

## DIAGRAMMATIC MODEL OF EMT

### **Diagrammatic Model of Empirical Metadisciplinary Theology's Integrative Role Between the Kingdom of Grace and the Kingdom of Glory**

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## **Abstract**

This paper presents a diagrammatic model illustrating the integrative function of Empirical Metadisciplinary Theology (EMT) within the Kingdom of Grace--Kingdom of Glory continuum. Building upon the Metadisciplinary Knowledge System (MKS®--Thronaxis) and governed by the Terminological Prolegomenon that secures terminological precision across the framework, the model visually represents how EMT operates as the conceptual bridge connecting present salvific reality with future cosmic restoration. The diagram positions EMT as the metadisciplinary interpretive interface that harmonizes four distinct yet interrelated knowledge domains: biblical-historical hermeneutics, Thronaxis cosmology, phenomenological experience, and hierarchical epistemology. The paper explicates each component of the model, demonstrating how Revelation, Inspiration, Reason, and Sanctified Judgement flow through the EMT framework to create theological coherence between soteriology and eschatology. The model is further grounded in the Three-Term Rule (Strata for ontology, Axes for epistemology, Grids/Modes for methodology), which regulates how each MKS®--Thronaxis component maps onto the diagram's architecture. Special attention is given to the bidirectional pathways connecting the Kingdom of Grace (present salvific administration, human-divine relations, ecclesial experience) with the Kingdom of Glory (cosmic restoration, throne-earth reunion, eschatological alignment). The diagrammatic representation has both pedagogical and heuristic purposes, offering scholars and practitioners a visual tool for understanding EMT's contribution to theological methodology. Implications for curriculum development, research design, and practical ministry application are discussed.

*Keywords:* diagrammatic model, empirical metadisciplinary theology, kingdom of grace, kingdom of glory, Thronaxis cosmology, metadisciplinary interface, hierarchical epistemology, theological integration, Terminological Prolegomenon, Three-Term Rule, Methodological Grids, Operational Modes

## **1.0 VISUALIZING EMT IN THE GRACE--GLORY CONTINUUM**

### **1.1 Introduction and background**

Theological conceptualization benefits from visual representation. Complex doctrinal relationships that resist linear exposition often become accessible through diagrammatic modelling, enabling both analytical precision and synthetic comprehension (Vanhoozer, 2005). This paper presents a diagrammatic model of Empirical Metadisciplinary Theology (EMT) designed to illustrate its integrative function between the Kingdom of Grace and the Kingdom of Glory. The model emerges from the theoretical framework established in the Metadisciplinary Knowledge System (MKS(R)--Thronaxis) and is a visual complement to the fuller exposition of EMT's methodological contribution (Maiywa-Masai, 2025a).

The need for such a model arises from the complexity of EMT's integrative task. EMT coordinates multiple knowledge domains within a hierarchically ordered framework, going well beyond the bridging of two doctrinal loci (soteriology and eschatology) to encompass biblical studies, systematic theology, cosmology, phenomenology, and epistemology. Verbal description, while necessary, is insufficient for capturing the simultaneity and interrelation of these elements. A well-constructed diagram renders visible what prose can only describe sequentially. Furthermore, the MKS(R)--Thronaxis architecture imposes strict terminological governance through its Prolegomenon and structural constraints through its Three-Term Rule, both of which the diagram must faithfully instantiate.

This paper proceeds by first establishing the Terminological Prolegomenon that governs the model's vocabulary, then presenting the complete diagrammatic model and explicating each of its components. Subsequent sections analyse the relational dynamics illustrated by the diagram, discuss its theoretical foundations (including the Four Pillars and the Three-Term Rule), and explore practical applications for teaching, research, and ministry. The conclusion considers the model's limitations and suggests directions for refinement.

### **1.2 The Terminological Prolegomenon as governance layer**

No diagrammatic model of an MKS(R)--Thronaxis component can function without terminological precision. The Terminological Prolegomenon (Maiywa-Masai, 2025c) was developed precisely to prevent the kind of vocabulary drift that erodes conceptual clarity. Several of its corrections bear directly on this model.

