



RELIGIOUS ESCHATOLOGY: THE DOCTRINE OF THE COMING OF THE SAVIOR IN THE END TIMES IN THE PERSPECTIVE OF ABRAHAMIC RELIGION

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ABSTRACT: Eschatology is a doctrine or teaching related to the last days, in the Abrahamic religious belief about eschatology, namely the arrival of a savior at the end of time for these religions, namely Christianity, Judaism and Islam, the three religions believe that at the end of time a when there will be a savior who will save them from the chaos that existed in the world before the apocalypse. This issue includes who is the true savior for Christianity, Judaism, and Islam. This paper aims to find out who is the savior of the end times for the Abrahamic Religion, namely Christianity, Judaism and Islam. The form of this research uses Research from the Library (Library Research) which is carried out by collecting data including books, journals and others as well as clarifying some of the literature related to this research. According to Christianity, Jesus is their savior, who will save Christians from various corruptions in the end times, then the Jews believe in the Messiah or the Messiah as their savior in the last days, because with the messiah they can live in peace. without any interference from others, and Muslims believe in the existence of Allah's Apostle, Jesus son of Mary, who will save you Muslims from the Fitnah of Dajjal at the end of time, so Muslims need Jesus' help to kill Dajjal before the apocalypse comes.

Keywords: Eschatology, Savior, End Times, Abrahamic Religion

A. INTRODUCTION

In the context of comparative religious studies, the doctrine of the end of time or Eschatology is a doctrine or teaching regarding recent events, such as the amount of damage on this earth, starting from the destruction of nature on land and sea and the destruction of human morals which often reap controversial thoughts from many Christian, Jewish and Islamic theologians have basic tenets of fundamental beliefs. One of the main teachings is the belief in the coming of the last day. These beliefs and beliefs cannot be separated for adherents of religions who make their holy book as a living ideology, because in their holy book they have been taught about these beliefs and

beliefs.¹ Without a doubt, we are moving towards the end of everything.² The Lord Jesus said: "Behold, I will come soon and I will bring my reward to repay each person according to his deeds".³ The day of annihilation and the outpouring of God's wrath against His enemies. Preceded by the coming of Jesus to earth who will rule for a thousand years, then God's earth is replaced with the New Jerusalem.⁴

In the perspective of the Jews, ethnic groups are always waiting for the arrival of a future leader and savior or better known as the "Messiah" who will lead the Jewish people at the end of time. will change the current world order, then replace it with an order of universal harmony and happiness, therefore it is not wrong if this is associated with the theology of hope or hope for the coming of the messiah.⁵ Then in the teachings of Islam it is also explained about the events of the end times which are marked by the descent of Isa a.s later, which Allah swt reports in Surah an-Nisaa: "None of the people of the people of the book, except those who believe in Him. (Isa a.s) before death, and on the Day of Resurrection Isa will be a witness over them." (Q.S an-Nisaa/4:159).

Some biblical scholars.⁶ (Christians and Jews) will believe in him before Judgment Day comes before he dies. When Isa a.s descends in the last days, he will kill Dajjal and reign on earth for 40 years. He will break the cross, kill the pig, abolish the jizya, and accept only Islam. Such awareness can only be appreciated if it is in the science of eschatology which is deeper and broader than the general meaning of religious teachings. Of all the issues discussed in eschatology, this article focuses on the issue of the arrival of mankind's savior at the end of time.

B. Eschatology According to Abrahamic Religions (Christianity, Judaism and Islam)

The term eschatology itself comes from the Greek word "escaton"⁷ which means last, lowest.⁸ In the Big Indonesian Dictionary, it is explained that eschatology is a branch of theology that deals with the end times and the hereafter.⁹ Eschatology in Christianity is concerned with the fulfillment of God's promise, which is about the most perfect salvation in Christ.

¹ Deddy Puji Iswanto, "Eskatologi Dalam Perspektif Islam dan Protestan" Al-Hikmah, Jurnal Studi Agama-Agama, Vol 2, No 1, (2016), 2

² William W. Menzies dan Stanley M. Horton, *Pengharapan yang Penuh Bahagia dalam Doktrin Alkitab*, (Malang: Gandum Mas, 2003), 216.

³ Elkana Chrisna Wijaya, "Kekhasan Eskatologi Paulus" Jurnal FIDEI, Vol.01, No.1, July 2018, 24

⁴ M. Wahid Nur Tualeka, *Eskatologi Dalam Perspektif Islam dan Protestan*, Dosen Prodi Perbandingan Agama, FAI UM, Surabaya, 6

⁵ Yohanes Krismantyo Susanta, *Harapan Di Tengah Penderitaan: Tafsir Atas Daniel 7 Dan Hubungannya Dengan Injil Sinoptik* (Yogyakarta: Kanisius, 2019)

⁶ Ahli Kitab terdiri dari dua kaum, yaitu etnis Yahudi dan Nasrani. Dalam hal ini, yang beriman adalah Nasrani. bukkarr Yahudi. Lihat Syaikh Mahir Ahmad ash-Shufi, *Tanda-Tanda Kiamat Kecil dan Besar*, 314

⁷ Safaruddin, " Eskatologi", Jurnal Al-Hikmah, Vol 14 No 2, (2013), 102

⁸ Barclay M. Newman Jr., *Kamus Yunani Indonesia: Untuk Perjanjian Baru*, (Jakarta: BPK Gunung Mulia, 2000), 68

⁹ Tim Pustaka Phomix, *Kamus Besar Bahasa Indonesia, Edisi Baru*, (Cet III, Jakarta Barat, Media Pustaka Phomix, 2008), 231

Harun Hadiwijono explained that according to the Bible, salvation in the last days has two aspects, namely, there has been salvation in this end time, but on the other hand it is also said that salvation is still in front of us or not yet seen. . . . The bottom line is that the salvation God gives believers is "temporary" and imperfect. What exists now is not perfect. But whatever there is, there is a guarantee that everything perfect will definitely be given.¹⁰ As already mentioned in the Gospel of Matthew, that this second coming of Jesus has implications and consequences. Believers who are not careful in their lives will receive a painful punishment, by not getting a perfect place in the kingdom of God.

