

## The Transfer Portal:

### A Framework of Death and Resurrection in Early Christian Thought (AD 95–199) with Dr. Hulbert's AD 2025 Perspective

#### I. Introduction: Framing the Transfer Portal

The concept of a "Transfer Portal" as a theological metaphor for death is used here to explore what happens to the soul and body of believers and unbelievers from the time of death until final resurrection. This framework reflects on early Christian understanding of these events between the writing of Revelation (circa AD 95) and the rise of Irenaeus' influence (post-AD 200).

#### II. Historical Context (AD 95–199)

- Revelation, written by John during Domitian's reign (~AD 95), provides the clearest apostolic vision of the end-times.
- During this period, the Church broadly interpreted eschatological passages as literal future events.
- No clear record exists before AD 200 of a formal allegorical interpretation of Revelation 20:4–6.

#### III. The Two Parousia View: Dr. Darren Hulbert's Contribution (AD 2025)

Dr. Hulbert proposes that Jesus' Olivet Discourse (Matt 24–25) and Revelation 20:4–6 point to **two distinct parousia (comings of Christ)**:

1. **First Parousia (Post-Great Tribulation)**
  - Jesus returns to raise the martyrs of the Great Tribulation (Rev 20:4–6).
  - This inaugurates the **Messianic Kingdom (Millennium)**, the thousand-year reign.
2. **Second Parousia (End of the Millennium)**
  - After Satan's final rebellion, Christ comes again in final judgment (Rev 20:11–15).
  - All the dead are raised in the **Second Resurrection**, including all saints and the unrighteous, but each in their own order.

Dr. Hulbert maintains this model explains the early apostolic expectation of a future Day of the Lord at the **end of the Messianic Kingdom**, not just at the end of the Church Age.

This view contrasts with Irenaeus' later position, which postulated:

- A **single parousia**,
- **One resurrection** of all the righteous at that time,
- Based on an emerging allegorical framework later developed more fully by Origen and Augustine.

#### IV. Summary Table: Dr. Hulbert's Framework

Event	Timing	Description
Death of a believer	Any time	Immediate spiritual presence with the Lord (Phil 1:23)
First Resurrection	After Great Tribulation	Only martyrs raised to reign with Christ (Rev 20:4–6)
Millennium	1,000 years	Messianic reign of Christ and martyrs
Second Resurrection	After the Millennium	Resurrection of all other dead (righteous & unrighteous) (Rev 20)
Final Judgment	After Second Resurrection	Great White Throne (Rev 20:11–15)
New Heavens & New Earth	Post-judgment	Eternal dwelling for redeemed humanity (Rev 21–22)

#### V. Theological Implications

- **Two-stage resurrection** clarifies tensions between Paul's writings, Jesus' teachings, and Revelation.
- Affirms God's unfolding plan through distinct dispensations.
- Elevates the significance of martyrdom in the eschatological sequence.
- Underscores ongoing construction of New Creation, begun by Jesus post-ascension (John 14:2–3).

#### VI. Concluding Insight

Dr. Hulbert's model returns to a more **literal apostolic framework** of eschatology, situating the final resurrection and judgment **after** the millennial kingdom. This supports a high view of Scripture and reinforces the faithfulness of God to fulfill all His promises across redemptive history.

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# Timeline and Exegetical Study on the Use of 'Parousia' in the New Testament and Its Implication on Eschatology

