

Chapter 1 : Eschatology: End Times | calendrierdelascience.com

The Nature of New Testament Eschatology It is a curious thing that the nature of New Testament eschatology (teaching having to do with the end-times) has more to do with present actions than it does about future events.

A symbolic name concerning the ongoing battle between Jesus and Satan. Mystery Babylon Revelation The corrupted city of Jerusalem, who united with pagan nations of the world in their idolatrous practices and participated in persecuting the faithful Old Covenant priests and prophets, and the early church of the New Covenant. A whore represents an apostate church. Typically, Mystery Babylon is understood to be the esoteric apostasies, and Great Harlot is understood to be the popular apostasies. Both types of apostasies are already at work, ensnaring the unwary. The Thousand Years Revelation The Millennium is a symbolic time frame, not a literal time frame. Preterists believe the Millennium has been ongoing since the earthly ministry and ascension of Christ and the destruction of Jerusalem in 70 AD and is ongoing today. While the saved are gone, the planet is inhabited only by Satan and his hosts, for all the wicked are dead. However, they distinguish this from Revelation 4: The early Church was delivered from this period of judgment because it heeded the warning of Jesus in Matthew The Great Tribulation was a period of persecution for the Church for years from to AD at the hands of papal authorities. The Abomination that causes desolation was the pagan armies of Rome destroying the apostate system of worship at the Temple in Jerusalem years ago. Ezekiel 38 refers to the Maccabees miraculous defeat of the Seleucids in the 2nd century B. The Sadducees , who recognized only the Torah first five books of the Old Testament as authoritative, did not believe in an afterlife or any resurrection of the dead. The Pharisees , who not only accepted the Torah, but additional scriptures as well , believed in the resurrection of the dead , and it is known to have been a major point of contention between the two groups see Acts The Pharisees based their belief on passages such as Daniel Intermediate state Some traditions notably the Seventh-day Adventists teach that the soul sleeps after death, and will not awake again until the resurrection of the dead , while others believe the spirit goes to an intermediate place where it will live consciously until the resurrection of the dead. By "soul", Seventh-day Adventists theologians mean the physical person monism , and that no component of human nature survives death; therefore, each human will be "recreated" at resurrection. Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: Purgatory Some denominations a notable exception are Seventh-day Adventists affirm the statement from the Catechism of the Catholic Church above , with the exception of the parenthetical phrase, "through a purification or immediately". This alludes to the Catholic belief in a spiritual state, known as Purgatory, in which those souls who are not condemned to Hell, but are also not completely pure as required for entry into Heaven, go through a final process of purification before their full acceptance into Heaven. Eastern Orthodoxy and Protestantism do not believe in Purgatory as such, though the Orthodox Church is willing to allow for a period of continued sanctification the process of being made pure, or holy after death. Most Protestants reject the doctrine of Purgatory on the basis that first, Christ has already made full atonement for our sins on the cross, thereby removing all obstacles which prevent us from coming directly into the presence of God after death; and second, it is not found in the Protesant Bible. Resurrection of the dead[edit] This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. April Learn how and when to remove this template message The Doctrine of the Resurrection Predates Christianity[edit] The word resurrection comes from the Latin resurrectus, which is the past participle of resurgere, meaning to rise again. Although the doctrine of the resurrection comes to the forefront in the New Testament, it predates the Christian era. There is an apparent reference to the resurrection in the book of Job, where Job says, "I know that my redeemer lives, and that he will stand at the latter day upon the earth. Together with my dead body, they will arise. Awake and sing, you who dwell in dust, for your dew is like the dew of herbs, and the earth will cast out the dead". Over such, the second death has no power, but they will be priests of God and of Christ, and will reign with him a thousand years. According to amillennial position there will be only two resurrections, the first resurrection would be in a spiritual sense the

resurrection of the soul , according to Paul and John as participation right now, in the resurrection of Christ, through faith and baptism, according to Colossians 2: Jesus said, "In the resurrection, they neither marry nor are given in marriage, but are like the angels of God in heaven. For example, in the early medieval biography of St Columba written by Adomnan of Iona , Columba at one point prophecies to a penitent at the monastery on Iona that his resurrection would be in Ireland and not in Iona, and this penitent later died at a monastery in Ireland and was buried there [23] Other views[edit] According to the Catechism of the Catholic Church the body after resurrection is changed into a spiritual, imperishable body: So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body" [] [24] Although Martin Luther personally believed and taught resurrection of the dead in combination with soul sleep , this is not a mainstream teaching of Lutheranism and most Lutherans traditionally believe in resurrection of the body in combination with the immortal soul. We are all curious. We want to know, where Heaven is, how it looks, who are there, what they wear, and how to get there! He ends with an illustration about a man who dies and goes to heaven exclaiming "Home, home at last! In this school of thought, the dead remain dead and do not immediately progress to a Heaven , Hell , or Purgatory until a physical resurrection of some or all of the dead occurs at the end of time. Some groups, Christadelphians in particular, consider that it is not a universal resurrection , and that at this time of resurrection that the Last Judgment will take place. Rapture In his letter to the church at Thessalonica, Paul writes, "The Lord himself will descend from heaven Some believe this passage implies that Paul believed that the return of Jesus, the Resurrection, and the Rapture would happen simultaneously. Great Tribulation The end comes at an unexpected time[edit] There are many passages in the Bible, both Old and New Testaments, which speak of a time of terrible tribulation such as has never been known, a time of natural and man-made disasters on an awesome scale. Jesus said that at the time of his coming, "There will be great tribulation, such as has not been since the beginning of the world to this time, no, nor ever will be. Of that day and hour no-one knows; no, not even the angels of heaven, but My Father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, until the flood came and took them all away, so also will the coming of the Son of Man be. Abomination of desolation The abomination of desolation or desolating sacrilege is a term found in the Hebrew Bible , in the book of Daniel. In the Matthew account, Jesus is presented as quoting Daniel explicitly. Then let those who are in Judea flee to the mountains" Many biblical scholars [32] conclude that Matthew Preterist Christian commentators believe that Jesus quoted this prophecy in Mark Other scholars conclude that the Abomination of Desolation refers to the Crucifixion, [36] an attempt by the emperor Hadrian to erect a statue to Jupiter in the Jewish temple, [37] or an attempt by Caligula to have a statue depicting him as Zeus built in the temple. Prophecy of Seventy Weeks and Book of Daniel Many interpreters calculate the length of the tribulation at seven years. The key to this understanding is the "seventy weeks prophecy" in the book of Daniel. The prophet has a vision of the angel Gabriel, who tells him, "Seventy weeks are determined for your people and for your holy city i. The people of the prince who is to come will destroy the city and the sanctuary. The end of it will be with a flood, and till the end of the war, desolations are determined. Then he will confirm a covenant with many for one week. But in the middle of the week, he will bring an end to sacrifice and offering. And on the wing of abominations will be one who makes desolate, even until the consummation which is determined is poured out on the desolate. Let no-one deceive you by any means, for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Maranatha The Bible states: Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven. The coming of Christ will be instantaneous and worldwide. And the dead in Christ will rise first. And thus we shall always be with the Lord. For then there will be great tribulation, such as has not been since the beginning of the world until this