The view of the Jewish ethnic group is based on the Torah, that the Jews believe in Eschatology, namely that there will be many apocalyptic events, namely events filled with suffering, misery and many (physical) disasters that will destroy the order of life. In the old world, it is based on the Qur'an. The Old Testament, which was later transformed into a new order led by their savior, the Messiah.

Then Islamic teachings say that the branch of Islamic science that studies the Day of Judgment (Yaumul Qiyamah),¹¹ another definition in a wider scope, namely believing in the signs of the Last Day and after reaching the last one, namely Heaven and Hell. In this case, the discussion is limited to the end of time.¹²

Messias, Christos (Christ) and Prophet Isa a.s are believed by all Abrahamic religions (Christianity, Judaism and Islam) as the last leader or savior sent by God at the end of time to bring salvation and mercy to all mankind before the Day of Judgment. doomsday happens. Almost all Abrahamic scriptures convey news of the coming of this Messiah in the last days, and the story of the Universal Messiah in this scripture is referred to as the "Prophecy of the Messiah".

C. Christian Theological Doctrine of the Savior's Coming in the Last Days

For Christians, this messianic era is believed to be the end of time (1 Cor 10:11) or the end of time (Hebrews 9:26), the end of time (1 Pet 1:20). Thus, the period from the birth of Christ to this day and beyond is the goal of the path established by God the Father in this life. For Christians, the salvation that is in the end times already exists but is not perfect because it is temporary. Therefore, for the believer, life is not directed to this world, but to the life that exists, that is, in the future that will exist in the future. perfect salvation for those who believe and hope in it (Romans 5:2).¹³

In line with this statement, Maryono also gave his attitude or position towards the teachings of the end times by writing that: If the Scriptures are investigated, that

¹⁰ Harun Hadiwijono, *Iman Kristen* (Jakarta: BPK Gunung Mulia, 2007), 471

¹¹ M Agus Muhtadi Bilhaq, "Peran Hadis Sebagai Dasar Epistemologi Pemikiran Bey Arifin tentang Hari Pembalasan (Eskatologi)", *Jurnal Holistic*, Vol. 6, No. 1, (2020), 39, DOI: <http://dx.doi.org/10.32678/holistic.v6i1.1120>

¹² Utomo Muhammad Isa, *Eskatologi Islam 101, Sejarah Manusia Masa Depan, Kajian Motode Ilmu Akhir Jaman*, 9

¹³ Diane E.H. Laruanaung, "Pandangan Cosmotheandric Tentang Peran Yesus Di Hari Kiamat Dalam Islam Dan Kristen: Studi Teologi Komparatif", *Fakultas Teologi, Universitas Kristen Satya Wacana Salatiga* (2019), 7

eschatology (teaching of the end times) is not only important, but very influential in thought. of the biblical writers. Teachings on this subject can be found in the Old Testament, especially in the New Testament. Some are presented in prophetic form, more are expressed in direct affirmation. All important figures in the Bible talk about this, including the Lord Jesus himself. He used the last week as His incarnation to open the disciples' eyes to this great truth.

The Gospel of Matthew explains that there are early signs that occur before the second coming of Jesus, including:

1. The widespread apostasy, Matthew 24:4. Jesus answered them, "Be careful not to let anyone lead you astray." The word "Planao" has a misleading meaning. There will be false prophets (ay. 11-24). The deceivers will pretend to have received divine revelation, have an urgent duty and a zeal to prophesy, when it is all a lie. They had done such work before (Jer. 23:16; Ezek. 13:6). Some people think that heresy here refers to teachers who were established in the church and famous in their offices because of it, but they betrayed the truth of what they had taught and turned to make mistakes. Such a teacher is very dangerous, because it is rarely suspected. One fake traitor in the army would be more dangerous than a thousand real enemies outside the army. They will mislead many (ay.5), and many more (ay.11). Behold, Satan and his minions will be very successful in deceiving the very poor souls.¹⁴
2. The appearance of false messiahs, in Matthew 24:11, "Many false messiahs shall appear and deceive many." The word "Pseudoprophetes" means false prophet or messiah. There will be false prophets. The deceivers will pretend to have received divine revelation, have an urgent duty and a zeal to prophesy, when all this is a lie. They had done such work before (Jer. 23:16; Ezek. 13:6), as previously foretold (Deuteronomy 13:3). Some people think that heresy refers to teachers who have established themselves in the church and earned a good name in their office because of it, but then they betray the truth they have taught and turn to error. Such a teacher is very dangerous, because it is rarely suspected. One fake traitor in the army would be more dangerous than a thousand real enemies outside the army.
3. The occurrence of physical warfare, Matthew 24:7, explains "Because nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places." Nation will rise against nation, that is, one part of the territory or province of the Jewish nation will rise up against another nation, one city against another. Then it is explained by Matthew in chapters 24-25. Regarding this, Jesus did not answer about the day, month or year, but Jesus explained about the signs of the times that need to be recognized. It will begin with

