

## “Christianity and Eschatology — Heresies —”

Kobe International Christ Church Pastor Yoshio Iwamura  
2020 February 23 Sunday Sermon  
Original thesis from “EVANGELICAL THEOLOGY”  
The Japan Evangelical Theological Society 2000 p.111-141.  
West Kobe Bible Evangelization Seminary  
Director: Yoshio Iwamura

Theme Scripture: Luke 21:26

“People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.” (New International Version)

### Introduction

This book reveals its character and fundamental essence by reviewing the historical eschatology to seek the eschatology of heresy in the light of the Bible. Generally, it is said that the difficult situation of the Jews during the Hellenistic period has given the Apocalypse thoughts. Indeed, as written “There will be a time of distress such as has not happened from the beginning of nations until then (Daniel 12:1)”, it is said that it raised the emergent eschatology consciousness. For a fact, it is impossible to ignore that the Babylonian captivity and the Apocalyptic eschatology gave influence to Jewish and Christian churches.

In history, among those who wait strong eschatologists, there are tremendous cases to associate with salvation by act justification and breakaway to sect from existing churches. Sects and heretics analyze the disturbing signs of the times and give alarms repeatedly in a sensationalistic way. There are numerous examples stigmatized as heretics. The Gospel itself describes the eschatology as “People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.” (Luke 21:26) In the pessimistic era of bad weather, widespread plague and food shortages, Eschatological radicalism appeared constantly<sup>1</sup>. The doctrine that God no longer save the people in this world, but there is salvation only in the new world has been raised. The seeking for eschatological kingdom on the horizon due to a darkened future image can be found in various religions<sup>2</sup>.

The one of the eschatology of Christianity, Millenarianism is “*millennium*” in Latin and “*chiliasme*” in Greek. Christian heretics do not accept “*jetzt schon* (already now)” in salvation, while having Christian hope. Heresy emphasizes that “Christ comes as a Judge and Savior”. However, they put importance on “*noch nicht* (not yet)”. As a result, the idea of exclusive chosen people of God that the road to be accepted to Millennium opens only for the chosen people whom pursue the righteousness of God, has been developed. In the doctrine, there is the consequence of ultimate salvation that an eternal immortality will be given to the chosen people.

The eschatological is not the end in time, but it is the ultimate viewpoint in meaning. In other words, the eschatology is not the temporal and spatial thing to put the end in world history and it is not the last event. *Kairos* (Gk κἀιρός) [instantaneous time] that entrusts the last things,

---

<sup>1</sup> 1. 2004. Davis, F. *The possibility that a robot with AI [nanotechnology and genetic engineering] will be the owner to control human history*. Wired Magazine. May.1996-97. *World Watch*. Chapter 2,3,5. Kaya Yoichi (Editorial supervisor). Keio University. Ohmsha 1999. Outline version of released document by the Ministry of the Environment, “*Chemicals in the Environment*”. November 29. <Environmental pollutions, such as destruction of ozone layer, dioxin contamination, endocrine disruptor, and Poly Chlorinated Biphenyl (PCB) treatment.>

<sup>2</sup> 1988. Focillon, H. *L'An Mill*. Misuzu Shobo. 35. Zoroastrianism in Iran believes that winter and night will attack the world after 11,000 years. After that, the dead, raised from the kingdom of Yima, descend on the earth and occupy the ground again. The universe is consisted by the dualism of light and darkness. Ahriman is burned out on the day of purification. There will be a final battle before Ahura Mazda's “Strongly desired dominant” is fulfilled.

which is self-absolute / self-righteousness, to God is probably *eschaton* (Gk ἔσχατον). Even today, heresy is everywhere. I do like to analyze the historical path in three stages and try to reach a conclusion.

- (1) The source of the Apocalypses
  - a. The Eschatology of Dead Sea Scrolls
  - b. Paradise and Peace on the Earth
  - c. Expectation on Territorial Kingdom
- (2) Self-Justification of Heresy
  - a. Millenarianism
  - b. Puritanical Elitists of Dualism
  - c. Impact on the Peasant Revolution in the Middle Ages
- (3) The Eschatology by the Unified Comprehensiveness
  - a. “May Your Kingdom Come”
  - b. Declaration of Righteousness through God’s arrival
  - c. The Dialect that surpasses Eschatology of Heresy

### **(1) The source of the Apocalypses**

#### **a. The Eschatology of Dead Sea Scrolls**

Expect the Messiah and deny old own self and the world. A Jewish sect, which is different from the Pharisees and the Sadducees, existed in the 1<sup>st</sup> century. The discovery of the Dead Sea Scrolls gave light on a group that was trying to through away the pessimistic world of its time and live for the coming world. The Essenes and Qumran Community correspond into this category. In the manuscript פִּשְׁר [peshar (explanatory notes)], reward to the “Teacher of Righteousness”, and “inherit the land”, “dwell in the land” frequently appear. (Psalm 37:3, 9, 11, 22, 29, 34)

Within אֲהָדָר [the YAHAD community], there is an internal conflict between the “righteous person” and the “false person”. The “children of righteousness” are all dominated by the king of light, and the “children of false” are under the control of a dark angel. It reflects the cosmic conflict of two opposing spirits, light of goodness and dark of evil. The dominator of darkness, which brings destruction, has been exercising its influence since the beginning of mankind. They taught that “All the children of righteousness are ruled by the king of light and walk in the path of light, but all the children of false are ruled by dark angel”<sup>3</sup>. As the world approached the end, Satan is eager to take others down with him before the Last Judgement. Eventually, God intervenes and the Messiah defeats Satan. Save the “children of righteousness” and inherit a prosperous kingdom.

In the Sermon on the Mount, Jesus quotes Psalm 37 that “the meek for they will inherit the earth.” (Matthew 5:5). עֲנָוִים [anavim the meek] is also translated as “the poor”. In the Hebrew text, it appears 25 times. Also, in the New Testament, Jesus told the gospel for “the poor” (Isaiah 61:1-2, Luke 4:18-19). The powerful one and the rich have pride in their power status and despise God. However, “the poor” have no choice but rely on God, and they downgrade

---

<sup>3</sup> *Shyukyo youran* III 18~21. 64~-65. 1995. Cook, Edward M. *Solving the mysteries of the Dead Sea Scrolls*. Kyobunkwan. 152.

themselves to gain comfort and power from God. “The earth” is the land of promise, and it is the symbol of the blessing God gives to his people. It implies that God lives with his people. What is written in Psalm chapter 37 verse 9, “evil will be destroyed”, means cut off from the grace of God.

What kind of person is “the poor”?

Those are who “Hope in the Lord and keep his way (Psalm 37:34)”, “Consider the blameless (Psalm 37:37)” and “Seek peace (Psalm 37:37)”. Basically, God consider the person as a righteous person because he/she believes in God’s promise and obey to his law. The eschatology is the end and abolition of the old world. It makes us expect the beginning of a new world.

In an era of complete pessimism is widely spreading, the situation that desperately wait supernatural intervention of God. People those who believe that they are approved by God and they will inherit a new “land”, have being appeared. It also become as an invitation to the temptation for elimination of evil people and consist self-absoluteness. The dualism of good and evil is the base of it.