First, the Fourth Epistemic Axis is designated "Sanctified Judgement," not "Sanctified Opinion." The earlier term implied unregulated subjectivity; the corrected designation conveys deliberative evaluation under revelatory governance. Every instance of the Hierarchical Epistemology sequence in this paper reads: Revelation, Inspiration, Reason, Sanctified Judgement.

Second, the Prolegomenon replaces "stratified empiricism" with "Qualified Empiricism," the term that accurately describes EMT's empirical method, one that accepts empirical data while qualifying its epistemic weight relative to revelatory authority.

Third, the Prolegomenon replaces "Tier/Tiers" with "Stratum/Strata" across the MKS(R)--Thronaxis corpus. This distinction matters for the diagrammatic model because the Three-Term Rule assigns "Strata" exclusively to the ontological register. Using "Tier" would collapse the distinction between ontological levels and other structural categories. The model therefore speaks of Epistemic Strata when referring to hierarchical levels and reserves "Axes" for the four epistemological channels (Revelation, Inspiration, Reason, Sanctified Judgement).

Fourth, the term "Pillars" is reserved exclusively for the four MKS(R)--Thronaxis macro-components: Thronaxis Cosmology, Hierarchical Epistemology, Synthesism, and EMT. Within EMT specifically, the internal terminology uses "Operational Modes" (three trans-grid regulative principles) and "Methodological Grids" (four stratum-bound procedures), not "Pillars." This paper adheres strictly to that reservation.

These terminological commitments are not optional stylistic preferences. They function as governance principles that secure the integrity of the entire framework. A diagram that uses retired or imprecise terms would misrepresent the architecture it claims to model.

## **2.0 THE DIAGRAMMATIC MODEL**

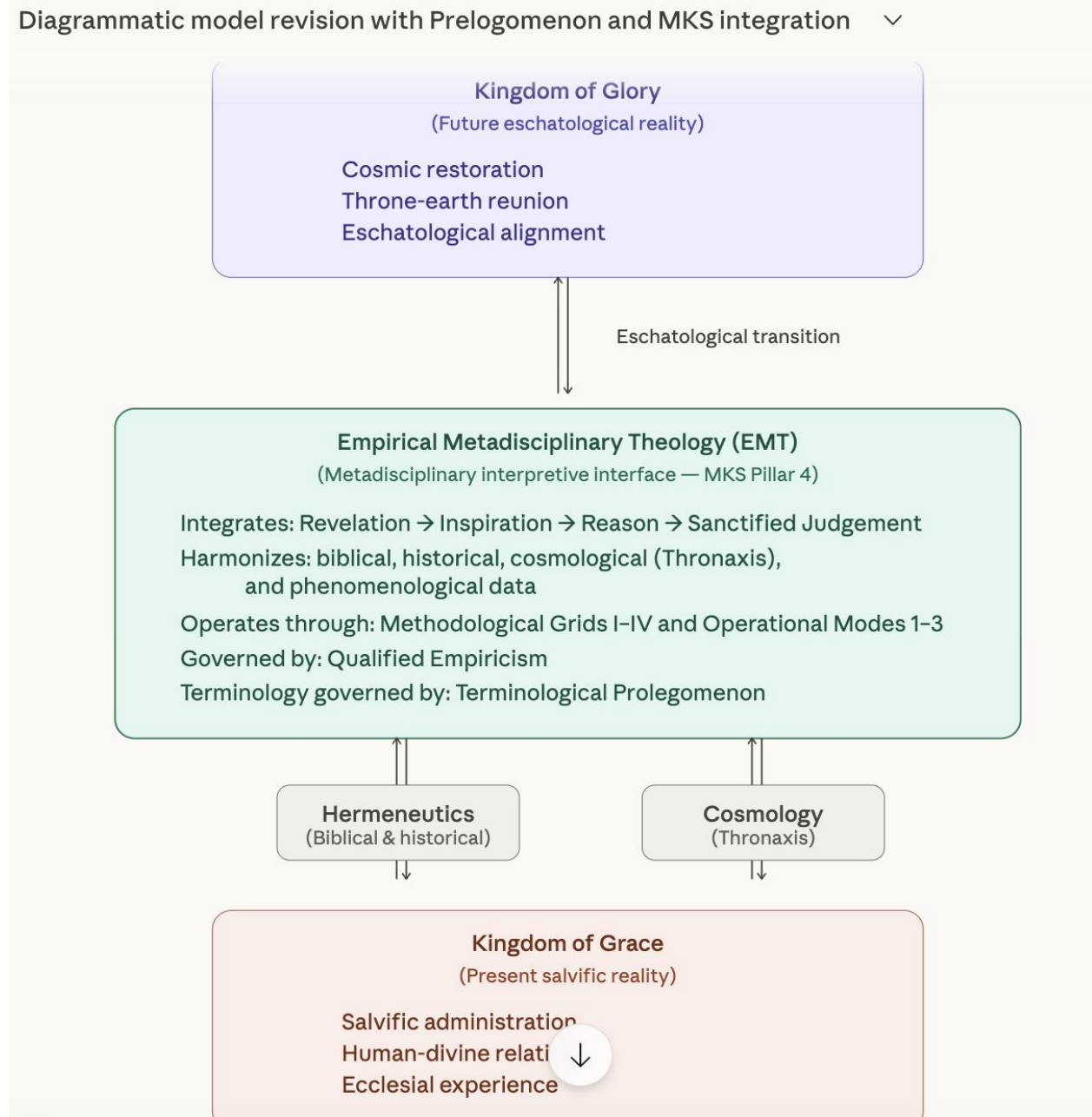
### **2.1 Overview of the model structure**