time, no, nor ever shall be. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. As the crowning act in the great drama of deception, Satan himself will personate Christ. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The Great Controversy, p. Lamb of God After Jesus meets his followers "in the air", the marriage of the Lamb takes place: And to her was granted that she should be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. His "wife" appears to represent the people of God, for she is dressed in the "righteous acts of the saints". As the marriage takes place, there is a great celebration in heaven which involves a "great multitude.

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New Testament eschatology attaches itself to the Old Testament and to Jewish belief as developed on the basis of ancient revelation. It creates on the whole no new system or new terminology, but incorporates much that was current, yet so as to reveal by selection and distribution of emphasis the essential newness of its spirit.

However, many people disagree about the manner in which the end times will occur. This outline is derived from the notes of Dr. First and foremost, Eschatology is about hope. Biblical Evidence of Hope 1. Old Testament Isa New Testament 1 John 2: We should have faith in many things, but hope in the promises of God are the good ones. Adamic Decree Gen 1: They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground. In the image of God he created them; male and female he created them. Individually, all people faced death. Baker Books,], Noahic Covenant Gen 9 1. The extreme sinfulness against God continues in history. Allen Ross captures the perspective of this story Gen 9: It consisted of commandments covering all phases of life an activity. The people were responsible to keep all the law James 2: As a result, there were many judgments through this long period [Exod Refers to a succession of rulers in which a son was promised in each generation to reign. Refers to the relm of reign which includes the chosen people as the descendents of Abraham. Important Texts of the New Covenant Jer See 2 Chr 7: Some of the provisions were then made available as given to the remnant gathered in Jerusalem for Pentecost. The new covenant will be inaugurated in fulfillment when Israel as a nation will accomplish her national destiny Rom. Which, is why we have so many views! Summary The rapture occurs before the Tribulation. The promises of God mean the church does not go through the Tribulation. Rapture passages and second coming are separate events even if they are discussed in the same passages. Advocated by John Feinberg 2. Key Texts Dan 9: Summary The rapture occurs in the middle of the Tribulation. Advocated by Gleason Archer.

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No other text in the Old Testament or New Testament affirms such an idea, so it is best not to understand Revelation in this way. Second, the entire book of Revelation is symbolic and we ought not, therefore, regard the "thousand years" in Revelation 20 as referring to literal years.

Article contributed by www. The concept that the Bible can actually prophesy future events in detail with accuracy is abhorrent to the liberal mind. Every effort accordingly is made to date prophetic utterances after the event prophesied as illustrated in the dating of Daniel in the second century B. The premise is that detailed prophecy of the future is impossible for either God or man. Although it is often couched in terms of objective scholarship, it is obvious that such a premise is extremely subjective and prejudicial to any calm evaluation of the data. It is built on a thesis that God is not sovereign, is not omniscient, and is not omnipotent. Further, it involves a theory of revelation which renders impossible communication of details to man beyond his natural wisdom. Such higher criticism spares no fundamental of orthodoxy and is free to revise its theology as well as the statements of Scripture to harmonize with the thesis involved. The concept of realized theology must be understood as an outgrowth of this approach to prophecy. The place of eschatology in liberal theology has undergone in the last generation a dramatic change. This trend toward eschatology has been analyzed by Suggs as follows: The literary roots of this revival actually extend beyond the turn of the century to the work of J. Weiss on the kingdom of God in the gospels. As Suggs expresses it: To leave Christian faith in such an impasse is not satisfactory even to a liberal. It is in this context that another point of view, that of realized eschatology, was advanced by C. A third point of view relative to eschatology is that of a mediating school attempting to harmonize Schweitzer and Dodd. It was to secure the coming of the Age to Come that Jesus died. It follows that Jesus was mistaken, since He died and the kingdom did not come. Dodd, and others, who offered the viewpoint of realized eschatology. Suggs has summarized this as follows: First, there was the discovery of R. Thirdly, there was the rise of a new theology which formed a more positive place for eschatology because of a negative anthropology which demanded a transcendent rather than an immanent hope. Dodd recognizes that Christianity is a faith based upon historical facts, his view of past as well as future history is different than that usually adopted in orthodoxy. Concerning history he writes: Some religions can be indifferent to historical fact, and move entirely upon a plane of timeless truth. It rests upon the affirmation that a series of events happened, in which God revealed Himself in action, for the salvation of men. I have described this as mythological, and as such it must, I think, be understood. Creation and Last Judgment are symbolical statements of the truth that all history is teleological, working out one universal divine purpose. The story of Creation is not to be taken as a literal, scientific statement that the time series had a beginningâ€”an idea as inconceivable as its opposite, that time had no beginning. Nor must the story of the Fall, which is the necessary complement of the creation-story, be taken as a literal, historical statement that there was a moment when man first began to set himself against the will of God. The story of creation and the fall is a symbolic summing-up of everything in secular empirical history which is preparatory to the process of redemption and revelation. The Bible fundamentally is a religious document rather than a historical one according to Dodd. Hence, prophecy does not need to be taken any more literally than the doctrine of creation. Dodd thus finds a supra-historical factor in history which is its real significance. Nevertheless, it is unique and unlike any other event, because it is final. It is such that nothing more could happen in history, because the eternal meaning which gives reality to history is now exhausted. To conceive any further event on the plane of history would be like drawing a check on a closed account. The pros and cons of this have been argued by Robert F. Berkey who points out that while the Matthew Orthodox scholars have tended to regard both concepts as true: Donald Selby states concerning Dodd: Is it not possible to understand the high pitch of expectation and hope that were admittedly present during the ministry of Jesus to mean that the guarantee of the eschaton was with them? That is to say, the preliminary events had begun to appear. The point is, there must be a distinction made between the eschatological Man and the eschatological Event. The Nature and Content of the Kerygma Dodd uses the term kerygma as the proclaimed message of the early church. While he