As far as we are human, there is an opportunity to seek self-establishment and self-justification. Humans, like travelers, want to find its object to comfort the purity of their souls. The poor and those who are unable to take advantage of the interests will become to resonate with the eschatology that is the ideology and philosophy to deny the present system. Probably we can say that a clue of grow of the eschatology expectation is self-justification.

## **b. Paradise and Peace on the Earth**

The Apocalypse [c. 2nd century BC-1st century AD] is a series of documents describing the end of the world. “Apocalypse [unveiling]” comes from Apocalypse of John chapter 1 verse 1. It contains groups of books, the biblical apocrypha and the pseudepigrapha, such as “4 Ezra”, “the Apocalypse of Baruch” and “the Book of Enoch”. In the Canon, it includes the Daniel in the Old Testament and the Revelation in the New Testament. Sects that strongly wait for eschatology would be said to be an enthusiast that originally from the Apocalypse.

The New Testament is also quote from the Apocalypse. Jude verse 9 [“Assumptio Mosis”. Manuscript does not exist], Jude verse 14 and 15 [the Ethiopian Book of Enoch 1:9], and II Peter chapter 2 verse 4 [also 18:11, 20:2, 21:1]<sup>4</sup>.

Many of the main subjects of the Apocalypse records that there will be a judgment of God and particular humans will be chosen at the end of the world. It is possible to raise the dualism of the present hardship and the coming paradise kingdom as the characteristics of the Apocalypse. There would be the inheritance of the Apocalyptic thoughts in the thoughts that raise the radical Apocalypse movement after Christ. It is a conflict between the two kinds of *aiōn*, this world and future world.

*“But the day of judgment will be the end of this age and the beginning of the immortal age to come, in which corruption has passed away, sinful indulgence has come to an end, unbelief has been cut off, and righteousness has increased and truth has appeared. (4 Ezra 7:113-114)”*<sup>5</sup>

<sup>4</sup> 4. 1991. Shin *Kirisutokyo Jiten*. Word of Life. 1174. <From Assumptio Mosis in Jude verse 9 and verse 14-15, quote from the Book of Enoch (1 Enoch) are able to acknowledge. Also, 2 Peter 2:4 was quoted from 1 Enoch.>

<sup>5</sup> 1999. *The Old Testament Apocrypha (the 2nd volume)*. Translated by Shinmi Hiroshi. Kodansha. 163. *New Interconfessional Translation Bible. Book of Ezra (Latin). 4:26.*

After עולם הזה *Olam HaZeh* “this world” has passed, עולם הבא *Olam HaBa* “the world to come” will come<sup>6</sup>.

“And there shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord; and he shall make war against Beliar. (The Testament of the Twelve Patriarchs Dan 5:10)”<sup>7</sup>. The old world under Beliar’s rule had gone. The devil, Beliar, is “the god of this age. ( II Corinthians 4:4)”<sup>8</sup>. When the destruction is near, God places an ax at the root of the trees “that does not produce good fruit [*massa perditionis*] (Matthew 3:10)”. The devout people and the unbelievers are divided like sheep and goats. “Oh, Lord, who hold a sovereign, how happy are those who live and keep your commandments? The numbers of the righteous are not many, and it rather few, while the ungodly ones are numerous. (4 Ezra 7:45, 51. Tentative translation)”<sup>9</sup>.

“This world” is considered to be under Satan’s control against God’s sovereignty. Before the new “heaven and earth”, God gives unprecedented judgments. This is the thoughts that only “chosen one” will be passed, just like the Great Flood. “The chosen one” is not a spiritual existence like Greek thought or Gnosticism. It is the restoration of physical integrity that Adam lost. The supreme sovereign of the universe put an end to war, disease, poverty and unhappiness in the coming world. The new world is fulfilled with blessings, joys, peace, health and immortality. When the new world begins, the dead will rise again. “*And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. (2 Esdras 7:32)*”<sup>10</sup>. It will be the world of “no reproduction or multiplication”, and no overpopulation and food shortage<sup>11</sup>. On the 7<sup>th</sup> day of the Millennium, “God saw that it was good”, and his creation was completed<sup>12</sup>.

Eden’s “גן” *gan* is the word derived from the Persian language, “garden, park”<sup>13</sup>.

*“For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.” “The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten: (2 Esdras 8:52-53)”*<sup>14</sup>.

The vision to receive eternal life in the paradise on the earth is written on the Apocalypse. The Apocalyptic speculation had no small effect on late Jewish and Christian churches. The dualist ideas of two *aiōn*, the world against God and the world of the future, are the influence from Persian eschatology<sup>15</sup>.

The dualistic thinking of the Apocalypse is not metaphysical and independent speculative

<sup>6</sup> 1978. Ridderbos, H. *The Coming of the Kingdom*. Paideia Press. 12-13.

<sup>7</sup> 1976. *Seisho gaiten giten 5. Kyuyaku giten III*. Translated by Oikawa Hirokazu, Toki Kenji. Kyobunkwan. 305.

<sup>8</sup> In *Shinsekai* (The Watch Tower Bible and Tract Society. 1984), it is translated as “the god of this system of things”.

<sup>9</sup> 1999. *The Old Testament Apocrypha (the 2nd volume)*.155-156. *New Interconfessional Translation Bible. Book of Ezra (Latin)*.7:47.

<sup>10</sup> *2 Esdra (Latin)*.7:32. cf. *New Interconfessional Translation Bible*.

<sup>11</sup> *Palestinian Talmud Berakoath* 17a.

<sup>12</sup> 1974. Lohse, E. *Theological Dictionary of the New Testament Vol. IX*. Eerdmans. 471.

<sup>13</sup> 1993. Schneider, G. *Exegetisches Wörterbuch zum Neuen Testament III*. 42.

1992. *Genesis I. Hebrew Bible. Translation series*. Myrtos. 25. “The place where is enjoyable and fulfilled”.

1984. *Gendai Heburaiigo Jiten*. Original Gospel Makuya. 349. <Heaven, Next life, Utopia>

<sup>14</sup> *2 Esdra (Latin)*. 8:52-53. cf. *New Interconfessional Translation Bible*.

<sup>15</sup> 1984. Glasson, Thomas F. *Greek influence in Jewish eschatology*. Shinkyō Publishing. 11-12. <The four successive eras of world history are described as several metals in Hesiod’s book, “The Works and Days”. And the era of hero is inserted within there, but that is not tied to any substance. The four metals are gold, silver, bronze and iron. Moreover, in Daniel Chapter 2, it also described the world history in hour metals – gold, silver, bronze and iron. The later period of the 4th period is said to be a mixture of iron and clay.>

teaching. It is always a historical, temporal, cosmological and apocalyptic perspective. In other words, the Apocalyptic ideas do not acknowledge the continuation of the two *aiōn*, this world and the future world. It separates in temporal way. Obviously, it has no desire to change “this world” and create an environment which is easier to live. It is because we desire to destroy the current world. There is no attractiveness to the vanishing regime. Therefore, those who wishing for a major transformation in the world will welcome the Apocalyptic expectation. We believe that lives centered on the will of God that brings the new heaven and earth leads us to salvation.

