

**THE GOSPEL**  
**Compassion and Justice**  
and the EFCA

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EFCA Theology Conference 2018



# THE GOSPEL

## Compassion and Justice and the EFCA

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EFCA Theology Conference 2018

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# GREETINGS in the Lord!

We extend a warm welcome to you and are grateful for your presence at the 2018 Theology Conference.

We are greatly encouraged you have joined us for these few days of learning, reflection and discussion. Your attendance reflects your interest in and commitment to these important and timely biblical and doctrinal themes.

Our conference theme is “The Gospel, Compassion and Justice, and the EFCA.” Recent events in our nation and world have made it clear it is both timely and necessary to address the topics of racial reconciliation and immigration. The gospel is being undermined and tarnished through the lack of reconciliation among believers, and the lack of concern for the immigrant. Interact with fellow EFCA pastors and leaders during this conference as gifted presenters address this topic from biblical, theological, historical, and pastoral perspectives.

Thank you to Northeast Bible Church for the warm welcome they have extended. Please offer your appreciation to the staff.

We invite you to stop by the foyer to visit with our conference sponsors. FCMM Benefits and Retirement (FCMM) assists churches in providing a retirement plan, long term disability insurance, payroll service, and access to group health insurance. Ross Morrison, Jerry Rich, Jeff Englin and Ric Stanghelle represent FCMM. Consider making a personal appointment with them at their booth.

Christian Investors Financial (CIF) President Paul Anderson would enjoy greeting you and discussing their services. CIF provides investors with investment options, and churches with loans and services.

There will be a book giveaway at the conclusion of the conference. Fair warning: you must be present to win!

The conference recordings will be available after the conference on the EFCA Theology Podcast ([efca.org/podcast](http://efca.org/podcast)).

Thank you for attending the 2018 Theology Conference. The conference team is available to assist you with any questions or needs you may have.

Loving God Supremely, and  
Loving Others Sacrificially,

**Greg Strand**  
**EFCA Executive Director**  
**Theology and Credentialing**





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## Pre-Conference Speakers



### John Anthony

**Practicing Attorney with The Church Law Group, Dallas, Texas**

Mr. Anthony's practice focuses on the areas of corporate governance, contracts and regulatory compliance. He also has a background in operational policies and procedures. Prior to the law firm, he acted as corporate compliance officer for a large health system in the Dallas/Fort Worth area. John earned his Juris Doctor from the University of Tulsa College of Law.

John and his wife live in the Dallas-Fort Worth area with their two children and attend Compass Christian Church in Roanoke, Texas.

**More info:** <http://churchlawgroup.com/our-team/bio/john-a-anthony/>

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### Roy Oksnevad

**Director of COMMA Network and ReachNational All People Director of Muslim Ministry**

Dr. Oksnevad has worked among Muslims since 1985 and is currently with Immigrant Mission. He has been working with Muslims in the Chicago area since 1996 and is the director of the COMMA network, a coalition of Christian agencies and individuals that network together to reach and disciple Muslims in North America.

**Publications:** Roy has co-edited a book, *The Gospel for Islam: Reaching Muslims in North America*, and developed a 6-week DVD adult curriculum on witnessing to Muslims called *Journey to Jesus: Building Christ-Centered Friendship with Muslims*. Two current projects are a book on discipling former Muslims titled, *Out of the Ashes to Christ: Understanding Muslim-Convert Churches through the Experience of the Iranian Church* and a discipleship booklet called, "Reconstructing the Christian Life," a Bible study built upon nine deadly thoughts and nine godly virtues.

Roy is married to Darla and the father of 3 children and the grandfather of two boys.

**More info:** <http://commanetwork.com/>



## Mike Urton

**Associate Director of the COMMA Network and ReachNational All People Muslim Ministry**

Rev. Mike Urton has served among the Muslim and Muslim Background Believer population of Chicago for 15 years with ReachGlobal.

**Publications:** His publications include *Journey to Jesus: Building Christ-centered friendships with Muslims*, co-authored with Roy Oksnevad and *Touching the Heart of Gulen: Gospel Pathways for Reaching the Movement in EMQ*.

He and his amazing wife Beth have three wonderful kids Sophia (9), Andrew (7) and Matthias (4).

**More info:** <http://commanetwork.com/>



## Conference Speakers



## M. Daniel Carroll R.

**Blanchard Professor of Old Testament, Wheaton College**

**Publications:** Dr. Carroll is the author of several books including *Christians at the Border: Immigration, the Church, and the Bible*; *Immigrant Neighbors Among Us: Immigration Across Theological Traditions*; *Amos – The Prophet and His Oracles: Research on the Book of Amos*; *Family in the Bible: Exploring Customs, Culture, and Context* with Richard S. Hess. He is the editor of *Character Ethics and the Old Testament: Moral Dimensions of Scripture* with Jacqueline E. Lapsley and *Wrestling with the Violence of God: Soundings in the Old Testament* with J. Blair Wilgus.

Dr. Carroll serves on the steering committee of the Hispanic Theological Initiative.

**More info:** <https://www.wheaton.edu/academics/faculty/profile/?expert=mdaniel.carrollrrodasphd>



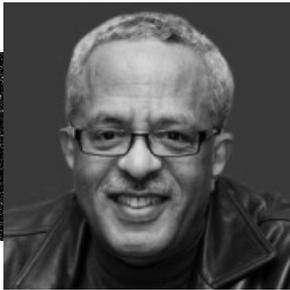
## Peter Cha

**Associate Professor of Pastoral Theology,  
Trinity Evangelical Divinity School**

**Publications:** Dr. Cha is a co-author of *Following Jesus without Dishonoring Your Parents: Asian American Discipleship*; and a co-editor of *Growing Healthy Asian American Churches*. He also contributed a chapter to *Teaching for a Culturally Diverse and Racially Just World*; *Honoring the Generations: Learning with Asian North American Congregations*; *Revitalizing Practice: Collaborative Models for Theological Faculties*; and *This Side of Heaven: Race, Ethnicity, and Christian Faith*.

**More info:** <http://divinity.tiu.edu/academics/faculty/peter-t-cha-phd/>

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## Carl Ellis, Jr.

**Co-Founder and Academic Dean of The Makazi Institute, Assistant to the Chancellor, Senior Fellow of the African American Leadership Initiative, and Provost's Professor of Theology and Culture, Reformed Theological Seminary, and Associate Pastor for Cultural Apologetics at New City Fellowship**

**Publications:** Dr. Ellis has authored several books including *Free At Last?* and *Saving Our Sons*.

He studied under Francis Schaeffer at L'Abri in Switzerland.

Dr. Ellis completed his Masters in Theology at Westminster Theological Seminary, and holds a D.Phil from Oxford Graduate School.

**For more info:** <https://www.ellisperspectives.com/>

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## John Perkins

**Founder and President Emeritus of the  
John and Vera Mae Perkins Foundation**

**Publications:** Dr. Perkins is the author of 16 books including *A Quiet Revolution*; *Let Justice Roll Down*; *With Justice for All*; *Beyond Charity*; *He's My Brother*; *Resurrecting Hope*; *A Time to Heal* and his most recently released memoirs, *Dream with Me*.

He has formally served on the board of directors of World Vision, Prison Fellowship, National Association of Evangelicals, Spring Arbor University, as well as 15 other boards.

He is an international speaker and teacher on reconciliation, leadership, and the philosophy of ministry known as Christian community development.

Dr. Perkins and his wife Vera Mae, founded The John and Vera Mae Perkins Foundation for Reconciliation and Development in 1983 in Pasadena, California.

In 1998, the foundation moved to Jackson, Mississippi, to begin its work in the economically and physically deteriorating West Jackson community near where Dr. Perkins grew up.

**More info:** <https://jvmpf.org/>

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## Douglas Sweeney

**Chair of the Church History & History of Christian Thought Department, Distinguished Professor of Church History and the History of Christian Thought, Director, Jonathan Edwards Center, Trinity Evangelical Divinity School**

**Publications:** Dr. Sweeney has written numerous books and articles about religious history and the American theologian, Jonathan Edwards. He is the co-editor of *The Sermons of Jonathan Edwards: A Reader*; the author of *Nathaniel Taylor, New Haven Theology*; *The Legacy of Jonathan Edwards*; *The American Evangelical Story: A History of the Movement*; *Jonathan Edwards and the Ministry of the Word*; and *Edwards the Exegete: Biblical Interpretation and Anglo-Protestant Culture on the Edge of the Enlightenment*.

