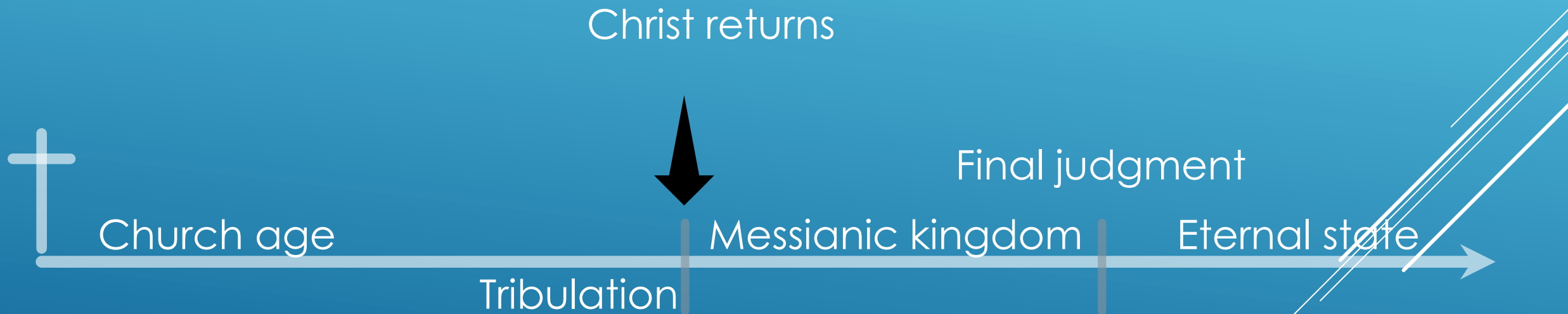


GOD'S PLAN UNFOLDS

Part 14

*God's Plan Unfolds: The Kingdom from
Puritans to the Modern Era*

- ▶ **Messianic Kingdom: future, literal, King on earth**
- ▶ **Second Coming: Jesus returns before (Pre-mill) kingdom begins**
- ▶ **Tribulation: Great Tribulation 7 years before Jesus returns**



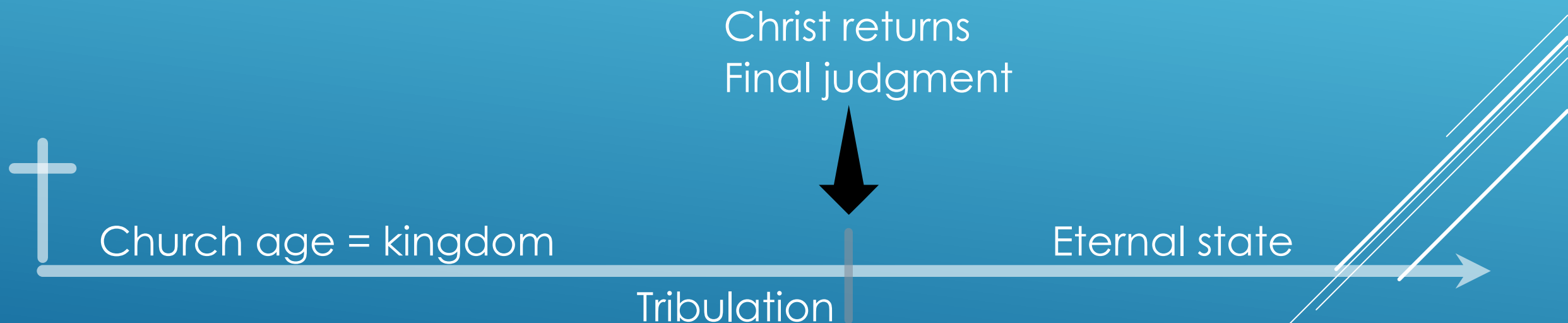
PREMILLENNIALISM

- ▶ Messianic Kingdom: future, literal, King in heaven, saints rule on earth
- ▶ Second Coming: Jesus returns after (Post-mill) kingdom ends
- ▶ Tribulation: Before millennium
- ▶ Gospel preached to all peoples of earth, then millennium begins
- ▶ Israel: Mass conversion



