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An Evening of Eschatology - Piper, Hamilton, Wilson, Storms
Eschatology Round Table Discussion Space, Time and History: Jesus and the Challenge of God: Featuring N.T. Wright
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~~First years of the Tribulation? #19 of Systematic Theology (Eschatology)~~
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Doctrine of Eschatology - What is Eschatology (End Times)
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~~Systematic Theology~~

Comparative theology involves faith seeking

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author of "Systematic Theology", have railed against it, particularly when they see it invading their turf — with gender-neutral language in Bible translations, for instance. But a new study by ...

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Introduction: A Place for Comparative Theology in Christian Systematic Reflection Introduction ... 2
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systematic theology, and comparative theology, before

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or focus on the study of religions and religiosity also outside the Christian traditions. They can, within systematic theology, examine historical or contemporary issues in social ethics, ecumenical ...

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Sinclair Ferguson discusses the relevance of church history and divisive theological positions as we dig into a largely forgotten 18th-century Scottish debate about God ' s grace and our works.

~~Podcast: What an Old Controversy Teaches Us about Grace and Legalism (Sinclair Ferguson)~~

The doctrine of the Trinity is foundational to the Christian faith. It is crucial for properly understanding what God is like, how He relates to us, and how we should relate to Him. But it also ...

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However, growing trends of secularization and liberal ideology, as well as the erosion of a pro-Israel theology ... says there is less focus on eschatology, the study of the " end times ...

~~Why is young evangelical support for Israel eroding?~~

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5301 Contemporary Issues in Old Testament Study ...
theology and their continuing relevance. One or more
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Born in Liverpool, England, on April 20, 1968, Father
Small studied at St. Francis Xavier College in that city
before going on to study law ... his doctorate in
systematic theology at the Catholic ...

The Oxford Handbook of Systematic Theology brings
together a set of original and authoritative accounts of
all the major areas of current research in Christian
systematic theology, offering a thorough survey of the
state of the discipline and of its prospects for those
undertaking research and teaching in the field. The
Handbook engages in a comprehensive examination of
themes and approaches, guiding the reader through
current debates and literatures in the context of the
historical development of systematic theological
reflection. Organized thematically, it treats in detail the
full array of topics in systematic theology, as well as
questions of its sources and norms, its relation to other
theological and non-theological fields of enquiry, and
some major trends in current work. Each chapter
provides an analysis of research and debate on its
topic. The focus is on doctrinal (rather than historical)
questions, and on major (rather than ephemeral)
debates. The aim is to stimulate readers to reach
theological judgements on the basis of consideration of

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the range of opinion. Drawn from Europe, the UK, and North America, the authors are all leading practitioners of the discipline. Readers will find expert guidance as well as creative suggestions about the future direction of the study of Christian doctrine.

Does Christian hope have any relation to the specific hopes of humanity? What is the role of the Christian community in the movement of human history? What is the relation between the human, historical activity of building the world, which is the concern of human hope, and the divinely given gift of the Kingdom of God, which is the object of Christian hope? Through these developments, the primary thrust of eschatology has shifted from a concentration of the structures of the world beyond to a theological reflection on the nature of Christian hope itself. Its biblical motto might be drawn from the First Letter of Peter: "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you...." (1 Peter 3:15). What is the ground and object of Christian hope? How can we give an account of Christian hope in the context of the secular hopes of the modern world? What is the Christian vision of hope for the individual, for the human race, and for the world of God's creation?

Coming to Christ provides a retrieval of the traditional Christian doctrine of eternal life through scripture and the history of theological reflection, while presenting the liturgy as primary theology since it addresses God directly. It traces back to Neanderthal man the reality of human hope that looks beyond death and demands final expression in eternal communion with God. This book examines Christian eschatology which developed

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not only through the universal experience of mankind, but through the Scriptures, and in the reception of the scriptures in the tradition of reflection of the church. The author discusses selectively representative Christian thinkers in the Patristic, Medieval, and Reformation periods, exposing the similarities between them. He then moves into the radically changed thinking of modern times, beginning with Kant and the liberal nineteenth century Protestant theology, as well as an examination of Protestant, Catholic Anglican, and Orthodox theologians to give a sense of range and scope of twentieth century eschatology. Also addressed are the contemporary issues of reincarnation from a Christian perspective, along with feminist and ecological eschatologies.

This textbook offers a systematic introduction to eschatology. The first part introduces the historical approaches to eschatology. The second part concerns the reasons for eschatological statements in light of important aspects of the doctrine of God and Christ. The third part is devoted to different concepts of the relationship between eternity and time, space and infinitude as well as the question of what is good, true and beautiful. Using a thematic structure, the multiple different approaches and concepts of modern eschatology are clearly presented, and illuminated by the perspective of the classical teachings on the Last Things; which are ultimately brought together in a synthesis. This is an important contribution to a crucial part of the study of systematic theology.

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical

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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.

This new printing of Louis Berkhof's classic Systematic Theology represents a publishing landmark. For the first time in its long and acclaimed history, Berkhof's monumental treatment of the doctrines of the Reformed faith is now available together in one volume with Introduction to the Study of Systematic Theology, Berkhof's formal prolegomenon to his theology. Meant to be read together with Systematic Theology, the Introduction includes Berkhof's discussions of the nature and character of dogmatics, the methods and history of theological system, and the principia, or foundations, of theology - Scripture and God. This edition also includes a new preface by Richard A. Muller that explains both the publishing history and the relation and importance of the Introduction to the rest of Berkhof's text. Written in a concise and compact style and organized in a manner ideal for detailed study, Systematic Theology covers the full range of theology in traditional systematic fashion - examining, in order, the doctrines of God, anthropology, Christology, soteriology, ecclesiology, and eschatology. The work also includes an extensive bibliography and full indexes to the authors, subjects, and Scriptures referenced in the text. Revised and enlarged throughout his lifetime until it reached its present final form, Systematic Theology not only stands as Berkhof's magnum opus but also is widely considered to be the most important twentieth-century compendium of Reformed theology.

