

Evangelism And Social Involvement

Doctrine divides! Not a few Christians dread doctrine, especially the doctrine of the church (ecclesiology) that allegedly causes much confusion, conflict, and controversy within the church. Many choose to avoid it, but James Leo Garrett Jr., Distinguished Professor of Theology Emeritus at Southwestern Baptist Theological Seminary, is convinced that the much avoided and neglected ecclesiology is the place where the churches must begin to rediscover genuine unity, identity, and orthopraxy. *Restore Unity, Recover Identity, Refine Orthopraxy* examines Garrett's biblical notion of the universal priesthood. The priesthood concept, properly understood in a communal sense, integrates the mission, membership, ministry, and management of the church. This book is filled with intentional and direct conversations with more than twelve theologians or ecclesiologists from various Christian traditions (Reformed, Pentecostal, Roman Catholic, Mennonite, Baptist, and other Free Church) in order to shed light on Garrett's believers' priesthood doctrine, which eventually points toward a balanced, biblical, and baptist ecclesiology. An ecclesiology rooted in the biblical priesthood does not divide and extinguish but does unite and distinguish!

Why did the evangelical church, which had been the leader in social welfare and reform prior to the twentieth century, discontinue its involvement in social concerns? Is a commitment to personal evangelism incompatible with an interest in social issues? In this provocative

book, Dr. Moberg analyzes the Great Reversal of the early twentieth century and discusses its causes and effects, all in the context of seeing the Bible as the guide to faith and conduct. The importance of recognizing and coping with social evil as well as personal sin is emphasized, and the author concludes with a summary of developments that are helping to reverse the Great Reversal and restore evangelical Christianity to its rightful place of leadership.

The contributors explore how the theological tradition of the Social Gospel, born within the social and cultural dislocations of late 19th-century America, relates to the dislocations of the current American scene. The contributors argue that America's only indigenous theological tradition remains powerfully relevant to mainline churches and to the scholars who work out of these institutions.

Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary

Consulting Editor: Michael J. Ovey, Oak Hill Theological College Administrator: Andrew David Naselli, Bethlehem College and Seminary Book Review Editors: Jerry Hwang, Singapore Bible College; Alan Thompson, Sydney Missionary & Bible College; Nathan A. Finn, Southeastern Baptist Theological Seminary; Hans Madueme, Covenant College; Dane Ortlund, Crossway; Jason Sexton, Golden Gate Baptist Seminary Editorial Board: Gerald Bray, Beeson Divinity School Lee Gatiss, Wales Evangelical School of Theology Paul Helseth, University of Northwestern, St. Paul Paul House, Beeson Divinity School Ken Magnuson, The Southern Baptist Theological Seminary Jonathan Pennington, The Southern Baptist Theological Seminary James Robson, Wycliffe Hall Mark D. Thompson, Moore Theological College Paul Williamson, Moore Theological College Stephen Witmer, Pepperell Christian Fellowship Robert Yarbrough, Covenant Seminary

Religion has always played an important, if often contested, role in the public domain. This book focuses on how faith-based organisations (FBOs) interact with the public sphere, showing how faith-based actors are themselves shaped by wider processes and global forces such as globalisation, migration, foreign policy and neoliberal markets. Focusing on a case study of an FBO in Morocco which gives aid to sub-Saharan African irregular migrants, the book reveals some of the challenges the organisation faces as it tries to negotiate at once local, national and international contexts through their particular Christian values. This book contends that the contradictions, tensions and ambiguities that arise

are primarily a result of the organisation having to negotiate a normative global secular liberalism which requires a strict demarcation between religion and politics, and religion and the secular. Faith-based actors, particularly within humanitarianism, have to constantly navigate this divide and in examining the question of how religious values translate into humanitarian and development practices, categories such as religion, the secular and politics and the boundaries between them will need to be interrogated. This book explores the diversity and complexity of the work of FBOs and will be of great interest to students and researchers working at the intersections of humanitarianism and development studies, politics and religion.

