

## 1.6 CONCLUSION

Based on the definition in Section 1.2.2 above, the Eschatological Gospel is the good news message from God to humanity of Both Comings of Jesus Christ (taken inclusively, coincidentally and cohesively together) in order to restore/reconcile relationship between God and humanity, to establish the kingdom of heaven/God (*malkut shamayim*) on earth and to create a “new heavens and new earth” for redeemed, resurrected and raptured humanity to spend eternity with Him in the age or world to come (*olam habbah*). More simply stated, it is the Gospel of Both Comings of the Lord Jesus Christ (*Yeshua Ha Mashiach*). All of the other definitions contained in Section 1.2 above helped to support and clarify this synthesized definition. Section 1.3 addressed the Old Testament scriptures that lay the foundation for and support of the concept of the Eschatological Gospel. Section 1.4 outlined Jesus’ teachings and sayings about His mission to bring the Eschatological Gospel to earth through His ministry and His voluntary, sacrificial and atoning death, resurrection and ascension. Section 1.5 added the weight of testimony of the New Testament writers regarding the import of teaching and preaching the Eschatological Gospel.

How appropriate that the written Word of God to humanity that begins with the promise of a coming eschatological Messiah in Genesis 3, ends with a complete apocalypse or revelation of the same eschatological Messiah and the message of the Eschatological Gospel! Paul R. Raabe, in his short invitational article to attend a Theological Symposium at Concordia Seminary, September 21-22, 1999, entitled “Eagerly Waiting for the Blessed Hope” (1999:238), put it this way:

We need not allow millennialists to be the only ones talking about the future. On the contrary, future eschatology should receive a great deal of our attention as called and ordained servants of the Word. For, after all, *almost every page in the Scriptures uses the future tense in some way, as the Old Testament speaks of the future actions of*

***Yahweh and the New Testament of the Parousia of our Lord Jesus Christ. Our baptismal incorporation into Christ's death and resurrection guarantees our future bodily resurrection. In the Lord's Supper we proclaim the Lord's death "until he comes."*** Moreover, the ***creeds point to future eschatology***. The Nicene Creed, for example, confesses: "And he will come again with glory to judge both the living and the dead, whose kingdom will have no end . . . and I for the resurrection of the dead and the life of the age to come." ***While faith extols Christ's all-sufficient work accomplished in the past and receives the gifts He gives in the present, it also recognizes the present evil age and therefore eagerly waits for "the blessed hope and appearing of the glory of our God and Savior Jesus Christ" (Titus 2:13) [emphasis added].***

In keeping with the eschatological prophetic vision of the Parable of the Tares/Weeds (the kingdom of God and the kingdom of Satan coexisting and growing unhindered, side-by-side throughout history), Part 2 will now take a systematic-historical look at how the Church has continued to propagate the Eschatological Gospel of Both Comings of the Lord Jesus Christ up to modern times. Part 3 will then take a historical look at the antithesis; Satan's false gospel of lies and deception, starting from its initial propagation in the Garden of Eden, tracing it through Old Testament times into the Church Age and up to modern times. When taken in tandem, Parts 2 and 3 give a clear, chronological view of the progressive fulfillment of this prophetic parable of the Eschatological Gospel, rapidly leading to its conclusion at "the end of the age."