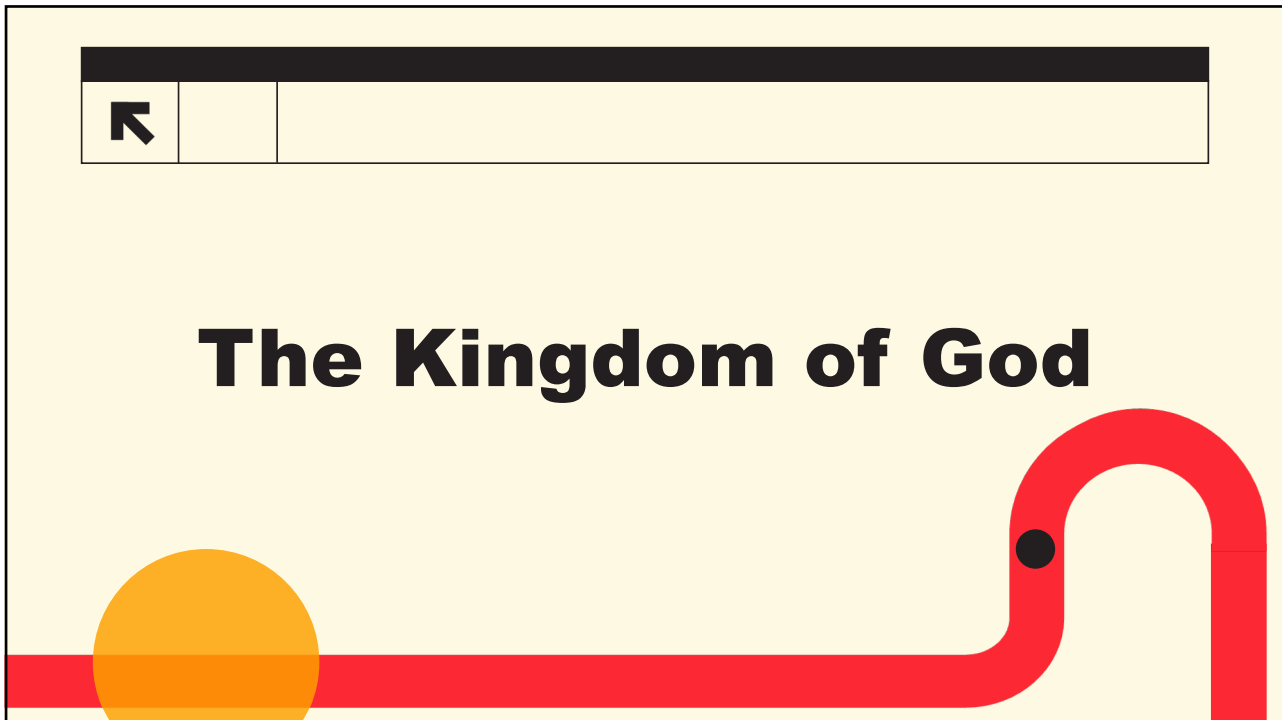


1



3



4

⏪
●
Definitions

- **The Kingdom**
 - The Kingdom of God describes the rule of God over his creation as king, including how the rule is exerted and structured and what its ultimate purpose is.
 - The Kingdom of God refers to the rule and reign of God over all creation, both in the present and future. The Kingdom of God is not merely a physical place but also a spiritual reality. It embodies God's sovereignty, justice, peace, and righteousness.
 - The terms "Kingdom of God" and "Kingdom of Heaven" (found primarily in the Gospel of Matthew) seem to be used interchangeably in the Bible.

5



Viewpoints

Different Viewpoints on the Kingdom of God.

- **Realised Eschatology** - Some believe that the Kingdom of God is a present reality, already established through the life, death, and resurrection of Jesus Christ. Emphasises the transformative power of the Kingdom in the lives of believers and its impact on society.
- **Futurist Eschatology** - Others view the Kingdom of God as a future event that will be fully realised at the second coming of Christ. Emphasises the anticipation of a future, perfected state of the world where God's reign is fully manifested.
- **Inaugurated Eschatology** - A middle-ground perspective posits that the Kingdom has been inaugurated with the ministry of Jesus but will reach its complete fulfillment in the future. Acknowledges both the present reality and future consummation of God's Kingdom.

