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CONCEPT OF ESCHATOLOGY IN THE CONTEXT OF MONOTHEISTIC RELIGIONS

Today in our country, religious study became as a part of science and research area. A lot of research has been conducted and many specialists have been prepared. Even now, theological researches continue at the same level. It is known that the science of religion covers several areas and many topics. In particular, we will analyze the concept of eschatology, which is found in many religions. The article is devoted to one of the most important topics in the field of religion. That's why it is necessary to fully explain the term related to the topic. The term of eschatology will be explained linguistically and by its meaning. Concept of eschatology will be interpreted in the context of monotheistic religions. As the world's main monotheistic religions Judaism, Christianity and Islam will be studied to write this article. All of these religions have belief in the life after death. This belief system will be studied according to their holy books and scientific researches. The study of the concept of eschatology, which is one of the most important topics in the science of religion, has an importance in complementing the theoretical part of the science and will be socially important as well. The results of the work show that the belief in the afterlife in the studied religions teaches people to responsibility and good qualities.

Key words: Eschatology, Monotheistic Religions, Judaism, Christianity, Islam.

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Монотеистік діндер контекстінде эсхатология түсінігі

Бүгінгі таңда елімізде дінтану ғылымы өз алдына ғылым саласы ретінде бекітіліп, ғылыми зерттеу аймағына айналды. Осы тұрғыда көптеген зерттеулер жүргізіліп, білікті мамандар дайындалды. Қазіргі таңда да дінтанулық зерттеулер өз дейгейінде жалғасын тауып келеді. Дінтану ғылымы өз ішінде бірқатар салалар мен көптеген тақырыптарды қамтитыны белгілі. Соның ішінде көптеген діндерде кездестіретін эсхатология түсінігіне талдау жасап көрмекпіз. Мақала дінтану саласындағы маңызды тақырыптардың біріне арналған. Соңдықтан тақырыпқа қатысты терминді толық түсіндіру қажет. Эсхатология термині лингвистикалық жағынан әрі мағыналық тұрғыдан түсіндірілетін болады. Эсхатология түсінігі монотеистік діндер контекстінде түсіндіріледі. Бұл мақаланы жазу үшін әлемдегі басты монотеистік діндер иудаизм, христиандық және ислам зерттелетін болады. Бұл діндердің барлығында өлімнен кейінгі өмірге деген сенім бар. Бұл сенім жүйесі олардың қасиетті кітаптары мен ғылыми зерттеулеріне негізделі отырып зерттелмек. Дінтану ғылымының өзекті тақырыптарының бірі болған эсхатология түсінігін зерттеу ғылымның теориялық бөлімін толықтыра отырып, әлеуметтік тұрғыдан да маңызды болады. Жұмыстың қорытындысынан зерттелген діндердегі өлімнен кейінгі өмір сенімінің адам баласын жауапкершілік пен адамгершілік қасиеттерге үйрететінін көруге болады.

Түйін сөздер: эсхатология, монотеистік діндер, ислам, иудаизм, христиандық.

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Понятие эсхатологии в контексте монотеистических религий

Сегодня религиоведение в нашей стране стало частью научно-исследовательской области. В связи с этим проведено много исследований и подготовлены квалифицированные специалисты. Даже сейчас религиоведческие исследования продолжают на том же уровне. Известно, что наука о религии охватывает ряд областей и множество тем. В частности, мы проанализируем понятие эсхатологии, которое встречается во многих религиях. Статья посвящена одной из важнейших тем в области религии. Поэтому необходимо полностью объяснить термин, относящийся к

теме. Термин эсхатология будет объяснен лингвистически и семантически. Понятие эсхатологии интерпретируется в контексте монотеистических религий. Для написания этой статьи будут изучены основные мировые монотеистические религии: иудаизм, христианство и ислам. Все эти религии верят в загробную жизнь. Эта система верований будет изучаться на основе их священных книг и других научных исследований. Изучение концепции эсхатологии, являющейся одной из актуальных тем науки о религии, дополнит теоретическую часть науки и будет иметь важное значение с социальной точки зрения. Результаты работы показывают, что вера в загробную жизнь в исследуемых религиях учит людей ответственности и нравственности.

Ключевые слова: эсхатология, монотеистические религии, иудаизм, христианство, ислам.