does not go as far as Bultmann in distinguishing between the kerygma and the actual message of Christ when He was on earth, he attempts to show that his concept of realized eschatology was the view of the early church. According to Dodd, the early church believed that the kingdom was here and now. Even liberal scholars have difficulty in following Dodd at this point as the New Testament very clearly predicts future aspects to the kingdom such as in Matthew 24 and the question of the disciples concerning the coming of the kingdom in Acts 1: While they recognized a spiritual kingdom on earth as in Romans All such passages, however, are dismissed as not worthy of literal interpretation. Dodd traces a change in the point of view of the writers of Scripture and of the church from the earlier Jewish apocalyptic to his concept of realized eschatology. Historically it was bred of the despair of the world which fell on the Jews under acute and prolonged oppression. It is in fact one way of dealing with the problem of evil when it presents itself in an emotionally overwhelming form. His purpose is becoming effective in every part of it, though with varying degrees of intensity. Its inhabitants are all His children, and it is His will to save them all. He still made personal claims on life for power, satisfaction, and vindication. He still resented humiliation, suffering, and defeat. But in the inward crisis represented by 2 Corinthians he seems finally to have come to terms with life. It is no accident that from this time also we find in his epistles a revised eschatology combined with a generous recognition of the natural goodness of man and of human institutions, a willingness to claim all sides of human life as potentially Christian, and a larger hope for mankind and the whole universe. In expounding his point of view concerning realized eschatology, Dodd faces the fact that a number of passages seem to indicate a future kingdom rather than one already realized. Sometimes, it seems, they associate the coming of the Son of Man in glory, the kingdom of God, and the Last Judgment, with the historical ministry of Jesus Christ; sometimes they associate it with historical crisis yet to come; and sometimes with that which lies beyond all history, in another world than this. I put it to you that He meant all these, and all at once. Does that sound far-fetched? Let me remind you that poets very often used language with just such a double meaning; one meaning on the surface, another beneath the surface. This doubleness of meaning is not ambiguity or confusion of thought. He saw the great Day of the Lord; not only saw it, but acted it out. He saw that Day come, in the brief spell when He worked and suffered in Palestine. He saw it extended into history yet to be. He saw it extended into the world beyond history, where alone the kingdom of God can be perfectly revealed. And yet it was there, really and actually. The Day had come. When it became apparent that Christ might not immediately come, he states: He explains 2 Thessalonians in this way: There is nothing distinctly Christian either in its contents or in its general tone, apart from the fact that the figure of Messiah is identified with Jesus. When Scripture seems to support his case, he will build upon a single word. When whole chapters disagree with him, he finds them unreliable. The subjective nature of such interpretation has been recognized even by liberals who for the most part have not followed Dodd. The New Testament taken as a normal, reliable, and authoritative document does not support his concept of the kerygma as being synonymous with realized eschatology. Doctrinal Concepts of Realized Eschatology It is not maligning Dodd to say that he has a low view of inspiration and revelation. Following most of the normal conclusions of higher criticisms he deals with a text subjectively, quoting it when it agrees with him and denying it when it disagrees with his thesis. He rejects as authoritative a number of the Pauline epistles and follows the usual documentary theories of the Gospels. Dodd has a low view of the person of Christ, specifically denying the hypostatic union. He sees, therefore, no union of God and man in Christ. Humanity itself means Christ, and has no proper meaning without Him. The result of the life, death, and resurrection of Christ is forgiveness of sins, but this forgiveness is not specifically connected with his death. Already within the New Testament there are pointers to various lines of interpretation. In his overall treatment of Scripture, Dodd is hopelessly subjective. He belabors a point literally if it supports his case; rejects it as nonliteral or in error if it contradicts his point of view. His selection of Scripture proof texts is obviously motivated by the desire to make a case for his theology, but in the process he ignores many Scriptures which contradict it. After stating the extent to which Jesus did not achieve His mission, he writes: The long-hoped-for advent of the Messiah had taken place. But the hopes and promises and expectations associated with his coming did not take place—the eschatology which included them was not realized. Dewey Duncan in his office as Secretary of the President since has also served as manuscript

editor for many years. From the beginning of publication of *Bibliotheca Sacra* by Dallas Theological Seminary in , he edited the early contributions of Dr. Lewis Sperry Chafer and others, and in recent years has been the manuscript editor of the entire publication. His retirement on September 30 brings to a close a long and faithful service both to the Seminary and to *Bibliotheca Sacra*. Adolf Harnack, *What Is Christianity?*

NEW TESTAMENT ESCHATOLOGY AND THE ENVIRONMENT complex historical and ideological development and for overstating the role of Christian theology in the formation.