**More info:** <https://divinity.tiu.edu/academics/faculty/douglas-a-sweeney-phd/>

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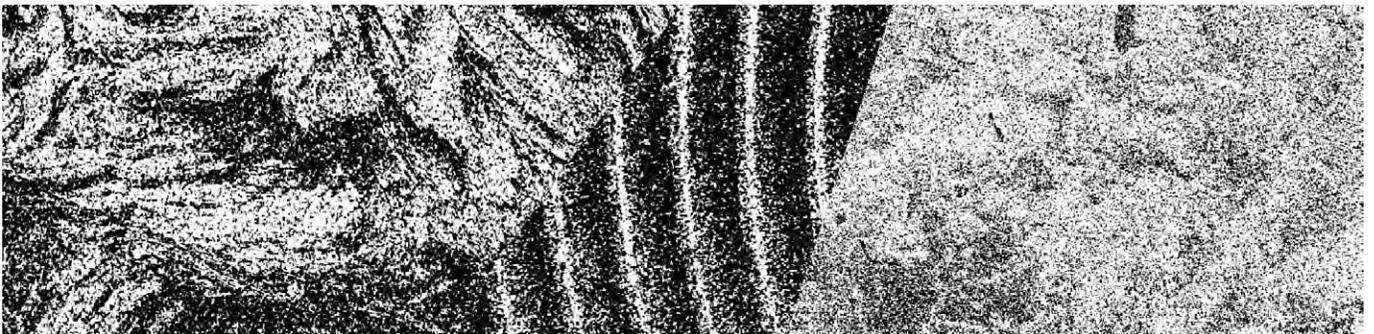


## Jarvis Williams

**Associate Professor of New Testament Interpretation, The Southern Baptist Theological Seminary**

**Publications:** Dr. Williams has published numerous academic works including *Maccabean Martyr Traditions in Paul's Theology of Atonement: Did Martyr Theology Shape Paul's Conception of Jesus's Death?; For Whom Did Christ Die? The Extent of the Atonement in Paul's Theology*; and *Christ Died for our Sins: Representation and Substitution in Romans and Their Jewish Martyrological Background*. His books on racism and reconciliation include, *Removing the Stain of Racism from the Southern Baptist Convention: Diverse African American and White Perspectives* with Kevin Jones and *One New Man: The Cross and Racial Reconciliation in Pauline Theology*.

**More info:** <http://www.sbts.edu/academics/faculty/jarvis-williams/>





## **Understanding Islam, LOVING OUR NEIGHBORS**

Pre-conference

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### **Introduction**

**Greg Strand, Executive Director of Theology & Credentialing**  
Evangelical Free Church of America, Minneapolis, Minnesota

When asked the greatest commandment in the law, Jesus responded, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets” (Matt. 22:37-40).

When we hear the exhortation to love our neighbor, it reminds us of the parable of the Good Samaritan. In Luke’s account of this lawyer’s question, he includes more of the conversation between Jesus and the lawyer. After Jesus responded, the lawyer, seeking to justify himself, asked another question: “And who is my neighbor?” (Lk. 10:29).

This is the right biblical context to learn about our neighbors known as Muslims. In the past, one would generally spend time studying world religions, Islam being one of them. In fact, when looking at the various religions of the world in order of numbers, here are the top five: Christianity, Islam, Hinduism, Buddhism, and Folk Religion. However today, much of our study and discussion is around culture and cultural engagement, the Benedict Option, or some other alternative Option, how we engage in and seek to transform our culture, or whether or not it is even the Church’s responsibility to engage in and seek to transform the culture. Specifically, this confronts us most sharply with the sexual revolution and everything associated with it.

These issues are important to ponder, process, pray about and address. But a discussion about world religions is often a thing of the past. With our global life, with an intermixing of devotees of various religions, it is critical for us to understand various religions, and more specifically today, Islam.

# History

Muhammad (570-632) is the founder of Islam, and he is considered the “seal of the prophets,” a title used in the Qur’an. The key confession, referred to as the shahada, “the testimony” or the Islamic creed, is “there is no god but God” and “Muhammad is the messenger of God.” After Muhammad’s death, there was debate over who would be the rightful heir. As a result, two groups arose, which exist to this day: the Sunnis, the majority, and the Shia, the minority.

Over time, advances were made into Christian lands. This led Pope Urban II to launch the first Crusade in 1095. In all, there were eight Crusades, the last one, occurring in 1270. This was an effort of western European Christians to go on military crusades to the Middle East to free the Holy Land from Muslims, specifically the focus was on Jerusalem and the Holy Sepulcher. Most do not recognize the Crusades as a historical highpoint of the Christian church. However, despite the flawed attempt of the Crusades, it was a response to the expanding influence and conquests of Islam, who were not without fault either. One of the sad days for Christians was when Constantinople was conquered by the Ottoman Empire in 1453.

We are familiar with Islam in one of its more recent versions through al-Qaeda, which is a militant Sunni Islamist multi-national organization founded by Osama bin Laden in 1988. This reached a new and deeper level in an unprecedented terrorist act committed against the U.S. in 2001, forever etched as 9/11, and the subsequent wars in Afghanistan and Iraq. Tensions have increased and understanding of and relationships between the Muslims and the U.S. have suffered significantly. Added to this tension is the migration and immigration of Muslims into Western nations.

Another branch consisting of Sunni Islam is ISIS, the Islamic State of Iraq and Syria which began in 1999. They were devotees of al-Qaeda, and became prominent in 2014 when they drove the Iraqi government out of key cities. We have heard and seen some of the atrocities committed by both al-Qaeda and its more aggressive sister, ISIS. This is what many know about Islam. But is this the only picture? Is it the complete picture?



## Present Context

Since many Muslims are now living here and are our neighbors, it is important for us to take the Lord Jesus’ command seriously and learn about our neighbors, Muslims, and discern ways we can love them.

The Pew Research Center notes a number of interesting and telling results of their survey (cf. <http://www.christianitytoday.com/news/2017/july/pew-how-white-evangelicals-view-us-muslims-islam.html> with a brief summary of the article addressing our theme of neighbors, “Pew updates its comprehensive survey of what U.S. Muslims believe and do, and how their neighbors feel about them”). It is estimated that there are approximately 3.3 million Muslims living in the United States, which makes up about 1% of the total population. Population projections indicate that number will likely double by 2050. As far as world religions, even though Islam is the second largest religion of the world, after Christianity, there is not a large population in the U.S. There are fewer Muslims than there are Jews, but more Muslims than Hindus.

More specifically, many do not believe Islam is part of our mainstream culture and society, and that it is a religion of violence. Both Evangelicals and Muslims conclude there is a conflict between Islam and democracy, though the percentage is higher among white Evangelicals.

Rather than having studied Islam and having met a Muslim, we draw our conclusions through social media, those tracking the persecution of Christians, and the perpetual news updates reporting another terrorist attack. As stated by our speakers, "These are the multiple voices feeding Evangelicals and with little or no contact with only 1% of the population, there is little or no contact with Muslims to give a real-life impression."

It is important for us as we love God and love our neighbors, to understand Islam, and discern ways we can love Muslims.



## Messages

Roy Oksnevad and Mike Urton, our speakers, both serve with ReachNational All People Muslim Ministry. They also serve as co-directors of COMMA (Coalition of Ministries to Muslims in North America). They have co-authored *Journey to Jesus: Building Christ-centered Friendships with Muslims*, some of which will be the basis of what we learn in these sessions.

In three sessions, we will address the following topics, based on responding to a question:

**Session 1:** What do Muslims believe? In this session, the focus will be on the four basic sources of Islam, six articles of faith, five pillars of Islam along with jihad.

**Session 2:** Who are the real Muslims? In this session, 9 types of Muslims will be identified.

**Session 3:** How can a local church reach out to Muslims?

The first two sessions emphasize "understanding Islam," in the final session the focus moves toward the practical matter of "loving our neighbor." Part of the teaching will come through witnessing scenarios done through professional dramas in the format of a real-to-life relationship. This is a resource pastors can use in the church to help others learn about Muslim relational evangelism.



# John Anthony

Attorney with The Church Law Group

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**Legal Update for Churches and Pastors**



# **Dr. Roy Oksnevad & Rev. Mike Urton**

Directors of the COMMA Network & ReachNational All People  
Muslim Ministry

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**Understanding Islam, Loving Our Neighbors**





## Dr. Oksnevad's Select Bibliography

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**Bennett, Clinton. *Muslims and Modernity: An Introduction to the Issues and Debates*. New York: Continuum, 2005.**

Bennett's book is more scholarly and does an excellent job of charting a spectrum of positions Muslims hold depending on their leanings from right to left on various topics such as democracy, human rights, gender, non-Muslims, and war and peace.

**Chatrath, Nick. *Reaching Muslims: A One-Stop Guide for Christians*. Grand Rapids: Monarch, 2011.**

This is a great fast reference book. Each chapter is between 2-6 pages in length and covers all the practical subjects on witness and relating to Muslims.

**Morin, Harry and Nikki Arana. *Through the Eyes of Christ: How to Lead Muslims into the Kingdom of God*. North Charleston: CreateSpace Independent Publishing, 2009.**

This book is a great introduction to Islam and handles topics from culture to answers to apologetic objections to Christianity. It is an easy read and well worth it.

**Oksnevad, Roy and Dotsey Welliver. *The Gospel for Islam: Reaching Muslims in North America*. Wheaton: EMIS, 2001.**

This book comes out of a consultation of people reaching Muslims. The book is divided into Islam in North America, a message to give Muslims, ministry models currently being used, and a challenge to the North American church.

**COMMA (A Coalition of Ministries to Muslims in North America) "Types of Muslims in the Modern World: The many voices of Islam."**

**Website: <http://commanetwork.com/types-of-muslims-in-the-modern-world-the-many-voices-of-islam/>**

The types of Muslims are detailed on the COMMA website. The COMMA website is an excellent source of information and resources on Muslim ministry. It also links to other excellent websites.

