

DOWNLOAD PDF TORN BOOK AND OTHER STORIES (UNDERSTANDING CHRISTIAN MISSION)

Chapter 1 : Crosslink - Home Page

The book brings fresh perspectives to old and polarized debates, and it offers a wise and faithful way forward for pastors and other Christian leaders, parents and other family members, not to mention gay men and women themselves.

You may download this resource at no cost, for personal use or for use in a Christian ministry, as long as you are not publishing it for sale. All I ask is that you acknowledge the source of this material: For all other uses, please contact me at mark markdroberts. This, I believe would be a great loss for the church and the world. In my early teenage years, nothing captured my imagination like the television classic, *Mission*: Intricate plots, dire situations, ingenious devices, split-second timing – all of these combined to keep me on the edge of my seat for 60 anxious minutes. Impossible films help to remedy your deprivation. But there are only three movies; there were original episodes on TV. As the show began, Jim Phelps would play a tape that outlined some enemy plot crying out immediate attention. Their assignment was perilous in the extreme. Failure would be disastrous, both for the world and for the IMF. Phelps the opportunity to accept or to reject the impossible assignment. Then it concluded with those famous words: For the sake of high TV ratings, Mr. Phelps always accepted the assignment, gathered his team of experts, and with unequalled skill managed to defeat the forces of evil, usually situated in some rogue nation. The impossible mission turned out to be possible for the IMF, but just by the skin of their teeth. Chalk up another one for human ingenuity and technological sophistication! As human beings we also face an impossible mission, but one that is truly beyond our potential. In the quotable phrase of N. No amount of human cleverness, no collection of spiritual gizmos and disguises, will mend the breach between us and God, and heal all that is wrong with the world. For limited and sinful creatures like us, overcoming sin and its results is indeed an impossible mission. God alone can fix what we have broken. God alone can restore what is beyond our power. God alone can reconcile us to himself, and, as a result, bring reconciliation to a shattered world. But, amazingly, God has chosen to use us for his mission. He has chosen us as members of his Impossible Mission Force. As believers in Jesus Christ, we have been drafted into the unique mission of God. To be sure, we cannot make reconciliation with God occur. Yet he has chosen us to be his agents of reconciliation who share in his mission of healing all creation 2 Cor 5: Because we experience intimate fellowship with God through Christ, we are also partners with him in his mission in the world. How does God accomplish that which is impossible for us? How do we execute our assignment in the world? These questions are answered throughout the Scripture, which, thank God, does not self-destruct five seconds after we hear it! The Mission of God in the Old Testament God created human beings so that we might have fellowship with him and serve as faithful managers of his creation Gen God was to be the King who reigned over heaven and earth, and we were to be his royal family, those through whom he would implement his reign. We were not satisfied with fellowship with the King as his prince and princess. We wanted to be king and queen ourselves. Our sin was not some minor peccadillo, something a holy God could simply ignore, but rather outright rebellion against his reign. The result of sin was pervasive brokenness, in our relationship with God, with each other, and with creation itself Gen 3. From the moment of the first sin, human beings have tried to evade its implications. We have made excuses. But no human scheme ever works. Only God can mend that which we have broken. And that is exactly the mission he graciously adopts: Reconciliation, therefore, is the means by which God will restore the fellowship that was broken through sin. Even though we have rebelled against him, God still wants us to have fellowship with him and to serve as stewards of his renewed creation. God begins to fulfill his mission by forming a special people – Israel – with whom he will have intimate relationship and through whom he will bless all nations Gen He reveals his gracious nature to the Israelites and rules over them as their king Exod But they repeatedly rebel, rejecting God as king and preferring to serve idols 1 Sam This unequalled Savior will be the suffering Servant of God, who bears the sin of all humanity, offering His life for us so that we might be made whole as we are reconciled to God Isa The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good

news to the poor. He has sent me to comfort the brokenhearted and to announce that captives will be released and prisoners will be freed. In that time of favor, God will remove the plague of sin and restore his rightful reign upon the earth. That which has been damaged because of sin will be mended, as God reconciles people to himself and to each other. It will be a day of great rejoicing, as Isaiah acknowledges: How beautiful on the mountains are the feet of those who bring good news of peace and salvation, the news that the God of Israel reigns! The watchmen shout and sing for joy, for before their very eyes they see the Lord bringing his people home to Jerusalem. Let the ruins of Jerusalem break into joyful song, for the Lord has comforted his people. He has redeemed Jerusalem. The Lord will demonstrate his holy power before the eyes of all the nations. The ends of the earth will see the salvation of our God Isa Someday God will reign! I believe this is true, profoundly and wonderfully. The mission of Jesus, though ultimately centered in the cross and though leading to life after death, is far more inclusive than many of us have been led to believe. In a nutshell, he proclaimed: The Kingdom of God is near! Turn from your sins and believe this Good News! One sabbath day, Jesus went to the religious gathering place in his hometown. He was given the scroll containing the prophecies of Isaiah. Turning to the 61st chapter, he read: The Spirit of the Lord is upon me, for he has appointed me to preach Good News to the poor. It is an almost complete copy of Isaiah, and dates to the second-century BC. There was nothing particularly unusual about the fact that Jesus read this text. But then Jesus did a most exceptional thing. As those who had gathered stared at him, he said: With this simple sentence Jesus made an audacious claim. I am the long-expected Redeemer of Israel, the Servant of God who will bear the sin of humanity. First of all, he was sent by God in the power of the Holy Spirit Luke 4: Even though his birth was a miracle of the Spirit, at his baptism by John in the Jordan River, Jesus received the Spirit in a dramatic way Luke 3: From that time onward he was guided by the Spirit Luke 4: Second, Jesus was sent to proclaim the good news Luke 4: What is this kingdom of God? In the Old Testament, the kingdom of God was not somewhere up in the sky, or something we experience only after death. Hatred and injustice are replaced by the love and justice of God. What Was the Message of Jesus? On the basis of this text, which is a citation from Isaiah 61, I explained that: Jesus was sent by God in the power of the Holy Spirit. Jesus was sent to proclaim the good news. Third, Jesus was sent to enact the good news. El Greco, "Christ Healing the Blind," c. He backed up his audacious proclamations with compelling demonstrations. Those in bondage to demonic powers were set free Luke 4: The sick were made well and the blind given sight Luke 7: Jesus liberated those who were bound by social injustice and prejudice Mark 7: Even as he called his followers to love their neighbors and their enemies Luke 6: Where Jesus was, there was the kingdom of God Luke His enactment of the kingdom demonstrated the validity of his preaching, and drew thousands to hear his good news. It showed that the coming of the kingdom was focused in him, his proclamation, his ministry, and his person. Fourth, Jesus was sent to form a community of the good news.