Introduction

One of the most important concepts used in philosophy about life after death is eschatology. The word is derived from the Greek words "eschatos" (last, final) or "eschata" (last things), "logos" (science, doctrine). As a result of the combination of the two words, "eschatology" is interpreted as "the doctrine of the hereafter", "science of the afterlife", and "religious doctrine of the world and the ultimate destiny of man." In other words, the word "eschatology" is used for the themes of the apocalypse, the day of reckoning, the end of everything, death, and life after death (MacCulloch, 1981: 373).

The word eschatology was not used in English until the 19th century. Later, the word came into use, especially in Christianity. The word eschatology, which is common to almost all Western languages, often includes the apocalypse, the state of the individual after death, resurrection, reward, and punishment (Werblowsky, 1987: 148-149).

This concept has two meanings: 1) the end of human life as an individual, i.e. death; 2) the end of the world in general, doomsday. Narrowing the meaning, we can understand it as the end of human life. Thus, in the first sense, it can be understood as the death of man, and in the second sense, as the end of the whole world and the human race as a social phenomenon. That is why we are talking about two different doomsday, both personal and worldwide. The word eschatology can mean both of these (Werblowsky, 1987: 148-150; MacCulloch, 1981: 372-374).

This feature of the word eschatology is important from the point of view of theology. For example, Plato said that the human soul is accountable after death for the good or evil it did when it was with the body, but according to Marxist theory, there is no life for the individual after death. The question of whether the world has a global end is accepted by the Abrahamic religions and not by the Indian and ancient Greek concepts. Except for beliefs such as Moksha in Hinduism and Nirvana in Buddhism,

Asian religions that embrace reincarnation, do not accept the eschatology of the individual. There is only a human factor that is constantly coming back to life. The same is true for Confucianism. This is because the afterlife and the global apocalypse do not occur in this system of beliefs either (Owen, 1967: 48-49).

Thus, this article is based on the belief in the afterlife in monotheistic religions, which comprehensively consider the concept of eschatology.

The most important view of the afterlife is the monistic view of man and the belief in the resurrection after the end of life of the Abrahamic religions. The Abrahamic religions describe a person who lives in this world and will be resurrected in the Hereafter as a monist who is a combination of soul and body. Man is a creature of body and soul. After the soul is separated from the body, death occurs. Resurrection occurs when each spirit returns to the body. The Quran does not specify that people will return exactly to their own bodies which were in this world (Chapku, 2007: 50).

Justification of the choice of articles and goals and objectives

Even now, research in the field of religious studies continues in its own way. It is known that the science of religion includes a number of fields and many topics. Among them, we will try to analyze the concept of eschatology. The concept of eschatology is common in belief system of many religions. Mainly it is considered in monotheistic religions since these religions believe in real God and a life after death.

In our country we have representatives of these monotheistic religions and also we have Religious Studies departments in number of universities. There we study these religions and it will be useful to have deeper knowledge in this topic. Understanding the concept of eschatology and finding its similarities in these religions will help us to understand origin of monotheistic religions and common belief roots in them.

Scientific research methodology

In this work, a combination of several theories and methodologies of the study of the concept of eschatology in different religions was applied. The methodological basis of the research was formed by the concepts of domestic and foreign scientists from the field of religious studies and Islamic studies. As the main method of research was used comparative analysis to compare the concept of eschatology in three monotheistic religions.

The methodology used in this study was selected in accordance with the research areas and questions that were obtained to write this article. Sources include sacred texts of world religions, works of domestic and foreign scholars. The collected data were analyzed linguistically and religiously, and the features of the language of religion were identified by the method of content analysis.

Main part

If we look at the Old Testament from an eschatological point of view, we see the term "acharit-hayamim" which means the end of the world or the end of time (Holy Book, 2010: 221: 4:30). The words "Jehovah's day" or "the day of the Lord" also signify afterlife (Holy Book 2010: 1332-1333: 3:1-18; 1058: 5:18-20; 811-812: 13:6, 9). The Quran also mentions the belief in the Hereafter in the religion of Moses (Holy Quran, 2004: 313: 20:15-16). In the Old Testament, the place called "Sheol" is a dark place, a place where those who entered could not come out again, a place where everything would disappear, a grave, the end of this world (Holy Book, 2010: 837: 38:18), the reward for the virtuous, the suffering for the wicked and the place where everyone will enter (Holy Book, 2010: 625: 3:17). According to Paul Badham, when the Old Testament was fully studied, nothing but Sheol was found, but when the concept of god in the Old Testament was studied, it was natural for the concept of resurrection to emerge from it (Griffith, 2015: 73).