¹⁴ Dolfinus B. Watopa, Zulkisar Pardede, "Pentingnya Pemahaman Eskatologi Menurut Matius 24 bagi Jemaat GPdI Pisga" Epigraphe, Jurnal Teologi dan Pelayanan Kristiani, Vol 4, No 2, November (2020), 286-287, <https://dx.doi.org./10.33991/epigraphe.vai1.213>

the appearance of a false messiah (verse 5), wars and commotions between nations.¹⁵

4. Enmity between people against others, Matthew 24:9, "At that time you will be handed over to be tormented, and you will be killed, and all the nations will hate you for my name's sake." The word "*Miseo*", means hated, or disliked, unloved. All believers in Jesus hope for deliverance from the power of evil, but there are times when difficulties are experienced. They had to suffer suffering for defending their faith. It is an integral part of following Christ (John 15:20; 16:33; Acts 14:22; Rom 5:3).
5. Disaster, and famine, But here we are talking about a terrible punishment, and this is only the beginning of suffering, "*Odinon*" of pain that passes, quickly, cruelly, and exhaustingly. In Mark 13:8 it says: "For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various places, and there will be famines. All of this is only the beginning of the sufferings of the new age."
6. There will be persecution, Matthew 24:9, At that time you will be handed over to torment, and you will be killed, and all the nations will hate you for my name's sake." The word "*Thlipsis*" means torment, oppression or suffering. New age suffering. The coming of the new age will be preceded by various signs and sufferings, namely false teachers and prophets will appear (Matt. 24:4, 11). Their aim is to mislead the believers. Without a doubt, they even dare to call themselves God's anointed (Christ). Apart from aiming to confuse and mislead many, false prophets will try to ensnare believers into a life of misguidance. In addition, there will also be various thrilling events such as war (Matt. 24:6,7). No matter how difficult it is, it's just the beginning. The Lord Jesus wants us to be vigilant. That is why He gave this warning. there will be great torment.
7. There will be murder, Matthew 24:9. At that time you will be handed over to torture, and then you will be killed, and all the nations will hate you for my name's sake." The word "*Apokteino*" means to be killed, or to be obliterated, to be put to death. When the persecution spreads, jealousy, hatred, and hatred will spread and penetrate people's bodies in strange ways, into people's minds. Meanwhile, his kindness, gentleness, and humility seemed like something rare and strange. Then they will surrender to each other, meaning, "Those who betray and abandon their faith will hate and let go of those who believe, who previously pretended to be friends." In general, apostates have always been the most violent and cruel persecutors. Notice, the time of persecution is the time of revelation. The wolf in sheep's clothing will reveal its disguise, and reveal its true form as a wolf. They will give up and hate each other. Those moments are certainly dangerous times, because the two best things (truth and love) will clash head-on with betrayal and hatred, the two most evil things ever. This seems to refer to the barbaric treatment of one another by groups within the Jewish nation.

¹⁵ Matthew Henry, *Tafsiran Matthew Henry Injil Matius 15-28* (Surabaya: Momentum, 2008), 1220

8. There will be apostasy, as a result of the appearance of false prophets with false teachings, Matthew 24:10, and many will also fall away, and they will betray one another and hate one another." The word "Scandalizo" means to fall away, or fall into sin, shake and deny the strength of his faith, and is no longer consistent in his loyalty to God. It is not something new (albeit strange) if there are people who have known the way of truth and then turned away from it. The Apostle Paul often complained about people leaving their faith.¹⁶
9. The Abundance of Iniquity. Matthew 24:12, has explained, and when lawlessness increases, the love of many will grow cold." The word "Anomia" means disobedience, or lawless behavior, transgression and sin. Loss of fear and respect for God. loss of love for fellow human beings. The power against God and Christ, which is a power that increases before the Lord's coming and which can be manifested in certain people.

Revelation 20:4, 6, Says, that believers will be with Christ as king for a thousand years. This does not mean that Christ was just beginning to be King at that time. In a true sense, Christ has been spiritually King in the hearts of believers from now on, not only when He established the Millennial Kingdom.¹⁷ The return of Christ is the coming of judgment on the living and the dead. Therefore, the second coming of Christ is not an event that has nothing to do with today's daily life. Everything in this world will then be exposed, unmasked, before God.¹⁸

The New Testament shows that the eschatological events prophesied by the prophets by the Old Testament have been fulfilled, but at the same time the final fulfillment is yet to come. This is the main character of NT eschatology, already but not yet. This is explained by Anthony A Hoekema as follows:

First, the New Testament foretold major eschatological events from the Old Testament. The coming of Jesus Christ to the world is stated in the New Testament as the fulfillment of Old Testament prophecies.

Second, the manifestation of what Old Testament writers describe as the same event in two stages of fulfillment is found in the New Testament: the present messianic age and the future to come.

Third, the connection between the two eschatological stages is that today's blessing is both a promise and a guarantee of even greater blessings in the future.¹⁹

¹⁶ Dolfinus B. Watopa, Zulkisar Pardede, *Pentingnya Pemahaman Eskatologi Menurut Matius ...*, 290

¹⁷ Nurnilam Sarumaha, "Eskatologi dalam Injil Markus, Epigraphe, Jurnal Teologi dan Pelayanan Kristiani", Volume 1, No. 2 Nov (2017), 114, DOI: <http://dx.doi.org/10.33991/epigraphe.v1i2.17>

¹⁸ Simsoni Yosua Daud Patola, Oda Judithia Widianing, "Pengajaran Eskatologi dalam Pendidikan Agama Kristen di Sekolah" Angelion, Jurnal Teologi dan Pendidikan Kristen, Vol 1, No 1, Juni 2020, 18, DOI: <https://doi.org/10.38189/jan.v1i1.39>

