

This thinksheet was stimulated by an Administrative Faculty Bible Study discussion [7Nov78] on the Second Coming. My main purpose is to display the possible positions and identify some representative(s) of each; secondarily, the sheet may leave room for me to make a few remarks of my own.

The following chart has all the limits complexity imposes, but the clarity teaching and analytic thinking demand. Everybody covers all the bases, but each gets paid for one job: each has a primary position.

PERIODS	PAST	PRESENT (& TIMELESS)	FUTURE	
			PUNCTILIAR (=EVENT)	EVOLUTIONARY (=DEVELOPMENT)
1. The original Jesus-group			X	
2. second generation	John's Gospel & Letters			Luke (H. Conzelmann)
3. Constantinian		XXXXXXXXX		
4. 19th-c. "higher criticism"	D.F.Strauss†			
5. 20th century	historicism, continuing Strauss... Jn.A.T. Robinson			U. of Chicago sociologism & "The CHRISTIAN CENTURY" Teilhard
		←-----	Schweitzer	
		Tillich ←-----	Bultmann	
		process: Weiman+		
		psychologism ("inner Kingdom")		
			Moltmann	[Sun Moon's D.P.]
			Pannenberg	
		←-----		→Kung

REMARKS:

- A. "Timeless" could well be a separate category--deontologically (as Parousia, meaning "Presence" and thus "Representing," is a perpetual human need), mystically (as "the mystical Presence" and as openness to Mystery), ontologically, ethically ("timeless truths"), psychologically (B.Barton, L.Douglass, Jack Sanford).
- B. #2 sees, more than an imminent representing of Jesus, a period of guidance by Holy Spirit (Thos.Wieser), a stretch of salvation-history before the Parousia. And John stresses the here-and-now reality of the Kingdom, for Christians the judgment-resurrection already past....strange precursor of historicism!
- C. #3: "All this and Parousia-heaven too!" Shalom now and also later; degenerately, mainly now (in Jesus' irony, only now!).
- D. On #1, Robinson would put the "x" in the "Past" column: the earliest Christianity was not Parousia-expecting. Here, he has few followers among biblical scholars.
- E. Parousia points to the limits of (1) evil, (2) time (so, urgency), and (3) spirituality before return to Shalom (praiseful-joyful solidarity of nature/history).