

The End

The parousia and the resurrection

PAROUSIA

Grasping the nettle

In this section we have to face the challenge of resolving the fulfillment of a Christian understanding of hope head on. “What is the climax and conclusion of all things?” “What does the idea of ‘the end’ (Gk: *eschaton*) mean?” “Is it the end, an end, a consummation, a new beginning, or some or all of these things?” We not only have to engage with these questions in the face of a skeptical world, that thinks our very approach to the subject of hope is both misguided and meaningless, but also within the Christian community of faith where numerous biblical texts and traditions have a history of diverse and conflicting interpretations.

Coming of God

As we have seen the single most dominant and focusing biblical eschatological theme, or concept, is the ‘Day of the Lord’¹. It begins to emerge out of the prophetic understanding and imagination of people like Amos, Isaiah, Zephaniah and Joel, but it is also found in a range of other Hebrew texts. The idea is also expressed in a range of phrases, such as: ‘the day’, ‘that day’, ‘the great and terrible day’, plus other variations, each implying an event in which God acts decisively to bring about his purposes, always in terms of judgment.

The understanding is of God coming, being present and acting. Sometimes it looks back to events when God came and saved in the past (cf Jg 5:1-31), others look to when he will come in the near future acting in justice (cf Am 5:18-20); but increasingly there is an expectation that God will come ultimately and finally, either at the end of history or even beyond history (cf Isa 66:15).

Within the vision of the coming of God there appear strands that point towards an ‘anointed one’, a Messiah figure, who comes representing God, a divine agent in the consummation of all things². The Jewish community developed a range of expectations about the coming Messiah.

Coming in incarnation

Christian understanding brings all these ideas from the Hebrew scriptures together in the incarnation and person of Jesus. In him God has come to his people and humanity. Jesus

¹ See the section entitled ‘The Vision’ above and its references; see also article ‘Day of the Lord’ by RH Hiers in *‘The Anchor Dictionary of the Bible’* (Vol 2) pub Doubleday 1992.

² Cf for example Gn 49:10; Zech 9:9-10; Isa 9 and 11 etc.



himself has come from God as the anointed Messiah. Following his crucifixion there is his resurrection. But this is not the end.

All those Hebrew scriptures that speak of the glories of the messianic age lay an important foundation for something more, the *parousia*, because they have not found complete fulfillment in first coming of Jesus.

Of the important Hebrew passages that most await fulfillment are the words that are found in Daniel 7:

‘... behold with the clouds of heaven there came one like the Son of man ...
and to him was given dominion, and glory and kingdom ...’
(Dan 7:13-14)

The ideas and imagery of these words are reflected in a number of important places in the New Testament:

‘Then they will see the Son of man coming in clouds with great power and glory ...’
(Mk 13:26)³

As we saw at the end of Jesus’ ministry there is the question:

"Tell us, when will this be,
and what will be the sign of your coming and of the close of the age?"
(Mt 24:3)

Having ascended the disciples are given this promise:

"This Jesus, who was taken up from you into heaven,
will come in the same way as you saw him go into heaven"
(Acts 1:11)

Appearing in power

The central focus of Christian eschatology is the ‘coming’ of Jesus Christ at the end of history⁴. The popular phrase ‘the second coming’ is not a New Testament term; Justin Martyr first used it in the 2nd century CE. It is developed from the words in Hebrews 9:28, which says:

‘He will appear a second time ... to save those who are waiting for him.’

This remarkable understanding is most frequently expressed in the New Testament by the Greek word *parousia*, which refers to the idea of ‘coming’ or ‘arrival’ (cf 2Cor 7:6-7; Phil 1:26), or the ‘presence’ (2Cor 10:10) of someone; a sense of awareness of immediacy.

³ There are of course many other texts that pick up and proclaim the same theme cf. Mt 24:30; Mk 13:26; Lk 21:27; also Mk 14:62; Mt 26:64; Lk 22:69; 1Th 4:17; Rev 1:7, 13; 14:14.

⁴ Christians often refer to it as the ‘Second Coming’ or the ‘Second Advent’.



Another word used to describe the phenomenon is *apokalupsis*⁵ (cf 1Cor 1:7; 1Pet 1:7) with the sense of 'revealing' or appearing'; the wraps are off, the full truth of what has been hidden is fully disclosed.