## Rev. Urton's Select Bibliography

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**Anyabwile, Thabiti. *The Gospel for Muslims: An Encouragement to Share Christ with Confidence*. Chicago: Moody Publishers, 2010.**

This book, written by a believer from a Muslim background (BMB) who is also a pastor, is a highly readable and very practical resource for doing ministry to Muslims in a local church context. In it the author highlights the importance of displaying the gift of hospitality, as well as inviting Muslims into your church body.

**Katerenge, Badru D. & David Shenk. *A Muslim and a Christian in Dialogue*. Harrisonburg: Herald Press: 2011.**

Co-authored by a Muslim and a Christian scholar, this book is divided into two main sections: "The Muslim Witness" and "The Christian Witness." In each section the author writes on doctrinal topics about his respective faith and then the other responds from the perspective of his faith. It is a fantastic example of how Muslims and Christians can engage each other theologically and thoughtfully.

**McDowell, Bruce A. & Anees Zaka. *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims*. Phillipsburg: P&R Publishing, 1999.**

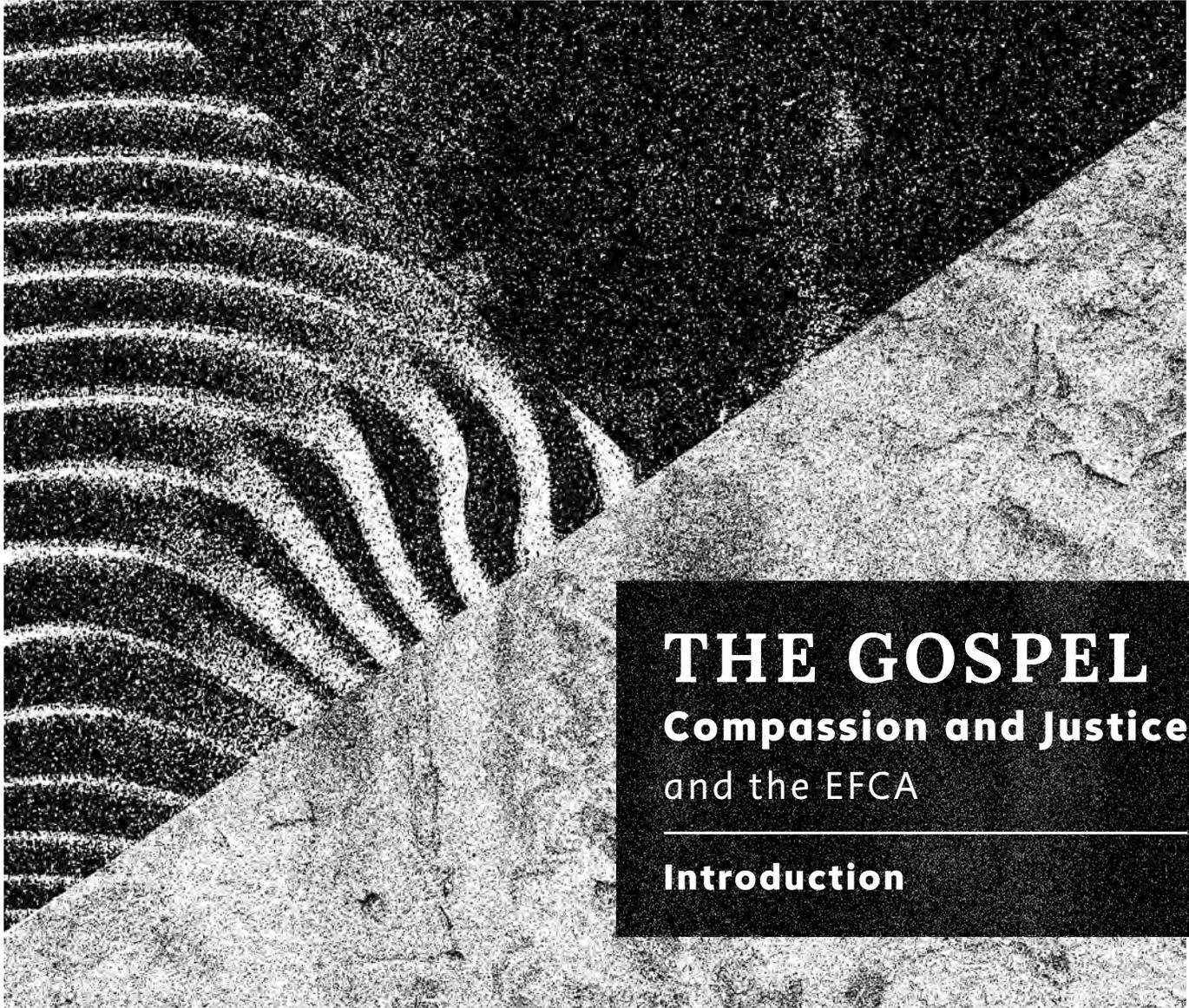
The authors of this book have developed a model for how a local church can engage a local Muslim community in interfaith dialogue called Church Without Walls (CWW). It offers both doctrinal and practical topics to discuss with Muslims and outlines how the model can be employed.

**Qureshi, Nabeel. *Seeking Allah Finding Jesus: A Devout Muslim Encounters Christianity*. Grand Rapids: Zondervan, 2016.**

Written by the late Nabeel Qureshi, a BMB, this book weaves his personal testimony in with a basic understanding of Islam, his Muslim culture and apologetics. This honest and compassionate story highlights the dramatic struggle that many Muslims go through as they journey towards embracing Christ.

**COMMA (A Coalition of Ministries to Muslims in North America) "Seven Different Approaches to Muslims." Website: <http://commanetwork.com/approaches-to-muslims/>**

There are a myriad of voices prescribing how we should react to the Muslim population living among us. This article outlines descriptions of seven different approaches to Muslims. These approaches are not necessarily prescriptions for how to approach Muslims. They are simply intended to be descriptions of the different approaches. These approaches are a sliding scale beginning with an ultra-conservative reaction and ending with an uncritical embrace of Islam.



# THE GOSPEL

## Compassion and Justice and the EFCA

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### Introduction

**Greg Strand, Executive Director of Theology & Credentialing**  
Evangelical Free Church of America, Minneapolis, Minnesota

The Evangelical Free Church is committed to the inspired, inerrant, authoritative, and sufficient Word of God. We are grounded in the gospel and tethered to the text of Scripture. We also affirm the need to be born again, taking our lead from the Lord Jesus (Jn. 3). Our Evangelical history and heritage is as a gospel people, both in doctrine and in practice. That is to say, we affirm that we are saved by grace alone, through faith alone, in Christ alone (Eph. 2:8-9). Nothing more, nothing less. But, we also affirm that we have been saved for good works (Eph. 2:10; Tit. 2:14; 3:8, 14; Heb. 10:24; contrast Tit. 1:16). Good works are not the basis of justification. They are the fruit of it.

In the merger of two Free Churches into the newly formed Norwegian-Danish Evangelical Free Church Association, Article 12 of the Statement of Faith emphasized our commitment to the gospel of Jesus Christ, its proclamation to the whole world, to compassion and justice, and more.

12. We believe that the sole duty of the Christian Church is to proclaim the Gospel to the whole world, and to assist charitable institutions, to work for righteousness and temperance, for unity and cooperation with all believers, and for peace among all people and nations of the whole earth.

This truth and commitment espoused in this Article are foundational to the Free Church. As an aside, it also evidences the reality that Statements of Faith are written in a historical context, which means some issues are addressed that are pertinent at the time, but do not have lasting significance. In this Article, working for “temperance,” makes sense historically, but it is not something that would be included in a Statement of Faith today.

In the 1950 merger between the Norwegian-Danish Free Church Association and the Evangelical Free Church (Swedish), there was no parallel statement. Since this was written in a historical context, understanding the history explains its absence.

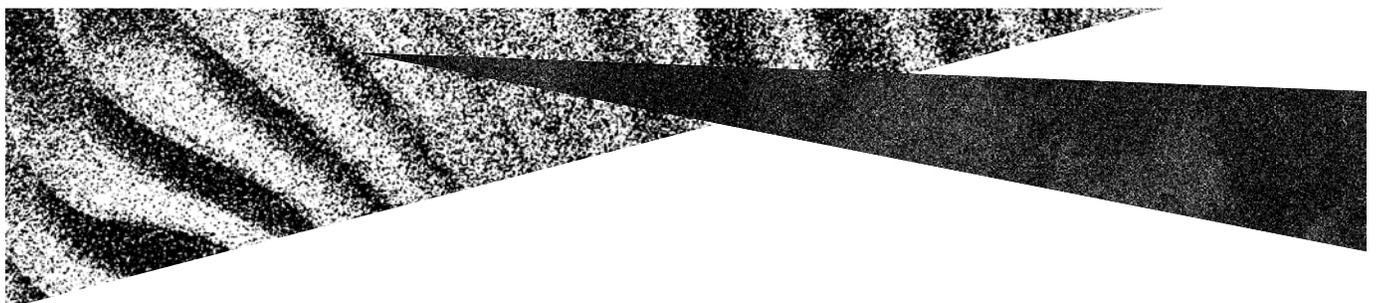
In our Statement of Faith revision in 2008 (<https://go.efca.org/resources/document/efca-statement-faith>), an Article was added that was more reflective of the 1912 Statement of Faith, under the heading “Christian Living,” and, we believe, the truth and teaching grounded in the Bible.