Accept the intervention of God and patience until the judgment to history. “Because of the increase of wickedness, the love of most will grow cold, 13but the one who stands firm to the end will be saved. (Matthew 24:12-13)”

In the late Jewish theology, the wish of “the Kingdom of God come” became the Apocalyptic concept purely<sup>16</sup>.

### c. Expectation on Territorial Kingdom

As following the heretic trajectory, there is a doctrine that denial of “this world” and expectation of “the Kingdom of God”. What the original meaning of מַלְכוּת *malkuwth* [the kingdom] in the Old Testament is? There is a word “kingdom”, but there is no expression of “the Kingdom of God” in the Old Testament. מֶלֶךְ *melek* [the Lord reigns], which express the concept of “the reign of God”, appears in the Exodus chapter 15 verse 18 for the first time.

*Malkhut* is the origin of “reign, become a king”. “My God the King. *Melek* [king] (Psalm 145:1)” represent the reign of God in present day. *Melekh* originally means political power, royal power and authority<sup>17</sup>. Therefore, *Malchut* is translated as “your kingdom (1 Samuel 20:31)”. Among the 57 points in the Aramaic kingdom, the concept of spatial territory is very limited.

In a time when repression by the gentiles, “bad teachers” and “false prophets” are taking over, people lose God. Under the reign of God, people tend to be unbelievers easily. The Apocalyptic speculation denies the realistic reality of “the reign of God”. People desperately expect the completion of spatial and temporal “the reign of God”, and start a shared life of seclusion. By discovering of the Dead Sea Scrolls, details of enrollment procedure of the Essenes were revealed. “The religious handbook” defines one-year enrollment rituals, dietary regulations, banned marriage, and adaptation of children to keep the family line of tribe, so they committed themselves in a monastic lifestyle<sup>18</sup>. The Essenes could endure the severe precepts because they rejected “this world” and entrusted their hope to “the new kingdom”.

The Book of Daniel of the Apocalypses, prophecies the coming of the kingdom. There are some places where the Apocalyptic eschatologist often use in the territorial way. “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. (Daniel 2:44)”<sup>19</sup>. It will be the proof that the new *aiōn* replace to the old

<sup>16</sup> 1977. Kuhn, Karl G. *Theological Dictionary of the New Testament Vol.I*. Eerdmans. 573.

1965. Kuhn, Karl G. *Theologisches Wörterbuch zum Neuen Testament*. Kyobunkwan. 21.

<sup>17</sup> 1978. Ridderbos, H. *The Coming of the Kingdom*. Paideia Press. 16.  
*Theologisches Wörterbuch zum Neuen Testament*. 15.

<sup>18</sup> 1997. VanderKam, James C. *The Dead Sea scrolls today*. Seidosha. 159-174.

<sup>19</sup> Daniel 2:24. 1997. *Old Testament*. Translated by Sekine Masao.

*aiōn*. However, the kingdom in the Daniel chapter 4 verse 31 is completely opposite. “Even as the words were on his lips, a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.” It declares the eternal and continuity of “the reign of God” that enjoyed by people. Currently, “the reign of God” has “already” been established. The nation expressed their praise, appreciation and joy to the God that reigns people now.

Therefore, in the Bible, there is “the reign of God” that “not yet (*noch nicht*)” and “already (*jetzt schon*)”. The two concepts are not oppositional propositions. It’s not an antinomy neither. It must be grasped the unified-comprehensive manner.

The Pharisees had a strong ethnic awareness that expect the Messiah. They believed that political way of God’s intervention, and they preached to the people about it. The Pharisees rejected Jesus’s true messiah, arrival and reign. βασιλεία *basileia* is a realization of future, and they did not acknowledge it within the current scope. Interest in the Apocalypses was concentrated at the beginning time of the new *aiōn*. The Pharisees asked Jesus, “When the God’s *basileia* will come?”, and to give them an answer. Jesus’s answer began with denial it. “*basileia* doesn’t come in a visible form”, “it’s not something you can say ‘it’s here’ or ‘it’s there’”. He neglected “the reign of God” in temporal first, and spatially next. The Apocalyptic eschatologist enthusiastically expanded temporal and spatial expectation on Christ's Second Coming in 1533, 1843, 1914, and 1975<sup>20</sup>. The Apocalyptic speculation has a tendency to interpret “not yet” unambiguously. We must not take the half-side view that “Surely, there is a kingdom of God, ἐντὸς ὑμῶν *entos humon*.” (Lu 17:21). You only have to expound it by a balanced perspective, the unified-comprehensive way. Tertullianus established a formula of distinguishing method between orthodoxy and heresy. He commented in “Tertullian Against Marcion Book”<sup>21</sup>. *Humon* applies “the Pharisees” as the questioner. He interpreted that “the Kingdom of God” has been “already” began by “the Pharisees’ *entos*”. In other words, *basileia* “already” has an influence, not it is not as the future event. If God has been “already” ruling or controlling forever as a sovereign one, is the coming / second coming of Messiah unnecessary? Answer is no. The unrighteous person’s justification (*justificatio injusti*) will be established only after the redemption of Christ.

Generally, during the Babylonian captivity of the Israelites, we can trace the birth of eschatology. The people who returned from Babylon, eagerly desire the appearance of God, “a son of man”. It develops the eschatology, while maintaining the tense from the beginning of “the Lord’s day” to the ascend the throne. At the time of Jesus, a religious attitude to rebuild the “Dave’s fallen shelter (Amos 9:11)” was the center at the motivation of the sincere Jewish.

There is a depiction that strongly expect a new righteous era in the book of Isaiah. “Return to Zion in the last day (Isaiah 2:1-5)”, “A shoot will come up from the stump of Jesse. The wolf will live with the lamb (Isaiah 11:1-9)”, “Road to Zion (Isaiah 35:1-10)”, “the birth of Immanuel (Isaiah 7: 10-17), “a child is born, to us a son is given (Isaiah 9:1-6)”. Those are

<sup>20</sup> 1998. Iwamura, Y. *Magazine Megusuri*. No.10. 3.

<sup>21</sup> 1994. *Ante-nicene Fathers Vol.3 Tertullian Against Marcion Book IV*. Hendrickson Publishers. 409.

mysteriously projected on *eschaton* as an image of the king<sup>22</sup>.

On remarkable thing is the prophecy of “the coming of God”. The appearance of a savior, “he will come with vengeance, with divine retribution”, is waiting in ahead. “Say to those with fearful hearts, “Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you. (Isaiah 35:4)”

## (2) Self-Justification of Heresy

### a. Millenarianism

The Apocalypse states that the Messiah will domain the new *aiōn* for a thousand years after introductory judgment. “The thousand years” appears only in Revelation chapter 20 verse 2-7. In Judaism, the oldest record is about around 90 AD<sup>23</sup>. In the Apocalypse, there are cases that 400 years period and indefinite period of time has continued<sup>24</sup>. The Millenarianism theory is a form of the eschatology. There are three types, “Premillennialism, “Postmillennialism” and “Amillennialism”. A radical expectation of the second coming easily be born from among the believer of Premillennialism. Whether Premillennialism will be combined in the category of heresy depends on the definition of “heresy”<sup>25</sup>.

