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In our reading selection, Tennant describes eschatology in several ways and how it influences Chinese Christian's understanding of global missions. Their understanding of global missions are similar to how Jonathan Edward's eschatology influenced his theology of world evangelization. Edwards understood the time in which he lived and how his eschatology would influence his knowledge of global missions. He was determined to identify the seven bowls or the Vials of God's wrath that seven angels pour out in Revelation 16. In Revelation 16:10 it says, "The fifth angel poured out his bowl on the throne of the beast, and his kingdom will plunge into darkness." Edwards fifth bowl represents God's judgment on Roman Catholicism and the unleashing of the Reformation. He also understood that the church faced major obstacles in extending the gospel around the world and the challenges he saw in the Papacy and the Roman Catholic Church. Edwards makes a critical distinction between the kingdom of the Antichrist "Roman Catholicism" and the kingdom of Satan. According to Edwards, he saw the decline of Roman Catholicism, beginning with the Reformation as the start of a process that would eventually lead to the fall of Islam and the conversion of the Jews. Edwards knew the opposition that the church would face internally through heretical Christians who wanted to destroy the church as well as externally through Islam and the rest of the non-Christian world, but insisted that genuine religious devotion there would be persecution.

In China, Nestorian Christians faced a similar struggle as they moved eastwards through the center of Asia planting churches along the famous Silk Route as early as AD635. Those early missions trips were vital since they formed the central feature of the modern-day Silk Road.

Jerusalem movement. The movement was created in 1940 by Mark Ma, the Vice-principal of Northwest Bible Institute in Shaanxi and several of his students began to support the Muslim people group located in the province of Xinjiang in Northwest China. Xinjiang was not only a missions field, but also the training ground for the significant missionary initiative back across the ancient Silk Route that ran directly into the heart of the Islamic countries of Central Asia. He also understood that the missionary movement had already gone through many areas like Jerusalem, Western Europe, North America, and eventually back to China. This expansion coincided with the political upheaval in China culminating in the Communist rise to power in 1949, they relentlessly opposed all missionary activities, forcibly imprison some of the movement's founders, and eventually, they went underground in fear of their safety. The movement might have gone underground, but their vision has spread to other networks with the same vision throughout the country, and by 1990, there was a reorganization of the Back to Jerusalem movement.

During this time, the churches grew, contributing to their sense of confidence because they have learned how to endure and maintain their witness in the face of persecution, beating and imprisonment. The Chinese movement plans of bringing back the gospel to various trade routes that go through Islamic central Asia or non-Christians is a shared feature of eschatology that they have with Edwards, who had committed himself to tear down one of the last remaining spiritual strongholds and to take the gospel to all the nations that lie between China and Jerusalem and fulfilling the Great Commission that God has given to us as believers.