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Chapter 2 : Understanding Understanding

*Wrong Tickets to Tahiti and Other Stories (Understanding Christian Mission) on www.nxgvision.com *FREE* shipping on qualifying offers.*

Tearing down strongholds, removing legal rights and then casting out the remaining demons. Removing these two blockages is vital in going about a complete and successful deliverance. There is a teaching specifically on Legal Rights too that you may want to go through as well. What is a stronghold? A stronghold is a faulty thinking pattern based on lies and deception. Deception is one of the primary weapons of the devil, because it is the building blocks for a stronghold. An example of a stronghold at work: A common scene is somebody who is scared of God, and has a hard time feeling His love and presence. Two very destructive and common strongholds The first one, where you see God incorrectly: One of the most popular and devastating strongholds to have, is an incorrect image in your mind of who God is, and how He sees us. People who see God as a taskmaster, live their lives with an unhealthy fear of God. If you feel God is distant and cold, or question if God loves you, then you need to get this stronghold torn down. One awesome book that will help you break down this stronghold is *Blessed Beyond Measure* by Gloria Copeland. The second one, where you see yourself incorrectly: People who suffer from this have a hard time seeing the new person that they are now in Christ Jesus, and often suffer from low self-esteem. If you even remotely struggle with this stronghold, the teaching *Forgiven sinner or saint?* It will teach you of the new person you are now in Christ Jesus, and help you be victorious over the darkness through an understanding of your identity in Christ. I mention common other strongholds over on the *Three Stages of Bondage* teaching. How to tear down a stronghold 2 Corinthians You debunk the lies of the enemy, with the truth, which is in the Word of God! The Bible says that our weapons are mighty for the tearing down of strongholds 2 Cor What is our primary offensive weapon? The sword of the Spirit, which is the Word of God Eph 6: Truth dispels deception and lies, and therefore the more truth you bring into a situation, the more the darkness must flee. And His solution was to, "continue in my word A great list of Bible verses you can meditate on, which will help you tear down strongholds in your life can be found on the anti-stronghold Bible verses page: His powerful video training series is now available!

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Chapter 3 : What is Christian Missions?

Welcome to my website. As a writer, I aim to create a better understanding of the world and our place in it – a mission which has cast me in many different roles: author, artist, and creative innovator.

By all accounts, Lee does not fit the mold. Raised in a conservative, Southern Baptist family, Lee reports that he had a happy childhood, with loving parents that he has always respected and loved in return. He was never abused. He had strong friendships with both males and females. His testimony is that he loved God, was serious about his faith, and had healthy relationships with others. Then one day he realized he was gay. The word seemed to hold the weight of eternity within its single syllable. As strange as it may seem, in all the years I had struggled with my sexuality, the idea that I could be gay had simply never crossed my mind. I was a Christian! That was my whole life! As a young man who knew evangelical Christian culture intimately and had only negative conceptions of gays, Justin Lee could not conceive of any way he could proceed as both a Christian and a gay. So he tried a number of ways around his dilemma. He had a serious relationship with a girl, only to realize that he had no sexual attraction to the female form whatsoever. No matter how good their friendship might be, he could not develop the kind of interest that would lead to an intimate life partnership. Furthermore, he discovered that many of these ministries play a shell game with words. Like me, they had developed attractions to other guys at puberty, but unlike me, nearly all of them had decided to act on those feelings at some point. In their minds, these addictive and risky behaviors represented what it meant to be gay, and they had found that lifestyle to be woefully unfulfilling. Somewhere along the way, they had become Christians or reignited their faith, prompting them to feel convicted that the lives they were leading were sinful. With the help of ex-gay groups, therapy, and prayer, they had walked away from their past behaviors. The testimonies were powerful reminders of how God changes lives. It was largely faith in God that enabled them to overcome a history of sexual addiction and substance abuse. Their behaviors had completely changed, and they were happier for it. But there was one thing missing in all of their testimonies. None of them seemed to be becoming straight. They had changed their behaviors, sometimes in dramatic ways. Some had not had any sexual contact in years. Others had gone so far as to date and marry a member of the opposite sex. But almost universally, when I asked, they confessed that they still had the same kind of same-sex attractions I did. They had nothing to say to someone like Justin Lee. These and other experiences led him to a point where he concluded that he simply had to follow God, whatever that might entail. However, despite the peace he had received personally, he had another dilemma: Whether it was his parents, his pastor, or friends, negotiating relationships with other Christians proved to be tricky, disappointing, and sad. And then there was the friend who thought he might helping him by discreetly giving him a copy of Playboy magazine to awaken his desires for women. Others simply quoted Bible verses at him or pronounced judgment. Even a Christian chat room banned him. In every Christian setting, Justin Lee found himself the only gay Christian in the room. Justin Lee had only negative images of gays and gay culture in his mind, and so felt out of place and disoriented among many of the homosexuals he came to know. His recollection of an experience going with friends to a gay bar, for example, is heart-rending. I had hoped that the outing to the club would help me feel connected to the other gay guys. But instead, it had the opposite effect. I felt more alienated than ever. It seemed like everyone in the gay world spoke the same language, and no one had ever taught me. Worse, their language felt fundamentally at odds with everything I had been taught in the church, everything that made me God Boy, everything that made me me. I was a freak. Justin Lee came to understand that both Christians and gays shared the same cultural dynamic. He looked at the evidence carefully and some of his insights and questions are quite good , but ultimately he found the evidence inconclusive. However, when Justin Lee stepped back from these specific verses and asked the question about what the Bible taught as a whole, in the light of Jesus, he came to a different conclusion. Whether I was right or wrong in my interpretation of Scripture about gay marriage, one thing was clear: We Christians were failing to show grace to the gay community the way Jesus would. At the

