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Biblical Eschatology, Second Edition What is Biblical Eschatology? (An Extremely Brief Primer) Understanding the New Testament and the End Times, Second Edition Eschatology Eschatology Victorious Eschatology Eschatology, Death, and Eternal Life Eschatology and Ethics in the Teaching of Jesus Biblical Eschatology The Westminster Dictionary of Theological Terms, Second Edition Essays on Eschatology Second Edition Things to Come A Case for Historic Premillennialism Eschatology The Gospel and Letters of John, Volume 1 The Defeat of Death Revelation Troeltsch's Eschatological Absolute Eschatology Dispensationalist Eschatology and Its Influence on American and British Religious Movements A New Heaven and a New Earth The Second Coming The Eschatological Role of the Jerusalem Temple: An Examination of the Jewish Writings dating from 586 BCE to 70 CE Eschatology Eschatology and Ethics in the Teaching of Jesus Biblical Eschatology An Introduction to the New Testament, Second Edition Where the Eagles are Gathered The Eschatology of the Gospels The Eschatology of the Book of Jubilees The Eschatology of the Book of the Jubilees The Eschatology of Hans Urs Von Balthasar The Parousia 2nd Edition Karl Barth in the Theology of Dietrich Bonhoeffer Jesus and the Gospels (2nd Edition) Vision of New Jerusalem Cultures of Eschatology The End of Time in the Order of Things The Early Church at Work and Worship - Volume 2 Beyond Revelation

Studying the New Testament requires a determination to encounter this collection of writings on its own terms. This classic introduction by Charles B. Puskas, revised with C. Michael Robbins, provides helpful guidance. Since the publication of the first edition, which was in print for twenty years, a host of new and diverse cultural, historical, social-scientific, socio-rhetorical, narrative, textual, and contextual studies has been examined. Attentive also to the positive reviews of the first edition, the authors retain the original tripartite arrangement on 1) the world of the New Testament, 2) interpreting the New Testament, and 3) Jesus and early Christianity. This volume supplies readers with pertinent primary and secondary material. The new edition carries on a genuine effort to be nonsectarian, and although it is more of a critical introduction than a general survey, it is recommended to midlevel college and seminary students and to anyone who wants to be better informed about the New Testament. Die Zeit und ihr Ende gehört zu den grundlegenden Fragen der Menschheit. Das gilt besonders für jene Religionen und Kulturen, die an ein Leben nach dem Tode glauben. Die faszinierende, aber auch erschreckende Erwartung des Endes hat immer wieder Anlass gegeben, den Zeitpunkt seines Kommens zu bestimmen. Dieser Band leistet Pionierarbeit bei der Analyse der apokalyptischen Erwartungen im mittelalterlichen Europa zwischen 800 und 1000. In recent years, studies in the eschatology and ethics of Jesus have

provoked an unusual interest among Bible students. When talking about the coming of the kingdom, did Jesus mean that there would be a divine intervention or a catastrophe? If so, were his ethical teachings intended for an emergency situation--interim ethics? This book provides an admirable introduction to eschatology in general. Dr. Wilder argues for an interpretation of the evidence that maintains the full significance of Jesus: that his eschatology, far from being a liability, represents a true disclosure of human destiny, and that there is no contradiction between it and his ethical principles, which are of permanent validity. Many evangelicals have come to embrace a populist eschatology that has neither the support of the historical church, nor of the scholarly world today. For some, this has led to a disillusionment with eschatological speculations. For others, the results are apathy and a failure to understand the mission of God's people. This is tragic! For when the entirety of the New Testament is read and understood from an eschatological perspective, the grand narrative of Scripture and its fulfillment in Jesus comes clearly into focus. A proper framework for understanding eschatology directly correlates to a proper understanding of the mission of God's people, who are themselves carrying forth the biblical story as we approach the New Jerusalem. To fail to comprehend eschatology is to fail to comprehend our mission. This book has two objectives: First, to provide a proper hermeneutical framework from which we may discern a biblical eschatological worldview. Second, to demonstrate that a proper eschatological framework relates to the mission of God's people and the demand for holiness. Thus, eschatology matters!

About the Contributor(s): Jonathan Menn is the Director of Equipping Church Leaders-East Africa, after having served as East Africa Director of Equipping Pastors International for six years. He travels regularly to East Africa, where he teaches pastors and church leaders. His extensive written teaching materials on biblical subjects are available at [www.eclia.net](http://www.eclia.net). He may be contacted at [jonathanmenn@yahoo.com](mailto:jonathanmenn@yahoo.com).