Apocalyptic literature was much concerned about sources of information about the heavenly world and about the places of the damned and saved souls. In later Jewish and early Christian apocalypses, in which the hero undertakes a heavenly trip and sees the Nature and significance In the history of religion, the term eschatology refers to conceptions of the last things: Often these notions are contrasted with the experience of suffering in the world. Eschatological themes thrive during crises, serving as consolation for those who hope for a better world or as motivation for a revolutionary transformation of society. The social implications of the two forms of eschatology are significant. Not only do they hope for collective corporeal salvation and a transformation of the world, but they actively prepare for it. Therefore, a distinction must be made between mythical and historical eschatologies. The former interprets the human condition in relation to the realm of the sacred and the profane as defined in nontemporal terms and stories, the latter in temporal terms and stories. In the beginning, according to this approach, universal laws and the pure order of things are established, but eventually law and order decay and degenerate. Both the mythical actions of the gods and historical actions of humans are seen as representations of an eternal struggle in which the world order is defended against chaos. History thus becomes a cultic drama in which priests and kings play out preordained ritual roles. In religious festivals, the lost time of history is regenerated and eternity is represented. Through the ritualistic repetition of the creation of the cosmos, the impression of transience is proved wrong. Everything is shown to remain in place, hope is inherent in memory, and future salvation is depicted as a return to the primordial origin or to an original golden age. In mythical eschatology, the meaning of history is found in a celebration of the eternity of the cosmos and the repeatability of the origin of the world. Historical eschatology, on the contrary, is grounded not in a mythical primal happening but in events in time that provide the structure of history and are essential to its progress. Biblical and biblically influenced eschatologies are historical and directed toward the historical future. In this view, experiences are never universal. Rituals such as Passover and seder are not attempts to repeat events and experiences but are ways to remember them through the telling of history and tradition. Rituals are events in which a novum a new or extraordinary event or action is symbolically experienced. Hope is thus grounded in historical remembrance but transcends what is remembered historically. The future of history is final because history is unrepeateable. Understood in this context , history is not the arena of the horrors of chaos but the field of danger and salvation. The meaning of history is thus found in its future fulfillment. Historical eschatologies are found in the faith of Israel and Judaism , which is grounded in the Exodus and which has focused increasingly on the expected revelation of the glory of God in all lands. Historical eschatologies are also found in Christianity , which is based on the life of Jesus and his Resurrection from the dead. Christian hopes focus on the kingdom of God, through which history is to end and be fulfilled. In Judaism and Christianity the unique occurrence of a historical event serves as a basis for belief in a long-desired future. A historically occurring novum offers hope for a new existence that will be more than the reproduction of the primordial condition. The forms of eschatology Historical eschatology appears in one of three distinct formsâ€” messianism, millennialism, or apocalypticism. Messianic hopes are directed toward a single redemptive figure who, it is believed, will lead the people of God, now suffering and oppressed, into a better historical future. Messianism sometimes promotes visions of the vengeance and justice that befall tyrannical political and religious leaders. In these instances, local historical expectations shape the belief in the fulfillment of history before its end. Apocalypticism, on the other hand, promises a sudden, cataclysmic intervention by God on the side of a faithful minority. Millenarian, or chiliastic, hope is directed toward the 1,year earthly kingdom of peace, fellowship, and prosperity over which Christ and his saints will reign following the destruction of the forces of evil and before the final end of history. Messianism The term messiah , or mashiah Hebrew: Although messianic movements have occurred throughout the world, they seem to be especially characteristic of the Jewish and Christian traditions. Therefore, many of the terms used to

describe messianic phenomena are derived from the Bible and from Judeo-Christian beliefs—prophetic, millenarian, and chiliastic movements. Moreover, the scientific study of messianic beliefs and movements—originating in the Western theological and academic tradition—initially concerned phenomena that occurred mainly in Christian history or in cultures exposed to Western colonial and missionary influences. Because the Western origins of messianic terms and concepts give discussions of messianism an almost unavoidable Judeo-Christian slant, sociologists and anthropologists prefer more neutral terminology—nativistic, renewal, or revitalization movements and crisis cults. Many of these terms, however, fail to convey the essential features of the phenomena. Thus, recent scholarship has preferred the term millennial used by Church Fathers and anthropologists alike to describe movements of collective redemption. Apocalypticism refers to Western eschatological views and movements that focus on cryptic revelations about a sudden, dramatic, and cataclysmic intervention by God in history, the judgment of all men, and the rule of the elect with God in a renewed heaven and earth. The archetypal apocalyptic work in the Judeo-Christian tradition, The Book of Daniel, is the only apocalyptic book to be admitted to the canon of the Hebrew Bible, just as the Revelation to John is the only apocalypse included in the canon of the New Testament. There are many noncanonical apocalyptic works from both Jewish and Christian authors, including the three Books of Enoch, the Second Book of Esdras, the Ascension of Isaiah, and the Apocalypse of Peter. Nonetheless, all the apocalyptic works written during the first efflorescence of millennialism, including the Revelation to John, owe much of their shape and style to Daniel. Millennialism focuses on collective, public salvation and asserts that humanity will endure the great cataclysms of the coming Endtime before fulfilling the age-old dream of dwelling in an earthly paradise. The term is derived from a passage in the Revelation to John Revelation 20 that describes a vision of Satan bound and thrown into a bottomless pit and of Christian martyrs raised from the dead to reign with Christ for a 1,000-year period, the millennium. Millennialism has had broad appeal throughout history. The original Jewish and Christian millennial treatises of the Hellenistic Age c. 200 B.C. In constant repetition the motifs, leading characters, symbols, and chronologies of these works have arisen in the teaching of some prophet of the end of the world, each time taking on new significance from associations with contemporaneous events. Jesus, according to some scholars, was a millennialist who announced the imminent arrival of the earthly kingdom of God. Anthropologists, historians, and sociologists also have found millennialist currents in non-Western cultures. Eschatological terminology Eschatological language ordinarily uses two elements of style in conjunction: Objective statements about the future are possible only in the form of the negation of the negative. If the future is to be meaningfully related to this life, however, corporeal existence must also be capable of foreshadowing the future life. Eschatological imagery and language, therefore, use statements from everyday life such as "the Kingdom of God is like—" analogies in the New Testament and from events in history that foreshadow or describe the future. The use of negation and analogy poses a problem for eschatological language that leads to either dualism and mysticism or a one-sided belief in progress. In either case, the novum of eschatology becomes inexpressible. To interpret eschatological traditions, one has to discern the outcome of history from the negative and positive signs of the future in history. Eschatology understands history as a growing crisis: Authentic eschatology is neither world-denying pessimism nor unbridled faith in progress; rather, it can be seen as anticipation of freedom in the midst of slavery and of salvation in the midst of directionless alienation. Eschatology in world religions and nonliterate cultures Nativistic movements Although usually associated with societies in the Judeo-Christian tradition, eschatological and messianic movements have emerged in various societies around the world. For example, the people of the Andaman Islands in the Bay of Bengal believe that the Endtime will come when, at the command of the god Puluga, an earthquake will destroy the earth and the bridge of heaven. The souls and spirits of the dead will then arise, and humans and animals will lead happy lives without sickness and death. According to the Andamanese, the impatient spirits of the underworld are already shaking the roots of the palm tree that supports the earth to bring about the end of this world and its resurrection, and some Australian Aboriginals claim that the end of the world will come when the moral world order legislated by the gods is no longer upright. Several of these societies hold messianic beliefs structured around the myth of the return of the original god or man. Similarly, the Altaic Tatars of Central Asia believe that Tengere Kaira

