

Summary

In this chapter Tennent explores the similarities between the eschatology of Jonathan Edwards and that of the Chinese Back to Jerusalem Movement. Tennent begins by providing a background on Jonathan Edwards understanding of the end times. He believed that the worst of persecution was over, and that Jesus was to return shortly. He would often make connections between events he read about in the news and Lord's return. Similarly, the Chinese Back to Jerusalem movement believes that Jesus will return as soon as they complete their circuit of evangelization. In sum, both parties' missions were driven by their eschatology. In other words, they engage in missions because it is directly related to the return of Jesus.

Learning Points/Questions

A major learning point from this chapter is to examine my own eschatology. I don't often think about missions as related to the second coming of Jesus. However, it may very well be that the second coming is impacted by our missions. Second, I am led to ask about the interpretations of revelation from both Edwards and the Back to Jerusalem movement. I would like to know more about their study of this book. How did they come to the conclusions they did?

Missional Implications

As mentioned above, there are several missional implications. First, if our missions work directly impacts the return of Christ, then there is a sense of urgency. Moreover, Edwards explains that prayer greatly contributes to and propels forward God's plans. With that in mind, it will be important to spend a great deal of time in prayer in addition to missions efforts.