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In Reforming or Conforming?, scholars such as John Bolt, Scott Clark, Paul Helm, and Paul Helseth join editors Gary Johnson and Ron Gleason in analyzing and critiquing the ideas of those who promote postmodernism as a positive force in theology. Pastors, laymen, and college students will find this book a helpful resource in understanding and refuting postmodern evangelicalism.

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Reforming or Conforming?: Post-Conservative Evangelicals ...

post conservative evangelicals enjoy increasing influence in the evangelical world they represent a significant challenge to biblical faith reforming or conforming post conservative evangelicals and the emerging church edited by gary l w johnson ronald n gleason foreword by david f wells contributions by paul wells john bolt paul helm

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Leading Southern Baptist and Evangelical scholars (R. Albert Mohler Jr., Ed Stetzer, Timothy George, etc.) discuss the most significant challenges within denominationalism and evangelicalism.

Gospel and Kingdom and New Covenant coherent Theological system, Church and Public praxis, inclusive of the theological discussion and application of the 6th Sola of the Unfinished Reformation, viz: Justice by Grace Alone WITHOUT the ongoing Retributive, (or partially Retributive, Purgatorial, Expiational, or non-Redemptive Church and State atoning) Punishments of the Law, whether of God or man. This breaks major new ground for the advancement of the Kingdom of God on earth in the here and now!

This is a critical moment in the life of China's reforming churches and the Presbyterian and Reformed mission to China. This book provides both a historical look at Presbyterianism in China and an assessment of the current state of affairs, orienting readers to church development needs and the basic outlines of Reformed Christianity in China today. While laying out the challenges and opportunities facing the church, the authors argue that assisting this reformation in China should be a central objective of the Presbyterian and Reformed mission to China in this generation. Table of Contents: Introduction: China, Church Development, and Presbyterianism - Bruce P. Baugus Part I—The History of Presbyterianism in China 1. A Brief History of the Western Presbyterian and Reformed Mission to China - Michael M. 2. Watson Hayes and the North China Theological Seminary - A. Donald MacLeod 3. A Brief History of the Korean Presbyterian Mission to China - Bruce P. Baugus & Sung-Il Steve Park Part II—Presbyterianism in China Today 4. In Their Own Words: Perceived Challenges of Christians in China - Brent Fulton 5. Why Chinese Churches Need Biblical Presbyterianism - Luke P. Y. Lu 6. "A Few Significant Ones:" A Conversation with Two of China's Leading Reformers - Bruce P. Baugus Part III—Challenges & Opportunities for Presbyterianism in China 7. The Social Conditions of Ministry in China Today - G. Wright Doyle 8. China: a Tale of Two Churches? - Brent Fulton 9. Two Kingdoms in China: Reformed Ecclesiology and Social Ethics - David VanDrunen 10. From Dissension to Joy: Resources from Acts 15:1-35 for Global Presbyterianism - Guy Waters Part IV—Appropriating a Tradition 11. The Emergence of Legal Christian Publishing in China: An Opportunity for Reformed Christians - Phil Remmers 12. A Report on the State of Reformed Theological Education in China - Bruce P. Baugus 13. The Indigenization & Contextualization of the Reformed Faith in China - Paul Wang Conclusion: The Future of Presbyterianism in China - Bruce P. Baugus Appendices A. Robert Morrison's Catechism - Introduced and Translated by Michael M. B. Shandong Student Protest and Appeal - Introduced by Bruce P. Baugus and Translated by Born

Evangelicalism, an inter-denominational religious movement that has grown to become one of the most pervasive expressions of world Christianity in the early twenty-first century, had its origins in the religious revivals led by George Whitefield, John Wesley and Jonathan Edwards in the middle decades of the eighteenth century. With its stress on the Bible, the cross of Christ, conversion and the urgency of mission, it quickly spread throughout the Atlantic world and then became a global phenomenon. Over the past three decades evangelicalism has become the focus of considerable historical research. This research companion brings together a team of leading scholars writing broad-ranging chapters on key themes in the history of evangelicalism. It provides an authoritative and state-of-the-art review of current scholarship, and maps the territory for future research. Primary attention is paid to English-speaking evangelicalism, but the volume is transnational in its scope. Arranged thematically, chapters assess evangelicalism and the Bible, the atonement, spirituality, revivals and revivalism, worldwide mission in the Atlantic North and the Global South, eschatology, race, gender, culture and the arts, money and business, interactions with Roman Catholicism, Eastern Christianity, and Islam, and globalization. It demonstrates evangelicalism's multiple and contested identities in different ages and contexts. The historical and thematic approach of this research companion makes it an invaluable resource for scholars and students alike worldwide.

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

Nathaniel Gray Sutanto offers a fresh reading of Herman Bavinck's theological epistemology, and argues that his Trinitarian and organic worldview utilizes an extensive range of sources. Sutanto unfolds Bavinck's understanding of what he considered to be the two most important aspects of epistemology: the character of the sciences and the correspondence between subjects and objects. Writing at the heels of the European debates in the 19th and 20th century concerning theology's place in the academy, and rooted in historic Christian teachings, Sutanto demonstrates how Bavinck's argument remains fresh and provocative. This volume explores archival material and peripheral works translated for the first time in English. The author re-reads several key concepts, ranging from Organicism to the Absolute, and relates Bavinck's work to Thomas Aquinas, Eduard von Hartmann, and other thinkers. Sutanto applies this reading to current debates on the relationship between theology and philosophy, nature and grace, and the nature of knowing; and in doing so provides students and scholars with fresh methods of considering Orthodox and modern forms of thought, and their connection with each other.

Worship leader and biblical scholar John Frederick unpacks a cruciform theology of worship, where worshipers and worship leaders alike can come to embody the others-centered humility of Christ. With a mix of biblical exposition and practical insights, he helps us discover how in worship we can empty ourselves for the transformation of others.

The purpose of this essay (submitted to the faculty of Calvin Theological Seminary in candidacy for the degree of Master of Theology [May 2011]) is to demonstrate that Cornelius Van Til's (1895–1987) presupposition of Reformed dogmatics is largely a presupposition of Herman Bavinck's (1854–1921) Gereformeerde Dogmatiek. The argument proceeds in three steps. First, by situating Van Til's life and work in the neo-Calvinist intellectual milieu within which he operated throughout his career, the prevailing Copernican interpretation of Van Til's thought is challenged on the grounds of historical abstraction. Second, his formal, material, and polemical appropriations of Bavinck's Dogmatiek are analyzed in order to show not only that Van Til appropriates Bavinck's thought pervasively, but also that his apologetics cannot be properly understood apart from Bavinck's dogmatics. Third, Van Til's criticisms of the alleged scholasticism in Bavinck's thought are analyzed in terms of their originality and their validity. Regarding the former, it is argued that Van Til tacitly appropriates Herman Dooyeweerd's (1894-1977) earlier criticisms of neo-Calvinist scholasticism. Regarding the latter, it is argued that Van Til's criticisms are methodologically unsound and historically untenable insofar as they proceed upon subjective premises and lead to a subjective conclusion. In sum, given both his pervasive appropriation of Bavinck's Dogmatiek and his entrenchment in neo-Calvinist theology and philosophy, Van Til is more accurately interpreted as a neo-Calvinist rather than a Copernican revolutionary.

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