6



Key Biblical Passages

- **The Kingdom is Near - Mark 1:14-15**
- **The Sermon on the Mount - Matthew 6:9-13, 25-33**
- **The Coming of the Kingdom - Luke 17:20-37**
- **Parables of the Kingdom - Matthew 13**
- **My Kingdom Is Not of This World - John 18:33-37**

7



8

↖	●	The Millennium
---	---	-----------------------

- The concept of the millennium, derived from the Latin word "mille" meaning a thousand, refers to the thousand-year reign of Christ mentioned in Revelation.

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. **Rev 20:1-6 ESV**

9



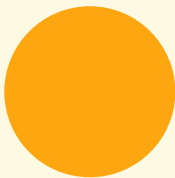
The Millennium

- Interpretations of the Millennium vary widely among Christians. The viewpoints differ on when the Millennium takes place, and whether the Millennium is a literal event.

The three main viewpoints:

- Premillennialism
- Postmillennialism
- Amillennialism

10




Post-Millennialism

11

↶
●

Post-Millennialism


- **Postmillennial** – Postmillennialism holds that the world will gradually be Christianised through the preaching of the gospel, leading to a golden age of peace and righteousness. Christ's return then follows this period. Jesus will return physically to earth at the end of the millennium



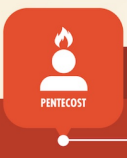
12

POSTMILLENNIALISM

Postmillennialism is the belief that the Second Coming of Christ occurs after the millennium. Some that take this position believe the millennium is a literal 1000 years while others believe it is a figurative concept referring to the entire New Testament age. Postmillennialism teaches that the forces of Satan will gradually be defeated by the expansion of the Kingdom of God throughout history up until the Second Coming of Christ. The view that the tribulation has already taken place is the Preterist position. The view that the entire church age is in tribulation is the historicist view.

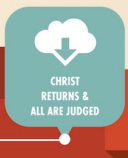


CHRIST'S DEATH & RESURRECTION




PENTECOST

(HISTORICIST VIEW)
TRIBULATION



CHRIST RETURNS & ALL ARE JUDGED


BELIEVERS



ETERNAL KINGDOM


CHURCH AGE • SOCIETY PROGRESSIVELY IMPROVES

(PRETERIST VIEW)
TRIBULATION




JERUSALEM DESTROYED

UNBELIEVERS



ETERNAL TORMENT

Adapted from "End Time Views"  VISUAL THEOLOGY

13



Post-Millennialism

- Postmillennialism is the belief that the Second Coming of Christ occurs after the millennium.
- Some take this position believe the millennium is a literal 1000 years while others believe it is a figurative concept referring to the entire NT age.
- Postmillennialism teaches that the forces of Satan will gradually be defeated by the expansion of the Kingdom of God throughout history up until the Second Coming of Christ.
- The view that the tribulation has already taken place is the Preterist View.
- The view that the entire church age is in tribulation is the Historist View.

14



Key Biblical Texts

- **Matthew 28:18-20** - Postmillennialists emphasise Christ's command to make disciples of all nations, seeing in it the promise of a global expansion of the gospel.
- **Psalms 110:1**: This passage, often cited in postmillennial theology, speaks of the Messiah's reign at the right hand of God until His enemies are made a footstool for His feet.
- **Isaiah 2:2-4**: The vision of the mountain of the Lord's house being established as the highest of all mountains, with nations streaming to it in peace, aligns with the postmillennial expectation of a transformed world.

15



Pros and Cons

- Postmillennialism fosters an optimistic view of the future, grounded in the transformative power of the gospel to impact societies globally.
- This viewpoint places a strong emphasis on biblical mandates such as the Great Commission, seeking to actively fulfil them in the world.
- Postmillennialism aligns with biblical promises of the ultimate victory of Christ's kingdom and the fulfillment of God's redemptive plan for creation.
- Critics point to historical events such as wars, natural disasters, and moral decline as evidence against the idea of a steadily improving world.
- There can be diversity among postmillennialists regarding the specifics of the millennium and the nature of Christ's return.