It has been estimated that there are at least 250 clear references to the *parousia*. No New Testament writer omits it; it has been said that 'it is too frequent, too clear, too precise, too unambiguous not to be central'.⁶

The *parousia* is referred to in the New Testament as 'the day of Christ' (cf Phil 1:10; 2:16).⁷ It has Jesus as its focal point, it is *he* who is coming; fulfilling and completing everything his original coming began, consummating his work and creation's destiny, which are inseparably intertwined:

'... it focuses on Jesus, not only centrally ... but finally ... Since Jesus is the human person on whom the destiny of the whole world hangs, his story is unfinished until the story of the whole world is complete, and, conversely, the world's story is unfinished until he comes to complete it. The coming of Jesus is the focus of Christian hope because his future is our future and that of all creation.'⁸

It will be an event like no other event. It will be similar to and yet utterly different from the original creation of the universe:

'... it is the event which brings the temporal history of the world to an end. It is not just the last event of world history, but the event that ends history. It cannot be an event in time and space like the other events of history, since it is an event that happens to time and space and transforms them into eternity.'⁹

For this reason the language and imagery of the New Testament must *not* be taken as a literal description of what will happen; it struggles with time and space ideas to express what is beyond communication. The words and images are an imagination of the mystery, as the physical and spiritual, temporal and eternal, human and divine begin to find their inclusive fulfillment as the *parousia* breaks upon them and from within them.

⁵ We get our word 'apocalyptic' from this word, which should mean 'ultimate revelation', like the pulling back of a curtain to reveal a view, rather than the sense of 'ultimate destruction' that is usually implied in its popular use.

⁶ Some of the major New Testament passages about the *parousia* are Mt 24:25; Mk 13; Lk 21; Jn 14:3; Acts 1:11; 3:20; 17:31; 1Cor 15:23-28; Phil 3:20-21; 1Th 4:13-5, 11; 2Th 1:7-10; Heb 9:28; Jas 5:7; 1Pt 1:7; 2Pt 3:8-13; 1 Jn 2:28; 3:2-3; Rev 1:7-8; 22:20.

⁷ It appears to be a development of the phrase 'the day of the messiah' found in the intertestamental literature. The Gospels have a number of references to Jesus referring to 'that day' or 'on that day' (cf Mt 25:13; Lk 17:22-35; 21:34 et al). There are similar expressions in Paul's writings elsewhere, 'the day of Jesus Christ' (Phil 1:6 cf 1Cor 1:8; 5:5; 2Cor 1:14), he also links it to 'the day of the Lord' and 'the day of judgement' (cf 1Th 5:2; 2Th 2:2; Rm 2:16; 1Cor 3:13 et al). The centrality of Jesus in fulfilling the Hebrew vision of 'the Day of the Lord' in early Christian thinking is beyond dispute.

⁸ See R Bauckham & T Hart '*Hope Against Hope*' Darton, Longman & Todd 1999 p 117-118

⁹ Ibid p 118

As we mentioned above, historically, Christian thinking about 'the end' in broad terms has been plagued by a belief that biblical images and ideas can be deciphered to provide calendars, timetables and itineraries. Thinking about the *parousia* has inevitably become caught up at the heart of this.

Images of consummation

The New Testament has some very powerful images to communicate the truth about God's final consummation of all things in the triumph of Jesus. They are not history written in advance, but eschatological imagination grappling to conceive of the implosion of time and space under the weight of the wholeness and justice of eternity.

Among many passages, three of the most influential are:

- **The shepherd-judge** (Mt 25:31-32):

"When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats"

- **The conquering-warrior** (Rev 19:11-21):

"Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself. He is clad in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords".

- **The saviour-deliverer** (1Th 4:14-18):

"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words".

Other images are; the powerful impact of Jesus' 'appearing' (1Tm 6:14) or 'revealing' (1Cor 1:7), 'like lightning across the sky' (Mt 24:27) so that 'every eye will see him' (Rev 1:7). These and others give very powerful focus to the *parousia* idea and to the person of Jesus. It demonstrates how the language of myth and metaphor intensifies understanding and anticipation even though it is incapable of expressing what the actual events will be like or sequence in which they will unfold.