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very least, Christians ought to be listening to their gay friends, seeking to understand them, to know their joys and their struggles. This led Justin Lee to a new sense of vocation. The journey that had started with seeking answers for himself now had turned a corner. From this point on, he felt God calling him to help the church learn grace with regard to the gays in her midst. He began an online ministry that encouraged people to tell their stories and was astounded at the response. He had the opportunity to address the Christian campus group in which he had been disappointed before, and this time was received well. This led to other invitations to speak out and tell his story. He was becoming well known, at times a lightning rod, in the ongoing Gay vs. Soon Lee launched an internet community called GCN: The Gay Christian Network, which expanded rapidly. People from around the world, united by their love for Jesus and a conviction that the church needed to do a better job of supporting LGBT people, came together to talk online. Those who did were not in universal agreement about such matters as whether gay Christians should stay celibate or could participate in committed, consummated relationships. We developed some basic rules: GCN was to be a neutral zone, a place for people to put the culture war aside and know they were among friends. Christians must show more grace, especially in the midst of disagreement. We must educate Christians. Celibacy must be a viable option. We must shatter the myth that the Bible is anti-gay. Openly gay Christians must find their place throughout the church. We must learn how to effectively dialogue. Justin Lee points to Tony and Peggy Campolo as shining examples of what the way forward looks like. As a married couple, they disagree on the issue of gay Christians. One is Side A, the other Side B. Yet they are able to talk and even give presentations in public together on the subject. Whether or not you end up agreeing with Justin Lee is not the point. This is the most important book available on the issue of homosexuality and how we can think about it and talk about it as Christians.

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Chapter 4 : IM Book Review: Why Many Are "Torn" | www.nxgvision.com

*I'll just add that InterVarsity Press, alongside with other Christian publishing houses, publishes excellent books on mission from a more academic perspective. For instance, I just finished, and enjoyed, *Introducing Christian Mission* by Michael Goheen.*

Oct 16, Mark rated it it was amazing This book is longer than the average Christian fiction book, coming in at 300 pages, but it was a thrilling and fascinating read. The book is set in Israel for the most part, and the author does a great job of making the reader feel as if they were there with his descriptive writing style. At the center of the story is the Jew-Muslim conflict, especially the Jew-Palestinian fighting, and I learned a lot by reading this book. The author brings out the a lot of history and gives a lot of informat This book is longer than the average Christian fiction book, coming in at 300 pages, but it was a thrilling and fascinating read. The book is filled with some fascinating people, both good and bad. I liked the main character, Addison, and found myself cheering him on and sympathizing with him for being dropped into the middle of everything and being used as a pawn by terrorists trying to take down Israel. This is a book that requires more attention and thought than the average Christian fiction book. It is too long of a book for me to read through in one sitting, and I found that when I let it lie for a few days, it took me a few pages to get back into the story and remember what was going on, so I would recommend reading it with not much time in between reading times. I did have a little bit of a hard time getting into the book, but the further I got, the more interesting it became and the harder it got to put the book down. There are some slower moments in the book, but there are also a lot of nail biting, roller coaster moments in the book. There are a lot of people in the book. Jews, Americans, Muslims, good guys, and bad guys. Some of the non-American names are similar and I had some difficulty remembering who was who. There is no cast of characters in my copy of the book, which is an advanced reader copy, but I am hoping there is one in the finished product, as that would be very helpful. There is some bad language in the book, which is something I abhor in Christian fiction. I caught four different curse words, and also the word for an illegitimate child used as profanity. There were at least twenty combined uses of the curse words, which is twenty too many. That, and the difficulty of keeping characters straight, are my only complaints about the book. Overall, it is not just a very engaging, thrilling, and fascinating story, it is also informative and through fiction, helps the reader better understand what is going on in that area of the world. This book is one men and women will enjoy, and is definitely a book to recommend to male readers. This book is the first release from Bo Iti Press, and other than the language, I like what I see so far and am looking forward to more from this author and publisher both. I really liked the pro-Israel viewpoint in the book, and that is what this publisher is all about. Bain, is a novel about the Palestinians trying to annihilate Israel. Bain, in his novel, will show why Israelis are the true claimants of the land of Israel. Excerpt from the book: Their great wealth, their Torn Blood by David J. Their great wealth, their massive numbers are not enough. It could easily be taken from some of the major headlines of today and the many years of conflict in the area from the past. Though it may be a work of fiction, it is closer to reality than one wants to admit.

