THE NEED FOR TEACHING THE ESCHATOLOGICAL GOSPEL OF BOTH COMINGS OF JESUS CHRIST IN THE TWENTY-FIRST CENTURY, ESPECIALLY AS WE SEE THE DAY OF HIS PAROUSIA APPROACHING

by

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SUMMARY

This thesis is designed to outline the systematic-theological and theological-historical basis for the Eschatological Gospel of Both Comings of Jesus Christ (Yeshua Ha Mashiach). This cohesively combines Jesus’ First Coming (for redemption, reconciliation and restoration) with His Second Coming (for the Rapture/Resurrection of the Church/Body of Christ and judgment at the Day of the Lord/Yahweh) into the complete salvation of the Church. The historical writings of the Patristic, Ante- and Post-Nicene Fathers are examined to ensure the continuity of this Eschatological Gospel message being communicated through their writings to the Early Church. The remainder of Church history is examined to ensure the Eschatological Gospel continued to be communicated by the Church as a part of the Great Commission in Matthew 28:18-20. Then, in keeping with the eschatological prophetic intent of the Parable of the Wheat and Tares (Weeds) in Matthew 13:24-30, 36-43, of both the kingdom of God and the kingdom of Satan coexisting and growing until “the end of the age,” the antithesis of the Eschatological Gospel is examined—Satan’s plan of lies, deception and heresy throughout history, culminating with the explosion of activity since 1948. This satanic plan is described as being not only insidiously deceptive by recruiting converts to the kingdom of darkness in rebellion and opposition to the kingdom of God, but also as preparing the way for the End-time/Last Days’ ten-nation confederacy to be led by the antichrist. Biblical chronology is used to trace the history of both the kingdom of God and the kingdom of darkness to the present day. Finally, the “Signs of the Times” in modern history are examined, thereby showing the need for the Eschatological Gospel to be taught in the twenty-first century, especially as the day of the Lord Jesus Christ’s Parousia rapidly approaches.
KEY TERMS

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This thesis is an extension of the conclusion of the Master’s thesis THE RAPTURE OF THE CHURCH: A DOCTRINE OF THE EARLY CHURCH OR A RECENT DEVELOPMENT OF THE DISPENSATIONAL MOVEMENT? and the culmination of over thirty years of eschatological study. I would like to thank the three Persons of the Godhead for the passion to study eschatology; the knowledge, wisdom and vision to identify the topic for this thesis and the strength to research the topic thoroughly and to complete the work. I would also like to thank my mother Betty for her encouragement to pursue this dream, my sister Claudia, Marlene Mankins and Ben Watts for their tremendous help in technically editing this thesis, and especially my wife, helpmeet and chief supporter Mickey for her love and encouragement in making this dream a reality. Additionally, thanks to the faculty at Oral Roberts University (ORU) School of Theology and Missions (Seminary), especially Dr. Larry Hart, Dr. David Dorries, Dr. James Breckenridge, Dr. James Tollett, and Dr. Charles Snow, for their encouragement to pursue this Doctor of Theology. Thanks also go to the ORU Library staff, especially the Interlibrary Loan Office, the Reference Librarians and Dr. Mark Roberts of the Holy Spirit Research Center, for helping me find all the necessary research material. Special thanks are due to Dr. Paul King, also of ORU, for his encouragement, contact and liaison, on my behalf, with UNISA to begin the process of matriculation. And finally, thanks to Professor Danie Veldsman of UNISA/University of Pretoria, promoter and encourager, for spurring me on toward examination of this thesis, and Professor RTH Dolamo of UNISA for helping me accomplish that goal.
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