Rapture myth

A graphic image expressed in words quoted above caught the imagination of many:

‘... we shall be caught up together with them in the clouds
to meet the Lord in the air’
(1Th 4:17)

Add to this another disturbing picture that speaks of workers in the field or at the grinding mill:

‘One will be taken and one will be left’
(Mat 24: 40-41)

Historically these have been taken together by some people to develop a doctrine of ‘the rapture’; an idea that believers will be miraculously ‘transported’ from the earth from within the midst of an evil world and *prior* to the *parousia*¹⁰. This is mistaken. The word ‘taken’, used in Matthew, in biblical thinking implies destruction not salvation. The Thessalonians passage speaks about the vision of the *parousia* itself, it is not something prior to it.

Parousia delayed

Reading the New Testament leads you to wonder how the early Christian community coped with the fact the *parousia* didn’t come in their lifetime. Compare passages in such as:

‘... we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep ... the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them ...’ (1Th 4:15,17)

‘First of all you must understand this, that scoffers will come in the last days with scoffing, following their own passions and saying, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation."’ (2Pt 3:3-4)

In the first Paul anticipates being alive when the *parousia* takes place, in the second unbelievers are mocking the likelihood of Jesus ever returning. However, this may not have been as big a problem as some have suggested. Christians seem to have recognised early on that they were called to play an important part in ‘hastening the day of God’ (2Pt 3:12); they were constantly living at the front line of God’s eschatological work, looking for those moments of break-through from the eternal into the temporal, all pointing towards the ultimate climax of the *parousia*. Visionary writings like Revelation revealed that throughout the present time the eternal was unfolding in parallel; while hidden to all

¹⁰ This idea is an essential part of ‘Dispensational’ eschatological thinking in the church, developed in the 19th Century; but it has also found its way into other millennial forms of Christian thinking, usually conservative evangelical, where it can be an essential part of their doctrine.



but the few this truth was a constant present reality and inspiration¹¹; as it should be to us also.

Millennium

For much of church history many Christians have believed that there would be a period of earthly perfection, *before* the last judgment, the end of the world and the new creation. During this time life on earth will be radically transformed for a limited period of time; symbolised by 'a thousand years', hence the name Millennium.¹²

These ideas are based on a single scripture found in Revelation 20:1-10:

Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended. After that he must be loosed for a little while. Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. And when the thousand years are ended, Satan will be loosed from his prison and will come out to deceive the nations which are at the four corners of the earth, that is, Gog and Magog, to gather them for battle; their number is like the sand of the sea. And they marched up over the broad earth and surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulphur where the beast and the false prophet were, and they will be tormented day and night for ever and ever.

These ten verses have influenced Christian thinking about eschatological events out of all proportion to the brief place they hold in the text of Revelation. The problem being that, to different degrees, they have been taken as literally foretelling certain events that will take place around the *parousia* (the return of Jesus – see below)¹³.

¹¹ See the article *Parousia* by Christopher Rowland in '*The Anchor Dictionary of the Bible*' (Vol 5) pub Doubleday 1992, where there is detailed discussion on this topic.

¹² The word 'millennium' comes from the Latin for the number 1000, which is *mille*, creating the name 'millenniumism' for those who hold this belief. It is also sometimes also called 'chiliasm' after the Greek word for the number 1000, which is *chilia*. The idea of a '1000 years' is itself a biblical symbol for a great period of time, cf Ps 90:4; 2Pt 3:8.

¹³ There are four main approaches to interpretations that take Revelation 20:1-10 literally:

- **Premillennial (Historic):** this is the simple belief there will be an earthly millennium *after* the *parousia* and *before* the final judgment and the new heaven and earth;



However, this Millennium passage should not to be taken as an actual series of events that will happen in the ultimate future, but rather as an imaginative symbol, like all the others in Revelation. It declares the ultimate vindication of those who have been martyred as a result of Jesus' victory and triumph over all earthly powers at his *parousia*. From an earthly perspective the righteous have been defeated, but from the heavenly standpoint they are victorious. The truth is out; the beast is defeated and the martyrs triumph.¹⁴

For all the gross historical misuse and misunderstanding of the Millennium image it has kept Christian eschatological hope linked to an understanding that this world has a future in God's purposes, and saved it from becoming totally other worldly. A true understanding of the Millennium passage points us towards the true fulfillment of creation within the new heaven and earth at the climax of all things.