The main thing that defines faith in Hereafter in the Old Testament is the monotheistic view of God. That is, God is the basis of all creation. Yahweh is the source of existence and human life (Holy Book, 2010: 918: 38:16). It says, "See, the Lord is coming out of his dwelling to punish the people of the earth for their sins" (Holy Book, 2010: 823: 26:21). "The coming of God" shows what He will do at the end of the world (Bultmann, 1967: 58). The prophets of Israel considered the Hereafter to be a day of

judgment that would cover the entire universe. They certainly came with an eschatological message and announced that the Day of Judgment would come. Amos, Isaiah, Zephaniah, and Jeremiah, who were important figures in Jewish history, also conveyed this message (Pachaji, 1994: 189-205).

Although the topic of the resurrection in Judaism is said to have been influenced by the religions of Mesopotamia, Canaan, and Iran, it is generally accepted that it is based solely on belief in God (Pachaji, 1994: 171-173). The verse "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt" (Holy Book, 2010: 1036: 12:2) tells us for the first time that good people and sinners will be awakened from the sleep of death, and that life after reckoning will be eternal (Tashpinar, 2003: 117). Verses Ezekiel 37:1-14 in the Old Testament also indicates that the concept of the resurrection was present in the belief of Jewish prophets. In the verses quoted above, Ezekiel tells us that the Lord puts flesh on dry bones and breathes life into them. These verses also show the Creator's power and ability to resurrect. "See now that I, yes, I, am here; and there is no god beside me. I put to death, and I make alive; I wound, and I heal; no one saves anyone from my hand!" (Holy Book, 2010: 256: 32:39). "The Lord kills and makes alive; he brings down to the grave (Sheol), and he brings up. The Lord makes poor, and he makes rich; he humbles, and he exalts" (Holy Book, 2010: 331: 2:6-7). The book of Ezra IV, which speaks the most about the Hereafter, states that the resurrection in the Hereafter will be physical and complete (Tashpinar, 2003: 136). Since the Old Testament assumes that man is one with the body and soul, the resurrection takes place physically (Pachaji, 1994: 188).

In Christianity, too, man is seen as a single being, and the existence of an afterlife other than life in this world is taken as the basis of faith (Holy Book, 2010: 1380: 15:16-17). Eternal life is interpreted differently in Christianity than in ancient cultures. Christ gained eternal life through his victory over death on the cross. Christianity understands "eternal life" as the fullness of life. (Mustafina, 2020: 15) There is an important concept of the afterlife in Christian theology, the "mystical heavenly world." It is said that on the day of God's judgment, all matters will be decided (Holy Book, 2010: 1122-1123: 11:20-24). In Christianity, as in Judaism, the concept of the oneness of God is paramount. God's power controls the world, the heavens, and the afterlife. Thus, God is the Lord of the Day of Judgment

(Holy Book, 2010: 1136: 19:26; 1156: 1:15). The place in Christianity, which is perceived as the heavenly world, is different from this world (Holy Book, 2010: 1453: 9:11-12), it is considered to be a place where only good souls enter and live happily ever after (Holy Book, 2010: 1370: 6:9-10). Those who enter that place will be able to see God and be like angels (Holy Book, 2010: 1336: 3:2; 1415-1416: 3: 20, 21).

In Christian theology, the resurrection is the result of faith in an almighty, ruler, and just God. In the three Gospels (Matthew, Mark, Luke), life after death is accepted without discussion. In fact, the question of the resurrection and the eternal life of the soul is one of the most discussed topics in Christian eschatology (Erbash, 2001: 8). In addition to the verses that indicate that the resurrection will take place through the spiritual body (Holy Book, 2010:1381-1382: 15:36-44), some verses show that the soul and the body will be resurrected together (Holy Book, 2010: 1113: 5:27-30). In the same way, the verses describing the rewarding of the good ones in the Hereafter and the punishment of the wicked (Holy Book, 2010: 1216: 14:13-14) and the verses describing the Day of Judgment (Holy Book, 2010: 1147: 25:31-46) also deal with the topic about Hereafter. It is stated that only God knows the day of reckoning and will be accountable by His power (Holy Book, 2010: 1221-1222: 17:22-37).