The diagrammatic model adopts a vertical tripartite structure representing the grace-glory continuum with EMT positioned as the mediating interface. The vertical orientation reflects both temporal progression (from present to future) and ontological relationship (from earthly to heavenly). Three primary components constitute the model: the Kingdom of Glory at the apex, EMT at the centre, and the Kingdom of Grace at the base. Connecting pathways indicate the bidirectional flow of theological understanding facilitated by EMT's integrative methodology.

The model's vertical arrangement is theologically deliberate. Unlike horizontal models that might suggest mere sequential relationship, the vertical structure captures the eschatological tension between present and future while affirming their organic connection. The Kingdom of Glory appears above not because it is spatially "up" in naive cosmological terms, but because it represents the telos toward which the Kingdom of Grace moves and the source from which present grace derives its meaning and power.

The Three-Term Rule operates throughout the model as a structural constraint. Ontological relationships (what exists) are expressed through Strata. Epistemological relationships (how we know) are expressed through Axes. Methodological relationships (how inquiry proceeds) are expressed through Grids and Modes. No component of the diagram conflates these registers, and the reader should attend to this threefold grammar when interpreting each section of the model.

**Figure 1.** *Diagrammatic Model of EMT's Integrative Role Between the Kingdom of Grace and Kingdom of*



*Note.* \* The double-bordered central box indicates EMT's metadisciplinary status as one of the four MKS(R)--Thronaxis Pillars. Arrows represent bidirectional knowledge flow. The dual pathways (Hermeneutics and Cosmology) illustrate EMT's two primary interpretive channels connecting present and future realities. Methodological Grids I-IV operate within each stratum of the model; Operational Modes 1-3 function as trans-grid regulative principles governing how EMT conducts inquiry across all strata.

### **3.0 COMPONENT ANALYSIS**

#### **3.1 The Kingdom of Glory: future eschatological reality**

The apex of the diagram represents the Kingdom of Glory, the eschatological consummation toward which all salvation history moves. Three defining characteristics appear within this component, each representing a distinct dimension of glorified existence.