About the Theology Journal This is the second issue of Volume 1 of “Sem?n?torul (The Sower): The Emanuel Journal of Ministry and Biblical Research.” It contains the proceedings of the Bi-Annual International Theological Conference. This was held in Emanuel University, Oradea, in November 2016. The title of the Conference was: “Aspects of Missiological and Theological Thought: Challenges in the Twenty-First Century.” The papers presented include some given in person by various colleagues of the Emanuel Faculty; others were given via Skype or by invitation. We are grateful for the commitment of members of the Emanuel faculty, the collaboration of Emanuel University Press, the Emanuel “Ethics and Society” Research Centre. We are also grateful for the contribution of distinguished colleagues from the Irish Baptist College and the Southern Baptist Theological Seminary. This second

issue includes a range of papers on “Aspects” of Mission and Theological thought. The Journal opens with a paper on modern definitions of mission and a focus on Paul as a missionary apostle. It discusses his motivation, strategy and the mission churches he founded in Ephesus and Crete. The paper on the Eucharist in Romanian perspective reminds us that the celebration of the Lord’s Supper is memorial in character. It brings blessing through comprehending the risen Christ by faith. It also provides an opportunity for a visible act of proclamation of the Lord’s death. Theology Journal Papers Other papers in the theology journal focus upon Andrew Fuller, Secretary of the Baptist Missionary Society in 1792. His theological perspective made such an impact on missionary thinking in the nineteenth century. The life and work of Rodger Williams is examined, until his work on Rhode Island. One paper considers Alexander Carson’s use of the theme of the atonement as an apologetic tool. The essence of Carson’s argument is that the uniqueness of the Gospel with its focus on the atonement, could never have been worked out by the human mind demonstrates the truth of God’s existence. There are further papers on Melchizedek, with a particular emphasis of his relation to the pre-existent Christ. Plus a study of the doxologies of 1 Timothy, setting out Paul’s various reasons for including them in his letter. They would challenge the heretical teachings in Ephesus and particularly provide the believers with a true understanding of the only true God. Moreover, they would deeply influence their lives and lead them to witness and truly worship him. A further

paper on the centrifugal and centripetal aspects of mission presents us with a challenge for reaching this generation. I hope the Proceedings Papers on Mission and Theology will challenge all who read them. Of course, it should be understood that the views presented remain those of the contributors. Hamilton Moore: Editor. The Lausanne congress of 1974 marked the widespread adoption of integral mission as essential to the evangelical witness of Christ in our world. Ever since there has been ongoing debate as to the roles of evangelism and social action. In this book Oddvar Sten Ronsen argues that instead of the priority of evangelism over social action there should be the anticipation of evangelism as a result of social action. Although evangelism and social action may not occur at the same time, the author warns of the possibility of “mission drift,” where projects begin with the intention of meeting the social and spiritual needs of the people, but fail to proceed to evangelism. In succumbing to this mission drift, projects cease to be true to the principles of integral mission. Combining theological reflection with case studies of microfinance enterprises in the Philippines and Thailand, Ronsen evaluates the sustainability of, and social good delivered by, these Christian projects to the communities they serve. The research sheds light on the causes of a drift from integral mission, how these can be managed and whether microfinance can be a bridge for the gospel.

For twenty years, the Archbishops' College of Evangelists has affirmed and supported Anglican evangelists. This book, marking the College's twentieth anniversary relaunch,

relaunches the College with a clear focus on identifying and training new evangelists. This book then, marks a significant transition. The thirteen authors work in a range of contexts and come from different traditions within the church. Their focus in this book, is less on the nature of evangelism, and more on the calling and gifting of the evangelist. In different ways they reflect on the questions: what is an evangelist? How should the church identify and affirm evangelists? How do we train evangelists? How do we enable evangelists to equip all God's people to witness to the kingdom of God? The thirteen contributors are all practitioners, and this is reflected in their range of experience and writing styles. Some take a deeply biblical and theological approach. Others reflect on their personal journey and learning. Others offer practical insights and a helpful reframing of the initial questions. All of them are fervent in their plea to the church to recognise the unique calling and gifting of the evangelist and reflect on how this gift is received and passed on within the church. Help them or tell them? Be like Jesus or talk about Jesus? Social action or gospel proclamation? It seems the two are often pitted against each other, as if they are mutually exclusive. But the New Testament paints a different picture where both aspects are valued. In this plea for a renewed understanding of the Christian calling, Chester argues that faithfulness to the gospel necessitates a commitment to evangelism and social involvement. To that end, he structures the book around three basic theses: 1.) evangelism and social action are distinct activities, 2.) proclamation is central, and 3.) evangelism and social action are inseparable. Responding to Christians in both camps, Chester helps people to talk the talk and walk the walk. After decades of official atheism, a religious renaissance swept through much of the former Soviet Union beginning in the late 1980s. The Calvinist-like austerity and fundamentalist