""This study argues that the core of Ernst Troeltsch's theological project is an eschatological conception of the Absolute. Troeltsch developed his idea of the Absolute from post-Kantian religious and philosophical thought, and applied it to the Christian doctrine of eschatology. Troeltsch's eschatological Absolute must be understood in the context of questions being raised at the turn of the twentieth century by research on New Testament apocalypticism, as well as by modern critical methodologies in the historical sciences. The study is a revisionist response to common approaches to Troeltsch that read him as introducing problematic historicist and immanentist assumptions into Christian theology. Instead, it argues that Troeltsch's theological modernism presents a compelling account of the meaningfulness of history while retaining a commitment to divine transcendence that is unconditioned by history. As such, his theology remains relevant to theological research today, well beyond theological circles that normally take Troeltsch's legacy to contribute in a constructive way to their work. ""-- Many evangelical readers who have learned the basics of eschatology from popular authors and more recently from novelists assume that dispensational premillennialism, with its distinctive teachings about the pretribulation rapture of the church, is the only reliable

view of the end times and the return of Christ. This volume, however, offers a compelling case for an alternative perspective--one that was widely prevalent throughout church history. The contributors, all respected scholars in their respective fields, suggest that classic premillennialism offers believers a more coherent and viable approach to understanding eschatology. Their studies, which examine eschatology from biblical, theological, historical, and missiological approaches, provide a broadly accessible argument for returning to the perspectives of historic premillennial eschatology. This short textbook, the latest volume in the Guides to Theology series, surveys key themes and aspects of Christian hope by tracing eschatological ideas as they have developed from Scripture throughout the history of theology. John McDowell and Scott Kirkland present a series of lenses on understanding eschatological statements, or the content of Christian hope. They have structured their book thematically into five chapters—four exploring apocalyptic, existential, political, and christological themes, followed by an extensive annotated bibliography. Within each chapter, McDowell and Kirkland take a history-of-ideas approach, locating the various perspectives in their historical contexts. Concise and accessible, this book is ideal for introductory undergraduate courses in eschatology. The classic study of the history of the development of Jewish and Christian eschatology. Charles superseded all predecessors with a fuller treatment of the Apocalypse and a deeper study of the Messianic hope of the Nation in the Old Testament. Craig Blomberg's award-winning *Jesus and the Gospels* prepares readers for an intensive study of Matthew, Mark, Luke, John, and the events they narrate. Blomberg considers the historical context of the Gospels and sheds light on the confusing interpretations brought forth over the last two centuries. This second edition incorporates new scholarship, debate, critical methods, and the ongoing quest for the historical Jesus, and ensures the work will remain a valuable tool for exploring the life of Christ through the first four books of the New Testament. Christian scholar Trenton R. Green has compiled *The Second Coming: A Reference for Christian Eschatology & the Return of Jesus*; which serves as an excellent overview, reference guide and citation source about the second coming of Jesus Christ. This edition also explores Christian eschatology in-depth and will help guide you through this fascinating topic. This second edition of the *Westminster Dictionary of Theological Terms* provides a comprehensive guide to nearly 7,000 theological terms—1,000 more terms than the first edition. McKim's succinct definitions cover a broad range of theological studies and related disciplines: contemporary theologies, biblical studies, church history, ethics, feminist theology, global theologies, hermeneutics, liberation theology, liturgy, ministry, philosophy, philosophy of religion, postcolonial theology, social sciences, spirituality, worship, and Protestant, Reformed, and Roman Catholic theologies. This new edition also includes cross-references that link readers to other related terms, commonly used scholarly abbreviations and abbreviations for canonical and deuterocanonical texts, an annotated bibliography, and a new introductory section that groups together terms and concepts, showing where they fit within particular theological categories. No other single volume provides the