Khan the "Graceful Emperor of Heaven" , who once lived on earth, will return at the end of the world to judge all people according to their works. Yet another return myth is central to the beliefs of the Salish native peoples of the Pacific Northwest of North America. In this case, before he vanishes, the creator god promises a tribal elder that the chief will return to the world at the Endtime, when the earth will live as a mother among her children and happiness will reign. Eschatologies arranged around the origin-fall-return motif have emerged as a result of the encounters of non-Western peoples with Western civilization and Christianity. Many messianic movements in world cultures—even those that are antiwhite and anticolonialist—exhibit markedly Christian features in their symbolism and overall messianic ideology. Some of these movements e. Other eschatological movements emerged in world cultures that reveal less Christian influence and more indigenous millennial influences. The messianic movements in Melanesia focusing on the arrival—in ships or airplanes—of "cargo" i. As a result of the many types of messianic movements in world cultures, scholars have applied a variety of names to them. Along with terms such as nativistic, some anthropologists speak of revitalization movements , whereas others emphasize the connection between acculturation and messianic movements. Many scholars prefer the more neutral and objective term crisis cults because it is not acculturation as such that produces messianism but the crises and dislocations caused by certain forms of interaction between cultures. Other scholars use the term prophetic movements because many movements are started or propagated by prophetlike leaders. There is also a tendency among modern anthropologists to label messianic movements in premodern and world cultures as protonationalist. Religions of Asia In the religions of South Asia, unlike the religions of the Western tradition, there is no historical eschatology, but there are both personal and universal eschatologies. Although the Hindu eschatological tradition involves no final consummation, it is characterized by great cycles kalpa s of rise and decline, creation and destruction. The kalpa comprises 2, mahayuga s, which in turn are each made up of four ages, or yuga s, of diminishing length. An age of strife and disorder, decadence, and degeneration, the kaliyuga will, according to Hinduism, be brought to a close in a great conflagration. The consummation of the age will be accomplished by Kalki , the final avatar , or incarnation, of Vishnu , and will be followed by the creation of a new age, the Krita yuga, a golden era of righteousness and peace. The yuga cycle of creation and destruction itself is part of a larger cycle involving Brahma the personification of brahman , the Absolute reality and source of all things. This cycle, lasting the lifetime of Brahma of his years , will end in an even greater conflagration that will destroy the cosmos, demons, gods, and Brahma himself. Universal destruction, however, will be followed by an age of chaos and then by the birth of a new Brahma and the creation of a new cycle of birth and death. Vishnu with his 10 avatars incarnations: Courtesy of the Victoria and Albert Museum, London A cyclic view is also found in the personal or individual eschatology of Hinduism with its process of birth, death, and rebirth. Eschatological teachings concern the cycle itself and the attainment of moksha , or release from the cycle. The process is guided by karma the doctrine that actions have consequences in this life and the next , which determines the fate of individual souls. After death, souls can be assigned to any of several heavens or hells, depending upon their accumulation of virtues and vices, before their transmigration into a new human, animal, insect, or plant body. Redemption is popularly viewed as entrance into the highest heaven of the god worshiped, where the redeemed await a spiritual reflection of earthly joy. Redemption lies in the accomplishment, or rather recognition, of the atman-brahman identity, for it already frees one from the chains of karma and samsara cycle of rebirths. Buddhist teachings are rooted in the notion that all is suffering and impermanence: These notions form the core of the Four Noble Truths of Buddhism, which include the truth of liberation from the sufferings of the world. To overcome suffering and the transitory nature of existence and gain liberation from it, the Buddha , Siddhartha Gautama, devised the Eightfold Path of ethical and purifying behaviour. The purpose of these teachings is to lead the adherent to the state of nirvana Sanskrit:

Chapter 5 : Eschatology of the New Testament | Free Online Biblical Library

New Testament has not advanced the way it has in OT studies." 16 The situation is not surprising, for the NT certainly appears to offer far less material for a theology of nature than does the OT. 17 But the problem is not just one of lack of.