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ethos that had evolved among sequestered and frequently persecuted Soviet evangelicals gave way to a charismatic embrace of ecstatic experience, replete with a belief in faith healing. Catherine Wanner's historically informed ethnography, the first book on evangelism in the former Soviet Union, shows how once-marginal Ukrainian evangelical communities are now thriving and growing in social and political prominence. Many Soviet evangelicals relocated to the United States after the fall of the Soviet Union, expanding the spectrum of evangelicalism in the United States and altering religious life in Ukraine. Migration has created new transnational evangelical communities that are now asserting a new public role for religion in the resolution of numerous social problems. Hundreds of American evangelical missionaries have engaged in "church planting" in Ukraine, which is today home to some of the most active and robust evangelical communities in all of Europe. Thanks to massive assistance from the West, Ukraine has become a hub for clerical and missionary training in Eurasia. Many Ukrainians travel as missionaries to Russia and throughout the former Soviet Union. In revealing the phenomenal transformation of religious life in a land once thought to be militantly godless, Wanner shows how formerly socialist countries experience evangelical revival. Communities of the Converted engages issues of migration, morality, secularization, and global evangelism, while highlighting how they have been shaped by socialism. How do evangelism and social concern relate to one another in the mission of the church? How should the Old Testament's emphasis on social justice inform the praxis of modern believers? Does the Bible emphasize individual salvation, or does it teach a broader, more inclusive concept? Theologians, missiologists, pastors, and educators have wrestled with these questions for centuries. But especially

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since the early part of the twentieth century, this debate has increasingly become a point of contention among evangelical Christians, with few indications that a consensus may soon be forthcoming. Yet few have offered so thorough an answer to these questions as has Carl F. H. Henry. Henry's regenerative model of evangelism and social concern stands on the shoulders of Augustine and many others, and offers what may be the best way forward. This book explores Henry's thoughts on this subject and sets him in dialogue with numerous others who have written on these topics. Thus it will prove a valuable resource for all interested in this topic. Theory of Social Involvement examines the dynamic interplay between church, state, and society. Sunday A. Aigbe considers the Christian factor as it relates to the sociopolitical responsibility and development in Nigeria and identifies ways in which Christianity can serve as an agent of change and promote unity within Nigeria.

'Examining Billy Graham's Theology of Evangelism' was written to advance an unbiased understanding of Billy Graham's theology and practice. Theological examination of Graham's sermons revealed four distinct eras in his theology and practice: -The Early-Early Graham (pre-1949) -The Early Graham (1949-1955) -The Middle Graham (1955-1965) -The Later Graham (1965-present) In each of these eras Graham portrayed a discernible and distinct approach to defining evangelism, theological nomenclature, and cooperative strategy. No literature on Billy Graham discusses, in combination, this evolution in Graham's theology and practice. You are invited to take a fresh look at the teaching and practice of this man who has touched millions of lives through the proclamation of the Gospel of Jesus Christ. Terrorism Same-Sex Marriage Debt Cancellation The AIDS Pandemic These are just some of the critical contemporary issues addressed in this book. Issues Facing Christians

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Today helps thinking Christians sift through and respond to a sweeping array of complex and pressing topics. Thoroughly revised and updated by Roy McCloughry and fully endorsed by John Stott, this fourth edition continues a two-decades-plus legacy of bringing important current issues under the lens of biblically informed thinking. Combining a keen global awareness with a gift for penetrating analysis, the authors examine such vital topics as Pluralism and Christian witness Cohabitation Environmentalism and ecological stewardship War and peace Abortion and euthanasia ... and much more. An entirely new chapter on bio-engineering has been contributed by Professor John Wyatt of University College London. Including a study guide, *Issues Facing Christians Today* is essential reading for Christians who wish to engage our culture with insight, passion, and faith, knowing that the gospel is as relevant and deeply needed today as at any time in history. As the culture wars continue, this book will remain a critical contribution, helping to define Christian social and ethical thinking in the years ahead.

Monthly current affairs magazine from a Christian perspective with a focus on politics, society, economics and culture.