busy student, and the theologically experienced reader, with such easy access to so many theological definitions. This booklet provides a simple presentation of biblical, end times prophecy. Schwarz guides readers through the range of opinions on the subject of the future, telling how readers' understanding of eschatology has developed and laying out the factors that must be considered when speaking meaningfully about the Christian hope in the 21st century. He surveys the teachings about the future in the Old and New Testaments and addresses the views of Christian and secular thinkers throughout history. The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self. Originally published in English in 1988, Joseph Ratzinger's *Eschatology* remains internationally recognized as a leading text on the "last things"—heaven and hell, purgatory and judgment, death and the immortality of the soul. This highly anticipated second edition includes a new preface by Joseph Ratzinger/Pope Benedict XVI and a supplement to the bibliography by theologian Peter A. Casarella. *Eschatology* presents a balanced perspective of the doctrine at the center of Christian belief—the Church's faith in eternal life. Recognizing the task of contemporary eschatology as "to marry perspectives, so that person and community, present and future, are seen in their unity," Joseph Ratzinger brings together recent emphasis on the theology of hope for the future with the more traditional elements of the doctrine. His book has proven to be as timeless as it is timely. This important work explores the complex relationship between two of the twentieth century's most formidable Christian thinkers—Karl Barth and Dietrich Bonhoeffer. Seizing on a much-discussed criticism that Bonhoeffer made of Barth's theology in his prison letters—that Barth was guilty of a "positivism of revelation"—Andreas Pangritz challenges scholars who have used this statement, despite being left undeveloped by Bonhoeffer, as a wedge to separate the two theologians. Through a careful study of Barth's and Bonhoeffer's works, of their correspondence, and of Barth's comments and revisions after Bonhoeffer's death, Pangritz clarifies the close yet sometimes strained relationship between Barth and Bonhoeffer and cautiously makes the case that Bonhoeffer's criticism has been overemphasized and did not mark a significant breach between the two great theologians. Much more than a study of a disputed discourse in historical theology, this engaging volume also raises concerns of continuing relevance regarding the role of theology in our secular society. This research aims to investigate the role or roles of the physical Jerusalem temple within the second temple Jewish writings in terms of whether the physical temple has any role to play in relation to the pivot point in eschatology. The pivot point or fulcrum in time refers to the end of the exile and perhaps the beginning of the eschaton. The exile may be theological, but many second temple Jewish texts address the physical gathering of the children of Israel to the land of Israel (i.e., from physical exile, even if the text also addresses a theological exile), thus, making the return a complete ingathering of the children of Israel. The passages

of these ancient texts have been analysed before, but never with this lens. Looking to see if there is any role the Jerusalem Temple performs in expected eschatological events will at least allow an answer to be given, which is better than never asking the question in the first place, which has been the case until now. This study produces results as the Jerusalem Temple has always been a place of great expectations. A reformation - indeed - a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the

reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection - and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters. Urban von Wahlde's radically new, three-volume commentary on the Gospel and Letters of John is the most detailed study of the composition of the Johannine literature ever put forth by an American scholar. Nearly all of the problems confronted by those who study John have to do with the literary strata of the Gospel of John and their relation to the composition of the Letters of John. With an archaeologist's precision, and engaging a whole range of scholarly contributions in this area, von Wahlde digs down to the foundations and exposes three distinct literary strata in the development of the Johannine tradition. Volume 1 gives detailed evidence identifying and listing the criteria for each stratum. Volumes 2 and 3 apply those criteria to the Gospel and Letters of John respectively. Originally published in English in 1988, Joseph Ratzinger's *Eschatology* remains internationally recognized as a leading text on the "last things"—heaven and hell, purgatory and judgment, death and the immortality of the soul. This highly anticipated second edition includes a new preface by Joseph Ratzinger/Pope Benedict XVI and a supplement to the bibliography by theologian Peter A. Casarella. *Eschatology* presents a balanced perspective of the doctrine at the center of Christian belief—the Church's faith in eternal life. Recognizing the task of contemporary eschatology as "to marry perspectives, so that person and community, present and future, are seen in their unity," Joseph Ratzinger brings together recent emphasis on the theology of hope for the future with the more traditional elements of the doctrine. His book has proven to be as timeless as it is timely. *Eschatology*, the study of last things, is concerned with time. Futurists believe that much of eschatology is still future. Because of the imminence statements in the gospels and epistles, preterists (including the author) believe all of the last things (the return of Christ, the judgment, and the resurrection) were all fulfilled in Jesus' generation. This volume deals with the importance of time to God and His faithfulness in fulfillment of prophecies concerning time. Major topics discussed are the Olivet Discourse, II Peter 3, and Paul's preaching and teaching on the resurrection. One major section of this book deals with the afterlife: Hell, the Rich Man & Lazarus, and immortality. Another deals with the faithless foundation of dispensational premillennialism. A last collection of topics includes The Importance of the Old Testament to Christians, Zionism, and Frequently-Asked Questions. Although many scholars consider Luke 17:22-37 to be "the most important eschatological passage in Luke-Acts," few agree on the precise meaning of the enigmatic proverb which forms its conclusion (Luke 17:37). Generally, Jesus' logion