8. We believe that God’s justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God’s Word, the Spirit’s power, and fervent prayer in Christ’s name, we are to combat the spiritual forces of evil. In obedience to Christ’s commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

It highlights justification by grace alone, through faith alone, in Christ alone (noted in earlier Articles), and its connection with sanctification, i.e., God’s “sanctifying power and purpose.” Rooted in regeneration (Jn. 3:3, 5; Tit. 3:4-7), “justifying grace” (Rom. 3:21-26; 5:1-2), we are given a new life which is empowered by the Holy Spirit to live life for good works for the edification of God’s people, all for the glory of God (Acts 20:32; Eph. 2:8-10; 2 Tim. 1:9; Tit. 3:3-8; 2 Pet. 1:10).

We have sensed a strong need for some time to address this Article, especially since it is a more recent addition to our Statement of Faith, although it is more reflective of our history and our historical Statement of Faith. Within the context of the whole of the Article and the whole of the Statement of Faith, there are countless issues that could be, and in some way should be, addressed, important issues that affect God’s people in the church today. In the midst of all these issues, we will focus on and highlight two key issues today, of which all ought to be aware, that of racial reconciliation and immigration.

There are multiple instances we could use as examples, with a new one to address most every Sunday morning we stand before the people of God to open the Word of God. Late this past summer, we think of the racial conflict that occurred at Charlottesville [cf. “The Gospel, Racism and the EFCA: Resolution (1992) and Resolve” (<https://go.efca.org/resources/document/efca-statement-faith>) and “The Gospel of Jesus Christ, the EFCA, and Racism” (<http://strands.blogs.efca.org/2017/08/17/the-gospel-of-jesus-christ-the-efca-and-racism/>) and “An Open Letter to Those Who Are Struggling” (<https://blog.efca.org/blog/all-people/open-letter-those-who-are-struggling>)]. This past fall we think of the decision before Congress regarding Deferred Action for Childhood Arrivals (DACA) or Dreamers (cf. the EFCA ministry Immigrant Hope (<http://immigranthope.org/>)).





## Christian Living

### **Justification and Sanctification, Love God supremely and Others Sacrificially, Compassion and Justice**

Following the flow of Article 8, we chose the theme of our theology conference for these reasons.

**01** First, it is important to address this historically. Even looking at our Free Church history is reflective of the discussion that was taking place among Evangelicals. Silence in 1950 was not unusual. It certainly does not mean nothing was being said or done in these realms, but it is important to notice historically why our 1912 Statement of Faith contained the Article it did, why there was no Article in 1950, and then why we again included the Article on “Christian Living” in our present Statement of Faith. It reminds us how we are influenced by history and context, and it also reminds us why it is absolutely necessary to be driven by the Bible and a commitment to biblical and doctrinal fidelity. It is one reason why we are committed to the Reformation principle, The Church Reformed and Always [in need of] Being Reformed According to the Word of God (*Ecclesia Reformata Semper Reformanda secundum verbi Dei*).

**02** Second, this topic, as all topics, must not only be understood historically, but must be centered in the Scriptures and the gospel of Jesus Christ. Although this is a biblical issue, it is also culturally trendy. It does not make it wrong for us to address, but it does mean we must ground it biblically. Long after the trend passes, we remain faithful to the Scriptures and committed to compassion and justice as fruit-bearing of the gospel. It is not the gospel, but it is an outworking or entailment of the gospel in our lives. This is especially important today because some treatments of this issue contain little to no biblical grounding, and are more culturally and/or sociologically driven. And yet, a problem in the other direction is that often too many Evangelicals consider this topic a matter of indifference, particularly those with a majority voice. There is no entailment of the gospel, so that there is no connection between “God’s justifying grace” and his “sanctifying power and purpose,” contrary to the connection made in the Bible and articulated in our Statement of Faith. It is both a critical moment and a critical topic to address biblically, theologically, historically, and pastorally.

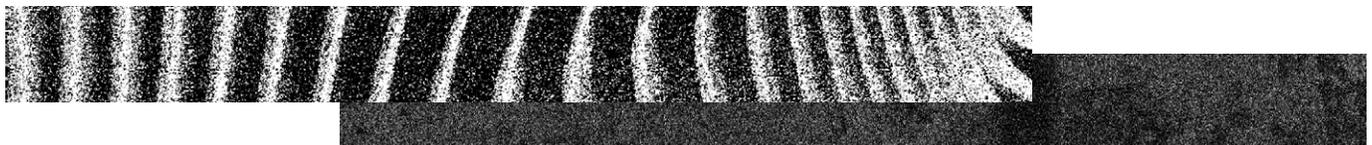
**03** Third, based on the present-day cultural context and pastoral necessity, it is important to address this Article and these topics. These moral issues are front-burner issues culturally, which makes it timely to address. But because these are culturally pressing issues, it is also important to address so that it does not merely become trendy. Matters of compassion and justice, and all that entails, are key issues in our contemporary culture and for the present generation. These are key issues of concern for the world. They ought also to be key issues for the church of Jesus Christ, and those committed to the authority of the Scriptures. Since this is a biblical issue, it ought to be grounded biblically so that when the cultural moment passes, the biblical truth and biblical structures remain. It is only the Scriptures and gospel-transformed believers who are empowered to live as members in the kingdom of God here and now, and remain committed for the duration.

**04** Fourth, the ground of addressing this theme is justification and sanctification, with acknowledgement that “God’s justifying grace must not be separated from His sanctifying power and purpose.” When studying theology, it is appropriate to study and discuss these two doctrines separately. But experientially, the two doctrines, although not one and the same, are related. They go together. Too often, how we approach these truths remain theoretical doctrine, and not living doctrine that is both personal and existential. Many have gone awry on these matters, either ending up on the side of antinomianism, or on the other side of legalism. This has grave implications on how we understand truth, how we understand the Christian life, and how we understand love for God and love for others. The Church’s history has too many examples of the pendulum and bifurcation such that those who professed faith in Christ and who submitted to the authority of the Bible lived inconsistently with these truths. For example, some owned slaves, and believed – wrongly! – it was sanctioned by the Scriptures, or some do not care for the orphan, the widow, the abused, the marginalized, the immigrant, the other, the neighbor.

**05** Fifth, the specific focus of sanctification in our Christian lives will be on God’s command “to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed.” When Jesus was asked the question about “which is the great commandment in the Law?” (Matt. 22:36), he did not respond with a single commandment, but two: Love God with all your heart, soul, mind and strength, and love your neighbor as yourself (Matt. 22:37-39; cf. Dt. 6:5; Lev. 19:18). Love for God is “the great and first commandment.” That will also result in love for others. Jesus summarizes these two teachings by stating “on these two commandments depend all the Law and the Prophets” (Matt. 22:40). We seek to love God supremely and others sacrificially. This leads us to the manner in which we do this by living out our faith.

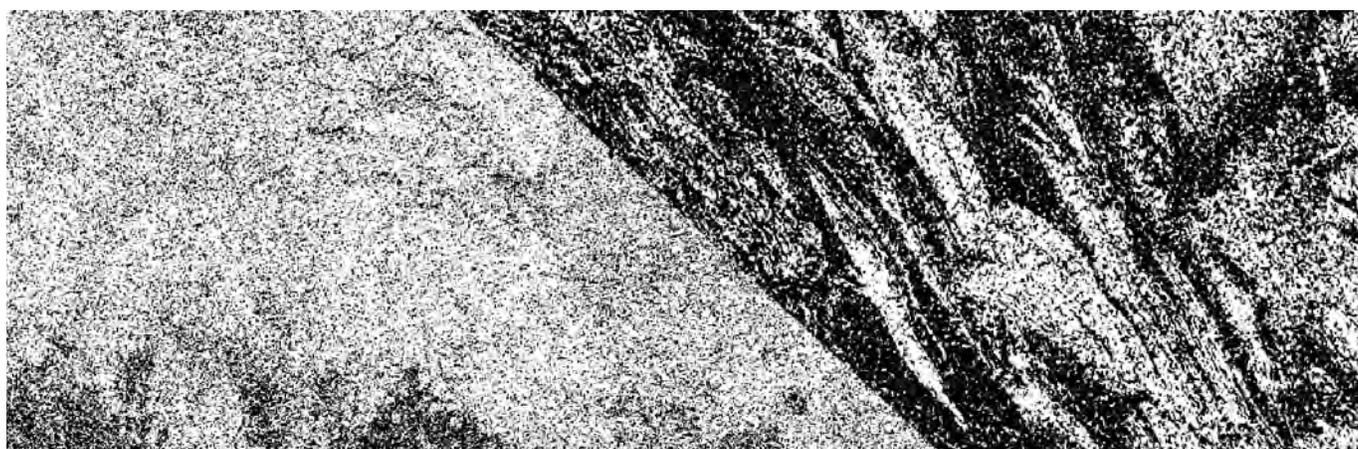
**06** Sixth, one of the specific issues to address as we “live out our faith” is that of “compassion toward the poor and justice for the oppressed.” At the moment a couple of key issues are race and reconciliation and immigration. It is vital that we are grounded biblically and theologically on these issues, and that we engage pastorally with others personally, not just from a distance. We are all created in the image of God (Gen. 1:26-17), all coming from one man, sharing the same parents (Acts 17:26). And though sin has broken relationships vertically and horizontally (Gen. 3), God in Christ has made it possible to reconcile and to overcome enmity and through faith in Christ that becomes experientially and practically true (Gal. 3:28), creating one new humanity (Eph. 2:14-15), reconciling us to God and others, and giving us the ministry of reconciliation (2 Cor. 5:18-21). This also effects our understanding and practice of immigration, of helping the orphan, the widow, the displaced, the marginalized, the oppressed, the taken-advantage-of those for whom God has a special concern (Jms. 1:26-27; cf. Ps. 82:3-4; Prov. 31:8-9; Jer. 22:16).

