

1.5 NEW TESTAMENT ESCHATOLOGICAL WRITINGS

Again, throughout the entire New Testament, just as in the Old Testament, the theme of Jesus as the eschatological Messiah/Savior/Lord is intertwined. Specifically, this is addressed as follows: the messiah in Matthew, the wonderworker in Mark, the Son of Man in Luke, the Son of God in John, the Holy Spirit working among men in Acts, the justifier in Romans, the sanctifier in 1 and 2 Corinthians, the redeemer from the curse of the Law in Galatians, the unsearchable riches in Ephesians, the supplier of needs in Philippians, the fullness of God in bodily form in Colossians, the soon coming king in 1 and 2 Thessalonians, the mediator between God and humanity in 1 and 2 Timothy, the faithful pastor in Titus, the friend of the oppressed in Philemon, the blood of the everlasting covenant in Hebrews, the Lord who raises the sick in James, the chief shepherd who will soon appear in 1 and 2 Peter, love in 1-3 John, the coming Lord with ten thousand of His saints in Jude, and the King of Kings and Lord of Lords in Revelation (Roberts 1975). In addition to the accounts of Jesus' teachings on the Eschatological Gospel contained in the Gospels addressed above, the New Testament contains much other written material concerning the Eschatological Gospel by an assortment of writers—Luke, Paul, the writer of Hebrews, James, Peter, Jude, and John.

According to Ladd, Luke, as a disciple of Paul and Early Church historian, addresses the Eschatological Kerygma in Acts 2:14-47; 3:13-26; 7:1-53; 13:32-47; 15:1-21; and 28:23-27 (1974:328-41). Brent Kinman adds that Luke also addresses the Eschatological Gospel in his gospel account of the “Triumphal Entry” into Jerusalem in Luke 19:28-44 (Kinman 1999:288-90, 293-4). Paul (who saw the eschatological/heavenly Jesus in a vision on the road to Damascus and also possibly when raptured to paradise, as described in 2 Cor 12:2-4) was appointed the Apostle to the Gentiles by Jesus and became the most prolific writer on the Eschatological

Gospel. Regarding Paul's theology being centered on the Eschatological Gospel, Ladd states that his "entire theological thought is that of apocalyptic dualism of this age and the Age to Come" (1974:550). Regarding Paul, William J Dumbrell summarizes, "his Soteriology is thus based on his eschatological understanding of the Christ event . . . this age and the age to come . . . overlapped, and that through the Spirit of Christ believers could partially and presently experience the blessings of the end" (1994:259). M. C. de Boer concludes: "A full account of Paul's apocalyptic eschatology would thus have to be a full account of Paul's theology" (2003:191).

And, according to Biederwolf, Beker and Marvin R. Vincent, the Eschatological Gospel appears most evident in the following passages: Romans 2:1-16; 4 - 5; 8:1-30; 9 -11; 13:11-14; 14:8-12; 15:8-13; 1 Corinthians 10:1-11; 11:23-26; 15; 2 Corinthians 12:1-4; Galatians 3:1 - 4:7; Ephesians 1:11 - 2:7; 3:4-13; 5:27; 6:10-20; Philippians 1:3-6, 10; Col 1; 1 Thessalonians 1:10; 2:19-20; 3:13; 4:13 - 5:24; 2 Thessalonians 1:5 - 2:14; 1 Timothy 4:1-5; 2 Timothy 1:8-12; 2:8-13; 3:1-9; 4:1-8; and Titus 2:11-14; 3:5-7 (See Biederwolf 1985:412-26, 435-45, 453-8, 461-96, and 498-506; Vincent 1991, 3:28, 61-2, 65, 85-92, 94-105, 109-447, 120-2, 126-9, 133-53, 165, 168-9, 173, 238-41, 249-53, 266-7, 273-87, and 353-4; 4:115-38; 3:367-76, 381-2, 405-11, 417, and 462-80; 4:19-20, 26-31, 34, 38-58, 62-8, 243-6, 291-4, 298-300, 310-14, 318-24, and 344-6. See also Beker's *Paul's Apocalyptic Gospel* (1982) for more). This may be summed up best by Paul's writings in Philippians 1:6, "***For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus***" and Titus 2: 11-13, "***For the grace of God has appeared, bringing salvation to all men, . . . and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus***" [emphasis added]. Biederwolf and Vincent address the

writer of Hebrews, whom some scholars (including this author) believe to be Paul. They believe that he/she corroborates the Eschatological Gospel in Hebrews 9:12-28 and 10:37 - 12:2, 26-7 (Biederwolf 1985:511-4, 516-20; Vincent 1991, 4:482-95, 508-39).

Again, according to Biederwolf and Vincent, James, a half-brother of Jesus and leader of the Jerusalem Church, addresses the Eschatological Gospel in James 5:3, 7-9 (Biederwolf 1985:520-2; Vincent 1991, 1:760-2). Peter, one of the closest three apostles to Jesus and the Apostle to the Jews, addresses the Eschatological Gospel in 1 Peter 1:3-12; 2:4-10; 4:1-7; and 2 Peter 1:11, 16, 19; 3 (Biederwolf 1985:522-5, 526-34; Vincent 1991, 1:629-35, 642-4, 658-62, 703-8). This is best summed up by 1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy *has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time*” [emphasis added]. Jude, also a half-brother of Jesus, addresses the Eschatological Gospel in verses 14-23 (Biederwolf 1985:541-2; Vincent 1991, 1:719-22).

John was the closest apostle to Jesus; he was the one whom Jesus directed to care for His mother Mary; he was the apostle who lived the longest and saw a vision of the eschatological Jesus in all His glory in heaven while in exile on the Isle of Patmos. As a result, he may have been the most qualified, in addition to Paul, to address the Eschatological Gospel of Jesus Christ. Aside from the several references to it in his Gospel (addressed in section 1.4.2 above), John addresses the Eschatological Gospel again more thoroughly in 1 John 2:14 – 3:3 (Biederwolf 1985:534-8; Vincent 1991, 2:335-44) and throughout the entire Book of Revelation (Biederwolf 1985:542-726; Vincent 1991, 2:405-574). John puts it succinctly in 1 John 3:2, “**Beloved, now**

we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is” [emphasis added].

Revelation is not only the last book written in the Bible and an apocalyptic view of the eschaton of time, but is an “unveiling” or clear picture of the ever-living Word of God and center of the Eschatological Gospel of Salvation, Atonement and Restoration interwoven throughout the entire printed Word of God—*Yeshua HaMashiach*—the Lord Jesus Christ, God’s Son, Savior, the Alpha and Omega, the Beginning and the End. According to Paul S. Minear in his book *The Kingdom and the Power: An Exposition of the New Testament Gospel*, the phrase, “***behold the Lamb***” in *Revelation 5:6* addresses *Jesus as the beginning, end, and the way of the Eschatological Gospel* [emphasis added] (Minear 1950:31-45).