Is it possible to discuss the “heresy” and Premillennialism equally? James Warren Jones was the leader of mass suicide of 93 people on the late November 1978 at Guyana, South America. He called “the best heaven that can be built on the earth”, and established a bridge head for tMillenarianism. The starting point was the Pentecostal Church in Indiana state, USA, which was launched in 1956. Basically, it is a sect based on existing religions. Jones turned to the Apocalypse and dreamed about it. He proclaimed the threat of nuclear war and even relocated his church into a safe zone. The base of his paranoid and megalomaniacal interpretation was same root with Asahara Shoko of Aum Shinrikyo<sup>26</sup>. Asahara produced “the end of the world”. On March 21, 1995, 11 people were killed and nearly 5,000 people were damaged by the Tokyo subway sarin attack.

The sense of urgency that the time of the end was approaching escalated the separation from the reality. They fall in dream of Premillennialism themselves that the *Guru* presented. The two cases were more a mystical tendency than the dogmatical biblicism. For the spiritual enthusiasts, the Premillennialism flag was effective.

I shall compare the Early Church Fathers Justin Martyr [c. 100-165], Irenaeus [c. 130-200] and the Montanism [?-before 179], since they supported Millenarianism<sup>27</sup>. The Montanism

<sup>22</sup> 1998. Seitz, Christopher R. *Word Without End: The Old Testament as Abiding Theological Witness*. Eerdmans. 226-227.

<sup>23</sup> 1965. Strack, Hermann L. / Billerbeck, P. *Kommentar zum Neuen Testament aus Talmud und Midrasch III*. 824. The rabbi, Eliezer ben Hyrcanus combined 400 years residence in Egypt, 111 years rule of Gentiles in the period of Judges and 490 years from the Babylonian captivity to the Siege of Jerusalem, and counted as about 1,000 years.

<sup>24</sup> *The Jewish Apocalypse of Ezra*. 7:28. *The Old Testament Apocrypha (the 2nd volume)*.153.*The Syriac Apocalypse of Baruch*. 40:3.*Seisho gaiten giten* 5.110.

<sup>25</sup> 1999. Iwamura, Y. *Monominotouno chofandamentarizumkarano kaiki*. Fukuinshyugi shingakukai. Seibubukai. Soshiki shingakubumon. 4-5.1998. Ichikawa, Y. *Magazine Megusuri*. No.11. Itantowa. 9.

<sup>26</sup> 2000. Lifton, Robert J. *Destroying the World to Save It: Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism*. 288-295.

<sup>27</sup> 1997. Christie - Murray, D. *A History of Heresy*. Kyobunkwan. 51-56.<Since around 156, they practiced strict moralism with anticipation of the charismatic inspiration of the fullness of the Holy Spirit. They believed that the new Jerusalem would be realized at Pepuza, in Phrygia. It is a group that denies the existing church hierarchy system. It vanished around the 5<sup>th</sup> century due to extreme suppression.>

movement was accused from orthodox as a heresy. Meanwhile, Lyon's bishops, Irenaeus, Justin Martyr and Lactantius [c. 240-320/330] were not criticized even they proclaimed the beatific Millenarianism. Why did the Montanism stigmatize as heretics? Is it because they advocate "wrong theology"? I shall define theology as an attempt to rationalistic interpretation of the belief. Following to this, if the Biblical interpretation deviates from the religious and Christian norms, it become the "wrong theology"<sup>28</sup>.

I would like to focus on Tertullianus [150/160 – after 220], who declared the Trinity for the first time. Tertullianus is a theologian who create the foundation of Latin theology. Tertullianus joined the Montanism movement around 207. He enchanted by moral rigors and simply ran for the Holy Spirit Movement. He did not preach the "wrong theology". However, Catholic Churches rejected Tertullianus as a heresy one. In a precise sense, a consideration of "It begins with rejecting the doctrine taught by the Church. Obedience to the authority of God requires consent to the teaching of the Church. Putting importance on a story that was individually chosen more than the norm of church belief, is heresy"<sup>29</sup>. Thus, among the historical process, church meetings have played a major role in the distinction between orthodox and heresy<sup>30</sup>.

So, why did Irenaeus not receive persecution from churches, even he supported Premillenarianism? Firstly, there was no systematic debate over the selection of "Premillennialism, "Postmillennialism" and "Amillennialism" at that time. Secondly, Irenaeus and his members did not specify the day of the second coming of Christ. Thirdly, they did not emphasize self-justification and were not exclusive as celibate elites. Therefore, people at that time did not have prejudice to Millenarianism supporters.

Origenes Adamantius, a theologian in the 3rd century, was on the side of "the amillennialism", so he denied Pemillenarianism. Augustinus [ 354-430] also rejected Millenarianism as the future speculative theory. He accused Donatiani vel Donatistae, who advocated Postmillennialism, as "flesh people"<sup>31</sup>. The church preached that it was the kingdom of Christ. They argued that the millennium is the same as the entire period of history that churches on the earth win<sup>32</sup>. In fact, they interpret "millennium" of the Revelation as a symbolic number. Augustinus set the direction for establishing the foundations of theological thinking about "the Kingdom of God", "the churches" and "the millennium view in the Apocalypses. "The amillennialism" became the official orthodox doctrine of the Catholic Churches since after the Middle Ages. After the death of Augustinus, at the Council of Ephesus [431], Premillenarianism was denied as a "superstition". The historical trends of "Amillennialism" and "Postmillennialism" have made a constitution that does not desire a radical second coming and social change.

Augustinus wrote "To Quodvultdeus, On Heresies (De haeresibus ad Quodvultdeus)", at his age around 75. He analyzed 88 heretics. Augustinus has an experience to immerse himself in Manichaeism at the age of 19, and return to Christianity 9 years after<sup>33</sup>. Augustinus would be a theological with a background and objective insight who cannot be missed in this writing. The

---

<sup>28</sup> 1967. Wand, John W C. *The Four Great Heresies*. London. 13.

<sup>29</sup> 1996. *New Catholic Encyclopedia*. Kenkyusha. 475. On March 12, 2000, in the Vatican, John Paul II announced an apology for "The Inquisition and a religious war carried out that based on false faith". The church must be careful when responding to "heresy". It is because that Orthodoxy and Orthopraxis do not always coincide. cf. 1962 "Was ist Häresie? K.Rahner Schriften zu Theologie 5 Köln, Zürich. 527-76.

<sup>30</sup> There is a composition of tug-of-war to accuse its opponent as heresy, such as Martin Luther vs Thomas Müntzer, John Calvin vs Michael Servetus, and A Continental Reformed church vs Arminianism. From a Roman Catholic church's perspective, Protestant churches are heretical. cf. Iwamura, Y. *Monominotouno chofandamentarizumkarano kaiki*. 4

<sup>31</sup> 1983. *Augustinus Chosakushyu 15. The City of God Against the Pagans (5)*. Kyobunkwan. 115.

<sup>32</sup> 1990. Brown, D. *Christ's Second Coming: Will it be Premillennial?* Still Waters Revival Books. 62.

<sup>33</sup> 1999. Iwamura, Y. *Magazine Megusuri. No.14*. 10-11.



refutations against Pelagianism, which is said to be a personified self-justification, is also full of suggestive.

