

1 and 2 Thessalonians

New Testament Survey – Lesson 18 Part 3

A Brief Overview of Christian Ideas Regarding the Last Things

A BRIEF INTRODUCTION

I've had a variety of emotions attached to the subject of eschatology over my lifetime. When I was younger, I was afraid of what would happen in the future because of the various charts and timelines that hung on the fellowship hall wall of my home church. Honestly, I would begin confessing sin if rays of sunlight penetrated a cloudy sky in just the right way, thinking that a trumpet was about to sound, Jesus would return, and I could possibly be left behind. I would wake up in the night afraid that my family had been taken and I was all alone.

As time continued on and I matured as a believer, however, my fear simply moved to confusion. I would try to read the book of Revelation or figure out how a prophecy given in Daniel could govern my interpretation of a time of tribulation, but honestly nothing seemed to make sense. I felt the need to seek answers, but didn't know how to wade through the variety of interpretations of "last things" to arrive at what was essential to know as a follower of Christ.

My hope today is to simplify the discussion of eschatology, so that we may get an honest look at some of the aspects of what will happen surrounding the second coming of Christ, but also that we will ultimately see the hope and joy that are meant to be attached to this subject, as it grounds the hope we have in the ultimate restoration of all things.

WHAT IS ESCHATOLOGY?

Formally, eschatology is "the study of last things," deriving from the Greek word, *eschatos*, which means "last" ¹. Informally, eschatology simply is the study of future events relating to the realization of God's new kingdom, including the return of Christ and the events surrounding that return, the nature of the eternal state, and God's final judgment of all things. The topic is obviously a broad one with numerous subcategories of study. For our purposes today, though, we will focus primarily on the return of Christ and the events surrounding His return, as they are of chief concern in Paul's writing to the Thessalonian church.

¹ Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994. 1091

WHY TALK ABOUT ESCHATOLOGY IN RELATION TO THESSALONIANS?

Even a quick read of either of Paul's canonized letters to the Thessalonians will reveal a large focus on eschatological subjects. The reason for this focus is found in the context surrounding their writing.

General Background of Paul's letters to the Thessalonians.

By the time Paul and his companions began to write his first epistle to the Thessalonians around 50 CE, Thessalonica was a cosmopolitan center on the Adriatic coast with significant ties to the Roman Empire. Yet, that was not always the case. Thessalonica was initially part of the Kingdom of Macedonia, founded sometime around 315 BCE by the King Cassander, who named the city after his wife, the half-sister of Alexander the Great². The city's location at the head of the Gulf of Therme was ideal for a port city, thereby allowing it to become the center of port activities in Macedonia, which was beneficial to the then growing Macedonian Kingdom and later to the Roman Empire. Thessalonica was brought into the Roman Empire in 167 BCE by virtue of the Macedonian annexation which resulted from the end of the Third Macedonian War and the ensuing abolishment of the Macedonian monarchy³. Although there was a short uprising led by Andriscus in 149 BCE in which Macedonia was temporarily reestablished, Thessalonica from 167 onward was for all practical purposes part of the Roman Empire.

Although peace was also prevalent in the time of the letter's writing, that too had not always been the case within the Roman Empire. Civil wars and power struggles loomed within Roman territory for years, which "Greece, and Macedonia in particular, bore much of the brunt of ... from 44 to 31" CE⁴. They were thought to have reached an end when Caesar defeated Pompey becoming Emperor, yet before he could assert his power and build upon his newly acquired Empire, Caesar was assassinated. As a result, the Empire was left in the hands of Marc

² Wanamaker, Charles A. The Epistles to the Thessalonians: A Commentary on the Greek Text in The New International Greek Testament Commentary. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990. 3

³ Bruce, F.F. 1 & 2 Thessalonians in Word Biblical Commentary, Vol. 45. Waco, TX: Word Books, 1982. XX

⁴ Wanamaker, Charles A. The Epistles to the Thessalonians. 4.

