

- The eschatological differences between 1 Thess. and 2 Thess. have led most modern commentators to conclude that the latter was not written by Paul
- The text of 2 Thess. implies that a previous letter or teaching had erroneously indicated that the Day of the Lord, the consummation of all things, was at hand
  - Certain events would be associated with this time
    - The arrival of the Lawless One
      - Satan?
      - Ultimately annihilated by the coming of Christ
  - It is possible that the previous letter was actually 1 Thess.; in this case, a pseudonymous letter of Paul is responding to an authentic letter of Paul
- 2 Peter is normally dated between 120-140 CE; it explicitly addresses disappointed eschatological expectations
  - While some people might feel angry or confused that the Lord has not yet arrived, their concept of time is completely different from that of the divine
    - “A day is like a thousand years...”
- Paul’s opponents in Corinth, who claimed that they were already perfect and possessed full knowledge and complete freedom, seem to have been among the proponents of “realized eschatology”
  - Similarly, the Gospel of John hardly mentions the kingdom of God, and imports many future expectations into the present
    - The *parousia* is completely recast, and associated with the coming of the Paraclete
    - Nevertheless, there are remnants of the traditional eschatological hope in John
  - The Gospel of Thomas associated the coming of the kingdom of God as an internal spiritual reality which must be discovered through introspection
  - The author of Luke-Acts also reduced the imminent eschatological expectations
    - The ascension of Jesus is narrated twice (at the conclusion of Luke and the beginning of Acts), essentially to “get Jesus off the stage” and introduce the second period of Christian history, the development of the church