
The author looks at Jon Levenson’s important book: *The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity* is characterized by faith in resurrection, the gift of new life given by God to Israel, Jews live in hope of a coming.


John Joseph Collins examines the different meaning and the relationship between apocalypse and eschatology, the two types of future expectation.


Concerning Ron Sider's book, *The Scandal of the Evangelical Conscience*. This essay focuses on two aspects of Sider's presentation: his use of the term *evangelical*, and the extent to which eschatology supplies the basis of his hope.


Concerning Jon Levenson’s book: *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life*, Robert Gnuse reviewed that Levenson argues that the particularity of the Jewish and later Christian notion of resurrection reflects influence of those trajectories from within the OT.


Job defines that prophetic eschatology is a history understood mythically, whereas apocalyptic eschatology is a myth understood historically.

Stephen suggests that apocalyptic eschatology, as an over-arching theological deep structure, "a universal horizon of all theology," is a universal theological deep structure for Christian faith and proclamation essential to its ongoing renewal and vitality.


John Killinger advocates efforts afoot today to rehabilitate the figure of Judas. Even institute some annual ritual to memorialize Judas's supposed act of perfidy and the selection of new leaders who have walked with Jesus in all aspects of his earthly ministry, from baptism to ascension.


As an opponent of pretribulationalism, the author goes in research of the meaning of the rapture, the time of the rapture, the effect of the rapture, the relationship between the rapture and Daniel’s seventies weeks. By way of conclusion, the article answers thirteen of the toughest objections to pretribulationalism.


Barbara Brown Taylor opposed the premillennial dispensationalism by John Nelson Darby. Since nobody knows when Jesus’ second coming is, He asked people be ready all the time, not only for the end but for whatever the moment brings. Do not put off living the kind of life you meant to live.


From Gospels John Witte concluded five ways in which Christ is experienced and understood after the Resurrection: A calling by name. A delivery of peace. A sacramental vision. A physical encounter. A miracle and conversation with God. furthermore, he explored how Christ meets us personally and how Christ meets us in church.