¹⁹ Anthony A Hoekema, *Al-Kitab dan Akhir Zaman*. (Surabaya: Momentum, 2014), 27

According to H.L Willmington, the purpose of the second coming of Jesus Christ is as follows:²⁰

First: defeat the antichrist and the nations of the world gather at Harmegeadon, (cf. Rev. 19:17-21)

Second: to gather, renew and glorify the faithful people of Israel, (Isa, 43:5,6; Jer, 24:6; Eze, 36:28; Amos, 9:14,15; Micah 7:18, 19; Matt. .24:31)

Third: judge and punish the unfaithful Israelites (Romans, 9:6, 11:26, I Thess, 2:25, 6; Ezek, 11:21 and 20:38)

Fourth: Separate the Sheep and Goats, (Matt, 25:31-46)

Fifth: bind Satan (Romans 16:20; Revelation 20:1-3)

Sixth; resurrecting holy spirit people from the Old Testament and from torment (Job; 19; 25,26; Ps, 46;16; Isa, 25:8; 26:19; and 12:2; Hosea 13:14; John, 5 : 28-29; Heb, 11:35; and Revelation 20:4.5)

Seventh; judge and punish fallen angels (1 Cor 6:3; Luke, 8:30-31; Mark, 1:23,24; and Eph, 6:12).²¹

According to Donald W Burdick, in "*The Wycliffe: Bible Commentary*". The purpose of Christ's Second Coming is to gather His elect. Mark 13:26-27 says, "And at that time He will send His angels and will gather His elect from the four winds, from the ends of the earth to the ends of heaven." The purpose of Christ's coming is to gather His elect. Redeemed of all ages, past and present.²² Jesus himself said: "I will come again and take you to My place (John 14:3).

When the Lord rose to frighten the earth (Isa. 2:21), His purpose was to deliver the wicked from the earth (Job 38:13), and to reveal the beautiful things of all nations (Hag. 2:7 -8).). But here is spoken of a terrible punishment, and all this is only the beginning of suffering, (ōdinōn) pain that passes quickly, cruelly, and exhaustingly. Notice, When God judges, He will overcome all; when He begins with wrath, He will end it to the end (Sam. 3:12). If we look far ahead at the eternal tribulation that so stubborn opposers of Christ and His gospel have to face, we can truly say of this extraordinary temporary judgment, "All this is only the beginning of suffering, the bad has occur. they are going through now, even worse is waiting." The sixth seal. In Revelation 6:12-14. There is a great earthquake. Nature will make a total change.²³

D. The Jewish Theological Doctrine of the Savior's Coming in the Last Days.

In Judaism, the end times in Hebrew are called "*Aharit Ha Yamim*" this phrase appears many times in the Tanakh. Although the idea of a Messianic catastrophe occupies a prominent place in Jewish religious thought, it is not an unchanging process that exists

²⁰ H.L Willmington, *Eskatologi* (Malang: Gandum Mas, 1997).265-282

²¹ Bimo Setyo Utomo, *Menggagas Penerapan Pengajaran Tentang Akhir Zaman dalam Pendidikan Agama Kristen di Tingkat Sekolah Dasar dan Menengah Pertama*, STT Bethany Surabaya, 77 78

²² Donald W Burdick, *The Wycliffe: Bible Commentary*. (Malang, Gandum Mas, 2001), 194

²³ Kistemaker, *Tafsir Kitab Wahyu*. (Malang, Gandum Mas, 2009), 254

alone, but is found along with other ideas of salvation and powerlessness. These two images are sometimes seen as two different possibilities for Israel's future.

Theologically, the Jews believe in one God, hence the Prophet Moses as one of the greatest prophets and the coming of the Messiah²⁴ to earth later. There are three holy books namely Torakh, Talmut and Tanakh.²⁵ With regard to the awaited Savior, Israel can actually only be rebuilt through the coming of the Messiah in the last days.

There are about 5,000 groups of people who believe in this doctrine, and they generally live in the city of Jerusalem.²⁶ The work done by the Messiah will affect many people.²⁷ When the Messiah is anointed, he will also be the leader and the Messiah will reign in Jerusalem to lead and rule all the nations of the world, administer international legal justice based on the Law and rebuild the Jerusalem Temple (Temple of Solomon).²⁸ Therefore several texts in the Old Testament indicate that everyone who gets a special assignment will definitely be anointed and become a leader.

A leader means he also has a social function. Some experts say that a leader means he is in touch with politics,²⁹ cult and military fields.³⁰ The three regions are always identical with the leader, in this case the Messiah. The fields of politics, cult and military are the three ideal areas that a Messiah must master. This understanding is finally embedded in the form of a king.

A king must be proficient in political, religious, and military affairs. The king needed this skill for his kingdom to survive and be strong. The reason for this understanding is because Israel at that time felt that the gods of Israel were inferior to the gods of other nations. Israel wants to become a great nation again, and still wants to show that the gods of Israel are not inferior to the gods of other countries. If Israel were ruled by a king anointed by God and ruled a holy kingdom, then this wish could come true.