### **b. Puritanical Elitists of Dualism**

Those who affected by the Apocalypse have a fixed understanding about God's righteousness. In the old world filled with contradictions, God's judgment will be served. God's judgment at *eschaton* time put an end to illegality and evil. He provides rescue and justification to the faithful people, but on the other hand, he acts retaliatory punishment for the wicked people. God eliminates dissatisfaction, frustration and hatred to the current system. However, until now, even has been forgiven. Origenes [c. 185-254] considered the reason why the judgement of God did not realize promptly is a probation to the God's patience and sin.

Pelagius [c. 360-420] followed Origenes. He said "What we call Wrath of God (Gk. ὀργή *orge*) is not about God's feeling (πάθος *pathos*), but it is something utilizing the purpose of education by strict method toward the people who committed very serious sins"<sup>34</sup>. He inherited the interpretation that God will not give a judgement immediately, in order to give sinners a period of repentance. He taught that people will be acknowledged as a righteousness ultimately only through the accumulation of good acts. Due to the national religious policy, the churches became weak, so Pelagius grieved about decadent morals. He strongly criticized the church which became a mere facade in "Christians, only in name"<sup>35</sup>. Particularly, the brunt was directed at the clerics. He confronted authoritarianism and oppression against the weak. He became the leaders of religious believer's groups in Rome. He emphasized that "Accomplishment of morality is possible for humans"<sup>36</sup>. He encouraged to practice celibacy and gained a reputation as a saint. He was praised by educated pagans and many followers. Pelagius emphasized the law and free will from God's blessings. He thought that God should not be able to force people impossible things. He became a pioneer in "Synergism, which practices the righteousness of God, by spontaneous love. Pelagianism were in the aspect of puritanical elitists.

In 1863, Ellen Gould White [the successor to William Miller] preached the cosmic controversy<sup>37</sup>. She chose God's people to end the cosmic struggle history between God and Satan. She teaches the doctrine of the dual structure of the conflict history between good and evil. She was willing to be martyred to hold loyal as the joint heir of Christ. She put a value on the righteousness of Christ. The Jehovah's Witnesses, which created itself based on the doctrine of Adventist, also penetrate the same understanding. What common thing among the Montanism movement, the millennialism movement in the Middle Ages, and the radical Second coming movement since the 19<sup>th</sup> century, could be the act-justification from imitating of Christ's exemplum. The Apocalyptic retribution concepts have been inherited like a groundwater vein.

Pelagius's writing repeats the concepts of "exemplum" and "imitari".

Those words appear more than 200 times in "*Commentarii in epistulas S.Pauli*". He emphasized that imitating the exemplum of Christ – the perfection of faith (Hebrews 12:2),

<sup>34</sup> 1997. Origenes 4. *Celsus Hakuron II. Kirisutokyofu chosakushu*. Kyobunkwan. 154.

<sup>35</sup> 1926. Robinson, John A. *Expositiones XIII Epistularum Sancti Pauli A.Souter. Pelagius's Expositions of Thirteen Epistles of St.Paul*. Cambridge. 367.

<sup>36</sup> 1979. *Letter to Demetrias, Chapter 2. Augustinus Chosakushyu 9. Pelagianism Hakuronshu (1)*. Kyobunkwan. 340.

<sup>37</sup> 1990. Crosier, Owen R L. *The "Day-Star Extra" in 1846*. Leaves-Of-Autumn Books. 13-20.1998. Murakami, Y. *Shyumatsu / Yogen / Ansokubi*. Shinkyō Publishing. 201-202. Satan claims that God's reign is unjust. <It is Christ's work to refute Satan's claim, and it is the work of all who hold the name of Christ. Then, the end comes. God proves justice of his law and save his people.> cf. *Dousatsu. Vol.1*. The Watch Tower Bible and Tract Society. 1138-1139. 1999. Iwamura, Y. *Magazine Megusuri. No.17*. 4.

rather than the first sinfulness of Adam, is the way to victory to the world<sup>38</sup>. Augustinus objected Pelagius's meritocracy and asceticism by saying, "We concentrate on our efforts to prove that God's blessings will be given according to our achievement"<sup>39</sup>. Augustinus said strongly. You will not be defined as a righteous one by following the exemplum of Christ. God forgives sinners. Even if the person does not have any good achievement, he admits the person as a righteous one unconditionally. The theological issue that "only faith" in Christ brings justification has become the basic of the historic Christian churches.

I feel seeing a historical irony. Pelagius, who studied a law, became a monk in about 4 years and was an erudite one. He was a person who could gain the trust of the people. On the other hand, Augustinus converted to God existentially by interference of Christ from above, after over 30 years of absorbed in self-indulgent pleasures, immoral life, and believing in dualism of Manichaeism. Augustinus was called as the "doctor gratiae", but he was once a "doctor of sin". For that reason, he became a father of the evangelical Christianity thoughts. On the other hand, Pelagius, the tropological reformer, got banned from the churches as a heretic.

Surprisingly, Pelagius mentioned that "It is a gift from God that makes us possible to follow the exemplum of Christ"<sup>40</sup>. We should see the Pelagius's theory of salvation that is based on his view of the conflict history between good and evil. This is a picture of the confrontation between "those who believe that they have been chosen by God, but they haven't" and "those who didn't believe that they have been chosen by God, but they have". There is a facultative for the view of the conflict history between good and evil, which had begun in Cerinthus in Asia Mino in the 1st ~ 2nd century AD.

Dualism has revolutionary power. The idea that the world is wrong becomes dominant<sup>41</sup>. Inevitably, it transforms into a subjectivism from of exclusionism of others and self-absoluteness. Either take a fanatically antisocial stance or an anarchy of complete indifference manifests itself, and becomes to disengage from social life. It is maintaining an uncompromising life with the present system as "I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. (John 17:14)" Individual members must have firm faith, tension and patience to realize the ideal.

### **c. Impact on the Peasant Revolution in the Middle Ages**

After the 11th century, an environment of Europe had impoverished due to the crusades, peasant uprisings, and plagues. The eschatology emerged among lower-class people, such as peasant farmers and unskilled craftsmen. The Apocalyptic eschatology and the expectation of second coming, which are not visible in the balanced time, but it has begun to erupt from the groundwater<sup>42</sup>. The Catholic Church did not tolerate anything but Augustine's "anmillenarianism". The Lutheran Churches and a Continental Reformed Church after the Protestant Reformation also inherited "anmillenarianism", and tended to have an optimistic outlook.

In the 16th century, oppressed peasants and craftsmen that their status became lower each day,

---

<sup>38</sup> 1989. Johnson, David W. *Purging the Poison: The Revision of Pelagius' Pauline. Commentaries by Cassiodorus and his Students*. Princeton.

<sup>39</sup> 1985. Augustinus Chosakushyu 10. *Pelagianism Hakuronshu* (2). Kyobunkwan. 56.

<sup>40</sup> 1926. Robinson, John A. *Expositiones XIII Epistularum Sancti Pauli A.Souter. Pelagius's Expositions of Thirteen Epistles of St.Paul*. Cambridge.

<sup>41</sup> 1985. Pétrement, S. *Le dualisme chez Platon : les Gnostiques et les Manicheens*. Kyobunkwan. 310.