## I. TIMELINE: Sequential Overview of Uses of 'Parousia' in Eschatological Context

Chronological Order	Reference	Contextual Summary	Speaker/ Author	Approx. Date	Event Type
1	Matthew 24:3	Disciples ask Jesus about His <i>parousia</i> and the end of the age	Jesus	AD 30	Inquiry about end times
2	Matthew 24:27, 37, 39	Jesus describes His return using <i>Parousia</i> imagery (Noah, lightning, suddenness)	Jesus	AD 30	Global return theme
3	1 Thessalonians 2:19	Paul anticipates joy at Jesus' <i>parousia</i>	Paul	AD 51–52	Relational motivation
4	1 Thessalonians 3:13	Paul prays believers remain blameless at Jesus' <i>parousia</i>	Paul	AD 51–52	Moral urgency
5	1 Thessalonians 4:15	Living will not precede the dead at Jesus' <i>parousia</i>	Paul	AD 51–52	Resurrection of saints
6	1 Thessalonians 5:23	Sanctification until Jesus' <i>parousia</i>	Paul	AD 51–52	Sanctification focus
7	2 Thessalonians 2:1, 8	<i>Parousia</i> tied to the destruction of the lawless one	Paul	AD 52–53	Judgment theme
8	James 5:7–8	Call to patience because the <i>parousia</i> is near	James	AD 44–49	Imminence focus
9	2 Peter 1:16	Peter affirms eyewitness status of Jesus' power and <i>parousia</i>	Peter	AD 64–68	Apostolic validation
10	2 Peter 3:4	Scoffers question delay in Jesus' <i>parousia</i>	Peter	AD 64–68	Delay critique
11	1 Corinthians 15:23	Sequence: Christ then believers at His <i>parousia</i>	Paul	AD 55	Resurrection promise
12	1 John 2:28	Exhortation to confidence at Jesus' <i>parousia</i>	John	AD 85–95	Readiness theme

## II. EXEGETICAL PAPER: Multi-Phase Eschatology in the NT and the Use of 'Parousia'

**Thesis:** The Greek term *parousia* in the New Testament supports a multi-phase understanding of the "coming of the Lord," suggesting two distinct future appearances: one at the end of the Great Tribulation and another at the end of the Millennial Kingdom.

### 1. Lexical Overview

- *Parousia* (παρουσία) = "presence," "arrival," or "coming."
- Common in Greco-Roman culture for the ceremonial visit of a ruler or deity.
- In NT, the word denotes significant divine intervention in history, specifically related to Jesus Christ.

### 2. Jesus' Use of Parousia: Olivet Discourse (Matthew 24)

- Matthew 24:3, 27, 37, 39: Parousia clearly associated with the sudden, visible, catastrophic return of the Son of Man.

- Context emphasizes both:
  - Unexpectedness (v. 37–39)
  - Cosmic visibility (v. 27)
- However, the question posed in v.3 connects the *parousia* to the “end of the age,” which Dr. Hulbert interprets as the end of the **Millennial Kingdom**, not just the Great Tribulation.

### 3. Pauline Use: First Resurrection at the GT's End

- 1 Thessalonians 4:15–17 and 1 Corinthians 15:23: These passages depict a *parousia* involving the resurrection of believers (martyrs?) and the transformation of the living saints.
- Dr. Hulbert sees this as distinct from Revelation 20:4–6, which isolates the first resurrection to **martyrs only**, thus suggesting:
  - **Parousia I:** For martyrs (Rev 20:4)
  - **Parousia II:** General resurrection post-MK (implied by Rev 20:11–15)

### 4. Johannine Development: Assurance and Awaiting

- 1 John 2:28 encourages living righteously in expectation of the *parousia*.
- Revelation 20:4–6 shows a sequence of two resurrections.
- John never uses *parousia* in Revelation but describes comings, reigns, judgments that mirror those events.

### 5. Peter's Use: Delay and Vindication

- 2 Peter 3:4: Skeptics mock the delay of the *parousia*.
- 2 Peter 1:16: Peter defends Jesus' *parousia* using the transfiguration as a preview.
- This suggests a **future vindication phase** of Jesus' *parousia*, aligning with a second-phase post-MK return.

### 6. Theological Implications: Dr. Hulbert's Framework (AD 2025)

- *Two Distinct Parousia Events:*
    - **First Parousia** (Post-Great Tribulation): For martyrs only, per Revelation 20:4–6.
    - **Second Parousia** (Post-Millennial Kingdom): General resurrection and final judgment (Rev. 20:11–15).
  - This framework contrasts Irenaeus' later synthesis (AD 180s) which flattened eschatology into a single return.
  - Dr. Hulbert's view aligns with:
    - A literal, sequential interpretation of Revelation 20.
    - Apostolic era expectation of both near-term and ultimate comings.
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## Conclusion

- The term *parousia* is flexible enough to denote more than one eschatological event.
  - While traditional church teaching often reduces Jesus' future coming to one return, the biblical text—especially when interpreted pre-allegorically—supports the possibility of multiple comings.
  - Dr. Hulbert's thesis reclaims a layered eschatology that may align more closely with the understanding of the Apostles before the rise of early Christian allegorical interpretation.
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