

1.4 JESUS' ESCHATOLOGICAL TEACHINGS

Jesus, as well as other first century rabbis, would have been aware of the eschatological concepts of the coming of Messiah, “kingdom of the heavens” (*malkut samayim*), the day of the Lord (*Yahweh*), and the restoration of Israel from Daniel, Ezekiel, the Postexilic Prophets, and the Chronicler (Dumbrell 1994:127, 152; Kyle 1998:28-30). He would have also been aware of the other non-biblical intertestamental eschatological writings of the time (mostly classified as Pseudepigraphic Writings), such as the following: 1 *Enoch*, the *Sibylline Oracles* (Book 3), *Psalms of Solomon*, *Jubilees*, *The Assumption of Moses*, 2 *Baruch*, 4 *Ezra* (*Edras*), *Apocalypse of Abraham*, and many of the Qumran Dead Sea Scrolls (See Mansoor 1983:153-162; Latke 1984:72-3; Edersheim 1993:26-7, 925-928; Kyle 1998:31; Allison 2003:145, 147-8; Collins 2003:64-80; Martinez 2003:89-92, 96, 101, 105, 110; and VanderKam 2003:112-115, 134-137). Both the Qumran community and John the Baptist (who many believe was connected with the Qumran community) were contemporaries of Jesus and held a strongly apocalyptic eschatological view (Allison 2003:146).

These apocalyptic eschatological concepts were then reinforced by Jesus' own teaching. The concept of the *Parousia* was first separated from the First Advent by Jesus Himself and taught as such, even though both comings/advents of Messiah were addressed distinctly by the Old Testament (see section 1.3.3.1 above). Most of Jesus' teachings are focused on concepts related to the Eschatological Gospel of the kingdom of heaven/God (e.g., the Kingdom Parables, the Sermon on the Mount, the Lord's Prayer, the Olivet or Apocalyptic Discourse, the Words of Institution at the Last Supper, and the Great Commission). However, Jesus also acknowledged, spoke and demonstrated He knew that He was the Son of Man/Son of God/Messiah/Son of David/Lord in the following ways: Peter's confession at Caesarea Philippi in Matthew 16:13-20

and Mark 8:27-33; Jesus' trial before the Sanhedrin in Matthew 26:63-4 and Mark 61-2 (Ladd 1984:141-3); the Son of Man's three categories of His on-earth serving, suffering/death and eschatological glory (Ladd 1984:149-151); His baptism in Mark 1:11, temptation in the wilderness with Satan in Luke 4:1-13 and self-revelation/communication with the Father in Matthew 11:25-7 and Luke 10:21-2 (Ladd 1984:163-7); His "I AM" (corresponding to *Yahweh*) sayings, recorded by John (Hart 1999:246); His preaching, teaching and performing attesting miracles, signs and wonders of the kingdom of God (Hart 1999:251; Ervin 2002:1-5); His use of "Amen" to precede important declarations and His addressing the Father as "*Abba*" (Jeremias 1971:29-37, 61-8; Hart 1999:256); and His authority over the Law of Moses in Matthew 5:17-48, in His teaching, and over the spirit world, sickness, and sins in Mark 1:21 – 2:12 (Hart 1999:262-3). Jesus' teaching of the pertinent Eschatological Gospel topics will now be addressed separately.