

48 Priesthood Of Believers John2031

This book will give vision for turning every church--new or old--into a contagious church that is a powerful magnet for attracting and influencing unchurched people.

A rich articulation of John Wesley's theology that is appreciative of the old and mindful of the new, faithful to the past and attentive to the present. This work carefully displays John Wesley's eighteenth century theology in its own distinct historical and social location, but then transitions to the twenty-first century through the introduction of contemporary issues. So conceived, the book is both historical and constructive demonstrating that the theology of Wesley represents a vibrant tradition. Cognizant of Wesley's own preferred vocabulary, Collins introduces Wesley's theological method beginning with a discussion of the doctrine of God. "In this insightful exposition the leitmotif of holy love arises out of Wesley's reflection on the nature of the divine being as well as other major doctrines." (Douglas Meeks)

What is Dr Geisler warning the Christian community about in this book? . . . A new cult? Secularism? False prophecy scenarios? No -- Dr Geisler is sounding the alarm about a system of beliefs commonly called "Calvinism". He insists this belief system is "theologically inconsistent, philosophically insufficient, and morally repugnant". The book is written as a reply to Dr Geisler, but it is much more: it is a defence of the very principles upon which the Protestant Reformation was founded. Indeed, it is a defence of the very gospel itself! In a style that both scholars and layman can appreciate, James White masterfully counters the evidence against so-called "extreme Calvinism", defines what the Reformed Faith actually is, and concludes that the gospel preached by the Reformers is the very one taught in the pages of Scripture.

This is a landmark book that will renew our understanding of what the gospel - literally 'the good news about Jesus' - is for today's cultures. It begins with a key challenge - do we believe God speaks in the cultural context, or only in the Christian tradition? Part One - Listening to God in the cultural context explores the radically changing culture in which the church exists today, the rise of new spiritualities, the secularisation of society and religion's increasingly dubious public image. Part Two - Listening to God in the Christian tradition looks at key periods in Christian history as responses to cultural changes, from the ancient pagan world to modernist faith. What can we learn from the lessons of the past? Part Three moves from theory to practice and tells great stories where innovative evangelism is taking place - from supermarkets to festivals to the internet.

Living Grace is the most comprehensive expression of systematic theology for United Methodism to appear in the 1990's. It meets the long-felt need to provide partners in ecumenical dialog a clearer exposition of Methodism's theology, as founded upon biblical witness, apostolic heritage, the Protestant Reformation, and the Wesleyan Revival.

Employing fresh readings, the author examines & underscores the centrality of the concept of perfection for the theologies of Thomas Aquinas & John Wesley, & finds them to be largely complementary.

More than a guidebook to the postmodernity debate, Paul Lakeland's lively and novel volume clarifies the critical impulses behind the cultural, intellectual, and

scientific expressions of postmodern thought. He identifies the issues it presents for religion and for Christian theology. Concentrating on God, Church, and Christ, Lakeland outlines the church's mission to the postmodern world, including a constructive theological apologetics.

This is the first volume published in more than twenty years that is specifically focused on the theology of evangelism in the Wesleyan tradition. It contains essays written by key Methodist leaders from Asia, America, Europe, and Africa, thus offering a wide range of views of the nature and purpose of evangelism in the Wesleyan heritage. It also provides focused and stimulating theological reflection. These essays were first presented as a symposium at the Mission Resource Center at Emory University in Atlanta, Georgia, in February 1992. The distinctive social and cultural developments of recent years are so familiar to us as to become invisible. So write the editors in the introduction. Although no missionaries worth their salt would try to evangelize without first studying the cultural and spiritual background of their hearers, the church in the late twentieth century often does not begin to understand modern and postmodern thinking. At the second conference of the Lausanne Committee for World Evangelization in Manila, 1989, Dr. Os Guinness gave a paper on Faith and Modernity, which provoked great interest. As part of the response to his paper a conference was held in Uppsala, Sweden in 1993, at which an international group of experts probed more deeply into the questions of modernity and post modernity. Participants represented the United States, Canada, India, Norway, Sweden and the United Kingdom. They included such well-known experts as Os Guinness, James Hunter, Lesslie Newbigin, Vinay Samuel, Elaine Storkey, and David Wells. Each of them has contributed to this volume, covering such topics as: What is Modernity? Truth and Authority in Modernity Information Technology and Christian Faith New Age Modernity and Spirituality Modernity and Morality This collection of papers is offered as a resource and a challenge to the church for its mission in the context of the modern world. Once upon a time, Moses had had enough. Exhausted by the challenge of leading the Israelites from slavery to the Promised Land, Moses cried out to God, "What have I done to displease you that you put the burden of all these people on me? . . . If this is how you are going to treat me, please go ahead and kill me" (Exodus 11:11, 15). If that sounds hauntingly familiar to you, you may be the senior pastor of a contemporary church. The burden of Christian leadership is becoming increasingly unbearable--demanding skills not native to the art of pastoring; demanding time that makes sabbath rest and even normal sleep patterns seem extravagant; demanding inhuman levels of efficiency, proficiency and even saintliness. No wonder pastors seem and even feel less human these days. No wonder they burn out or break down at an alarming rate; no wonder the church is missing the mark on its mission. In *Creating a Missional Culture*, JR Woodward offers a bold and surprisingly refreshing model for churches--not small adjustments around the periphery of a church's infrastructure but a radical revisioning of how a church ought to look, from its leadership structure to its mobilization of the laity. The end result looks surprisingly like the church that Jesus created and the apostles cultivated: a church not chasing the wind but rather going into the world and making disciples of Jesus.

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