16



Key Proponents

- **Historic Proponents:**
 - **Eusebius of Caesarea** (circa 263-339): Often referred to as the "Father of Church History," was an early Christian historian. While not exclusively a postmillennialist, his work reflected an optimism about the spread of Christianity and the eventual triumph of the Christian faith.
 - **Jonathan Edwards** (1703-1758): A key figure in the Great Awakening, Edwards held a postmillennial view and believed in the gradual spread of Christianity leading to a transformed world.
 - **Charles Hodge** (1797-1878): A prominent 19th-century theologian, Hodge was a postmillennialist who emphasised the gradual triumph of the gospel.

17



Key Proponents

- **Contemporary Proponents:**
 - **David Chilton** (1965-1997): An influential figure in the modern resurgence of postmillennialism, Chilton's writings have contributed to its popularity.
 - **Kenneth L. Gentry Jr.** (1950 - Present): A contemporary Reformed theologian, Gentry has written extensively on postmillennialism and its biblical foundations.
 - **Doug Wilson** (1953 - Present): An advocate for postmillennialism. He emphasises the cultural impact of Christianity and the transformative power of the gospel.

18



Christian Reconstructionism

- **Christian Reconstructionism** - A theological perspective that emerged in the mid-20th century, emphasising the application of biblical principles to all areas of life, including government, law, education, and culture. This movement seeks to reconstruct society based on a strict interpretation of the Bible.

19

Christian Reconstructionism

- Christian Reconstructionism is a postmillennial theological perspective that envisions the eventual triumph of Christianity, bringing about a society governed by biblical principles before the return of Christ.
- It asserts the comprehensive lordship of Jesus Christ over all aspects of life and aims to apply biblical law, known as theonomy, to societal institutions.

20

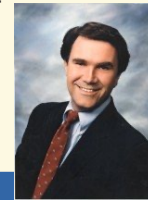
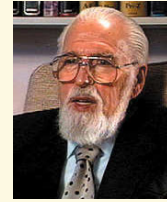
Important Biblical Passages

- Deuteronomy 28:1-14: Advocates of Reconstructionism often refer to this passage as it outlines blessings for obedience to God's law, suggesting that a society following biblical principles will experience prosperity.
- Matthew 28:18-20: The Great Commission, where Jesus commands his followers to make disciples of all nations, is seen as a biblical mandate for the influence of Christianity in every sphere of society.
- Psalm 2: A passage that speaks of the kings of the earth submitting to God and his anointed, supporting the idea of a society governed by divine law.

21

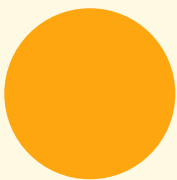
Key Proponents

- **Rousas John Rushdoony** (1916-2001) - Regarded as the father of Christian Reconstructionism, Rushdoony wrote extensively on theonomy and the application of biblical law to all aspects of life.
- **Gary North** (1942-2022) - A prominent figure in the movement, North has contributed significantly to the development and promotion of Reconstructionist ideas.
- **Greg L. Bahnsen** (1948-1995) - Known for his defence of theonomy. Bahnsen has been influential in shaping the theological underpinnings of Christian Reconstructionism.