The Church has often emphasized biblical truth over against biblical application, one at the expense of the other. As we write in *Evangelical Convictions*, “When thinking of ministries of compassion and justice, the church has often vacillated between two extremes, either focusing on the physical needs of people while assuming or neglecting the spiritual or seeing people only as ‘souls to be saved’ and disregarding their tangible suffering in this world” (p. 199). Added to this is the politicizing of these issues, and the politics surrounding these discussions and decisions. Certainly, we have responsibilities as those citizens living in two cities (Rom. 13:1-7; 1 Pet. 2:13-17), the city of man and the city of God. But ultimately, since we are first and foremost citizens of the city of God, we believe and affirm that the notions of justice and righteousness are closely tied to the Bible such that these together point to a rightly ordered society under God’s rule, under the reign of King Jesus.



Living in the tension between the now and the not-yet of God's final and ultimate rule, this is one of the ways in which the enemy undermines the outworking of the gospel that has transformed us and which we preach. That gospel is being undermined and tarnished through the lack of reconciliation among believers, and the lack of care and concern for the immigrant. Grounded in God's Word, guided by the Spirit's power, and praying and working in Christ's name, this is one of the ways we must "combat the spiritual forces of evil." This is a gospel issue, and this is a matter of a spiritual battle, in that "we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Eph. 6:12).

**07** Seventh and finally, this issue is not just an issue "out there," but one we must address within the EFCA. As people grounded in the gospel and tethered to the Text, as those who have been justified and are being sanctified/transformed, in this specific area we are committed to "make disciples among all people, always bearing witness to the gospel in word and deed." This both adorns the Lord Jesus Christ and his gospel (Tit. 2:10), and carries the fragrance of Christ (2 Cor. 2:14).



## Messages

### **Biblical and Theological Foundations and a Gospel Frame for Understanding Compassion and Justice: The Cross and Racial Reconciliation**

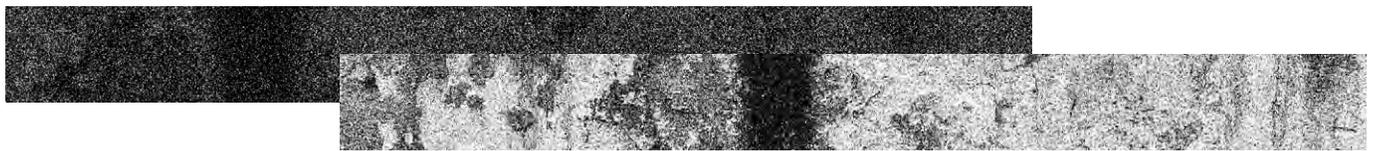
**Jarvis Williams, Associate Professor of New Testament Interpretation,  
Southern Baptist Theological Seminary**

As Evangelicals more broadly, and as the EFCA more specifically, we are people of the Book. One EFCA motto has been and remains, "where stands it written?," which addresses both the biblical truth of a doctrine and also the practical outworking of that truth in life. Too often "compassion toward the poor and justice for the oppressed" are addressed primarily historically, sociologically or politically, with little to no emphasis given to the Scriptures. On the other hand, for those who do address the biblical and theological issues of this topic, there is too little attention given to the entailments and applications of living out this truth. We are committed both to be grounded in the Scriptures and to live out the truths of those Scriptures.

This message focusing on and establishing the biblical and theological foundation of Christian living, of the organic connection between justification and sanctification, between orthodoxy and orthopraxy is critical for the rest of the conference. The EFCA is committed to the inerrancy and authority of the Bible, so this is critical to address to build the foundation, which will then be built upon in the rest of the speakers as they spell out further the implications and entailments of the gospel of Jesus Christ as it relates to issues of "compassion and justice," broadly, and racial matters and immigration more specifically. More particularly, as we ponder racial matters, what stains has racism left on the church in America? What impact has the majority voice had on

Evangelicalism? What does it truly mean that God, through the work of Christ, has created one new humanity, and how is that new creation lived out and manifested (Eph. 2:14-16; 4:1-3)? Reconciliation with God bears fruit in reconciliation with one another, which results in being ambassadors of reconciliation (2 Cor. 5:18-21). These are gospel issues.

Jarvis has addressed this issue in numerous writings. Much of his writing has focused on “Paul’s soteriology in Romans and Galatians, and the intersection of soteriology and race.” For example, here are a few of his helpful and important works: *One New Man: The Cross and Racial Reconciliation in Pauline Theology*, and his recent publication, *Removing the Stain of Racism from the Southern Baptist Convention: Diverse African American and White Perspectives*. He has also written in a few different venues addressing similar themes, with a couple recent articles being “Racial Reconciliation, the Gospel, and the Church” (<https://www.gmarks.org/article/racial-reconciliation-the-gospel-and-the-church/>), “A Gospel That’s Big Enough to Heal the Racial Divide” (<https://www.gmarks.org/article/racial-reconciliation-the-gospel-and-the-church/>), and “Must every church be multi-ethnic?” (<http://equip.sbts.edu/video/must-every-church-be-multi-ethnic/>)



## **Miles to Go Before We Sleep: American Evangelicals and Racial and Ethnic Partiality**

**Doug Sweeney, Distinguished Professor of Church History and the History of Christian Thought, Director, Jonathan Edwards Center, Trinity Evangelical Divinity School**

The church, committed to and compelled by the gospel of Jesus Christ, has engaged in both the proclamation of the gospel and its accompanying social ministries of compassion and justice. This has been reflective of the church from the beginning. Affirming this reality, it is important to address and assess how Evangelicals have historically addressed these matters of race in the 18th-19th centuries, some of our significant right-steps and some of the other painful missteps and sins of the past 150-200 years which remain with us today.

Although justification and sanctification are not one and the same, they are biblical truths that are organically connected. This has been true throughout church history. There is much confusion on this matter, and too often Evangelicals have affirmed strongly, and rightly, the doctrine of justification, but they have been much slower to acknowledge the entailments of those truths lived out in life, especially in the realm of race. One of the most well-known Evangelicals today is still Billy Graham. One of the things that made his evangelistic crusades controversial was his commitment to racial reconciliation, which he was committed to live and model. But his commitment was not universal among Evangelicals and it was not universally welcomed. We give thanks for where God, in his grace and mercy, has brought us, but we still have “miles to go before we sleep.”

Doug’s expertise in American church history more broadly, and Evangelical history more specifically will be important and insightful to help us to understand how we got to where we are today. He will also highlight some of the right steps and some of the missteps Evangelicals have taken along the way. He will address and assess where we are today on this vital issue of racial and ethnic partiality. There are few more qualified to address this with both an academic and pastoral perspective. Doug has written a number of works addressing Evangelical history, and important individuals who have made up this history, including strengths and weaknesses of those individuals, as a reminder God uses sinner-saints: *The American Evangelical Story: A History of the Movement*; *Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought*; *The Suffering and Victorious Christ: Toward a More Compassionate Christology*; *Edwards the Exegete: Biblical Interpretation and Anglo-Protestant Culture on the Edge of the Enlightenment*.



## **American Evangelical History: Miles Walked and A Lived History**

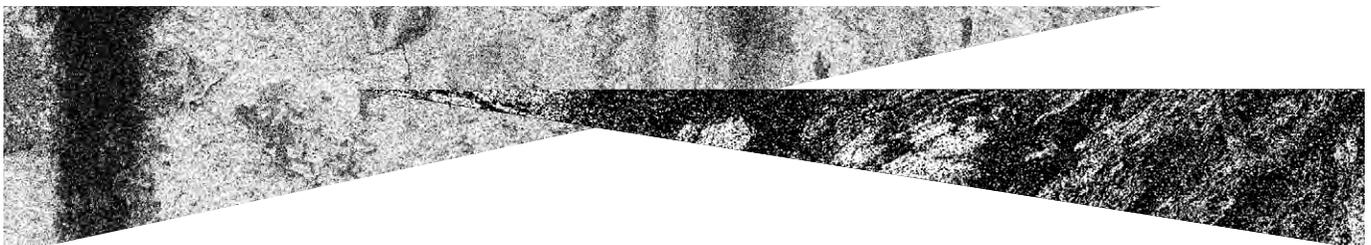
**John Perkins, Founder and President Emeritus of the John and Vera Mae Perkins Foundation, Co-Founder of Christian Community Development Association (CCDA)**

It is one thing to address this issue theoretical or academically. It is another to address this personally and experientially. One is not more or less important than another. Both are necessary, even though the issue is approached from different vantage points. Both provide significant and important insights into the issues we are studying, discussing and living.