##### ***3.1.1 Cosmic restoration***

Cosmic restoration refers to the renewal of creation itself, the "new heavens and new earth" anticipated by prophetic vision (Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1). This is ontological transformation of the created order, not a narrowly spiritual or anthropological renewal. The present creation, subjected to futility and bondage to corruption (Romans 8:20-21), awaits liberation coincident with the revelation of God's children. EMT's cosmological dimension, grounded in Thronaxis, provides the framework for understanding this restoration as spatial-relational realignment with the divine throne, not as temporal succession alone. Within the Three-Term Rule, cosmic restoration belongs to the ontological register (Strata): it concerns what will exist when the created order is reconstituted.

##### ***3.1.2 Throne-earth reunion***

Throne-earth reunion captures the distinctive Thronaxis contribution to eschatological understanding. Scripture presents the eschaton as the joining of heaven and earth, with the dwelling place of God being with humanity (Revelation 21:3). The New Jerusalem descends from heaven to earth, and the throne of God and of the Lamb occupies its centre (Revelation 22:1-3). This reunion represents the reversal of the alienation introduced through sin and the fulfilment of creation's original purpose: divine-human communion within a throne-centred cosmos. EMT interprets present grace as anticipatory participation in this future reunion.

The Non-Created-Centre Principle (NCCP) is operative here. Thronaxis Cosmology posits the divine throne as a non-created fixed reference point, not a contingent feature of the cosmos. The throne-earth reunion, therefore, is not the creation of something new but the restoration of proper relational orientation to what has always been the centre.

### ***3.1.3 Eschatological alignment***

Eschatological alignment denotes the complete ordering of all reality under divine sovereignty. Presently, creation exists in misalignment: moral disorder, natural corruption, and spiritual rebellion characterise the age. The Kingdom of Glory represents total alignment, with every knee bowing, every tongue confessing (Philippians 2:10-11), all enemies subdued (1 Corinthians 15:25-28), and God becoming "all in all" (1 Corinthians 15:28). Within the Thronaxis framework, this alignment is conceived spatially as well as morally, with creation properly oriented toward its throne-centre.

## **3.2 Empirical Metadisciplinary Theology: the interpretive interface**

The central position of EMT in the diagram reflects its mediating function. The double border visually distinguishes EMT from the Kingdom components, indicating its status as one of the four MKS(R)--Thronaxis Pillars (alongside Thronaxis Cosmology, Hierarchical Epistemology, and Synthesism) and its methodological role as interpretive interface rather than doctrinal content. Three primary functions define EMT's role in the model.

### ***3.2.1 Hierarchical epistemological integration***

EMT integrates the four Epistemic Axes of Hierarchical Epistemology: Revelation, Inspiration, Reason, and Sanctified Judgement (Maiywa-Masai, 2025b). This integration is ordered rather than additive: each Axis occupies its proper place within the epistemological hierarchy, contributing according to its epistemic weight. Revelation provides the divine data constituting the highest authority. Inspiration structures interpretive engagement with that data. Reason organises insights derived from revelation and inspiration, bringing logical coherence to theological construction. Sanctified Judgement addresses matters where higher Axes provide insufficient explicit guidance, always acknowledging its provisional character and its subordination to the Axes above it.

The arrow notation (Revelation -> Inspiration -> Reason -> Sanctified Judgement) in the diagram indicates both the flow of epistemic authority and the direction of the norming relationship. Higher Axes norm lower Axes; lower Axes cannot override higher ones. This ordering prevents the methodological confusion that occurs in approaches where experiential or rational considerations displace revelatory authority.



### ***3.2.2 Multidimensional data harmonization***

EMT harmonizes four categories of data: biblical, historical, cosmological (Thronaxis), and phenomenological. Biblical data comprises the textual testimony of Scripture regarding grace and glory. Historical data encompasses the church's experience across time, the documented working of grace in communities and individuals. Cosmological data, mediated through Thronaxis, provides the spatial-structural framework within which grace and glory find their relationship. Phenomenological data captures the lived experience of believers, the immediate consciousness of divine presence, transformation, and hope.

Harmonization does not mean homogenization. Each data category retains its distinctiveness and appropriate methodology. Biblical data requires grammatical-historical exegesis; historical data requires critical historiography; cosmological data requires both scientific engagement and theological interpretation; phenomenological data requires careful descriptive analysis. EMT provides the integrative framework within which these diverse data types find coherent relationship without losing their integrity.