Antony and Octavian⁵. Antony, though, was not trusted as a leader by many, and because of that lack of trust Octavian warred against Antony, ultimately defeating him at the Battle of Actium in 31 CE to assume control of the entire Empire.

Octavian's sole ownership of the empire of Rome began to satisfy a yearning for peace that had begun to grow within the people under the rule of the Empire. They had grown weary because of "the years of struggle and unrest"⁶. While initially Octavian desired to place the Republic back in the hands of the Senate, the Senate insisted that Octavian remain as Emperor since he "maintained the loyalty of the soldiers," a trait needed to hold the Empire together. Octavian accepted this position and took the name Augustus. Augustus' establishment of peace made him a savior or even a god in the eyes of many, as is seen in Virgil's *Aeneid*⁷:

But next behold the youth of form divine,
Caesar himself, exalted in his line;
Augustus, promis'd oft, and long foretold,
Sent to the realm that Saturn rul'd of old;
Born to restore a better age of gold (Vergil, vi 790-794).

Augustus' reign not only marked a time of peace, but also a period of immense economic growth. Roads, such as the Via Egnatia and the Via Appia linked the Empire and encouraged trade⁸. Further, a middle class began to grow of merchants and land-owners.

Augustus also began to legislate based on a desire to bring back or "reconstruct the old values of the Roman Republic," such as an emphasis on family life⁹. The family, then, provided the backbone for this economic growth and, therefore, the Empire.

⁵ Tidball, Derek. *The Social Context of the New Testament: A Sociological Analysis*. Grand Rapids, MI: Academie Books, 1984. 66.

⁶ *Ibid*

⁷ Virgil. *The Aeneid*. Translated by John Dryden. 19 BCE. Available from: <http://classics.mit.edu/Virgil/aeneid.html>; Internet; accessed 9 April 2007.

⁸ Wanamaker, Charles A. *The Epistles to the Thessalonians*. 3.

⁹ Tidball, Derek. *The Social Context of the New Testament*. 67.

This is the Empire which Claudius inherited from Augustus by way of Caligula and the one which serves as the backdrop for Paul's encounter with the Thessalonians. Thessalonica, benefiting from its geographical positioning and the economy of the Roman Empire, had become in the time of Paul "cosmopolitan," with cultural samplings from Greece, Rome, and Israel and an economy on the rise¹⁰.

Specific Background of Paul's Letters to the Thessalonians.

Paul first came to Thessalonica on his second missionary journey, according to the beginning of Acts 17¹¹. Paul, as was his custom in cities with Jewish populations, immediately went to the synagogue to preach the good news of Christ, which resulted in a number of Jewish converts¹². The majority of Paul's converts, however, were not Jewish but rather pagans who "turned to God from idols," suggesting that Paul also had another place of ministry which Wanamaker suggests was a local gentile's workshop (1 Thessalonians 1:9)¹³.

Paul's message, while greeted with joy by some, was otherwise rejected because of its association with a growing problem within the Roman Empire of a "militant messianism" that was "spreading among the Jewish communities"¹⁴. The rioting that was fueled by this growing belief became so burdensome to the Empire that Claudius "expelled the Jews from Rome"¹⁵. The empirical decree along with the fact that this "new emperor" whom Paul proclaimed had been executed by Rome gave enough cause for the powers that be in Thessalonica to consider Paul and his message a threat to the peace and security, both financially and politically, to which the city had recently been accustomed. Therefore, Paul was forced to leave the city under duress at the reluctant request of Jason, who did so only after being pressured by the aforementioned officials.

Paul's sudden departure prohibited him from finishing his teaching to the new church he had planted, creating much confusion in the young congregation

¹⁰ Wanamaker, Charles A. The Epistles to the Thessalonians. 4.

¹¹ Martin, D. Michael. 1, 2 Thessalonians in The New American Commentary, Vol. 33. Nashville: Broadman & Holman Publishers, 1995. 23.