is taken to convey a macabre image of impending judgement. However, this study offers fresh literary, redactional, and historical evidence to suggest that Luke recast Jesus' saying in order to describe something much more glorious--the deliverance of the elect. Examination of the material elsewhere in Luke-Acts corroborates Luke's expectation of an ethereal reunion, and suggests that this hope constitutes the most characteristic feature of Lukan eschatology. Apokalyptische Vorstellungen von Untergang und Verheißung, von letzten Dingen und äußersten Wahrheiten, von Endgültigem und noch nie Dagewesenem begleiten die europäische Kulturgeschichte seit mehr als 2000 Jahren. Die vorliegende Reihe Kulturgeschichte der Apokalypse legt eine heterogene und interdisziplinäre Durchmessung des Endzeitdenkens aus historisch-kulturwissenschaftlicher Perspektive vor. Sie betont die einzigartigen Verhaftungen apokalyptischer Diskurse in jeweils zeitgenössischen, epistemischen, medialen und politischen Kontexten und plädiert für den Mut zum Bruch – zum Bruch mit homogenen Lesarten, linearen Denktraditionen und lediglich formalen Rückführungen auf einen apokalyptischen Ursprung. Dabei öffnet sie den Blick in andere religiöse wie geographische Kontexte und lädt zum interdisziplinären Vergleich ein. A biblically-based, optimistic view of the future. Along with a historical perspective, this book offers a clear understanding of Matthew 24, the Book of Revelation, and other key passages about the events to precede the return of Jesus Christ. Satan is not going to take over this world. Jesus Christ is Lord and He will reign until every enemy is put under His feet! Biblical Eschatology provides what is not found in any other single volume on eschatology: it analyzes all the major eschatological passages (including the Olivet Discourse and the book of Revelation), issues (including the second coming of Christ, the millennium, the rapture, and Antichrist), and positions (including all the major views of the millennium) in a clear, but not superficial, way. The book concludes with a chapter showing how eschatology is relevant for our lives. Biblical Eschatology makes understanding eschatology easier by including chapters on how to interpret prophecy and apocalyptic literature, by showing the history of eschatological thought, and by placing eschatology in the context of the Bible's overall story line and structure. Clarity and understanding are enhanced by the use of comparative tables and appendices. Subject and Scripture indexes are included. The book interacts with the best of Evangelical and Reformed scholarship, and the extensive bibliography (which includes the Web addresses of many resources that are online) provides an excellent source for the reader's further study. This is a perfect resource for intelligent Christians, including pastors, students, and teachers, who desire to understand eschatology and to see how it fits together with the rest of the Bible. Biblical Eschatology provides what is not found in any other single volume on eschatology: it analyzes all the major eschatological passages (including the Olivet Discourse and the book of Revelation), issues (including the second coming of Christ, the millennium, the rapture, and Antichrist), and positions (including all the major views of the millennium) in a clear, but not superficial, way. The book concludes with a chapter showing how eschatology is relevant for our lives. Biblical Eschatology makes understanding eschatology easier by including chapters on

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Battle of Actium in 31 BC, or the foundation of the Roman Empire, which is shown to be the fourth Kingdom of Daniel 2,7. These two facts place the Great Tribulation of Daniel 12 and Matthew 24 decidedly in the first century, the 70AD destruction of Jerusalem, according to the author. The author then divides the body of Revelation into two prophecies, as per the two prophetic commissions in Revelation 1 and 10. Using a 68-70AD, post-Neronic, pre-fall of Jerusalem date for the book, Rev 6-11 corresponds to the destruction of Jerusalem, while Rev 12-19 are clearly seen in historic events and detail the further punishing of the Jewish nation, followed by the final overthrow of the beast, Rome. Woven throughout the book, the author attempts to depict the great contrast of ages. For 1,000 years, Babylon, in four different stages, ruled the known world. Then, after it was broken small at the conversion of Constantine, the Kingdom of God ruled for its 1,000 years. We are now in that "short time", looking towards a Gog Magog conflict, and the fulfillment of the Israel promises in between Revelation 20:10-11. This is the second volume of Ferguson's collected essays, and includes some of his most memorable work, especially on "laying on of hands." In recent years, studies in the eschatology and ethics of Jesus have provoked an unusual interest among Bible students. When talking about the coming of the kingdom, did Jesus mean that there would be a divine intervention or a catastrophe? If so, were his ethical teachings intended for an emergency situation--interim ethics? This book provides an admirable introduction to eschatology in general. Dr. Wilder argues for an interpretation of the evidence that maintains the full significance of Jesus: that his eschatology, far from being a liability, represents a true disclosure of human destiny, and that there is no contradiction between it and his ethical principles, which are of permanent validity.

