part of your family could be endlessly tortured in one place, while you experienced endless bliss in another.

And if some Hebrews didn't think they had one heart, their prophets—Ezekiel and Jeremiah—certainly promised that they would have one heart.

Ezekiel 36 and 37 · "I will give them one heart ... I will remove their heart of stone ... and give them a heart of flesh ... you ['the whole house of Israel'] shall know that I am the Lord ... when I raise you from your graves ... and place you in your own land."

Jeremiah 24 · "I will give them one heart ... and I will plant them in this land in faithfulness with one heart and one soul." Maybe His Heart and His Soul?

"The soul" is the person... a conscious person.

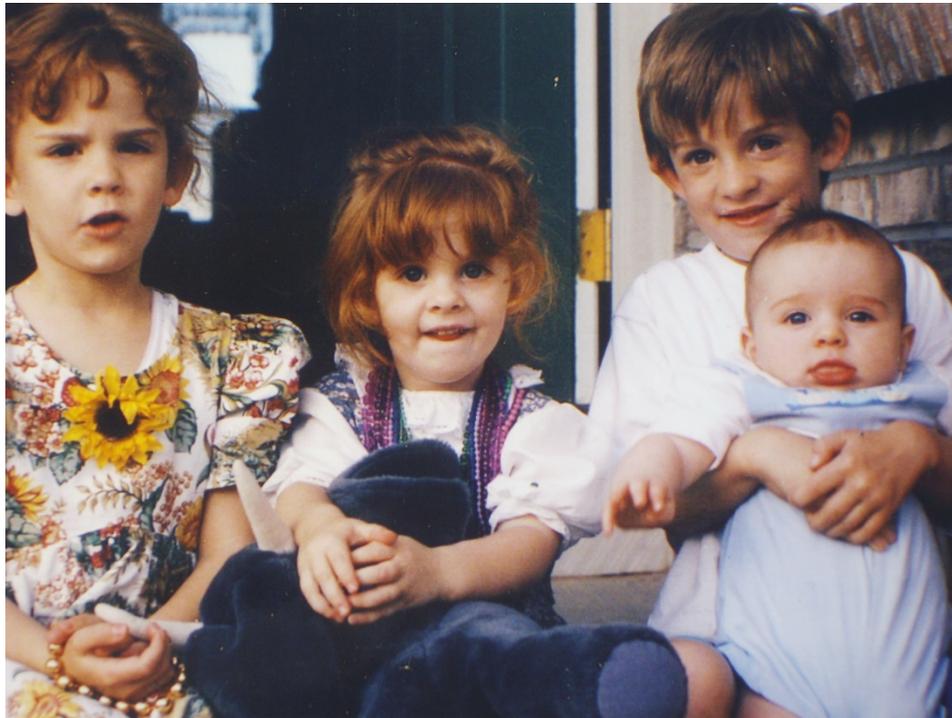
Did you know that physicists, of all people, now talk about a collective consciousness, for consciousness is somehow related to quantum realities and quantum realities are often mysteriously "entangled."^v

In other words, the thoughts in my brain are mysteriously entangled with the thoughts in your brain. Sorry! They're entangled...

But now you don't need a physicist to tell you that. You don't need a psychologist, sociologist or theologian to tell you that. You know that. Certainly, any parent of more than one child knows that.



See? These two are forever entangled. Jon lives in Seattle and Elizabeth lives in Chile... but there is no recognizable Jon Hiett, without an Elizabeth Hiett. And there is not recognizable Elizabeth Hiett, without a Jon Hiett...