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Chapter 5 : Home | Jennifer Osborn

Among the unavoidable claims of the gospel is that those following in the way of Jesus will be wounded. The Way leads to abundance, but it is not painless. A false gospel " or a half-gospel " wounds, but not in a way that brings about healing.

Written by a Christian named John, the contents of the book indicate quite clearly that the author was not the John who was one of the twelve disciples of Jesus, for it contains no direct personal references of the type that one would expect from an intimate associate of Jesus. On the contrary, it presents an interpretation of Jesus that reflects ideas and situations that prevailed in the Christian community toward the end of the first century of the Christian era, a time when Christianity was under attack from several different quarters, including Jews, Romans, skeptics, and others making charges against it. The author of the Gospel of John was evidently aware of these attacks and knew that some of the accounts given in earlier gospels were interpreted in a manner that seemed to support these charges. Because he believed so firmly in the new Christian movement, he wanted to write a gospel that set forth its essential truth in the best possible manner. His hope was that he might write one that was not only true but that offered a presentation of the Christian faith that would overcome the objections of its critics and gain the respect of the educated and cultured people of his day. It explains the omission in the Gospel of John of many items found in the earlier accounts, and it also explains, at least in part, the different attitude about Jews, the allegorical interpretations of certain miracle stories, the absence of apocalypticism with reference to the second coming, the subordinate role of John the Baptist, and a new concept of the Messiah. The purpose of this gospel, as stated by John himself, is to show that Jesus of Nazareth was Christ, the Son of God, and that believers in him might have eternal life. This purpose was one that John had in common with the men who wrote the Synoptic Gospels, but his method for achieving it distinguishes his gospel from the earlier ones. The central theme in the Synoptic Gospels is the coming of the kingdom of God, and it was in relation to this event that the accounts were given of the life and teachings of Jesus. In the Gospel of John, the central theme is the divine Logos, the word that was with God and that was God. This Logos became flesh and dwelt among men in the person of Jesus of Nazareth. John says nothing of a supernatural birth. He regards Jesus as a human being who possessed actual flesh and blood, the same as other people. The most significant thing about Jesus is that the divine Logos was present in him, and all of the marvelous things that he accomplished were by virtue of the power of God. In this way, John conceives the relationship between the divine and the human. Because God was present in Jesus, it is appropriate to refer to Jesus as the Son of God, which is an example of what can happen in the life of anyone else in whom the power of God dwells. In this connection, John says, "Yet to all who received him, to those who believed in his name, he gave the right to become children of God. John records only seven miracles, considerably less than the number reported in the Synoptic Gospels. This use of the miracle stories for the purpose of teaching spiritual lessons is made possible by analogies and, in many instances, by allegorizing the materials found in the stories. This meaning of the story is given special emphasis in the narratives that follow. In one of these, Jesus drives out the buyers and sellers from the Temple. In reply to her questions concerning the proper place and manner of worship, Jesus explains that external forms of worship are not as important as worshipping the Father "in spirit and truth. John reports the story as it was customarily understood, but the use that he makes of it is quite different from that of the earlier writers. For John, the amount of physical food that came into existence was not of primary importance. Instead, the important meaning of the story is the spiritual food that alone can sustain the quality of living that characterizes true followers of Jesus. Accordingly, the account of the miracles is followed immediately by a discourse in which Jesus says, "I am the bread of life. Just as Jesus, by virtue of this spirit, gives the living water that brings eternal life, so he gives the food that can bring a new quality of life to the world. When Jesus heals a man who was born blind, his disciples inquire of him, "Rabbi, who sinned, this man or his parents, that he was born blind? Those who fail to understand Jesus and the