### ***3.2.3 Methodological Grids and Operational Modes***

This function was absent from the earlier version of the model and requires explicit articulation. EMT's methodological apparatus consists of two structural layers, distinguished by the Three-Term Rule.

**Methodological Grids I-IV** are stratum-bound procedures. Each Grid operates within a specific stratum of the MKS(R)--Thronaxis ontological hierarchy, providing the procedural steps by which data within that stratum is gathered, analysed, and integrated. In the diagrammatic model, the Grids correspond to the dual pathways descending from EMT: the hermeneutical pathway engages Grids oriented toward textual and historical strata, while the cosmological pathway engages Grids oriented toward the Thronaxis stratum.

**Operational Modes 1-3** are trans-grid regulative principles. Unlike the Grids, which are bound to specific strata, the Modes cut across all Grids and govern the character of EMT inquiry as a whole. They regulate how EMT practitioners move between strata, how conflicts between data categories are adjudicated, and how provisional conclusions are tested against the Hierarchical Epistemology. The Modes operate in the background of the diagrammatic model wherever bidirectional arrows appear, because every movement between Kingdom components and EMT is governed by these regulative principles.

**Qualified Empiricism** provides the epistemological discipline under which both Grids and Modes function. EMT accepts empirical data (phenomenological, historical, cosmological) as genuine data, but qualifies its epistemic weight. Empirical findings do not override revelatory data; they are received, weighed, and integrated according to the Hierarchical Epistemology. The model's arrows are therefore not epistemically neutral channels. They are governed channels through which data flows under the discipline of Qualified Empiricism.

### **3.3 The Kingdom of Grace: present salvific reality**

The base of the diagram represents the Kingdom of Grace, the present administration of salvation inaugurated by Christ's first advent and continuing until His return. Three characteristics define this present reality.

#### ***3.3.1 Salvific administration***

Salvific administration refers to the ordered governance of salvation through divinely appointed means. The ascended Christ, seated at the Father's right hand, administers grace through Word, sacrament, and Spirit (Ephesians 4:7-16). This administration is structured: the church is the "pillar and buttress of the truth" (1 Timothy 3:15), the ministry of Word and sacrament conveys grace, and the Spirit applies redemption to individuals. EMT attends to this administrative structure, recognising that grace-experience occurs within ecclesial and sacramental context rather than in individualistic isolation.

#### ***3.3.2 Human-divine relations***

Human-divine relations constitute the relational dimension of present grace. Believers presently enjoy relationship with God through Christ: adopted as children (Romans 8:15-17), indwelt by the Spirit (1 Corinthians 6:19), and granted access to the Father (Ephesians 2:18). This relationship, while genuine, remains incomplete. The believer knows God but not yet as fully known (1 Corinthians 13:12). EMT investigates this relational data through Qualified Empiricism, attending to conversion narratives, prayer experience, discipleship patterns, and the documented phenomena of divine-human encounter.

#### ***3.3.3 Ecclesial experience***

Ecclesial experience captures the corporate dimension of grace. The Kingdom of Grace is not experienced in isolation but within the community of faith. The church's worship, fellowship,

witness, and service constitute the lived expression of grace in the present age. Historical data regarding the church's persistence, growth, and impact provides empirical evidence of grace's operation. EMT correlates this ecclesial data with biblical and theological categories, demonstrating continuity between apostolic community and contemporary church.

#### **4.0 THE CONNECTING PATHWAYS**

The diagram features two primary pathways connecting EMT to the Kingdom of Grace: Hermeneutics (Biblical and Historical) and Cosmology (Thronaxis). These pathways represent distinct yet complementary channels through which EMT accomplishes its integrative task. Both pathways are governed by the Operational Modes and operationalised through the Methodological Grids.

##### **4.1 The hermeneutical pathway**

The hermeneutical pathway encompasses biblical and historical interpretation. Through this channel, EMT engages the textual data of Scripture and the documentary data of church history. Biblical hermeneutics, operating within the grammatical-historical method, yields understanding of what Scripture teaches regarding grace and glory. Historical hermeneutics, employing critical historiography, yields understanding of how the church has experienced and articulated these realities across time.