<sup>42</sup> Joachim [1130 – 1202] wrote "Expositio in Apocalypsim" in Fiore Italy, and he gave influence to the middle age eschatology. It commented that "the age of the Holy Spirit" had arrived in 1260. It broke away from Augustinus's traditional understanding of equating "the city of God against the pagans" and churches, and tried to connect to the movement of poverty. The eschatology of Order of Friars Minor inherited it.

were crazy about the dream of eschatology.

They believed that “Looking at his disciples, he said: 'Blessed are you who are poor, for yours is the Kingdom of God’”<sup>43</sup>. The radical ideology millennialism has captured the hearts of innocent lower-class people. The urgent sense for approaching the time of end that is indicated in the Apocalyptic escalated people to escape from the reality. The criticizes on the corruption of the existing Christian churches and the bad act of clergies had continued.

A sign of falling into temptation to misinterpret the history of eschatology to some kind of end of the world history had born.

In April 1525, poor farmers led by Thomas Münzer [c. 1490-1525] started a riot. It was the first and largest peasant uprising experienced in German history.

In 1523, Martin Luther entitled “How far humans have an obligation to obey the authority of the world?” In his announcement, he called on the peasants to act without any resistance to unreasonable orders from monarch<sup>44</sup>. Luther never demanded mindless obedience to state power.

He spoke not only to the peasants, but also to the feudal lords in fierce terms<sup>45</sup>. Münzer openly criticized Luther by the social reforms by the minor chosen people and the expectation to the nearly approaching end and the second coming of Christ. He said, “The feudal lords try to spread the commandments to the poor, and they told that God ordered us not to steal. However, that is just unbeneficial and rather causing a suffering to poor farmers, craftsmen and all of the people, and it become a cause of indignity.”<sup>46</sup>

Münzer also admitted that people reach to religion by the God’s work, and only God guarantees the grace.

But the law itself was already the grace and justification<sup>47</sup>.

Tow *aiōn*, the world against God and the future world, had crashed each other. Münzer screamed for a total denial of the world itself, not a reform of “this world (Olam HaZeh)”. Where the acknowledged order of righteousness is perverted by the faith in Christ, there is a breeding ground of the Apocalypses. It was combined with the radical eschatology for consistency. It is impossible to grasp the essence of heresy only by the apparent sending contents about victims of an aberrational anti-social movement and mind control<sup>48</sup>. We must

---

<sup>43</sup> Luke 6:20

<sup>44</sup> Clemen, O. Luther, Martin, 1483-1546: Werke in Auswahl / (Bonn: Marcus und Weber, 1912-1913). 382. AaO II S.383. *ibid.*78 1978. Watanabe, S. *German Religious Reformation*. Seibunsha International. 77-78.

<Since the beginning of this world, a wise monarch is a rare bird. A sincere monarch is even more so. They are mostly the largest fools or the greatest villain on earth. Therefore, we must always anticipate the worst from them.><The tyrants have ordered authority offices here and there around Meissen, Bavaria and Brandenburg, to hand over my New Testament. In that case, if authority break into our houses and take documents and property, and give order to take the other person with strength, we must accept it. We must endure this without resisting illegally.>

<sup>45</sup> 1883. *D. Martin Luthers Werke: Kritische Gesamtausgabe (Weimarer Ausgabe)*. 9L S.294. 1981. *Luthers Werke. Vol.1:6*. Seibunsha International. 319.<Because you all are the cause of this Wrath of God, it is inevitable that Wrath of God would give upon to you unless you change your attitudes sooner or later.>

<sup>46</sup> *Schriften und Briefe. Kritische Gesamtausgabe, harsg.v.Günther Franz, Gütersloher Verlagshaus Gerd Moh, Thomas Müntzer* 1968 S.329; 1977. *Isao Kuramatsu The Basic Structure of Luther Theology and Its Social Doctrine* Soubunsha. 470.

<sup>47</sup> Aao S.221-222; *The Basic Structure of Luther Theology and Its Social Doctrine* *ibid.*469-470. <Those who have experienced justification speak strictly about the law. Otherwise, other sermons are the words of God as sweet as honey, which looks beautiful but it is poison. By the law, a man can be like God and Christ.>

<sup>48</sup> The term Mind Control was spread by Steven Hassan, a former Family Federation for World Peace and Unification believer. The word is often applied to religious groups that carry antisocial economic fraud without hesitation. The problem is pointed out that putting a particular group at the edge like a witch-hunting by the stereotypical identification from the sociological point of view. 1999. Kaneko, H. *When a Missionary talks about "the Succeeding Generation": Membership Categorization Analysis of the Missionary Work of Jehovah's Witnesses. Vol.5.*The Japanese Association for the Study of Religion and Society. 39-59.

present a phase through the analysis and verification of the theological system of “the righteousness of God” by the guru and leaders of sect and heresy groups.

Montanism, Pelagianism, Münzer, the Seventh-day Adventist Church, the Church of Jesus Christ of Latter-day Saints and the Jehovah's Witnesses. Those all have the same way of doing on the rigidity of act justification. The understanding of the righteousness of the Apocalypse would be the cause of pursuing about “the righteousness of own (Romans 10:3)” unambiguously. It is a dualism of that the righteousness [good deeds] leads you to salvation and the unrighteousness [ bad deeds] leads you to receive punishment. As it is written, “Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others”<sup>49</sup>, people have God’s view as a judge on the concept of God’s righteousness. Both Luther and Calvin taught “by faith alone (Sola fide in solo Christo)” to Christ, which is the opposite of the law. Those who have been justified inherit the kingdom (*königreich*) which is governed by Christ.

### (3) The Eschatology by the Unified-Comprehensiveness

#### a. “May Your Kingdom Come”

In the sermon of Jesus, “the Kingdom of God”, there is the present and future of God’s reign. It can be said as phase of *jetzt schon* and *noch nicht*. The expression of the Normandy landings [1944] would be easy to understand. “D-Day” invasion had to take place before “V-Day”, the final and complete moment of real victory. The death and resurrection of Christ is “D-Day,” and the second coming of Jesus and the Last Judgement are like V-Day<sup>50</sup>. By understanding in the unified-comprehensive way, we will be able to get a sense of balanced eschatology.

“But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you. (Matthew 12:28)” is the sacred verse of the present. On the other hand, “And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell. (Mark 9:47)” belongs to the future. So, what the true meaning of Jesus saying “The Kingdome of God is near” and “The Kingdome is coming” is? Is it equivalent to “the world to come (Olam HaBa)”, which is an extension of the Eschatology?

In the Lord’ prayer in the Gospel, there is “your kingdom come [מְלִיכָהּ מַלְכוּתְךָ *malkuthk tamurif*] (Matthew 6:10)”<sup>51</sup>. However, in the Old Testament, the phrase of “the kingdom” to “come” is not used. It is always described as “the King reigns, rules”. The kingdom in the Bible is different from the democratic state form. What was the kingdom that Christ preached?<sup>52</sup> In the Gospel of Matthew, “the Kingdom of heaven” appears 33times and “the Kingdom of God” 4 times. “The kingdom” means “reign”, basically, “royal reign” is the primary meaning.