purpose of his mission in the world are spiritually blind. Only by coming under the influence of his spirit can we pass from darkness into light. Lazarus was dead for four days, and at the call of Jesus he came back to life. For John, an event of this kind is a most appropriate symbol of what happens to spiritually dead people when they are receptive to the power of God made manifest in the person of Jesus. That this story is found only in the Gospel of John raises some questions concerning the historicity of the event, for it does not seem at all probable that the authors of the Synoptic Gospels would have failed to relate an event as important as this one if they had known about it. Whether John was recording a popular tradition or writing a sequel to the story of the rich man and Lazarus, recorded in the Gospel of Luke, we do not know. At any rate, the story in Luke closes with the statement that those who do not believe Moses and the prophets will not be convinced, even if a person raised from the dead should speak to them. As John interprets the story, its deeper meaning is disclosed in a statement that Jesus makes: He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Without the indwelling presence of the Spirit of God, all human life is meaningless. When the Spirit of God enters into our lives, we are no longer dead in a spiritual sense but are partakers of the life that is everlasting. This narrative device is exemplified in the story of the foot-washing that precedes the eating of the Passover meal. By performing the work of a servant, Jesus not only gives to his disciples an example of humility that they are to follow, but the water used in the service is a symbol of that spiritual cleansing essential for all those who become true followers of him. In one of the discourses, Jesus explains his relation to God the Father by using the parable of the vine and the branches. He shows in what sense it is true that the Son and the Father are one in spirit and in purpose without either of them losing their personal identities. The Father works through the Son for the redemption of the world, but the task must be continued after the earthly career of the Son has ended. John replaces, at least in part, the apocalyptic expectations present in all three of the Synoptic Gospels. But instead of being brought about by a sudden catastrophic event that will destroy the nations of the world and at which time Jesus will return to earth in power and great glory, John sees the return of Jesus whenever and wherever the Spirit of God enters into the lives of human beings. He believes that the function of the Christian church is to follow the guidance and direction of this spirit until the whole world has been transformed into a kingdom of God. We may be sure that the language used is that of John rather than of Jesus, for it contains the same type of statements used throughout the Gospels, and there are places where Jesus is referred to in the third person, but this is a relatively unimportant item. What is important is that the prayer contains that which John believes to be implicit in the life and teachings of Jesus. It is a fitting resume, as John sees it, of what Jesus has done for the Christian community and indeed for all those who at any future time will become members of it. The Christian community, at the time when John wrote, was experiencing a great deal of opposition, not only from Jews but from Romans and others who were skeptical of the claims that Christians were making. At times, this opposition led to severe persecution, and some Christians wanted to withdraw from direct contact with the people of the world. The gospel closes with an account of the post-resurrection experiences that took place both in Jerusalem and in Galilee. Analysis The importance of the Gospel of John can scarcely be overestimated. The genius of the gospel lies in the way in which John conceives of the relationship between the human and the divine. This relationship has always been a problem that has puzzled people. How can God, who is conceived as an eternal, omniscient, and omnipotent being, have any direct contact with that which is temporal, changing, and limited by the conditions of space and time? In other words, how can divinity ever be united with humanity unless one thereby becomes involved in a contradiction of terms? As John sees it, no human being using only his own strength can overcome the forces of evil. Only God can impart the power to human beings to do this. That it was done in the person of Jesus is all the evidence needed to assure that triumph over evil is a possibility for humans and that the ultimate overthrow of the forces of evil is something that has now been made certain. As a typical human being, he possessed no extraordinary power that is not available to anyone else who asks for it and who meets the conditions for receiving it. In the Synoptic Gospels, the purpose of the miracles appears to be that of presenting evidence to support the claim that Jesus is

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the true Messiah. In this case, the historical accuracy of an event as reported would be crucial. He does not discuss historicity, for he has something else in mind that he regards as far more important: One of the advantages of the Gospel of John is that it presents the meaning of Christianity in a way that makes its validity dependent on neither scientific accuracy nor historical verification. This position is a fortunate one for modern readers since we have no adequate means for determining exactly what happened in regard to any of the reported events. All of the evidence we have is what the individuals who made the records believed to have happened. In both instances, the essence of salvation is the mystical union of the human and the divine. The presence of God in the life of Jesus of Nazareth enabled Jesus to overcome the temptations that arise from contact with the flesh and the world, and this same presence can enter into the heart and life of any individual who allows this spirit to become the motivating life force. Paul expresses this conception in the words "I have been crucified with Christ and I no longer live, but Christ lives in me. This type of mysticism unites the believer with God, yet it does so without destroying the individuality of either. In this respect, Christian mysticism differs from those types in which individual personality is destroyed by becoming wholly absorbed in the deity.

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Chapter 6 : The Mission of God and the Missional Church - Mark D. Roberts

NPR stories about Torn. New In Paperback. their families and their churches. His new book is Torn. 'Torn': Living As An Openly Gay Christian The woman on the other end of the phone was in.

Rife with Biblical undertones, the story follows our hero, Tom, as he embarks on a journey through mystical worlds on his quest to save Earth and his people from destruction at the hands of evil. His encounters with those intent on world domination set an epic background as Tom and his followers struggle to prevent the deviant Molech from extending his reign of terror through multiple dimensions. The tale that follows is filled with mythical creatures and delicious descriptions as a fresh and unique foray into the world of Tolkien and Lewis. Amid the strife Tom falls in love with a Princess who has vowed to only marry nobility. The Sons Of Light: The survivors of the fall of the last stronghold resisting the Brotherhood of Andhun seek refuge among the elves in the Valley of Glainne. A council is called during which the Creator appears as a shimmering globe of light. Tom, Oriana, Min and others receive different telepathic instructions about quests that they must complete before the sons of light are revealed. Thus, begins several parallel stories that converge in a climactic battle as the armies of Devlin surround and invade the Forbidden Mountains, which holds a glowing slab of rock with magical powers.