22

Amillennialism

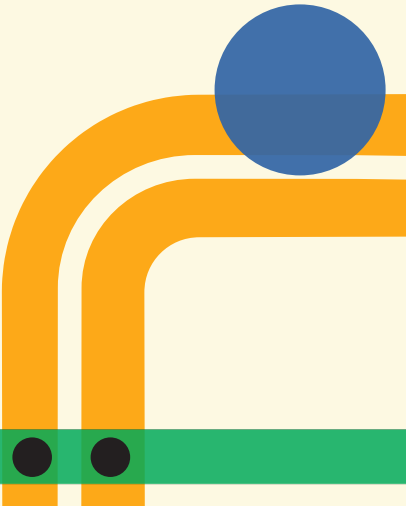


23

↶
●

Amillennialism


- **Amillennial** – Amillennialism is a theological perspective that interprets the thousand-year reign mentioned in Revelation 20 symbolically, suggesting that it represents the entire period between Christ's first and second comings




24

AMILLENNIALISM

Amillennialism is the belief that there is not a literal 1000 year reign of Christ occurs on the earth but that His Second Coming occurs at the end of history. The millennium is purely spiritual in nature and at the end of the church age, Christ will return in final judgement and establish a permanent physical reign. The Preterist view believes the tribulation has already taken place while the classical position views the tribulation and anti-Christ as symbolic in the book of Revelation.

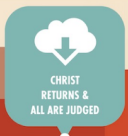


CHRIST'S DEATH & RESURRECTION




PENTECOST

(CLASSICAL VIEW)
TRIBULATION IS SYMBOLIC




CHRIST RETURNS & ALL ARE JUDGED



ETERNAL KINGDOM


CHURCH AGE • SOCIETY PROGRESSIVELY DECAYS

(PRETERIST VIEW)
TRIBULATION




JERUSALEM DESTROYED

UNBELIEVERS



ETERNAL TORMENT

Adapted from "End Time Views"  VISUAL THEOLOGY

25



Amillennialism

- Amillennialism offers an interpretation of biblical eschatology that emphasises the spiritual nature of Christ's reign and the continuity of God's redemptive plan throughout history.
- Amillennialists believe that Christ currently reigns spiritually from heaven, and the millennium signifies the age of the church's witness and persecution amidst spiritual conflict.
- The binding of Satan in Revelation 20 is seen as Christ's victory over Satan through His death and resurrection, enabling the spread of the gospel and the growth of the church.

26



Key Biblical Texts

- Revelation 20:1-6: Amillennialists interpret the binding of Satan, the reign of Christ with the saints, and the first resurrection symbolically, suggesting the present spiritual reign of Christ. The thousand-year reign represents the church age and the present spiritual reign of Christ.
- Matthew 13:24-30 (Parable of the Wheat and Tares): This parable illustrates the coexistence of believers and unbelievers until the final judgment. The parable is understood to depict the coexistence of believers and unbelievers until the final judgment, supporting the idea of a spiritual kingdom.
- Daniel 2:44-45: The prophecy of the stone becoming a great mountain that fills the whole earth is interpreted as the ongoing expansion of Christ's kingdom in history.

27



Pros and Cons

- Amillennialism provides a straightforward interpretation of prophetic texts without the need for intricate timelines.
- Amillennialism maintains consistency with the symbolic nature of apocalyptic literature in the book of Revelation.
- Amillennialists emphasise the continuity of God's redemptive plan throughout history, highlighting the unity of the Old and New Testaments.
- Amillennialism spiritualizes or allegorizes biblical prophecies, potentially diminishing the expectation of a future physical kingdom and the literal fulfillment of certain prophecies
- Amillennialism does not emphasise the transformative potential of the gospel in society.

28



Key Proponents

- **Historical Proponents**
 - **Augustine of Hippo** (354–430): One of the most influential theologians in Christian history. He laid the groundwork for amillennialism in his book "The City of God." He argued that the millennium in Revelation 20 symbolically represents the entire church age by emphasising the spiritual interpretation of biblical prophecy.
 - **John Calvin** (1509–1564): A French theologian and pastor, and a leading figure in the Protestant Reformation. Calvin adopted Augustine's amillennial perspective, seeing the millennium as the present reign of Christ in the hearts of believers, rejecting a literal thousand-year earthly reign.