Since 1988, hundreds of thousands of evangelical Christians have migrated to the United States of America from former Soviet Union countries, establishing many Russian-speaking immigrant congregations across the country. This study analyzes how these immigrant churches function in their new cultural, social, and religious context. Dr Vyacheslav Tsvirinko, a Russian who lived in the USA for over twenty-five years, examines the holism, authenticity and contextuality of the mission work done by churches in the Pacific Coast

Slavic Baptist Association (PCSBA) in America. He defines authentic mission in light of three major Christian groups – the World Council of Churches, the Lausanne Movement, and Anabaptists – and uncovers startling insights on how PCSBA churches engage in mission, both back in their homeland and in the USA. The findings and conclusions of this work are invaluable to diasporic Christian communities who wish to address their authenticity in the way they do mission, both internationally and in their local context, creating a path to more fruitful gospel and kingdom work.

It has recently become acceptable, and even fashionable, to refer to one's church as "missional." But many churches misunderstand the concept, thinking of "going missional" as simply being a necessary add-on to church-as-usual. This domestication of what is actually a very bold paradigm shift makes missional nothing more than one more trick to see church growth. With a light hand and a pastoral spirit, Michael Frost points out how church practitioners are not quite there yet. He reestablishes the ground rules, redefines the terms accurately, and insists that the true prophetic essence of "being missional" comes through undiluted. This clear corrective will take ministry leaders from "not missional yet" to well on their way.

How do we respond to the silent appeal in the dark eyes of the child in the charity catalogue, or the blanketed figure in the cold shop doorway? Should we share the gospel with them, or a bowl of soup? Throughout history, men and women such as Wilberforce and Shaftesbury, Carey and Booth have recognized a call to help the

needy. Others have argued that our first task is evangelism, that Christians should not meddle in politics, that social action is a distraction. Do we serve Christ through preaching his Word, or should we use words only when necessary? Tim Chester argues passionately that evangelism and social action are inseparable, as two arms of the church's mission. He presents a biblical case for truly evangelical social action, that is shaped and inspired by the gospel. He shows how social activity is a response to evangelism, a bridge and a partner to it. He urges conservatives not to marginalize those who uphold the cause of the oppressed, and those involved in social action not to neglect the preaching of the Word. How does the eschatological future impinge on the present? Is the kingdom of God present outside the confession of Christ in movements towards social justice? Is Christian hope a stimulus to social involvement or an alternative? And how does the present impinge on the eschatological future? What is the relationship between our actions now and the new creation? Is there eschatological continuity between the two? Jürgen Moltmann, one of our most influential contemporary theologians, has had much to say both on eschatology and its relationship to mission. This book explores his thought along with evangelical responses to it. Eschatology has been central to evangelical debates about social involvement ever since the Lausanne Congress in 1974. The book examines how evangelicals themselves have related hope and mission. The book highlights the important contribution Moltmann has made while offering a critique of his thought from an

evangelical perspective. In so doing, it touches on pertinent issues for evangelical missiology. The conclusion takes John Calvin as a starting point, proposing an eschatology of the cross which offers a critique of the over-realized eschatologies in liberation theology and triumphalistic forms of evangelicalism. This is a work of major importance, engaging with crucial themes and leading Christian thinkers. A must read for all reactive evangelicals. Tim Chester's work is always good, but this is the best yet. - Martyn Atkins Principal, Cliff College, Calver, UK

Despite the attention of Moltmann and despite intra-evangelical debate on the nature of mission over the last three decades, the task of bringing Moltmann and evangelicalism into dialogue has remained on the table for some time. Tim Chester takes up the agenda. His combination of practical experience in mission and theological ability, equip him well for this task and the result is a study which brings academic reasoning to bear on Christian thought about eschatology and its vital connection with the missionary responsibility of the church. It rewards our careful attention. - Stephen Williams Professor of Systemic Theology at Union Theological College, Belfast

Eschatology in relation to mission is often reduced to plans for finishing the Great Commission as soon as possible, or to lurid end-time scenarios that feed our fantasy more than they fuel biblical mission. So it is refreshing to have this wide-ranging, in depth study of the theme that engages with one of the most well-known theologians of biblical hope, Jürgen Moltmann, alongside a number of renowned evangelical scholars, yet stays

rooted in the text and vision of the Bible itself. This is searching theology in the service of biblical mission as all theology ultimately should be.- Chris Wright
International Director, Langham Partnership International