Following the message focusing on the history of this issue, it is significant for us to hear from one who has lived that history from the inside out. This is history not just studied but lived. The juxtaposition of the retelling and telling of this history, both academically and experientially, provides a deeply sickening and sad story of the atrocities of sin and the powerful testimony of the beautiful providence of the wonderful grace and mercy of God who calls, adopts, places into a new family, and commissions to a ministry of reconciliation. As an African American who has lived this history, both having experienced the sin of racial prejudice and the transforming power of the gospel of Jesus Christ, his story, intersected with the Evangelical story, weaves an incredible story of God's gracious providence in his life. We will gain profound insights as we hear and learn from *Miles Walked and A Lived History*.

John, who is 87 years old, not only knows the history of the past century, he has also lived it. He has a passion for the Scriptures, the gospel of Jesus Christ, and the living out of these truths in the realm of compassion and justice, specifically in the realm of racial issues and justice for the poor and oppressed. This has been the direction of his life since the Lord saved him years ago. God's persevering grace has been evident in John's life as he has been and remains committed to a long obedience in the same direction.

John's testimony has been captured in "Legacy: The Story of Dr. John Perkins" (<http://www.tr-be.org/perkinslegacy>). His two most recent works are *Dream with Me: Race, Love, and the Struggle We Must Win*, with an excerpt published by *Christianity Today*, "I Wish I Had Done More to Help Poor White People" (<http://www.christianitytoday.com/ct/2017/march-web-only/john-perkins-i-wish-i-had-done-more-to-help-poor-white-peop.html>), and *Do All Lives Matter?: The Issues We Can No Longer Ignore and the Solutions We All Long For*. Here is a list of a number of his other works: *With Justice for All: A Strategy for Community Development*; *Beyond Charity: The Call to Christian Community Development*; *A Call to Wholistic Ministry*; *Restoring At-Risk Communities: Doing It Together and Doing It Right*; *Let Justice Roll Down*; *Making Neighborhoods Whole: A Handbook for Christian Community Development*.



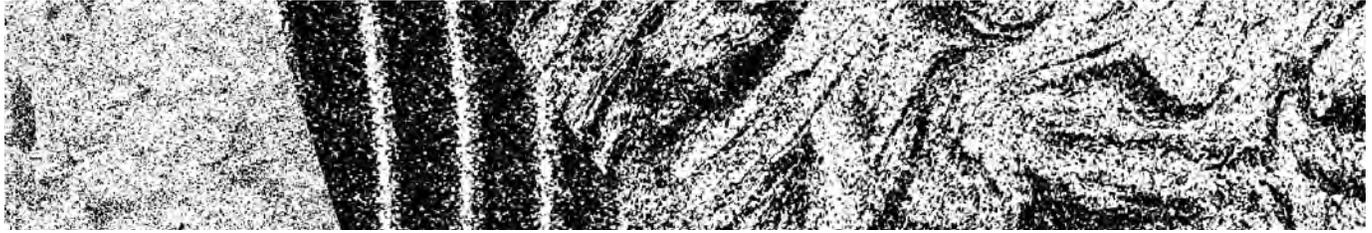
## **The Gospel, Martin Luther King, Jr., Contextual Theology and Evangelicalism**

**Carl Ellis, Jr., Assistant to the Chancellor, Senior Fellow of the African American Leadership Initiative, and Provost's Professor of Theology and Culture, Reformed Theological Seminary, Academic Dean of The Makazi Institute**

This year marks the 50th anniversary of the assassination of Martin Luther King, Jr. This often is one of those racial markers over which there are differences of opinion. Likely, many white brothers and sisters have probably not thought much about this anniversary. Conversely, most African American brothers and sisters are quite aware of this anniversary, and not to remember or recognize this in some way would be hurtful. Many of the differences regarding Martin Luther King, Jr. are along racial lines. White Evangelicals will highlight and accentuate certain things, e.g., his liberal theology, while African American Evangelicals will highlight and accentuate other things, e.g., his prophetic message and his living out compassion and justice based on the Scriptures. Which are true? Or is there truth in both perspectives? How do we learn the good and right without overlooking the differences?

This also leads to the issue of doing theology. The ultimate, absolute and final authority is the Bible. But the Bible must be read and applied. That reading and application happens by people in different times and in different places. This affects our understanding of theology. The Scriptures do not change. They are the norma normans, the norming norm, which is the absolute norm by which everything else is normed. Theology is normed by the norm, the Bible. Some of the differences among us are related to what stories of the Bible become paradigmatic hermeneutically. Related to this is the reality that all theology is done in time, and in a specific context. So, how do we affirm and live with both of these realities – the Word of God is true and unchanging, while theology is contextual, and it must be if it is going to be lived and applied? As an illustration, ponder this: we have liberation theology, feminist theology, African American theology, among others. But do we have white theology? Should we? This is one of the questions before us as we address “The Gospel, Martin Luther King, Jr., Contextual Theology and Evangelicalism.”

As an African American who has lived in and spoken into Evangelicalism, Carl has a profoundly biblical and prophetic voice as he speaks into issues. In the midst of the many racial issues we have encountered the past years, Carl has responded with both grace and truth. Everything he writes is grounded in the Scriptures, and is also thoughtful and insightful historically and pastorally. For example, he has written a helpful and insightful response in “Reflections on Black Lives” (<http://drcarlellisjr.blogspot.com/2016/07/reflections-on-black-lives.html>) and, more recently, “Fine Dining or Dumpster Diving: A Paradigm for Activist Theology” (<http://drcarlellisjr.blogspot.com/2017/09/fine-dining-or-dumpster-diving-paradigm.html>). In the midst of Lecrae’s statement that he is leaving white Evangelicalism and John Piper’s response, Carl engaged through an interview to speak into this exchange and to bring some understanding and clarity: “The Significance of Lecrae Leaving White Evangelicalism” (<http://www.christianitytoday.com/ct/2017/october-web-only/significance-of-lecrae-leaving-white-evangelicalism.html>). Adding to this, Carl has also written about how we affirm the inerrancy and authority of the Bible and do theology, with a commitment to the Reformation’s motto of the need to be always reforming to the Word of God in “It’s Time to Emancipate our Theology from Western Culture #AlwaysReforming” (<http://www.missionalliance.org/time-emancipate-theology-western-culture-alwaysreforming/>). Carl has also written *Free at Last: The Gospel in the African-American Experience; Going Global Workbook: Beyond the Boundaries; Saving Our Sons: Confronting the Lure of Islam With Truth, Faith & Courage*; and contributed to *Suffering and the Sovereignty of God*, “The Suffering of God and Ethnic-Based Suffering.”



## **Immigration and the People of God: A Biblical Foundation**

**M. Daniel Carroll R. (Rodas), Blanchard Professor of Old Testament, Wheaton College**

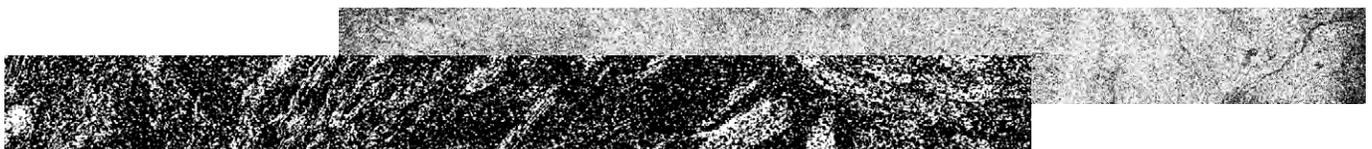
One of the word of the year lists last year consisted of xenophobia, a “fear or hatred of foreigners, people from different cultures, or strangers.” In light of the worldwide migration, and of the fear associated with immigration, it is not surprising. But is it biblical, is it the appropriate response of a believer, of an Evangelical? Interestingly, one of the biblical commands is the opposite of this, evidenced in the term philoxenia, a “love for strangers or foreigners; hospitality, kindness to strangers.” In one of his concluding exhortations, the author of Hebrews writes, “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares” (Heb. 13:2).

This is one of the cultural pressure points we face. There was a total of 65.3 million people who were displaced at the end of 2015. Reasons range from economic, social, political, and environmental including Christians who are persecuted and seeking asylum. There are about 37 million immigrants currently living in the U.S., representing about 12% of the total U.S. population. (This information is from a presentation by Jenny Yang, Vice President of Advocacy and Policy, World Relief: “The Global Refugee Crisis.”) Do we view these people as our neighbors? We need to care for our brothers and sisters. But we not only care for them, but for others as well (Gal. 6:9-10). This is a biblical issue, which makes it a Church issue.

Too many conclude that any foray into this realm reflects a social gospel. For Evangelicals, and those in the EFCA more particularly, we must address it, and we must do so from a biblical foundation and gospel-centeredness. If not, it actually hurts all. So even though we do not address it as a social gospel issue, if we do not address it at all, we disobey a command which is an entailment of the gospel, and we come short of obedience to Jesus’ call to the Church in the Great Commission (Matt. 28:18-20).