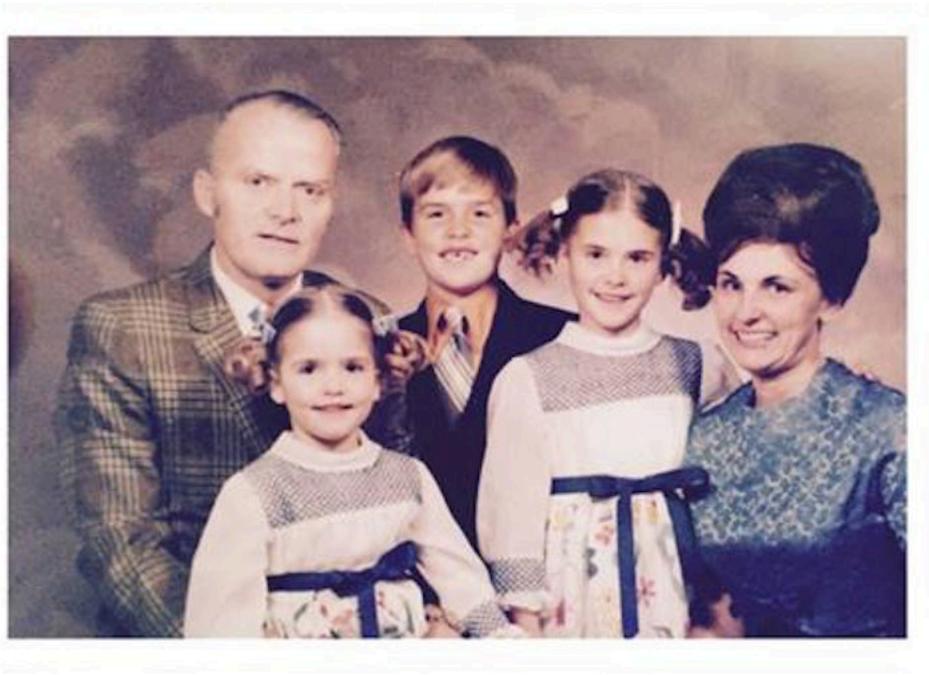


...and a Becky Hiett, and a Coleman Hiett.

You see this as a parent: the decisions of each, are forever entangled with the decisions of all, *just as* the personalities of each are forever entangled with the personalities of all. Because Jon is one way, Coleman is another way. And yet it's all one way, as if they have one heart and one soul.

When evil tries to separate souls, all souls suffer together. And when the Good brings them back together, all rejoice together, like a body healed of an infection rejoices and might even start to sing and *ranan*—shout for joy.

They're entangled, and I'm entangled. Who is Peter Hiatt?



I'm a spirit breathed into dust, that has a relationship with these spirits, breathed into dust... or is it one spirit breathed into all this dust? Whatever the case, if I never knew these persons, my person, would be entirely unrecognizable to you... or me.

I am one heart and one soul with these people, whether I like it or not.

And I am one heart and soul with these people:



And now these people are one heart and soul with other people:



See? I'm one heart and soul with all these people invited to the wedding feast:



I can't enjoy Heaven, if one of these people is being endlessly tortured in hell, particularly if they're being tortured by "Our Father!" And if I thought I could... then of all men, I would be most depraved.

We are one body—whether we know it yet, or not—one body with one Spirit, breathed into the dust. One soul, with one heart from the bosom of the Father, and his name is Jesus—the Way, the Truth and the Life. One life. That's not just a manner of speaking; that's reality.

Eph. 4:4 · "There is one body and one Spirit ... one hope ... one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all."

Sometimes people say, "If all are ultimately saved, why preach the Gospel?"

How's this for an answer: "Why preach? Why love? Why save? Because you're not saved, until all are saved."

And if you would rejoice while the least of these suffers in hell, you're rejoicing while Jesus suffers in hell, for whatever you do unto the least of these, his brothers and sisters, you do to him. And if you rejoice at the thought of Love himself suffering in hell, you, of all people, are most deeply blinded and trapped by hell. And you need to repent—it means: change your way of thinking! ^{vi}

We need to pray "*Our father who art in heaven ... forgive us **our** debts ... and deliver **us** from evil.*"

Have you ever noticed that we're commanded to pray for "us"? "Us" is humanity, just like the unsaved crowd that gathered around Jesus that day on the side of the mountain— "forgive us; deliver us; save us!"

We ask people: "Who wants to be saved? Who seeks to be saved?"

When Jesus said, "Whoever seeks to save his life—his *psyche*, his soul—shall lose it..."^{vii}

To seek to save your *own soul*, is to damn it... and to lose it. But to pray for *our soul*, is to find it in Jesus. Our Lord.