The formation of the state of Israel also has to do with Messianism. In Judaism, Messianism believes that the Messiah will come at the end of the world, that is, the person

²⁴ Kata Mesias dalam Perjanjian Lama berasal dari bahasa Aram *mesyia* yang menurut Siahaan merupakan dialek dari bahasa Ibrani *masyiah* yang berarti "yang diurapi" atau "yang diolesi minyak" yang diterjemahkan ke dalam bahasa Yunani oleh Septuaginta "*ho kristos*", Siahaan, Pengharapan Mesias Dalam Perjanjian Lama. (Jakarta :BPK Gunung Mulia, 2008), 4

²⁵ Zaenal Abidin, "Eksistensi Pemeluk Agama Yahudi di Manado" Jurnal Multikultural & Multireligius Vol. 14, (2015), Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama, 3

²⁶ Roma Ulinnuha, "Yahudi Dalam Sudut Pandang Filosofis Studi Agama: Kontra Zionisme dan Kontribusi Kelompok Naturei Karta Pada Klausul Perdamaian" *Religi*, Vol. XI, No. 1, Januari (2015), 10, DOI: <https://doi.org/10.14421/rejusta.2015.1101.01>

²⁷ Joseph A. Fitzmayer, "messiah" dalam *The Harper Collins Bible Dictionary*, ed. Paul J. Achtemeier (New York: Harper Collins Publishers, 1996), 677

²⁸ Jacob Neusner dan Alan J. Avery-Peck, *The Routledge Dictionary of Judaism* (New York: Routledge, 2004), 86

²⁹ Politik: (Kej.41:34; Hak. 9:28; 2Raj. 25:19; Yer. 52:25; Est. 2:3); Kultus: (Yer. 29:26; Neh. 11:9, 14, 22; 2Taw. 24:11; 31:13); Militer: (Yos. 10:24; Yes. 1:10; 3:6-7, 22:3; Ams. 6:7, 25:15)

³⁰ S. Talmon, "*The Concept of Māšīah and Messianism in Early Judaism*" dalam *The Messiah: Developments In Earliest Judaism and Christianity*, ed. James H. Charlesworth (Minneapolis: Augsburg Fortress Publishers, 1992), 87-88

appointed by God to come to the world at the end of the world, and his goal is to lead his people as kings (kings), in order to free them from all forms of oppression and oppression. injustice, in bringing the Kingdom of God into this world. Some Jews believe that the creation of the state of Israel in 1948 was a sign of the coming of the Messiah. Some also believe that they no longer expect the coming of the Messiah or a savior on this earth.³¹

The thought of the coming of the Messiah is often associated with the terrible and prolonged suffering experienced by the Jewish nation. They hoped for a liberator who would be able to free them from foreign domination. The liberator will lead them and bring prosperity, peace, and abundant life. They remembered God's promise to their forefathers when they came out of Egypt and occupied a place where milk and honey abounded. They longed for the atmosphere of complete and complete salvation that would be realized under the reign of the Messiah as King. In the power of the Messiah, apart from enjoying material abundance, he also enjoyed an intimate relationship with Yahweh.³²

The main point on which God's prophets prophesied about the Messiah is the prophecy found in Genesis 49:10, and 2 Samuel 7:10-15, which is often referred to as God's Covenant with David:

The scepter will not leave Judah or the ruler of his feet from between his feet, until he is the rightful one, and the nations will be subject to him (Genesis 49:10). I have appointed a place for my people Israel and planted it, so that it may dwell in its own place, no longer be surprised or oppressed by the unjust, as before, since I appointed judges over my people Israel. I give you security over all your enemies. God will also tell you: God will give you offspring. When your age is fulfilled and you have rested with your father and forefathers, then I will raise up your descendants and then I will establish their kingdom. He will build a house in my name and I will establish his throne forever. I will be his father and he will be my son. If he makes a mistake, then I will punish him with the rattan that people use and the blows given to the children of men. But My steadfast love will not depart from you, as I turned away from Saul, whom I removed from before you. Your family and your kingdom will stand forever before me, and your throne will stand forever (2 Samuel 7:10-15).

These things are the background of the concept of the Messiah that has been conveyed by the prophets. From this prophecy, the Israelites always looked forward to the coming of the Messiah as their savior, when they faced oppression and tribulation.³³

Isaiah's prophecy about the Messiah is found in chapters 11:1-4. The promised Messiah came from the stump of Jesse (Isa. 11:1). "Stumps" is to describe the base of a tree that remains after it has been felled. It seems that David's family had to be cut down first, as descendants of Jesse, and then a new sprout emerged, namely the God-fearing

³¹ Richard Kennedy, *The Dictionary of Beliefs*. (London: Ward Lock Educational, 1984), 123

³² C. Groenen, *Pengantar ke Dalam Perjanjian Lama* (Yogyakarta: Kanisius, 1992), 87-88

³³ Kuntjoro Tjondro, "Nubuatan Tentang Mesias dari Kitab Para Nabi", *Jurnal Teologi Sanctum Domine*, 25

king, because the Spirit of the Lord was upon him (Isaiah 11:2-3).³⁴ The old Davidic kings had to die before the new king when the king of peace came to power. That person is a heavenly being and not just an ordinary human being, because the Spirit of God is within him. This part of the text explains that he will rule as a king who has a government domain. He is a just judge and defends the oppressed, with full authority (Isaiah 11:3-4). The king humbly continued to serve his people in need, so that justice and truth could be manifested in his reign. The prophecy about the stump of king Jesse is the long-awaited Messiah who will appear in the last days.³⁵

Of the three prophecies in the book of Isaiah relating to the coming of the Messiah as a descendant of David, he will rule and re-establish the throne of David that had fallen. In his reign, he will exercise justice that leads to truth and peace. This can happen because the Spirit of God resides in him who is very firm with the words "Immanuel", "The Spirit of God is on him"

Daniel's prophecy about the Messiah is in chapters 2:34-35; 7:13-14; and 9:24-25. Daniel who lived in exile had had visions relating to the coming of the Messiah in the last days. Daniel 2:34-35, also reveals that the stone lifted without the work of human hands and crushed by the image is the Messiah who will establish His kingdom on earth, whose greatness is greater than the greatness of the famous kingdoms that have appeared before on earth.³⁶ The emphasis in prophecy here is the Messiah in his royal power which exceeds the kingdom's dominion on earth.