¹² Bruce, F.F. 1 & 2 Thessalonians in Word Biblical Commentary, Vol. 45. Waco, TX: Word Books, 1982. XXiii

¹³ Wanamaker, Charles A. The Epistles to the Thessalonians. 7.

¹⁴ *Ibid*

¹⁵ *Ibid*

specifically regarding the last things. When Timothy, then, returns with reports of this confusion and other issues, Paul begins writing the first of his letters to them to address the questions they have.

A WORD OF CAUTION

Eschatology can be a controversial issue in our current evangelical climate. We must recognize immediately that such division over nonessential doctrine is of the enemy and serves as a distraction to the overarching plan of God for His bride, the Church. As David Platt argues, we must listen to the Word of God and all it teaches “humbly,” minimizing “the thoughts of man and magnifying the truth of God”¹⁶. We must recognize our inability to know fully the mind of God and His ever-unfolding plan to bring about the restoration of all things through the establishment of His eternal kingdom. To break fellowship or arouse division in the body over “family conversations” reveals a lack of maturity in theological understanding. Platt’s guiding principle for us to consider is to promote unity in essential doctrines, like the deity of Christ and salvation by grace through faith, but in matters non-essential, we must allow for liberty (as long as that liberty is grounded in the Word of God)¹⁷.

Ultimately, if we allow our hope in the second coming of Christ to become divisive, we have missed the point. Paul writes of eschatological subjects, as does both Peter and John, with the goal of encouraging and edifying the Church! Knowing the reality that Christ is coming again is meant to fuel our ministry, not detract from it. As John Piper says,

When you know the truth about what happens after you die, and you believe it, and you are satisfied with all that God will be for you in the age to come, that truth makes you free indeed. Free from the short, shallow, suicidal pleasures of sin, and free for the sacrifices of mission and ministry that cause people to give glory to our Father in heaven¹⁸.

As we continue forth, then, in our study of the events surrounding the second coming of Christ, see the joy set before you in the hope that Christ has indeed come to make all things new!

THE KINGDOM OF GOD REALIZED

¹⁶ Platt, David. “Heaven, Hell, and the End of the World.” Lecture, Secret Church simulcast from Church at Brook Hills in Birmingham, AL, March 2013. (available at www.radical.net) 5.

¹⁷ *Ibid* 6.

¹⁸ *Ibid* 11.

The coming of Christ and the establishment of His new kingdom changed the course of all of creation. “The New Testament is saturated with the belief that something new has happened in the history of humanity, in and through the life and death of Jesus Christ, and above all his resurrection from the dead”¹⁹. The kingdom of God overcomes the kingdom of the flesh, founded in the fall, by progressively restoring creation through the message and resulting actions of the gospel. All of the apocalyptic literature written by Isaiah, Daniel, Zechariah, and found in Revelation “look forward to a climactic display of salvation through judgment for the glory of God. The apocalyptic consummation of all things will fulfill the hopes for a final exodus from bondage to corruption and a return from the exile from Eden. In the descriptions of the new heaven and earth, God’s people worship him for the justice he continues to uphold against his enemies,” as He reigns as our eternal King over all things²⁰. The resurrection gives us a glimpse of what will be in the kingdom of God.

The growth of the kingdom of God, then, is the purpose of the Church and the hope of the nations. The movement has begun as a result of Christ’s victory on the cross, but it is not present in its fullness yet. Christ’s kingship has been established and affirmed, yet He will not unleash the effects of that rule until God’s providential work through the Church has been completed. The kingdom is in an “already/not yet” state.

This “already, not yet” message is central to eschatological conversations and establishes the central question of our discussion today: how will the kingdom of God be fully realized? Will there be a millennium, in which Christ reigns over a resurrected world? Will it happen before His return or after? How long will this reign last? Will it literally be 1000 years? Or is the millennium simply a planned, perfect, limited time²¹? Ultimately, how you answer these questions will largely depend on how you interpret Revelation, seeing it as arranged either chronologically or cyclically.

