

2.7 CONCLUSION

There has been a rich historical tradition of the Eschatological Gospel of Both Comings of Jesus from the Early Church Period through the early Medieval Period. It tapered off, but was still noticeable until the twelfth century, when it then regained momentum through the Reformation/Post-Reformation Period, the birth of the Dispensational Movement, the foundational Fourfold Gospel and the CMA, and the American Pentecostal Revival, up to recent twentieth-century church history. This was continued in the 1950s and 1960s not just by the Christian and Missionary Alliance, Church of the International Foursquare Gospel, the Assemblies of God, Billy Graham, and Oral Roberts, but also by the following theologians and their writings: Paul S. Minear, *The Kingdom and the Power: An Exposition of the New Testament Gospel* (1950); George Eldon Ladd, *Crucial Questions about the Kingdom of God* (1952) and *The Blessed Hope* (1956); John F. Walvoord, *The Rapture Question* (1957); Herschel H. Hobbs, “The Gospel of the Blessed Hope” (1957); J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (1958); and William Strawson, “Wesley’s Doctrine of the Last Things” (1959) and “The Second Coming of Christ and the Future Life” (1960).

This then continued into the 1960s and 1970s through the following theologians and their writings: David L. Cooper, *Messiah: His Glorious Appearance Imminent* (1961); Stephen S. Smalley, “Delay of the Parousia” (1964); Billy Graham, *World Aflame* (1965); Jürgen Moltmann, *Theology of Hope: On the ground and the Implications of a Christian Eschatology* (1967); Oral Roberts, *The Second Coming of Christ and Other Sermons by Oral Roberts* (1967) and *God’s Timetable for the End of Time* (1969); Hal Lindsey, *The Late Great Planet Earth* (1970); C. Raymond Holmes, “The Preaching of the Gospel of the Parousia” (1972); Norman Cohn, *Pursuit of the Millennium* (1974); Robert G. Clouse, *The Meaning of the Millennium:*

Four Views (1977); Charles Ryrie, *The Ryrie Study Bible* (1978); and George Eldon Ladd, *The Last Things, An Eschatology for Laymen* (1978).

With the publishing of *The Late Great Planet Earth*, coupled with the non-denominational experiential emphasis of the Charismatic Movement (Renewal) and Jesus Movement in the 1970s and early 1980s, an interesting theological shift began to develop. Concern for the traditional orthodox denominational Eschatological Gospel, as addressed by the scholarly writings listed above, began to wane; while interest in a non-denominational eschatology, addressed mostly by popular, dramatic and even sensational paperbacks that spoke of eschatological topics directly to the layperson and non-believer, began to dramatically increase. The exceptions to this trend have been the continued writings of George Eldon Ladd, John F. Walvoord, Charles C. Ryrie, J. Dwight Pentecost, and Billy Graham; the newer works of Pat Robertson, Jerry Falwell, John Hagee, Norman Geisler; the continued dispensational theological writings coming from Dallas Theological Seminary, such as the writers of the collection of articles and essays in *When the Trumpet Sounds* (1995)—Mal Couch, J. Randall Price, Larry V. Crutchfield, Grant R. Jeffrey, Edward E. Hindson, John S. Feinberg, Elliot E. Johnson, Gerald B. Stanton, Paul D. Feinberg, John Mclean, Robert Gromacki, Arnold G. Fruchtenbaum, Robert L. Thomas, and Tim LaHaye—and Mark Hitchcock and Thomas Ice with their *The Truth Behind Left Behind* (2004); and the recent resurgence of CMA writers concerned with the trend of de-emphasis on the fourth-fold of the Fourfold Gospel of A. B. Simpson in their *Essays on Premillennialism* (2002)—Paul L. King, Harold Shelly, Steven L. Ware, Samuel J. Stoesz, K. Neill Foster, Keith M. Bailey, Eldon Woodcock, Joel Van Hoogen, William R. Goetz, Robert Wetmore, Donald A. Wiggins, and Matthew A. Cook.

As stated in the Introduction Section, “Beginning in the twentieth century and leading up to the turn of the twenty-first century, *there has been a renewed interest in both Jesus’ First Coming . . . and Second Coming . . . separately and independently, but not as coincidental to the one and same Gospel. . . . However, Oral Roberts, in his August 2004 vision from God, received an exhortation to continue to teach and preach the complete Eschatological Gospel, especially as the Body of Christ sees the day of Christ’s return approaching rapidly*” [emphasis added].

In keeping with the spirit and intent of the Parable of the Wheat and Tares/Weeds described above, Part 3 will now address Satan’s systematic development of a false/another/counterfeit gospel, or religion, and heresy down through recorded history. This will be done in comparison to the history of the Eschatological Gospel of Both Comings of the Lord Jesus Christ just previously described. The simple five-fold central core doctrines of Christian orthodoxy (mentioned in Section 1.2.1) will be used to highlight the heresies and cults addressed in Part 3. For easy reference, they are reprinted here as follows:

. . . the Trinity, the Deity of Christ, the Bodily Resurrection, the Atoning Work of Christ on the Cross, and Salvation by Grace through Faith. . . . All Christian denominations—whether Roman Catholic, Eastern Orthodox, or Protestant—agree on the essential core (Gomes 1995:10-11). (Note that four out of the five basic core doctrines of orthodoxy directly deal with the Eschatological Gospel of Both Comings of Jesus Christ) [emphasis added].