RESURRECTION

Hebrew hope

As the Hebrew scriptures look towards the end another understanding just begins to emerge, the expectation of the resurrection of the dead. It is hardly mentioned, it is more of a longing than actual certainty, but it is there. There are oblique references in the Psalms:

'For you do not give me up to *sheol*,
or let your faithful one see the Pit.
You show me the path of life.
In your presence there is fullness of joy;
in your right hand are pleasures for evermore'
(Ps 16:10-11)

'But God will ransom my soul from the power of *sheol*,
for he will receive me'
(Ps 49:14-15)

The 'dry bones' image in Ezekiel 37 is about national restoration following the exile rather than personal hope of resurrection. The oft-quoted words in Job:

'For I know that my Redeemer lives,
and that at the last he will stand upon the earth;
and after my skin has been thus destroyed,
then in my flesh I shall see God'
(Job 19:25)

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- **Premillennial (Dispensational):** as above, this believes in an earthly millennium *after parousia* but as part of a larger formal scheme where the 'millennium' (the kingdom) is the final of seven 'dispensations' (distinct periods of time) that make up human history, before final judgment and eternal destiny;
 - **Amillennial:** this is the belief that there will be *no* actual 'millennium', but rather it is seen as a symbol of the period of the life of the church prior to the *parousia*;
 - **Postmillennial:** this is the belief that the 'millennium' is the work of the church through its expansion into the world, climaxing *before* the *parousia*.

See further detail and argument in RG Close *'The Meaning of the Millennium: Four Views'* pub IVP 1977

¹⁴ See R Bauckham & T Hart *'Hope Against Hope'* Darton, Longman & Todd 1999 p 132-139; also R Bauckham *'The Theology of the Book of Revelation'* Cambridge 1993 p 106-108.



These are not about faith in resurrection but a cry for justification at the hands of God when others would see his death as the result of his being a sinner, which he knows he is not. However, see 42:13 where he only receives the same number of children as previously (when he receives twice as much of everything else that he lost), suggesting that *at the resurrection* he will receive back his other lost children?

The ideas in Isaiah 26:19¹⁵ are fascinating:

‘Your dead shall live, their corpses shall rise.
O dwellers in the dust, awake and sing for joy!
For your dew is a radiant dew,
and the earth will give birth to those long dead’

Where the idea of the resurrection from the dead is most clearly and unequivocally stated is at the end of the BC period in Daniel 12:2-3:

‘And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever’.

These words are picked up and echoed powerfully in the writings of the New Testament.

What happens beyond death?

Death is the only human certainty. So “What happens beyond death?” is among the most important personal questions about existence anyone can ask.

The first question is whether or not there is survival of any kind and if so what:

- Some believe there is nothing but the void of total extinction;
- Others believe in the re-birth of reincarnation;
- Many believe in immortality in some other form of life after death

In contrast to all these views the New Testament understanding is unique. It sees a total full-embodied physical resurrection of the whole person within a renewed universe, beyond life after death.¹⁶ It has been very well put that Christians believe in resurrection, which is:

‘Full embodied life, *after* ‘life after death’¹⁷

¹⁵ Some scholars believe these words are glossed by much later influence

¹⁶ To explore the full biblical Christian understanding of resurrection, its development through the Hebrew scriptures and the New Testament, and its contrast with the Mediterranean religions of the time, an essential study reference is NT Wright *‘The Resurrection of the Son of God’* pub SPCK 2003

¹⁷ See NT Wright *‘Surprised by Hope’* SPCK 2007 p160



If the Christian position is true then the second important question is, “What happens between a person’s death and the resurrection?” This question troubles many Christians and is a serious issue to consider:

- “In what form do they continue to exist while dead?”
- “Are they conscious or unconscious?”

When talking about the experience of death the biblical writers use two images; there are convincing arguments for both views:

Death is being asleep waiting to be woken:

- Samuel at Endor (1Sam 28:11-15)
- Job, ‘Then I would be asleep, then I would rest’ (Job 3:13-19)
- Kings (and others) sleeping with their fathers (cf 1Kg 2:10)
- ‘Those who have fallen asleep’ (1Thes 4:15)

Death is ‘waiting wakefulness’:

- Jairus’ daughter ‘sleeping’ but not dead (Mk 5:39)
- God of Abraham, Isaac and Jacob the ‘God of the living not of the dead’ (Mk 12:26)
- Moses and Elijah at the Transfiguration (Mt 17:3)
- Thief on the cross, ‘Today you will be with me in Paradise’ (Lk 23:43)
- Souls under the altar crying for justice (Rev 6:9)

Therefore all we can say in summary is that every person that has ever lived will be raised (cf Dan 12:2; Acts 24:15 *et al*) and that those who die as believers are ‘with the Lord’ (cf Rm 14:8).