What is Christian Eschatology? Eschatology is the study of what the Bible says is going to happen in the end times. Many treat Eschatology as an area of theology to be avoided. Of course, Eschatology is not as crucial as Christology or Soteriology. That does not mean, though, that it is unimportant to a Biblical worldview. Some important issues in Eschatology are these: What is the Rapture? The word "rapture" does not occur in the Bible. The concept of the Rapture, though, is clearly taught in Scripture. The Rapture of the church is the event in which God removes all believers from the earth in order to make way for His righteous judgment to be poured out on the earth during the Tribulation period. When is the Rapture going to occur in relation to the Tribulation? Will the Rapture occur before the Tribulation, at the middle of the Tribulation, or at the end of the Tribulation? What is the Second Coming and why is it important? Why is it so important for Jesus Christ to return? When is Christ going to return? Is the millennium literal or figurative? There is no solid basis to deny of literal understanding of the Millennial Kingdom and its duration being years. Will the generation that saw Israel re-formed as a nation still be alive for the Second Coming? It is not Scriptural to teach that the generation that sees Israel become a nation will also see the Second Coming of Jesus Christ. This may be the case, but Scripture does not specifically say so. The Bible describes a terrible period of tribulation in Revelation chapters Will this Tribulation be preceded by the Rapture, will it conclude with the Rapture, or has it in fact already occurred? These different perspectives have a great impact on what we should be preparing ourselves for. There is a great deal of controversy in Eschatology, but that does not relieve us of our responsibility to study and understand what the Bible teaches about the end times. An understanding of Eschatology will eliminate many of the fears we have about the future. Our God is sovereign, He has a plan, and it will all unfold according to His perfect will and timing. This is a great encouragement to those who are in Christ! A key verse on Eschatology is Titus 2:

Chapter 6 : Eschatology of the New Testament Church - Oxford Handbooks

JETS (September) p. Nature In The New Creation: New Testament Eschatology And The Environment. Douglas J. Moo I. Introduction. In , Ludwig Feuerbach claimed that, "Nature, the world, has no value, no interest for Christians.*

An Introduction to Christian Belief: It concerns both personal eschatological issues such as death and the intermediate state as well as themes with a more general or corporate focus. The latter would include such ideas as the return of Christ, resurrection, judgment, tribulation, the millennial kingdom, and the eternal state.

Personal Eschatology There are both personal and corporate aspects to the Biblical portrait of eschatology. On the personal side, all people will experience physical death and the intermediate state. There have been a few exceptions to this rule, however, in the Biblical record e. Physical death is described in scripture as the separation of the soul or spirit from the body; this seems to be the immediate result of the decay and termination of the physical body. James says that the body without the spirit is dead and the writer of Ecclesiastes, speaking of physical death in general, says that the body returns to the dust from which it came and the spirit to God who gave it Eccl But the use of the term death in scripture is not confined simply to physical death. Rather, it is also used to describe the spiritual state of all people except Christ born into this world. As a result of being spiritually dead, we produce works consistent with death, darkness, and profound ignorance of God Eph 4: But those who die in this condition of spiritual death face yet another death. This one, however, is permanent, without hope of change or deliverance. It is referred to as the second death and results in a permanent state of separation from the gracious presence of God. It is referred to in Revelation That is the second death. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years. As sad, fearful, and troublesome as the expectation and experience of death is Acts 8: While we grieve for our deceased loved ones now, we grieve not for themâ€”insofar as they are believers in Christ, they are with the Lordâ€”but we grieve for ourselves, in our deep and profound sense of loss. In our time of need let us come to the throne of grace to find mercy and receive grace upon grace Heb 4: The Lord Jesus Christ is no stranger to the suffering of death 1 Cor There is the question, however, of what happens to people after they die, but before they are resurrected. Several answers have been given to this question. First, there are those who suggest that the soul enters an unconscious state of limbo until the resurrection of the body. Thus, the point of the metaphor is not that they are now in an unconscious state, but rather that death is not their final destiny, resurrection life with Christ is see John The metaphor indicates that death is only temporary for the Christian. Further, the story of Lazarus in Luke Catholics often base this doctrine on elements of church tradition and certain texts, including, but not limited to 2 Maccabees Other NT passages used to support the doctrine of purgatory include Matthew 5: Even a quick glance at these passages, however, reveals that the doctrine of purgatory cannot be legitimately read out of them. Further, the tenor of NT theology and the necessity of present faith in Christ for salvation makes such a claim patently false. The apostles held out hope only for those who personally trusted in Christ in this life. Davies and others, Paul had no room for the intermediate state of disembodied existence, but rather taught in 2 Cor 5 that upon death the Christian immediately receives a resurrection body which is presently hidden in the eternal order. But this interpretation of 2 Cor 5 is dubious at best cf. The apostle Paul said that the dead in Christ will return with the Lord at the rapture and then all will rise i. Those who die apart from Christ go immediately to hell Luke Now, regarding the resurrection, certain questions have emerged. But before we entertain them, let us say first of all, that believers will most certainly be glorified in resurrected bodies. This is a doctrine clearly taught in scripture and throughout the history of the church cf. But some have asked about the nature of the resurrection body. But there are several weaknesses in this view. Rather, as the next phrase in 1 Cor This does not mean that in our resurrected bodies we will have all the limitations we now labor under, but that we will actually have bodies they may be capable, as was the resurrected Jesus, of much more than we can now imagine. There is also the question of the identity of the person who dies and the person who is resurrected. Some philosophers and theologians, who maintain a monistic view of man, cannot even begin to entertain the idea that a person exists apart from their body, i. For them, then, there is either no life after death,

or in the case of some Christian theologians, God must recreate the person at the resurrection; the point is: This raises the question of personal identity and who really gets raised from the dead when a person dies. But while this poses a problem for substance monists and others, scripture speaks quite clearly on the identity of the deceased person and the subsequently resurrected person: Corporeality or physicality is not essential to personhood as the personhood of God himself and angels teach us. Again, despite widespread monism among Christian philosophers and theologians, scripture affirms an anthropology of substance dualism complex material united intimately with complex immaterial. There is also the question of the nature of the resurrection body, but we will have to leave that topic until the next update.