29



Key Proponents

- **Contemporary Proponents**

- **George Eldon Ladd** (1911–1982): An American Baptist minister and NT scholar. Ladd made significant contributions to evangelical theology, particularly on the topic of the kingdom of God. He supported an amillennial interpretation, emphasizing the already-but-not-yet aspect of the kingdom. He argued that the kingdom is both present in the hearts of believers and future in its full manifestation.
- **Anthony Hoekema** (1913–1988): A Reformed theologian and professor. Hoekema embraced amillennialism and wrote extensively on eschatology. He emphasised the continuity between the Old and New Testaments and the spiritual nature of Christ's kingdom.

30



Key Proponents

- **Contemporary Proponents**

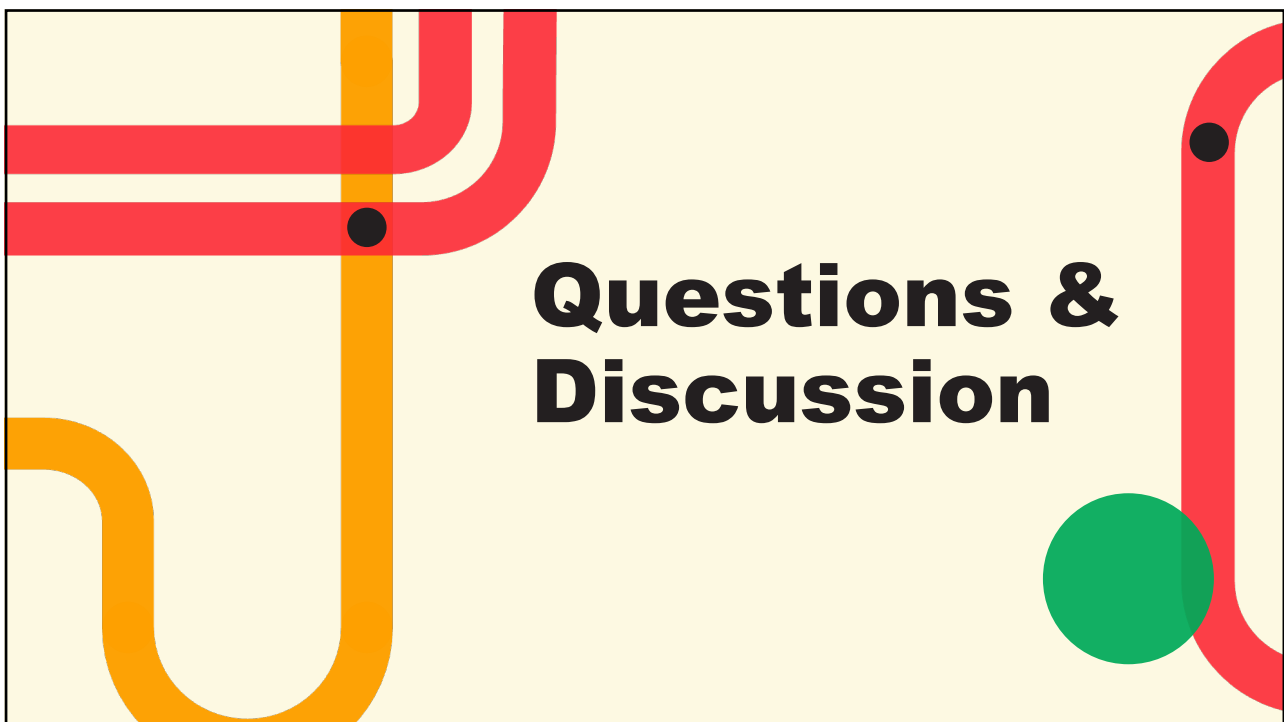
- **Kim Riddlebarger** (1958–present): An American Reformed pastor and theologian. He advocates for amillennialism and has written extensively on the topic. He emphasises a biblical-theological approach, seeing the church age as the fulfillment of biblical promises.
- **Michael Horton** (1964–present): A contemporary Reformed theologian and author. He holds an amillennial perspective and emphasises the present reality of Christ's kingdom. He stresses the importance of understanding the kingdom in terms of covenantal and redemptive-historical frameworks.