This pathway is bidirectional. Scripture informs understanding of present grace-experience; present grace-experience raises questions that drive return to Scripture. Historical precedent illuminates contemporary church life; contemporary church life prompts reexamination of historical resources. The hermeneutical spiral characteristic of this pathway finds its ordering principle in Hierarchical Epistemology: Scripture (Revelation, Axis I) norms both historical interpretation (Reason, Axis III) and contemporary application (Sanctified Judgement, Axis IV).

Within the Three-Term Rule, the hermeneutical pathway operates primarily through Methodological Grids assigned to the textual and historical strata. The Operational Modes regulate how findings from these Grids are carried upward into EMT's integrative centre and how EMT's conclusions are applied back downward into the Kingdom of Grace.

## **4.2 The cosmological pathway**

The cosmological pathway, grounded in Thronaxis, provides EMT with its spatial-structural framework. This pathway addresses questions that hermeneutics alone cannot answer: What is the cosmic context of salvation? How does the structure of reality relate to the experience of grace? What does eschatological consummation mean cosmologically?

Thronaxis posits a throne-centred universe in which the divine throne functions as the fixed cosmological reference point (Maiywa-Masai, 2025b). Through this lens, the Kingdom of Grace represents partial throne-alignment: believers presently oriented toward the throne though creation itself remains in disarray. The Kingdom of Glory represents complete throne-alignment: the consummated state in which all reality properly relates to its centre. The Non-Created-Centre Principle (NCCP) ensures that this reference point is not treated as a contingent feature of the cosmos but as its uncreated ground.

The cosmological pathway thus provides EMT with the conceptual resources for articulating grace-glory continuity in spatial as well as temporal terms. The Methodological Grids assigned to the cosmological stratum regulate how Thronaxis data (including its empirical astronomical anchors such as Polaris fixity, geomagnetic north, and Aurora Borealis phenomena) is gathered and evaluated under the discipline of Qualified Empiricism.

## **5.0 RELATIONAL DYNAMICS WITHIN THE MODEL**

### **5.1 The vertical axis: temporal-ontological relationship**

The vertical axis of the model represents the temporal-ontological relationship between grace and glory. Temporally, the Kingdom of Grace precedes the Kingdom of Glory in salvation history; believers presently experience grace while awaiting glory. Ontologically, however, the relationship is more complex. Glory is the ground of present grace, not a reality confined to the future. Believers are already "seated with Christ in the heavenly places" (Ephesians 2:6); they already possess "every spiritual blessing in the heavenly places" (Ephesians 1:3). Present grace derives from future glory through what the author of Hebrews calls the "powers of the age to come" (Hebrews 6:5) breaking into the present.

EMT's central position enables it to articulate this complex relationship. The "Eschatological Transition" notation between Glory and EMT indicates the ongoing inbreaking of glory into grace, not temporal succession alone. EMT provides the interpretive categories for

understanding how future consummation shapes present experience: how hope transforms existence, how glory-anticipation empowers grace-living, and how the telos gives meaning to the journey.

## **5.2 Horizontal integration: hermeneutics and cosmology**

The dual pathways descending from EMT represent horizontal integration, the coordination of distinct disciplinary approaches within the metadisciplinary framework. Hermeneutics attends to textual and historical data; cosmology attends to spatial and structural data. Neither alone suffices; both together provide comprehensive understanding.

This horizontal integration distinguishes EMT from approaches that privilege one dimension over the other. A purely hermeneutical approach might adequately describe what Scripture teaches about grace and glory but would lack resources for articulating their cosmological relationship. A purely cosmological approach might describe the structure of reality but would lack grounding in revelatory data. EMT's metadisciplinary character enables genuine integration without disciplinary imperialism: each pathway contributes according to its competence while receiving ordering from the Hierarchical Epistemology.