Corporate Eschatology The Return of Christ: Areas of General Agreement It is certain, though day unknown. The triumphant hope living through the pages of the New Testament rests on the facts that Christ rose from the dead, ascended to heaven where he is currently reigning in fulfillment of Davidic promise, and will certainly someday return. As the apostles were standing, watching Jesus go into heaven, Luke tells us that two men dressed in white appeared and queried them: In any case, Jesus continued into heaven, but the men told the disciples that in the same way that Jesus went into heaven he would most certainly return. Acts 1: This, of course, was the firm and widespread belief of the early Christians. Another important aspect that all Evangelical writers agree upon is the fact that the precise date of the second coming is not known and cannot be known. Even Jesus did not know the date of his return; only the Father knows that. Therefore, while we can recognize certain signs which, incidentally, have been occurring since the beginning, we cannot know the hour in which the Son of Man will return. Many a cult and wayward Christian group are testimony to that truth. I am not saying that eschatological teaching is unimportant; not at all. They are misguided and no person Christian or otherwise need listen to them. In fact, the teaching of Jesus would suggest we ignore them.

It Will Be Personal, Bodily, and Visible to All The idea, stemming in part from many liberal circles, that Jesus would return spiritually, as opposed to bodily, is difficult to square with many passages in Scripture and has more to do with certain antisupernatural presuppositions brought to the text. Again, Paul said the Lord himself will return. 1 Thess 4: Jesus warns his disciples not to run after every individual who claims: According to Jesus there is a two-fold reason why we should not bother with such idle speculation. First, many false Christs will appear to deceive many. Second, there will be no mistaking his coming. Indeed, there will be signs of cosmic proportions associated with his coming. Thus, after the period of great tribulation—a period which Christ said will be shortened for the sake of the elect. But, he will also judge his enemies and all those who have despised his coming. These are those of whom it is said: The King will separate them as goats and consign them to the eternal fire with the Devil and his angels. The righteous, on the other hand, have an entirely different fate in the hands of the sovereign Lord. He is their Deliverer. 1 Thess 1: They are the wise virgins who were prepared for his arrival and the banquet, and thus they went in. Again, they gave proper stewardship to their God-given talents and were entrusted with much, much more. In the end, the righteous will receive their inheritance, i. They will inherit eternal life.

The Return of Christ: But the precise manner in which this will occur and the immediate results of his return have been variously debated. The questions surrounding the manner of his return have arisen in light of two groups of texts, one which talks about an imminent return. i. Passages such as Matthew. In any case, it is these latter passages which seem to indicate that in reality his coming cannot be imminent, for certain signs must precede it. Several solutions have been offered to synthesize these data. Now it has been typical of many liberal theologians—concerned as they are with stressing the ethical and universal aspects of the kingdom of God within societal structures—to solve this tension by simply affirming that both Jesus and Paul were wrong about the second advent. They were trapped in an outmoded and unscientific Jewish apocalypticism and were simply wrong about a bodily return, and therefore incorrect in their claim that any so-called return would be imminent. First, it goes without saying that the worldview of the Biblical writers is quite different than the liberal interpreters of the nineteenth and twentieth centuries. The former allows for divine intervention and miracle, whereas the latter has reduced Christianity to a nice nave? But, what is left is not Christianity at all, but a powerless religion of some sort. Be that as it may, the bodily return of Christ is clearly taught in Scripture. e. We might also note too that the way in which the Biblical writers viewed prophecy is important as well. In this way, i. In summary, there are better and more scripturally sensitive

solutions to this problem than those offered by various strands within Liberalism. Some evangelical scholars have attempted to resolve the tension in these two groups of texts by claiming that the coming of Christ is not an imminent event, but must be preceded by certain other events. In short, Berkhof argues that all the texts that speak of an imminent return should be read in light of the passages that speak about delay. Not all, however, have agreed with him. But surely such signs were given to teach us that his coming is right at the door!

Chapter 7 : Christian eschatology - Wikipedia

IV. General and Individual Eschatology. In the Old Testament the destiny of the nation of Israel to such an extent overshadows that of the individual, that only the first rudiments of an individual eschatology are found.

A popular presentation of New Testament eschatology would be the best selling series of Left Behind books. It is my hope that sometime in the future no pun intended! This material should serve as a supplement to our 1 Thessalonians Bible Study and as an interesting study all on its own. In the meantime, however, I did want to share an insight that is prompted by our study of 1 Thessalonians thus far. Know one knows the hour or time he states emphatically on more than one occasion, a message repeated by none other than Christ himself in the gospels. But you would be hard pressed to find a similar usage of eschatology or a humble admission of ignorance of the prophetic timeline by modern day preachers and prophets. Quite the contrary, what you find is an endless parade of end-of-the-world predictions, prophecy camps and speculations that purportedly coincide with world events. The Nature of New Testament Eschatology It is a curious thing that the nature of New Testament eschatology teaching having to do with the end-times has more to do with present actions than it does about future events. For example, if we listen to the message of the Book of Revelation often a favorite target of wrong and silly predictions , even amidst its strange symbols and cosmic events, what we find is a call for Christians to maintain a strong and faithful witness TODAY despite the beastly forces that array themselves against God and his people. The primary message that comes through again and again in New Testament eschatology has to do with the present: Matthew 25 as a Test Case We can see many of these messages quite clearly in Matthew 25, yet another apocalyptic section: Here we find several vignettes: The parable of the ten virgins, the parable of the talents, and the sheep and the goats. The parable of the ten virgins is a call to alertness like in 1 Thessalonians , the parable of the talents is a call to use what God gave to you IN THIS LIFE, and the parable of the sheep and the goats states that entry into eternal life has to do with visiting prisoners, clothing the naked and feeding the hungry. Under this scenario we all might be trouble. Conclusion So what is my advice? Avoid the endless speculations, chart chasers and doomsday scenarios. Do not worry about the future. Live a radical life for Christ today! Live it to the fullest, with passion, with compassion and in a state of expectancy and readiness.