Objections to Christianity In recent years, there have been a number of popular books that have questioned who Jesus was. Was he a Zealot, Messiah, misunderstood prophet or someone who was mythologized by the Roman Church to gain power and influence? This book explores these and many other objections to traditional Christian views as a dialogue between a father and son who hold polar opposite beliefs about Jesus, his message and his mission. What do they believe? How do their beliefs compare with other Christian religions? I have been impressed by the dedication of Mormon missionaries, the beauty of the Mormon Tabernacle Choir and the majestic architecture of Mormon temples. I have known several Mormons and they seem to be family oriented people who live out their faith in tangible ways. As American culture drifts towards situation ethics and values based on surveys, Mormons are like other Christians in that they tend to be conservative and look to their Church and Scriptures for guidance. This interest and curiosity led me to study Mormon scriptures and compare them with the Bible. This is followed by a discussion of internal inconsistencies, differences from the Bible and historical problems. He has served as a deacon, a Sunday school teacher, and a member of the Gideons International. Bible Topics, he hopes to provide clarity regarding what the Bible says about many popular subjects in a succinct and objective format. Bible Topics offers a concise summary of what the Bible says about over thirty practical living and theological topics and includes many Bible quotes to provide additional information on each topic. There are questions at the end of each chapter that can help to facilitate Sunday school class or small group discussions. This helpful guide covers a wide variety of topics, including angels, abortion, eating and drinking, gambling, heaven, money, spiritual gifts, swearing, and worry. Much of the controversy that surrounds the interpretations of what the Bible says stem from a lack of systematic study, the use of verses out of context, or attempts to extrapolate truth beyond what is clearly stated. In order to avoid these pitfalls and determine a fair interpretation, Warren Mueller attempts to explain some of the truths of the Bible that are relevant to our human nature, thoughts, and purposes today.

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Chapter 7 : Books of the Bible List Order - Complete New and Old Testament

"Torn" is Justin's personal story of coming out as gay in a conservative Christian family and college. Along with a discussion of "why people are gay" and the "clobber" verses, Justin models and gives advice so that people of faith on both sides of the debate can be respectful, learn from and above all, love one another.

Nov 21, Shaney rated it it was amazing No matter what your theological convictions on gay relationships, you need to read this book. If you think "gay Christian" is an oxymoron, you need to read this book. If you think gays have an "agenda," you need to read this book. If you are aware that the church is failing in thi No matter what your theological convictions on gay relationships, you need to read this book. If you are aware that the church is failing in this area, you need to read this book. You need to read it. Rather, this book is his story, and his thoughts on how the church has failed to show grace to gays, and how Christians of all theological persuasions can change this. This is not showing grace to gay people. We Christians need to be aware of what gay individuals are going through, we need to be educated on the issues, we need to stop looking at this issue with a "Christians vs. And this book is a most excellent starting point. Justin starts with the war weary statistics that suggest most people identify the church as anti-gay. My question is always: Is that a result of the church bringing up the subject with provocation? Or is it because gay activist are constantly badgering the church and the church is responding? The Triumphant Gay Revolution. David Murray offers a review which is insightful. This misstep aside there was much I learned in the book and Justin does make some great points. I want to look at those next. The Good What Justin does extremely well is convey his story. Justin says, But why should anybody listen to me? I was a nobody. There was just one thing I had that qualified me to address this subject, and it was something no one could take away from me: The struggle in understanding sexuality is familiar to me as an heterosexual male growing up in a very conservative environment. I could empathize with the complexity of having to deal with same sex attractions on top of that. My own environment was one where it was hard to develop a healthy understanding of heterosexuality. Also, I appreciate that Justin sought to understand his attraction in the context of what Scripture says. This struggle plays prominently in his story and he spends considerable time in two chapters examining the relevant passages and larger hermeneutic issues. Finally, he provides the church with a resource for understanding and communicating with people who identify as gay and especially those who grow up in the church. This may be the largest benefit of the book. He strongly urges Christian to reject pseudo-science and methodologies that are less than honest. The Bad What you might quickly notice in my list of concerns is that many of them parallel the strengths I underscored. But it seems Justin may be normalizing his experiencing and may be forgetting that his might be the exception. He even mentions at one point how out of touch he felt in the gay community. He says, I had hoped that the outing to the club would help me feel connected to the other gay guys. But instead, it had the opposite effect. I felt more alienated than ever. It seemed like everyone in the gay world spoke the same language, and no one had ever taught me. Worse, their language felt fundamentally at odds with everything I had been taught in the church, everything that made me God Boy, everything that made me me. Also, Justin as stated above rightly is critical of the church in the way it communicates its message. Many of those who speak on this topic know very little about it. He points out many of the hypocrisies of those who are leaders within the group who have fallen into homosexual interactions after professing to be ex-gays see chapter 6. First, if those who are promoting ex-gay agendas are truly advertising that they have a high success rate of completely removing same sex attractions while still struggling with them and often succumbing to those urges then the church must reject those ministries and their underhanded tactics. As if the attraction itself immediately requires identification within the larger gay community. Or for those who struggle with the temptation to steal must they identify as such even if they are fighting against such urges? Justin as I said takes the Bible seriously and looks for answers in the Bible through the book. He understands most of these passages as discourses against pagan idolatry which may have included gay sex and says the language of 1 Corinthians 6: He relays his