Although the Christian concept of heaven and hell is derived from the Old Testament and the Jewish tradition, different interpretations in Christianity have emerged later. According to it, a paradise is a place of reward, where all good people and Jesus also will enter (Holy Book, 2010: 1233: 23:43). According to the Bible, a hell is a place of darkness and punishment for sinners (Holy Book, 2010: 1117: 8:12; 1220: 16:22). They suffer, both physically and spiritually (Holy Book, 2010: 1121: 10:28). The torment of hell will be through fire and will last forever (Holy Book, 2010: 1134: 18:8; 1147: 25:41). The severity of the punishment depends on the severity of the sin (Holy Book, 2010: 1120: 10:15; 1207: 10:12-15). Indeed, in Christianity, faith in God, the just judge who rewards the good and punishes the wicked, is very clear. It tells us that righteous people will receive the gift of eternal life and will see God's face (Holy Book, 2010: 1112: 5:8) (Wilkinson, 2010: 128-131).

In Barzakh, there are several people in one place that is considered as a place of waiting. Among those who will be in the waiting area between Paradise and Hell are children who died unbaptized.

Also, those who are not completely cleansed and their sins are not removed will have to wait until they are cleansed there. Great sinners and unbelievers will go to hell forever. There they will be deprived of the privilege of seeing God and will suffer eternally through the torment of fire and the worms that constantly bite them (Holy Book, 2010: 1160: 3:29; 1171: 9:48; 1110: 3:12). In Barzakh if one feels pain or pleasure only through the spirit, on the Day of Judgment the bodies will be resurrected and each person's soul will return to its body. Thus, the blessings or sufferings of the Hereafter are felt much more (Ozemre, 2005: 204). All the dead will be resurrected, the unbelievers will suffer eternal torment, and the believers will enter Paradise forever, young and strong. Doomsday scenes, such as the coming of the antichrist, the coming of Gog and Magog the extinction of the sun and moon, the falling of the stars, the transformation of the earth and the sky to another earth and sky, and their unification, are also found in Christianity (Holy Book, 2010: 1335: 2:18; 1336: 2:22; 1481: 20:8). It can be seen that the basic aspects of faith correspond in eschatology in Christianity and the afterlife in Islam. As in Islam, Christianity promotes beliefs about the Hereafter, such as the end of the world and the doomsday, the resurrection of the dead, accountability, and life in heaven and hell (Schwarz, 2000: 216-220).

As a monotheistic religion, Islam follows the path of Judaism and Christianity in terms of belief in the Hereafter. Belief in the Hereafter is one of the pillars of faith in Islam. The three main themes of the Quran are monotheism, prophecy, and the Hereafter. Belief in the infinite power of God is also evident in the topic of Hereafter. First of all, the Quran states that man is a creature of soul and body. "So when I have proportioned him and had a spirit of My Own creation breathed into him, fall down in prostration to him" (Holy Quran, 2004: 263: 15:29; 457: 38:72), "Then He proportioned them and had a spirit of His Own creation breathed into them" (Holy Quran, 2004: 415: 32:9) shows that man is made up of spirit and body. According to the verses, man is considered to be a being inherent in this world with his body and in the eternal world with his soul (Chapku, 2007: 57).

The Quran, which considers man to be a perfect being, seeks to explain both the original creation of man and his resurrection in the Hereafter by the absolute power of God. The fact that the Day of Judgment will inevitably take place and that man will be resurrected is a matter that is clearly emphasized in the Quran (Holy Quran, 2004: 474: 40:59). We

know that polytheists and materialists think as such: "Life only consists of this world. We live and we die. Only time will destroy us. We will not be resurrected after we have rotted to dust". But the Quran answers them and clearly states: "Allah, Who created the heavens and the earth from nothing and never tired of creating them, has the power to resurrect the dead" (Holy Quran, 2004: 506: 46:33) and even "The creation and resurrection of you all is as simple for Him as that of a single soul" (Holy Quran, 2004: 413: 31:28). He thus points out that the creation of the heavens and the earth is more difficult than the creation of man. The Quran states that mankind was not created in vain (Holy Quran, 2004: 349: 23:115; 455: 38:27) and will be resurrected (Holy Quran, 2004: 315: 20:55; 324: 21:35; 332: 22:7).