Danny is unable to be with us physically, so he will join us through video. He will lay a biblical foundation to a biblical understanding of immigration in a 30-minute lecture, which we will follow with a discussion regarding some pastoral implications.

Danny has thought long and hard about the issue of immigration, and he has done so from a unique perspective. He is half-Guatemalan and was raised bilingual and bicultural. He is an Old Testament scholar, taught for thirteen years at El Seminario Teológico Centroamericano (SETECA), and now at Wheaton College. Danny desires to connect “careful biblical scholarship with the mission of the Church as it engages today’s complex realities,” and he has done so by being “involved in Hispanic churches and teaching on the Bible and immigration for many years.” He has written numerous works addressing this specific issue: *Christians at the Border: Immigration, the Church, and the Bible*; *Global Voices: Reading the Bible in the Majority World*; *Immigrant Neighbors Among Us*. Additionally, he has written on other key biblical works such as *Wrestling with the Violence of God: Soundings in the Old Testament* and *Amos: The Prophet & His Oracles*.



## **A Holistic Ministry of Compassion and Justice: Biblical Foundation, Sociological Analysis, and Pastoral Leadership**

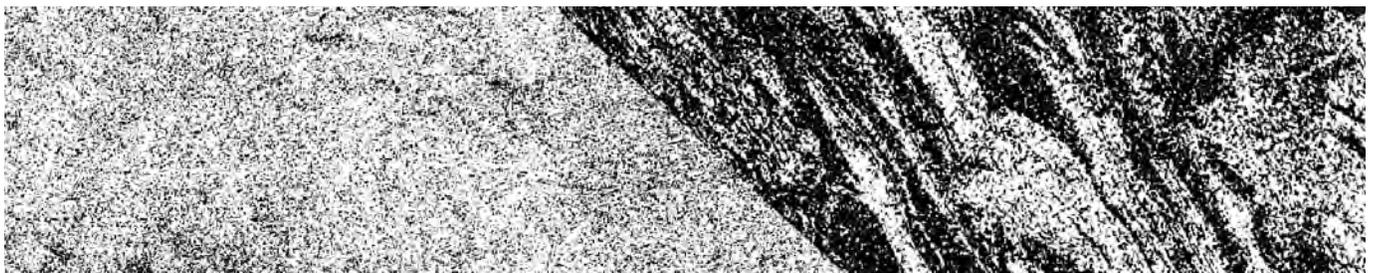
**Peter Cha, Professor of Church, Culture and Society, Trinity Evangelical Divinity School**

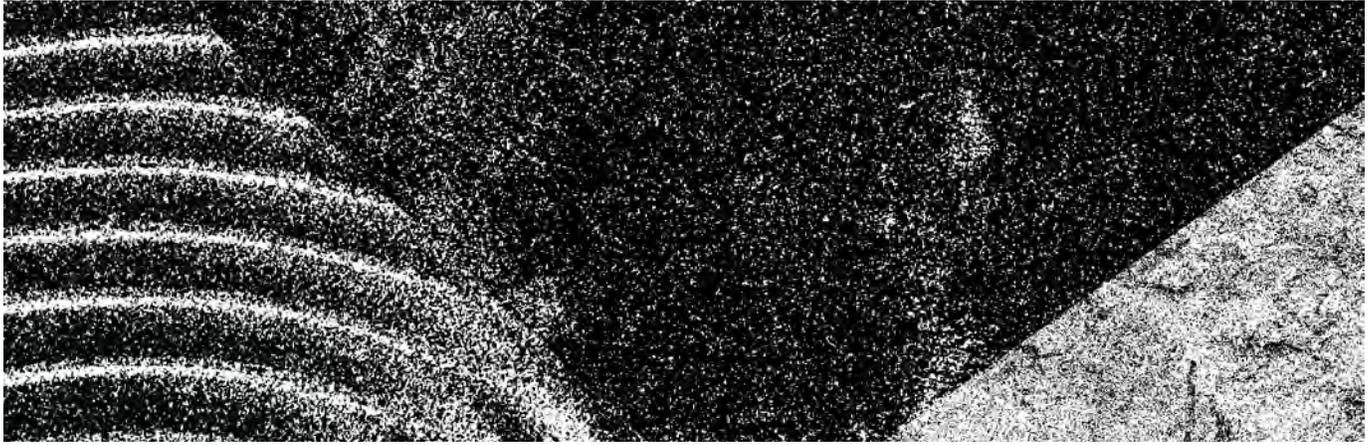
Are compassion and justice ministries the gospel? Or are they entailments of the gospel? On the one hand are those who make them the gospel who end up denying the biblical gospel, that which is done and accomplished in the person and work of Jesus Christ. This is the good news that affirms “it is finished,” and is to be proclaimed. Rather than a biblical gospel, they end up with a social gospel applying Christian ethics to the social ills of the day, e.g., economic inequality, poverty, racial tensions, addictions, etc., but without the biblical gospel. On the other hand, are those who make them no part of the gospel, not even an entailment of the gospel. This misses the fruit of the gospel manifested and lived out in the lives of those who have been and are being transformed into the likeness of Christ, who have been created “for good works.” This has implications both individually and corporately in the Church.

Too often these issues are only addressed sociologically, with a sociological solution. Granted, understanding sociological phenomenon is a helpful and important lens through which to understand culture and people and issues. Ultimately however, we affirm it is the biblical foundation and gospel frame that will enable us to discern, assess and engage sociological phenomenon in appropriate ways, ways which are grounded in biblical truth, which manifest the gospel in practice, and provide the only true and lasting hope we have.

Martin Luther King, Jr. stated “it is appalling that the most segregated hour of Christian America is eleven o’clock on Sunday morning.” Why is this? Does it manifest the new community created by God? Although this is changing some, most churches remain homogenous. That reflects Spirit-empowered work that needs to be done. And yet even more troublesome, as revealed in a recent survey, there is little desire to change on the matter of diversity (cf. Bob Smietana, “Sunday Morning Segregation: Most Worshipers Feel Their Church Has Enough Diversity” <http://www.christianitytoday.com/news/2015/january/sunday-morning-segregation-most-worshippers-church-diversity.html>). Changed laws, which have been good and right, have not resulted in changed hearts. New hearts are given in regeneration. That is the reality of the new birth experienced in the new covenant ushered in by Jesus. What then is the problem among us? How are we to understand these issues sociologically, and discern and assess them biblically and theologically, and then lead through them pastorally? How are we to understand, think about and respond to issues of ethnicity, wealth/poverty, social matters, and structural realities reflected in the law, company policies, in life itself, issues which the majority voice often take for granted? How do we pray and work toward churches reflecting the people God has in the community, including all the people?

Peter has served in various ministry capacities – in pastoral ministry in Korean American churches, in campus ministry with InterVarsity Christian Fellowship, in church planting and as a pastor in a multiethnic Asian American congregation. In addition, he has served on the board of Catalyst Leadership Center and the Committee on Race and Ethnicity (ATS). He has also written a couple of books addressing Asian American churches: *Following Jesus without Dishonoring Your Parents: Asian American Discipleship*, *Growing Healthy Asian American Churches*. He has also contributed essays to *Honoring the Generations: Learning with Asian North American Congregations* and *This Side of Heaven: Race, Ethnicity, and Christian Faith*.





## **“The Final Apologetic”: Love and the Struggle We Must Win**

**John Perkins, Founder and President Emeritus of the John and Vera Mae Perkins Foundation,  
Co-founder of Christian Community Development Association (CCDA)**

At the end of the day, we long to hear the words of Jesus: “Well done, good servant!” (Lk. 19:17). In light of the topic of this Theology Conference, what does that mean? What guides us to that end? What enables us to live in such a way? Jesus informed us in some of his final words to his disciples on the way to the cross, the time and manner in which the new covenant would be ushered in through his death, burial and resurrection and the subsequent pouring out of the Holy Spirit. Jesus refers to this as a new commandment: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another” (Jn. 13:34-35).

Disciples are marked by love – love for God and love for our neighbors, beginning with our family and extended to all. This manifestation of love is grounded in the new heart we received when we were regenerated/converted. And this love is manifested both individually and corporately in the church. The church is to be a manifestation of the gospel, a lived parable of the proclaimed truth received in the gospel. This one new humanity is an outpost of heaven, consisting of people who have been ransomed by the blood of Christ “for God from every tribe and language and people and nation” (Rev. 5:9).

All of us at the Theology Conference have experienced new life in Christ through the miracle of new birth. Many of us may need to experience the ongoing work of transformation in our lives similar to what Peter experienced in Acts 10. Although having affirmed the truth of Jesus Christ and the gospel, and having experienced new life in Christ, he needed to grow in his understanding and experience the implications of the gospel in the realm of social entities and ethnic relationships.

John concludes our conference with a message on love, one of the themes of his most recent book, *Dream with Me: Race, Love, and the Struggle We Must Win*. In some ways it parallels Francis Schaeffer’s message in one of his final books as he refers to the “final apologetic.” “But after we have done our best to communicate to a lost world, still we must never forget that the final apologetic which Jesus gives is the observable love of true Christians for true Christians” (emphasis mine, *The Great Evangelical Disaster*, 165). As the aged apostle John repeated to his congregation, “Little children, love one another,” so the aged brother John says, “Brothers and sisters, love one another.”