Outline of Christian Ethics is a Q&A book on moral questions of today. The book includes a large number of topics discussed in ethics, including personal ethics—birth, death, sex, work, wealth, the supernatural—and social ethics—politics, society, human rights, family, international issues. Moral questions are analyzed from an evangelical Christian viewpoint. The emphasis is on explaining ethical principles from the Bible, but arguments on both sides of the questions are examined. Because the author is a statistician, positions taken by the book are frequently supported by actual data from recent statistical surveys. “Outline of Christian Ethics is a valuable guide for Christians to live a moral life. The book is a rich source of information—better than most books on ethics that we can find in bookstores” (Rev. Dr. Jason Yeung, principal, Canadian Chinese School of Theology at Ambrose Seminary [Calgary]). “Dr. Hung humbly called his book an ‘outline’; yet the extent of the book is broad and deep. Dr. Hung does not use purely rational and argumentative methods; he employs the method of lighthearted conversation with the reader. Every chapter is introduced with some stories to stir up the interest of the reader. Furthermore, statistical facts are added to strengthen the persuasive power of the points made. The wealth of information contained in this book will help busy pastors and Christians find the necessary

information quickly” Rev. Dr. Peter Au, principal, Canadian Chinese School of Theology at Tyndale Seminary [Toronto]).

"My kingdom is not of this world." Followers of Jesus have been struggling to understand these words ever since he first uttered them—often in sharply contradictory ways. Today the inescapably political nature of Christian witness is widely recognized. But what is the shape of this witness? What should Christian political engagement look like today? The twelve essays in this volume, originally presented at the 2013 Wheaton Theology Conference, present biblical, historical and theological proposals for thinking responsibly about the intersection of church and state in the contemporary cultural situation. Prophetic and pastoral, this book offers a fresh look at a crucial and contested dimension of the Christian life. Contributors include: Stanley Hauerwas Mark Noll Scot McKnight Timothy G. Gombis George Kalantzis Jana Marguerite Bennett William T. Cavanaugh Peter J. Leithart Daniel M. Bell Jr. Jennifer M. McBride David P. Gushee Bishop David Gitari

Evangelicals are increasingly turning their attention toward issues such as the environment, international human rights, economic development, racial reconciliation, and urban renewal. This marks an expansion of the social agenda advanced by the Religious Right over the past few decades. For outsiders to evangelical culture, this trend complicates simplistic stereotypes. For insiders, it brings contention over what true" evangelicalism

means today. The New Evangelical Social Engagement brings together an impressive interdisciplinary team of scholars to map this new religious terrain and spell out its significance. The volume's introduction describes the broad outlines of this "new evangelicalism." The editors identify its key elements, trace its historical lineage, account for the recent changes taking place within evangelicalism, and highlight the implications of these changes for politics, civic engagement, and American religion. Part One of the book discusses important groups and trends: emerging evangelicals, the New Monastics, an emphasis on social justice, Catholic influences, gender dynamics and the desire to rehabilitate the evangelical identity, and evangelical attitudes toward the new social agenda. Part Two focuses on specific issues: the environment, racial reconciliation, abortion, international human rights, and global poverty. Part Three contains reflections on the new evangelical social engagement by three leading scholars in the fields of American religious history, sociology of religion, and Christian ethics." Challenge these debilitating distinctions between spirituality and social justice by exploring the numerous threads that can and should connect these two components of holistic Christian living.

Normative Social Theory James M. Dean and A. M. C. Waterman University of Manitoba 1. Economics and Religion Once Again This hook is a sequel to

Economics and Religion: Are They Distinct? (Brennan and Waterman 1994). That volume was motivated by a frustration born of many disappointing encounters between economists and theologians in the 1980s. Can bishops, synods, and other voices of organized religion bring any interesting (and disinterested) contribution to the public policy debate? If so, what is the relation of their contribution to that of the purely "secular" knowledge economists believe they can supply? Can economists bring any interesting (and disinterested) contribution to the public policy debate? If so, what is the relation of their contribution to the fundamental values that inform social ethics and that are still guarded to a large extent by religious tradition? All too often the two sides talked at cross-purposes. Well-intentioned economists coexisted for a few hours or days with well intentioned theologians whose manner of conceiving social reality was radically incompatible with their own. There seemed to be no common ground. The first requisite of any genuine conversation is an agreed conceptual framework that is able to accommodate the peculiar social vision both of the economist and of theologian, and to display the logical relation between the two.