And now I'd love to quote a ton of Scripture, and make a thousand points about space-time, eternity, evil and good, the true-self imprisoned in the false-self, the nature of Christian freedom, predestination, and eschatology. But we just spent a year and a half doing all of that in our study of the Revelation.

So, for now let me just say: I'm not sure you can be saved, unless all are saved.

They once asked Abraham Lincoln, "Who will be saved?" And he answered, "It's either everyone, or no one."^{viii}

"Everyone or no one," and I would add, "perhaps not even Jesus—for he is our Head; I think he is our Heart; he is most definitely our Soul. And we are his Body."

If any part of his body suffers, (even the last and least part) wouldn't he suffer and all of us suffer, with it? But, the joy of the Lord is my strength. What is the Joy of the Lord—the head, the Life and the Soul? What is... joy?

Well, joy is the *symphonia*. It's the *syntelia* of the ages. It's the feeling I get when everything comes together in perfect harmony, and every discordant note is unified with the logos and by the logos in an eternally new song of absolute beauty and praise, such that I can't help but shout, "*Hallelujah!*"

And you see, even now in this world of discord and pain, I can already smile and sometimes even shout, because I've met the logos and so I know what's coming:

As in Adam all die, so in Christ will all be made alive.^{ix}

Communion

For on the night he was betrayed (by all of us—everyone invited to the wedding banquet), on that night he took bread and broke it saying,

"This is my body given to you." My righteousness given to you. My covering given to you. My wedding garment given to you. I think that's what he was saying.

And he took the cup saying,

"This is the covenant in my blood. Poured out for the forgiveness of sins. Drink of it. All of you."

"Do it in re-member-ance of me." Re-member me."

Joy is a body, healthy and whole. A symphony of members, called “life.” In a healthy body, the joy of one is the joy of all, and the joy of all is the joy of one—that’s a lot of joy. It multiplies your joy by at least seven billion.

And you can shout for joy, even now in the Lord.
Because you know the Lord is in you, and soon will be, “all in all.”^x

“Our soul waits for the Lord.”
“Our heart is glad... *in* him.”

Benediction:

“Our soul waits for the Lord.”
“Our heart is glad in him.”

If you sang that or prayed that every day, perhaps you’d believe it one day.

And if you believed it, it would change every breath you take and every move you make.

I think you’d love the Lord your God with all your heart, soul, mind and strength, and you’d love your neighbor as yourself... because your neighbor is yourself.

Of course, “a man nourishes and cherishes his own flesh,” right? That’s what Paul wrote. I think that’s what Jesus is saying to me: “Peter, one day you will cherish your own flesh and you will see that yourself is myself, and their self is yourself.” And so of course you’ll want to pray for yourself. And love yourself and care for yourself. Because your neighbor is yourself. You are one soul.^{xi}

There is one God and father of all who is over all, through all, and in all. In Jesus’ name, believe the gospel. Amen.

Endnotes

ⁱ Gerhard Fries, *DNTT*, vol. 3, p. 1084

ⁱⁱ “*Tehowm*” appears in Gen. 1:2 as a corollary to chaos and “the void.”

Once praying for a friend, satan appeared to my wife and our friend in a terrifying vision. But as we prayed, he shrank to a little figure chattering away on the coffee table. Jesus walked into the room, picked him up, put him in his pocket and smiled. My wife and friend then heard him say, “With fear you put flesh on the evil one.”

ⁱⁱⁱ Without a history of relationships, a person is breath of God in a little dust. That person is a person, but the “personality” is not yet manifest. It’s difficult to know that person as a unique person, and yet that person does have a relationship with the “person” of God. That relationship is the “sanctity of human life.”

^{iv} Josh. 23:14, Jer. 6:16, 38:16

^v Entanglement is weird, and though scientists have come to accept and exploit it, they do not pretend to understand it. Einstein himself refused to believe it, deriding it as “spooky action at a distance,” but it has turned out to be true. There is a connectedness in the universe that defies explanation. A change in a subatomic particle on this side of the galaxy will instantaneously make a difference in an entangled particle on the other side. This is not science fiction. It is science fact.