We shall all be raised

The first dramatic consequence, following the overwhelming reality of the ‘coming’, ‘presence’, and ‘appearing’ and ‘revealing’ of Jesus in the *parousia*, is the resurrection of the dead.

Early Christian preaching proclaimed the resurrection; it was the keystone to their faith, lifestyle and dynamic hope. Jesus’ resurrection was not only proof that his words and works were authentic, but as a promise of our resurrection in the future. It is pivotal to Christian destiny.

Resurrection is not resuscitation; it is not bringing the dead back to their previous experience of human life again, as Jesus did when he raised Jirus’ daughter (cf Mk 5:21-43), the widow of Nain’s son (Lk 7:11-17) and Lazarus (Jn11:38-44) to life.¹⁸

¹⁸ There is no suggestion that any of these three were not actually dead and were not dramatically brought back to life again; but it is clear that they continued to live as they had before and at some time in the future they died once more and now, along with all others, still await the final and ultimate resurrection.



This *parousia*-resurrection is about whole new dimensions of being; it is about transformation and transfiguration. It is the fulfillment of the words of Jesus:

"Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man. Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment" (Jn 5:25-29)

This parallels the image of God's creative words that bring the very cosmos into being at the dawn of time itself. Because of this, like the *parousia*, the resurrection experience defies description; what actually happens is part of the mystery that makes up the biblical understanding of destiny and hope.

Wrestling to communicate the awesome nature of the resurrection the biblical imagination employs a variety of pictures to communicate its ideas:

- The corpse lying in the grave is raised up (cf Jn 5:25, 28-29; 11:24), it stands upright and lives;
- The depths of the ocean, and the earth, hold the dead like prisoners; at the resurrection they are released (cf Rev 20:13);
- The dead body is seen to be as in a deep sleep; waiting its awakening at the resurrection (cf Job 3:13-19; Mt 9:24);
- The dead are like a seed sown by a farmer, they may appear inert, but one day they will germinate, flower and fruit (cf. Jn 12:24; 1Cor 15:36-37).

Resurrection body

What are we to understand by the resurrection body? What will it be like?

- It is linked with Jesus' resurrection body, just as our very resurrection is dependent upon his;
- First and foremost it is 'corporate', we receive our resurrection body by virtue that we are part of the 'resurrection body of Christ'; and individual expression flows out of that fact (1Cor 15:22);
- The resurrection body of Jesus suggests it has new properties and dimensions (cf Jn 20:19-29; 1Cor 15:5-8);
- It will be free: Bodily resurrection is the fulfillment of redemption. It will be free from the limitations of sin and fall, disease and disability;
- It will enjoy the restoration of all that was corrupted, a person in the totality of life, that fullness of created glory;
- It will be unique: It will have a different form from the present and yet it will have continuity with it; like the wheat is different from the seed from which it sprang, yet is inseparable from it (1Cor 15);

- We shall be changed, transformed (1Cor 15:51), shaped to enjoy the whole new environment in the way that the bodies of fish and birds are perfectly adapted for their environments (1Cor 15:35-38);
- It will be physical but not flesh and blood as we understand it (1Cor 15:50), in ways it will be like the angels, (Mk 12:24-27);
- It will be the fullness of all possibilities.

Resurrection as ‘first fruits’

The centrepiece of Christian hope in the ‘resurrection of the body’ is the death and resurrection of the Lord Jesus Christ (Mt 28:6). Paul says very clearly:

‘Christ has been raised from the dead,
the first fruits of those who have fallen asleep ...
so also in Christ shall all be made alive’
(1Cor 15:20,22).

Upon this fact of Jesus’ resurrection all the promises of our resurrection are based:

- ‘Whoever lives and believes in me shall never die’ (Jn 11:25);
- ‘He who raised Christ Jesus from the dead will also give life to your mortal bodies’ (Rm 8:11);
- ‘He who raised the Lord Jesus will raise us also’ (2Cor 4:14).

Our resurrection is totally dependent upon the resurrection of Jesus. It takes place in complete solidarity and identification with his resurrection. His is the first-fruit of our resurrection (1Cor 15:20) and ours is the first-fruit of the resurrection and release of the whole creation (Rm 8:23).