Within the MKS(R)--Thronaxis architecture, this horizontal integration corresponds to the relationship between two of the four Pillars. Thronaxis Cosmology (Pillar 1) provides the cosmological pathway's content; Hierarchical Epistemology (Pillar 2) provides the ordering framework; Synthesism (Pillar 3) provides the philosophical method of integration; and EMT (Pillar 4) executes the integration methodologically. The diagrammatic model, in other words, is not a standalone construct but a window into the full Pillar architecture of MKS(R)--Thronaxis.

# **6.0 THEORETICAL FOUNDATIONS OF THE MODEL**

## **6.1 The MKS(R)--Thronaxis architecture**

The diagrammatic model presupposes and instantiates the Metadisciplinary Knowledge System (MKS(R)--Thronaxis). The system provides the comprehensive intellectual architecture within which EMT operates, organised around four Pillars: Thronaxis Cosmology (throne-centred revelatory ontology), Hierarchical Epistemology (the four Epistemic Axes), Synthesism (the post-postmodern integrative philosophy), and EMT (the methodological Pillar). These

Pillars are not independent programmes but co-constitutive elements of a single metadisciplinary framework (Maiywa-Masai, 2025b).

The Three-Term Rule governs how terminology maps onto the architecture. Strata designate ontological levels. Axes designate epistemological channels. Grids and Modes designate methodological procedures and regulative principles, respectively. The diagrammatic model cannot be adequately interpreted apart from this tripartite grammar, because the vertical axis of the model corresponds to ontological Strata, the Hierarchical Epistemology sequence corresponds to the Epistemic Axes, and EMT's procedural apparatus corresponds to Grids and Modes.

The Lakatosian hard-core/protective-belt structure is also operative. The NCCP and the four-Axis hierarchy belong to the hard core of MKS(R)--Thronaxis; they are not revisable without abandoning the programme. The specific Methodological Grids and their stratum assignments belong to the protective belt, which can be refined and adjusted as the research programme matures. The diagrammatic model sits at the boundary: it visually represents hard-core commitments (the Kingdom structure, the Hierarchical Epistemology) while also instantiating protective-belt elements (the specific pathways and their procedural details).

## **6.2 Synthesism as philosophical framework**

The model's integrative character reflects Synthesism, the philosophical methodology that integrates what previous systems separated (Maiywa-Masai, 2025b). Synthesism operates through four Movements: Reception, Observation, Integration, and Application. Each Movement has a distinct function: Reception gathers data from its source; Observation examines data on its own terms; Integration brings diverse data into coherent relationship under hierarchical governance; Application returns integrated conclusions to practice.

The diagram embodies Synthesist principles. It does not privilege one knowledge source over others in an unordered way (as modernism might privilege reason), nor does it relativize all sources into perspectival fragments (as postmodernism might). Rather, it integrates diverse sources within a hierarchically ordered framework. Biblical data, historical data, cosmological data, and phenomenological data each contribute, but within an ordered relationship where revelation norms the whole. The four Synthesism Movements correspond, roughly, to the model's bidirectional arrows: data is received from the Kingdom of Grace, observed through the

dual pathways, integrated within EMT's metadisciplinary centre, and applied back into ecclesial life and eschatological hope.

## **7.0 PRACTICAL APPLICATIONS OF THE MODEL**

### **7.1 Pedagogical applications**

The diagrammatic model has pedagogical value at multiple levels. In theological education, visual representation aids comprehension of complex conceptual relationships. Students encountering EMT for the first time can grasp its essential structure through the diagram before engaging the fuller textual exposition. The model provides a cognitive map that orients learners within the theoretical territory.

Specific pedagogical applications include introductory lectures on EMT methodology, curriculum design for MKS(R)--Thronaxis certificate programmes, assessment tools evaluating student comprehension, and visual aids for conference presentations. The model's tripartite structure lends itself to progressive exposition: beginning with the Kingdom components, proceeding to EMT's integrative function, and concluding with the connecting pathways and their implications. The Terminological Prolegomenon should be taught alongside the model from the outset, so that students internalise the correct vocabulary before encountering more advanced material. The Three-Term Rule can function as a diagnostic tool: students who confuse Strata with Axes, or Modes with Grids, have not yet grasped the architecture the diagram represents.