Traditionally, three approaches have been taken to explain the establishment of the kingdom of God upon the earth, specifically related to the debate regarding the millennial reign of Christ as unveiled in Revelation 20. These three approaches are

¹⁹ McGrath, Alister E. *Christian Theology: An Introduction*, 4 ed. Malden, MA: Blackwell, 2007. 465.

²⁰ Hamilton Jr., James M. *God’s Glory in Salvation Through Judgment: A Biblical Theology*. Wheaton, IL: Crossway, 2010. 550

²¹ Platt, David. “Heaven, Hell, and the End of the World.” Lecture, Secret Church simulcast from Church at Brook Hills in Birmingham, AL, March 2013. (available at www.radical.net) 159.

1) Premillennialism, 2) Postmillennialism, and 3) Amillennialism. Notice that none of these views doubts an actual, literal return of Christ, which I believe to be orthodox belief, but rather disagree on the manner of His return.

Premillennialism.

Isaiah 11:2-11, 65:20; Zechariah 14:6-21; 1 Corinthians 15:23-25; 1 Thessalonians 4:16-18; Revelation 19:15, 20:1-15

The premillennial approach sees the return of Christ occurring before the millennium and after a time of great tribulation upon the earth. When He returns, “believers who have died will be raised from the dead, their bodies will be reunited with their spirits, and these believers will reign with Christ on earth for one thousand years”²². Paige Patterson and other evangelical scholars teach this view to be the view of a number of post-apostolic writers, including Justin Martyr, Irenaeus, Tertullian, among others, and further believe this millennial kingdom to be the realization of Old Testament prophecy concerning a day of worldwide peace or a “Golden Age,” as seen in the books of Isaiah, Ezekiel, and Micah²³. While acknowledging the symbolic nature of much of apocalyptic literature, they do promote a more literal and futurist interpretation of the events occurring in John’s Revelation²⁴.

Within the premillennial school of thought, two sub-sects exist: historic premillennialism and dispensational premillennialism. Historic premillennialism affirms that after a time of tribulation at the end of the church age, Christ will return to earth to establish a millennial kingdom. When he comes back, believers who have died will be raised from the dead, their bodies will be reunited with their spirits, and these believers will reign with Christ on earth for one thousand years ... (At the end of these thousand years,) “Satan will be loosed from the bottomless pit and will join forces with many unbelievers who have submitted outwardly to Christ’s reign but have been inwardly seething in rebellion against him. Satan will gather these rebellious people for battle against Christ, but they will be decisively defeated. Christ will then raise from the dead all the unbelievers who have died

²² Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994. 1112.

²³ Patterson, Paige. *Revelation in The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*. Nashville, TN: B&H Publish Group, 2012. 36.

²⁴ *Ibid*

throughout history and they will stand before him for final judgment,” (leading then to the eternal state)²⁵.

Dispensational premillennialism differs primarily from historic premillennialism in their view of the Church’s participation in the great tribulation. Gaining popularity in the 19th and 20th centuries primarily in the United States and United Kingdom in light of the writings of John Nelson Darby and C.I. Scofield, the dispensational version teaches that Christ will return both before the millennial reign and the great tribulation, adding an additional return of Christ to rapture His Church. This rapture is thought to be in secret and will be unexpected, save for the signs of Christ’s return that adherents believe to be shown in Scripture. The tribulation in this view will last seven years at the end of which Christ and His saints will return to reign for one thousand years as the seventh dispensation unfolds²⁶. The primary thought here is that since the Church is not the object of the great tribulation, the Lord would not leave them here to endure it²⁷. The persecution now endured has nothing on the coming wrath of God from which He will undoubtedly save them.

One more distinction for this last view is their clear distinction between the Church of the New Testament and the people of Israel in the Old. The Jewish people remain a distinct people in the eyes of the Lord and will be of particular importance in the unfolding of the eschaton, as their salvation will be the goal.