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In this comprehensive introduction to systematic theology, Thiessen addresses a wide range of substantive issues in sections on theism, bibliology, theology, angelology, anthropology, soteriology, ecclesiology, and eschatology.

The study of God, His nature, and His Word are all essential to the Christian faith. Now those interested in Christian theology have a newly revised and updated reference tool in the 25th Anniversary Edition of The Moody Handbook of Theology. In this classic and timeless one-volume resource, Paul Enns offers a comprehensive overview of the five dimensions of theology: biblical, systematic, historical, dogmatic, and contemporary. Each section includes an introduction, chapters on key points, specific studies pertinent to that theology, books for further study, and summary evaluations of each dimension. Charts, graphs, glossary, and indexes add depth and breadth. Theology, once the domain of academicians and learned pastors, is now accessible to anyone interested in understanding the essentials of what Christians believe. The Moody Handbook of Theology is a concise doctrinal reference tool for newcomers and seasoned veterans alike.

Description: This book contains volumes 9-12 of "A Systematic Theology for the 21st Century." A Christian, being one who has individually confessed and accepted the atoning blood of Jesus Christ, the only begotten Son of God, for their saving, has a quickened, corrected, and personal relationship with the LORD God and Creator. They also have a charge from him that they prayerfully develop a theology. This thorough carefully assembled Systematic Theology can be a

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great help. Volume 9 Ecclesiology is the doctrine of the ecclesia, translated to English as the Church. Three integral parts of a Church is it is "called out", it is "assembled", and it is "a body." Volume 10 Angelology. Much has been written about angles, more has been presumed and misunderstood. The Holy Bible has no dissertation or thesis on the subject, but it does provide tremendous insights to angels. Even though it is not a theme of the Bible, there is much that could be learned about angels, and that learning can greatly benefit the believer. Volume 11 Eschatology is the study of last things. The Bible says "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Revelation 1:7). There is no greater testimony of intimate friendship than one revealing all their future plans and aspirations to their friend. Jesus said it this way, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). The Lord Jesus Christ materialized this intimacy in the Revelation of Jesus Christ, and only those believers on such an intimate basis with Christ can read its pages with an ear to hear. Volume 11 Epilogue is the Systematic Theology for the 21st Century's epilogue.

“ Thomas N. Finger has chosen an approach to the systematic presentation of Christian Theology which I also have taken since the publication of my Theology of Hope in 1964. He begins with the goal: with eschatology. With that goal in mind, a new light is cast on every single doctrine of Christian theology—the light

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of redemption—and the work of the theologian becomes a labor of hope. This is a ‘ theology of the way. ’ With the kingdom of God kept steadily in view, it becomes an invitation to walk the way of Jesus. “ Tom Finger ’ s theological prospectus makes a brilliant contribution to ecumenical theological dialogue from the Anabaptist tradition. He offers an eschatologically oriented theology for which I can only congratulate him. ”

—Jürgen Moltmann, Professor of Theology, University of Tübingen

While many systematic theological texts are shaped by academic discussion of ancient thought and/or modern philosophies, Finger centers on the kerygma of the biblical text: that the “ last things, ” or “ eschatological ” events expected at history ’ s climax had already occurred through Jesus ’ life, death, and resurrection, though they were not yet fully realized. To present eschatology as a living hope that always has motivated, and still motivates, Christians and Christian communities in all things, Finger does not follow the discipline ’ s traditional order where eschatology appears last, but places it first. Volume II will culminate with the doctrine of God, which usually comes first. This is hardly to minimize God ’ s importance, but to maximize it as the Christian faith ’ s most profound mystery. Volume I begins with eschatology to present it as a dynamic, boundless atmosphere in which theological reflection unfolds. While this dynamism envelops Christian life and mission, it is not merely “ subjective. ” It is hope for the transformation of all creation. It is not only celebrative, for it also struggles against the gruesome evils that seek to dominate all things. From this vantage point, eschatology in Volume I seeks to articulate the significance of the resurrection, the last judgment, heaven and hell, the

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return of Christ, and the millenium ' s coming. These reflections lead to revelation, beginning from the final revelation of Jesus Christ (1 Peter 1:3 – 13).

Revelation ' s dimensions are treated as personal; as historical, extending forwards from Genesis; and as propositional, or its way of conveying its contents.

These point theological reflection to revelation ' s center, Jesus Christ, chiefly to his saving “ work ” in his life, death, and resurrection. Here the strengths and weaknesses of the traditional substitutionary and moral influence theories are examined. But when placed within their revelational or historical sequence, Jesus ' conflict with the powers of evil stands out. These prove to be gigantic systemic forces which have always ordered, but also imprisoned, humankind, such as the Roman Empire. Yet their horror and power stretch beyond any social or psychological explanation. In Jesus ' life and death, these powers appear to conquer him. But through his resurrection, Jesus conquers them. This drama is best articulated by the Christus Victor approach in which Jesus, with his Father and Spirit, defeats these powers, but does not totally destroy them. This is why their eschatological reign is “ already ” present, but evil is “ not yet ” destroyed until the end.

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