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Baptist Sunday School Board
In Word and Deed
Evangelism and Social Responsibility
Good News to the Poor
Social Involvement and the Gospel
Crossway

This timely book investigates the increasing visibility and influence of evangelical Christians in recent American politics with a focus on racial justice. Peter Goodwin Heltzel considers four evangelical social movements: Focus on the Family, the National Association of Evangelicals, Christian Community Development Association, and Sojourners. The political motives and actions of evangelical groups are founded upon their conceptions of Jesus Christ, Heltzel contends. He traces the roots of contemporary evangelical politics to the prophetic black Christianity tradition of Martin Luther King, Jr., and the socially engaged evangelical tradition of Carl F. H. Henry. Heltzel shows that the basic tenets of King's and Henry's theologies have led their evangelical heirs toward a prophetic evangelicalism in a shade of blue green--blue symbolizing the tragedy of black suffering in the Americas, and green symbolizing the hope of a prophetic evangelical engagement with poverty, AIDS, and the environment. This fresh theological understanding of evangelical political groups shines new light on the ways evangelicals shape and are shaped by broader American culture.

This scholarly synthesis of biblical studies and Christian social ethics is designed to provide a biblical argument for intentional institutional change on behalf of social justice. Stephen Charles Mott provides a biblical and ethical guide on ways to

implement that change. The first part of the book, providing the biblical theology of intentional social change, deals with the central concepts in biblical and theological ethics: grace, evil, love, justice, and the Reign of God. Christian social change must be rooted not only in justice, but in the grace received through the death and resurrection of Christ. The second part evaluates ethical and theological methods for carrying out that intentional social change. It offers a study of evangelism, counter community, civil disobedience, armed revolution, and political reform. It shows the contribution of each as well as the strong limitations of each used in isolation. A recurring theme of the book is the scriptural insistence on the priority of justice as taking upon oneself the cause of the oppressed. Justice is understood on bringing back into the community those who are near to falling out of it. Political authority has a vital role in social change for justice. It is essential that a Christian use all available and legitimate means of meeting basic needs by providing for all what is essential for inclusion in society. In this revised edition, Mott updates the contemporary illustrations and includes his own further reflections in the last thirty years on this topic.

An important contribution to the ongoing discussion of the church's relationship to social development, this book contains the revised conference

proceedings from the consultation *The Church in Response to Human Need*, held in Wheaton, Illinois, in June of 1983. In the papers collected here writers from five continents consider whether the Bible indicates any method for ministry among the poor; the place of the poor in God's plan; God's purpose and the movement of human history; the nature of the gospel of the kingdom; and the interrelation of the gospel and human culture. In addition to the individual papers, the book includes the statement *Transformation* which was produced by the consultation as a whole.

What does it mean for the twenty-first century church to conceive of itself as a community defined by the covenant of grace? *'Grace and Global Justice'* explores the ramifications of this central Christian doctrine for the holistic mission of the church in the context of a globalized world.

Christians and communities of faith today are rediscovering evangelism as an essential aspect of the church's mission. Many of the resulting books in the marketplace, however, have a hands-on orientation, often lacking serious theological engagement and reflection. Bucking that how-to trend, *The Study of Evangelism* offers thirty groundbreaking essays that plumb the depths of the biblical and theological heritage of the church with reference to evangelistic practice. Helpfully organized into six categories, these broad, diverse

writings lay a solid scholarly foundation for meaningful dialogue about the church's practice of evangelism.

Christians are not on a mission for God; his church is on his mission—the mission of bringing the grace of Christ to sinners; the mission of bringing the whole world into obedience to Christ; and the mission of filling the world with his fame and glory. Being on God's mission means following Jesus into the world, often an evil and frightening place. It is a place of idolatry, relativism, and secularism; it is a place where sexual abuse and child abuse occur; it is a place of pain and poverty and disease; it is a place of sexual dysfunction. But it was to this place that Jesus came, and we do him honor as we follow him into the world bringing the good news of the total redeeming work of Christ. Reformed Means Missional gathers Reformed leaders from all across the globe to demonstrate why and how the church must be on God's mission of bringing grace, holiness, compassion, and justice to a world of sin and suffering.

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