POSTMILLENNIALISM

- ▶ Messianic Kingdom: not literal (A-mill)
- ▶ Messianic Kingdom: now, spiritual reign, King in heaven
- ▶ Second Coming: Jesus returns after “kingdom” age is complete
- ▶ Tribulation: Great Tribulation or things get progressively worse



AMILLENNIALISM

EARLY CHURCH HISTORY

Early Church Fathers

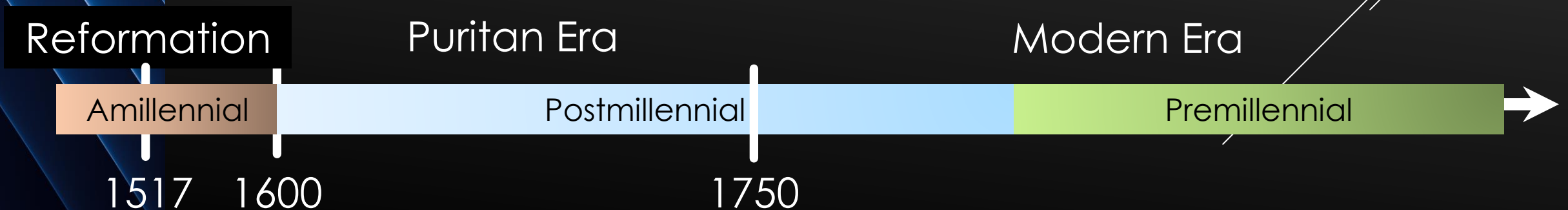
- ▶ Earliest Church Fathers (A. D. 100 – 150)
- ▶ The Apologists (A. D. 150 – 300)
- ▶ The Theologians (A.D. 300 – 600)
- ▶ Medieval Christianity (A. D. 600 – 1500)



CHURCH HISTORY – MODERN ERA

Reformation, Puritans & Modern Era

- ▶ Reformers (A. D. 1500's)
- ▶ Puritans (A. D. 1560-1758)
- ▶ Modern Era (1758 – Present Day)



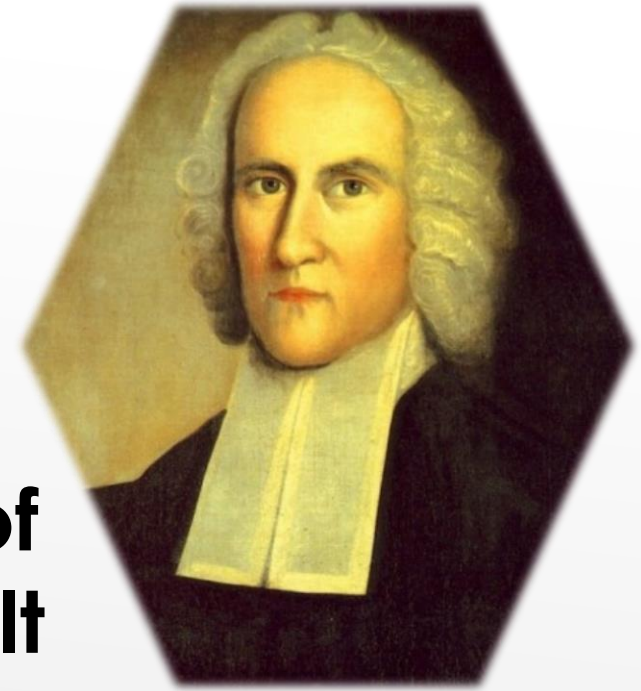
The church in the modern era faces new threats and seeks its footing and hope in one of the three major views of Christ's kingdom

GOD'S PLAN UNFOLDS, PART 14 - MESSAGE

America

“Edwards searched the newspapers for events described in the Scriptures, signs of the defeat of God’s enemies, which he felt would precede a time of spiritual renewal”

(John Hannah, *Our Legacy*, p. 332)