Daniel 7:13-14, there is a prophecy about the coming of the "Son of Man" which refers to the Messiah (Christ) in His second coming. Indeed in this prophecy there is no mention of "a King" but there are revealed kingdoms. The context of the prophecy relates to the present end-time conditions, in which the tyrannical kingdoms of the world will be cut off from the kingdom of God.³⁷ The Kingdom of God is ruled by the son of man on the mandate of the "Age of Days"

Daniel 9:24-27, talks about the time appointed by God for the Israelites for glorification and the coming of a king, the Messiah who will destroy his enemies.³⁸ The prophecy not only talks about the nation of Israel ending in the second coming of the Messiah, but also reveals about Israel in the last days, namely the time of the second coming of Christ. The Israelites will form a government of their own in their homeland once they are spread all over the world, and the world movement towards global governance is going on, and there is also a movement towards global religion and worship.

³⁴ John F. Walvoord, Roy B. Zuck (ed), *The Bible Knowledge Commentary* (Colorado: Chariot Victory Publishing), 1056

³⁵ C Barth, *Theologia Perjanjian Lama 2*. (Jakarta: BPK Gunung Mulia, 1989), 160

³⁶ John F. Walvoord, *Penggenapan Nubuat Masa Kini-Zaman Akhir*, (Malang: Gandum Mas, 2004), 278.

³⁷ D.C. Mulder, *Pembimbing ke dalam Perjanjian Lama* (Jakarta: BPK Gunung Mulia, 1963), 234

³⁸ Kuntjoro Tjondro, *Nubuatan ...*,30

The atmosphere of peace and cessation of war, true repentance by ending sin, justice and peace are expressed in this prophecy.³⁹

In the Prophecy of Amos chapter 9:11-15 which relates to the coming of the Messiah in the book of Amos is. Edom's ingrained enmity leads to an Eschatological scene with the arrival of a character from God who will overthrow Edom, and a character from the Davidic dynasty, namely the Messiah. Edom is one of the prominent signs of the presence of the Messianic kingdom.

Amos concludes his prophecy by recording guaranteed enjoyment and prosperity (13-15), prosperity so abundant, from season to season. The land of Israel would be highly productive, and that prosperity would be enjoyed by those who lived in it for a very long time.⁴⁰ It is an amazing sight where the Messiah reigns in Israel as the fulfillment of the covenant that God has made to His chosen people, namely Israel.

Micah's prophecy describes the coming of the Messiah which has been revealed in chapters 5:1-4a. Unlike this defeated king of Israel, a new king will emerge who will rule over the nation of Israel (v. 1), and he will also be born in the barely reckoned city of Judah, Bethlehem. Revealed about the beginning of a new king, namely from antiquity, which means that the ancestors of the Messiah have existed since time immemorial.⁴¹ Micah's prophetic thought about the Messiah contains the idea that a future king existed before the creation of the world, and this refers to the existence of the Messiah himself as God. Apart from being the ruler of the universe, Micah reveals that he is also a shepherd for Israel. This Messiah is a descendant of David, who has unlimited power, with an atmosphere of peace and prosperity.

If it is concluded from the above prophecies about the Messiah that have been delivered by the prophets of Israel, that the Messiah is biologically a descendant of David, and He will strengthen the fallen kingdom of David. He was anointed by God with the inclusion of God's Spirit miraculously to free His people from misery and oppression by other nations. He will reign in peace, justice, prosperity and his people will live in abundance forever. Humility was highlighted in his life, even though He was a mighty man.

E. Islamic Theological Doctrine About the Coming of the Savior in the End Times

We can find various definitions both from journals, books and other literature. In general, it is a branch of Islamic science that studies Yaumul Qiyamah (Day of Judgment) and Yaumul Hisab (Day of Judgment).⁴² Another definition of eschatology has a wider scope, namely belief in the last day, the day of determination to the end, namely Heaven and Hell. In this case, the discussion is only limited to the Last Day, namely events that

³⁹ John F. Walvoord, *Penggenapan...*, 331

⁴⁰ C Barth, *Theologia...*, 166

⁴¹ Gleason L. Archer, *Tafsiran Masa Kini* (Jakarta: Yayasan Komunikasi Bina Kasih, 1976). 673-674

⁴² Nurhidayanti, "Eskatologi dalam Pandangan Hassan Hanafi dan Fazlurrahman (Studi Komparatif Epistemologi Ilmu Kalam)", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, Vol 8, No 1, (2020), 123, DOI: <https://doi.org/10.21274/kontem.2020.8.1.104-126>

occur before the time called the Day of Judgment, namely the appearance of Isa a.s bin Maryam.⁴³

From Abu Hurairah r.a, the Messenger of Allah said, *"There is no prophet between me and him (meaning Isa a.s son of Mary). Indeed one day he will come down, if you see him then recognize him. (not tall or short) , his skin is whitish red, wearing a slightly yellowish cloth. It's as if your hair is dripping even though it's not wet. He will fight people until they convert to Islam, he breaks crosses, kills pigs and frees jizya (taxes). time Allah will destroy all religions other than Islam, and Isa a.s will kill Dajjal, and Isa a.s will live on earth for forty years. After that he dies and Muslims pray for him"*.⁴⁴

From Abdullah bin Amr, he said that the Messenger of Allah said, *"Then Allah swt sent Isa a.s son of Maryam like Urwah bin Mas'ud, he looked for Dajjal and killed him. After that for seven years, humans live. There was no more enmity between two people, then Allah sent a wind from the direction of Syria and there was nothing left in his heart or nothing but life"*.