**Description**The end is near! Time is running out! Jesus will return soon to rapture the church! What if we're wrong---What if we're wrong? How will it affect your children and their children if Jesus Christ doesn't return within this generation? Live in the Now! Vision of New Jerusalem: Now! An in-depth study of the relationship of the kingdom of God, the Church, and the New Jerusalem. By understanding and applying the principles found in this book one will learn how to: 1) Stay out of troublesome situations... Now! 2) Live a victorious overcoming life... Now! 3) Experience inner peace... Now! 4) Build an important bridge between preterism/fulfilled eschatology and futurism...

**Now! Reviews**Marty Angelo's incredible testimony with an articulation of a teaching, that is committed to the growth of the kingdom of God into the ages of the ages. - Parker Voll, M.T.S. Marty lends an important spirit-filled voice to the growing movement of believers who love the message of fulfilled prophecy and present kingdom realities, through Jesus Christ. - Riley O'Brien Powell, M.Div. Marty Angelo takes us with him on a very personal journey of searching and discovery with plenty of scriptural signposts guiding the way. - John R. Noe, Ph.D. In a world in which we are told repeatedly that the church is Plan B Marty rightfully and effectively demonstrates that the church is the glory of Christ. - Don K. Preston, D. Div. We live in a time when God is looking for a voice; someone who is courageous enough to say exactly what HE wants said and HE found that courage in, Marty Angelo. - Luis Lopez, Pastor Vision of New Jerusalem:

Now! is filled with answers to all of those, So, what about this or what about that? questions. - Glenn L. Hill, retired pastor/author Fine-tune your beliefs as you look at Scripture afresh while considering the insights of a man who has clearly poured out his heart before you and poured his heart into Scripture. - Alan Bondar, Pastor Angelo carefully weaves practical theology with eschatology, and he does this with a refreshing sense of vulnerability. - Ward Fenley Marty moves beyond theology to practical application as he discusses what kingdom now means for our Christian walk today. - Brian L. Martin One man's account of how he came to a working knowledge of God's Kingdom being a present reality in his life. - Michael J Loomis

--various FOREWORD The realization that a man could withhold the release of such an amazing book for thirty-years tells me that God is not only the orchestrator of this vision but has also bridled Marty's desire and passion to release a book outside of HIS perfect timing. Marty Angelo has laid out such a comprehensive road map throughout the Old and New Testaments about the Second Coming of Jesus Christ that you will find yourself squirming in your seat as the Holy Spirit lovingly but thoroughly reveals to you, what only He can. I was asked by Marty to be a second-set-of-eyes before he sent his manuscript to the publisher and what I discovered through the pages of, Vision of New Jerusalem: Now! is so provocative and compelling that I almost forgot to look for typos. It becomes very evident that Marty has been a dedicated student of the Bible and has done an impressive amount of research from the time he first became a Christian and has faithfully continued his studies throughout his entire lifetime. It's also evident that he cannot and will not be taught by anyone other than God Himself; what the truth actually is. We can all learn from this! Marty Angelo is also the author of 11 books: A helpful guide to the writings of perhaps the greatest Catholic theologian of the twentieth century. Healy shows how for Balthasar the ultimate form of 'the end' is given in Christ's eucharistic and pneumatic gift of himself - a gift that simultaneously lays bare the mystery of God's trinitarian life and enables Christ to return to the Father in communion with the whole of creation. Because of the prominence of prophecy in Scripture, many excellent books have appeared dealing with prophetic subjects. Until recently, however, the treatment of prophecy has been either apologetic or expository, and prophetic themes have been developed individually apart from their relation to the whole revealed prophetic program. Much of our knowledge has been only fragmentary and unrelated. Dr. Dwight Pentecost's monumental text, Things to Come, has changed all that. In this massive, highly successful book, Dr. Pentecost has synthesized the whole field of prophecy into a unified biblical doctrine, a systematic and complete biblical eschatology. With nearly a quarter of a million copies sold, Things to Come has earned its place in the library of the pastor, the scholar, and the seminarian or Bible institute student. In addition, it offers a comprehensive and accessible study for anyone interested in the important subject of biblical prophecy. In recent years, more and more Christians have come to appreciate the Bible's teaching that the ultimate blessed hope for the believer is not an otherworldly heaven; instead, it is full-bodied participation in a new heaven and a new earth brought into fullness through the coming of God's

kingdom. Drawing on the full sweep of the biblical narrative, J. Richard Middleton unpacks key Old Testament and New Testament texts to make a case for the new earth as the appropriate Christian hope. He suggests its ethical and ecclesial implications, exploring the difference a holistic eschatology can make for living in a broken world.

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