

A.2 THE PROBLEM

Although much has been written since the early-nineteenth century on the topics of eschatology and the Gospel separately, there has been very little written on the singular concept of the Eschatological Gospel. Several notable exceptions to this in the last century are as follows: A. B. Simpson (1843-1919) and his *Fourfold Gospel of Christ as Savior, Sanctifier, Healer, and Coming Lord* (1925: 7, 27, 47, 68); Aimee Semple McPherson (1890-1944) and her *Foursquare Gospel of Jesus as the Salvation of the soul, Baptizer in the Holy Ghost, Divine Healer, and the Coming King* (1946:13); the establishment of the Assemblies of God around 1914 (Items 13 and 14 in their Statement of Fundamental Truths, *In the Last Days; An Early History of the Assemblies of God* 1962:28-32; Winehouse 1959:202-11; and Harrison 1954:App. C give detailed information regarding the Fundamental Beliefs of the Assemblies of God.); Herschel H. Hobbs, who wrote an article on “The Gospel of the Blessed Hope” (1957); C. Raymond Holmes, who did his Master’s thesis on “Preaching the Gospel of the Parousia” (1972) from the Seventh-day Adventist perspective; J. Christiaan Beker, who wrote a book entitled *Paul’s Apocalyptic Gospel: The Coming Triumph of God* (1982); and well-known modern evangelists Billy Graham (b. 1918) and Oral Roberts (b. 1918), who would, in most of their crusades, incorporate at least one message on the Second Coming of the Lord Jesus and who wrote several books on the subject (Graham 1992:8-9; Roberts 1967, 1969).

Correspondingly, and as a result of the ongoing, eschatological prophetic fulfillment of Jesus’ Parable of the Wheat and Tares/Weeds—Satan’s kingdom (false gospel) coexisting and growing together unchecked with the kingdom of heaven/God (Eschatological Gospel) in the earth—since the nineteenth century, Satan’s plan of deceptive lies, heresy and false doctrine has greatly increased in the form of cults and false religions (e.g., Mormonism, Seventh-day

Adventism, Jehovah's Witnesses, Christian Science, New Thought and Unity, and Baha'i).

Additionally since the rebirth of Israel, there has been an exponential increase in the number of false prophets, false christs and cults in accordance with the eschatological prophecy of Matthew 24:5, 11; Mark 13:5-6, 22 and Luke 21:8. Some of these are listed as follows: Victor Paul Wierwille and the Way International, Transcendental Meditation, Yoga, Zen, David "Moses" Berg and the Children of God, Sun Myung Moon and the Unification Church, the Hare Krishnas, L. Ron Hubbard and Scientology, the New Age Movement and "Lord Maitreya," Divine Light Mission, Jim Jones and the People's Temple, Modern Satanism (Tucker 1989), David Koresh and the Branch Davidians (Sauter 1999:ix), and the recent worldwide increase of Mormonism and radical Islam.

Beginning in the twentieth century, and leading up to the turn of the twenty-first century, there has been a renewed interest in Jesus' First Coming (e.g., movies *The Passion of the Christ* and *The Nativity Story*) and Second Coming (e.g., the *Left Behind* series of Tim LaHaye and Jerry Jenkins; Jürgen Moltmann (1996); Gerhard Sauter (1996, 1999); the Center of Theological Inquiry's (CTI) Eschatology Project—Polkinghorne and Welker (2000); David Fergusson and Marcel Sarot (2000); Richard Bauckham (2001); and Carl E. Braaten and Robert W. Jenson (2002)) separately and independently, but not coincidentally as the one and same Gospel. This increase in attention to the Second Coming was put into words best by Douglas Farrow, "Not because the year 2000 is upon us, but because there is a theological and ethical necessity, it is time for renewed attention to the doctrine of the second coming" (2000:215). Despite the overriding emphasis on the Second Coming, 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 *Parousia* approaching rapidly (2004:2).

Science and technology have placed global, instantaneous communication at one's fingertips, yet the spirit of humanity is in constant turmoil and looking for a global solution to its age-old problem of peace (*shalom*) with God. As the Body of Christ sees the signs and birth pangs signaling the Lord Jesus Christ's Second Coming/Advent or *Parousia* increasing in frequency and intensity, there remains a void in teaching and preaching the Eschatological Gospel to the people in need of it in this twenty-first century world. This void is prevalent in most of the Western Church pulpits (even in the denominations/churches where the Eschatological Gospel was a central doctrine at their genesis), and consequently, also in the layperson's presentation of the Gospel to the people he/she meets in everyday life. This void also appears evident in the exploding Third World Church, due to lack of teaching and written material on the subject. In light of the pervasiveness and exponential increase of Satan's Last Days' false gospel being propagated as truth, and as the Church moves toward the completion of the Church Age and the *Parousia* of Jesus, the author sees this void as a chink in the armor of the Body of Christ in fulfilling the Great Commission to teach and preach the Eschatological Gospel of Both Comings of Jesus in all the world (Matt 28:18-20; Mark 16:15). If there ever were "such a time as this" to reinstitute the teaching and preaching of the Eschatological Gospel to all nations, it is now, in order to fulfill Matthew 24:14, Mark 13:10, Luke 24:47, and Romans 16:26.