In the Gospel of Matthew chapter 5, ἡ βασιλεία τοῦ θεοῦ *he basieia tou theou* [God’s royal reign] does not appear. It is ἡ βασιλεία τῶν οὐρανῶν *he basieia ton ouranon* [the heaven’s reign]. Matthew avoided the direct expression of “God”. Paraphrasing “heaven” is only a way of Jewish. At that time, the rabbis used the word “מְלִיכָהּ הַשָּׁמַיִם” *HaShamayim*

<sup>49</sup> 1999. *The Old Testament Apocrypha (the 2nd volume)*. Translated by Shinmi Hiroshi. Kodansha. 8. *New Interconfessional Translation Bible. 2 Esdras 12:7*

<sup>50</sup> 1999. *The Old Testament Apocrypha (the 2nd volume)*. Translated by Shinmi Hiroshi. Kodansha. 8. *New Interconfessional Translation Bible. 2 Esdras 12:7*.

<sup>51</sup> 1998. Young, Bradford H. *Thy Kingdom Come' (Part 1)*, *Jerusalem Perspective*. 1.

<sup>52</sup> Bavinck, Johan H. *Inleliding in zendingwetenschap*. Kampen. 157.

*malkut* and encouraged to carry the yoke of God's reign<sup>53</sup>.

Christ's disciples learned "the Lord's prayer" directly from Jesus.

All those who heard Jesus were Jews. Monotheism believer Jews would have had familiar prayers and praise style before meeting Christ. "Kaddish" was always dedicated to the end of the worship sermon in the synagogue. It is an essential knowledge to know Jesus's intention.

*"May His great name be exalted and sanctified.  
In the world which He created according to His will!  
May He establish His kingdom.  
and may His salvation blossom and His anointed be near.  
During your lifetime and during your days  
and during the lifetimes of all the House of Israel,  
speedily and very soon! And say, Amen."* <sup>54</sup>.

The contemporary people of Jesus time, must have recalled this prayer immediately<sup>55</sup>. They would have been immediately digested the meaning. "Kaddish" is the prayer that prays for the smooth coming of God's reign. Therefore, in a precise sense, it is possible to translate "May the Kingdome come" as "May the divine reign spread to the world"<sup>56</sup>.

#### **b. Declaration of Righteousness through God's arrival**

Jesus taught at a synagogue from a scroll of Isaiah (Luke 4:15-19, Isaiah 61:1-2). "Say to those with fearful hearts, 'Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you.' Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. (Isaiah 35:4-6)" The prayers that appear in the *Ta'anit* section of the Jerusalem Talmud are similar. "Your name is raised, sanctified, praised, our king, for all the raindrops you send. (PT *Ta'anit* 64b. Tentative translation)". The long-awaited rain has fallen from heaven. A prayer to thank for the name of "king" and reign was usual. The disciples would have accepted "the Lord's prayer" of "the God's reign" as a soteriology theory.

"The Kingdom of heaven" does not mean "heaven" after death. Does it the coming "millennium" of the future that God establish? The Apocalyptic eschatologist think "may the kingdom come" as the reason of radical expectation. They understand it unambiguously "the new *aiōn*" that will come after the destruction of "the old *aiōn*". It is myopic to judge "the Lord's prayer" only from the perspective of urgency of *eschaton* (II Peter 1:9). We should focus on the context *σου* *su* "(your) kingdom". "You" refers to the "king" – the ruler. In other words, it is "who is, and who was, and who is to come, the Almighty. (Revelation 1:8)" John expected "Come, Lord Jesus. (Revelation 22:20)" as "the one who is coming". It is the beginning of history and the end of history, and during all that time, the ruler of all things in current era interfere to the history. The eternal one is also there in the "time" of worship to share bread. It is a moment of spiritual sacrifice of gratitude, joy and praise. It can be said, "The

---

<sup>53</sup> 1956. Strack, Hermann L. / Billerbeck, P. *Kommentar zum Neuen Testament aus Talmud und Midrasch*. 4Bde. München. 176-178.

<sup>54</sup> 1909. *The Old Jewish Aramaic Prayer: The Kaddish*, Leipzig. 21-24.

<sup>55</sup> 1990. Luz, U. *Evangelisch-Katholischer Kommentar zum Neuen Testament, EKK, Bd.1/1, Das Evangelium nach Matthaus*. Kyobunkwan. 491.

<sup>56</sup> Matthew 6:9. 1999. Garrot, William M. *Shinyaku Seisho*. Kadokawa. 29. *Interconfessional Bible Translation. 1978 version*. Japan Bible Society. < May your reign be spread through the land.>

things what should be happened as the meaning in this world that exist in the time has been happened in this event. All human beings are living on this last day.<sup>57</sup> The last day has arrived at *jetzt schon*. The last day is on the way, and we only just wait to pass through to the end.

The true meaning of “may the Kingdom come” is “the true God”, and it is a plea for the one rulership of the “true person” that will be exercised forever and ever in the future. It doesn’t contain a concept of obviative in the image of “king”. “No matter how far he is away high from the world, a man enters the synagogue, and even he whispers in a small voice by standing at the shadow of a pillar (where is an out-of-sight area), the holy one listen to it. There is no others but God who exists close to his creation just like a mouth is close to ears. (Babylonian Talmud: Tractate Berakoth. 13a. Tentative translation)”<sup>58</sup>.

Therefore, “the Lord’s prayer” is a content of appreciation and making plea with praising to the reign of Messiah has “already realized” and it is “still not accomplished”. In a worship, especially in the Lord's Supper, “let your reign spread the world” is paying attention to a present advent and experience the existential eschatology. Therefore, Christ’s disciples have been also strongly confessed the royal throne “reign” that began in the 1<sup>st</sup> century.

Christ suggested his followers to seek “his kingdom” and “his righteousness” (Matthew 6:33) Regarding to “צדקה *tsidqah* (righteousness)”, it is written that “For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him. (Matthew 21:32)” We need to grasp righteousness from the perspective of God’s blessings rather than rewarding concept. “Righteousness” appears very few in the Gospels<sup>59</sup>. The original meaning of *tsidqah* is the concept of “salvation”<sup>60</sup>. Those are synonymous words. “I am bringing my righteousness (*tsidqah*) near; it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel. (Isaiah 46:13)” Paul interpreted “and in the day of salvation I will help you (Isaiah 49:8)” as “now is the day of salvation ( II Corinthians 6:2)”. Salvation in the New Testament is “the Kingdom of God” as God’s Will and “righteousness”.

The fact that an unrighteous person is declared as a righteous one beyond the law provisions of human. It is because that God’s righteousness, that is, only the act of salvation function as a blessing. *Tsidqah* implicates “the work of salvation and grace”. If we consider “righteousness” that individuals seek as “salvation”, there will not be a radical eschatology that seeks self-justification and rigid doctrines, which can be seen in heresy, and the millennial kingdom of God on the horizon. The gospel Good News is a declaration that the eschatological “Kingdom of God” has already come with the form of righteousness.