One final thought of note is that both versions of premillennialism offer a “strongly pessimistic view of the world, believing that things are deteriorating on earth and will go on doing so until God brings history to an end”²⁸. This observation is not meant to be a negative toward this view, but rather a help in understanding the way in which their worldview is shaped, possibly even shared by New Testament writers like Peter who seems very concerned with the decline of the world into greater levels of sinfulness before the coming day of the Lord in 2 Peter 3.

Postmillennialism.

²⁵ Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994. 1112.

²⁶ *Ibid*

²⁷ Patterson, Paige. *Revelation in The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*. Nashville, TN: B&H Publish Group, 2012. 41.

²⁸ McGrath, Alister E. *Christian Theology: An Introduction*, 4 ed. Malden, MA: Blackwell, 2007. 481.

Psalm 72:1-4; Isaiah 45:22-25; Hosea 2:21-23; Matthew 24:14, 28:18-20

According to this millennial view, Christ will return after the millennium, in which the progress of the gospel and the growth of the church will gradually increase, so that a larger and larger portion of the world's population will be Christians. As a result, there will be significant Christian influence on society, society will more and more function according to God's standards, and gradually a 'millennial age' of peace will occur on the earth²⁹.

Obviously, as compared to premillennialism, the postmillennial view carries a much greater optimism about the world and the power of the gospel to change lives. This optimism usually flourishes in times of "great revival, (or) when there is an absence of war and international conflict," which evidence at least some significant progress against the effects of the fall³⁰. This view, for instance, was very prominent in the writings and sermons of America's earliest theological minds (late 18th-19th century), like Jonathan Edwards, Charles Hodge, and Benjamin B. Warfield³¹. This view lost steam, though, specifically with the onset of World War II, after which it was hard to reasonably argue the progressive overcoming of evil in the world.

Amillennialism.

Matthew 12:28-29, 24:9-14, 28:19-20; Romans 15:8-21; Colossians 2:13-15; 1 Thessalonians 4:16-18; Hebrews 2:14-15; Revelation 2:9-10, 6:10-11, 7:9-10

The final view of the millennium, Amillennialism, is in some ways the simplest view of the three. According to this position, the passage in Revelation 20:1-10 describes the present church age. This is an age in which Satan's influence over the nations has been greatly reduced so that the gospel can be preached to the whole world. Those who are said to be reigning with Christ for the thousand years are Christians who have died and are already reigning with Christ in heaven. Christ's reign in the millennium, according to this view, is not a bodily reign here

²⁹ Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994. 1111.

³⁰ *Ibid*

³¹ MacArthur, John. Revelation 12-22 in *The MacArthur New Testament Commentary*. Chicago, IL: Moody, 2000 482.

on earthy but rather the heavenly reign he spoke of when he said, “All authority in heaven and on earth has been given to me”³².

Essentially, then, this view espouses that there is no future millennium yet to come, but rather is currently happening. The “thousand years” referenced in Revelation is merely a figure of speech for a long period of time “in which God’s perfect purposes will be accomplished”³³. Christ’s second coming will mark the end of this time, and usher in the resurrection of both believers and unbelievers, the latter of which will be judged and sent to eternal condemnation while the former will stand before the judgment seat of Christ before entering into the joy of heaven eternally. In the midst of all this, the new heavens and new earth will also be established, joined by the New Jerusalem.

A major argument in favor of this view is the fact that it takes into account both the progress of the gospel and the present persecution of the Church. The gospel is indeed going forward to the nations and impacting much of the world, yet in the midst of that progress there is also severe persecution. Amillennialism explains how both of these things can happen simultaneously as the kingdom of God expands on the earth. The obvious detriment to this view is that it does not read Revelation and accompanying apocalyptic texts as literally as the premillennial view does, seeing much of what is recorded as already happening and choosing to read the events of Revelation as more cyclical than linear.