The notion of ‘resurrection from the dead’ is totally counter-intuitive; it is something that simply does not happen! This is at the heart of the gospel being ‘a stumbling block to Jews and foolishness to Greeks’ (1Cor 1:23); the absurdity of God’s messenger dying as a tortured criminal and then rising from the dead – is simply insane!

- We have both Jesus and Paul challenging the Sadducees in their disbelief of the resurrection (cf Mt 22:23-33; Acts 23:6-9);
- The Athenians mock Paul when he speaks to them about the resurrection (Acts 17:32).

Resurrection may seem counter-intuitive, but as Jesus says, not when you know both ‘the scriptures and the power of God’ (Mk 12:24).

Questions & Reflections

1. “What thoughts, images, ideas and emotions do you have about the end of the world as we currently know it?”
2. “What questions and issues does the teaching on the *Parousia* raise?”

3. "Talking about the Christian belief in resurrection of the dead to someone in a pub, what challenges and objections are they likely to make?"

Reading and Resources

Key books:

R Bauckham & T Hart '**Hope Against Hope**' Darton, Longman & Todd 1999
JB Green (Ed et al) '**Dictionary of Jesus and the Gospels**' IVP 1992: article: 'Kingdom of God' / Heaven by CC Caragounis p 417-430
G MacDonald '**The Evangelical Universalist**' SPCK 2008
NT Wright '**New Heavens, New Earth: The Biblical Picture of the Christian Hope**' Grove Books 1999
NT Wright '**The Resurrection of the Son of God**' SPCK 2003
P Yoder '**Shalom: The Bible's Word for Salvation, Justice & Peace**' Life & Faith Press 1987

Other useful book resources:

J Alison '**Living in the End Times**' SPCK 1997
CE Armerding & WW Gasque (Ed) '**Handbook of Biblical Prophecy**' Baker 1977
W Barclay '**A Spiritual Autobiography**' Eerdmans Publishing Company 1977
R Bauckham '**Jude & 2 Peter**' Word 1983
R Bauckham '**The Theology of the Book of Revelation**' Cambridge 1993
GR Beasley-Murray '**The Book of Revelation**' Eerdmans 1981
J Bonda '**The One Purpose of God**' Eerdmans 1993
W Brueggemann '**Peace: Understanding Biblical Themes**' Chalice Press 2001
F Carey (Ed) '**The Apocalypse and the Shape of Things to Come**' British Museum Press 1999
RG Close '**The Meaning of the Millennium: Four Views**' IVP 1977
N Cohn '**The Pursuit of the Millennium**' Temple Smith 1970
DN Freedman (Ed) '**Anchor Bible Dictionary**' Vol:3 Doubleday 1992 see article T Prendergast 'Hope' p 284
DN Freedman (Ed) '**Anchor Bible Dictionary**' Vol:5 Doubleday 1992 see articles:

- Eschatology by DL Petersen p 575
- *Parousia* by Christopher Rowland p xxx

JB Green [Ed et al] '**Dictionary of Jesus and the Gospels**' IVP 1992: articles:

- Apocalyptic by DC Allison
- Eschatology by DC Allison Jr p 206-209
- Son of Man by IH Marshall p 775-781

G Kittel (Ed) '**Theological Dictionary of the New Testament**' Eerdmans 1964: article *basileus* by KL Schmidt [et al] Vol 1: p 564-593
AT Lincoln '**Paradise Now and Not Yet**' Cambridge 1981
D Linn 'Good Goats – Healing our Image of God' Paultist Press
BD McLaren '**The Secret Message of Jesus**' Thomas Nelson 2006
RH Mounce '**The Book of Revelation**' Eerdmans 1977
R Parry & C Partridge (Eds) '**Universal Salvation?**' Paternoster 2003
A Richardson (Ed) '**A Theological Word Book of the Bible**' see article 'Hope' London SCM Press 1965 p 108-109
The Doctrine Commission of the Church of England, '**The Mystery of Salvation**' London, Church House Publishing, 1995
D Thompson '**The End of Time**' Minerva 1997
Walter Wink '**Engaging the Powers**' Fortress Press 1992
NT Wright '**The New Testament and the People of God**' SPCK 1992
NT Wright '**Jesus and the Victory of God**' SPCK 1996



NT Wright '**Surprised by Hope**' SPCK 2007

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