Chapter 8 : New Testament Eschatology: Why Modern End-Times Teaching Is Misguided

"renewed interest in the eschatology of the New Testament".² Another even argues that the only future open for theology in the contemporary world is "to become the theology of the future".³ The Roman Catholic theologian.

After the Middle Ages , systematic approaches to Christology were developed. The term "Christology from above" refers to approaches that begin with the divinity and pre-existence of Christ as the Logos the Word , as expressed in the prologue to the Gospel of John. Christology from above was emphasized in the ancient Church, beginning with Ignatius of Antioch in the second century. Other relevant topics of faith are: The term "monastic Christology" has been used to describe spiritual approaches developed by Anselm of Canterbury , Peter Abelard and Bernard of Clairvaux. The Franciscan piety of the 12th and 13th centuries led to "popular Christology". Systematic approaches by theologians, such as Thomas Aquinas , are called "scholastic Christology". Here, the apostle attempted to convey the underlying concepts about Christ to a Greek audience, and the sermon illustrates some key elements of future Christological discourses that were first brought forward by Paul. In early Christian belief, the concept of Kyrios included the pre-existence of Christ , for they believed if Christ is one with God, he must have been united with God from the very beginning. In Greek, this has at times been translated as Kyrios. While the term Mari expressed the relationship between Jesus and his disciples during his life, the Greek Kyrios came to represent his lordship over the world. The Gospel of John provides a different perspective that focuses on his divinity. Richard Bauckham argues that Paul was not so influential that he could have invented the central doctrine of Christianity. Before his active missionary work, there were already groups of Christians across the region. For example, a large group already existed in Rome even before Paul visited the place. The earliest centre of Christianity was the twelve apostles in Jerusalem. Paul himself consulted and sought guidance from the Christian leaders in Jerusalem Galatians 2: The old has passed away; behold, the new has come. Following the Apostolic Age , from the second century onwards, a number of controversies developed about how the human and divine are related within the person of Jesus. For example, Arianism did not endorse divinity, Ebionism argued Jesus was an ordinary mortal, while Gnosticism held docetic views which argued Christ was a spiritual being who only appeared to have a physical body. Eventually, by the Ecumenical Council of Chalcedon in , the Hypostatic union was decreedâ€”the proposition that Christ has one human nature [physis] and one divine nature [physis], united with neither confusion nor divisionâ€”making this part of the creed of orthodox Christianity. The language used was that the one God exists in three persons Father, Son, and Holy Spirit ; in particular, it was affirmed that the Son was homoousios of the same being as the Father. The Nicene Creed declared the full divinity and full humanity of Jesus. The council was called because in defense of his loyal priest Anastasius, Nestorius had denied the Theotokos title for Mary and later contradicted Proclus during a sermon in Constantinople. Pope Celestine I who was already upset with Nestorius due to other matters wrote about this to Cyril of Alexandria , who orchestrated the council. During the council, Nestorius defended his position by arguing there must be two persons of Christ, one human, the other divine, and Mary had given birth only to a human, hence could not be called the Theotokos, i. The debate about the single or dual nature of Christ ensued in Ephesus. In , the Council of Chalcedon affirmed dyophysitism. The Oriental Orthodox rejected this and subsequent councils and continued to consider themselves as miaphysite according to the faith put forth at the Councils of Nicaea and Ephesus. Most importantly, it unquestionably established the primacy of Rome in the East over those who accepted the Council of Chalcedon. This was reaffirmed in when those Eastern Chalcedonians accepted the Formula of Hormisdas anathematizing all of their own Eastern Chalcedonian hierarchy who died out of communion with Rome from Although, the Chalcedonian Creed did not put an end to all Christological debate, it did clarify the terms used and became a point of reference for many future Christologies.

Chapter 9 : Eschatology Of The New Testament, I-V - International Standard Bible Encyclopedia

The term "eschatology" is used to describe the critical nature of human decisions, the fate of the individual believer's soul after death, the termination of this world order and a setting up of another, events like the last judgment and the resurrection of the dead, and a convenient way of referring to future hopes about the coming of God's kingdom on earth, irrespective of whether in.

History and Theology in New Testament Studies: John Ashton Oxford University. An Old Testament Perspective: John Barton Oxford University. Apocalypticism and New Testament Theology: Adela Yarbro Collins Yale University. New Testament Interpretation as Interpersonal Communion: The Case for a Socio-Theological Hermeneutics: Philip Esler University of St Andrews. The Nature of New Testament Theology: Morna Hooker Cambridge University. Luke Timothy Johnson Emory University. Paul in New Testament Theology: Ulrich Luz University of Berne, Switzerland. Women in Early Christianity: The Challenge to a New Testament Theology: Deutero-Paulinism, Pseudonymity and the Canon: John Muddiman Mansfield College, Oxford. Towards an Alternative to New Testament Theology: New Testament Theology and Practical Theology: Christopher Rowland Queens College, Oxford. Gerd Theissen University of Heidelberg, Germany. Christopher Tuckett Oxford University. Francis Watson University of Aberdeen. Michael Wolter University of Bonn, Germany. The Trinity and the New Testament: Frances Young University of Birmingham. Contributions are written by some of the most distinguished writers in the field of New Testament studies. Looks at the relationship of New Testament theology with other branches of theology. Considers crucial issues within the New Testament, such as the historical Jesus, the theology of the cross, eschatology, ethics, and the role of women. Offers fresh perspectives which take discussion of the subject further in key areas. Includes a foreword by Rowan Williams.