Subatomic particles are not the only things that are entangled in our universe. So are we. We are entangled with one another and even with creation—something we are only now discovering but which Paul asserted to be true in Romans 8. God designed humanity this way from the beginning. It is part of what makes us great. We are entangled with people we do not know, from places we have never been, at times we have not existed, in the deep past and in the unknown future. The entire human race can be conceived as one large, interconnected thing, stretching across space and time. If we could see what God sees when he looks at humanity, we would not only see a hundred billion or so disconnected individuals but a human race that is more like a massive body with a hundred billion parts.

-Shayne Looper, *Christianity Today: A Theology Lesson from Quantum Physics* 10-18-17

(<https://www.christianitytoday.com/ct/2017/october-web-only/theology-lesson-quantum-physics-star-trek.html>)

^{vi} It's not just a manner of speaking; it's a manner of thinking. English doesn't even have a 2nd person plural pronoun (except in Texas—"Y'all"). Jesus didn't say "whatever you ask in my name," but "whatever y'all ask in my name."

^{vii} Luke 9:24, 17:33 NKJV

^{viii} David Bentley Hart, "Is Everyone Saved? Universalism and the Nature of Persons," Lecture at Trinity Episcopal Cathedral, Columbia, South Carolina 16 November 2018

https://www.youtube.com/watch?time_continue=594&v=5Sgz2fFiFAo

For more on Lincoln's universalism see: <http://www.tentmaker.org/biographies/lincoln.htm>

^{ix} 1 Cor. 15:22 (Rom. 5:15-21)

Like Origen, and mindful of Paul (1Corinthians and Romans), Gregory insists on the Adam-Christ parallel in his discourse on the foundations of apokatastasis [restoration]. If death entered the world due to the sin of one human, another human's obedience heals the consequences of that disobedience, and by means of his resurrection all humanity rises with him; thus, Christ annihilates the death that had been brought about by Adam's sin (Contr. c. Apoll. 21, GNO III,1, 160–161). Both Adam and Christ can recapitulate all humanity because humanity is a unity, a whole. This is a concept that Origen had already hammered home in his anti-Valentinian polemic. Throughout his *In illud* Gregory identifies the body of Christ with the whole of humanity, therefore also identifying the Church, which is the body of Christ, with all humanity at least in the perspective of the telos [the perfection, the end]. I have demonstrated elsewhere how this notion is drawn from Origen, 317 and how Gregory relies on Origen for his core argument that the salvific submission of Christ to the Father refers, not to Christ's own divinity, but to his "body," that is, all human beings. This constellation of concepts rests on a strong basic notion of the unity of human nature, which in Gregory's words, forms one and the same "lump" or "mass" ..., one and the same "fullness" or "totality" ... This unity is, not by accident, especially emphasized by Gregory in connection with the unity of humanity at its first creation and the unity will be restored in the final apokatastasis... The totality of humanity was included in the first human being, and it is included in Christ as well. It is not simply the individual human being that is in the image of God, but also, and primarily, the full totality of humanity. The full realization of this being in the image of God will take place at the eventual apokatastasis, when the totality of human nature will be reconstituted into its perfect unity and will make up "the body of Christ." ... This super-body lives by its union with its Head, who is Christ, whose life is shared by the body itself (*De Perf.* GNO VIII,1, 197-198). This is because the body shares the same substance and nature with its Head. And since the whole human nature, the body of Christ, "forms, so to say, one and the same animated being," the resurrection of one, i.e. Christ, "extends itself to the whole totality" (*Or.cat.* GNO III,4, 78)... Indeed, the world will come to an end when the number of human beings will be completed, and the body of Christ will be entirely built up. The perfection of this body will be reached in the telos, when every part of it has been made perfect. Then every single part will perfectly reflect all the characteristics of the head; thus, if the Head is Peace, Holiness, and Truth all the parts, too, will be peace holiness and truth (*De perf.* GNO VIII,1,197-200).

- Ilaria L.E. Ramelli *The Christian Doctrine of Apokatastasis*, 416-419

^x 1 Cor. 15:28

^{xi} "One day you will ask me which is more important, My life or yours. I will say mine and you will walk away not knowing that you are my life."

-Kahlil Gibran"