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struggle, After going through all the passages, I felt like I was back where I had started, confused and frustrated. Once more, I reviewed the evidence. On the other hand, every explicit mention of homosexuality in the Bible was negative. Taken together, the most obvious sense of the passages was to condemn gay sex in all contexts. Even if there were other explanations, at some point it just started to feel like looking for loopholes rather than accepting the plain sense of Scripture. He attempts to argue that the command to love your neighbor positively allows Christ-centered monogamous gay relationships from Romans. He expounds, I thought about every example of sin I could come up with. In every single case, Paul was right: Sin always resulted from selfish desire in one form or another. Surely, I thought, there must be more than that. In the past, I had thought of the Bible as a rule book for life. He discusses Jesus healing the man on the Sabbath. Instead, he asks something that seems like avoiding the question: But from a love-your-neighbor perspective, it makes perfect sense. If Jesus had actually broken the law he would have been a sinner and unable to save sinners. We all understand the principle Jesus is making in our every day life. For instance, I will teach my children that lying is a sin. Justin says, Over and over, Jesus provides examples of the spirit of the law superseding the letter of the law. What loving parent would allow their child to lie in a well overnight in order to follow the letter of the Scriptures? He goes to say, I believe the Holy Spirit functions in that capacity for us as Christians. Justin wraps it up with this, But suppose two people loved each other with all their hearts, and they wanted to commit themselves to each other in the sight of Godâ€™ to love, honor, and cherish; to selflessly serve and encourage one another; to serve God together; to be faithful for the rest of their lives. If they were of opposite sexes, we would call that holy and beautiful and something to celebrate. But if we changed only one thingâ€™ the gender of one of those individualsâ€™ while still keeping the same love and selflessness and commitment, suddenly many Christians would call it abominable and condemned to hell. My answer to his question is yes if you change something that Scripture requires even the smallest part then yes we should call that sin and damnable. Yes part of marriage is attraction but a large part is covenantal love bounded together by Christ. It perplexes me that those who are side B p. Justin believes this is a matter of meat offered to idols and Christians should agree to disagree in non-essentials unity, right? But what he fails to grasp is that those who believe gay relationships and sex are sinful cannot disregard their belief. If they are right and it is a sin then to not say so and to associate with those who believe otherwise in an official church capacity would be sinful. The Spirit might just show you that the letter of the law is wrong and can be adjusted. The church would do well to treat homosexuality as it treats other sins no special treatment for good or bad and encourage those who struggle with it to identify primarily as dead and risen Christians united with Christ into his body--not within the larger gay community. She should urge them to dive into the covenant community for the strength and accountability to overcome their urges and desires as other single Christians do whether the SSA go away permanently or not. Justin all but dismisses this as an impossibility. These kinds of people who struggle with this kind of sexual addiction who are faithful to their spouse and put to death these attractions every day, should we not call them monogamous because clearly their primary sexual urges might be for multiple partners although they may never give into that lust or allow it grow in their life? All of this is pushback and fuel for a conversation that must be had as this becomes an issue we cannot ignore in our current cultural and religious climate.

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Chapter 8 : "Torn: Rescuing the Gospel from the Gays-vs.-Christians Debate" by Justin Lee | A Boo

Other books have helped me to learn the techniques and the craft of selling, and I'll tell you about one of those next. First, though, I'm going to tell you about the book that taught me about.

What is Christian Missions? This Great Commission applies to Christians today. We should fulfill our mission not out of duty but love: And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: And he has committed to us the message of reconciliation. Be reconciled to God. God could convert everyone using a blinding light and the voice of Christ as He did with the apostle Paul. Instead, He gives Christians the mission of reconciliation Acts 1: He works through us, calling sinners to turn to Christ in repentance and faith. Christian missions is sharing Christ Our mission is proclaiming Christ as the only Savior from sin and the only way to abundant, eternal life. Whom do we tell? Jesus sends us to all people groups, to every ethnic culture without a gospel witness. Christian missions, however, is not limited to overseas ministry. While believers should faithfully support those who go to the unreached on foreign soil, all Christians have the mission to share Christ on the home field with family, friends, coworkers, and the community. The commission was to make disciples"not immature believers. Thus, Christian missions involves not only evangelism but also discipleship. Christian missions is relying on Christ Sharing the gospel humbly, boldly, and passionately is our Christian mission. But we cannot do it alone. The power and results of Christian missions come from the Lord. He gives us the wisdom, strength, and desire to witness! Such a relationship guards against hypocrisy. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. Jesus assured us that suffering would accompany missions, but God uses even suffering for good Romans 8: In sum, Christian missions is obeying Christ, sharing Christ, and relying on Christ. Specifically, God sends missionaries through the support of the church to the unreached. All Christians, however, have the mission of reconciliation. The Lord works through them to rescue the lost. What greater mission can one fulfill?

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Chapter 9 : A gospel torn in two by a white Jesus – Baptist News Global

Justin Lee's Torn: Rescuing the Gospel from the Gays-vs.-the-Christians Debate is a must read for anyone who cares about anyone who is gay, or knows anyone who is gay, or knows anyone who knows anyone who is gay. If you are a Christian, who has any opinion on the matter, you should open your heart and read this book.