The Quran clearly states that the Day of Judgment will take place and that all people will be held accountable in the Hereafter and will be rewarded for their deeds in this world. Both the Quran and the hadith clearly state that only Allah knows the time of doomsday. People are told only signs that show the end is near.

The word "doomsday" (in Arabic 'al-qiyamah') means standing up (Adilova, 2019: 9). It means the resurrection of the dead and standing from their graves in the afterlife. The Quran says that in the Hereafter, people will be under the authority of Allah: "Do such people not think that they will be resurrected for a tremendous Day – the Day all people will stand before the Lord of all worlds?" (Holy Quran, 2004: 587: 83:4-6).

Faith in the Hereafter and the Day of Judgment are one of the main topics of the Quran, one of the pillars of faith in which the Quran seeks to convince people, and one of the goals that the Quran seeks to achieve. In several verses, the information about the Day of Judgment is stated both explicitly and impliedly. The word "yaum" (day), which is often repeated in the Quran, often means "doomsday", which is the most important day for humankind. The word doomsday occurs in 69 verses of the Quran in the form of the phrase "yaumul-qiyamah" (Day of Judgment). Even the name of Surah 75 of the Holy Quran is "Surah al-Qiyamah". The first verse of this surah is about the Day of Judgment and begins with an oath on the Day of Resurrection: "No! I swear by the Day of Resurrection!"

As it is known, the Quran swears by important things. The oath on the Day of Resurrection shows how important it is for humankind. Following verses are addressed to those who did not believe in the

Day of Judgment and declares that this Day will definitely come, saying: "And no! I swear by the self-reproaching soul! Does man imagine that We will not be able to bring his bones together again? Yes indeed; We have the power to remold even his finger-tips" (Holy Quran, 2004: 577: 75:2-4). The surah lists several signs of the Day of Resurrection for those who deny this Day: "But man would fain deny what is before him. He asks: "When will be this Day of Resurrection?" When sight is confounded, the moon is eclipsed, and sun and moon are united. That day man will cry: "Where can I find escape?" Never! There is no refuge!" (Holy Quran, 2004: 577: 75:5-11) This surah then describes the Day of Judgment and how people will be held accountable before their Lord: "On that day, man will be informed of all what he sent ahead and left behind" (Holy Quran, 2004: 577: 75:13). As we have seen, Surah al-Qiyamah aims to explain the Day of Resurrection and its signs, and the need for people to prepare for the Day of Judgment and turn their lives towards goodness.

Belief in the Hereafter is one of the three most important of the six pillars of Islam called "usuluddin" (belief in Allah, His Prophets, and the Hereafter). Therefore, one of the main topics of the suras which were revealed in Mecca is the Day of Resurrection. There are some other suras in the Quran that speak of the Hereafter (Adilova, 2019: 10-12). Since the life of the Hereafter begins with the Day of Resurrection, Islamic eschatology begins with the Day of Judgment, when all people convene to mahshar (gathering place), then will hold judgment of people, and weighing of deeds, and distribution of books of deeds, and establishment of the Sirat Bridge, and ends with heaven and hell and eternal life in it.

Results and discussion

As we see, the Concept of Eschatology is common in all Abrahamic religions because they have one origin and many similarities. All these religions have their own holy books that were revealed from God. One of the main topics of holy books is the belief in a life after death. The concept of eschatology in studied religions includes the Resurrection, the Day of Judgment, heaven and hell. They have many similarities. Nevertheless, since they are different three religions they have differences in the concept of eschatology.

Conclusion

In conclusion, the concept of eschatology is one of the most important topics in religious studies and it is mainly characteristic of monotheistic religions. Since the world's main monotheistic religions are the Abrahamic religions to which holy books were revealed, there are many similarities in their belief in life after death. The system of belief in Judaism, Christianity and Islam is focused on the belief in God and the Day of Resurrection. Each of these

religions tells its followers that there will be a life after death and judgment of people, and eternal life in heaven or hell. However, since each of them was established as a separate religion, there are many differences and contradictions in the concept of eschatology. The belief in the afterlife in monotheistic religions teaches people to responsibility and good qualities, because they believe that all people will be accountable in the hereafter. This belief can hold people from committing bad or immoral things and through this it has social importance in this life.

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