Imam Ibn Kathir said, *"This is the most famous place where Isa a.s son of Maryam descended, namely in the white tower east of the city of Damascus, and I have seen in some books that he will actually descend on white. the east tower of the Jami' Mosque of Damascus. Perhaps this is a more secure opinion, because in Damascus there is no known minaret on the east side other than the minaret on the side of the Jami' al-Umawi Mosque in Damascus on the east This is more correct, because he (Isa a.s) will descend when the prayer is established, then the leader of the Muslims will say to him, "O Messenger of Allah, Go forward," then he will say, "You go forward. , because the iqamat is announced for you." While in some historical cases: "Some of you are leaders for others, as the glory that Allah has given to this ummah"*.⁴⁵

The time of its descent is at the time of the appearance of al-Mahdi and release of Dajjal and Gog and Magog. This is all series great sign of the Day of Judgment. That is, Isa a.s bin Maryam, descended in the midst of the events of the great signs of the Day of Judgment. It has been mentioned in several hadiths from the Messenger of Allah that when one great sign of the Day of Judgment has appeared, another will follow like a necklace of pearls cut off its strings. Therefore, we find that at one time there were four great signs; Al-Mahdi, Ad-Dajjal, the descent of Isa a.s bin Maryam, and the release of Gog and Magog.⁴⁶

This incident took place in an atmosphere of preparation for Muslims to fight the Dajjal and were straightening the ranks before the prayers were held. Abu Hurairah ra said,

⁴³ Utomo Muhammad Isa, *Eskatologi Islam 101, Sejarah Manusia Masa Depan Kajian Metode Ilmu Akhir Jaman*, 9

⁴⁴ Hadith History of Abu Dawud no. 376

⁴⁵ Shahih Muslim, Kitab *al-limaan*, bab *Bayaanu Nuzuuli Isa bin Maryam Hakiman bi Syarii'ati Nabiiyyinaa Muhammadin SAW*, 193, Syarh an-Nawawi. Lihat Yusuf bin Abdullah bin Yusuf al-Wabil, *Hari Kiamat Sudah Dekat*, 355. Di hadiths-hadiths shahih lain menyebutkan bahwa Isa as turun di Baitul Maqdis, atau di Yordania, dan riwayat lain mengatakan di tengah laskar kaum muslimin (H.R Muslim).

⁴⁶ Syekh Mahir ash-Shufi, *Tanda-Tanda Kiamat Kecil dan Besar*, Ummul Qura`, 317

"The Messenger of Allah (saw) said, "...While they were getting ready for battle, straightening the ranks, and when they were about to establish prayer (iqamah), Isa a.s suddenly came down and became their Imam.

1. The Nature of Isa a.s bin Maryam

The Messenger of Allah (saw) characterized Isa a.s bin Maryam when he descended on the White Tower to the east of the Al-Umawy mosque in Damascus with a commendable quality. He was a man with an athletic build and a rosy white face. If he lowered his head, drops of water fell and as soon as he lifted his head, emeralds that sparkled like pearls would fall.

An-Nuwas bin Sam'an ra said, "The Messenger of Allah said:

يَنْزِلُ اللَّهُ عَيْسَى عَلَيْهِ السَّلَامُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرٍ وَدَيْنٍ وَاضِيْعًا
كَفَيْهِ عَلَى أَجْنِحَةِ مَلَائِكَةٍ إِذَا طَأَّ طَأَّ رَأْسَهُ قَطْرٌ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَأَنَّ لُؤْلُؤًا

*Allah will bring down Isa a.s son of Mary, in a white tower east of Damascus, he is clothed in two layers, while stretching his hands on the wings of two angels. When he lowered his head, drops of water flowed out and as soon as he lifted his head, a zantrud stone that gleamed like a pearl would fall from it.*⁴⁷

Abu Hurairah r.a said, Rasulullah SAW said, "Between me and Isa a.s there is no prophet. Verily, he will descend from the sky." If you have seen him, know that he is a man of medium stature and his skin is rosy white, he will descend in two layers of clothing, as if his head is dripping with water, even though it is not wet"

Aqil bin Khalid r.a said, The Messenger of Allah said characterizing Isa a.s the son of Mary when he came down, "His skin is red, his hair is curly, and his chest is wide." , straight and clean hair. Ibn Abbas r.a said, Rasulullah saw said, "I saw Isa as bin Maryam was a man of medium stature, reddish white skin, straight hair." In another hadith, Abu Hurairah ra added, "It was like coming out of his room. bath".⁴⁸

In another narration it is mentioned that the Messenger of Allah said, "One night I dreamed that I was beside the Kaaba, then I saw a man with brown skin who was very beautiful, amazing, under his ears and in a neat comb, and his hair was dripping with water. He put two slings on the shoulders of two people, and he was between the two of them. He performed tawaf in the Baitullah. then I asked, "who is this"? Then the people answered, "This is the Messiah, son of Mary," and I saw behind him a man with short curly hair, blind on his right. A similar person I have seen is Ibn Qath. He did tawaf in the Baitullah, then I asked, "Who is this"? then the people replied, "This is ad-Dajjal".⁴⁹

2. The Mission of Isa a.s During the End Times

After the appearance of Dajjal and the mischief he has done on earth, Allah sent Isa a.s bin Maryam and then he descended to earth. He descended to the white tower east of

⁴⁷ Hadits Riwayat Muslim, *Shahih Muslim*, hadits no.2937

⁴⁸ Syekh Mahir ash-Shufi, *Tanda-Tanda Kiamat...*,319-320

⁴⁹ Muhammad bin Abrurrahman al-Arifi, *Misteri Akhir Dunia*, (Darussunah), 296-297

the city of Damascus in Syria. He put on two pieces of clothing dyed with ja'faran oil, then placed his hands on the wings of two angels. When he lowered his head, his hair fell out, and when he lifted it up, his sweat fell like pearls, no disbeliever smells his breath except that he is about to die, while his breath is as far as he can see.