31

VIEWS CONCERNING LAST THINGS		
Categories	Amillennialism	Postmillennialism
Second Coming	Single event; no distinction between rapture and second coming; Introduces eternal state.	Single event; no distinction between rapture and second coming; Christ returns after Millennium.
Resurrection	General resurrection of believers and unbelievers at second coming of Christ.	General resurrection of believers and unbelievers at second coming of Christ.
Judgments	General judgment of all people.	General judgment of all people.
Tribulation	Tribulation is experienced in the present age.	Tribulation is experienced in this present age.
Millennium	No literal Millennium on earth after second coming. Kingdom present in church age.	Present age blends into Millennium because of progress of gospel.
Israel and the Church	Church is the new Israel. No distinction between Israel and church	Church is the new Israel. No distinction between Israel and church
Adherents	L. Berkhof O.T. Allis G.C. Berkhouwer	Charles Hodge B.B. Warfield W.G.T. Shedd A.H. Strong

Adapted from Paul P. Enns, [The Moody Handbook of Theology](#) (Chicago, IL: Moody Press, 1989), 383.

32



33



34

↖	●	Focusing on the Kingdom
----------	----------	--------------------------------

The Kingdom of God shapes the way that we live by directing our priorities, ethical choices, social engagement, and mindset.

- **Prioritising Eternal Values**
 - Matthew 6:33 (ESV) - "But seek first the kingdom of God and his righteousness, and all these things will be added to you."

"Life on earth takes place amidst two opposing realms that are in constant conflict—one under the control of this world and the other under God's kingship. To seek the Father's kingdom is to submit to His rule over every area of our life. The bottom line is obedience. To seek God's righteousness means cooperating with His process of transforming us into Jesus' image. An integral part of this process is the renewing of our mind with Scripture. The Word of God keeps the Father's viewpoint and instructions fresh in our thinking."

"The Priority of Life" Charles Stanley – Intouch Ministries)

35



Focusing on the Kingdom

The Kingdom of God shapes the way that we live by directing our priorities, ethical choices, social engagement, and mindset.

▪ Living with Kingdom Ethics

- Matthew 5:3-12 (Beatitudes) - Jesus outlines the ethical values of the Kingdom, including humility, mercy, and peacemaking.

“I hope I’ve got you thinking about what it’s like in the Kingdom of Heaven, because I’ll tell you, in the Kingdom of Heaven, the key word is “the first shall be last, and the last shall be first.” (Matthew 19:30) The first in man’s way of recognizing, well-being and well good, they wind up—“some of them’s gonna wind up last.” And the last in man’s world being well doing, may wind up first.”

“The Beatitudes as Gospel: The Manner of Jesus’ Teaching” Dallas Willard

36



Focusing on the Kingdom

The Kingdom of God shapes the way that we live by directing our priorities, ethical choices, social engagement, and mindset.

▪ Embracing God's Rule in All Spheres

- Colossians 3:17 (ESV) - "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

“Notice how Paul draws the picture together, again and again, with reference to the Lord, the king, to Jesus himself. Jesus forgave you, so you must forgive; that’s what gives you the energy to use love as the belt, or perhaps the outer garment, which holds together and in place all the new clothes that you must put on (v 14). King Jesus is to be the decider in all your deliberations, and his desire for peace among his people is the key factor (v 15). His word is to be alive within the Christian community.”

N.T. Wright, Paul for Everyone:
The Prison Letters pp. 182–183.

37



Focusing on the Kingdom

The Kingdom of God shapes the way that we live by directing our priorities, ethical choices, social engagement, and mindset.

▪ Cultivating a Kingdom Mindset

- Romans 12:2 (ESV) - "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

"You have two choices in life. You'll either be conformed or transformed. There's no middle ground. Just ask Daniel. Daniel faced a choice. Either he could take the king's food and be conformed to the ways of the Babylonian Empire, or he could refuse to defile his body and stay true to his values. Too many of us choose differently than Daniel did. Instead of sticking to our values, we live like everyone else. We conform. But if you make Daniel's choice and choose God's best for your life, he'll transform you."

Don't Conform. Be Transformed! by Rick Warren

38

Understanding the Times

39