ESCHATOLOGY AS THE FUEL FOR MINISTRY IN PAUL

Regardless of which view you adopt as your own, we must remember the point in Paul, Peter, and John (among others) teaching these eschatological truths. As stated earlier, the second coming of Christ and the establishment of His eternal kingdom are supposed to be encouraging!

Philippians 3:20-21 (ESV)

²⁰ But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

1 Thessalonians 4:13-18 (ESV)

¹³ But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since

³² Grudem, Wayne. *Systematic Theology*. Grand Rapids, MI: Zondervan, 1994. 1109-1110.

³³ *Ibid*

we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.¹⁵ For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.¹⁶ For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.¹⁸ Therefore encourage one another with these words.

2 Thessalonians 1:5-10 (ESV)

⁵ This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering-- ⁶ since indeed God considers it just to repay with affliction those who afflict you, ⁷ and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. ⁹ They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, ¹⁰ when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

1 Peter 1:3-9 (ESV)

³ Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

⁵ who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. ⁶ In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷ so that the tested genuineness of your faith-- more precious than gold that perishes though it is tested by fire-- may be found to result in praise and glory and honor at the revelation of Jesus Christ. ⁸ Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, ⁹ obtaining the outcome of your faith, the salvation of your souls.

The early church was in the midst of intense persecution both from Jewish leadership and the Roman Empire. The coming of Christ and impending

establishment of justice was a comfort to them and reminder that their persecution was a result of something much greater than mere physical resistance. They were in the middle of spiritual warfare, fighting for the kingdom of God to be established on the earth and working to overcome all the effects of the fall through the proclamation and resulting transformative work of the gospel. Eschatology helps us remember that this is not the end. Eschatology helps us to grieve as people with hope. Eschatology helps us to turn the other cheek in humility, knowing that God will ultimately be our defender. Eschatology helps us to sacrifice everything for the riches of eternity set before us. There is no hope to be found in Rome or human devices, for these things will be destroyed. Look to Christ alone for salvation both for here and for eternity.

Do not let the second coming of Christ be a divisive issue or a confusing one. Do not let it engender an unhealthy fear in your heart. Rather, in light of what has been promised to us, commit to serve with all you have a coming Savior, who has already give you so much! Our victory is secure and the resurrection is proof of that. The resurrection of Jesus is a foretaste of what is to come both for us and all of creation. Truly, Jesus is making all things new! Will you join Him in the unfolding of His certain victory? Or will you let those around you receive all the blessing of overcoming the effects of sin?

Wherever you are today and whatever troubles you face, know that Christ has overcome them. Your sin has been overcome. Oppression and persecution have been overcome. Injustice has been overcome. Rest in that ultimate promise secured for us in the hope set before us.

SELECTED BIBLIOGRAPHY FOR SERIES

Akin Daniel L. A Theology for the Church. Nashville, TN: B&H Academic, 2007.

Carson, D.A. and Douglas Moo. An Introduction to the New Testament. Grand Rapids, MI: Zondervan, 2005.

Kenner, Craig S. Revelation in The New Application Commentary. Grand Rapids, MI: Zondervan, 2000.

MacArthur, John. Revelation 1-11 in The MacArthur New Testament Commentary. Chicago, IL: Moody, 1999.

Oakes, Peter. "Re-mapping the Universe: Paul and the Emperor in 1 Thessalonians and Philippians," Journal for the Study of the New Testament, 27; 2005. Available from: <http://jnt.sagepub.com/cgi/reprint/27/3/301>; Internet; accessed 9 April 2007.

Sproul, R.C. The Last Days According to Jesus. Grand Rapids, MI: Baker Books, 1998.

Wright, N.T. Following Jesus: Biblical Reflections on Discipleship. Grand Rapids, MI: William B. Eerdmans, 1994.

Wright, N.T. Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church. New York, NY: Harper One, 2008.