Isa a.s will descend among the ath-Thaifah al-Manshurah (*Ahlu Sunnah wal Jama'ah*) who fight for the truth. They all join forces to fight ad-Dajjal.⁵⁰ After Jesus came down to earth and killed Dajjal, the situation of Muslims became normal and stable. He had many missions to complete. At that time several things happened, namely:

- a) He applies Islamic law, invites people to practice Islamic law, and eradicates religions that deviate from the truth. It was narrated from Abu Hurairah ra that the Messenger of Allah said, "By the One in Whose hand is my soul, very close to descending upon you Jesus son of Mary as a just judge, he broke crosses, killed pigs, and abolished the jizya."
- b) He exalts the word of God, abolishes the teachings of Judaism and Christianity, and abolishes the jizya' (reverence) system
- c) It was narrated from Abu Hurairah r.a, the Messenger of Allah said: "*The Prophets are brothers and sisters, their mothers are different but their religion is one, and I am the one who is more entitled to Isa a.s the son of Mary, because there is no Prophet between me and him. And indeed he will descend, if you see him then recognize him. He is a man of medium stature, skin between reddish and whitish, wearing two colored clothes yellowish, as if his head was dripping with water, even though it was not exposed to water. Then he broke the cross, killed the pig, removed the jizya, and called on people to embrace Islam. In his day, Allah eliminated all teachings except Islam, and in his time also Allah destroys the Messiah ad-Dajjal. Then a sense of security covers the earth, so that the lion roams with the camel, the tiger with the cow, the wolf with the goat, and the children played with the snakes but didn't hurt them. Then he stayed for forty years, then died, and the Muslims prayed for him.*"⁵¹

A prosperous life and a sense of security that is evenly distributed throughout the world and the end of the reign of the Quraysh. It was narrated from Abu Umamah Al-Bahili ra that the Messenger of Allah said, "Isa a.s bin Maryam came to my ummah as a just judge and a wise imam (leader). He destroys crosses, kills pigs, removes the jizya, allows alms.⁵² no one wants to herd goats and camels,⁵³ hatred and enmity are abolished. Poisonous animals are drawn to poison, so a small child puts his hand in the mouth of a snake and it does no harm to him, a little girl passes by a lion but the lion does not bother her, a wolf is among the goats like a dog

⁵⁰ Yusuf bin Abdillah bin Yusuf al-Wabil, *Hari Kiamat Sudah Dekat*, 354

⁵¹ Hadith narrated by Ahmad al-Hakim, and declared it as authentic hadith but not narrated by al-Bukhari and Muslim, and this is approved by Adz-Dzahabi.

⁵² That is, at that time the amount of wealth was large so that no one needed alms because there were only rich people

⁵³ Maksudnya, manusia tidak mau mengembala kambing dan unta karena mereka tidak membutuhkannya

guarding it. The earth is filled with salvation as a vessel is filled with water. Human sentences become one. None is worshiped except Allah. The war was stopped, the Quraysh lost their kingdom. The earth is like a big plate of silver. He grew trees by Adam's promise, so that some people ate a sprig of grapes and they were satisfied, and some people ate a pomegranate and they were full. A bull costs this and this, while a horse costs only a few dirhams.⁵⁴

- d) It was narrated from Abu Hurairah r.a that the Messenger of Allah said, "How happy are those who live after the return of Isa as bin Maryam, the heavens were ordered to rain and the earth was commanded to grow crops. , until you sow seed on a slippery rock, it will certainly grow. Someone will step over the lion and the lion will not disturb him, and someone will step on the snake and the snake will not disturb him. There will be no enmity, envy, and jealousy. Hatred".⁵⁵

Conclusion

As explained above, that the Abrahamic religion believes in the existence of a savior at the end of time for them, namely Christianity, Judaism and Islam, in Christian religious belief, the second descent of Jesus the savior for them at the end of time who will descend after many people -people who have corrupted their morals in the world, so that Jesus' task is to correct the morals of those who have been corrupted properly. In Judaism it is the Messiah who is always awaited and awaited for his arrival for the Jews, because the Messiah will be the leader and establish justice and save them from misery and rebuild the throne of the fallen Kingdom of David, the Jews believe because he is a descendant of David. who will lead them at the end of time. Then in the teachings of Islam Isa a.s bin Maryam who became their savior besides Imam Mahdi, Muslims believe that the task of Jesus as coming down to earth is to kill the liar, namely Dajjal (*Messiah / Messiah*) and all his slander, Isa a.s will be the leader for Muslims before the apocalypse comes.

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⁵⁴ Hadits Riwayat. Ibnu Majah, Ibnu Khuzaimah, dan Adh-Dhiya> Al-Maqdisi>. Hadits ini di diperbincangkan oleh para ulama.

⁵⁵ Hadits Riwayat. Ad-Dailami, *Musnad al-Firdaus*, dinyatakan shahih oleh al-Albani, *ash-Silsilah Ash-Shahihah*, 559

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