The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life. Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin. As fully God, he rose to life again. According to the New Testament, he rose from the dead, [38] ascended to heaven, is seated at the right hand of the Father [39] and will ultimately return [Acts 1: In comparison, his adulthood, especially the week before his death, is well documented in the gospels contained within the New Testament, because that part of his life is believed to be most important. The death and resurrection of Jesus are usually considered the most important events in Christian theology, partly because they demonstrate that Jesus has power over life and death and therefore has the authority and power to give people eternal life. Arguments over death and resurrection claims occur at many religious debates and interfaith dialogues. Salvation Christianity Paul the Apostle, like Jews and Roman pagans of his time, believed that sacrifice can bring about new kinship ties, purity and eternal life. The Catholic Church teaches that salvation does not occur without faithfulness on the part of Christians; converts must live in accordance with principles of love and ordinarily must be baptized. Reformed theology places distinctive emphasis on grace by teaching that individuals are completely incapable of self-redemption, but that sanctifying grace is irresistible. Together, these three persons are sometimes called the Godhead, [56] [57] [58] although there is no single term in use in Scripture to denote the unified Godhead. Though distinct, the three persons cannot be divided from one another in being or in operation. While some Christians also believe that God appeared as the Father in the Old Testament, it is agreed that he appeared as the Son in the New Testament, and will still continue to manifest as the Holy Spirit in the present. But still, God still existed as three persons in each of these times. In some Early Christian sarcophagi the Logos is distinguished with a beard, "which allows him to appear ancient, even preexistent. From earlier than the times of the Nicene Creed, Christianity advocated [63] the triune mystery -nature of God as a normative profession of faith. According to Roger E. Olson and Christopher Hall, through prayer, meditation, study and practice, the Christian community concluded "that God must exist as both a unity and trinity", codifying this in ecumenical council at the end of the 4th century. The distinction lies in their relations, the Father being unbegotten; the Son being begotten of the Father; and the Holy Spirit proceeding from the Father and in Western Christian theology from the Son. Regardless of this apparent difference, the three "persons" are each eternal and omnipotent. The Greek word trias [66] [note 3] is first seen in this sense in the works of Theophilus of Antioch; his text reads: It is found in many passages of Origen. Trinitarianism Trinitarianism denotes those Christians who believe in the concept of the Trinity. Almost all Christian denominations and churches hold Trinitarian beliefs. Since that time, Christian theologians have been careful to emphasize that Trinity does not imply that there are three gods the antitrinitarian heresy of Tritheism, nor that each hypostasis of the Trinity is one-third of an infinite God partialism, nor that the Son and the Holy Spirit are beings created by and subordinate to the Father Arianism. Rather, the Trinity is defined as one God in three Persons. Nontrinitarianism Nontrinitarianism or antitrinitarianism refers to theology that rejects the doctrine of the Trinity. Various nontrinitarian views, such as adoptionism or modalism, existed in early Christianity, leading to the disputes about Christology. Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors so that what they produced was what God wished to communicate. The Greek word referring

to inspiration in 2 Timothy 3: Others claim inerrancy for the Bible in its original manuscripts, although none of those are extant. Still others maintain that only a particular translation is inerrant, such as the King James Version. The books of the Bible accepted by the Orthodox, Catholic and Protestant churches vary somewhat, with Jews accepting only the Hebrew Bible as canonical; there is however substantial overlap. These variations are a reflection of the range of traditions, and of the councils that have convened on the subject. Every version of the Old Testament always includes the books of the Tanakh, the canon of the Hebrew Bible. These books appear in the Septuagint, but are regarded by Protestants to be apocryphal. However, they are considered to be important historical documents which help to inform the understanding of words, grammar and syntax used in the historical period of their conception. Modern scholarship has raised many issues with the Bible. Another issue is that several books are considered to be forgeries. The injunction that women "be silent and submissive" in 1 Timothy 2 [83] is thought by many to be a forgery by a follower of Paul, a similar phrase in 1 Corinthians 14, [84] which is thought to be by Paul, appears in different places in different manuscripts and is thought to originally be a margin note by a copyist. A final issue with the Bible is the way in which books were selected for inclusion in the New Testament. Other Gospels have now been recovered, such as those found near Nag Hammadi in , and while some of these texts are quite different from what Christians have been used to, it should be understood that some of this newly recovered Gospel material is quite possibly contemporaneous with, or even earlier than, the New Testament Gospels. The core of the Gospel of Thomas, in particular, may date from as early as AD 50 although some major scholars contest this early dating, [86] and if so would provide an insight into the earliest gospel texts that underlie the canonical Gospels, texts that are mentioned in Luke 1: Scholarship, then, is currently exploring the relationship in the Early Church between mystical speculation and experience on the one hand and the search for church order on the other, by analyzing new-found texts, by subjecting canonical texts to further scrutiny, and by an examination of the passage of New Testament texts to canonical status. Catholic interpretation Main article: Catholic theology of Scripture In antiquity, two schools of exegesis developed in Alexandria and Antioch. Alexandrian interpretation, exemplified by Origen, tended to read Scripture allegorically, while Antiochene interpretation adhered to the literal sense, holding that other meanings called *theoria* could only be accepted if based on the literal meaning. The spiritual sense is further subdivided into: The allegorical sense, which includes typology. An example would be the parting of the Red Sea being understood as a "type" sign of baptism. The anagogical sense, which applies to eschatology, eternity and the consummation of the world Regarding exegesis, following the rules of sound interpretation, Catholic theology holds: The injunction that all other senses of sacred scripture are based on the literal [92] [93] That the historicity of the Gospels must be absolutely and constantly held [94] That scripture must be read within the "living Tradition of the whole Church" [95] and That "the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome". Clarity of Scripture Protestant Christians believe that the Bible is a self-sufficient revelation, the final authority on all Christian doctrine, and revealed all truth necessary for salvation. This concept is known as *sola scriptura*. The significance of the text includes the ensuing use of the text or application. The original passage is seen as having only a single meaning or sense. The moment we neglect this principle we drift out upon a sea of uncertainty and conjecture. Taken together, both define the term Biblical hermeneutics.