### c. The Dialect that surpasses Eschatology of Heresy

The Eschatology after the 19th century has not been able to escape from thinking that lean like a pendulum that moves between the two poles, the Apocalyptic eschatology by Albert

---

<sup>57</sup> Barth, K. *Die Kirchliche Dogmatik III, 3, Die Lehre von der Schöpfung*. Shinkyō Publishing. 422. Barth considers the eternity and time of history from an absolute point of view, like a bird's eye view. <On a realistic eschatology, we must always be said “the end is near” in each case in several periods.> *Karl Barth Chosakushyu. 15*. Shinkyō Publishing. 91-92. It proves that the transcendent God suddenly come enters from above.

<sup>58</sup> 1997. Cohen, A. *Everyman's Talmud: The Major Teachings of the Rabbinic Sages*. Kyobunkwan. 144-145.

<sup>59</sup> 1897. Girdlestone, Robert B. *Girdlestone's Synonyms of the Old Testament*. Eerdmans.166. It was used in Mark 0 time, Luke once, John twice, Matthew 8 times, and Paul 66 times in the epistles.

<sup>60</sup>1975. *A Hebrew and English Lexicon of the Old Testament: With an appendix containing the Biblical Aramaic, based on the lexicon of William Gesenius*. 842. 1982. Nao, K. *The Hebrew-Japanese lexicon of the Old Testament*. Seibunsha International. 1145.

Schweitzer<sup>61</sup> and the Existential Eschatology by Rudolf Karl Bultmann<sup>62</sup>. Christian eschatology has been at the mercy of futurology and a convergence of Marxian ideology. Even the Eschatology of Pannenberg and Moltmann, they provided a face that the Apocalyptic eschatology of heresy walk around as passing through a thread way that they are not a system demonstrated from the Bible.

Heresy loses its unflappability by the representation of the right before the time of rising the new *aiōn* after the destruction of old *aiōn*. People became sensitive to materials of catastrophe, poverty, AIDS, oppression and corruption, and began living together in colonies to prepare for an approach of Armageddon in the Apocalypse. People feel satisfaction in themselves with the ascetic elitism that is only from being together in living. People make their self-righteousness to absolutize.

But even in disturbing times, we should wait for God's righteousness = salvation. Because, Jesus did not recommend us a clear analysis of the eschatological time table as "day or hour no one knows. (Mark 13:32)". Paul also showed no interest in *eschaton*, "Now, brothers and sisters, about times and dates we do not need to write to you. ( I Thessalonians 5:1)".

We may have to look at *kairos* [instantaneous time] that is the reign of Christ intervenes vertically from above. The declaration, "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news! (Mark 1:15)", is *kairos*. The one who is "am the Alpha and the Omega. (Revelation 1:8, 21:6, 22:13)", is an eternal indigenously in old time and has faced to God the Father (John 1:1)<sup>63</sup>. We started to take flesh that is called human, and eternity has entered time (John 1:14). The new *aiōn* has begun.

The time to repent and believe in the gospel would be *eschaton*. At that moment, the old time was over. It has already begun, "But if I drive out demons by the finger of God, then the kingdom (*basileia*) of God has come upon you. "ἐφθασεν ἐφ' ὑμᾶς *ephthasen eph humas*" (Luke 11:20)". "Therefore, if anyone is in Christ, the new creation has come: a The old has gone, the new is here! ( II Corinthians 5:17)". The breakthrough entrance to glorify and accomplish it for the Christ-like people "the time has come".

We need an explanation for the eschatological bipolar phases of time [*kairos* and *eschaton*] and space [Olam HaZeh and Olam HaBa]. Nitrogen and oxygen do not mix naturally in the air. However, by the intervention of lightning they combine together and fulfill the land with rainfall, and grow plants. By Christ, the light, a unified understanding is possible. From God's point of view, even it looks like righteous for individuals, but it practically has a severely guilty. We are the righteous one and also the sinner (*simul iustus et peccator*) on the same time. Even we have "already" forgiven our sins, we are "still" living in the middle of sinfulness. But the Holy Spirit give us a prolepsis "a deposit guaranteeing our inheritance (Ephesians 1:14)" of the kingdom. The Greek word *eschaton* also includes the meaning of fulfillment. The kingdom

---

<sup>61</sup> Albert Schweitzer argues that Jesus' eschatology is governed by Jewish apocalyptic literature idea. He took issue with the "Consistent eschatology (Konsquente Eschatologie)" to ensure the arrival of the Kingdom of God, which is a global event in the near future, rather than an internal immortality of Individual Eschatology (eschatologia individualis). It is derived from Johannes Weiss's "Transcendent eschatology".

<sup>62</sup> *Rudolf Bultmanns Werke*. 14. Shinkyō Publishing. 131-132. <The meaning of history does not complete at the end of time. However, now, when humans seize the grace of God that has appeared through Jesus Christ and thereby become new humans, we are going to be fulfilled in human life each time.> Same as Barth, it denies the perspective of a historical future based on apocalyptic ideas. Ultimately, Kairos (καῖρός), which receives eternal life, and Eschaton (εσχάτον), which in danger by receiving judgement, develop the time of their decision as an existential eschatology. After the 1960's, Wolfhart Pannenberg anticipates that the evolutionary progress [creation] of mankind and the kingdom of the eschatological God [reconciliation] will overlap by the restoration, and insist universal history as the stage of revelation. On the other hand, Jürgen Moltmann took historical process as a teleological view by applying Hegel's approach in his book "*The Theology of Hope (1968. Shinkyō Publishing)*", and directed us to recover the history so as to participate in influence on social ethics.

<sup>63</sup> 2000. Iwamura, Y. *Magazine Megusuri*. No.21. *Kirisutotoha dareka*. 3. 12-13.

and righteousness by Christ have “already” been functioning by taking the historical events (*das historische*) as a moment. Confession of its hope and joy is the way of eschatological life.

We are sinners in reality, but in hope, we are righteous people (*peccator in re, iustus in spe*).

In the Participatory eschatology, we will not be free from sinful beings.

Heretics insists on liberation and emancipation from sufferings, but there is a tendency to do not put importance on individual guilt. It is because that dualistically, salvation take an immortality from death, that is eternal life is considered victory. It will be sharpened to “The last enemy (ἔσχατος *eschatos*) to be destroyed is death. ( I Corinthians 15:26)”. The emphasis has shifted to salvation from death, not sin. To receive a verdict of not guilty from judgment, it depends on the sentence from arriving God. “Today salvation has come to this house. (Luke 19:9)”. It relies on the grace of God who is the master of judge to forgive sins. The Apocalyptic punishment by God the Father has “already (*jetzt schon*,)” fulfilled by the crucifixion of Jesus. Thus, the eschatological completion is not a phase that seized in time before, but it looks at the ultimate liberation from time and enjoy the final decisive moment of salvation. The eternal God declares, “Their sins and lawless acts I will remember no more. (Hebrews 10:17)” We should not misunderstand God as a Hindu god that includes both good and evil in a monistic view. Christ gives the time of “new creation”. For the revivers, the eschatological consciousness of endless will be sublated forever.

Building the unified-comprehensive view means experiencing synchrony through the Holy Spirit. It is an *aufheben* that unify the bipolar thinking of *jetzt schon* and *noch nicht*, righteous people and sinners, the Futuric eschatology and the Existential Eschatology. “For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility. (Ephesians 2:14)”. When we demonstrate the unified-comprehensive view, which locate Christ in the center and keep declaring righteousness, it will be an eye-opening experience for the heretics.