POSTMILLENNIALISM AND THE PURITANS

PRECURSORS TO LIBERALISM

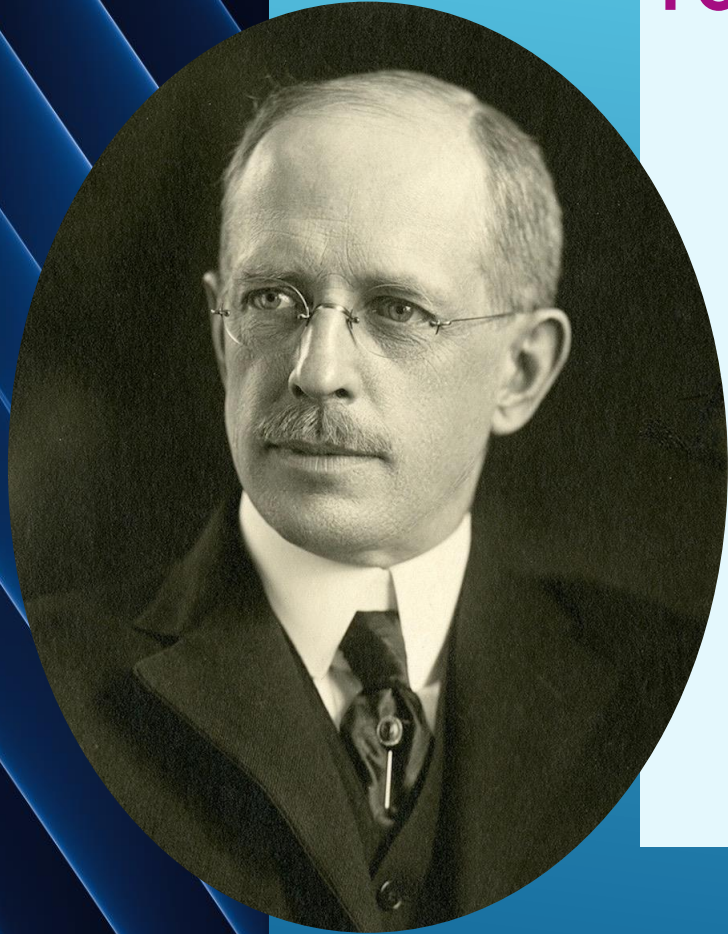
Rationalism: reason = authority for truth, rejects revelation, supernatural

“The Rationalism of the eighteenth century retained of eschatology merely the bare idea of a colourless immortality, of the mere survival of the soul after death”

(Louis Berkhof, *Systematic Theology*, pp. 663-4)

Lewis Sperry Chafer (1871-1952)

Founder: Dallas Theological Seminary, 1925



“The embrace of a literal approach to the language of the Bible, what he called “the plain and obvious meaning,” and Common Sense philosophy gave Chafer a way to understand the Bible as well as to refute liberalism”

(John Hannah, *An Uncommon Union*, p. 70)

DISPENSATIONAL PREMILLENNIALISM

BLESSING OF CHRISTIAN UNITY

J. Gresham Machen (1881-1937)

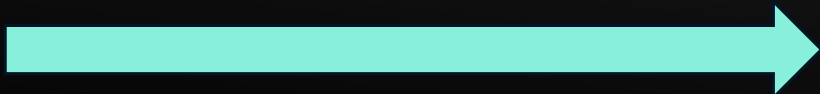
“It is perfectly possible for Christian fellowship to be maintained despite differences of opinion...Yet how great is our agreement with those who hold the premillennial view! They share [among other things]...our supernaturalistic conception both of the entrance of Jesus into the world and of the consummation when He shall come again” (*Christianity and Liberalism*, pp. 48-49)



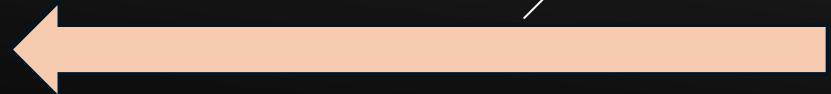
Founder:
Westminster
Theological
Seminary,
1929

