

# Postmillennialism – Reconstructionism

“As a postmillennial view, reconstructionism teaches that when God created man He gave to him a mandate to subdue the earth on His behalf. The result of this mandate would be that Christians would establish the kingdom of God on earth (Gen 1:28), and this mandate was never to be revoked. Both Jews and Gentiles failed to fulfill this mandate; therefore, it was in Jesus’ first coming that He established and restored the Old Testament Law to complete fruition (Matt 5:17-19). The Old Testament Law is now to be the Christian’s rule of life in addition to society. Through the provisions of Christ’s death, resurrection, and ascension, reconstructionists teach that Satan was defeated and also bound. Furthermore, Satan and his minions’ stronghold on the world have been eradicated. Although satanic activity still occurs in the world, this activity is greatly restrained. Reconstructionism affirms that at the end of history every sphere of society, including all the nations, will eventually be subjugated to Christ’s rule by the end of history. It is believed that at this point the kingdom of God will be completely established on earth, and only then will Christ return to this earth in order that He will receive His kingdom. In view of the mandate given in Genesis, reconstructionism teaches the idea that the fulfillment of the mandate will be in the present age and without the physical reign of Christ. In other words, it is not in the millennium that Christ will lead His people in the progress of fulfilling the mandate; rather the church will do this in the present age.”

— Ron J. Bigalke, *The Theological System of Preterism*, (Journal for Biblical Ministry, Volume 4, no. 1 Spring, 2012), 47.

“Both classical/Puritan and theonomic forms of postmillennialism have seen a resurgence, due in part to the rise of Christian reconstructionism (a philosophy aimed at bringing all institutions under subjection to God). In the theonomic version of postmillennialism, the millennial vision focuses on those things traditional postmillenarians hold dear, but, in addition, theonomic postmillenarians look for a Christian theocracy to be restored on earth. They emphasize the continuity of the civil law as applied to Israel under the old covenant and to all nations under the new covenant. Once established, this victorious kingdom will bind Satan, Christianize the nations, and largely subdue evil throughout the world. God exercises dominion through his church and establishes his law as the law of the land. Both individual Christians and civil magistrates are bound to this moral law. Noted theologians in the postmillennial theonomic movement are R. J. Rushdoony, Greg Bahnsen, and Gary North.”

— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 39.

“Finally, Scripture (especially the New Testament) nowhere explicitly teaches the progressive and eventual wholesale reconstruction of society (arts, economics, politics, courts, education, etc.) according to Christian principles prior to Christ’s return. Of course, there may be relative success in this regard in isolated instances. But whereas this may be a significant shortcoming of that version of postmillennialism known as Theonomy or Christian Reconstruction, it bears little if any connection to the more classical version which focuses on the increasing spiritual success of the gospel in saving the majority of mankind. I want to believe that postmillennialism is true. The notion of a progressive and ultimate triumph of the gospel within history itself such that when Jesus returns he finds a truly Christianized cosmos is profoundly appealing. But as of the publication of this book, am not yet convinced. I remain an amillennialist.”

— Sam Storms, *Kingdom Come, The Amillennial Alternative* (Mentor Imprint of Christian Focus Publications, Geanies House, Fearn, Ross-shire, IV20 1TW, Scotland, U.K., 2013), 384.

“Reconstruction thought does hold to supersession: we believe that the international Church has superseded for all times national Israel as the institution for the administration of divine blessing to the world.”

— Kenneth L. Gentry, *Reformed Anti-Semitism?* Chalcedon, June 13, 2005.

<https://chalcedon.edu/resources/articles/reformed-anti-semitism>