### **7.2 Research applications**

The model provides heuristic guidance for research design within the EMT framework. Researchers can locate their specific inquiries within the model's structure, identifying which components and pathways their work engages. A study of conversion narratives, for example, operates primarily within the Kingdom of Grace component and the hermeneutical pathway, attending to phenomenological data interpreted through biblical categories under Methodological Grid procedures appropriate to that stratum. A study of eschatological hope operates at the Grace-Glory interface, drawing upon both pathways and engaging multiple Grids simultaneously under the governance of the Operational Modes.

The model also suggests research gaps. Areas of the model that have received less scholarly treatment become visible through mapping existing literature onto the structure. The cosmological pathway, grounded in the relatively novel Thronaxis framework, represents one

such area inviting further investigation. The Operational Modes, which govern trans-grid movement, are another area where theoretical development has outpaced empirical application. The model organises existing knowledge and generates new research questions.

### **7.3 Ministry applications**

The diagrammatic model informs practical ministry in several ways. Preaching that addresses the grace-glory relationship can draw upon the model's categories, ensuring that sermons attend to both present experience (Kingdom of Grace) and future hope (Kingdom of Glory) while articulating their connection through EMT's integrative framework. Pastoral care can employ the model in helping believers locate their experiences within the larger salvation-historical narrative.

Discipleship curricula can structure formational pathways around the model's components: grounding believers in present grace-experience, cultivating eschatological hope, and developing capacity for integrative theological reflection. The model is both theoretical framework and practical template for spiritual formation within the MKS(R)--Thronaxis paradigm. In all ministry applications, the Terminological Prolegomenon's vocabulary should be used consistently, so that congregational teaching aligns with the technical precision of the academic framework.

## **8.0 CONCLUSION**

This paper has presented and explicated a diagrammatic model of Empirical Metadisciplinary Theology's integrative role between the Kingdom of Grace and the Kingdom of Glory. The model visualises EMT as the metadisciplinary interpretive interface that bridges present salvific reality and future eschatological consummation through hierarchically ordered epistemology and dual interpretive pathways (hermeneutical and cosmological), governed by the Terminological Prolegomenon and structured by the Three-Term Rule.

The revised model's contribution lies in three areas. First, it renders visible what verbal exposition can only describe sequentially. Complex relationships between Kingdom of Grace characteristics (salvific administration, human-divine relations, ecclesial experience), Kingdom of Glory characteristics (cosmic restoration, throne-earth reunion, eschatological alignment), and EMT's integrating functions (hierarchical epistemological integration, multidimensional data harmonization, Methodological Grid and Operational Mode execution) become simultaneously



apprehensible through diagrammatic representation. Second, it makes explicit the MKS(R)--Thronaxis Pillar architecture within which EMT operates, preventing the model from being read as a freestanding construct. Third, it incorporates the Terminological Prolegomenon as a governance layer, ensuring that every term in the model maps precisely onto the terminological decisions that secure the framework's integrity.

Limitations of the model warrant acknowledgment. Two-dimensional representation cannot fully capture the dynamic and multidimensional character of EMT's integrative work. The vertical axis captures temporal-ontological relationship but may suggest overly linear progression. The dual pathways simplify what is actually a more complex network of interpretive connections. The Methodological Grids and Operational Modes are indicated but not individually diagrammed, which leaves their internal structure to the accompanying expository papers. Future refinements might explore three-dimensional modelling, interactive digital representation (such as the MKS(R)--Thronaxis Epistemic Sonar(TM) application), or complementary diagrams addressing aspects this model necessarily abstracts.

Despite these limitations, the model accomplishes its primary purpose: providing a visual tool that aids comprehension, guides research, and informs practice within the EMT framework. As MKS(R)--Thronaxis continues to develop and EMT methodology gains wider engagement, this diagrammatic model offers an accessible entry point for scholars, students, and practitioners seeking to understand how empirical and theological rigour can unite in service of the church's confession that we live by grace while awaiting glory.

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