END-TIMES VIEWS – MODERN ERA

Covenant
Theology



Dispensational
Theology



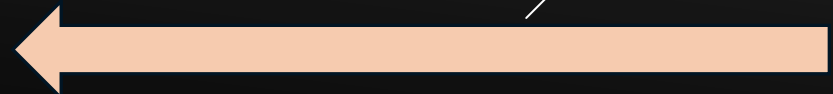
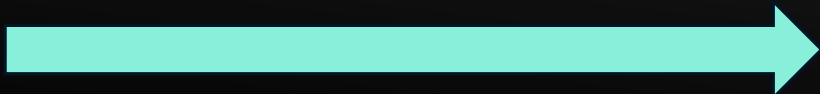
END-TIMES VIEWS – MODERN ERA

Covenant
Theology

Progressive
Covenantal

Progressive
Dispensational

Dispensational
Theology



END-TIMES VIEWS – MODERN ERA

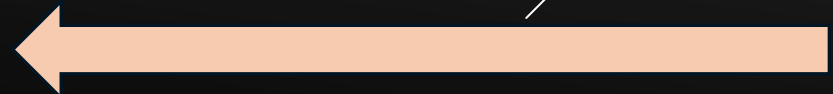
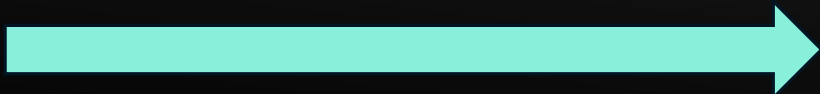
New Covenant Theology

Covenant
Theology

Progressive
Covenantal

Progressive
Dispensational

Dispensational
Theology



END-TIMES VIEWS – MODERN ERA

Historic
Premillennial

Dispensational Premillennial

Postmillennial

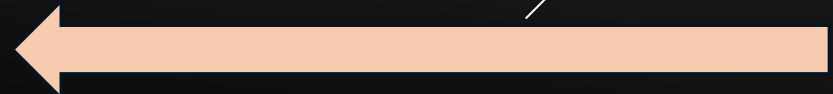
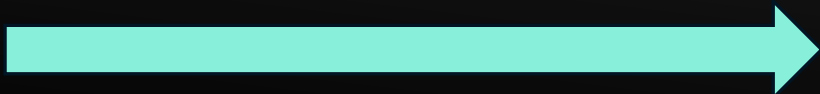
Amillennial

Covenant
Theology

Progressive
Covenantal

Progressive
Dispensational

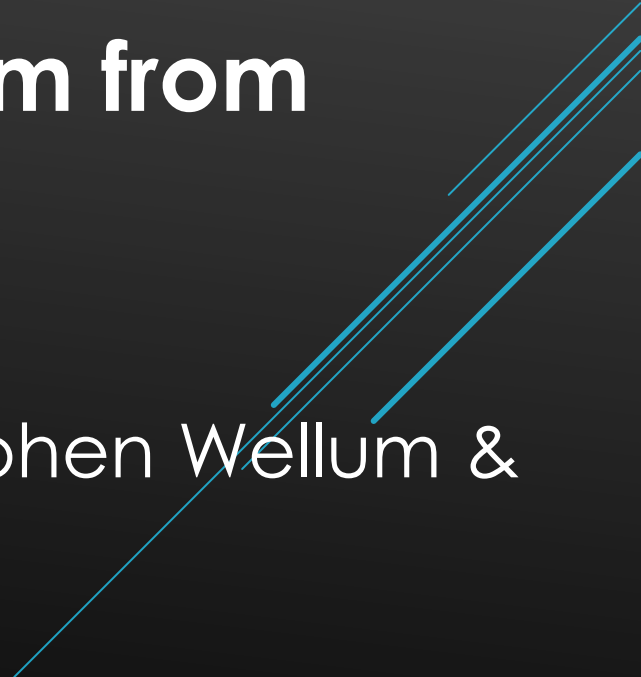
Dispensational
Theology



SOMEWHERE IN THE MIDDLE

Martyn Lloyd-Jones said, “It seems to me that we have a right to be fairly happy about ourselves as long as we have criticism from both sides”

(quoted in *Progressive Covenantalism*, ed. Stephen Wellum & Brent Parker, p. 98)

Several thin, parallel teal lines of varying lengths and orientations are positioned in the bottom right corner of the slide, creating a modern, abstract graphic element.