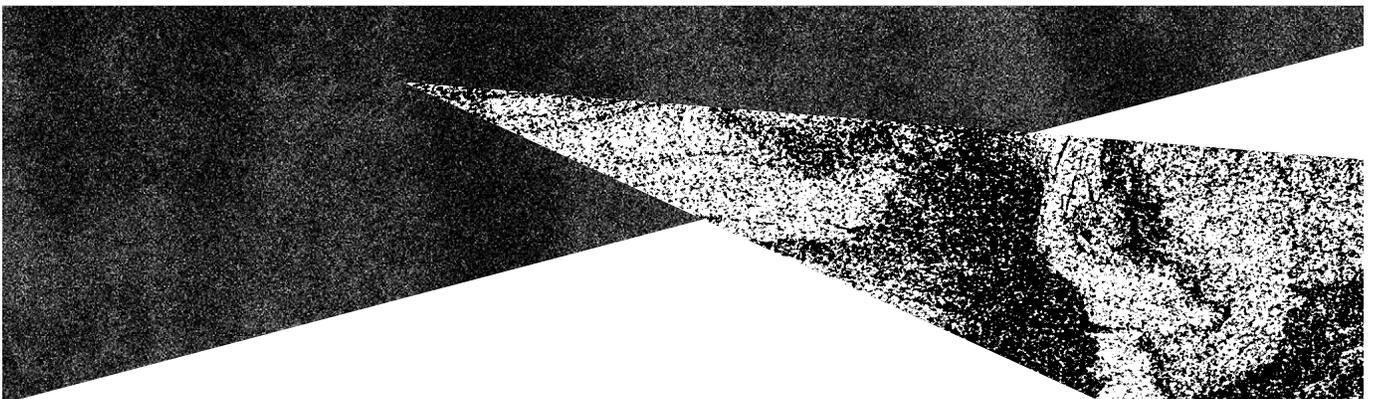
## Conclusion

It is always true that “unless the Lord builds the house, those who build labor in vain” (Ps. 127:1), and that “apart from Christ we can do nothing” (Jn. 15:5). And yet we are especially aware that this conference is one in which the enemy would love to “kill, steal and destroy” (Jn. 10:10), one in which the beast will make war on the saints, those from “every tribe and people and language and nation” (Rev. 13:7). He will do any and everything to work against the “one new humanity” (Eph. 2:15) God has created through the work of his Son, and applied by the Holy Spirit.

This “one new humanity” created by God we desire to understand and work toward. We are “eager to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3). This is not an entity we create, but rather something God creates and we are eager and committed to work it out. There is a right understanding and living out God’s work in our lives, and discerning the vital difference between God’s creative work and our eagerness to maintain the unity he created. As we live out this new life in Christ, individually and corporately, this is a testimony to the enemy that God triumphs. One of the results of God creating one new humanity is “so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places” (Eph. 3:10).

We, the people of God, the church of Jesus Christ, reflect and manifest what and who we truly are in Christ. We manifest and live out the reality of those who have been ransomed by the blood of Christ “from every tribe and language and people and nation” (Rev. 5:9; cf. 7:9; 14:6). We are an outpost of heaven, a manifestation in the present-time of the end-time eschatological people of God – what we will become, we have become, as the kingdom has come in the person and work of Christ (the now), his rule and reign are embraced and lived out by those who have received Christ by faith, and the kingdom will come (the not-yet) fully when he returns in glory.

Amen. Come, Lord Jesus!



# **Dr. Jarvis Williams**

Associate Professor of New Testament Interpretation,  
The Southern Baptist Theological Seminary, Louisville, Kentucky

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**Biblical and Theological Foundations and a Gospel Frame  
for Understanding Compassion and Justice:  
The Cross and Racial Reconciliation**





## Dr. William's Select Bibliography

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**Banthum, Brian.** *The Death of Race.* Minneapolis: Fortress, 2016.

This book shows that the construct of race is bad and has historically led to death.

**Cleveland, Christena.** *Disunity in Christ.* Downers Grove: InterVarsity Press, 2013.

This book shows the social factors that separate Christians.

**Dupont, Carolyn.** *Mississippi Praying.* New York: New York University Press, 2013).

This book shows southern evangelical involvement in segregation.

**Emerson, Michael O. and Christian Smith.** *Divided by Faith.* Oxford: Oxford University Press, 2001.

This book provides a careful sociological analysis the evangelical movement in American. The book shows that evangelicalism is a culturally white movement in this country that is connected to whiteness.

**Williams, Jarvis J. and Kevin M. Jones, editors.** *Removing the Stain of Racism from the Southern Baptist Convention: Diverse African-American and White Perspectives.* Nashville: B&H, 2017.

The book discusses historic stain of white supremacy in the SBC and offers specific steps to help make the stain less apparent.

**Williams, Jarvis J.** *One New Man: The Cross and Racial Reconciliation in Pauline Theology,* Nashville: B&H, 2010.

This book argues that horizontal reconciliation is a gospel issue.

# Dr. Douglas Sweeney

Distinguished Professor of Church History and the History of Christian Thought, and Director, Jonathan Edwards Center, Trinity Evangelical Divinity School, Deerfield, Illinois

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**Miles to Go Before We Sleep: American Evangelicals and Racial and Ethnic Partiality**





## Dr. Sweeney's Select Bibliography

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**Espinosa, Gastón. *Latino Pentecostals in America: Faith and Politics in Action*. Cambridge: Harvard University Press, 2014.**

This is the best academic history book on Latino/a evangelicals in America, though it is mainly a history of Latinos in the Assemblies of God.

**Harvey, Paul. *Freedom's Coming: Religious Culture and the Shaping of the South from the Civil War through the Civil Rights Era*. Chapel Hill: University of North Carolina Press, 2007.**

This is a hugely influential book among American historians. It's written by a scholar at the University of Colorado in Colorado Springs, and pays special attention to the religious dimensions of the Jim Crow era.

**Lincoln, C. Eric and Lawrence H. Mamiya. *The Black Church in the African American Experience*. Durham: Duke University Press, 1990.**

If you want a detailed and reliable survey of African-American church history, this is the book for you.

**Martinez, Juan Francisco and Lindy Scott, editors. *Los Evangélicos: Portraits of Latino Protestantism in the United States*. Eugene: Wipf & Stock, 2009.**

This is the best general introduction we have for now to Latino/a Protestantism in the U.S. It includes a chapter by Lindy Scott on Latinos and Latino ministries in the EFCA (based largely on oral interviews with Hispanic pastors in the Chicago area). Watch for a number of books by one of this volume's contributors, Prof. Daniel Ramírez. He is the most promising, up-and-coming scholar in the field, though he specializes in the history of oneness Latino Pentecostals.

**Raboteau, Albert J. *Slave Religion: The "Invisible Institution" in the Antebellum South*. Oxford: Oxford University Press, 1978.**

This is now considered a classic by most people in my field. It offers a poignant and academically sophisticated treatment of the religious lives and worship of enslaved black Christians.

**Sandoval, Moises. *On the Move: A History of the Hispanic Church in the United States*, revised edition. Maryknoll: Orbis Books, 2006.**

Though written by a journalist with a Roman Catholic bias and a political orientation, this is still the best survey of both Protestant and Catholic Latino/as in America.

# Dr. John Perkins

Founder and President Emeritus of the John and Vera Mae Perkins  
Foundation, Jackson, Mississippi

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**American Evangelical History: Miles Walked and A Lived History**





## **Dr. Perkins' Select Bibliography**

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**Perkins, John M. *Let Justice Roll Down*. Rev. ed. Grand Rapids: Baker Books, 2012.**

**Perkins, John M. *Dream with Me: Race, Love, and the Struggle We Must Win*. Grand Rapids: Baker Books, 2017.**

**Gordon, Wayne and John M. Perkins. *Making Neighborhoods Whole: A Handbook for Christian Community Development*. Downers Grove: InterVarsity Press, 2013.**

## **Dr. Carl Ellis, Jr.**

Assistant to the Chancellor, Senior Fellow of the African American Leadership Initiative and Provost's Professor of Theology and Culture at Reformed Theological Seminary, Jackson, Tennessee;  
Academic Dean of The Makazi Institute and Associate Pastor for Cultural Apologetics at New City Fellowship, Chattanooga, Tennessee.

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**The Gospel, Martin Luther King, Jr., Contextual Theology  
and Evangelicalism**







# **Dr. M. Daniel Carroll R. (Rodas)**

Blanchard Professor of Old Testament,  
Wheaton College, Wheaton, Illinois

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**Immigration and the People of God: A Biblical Foundation**





## Dr. Carroll's Select Bibliography

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**Amstutz, Mark R. *Just Immigration: American Policy in Christian Perspective*. Grand Rapids: Eerdmans, 2017.**

A good survey of U.S. immigration law and religious documents. Makes good points about the need for better Christian political theory, misunderstands to some degree the evangelical movement for immigration reform.

**Carroll R., M. Daniel. *Christians at the Border: Immigration, the Church, and the Bible*. Grand Rapids: Brazos, 2013.**

This is an updated and revised study that presents the breadth of the Bible's teaching concerning God's concern for the outsider. A unique study.

**Carroll R., M. Daniel and Leopoldo A. Sánchez M., editors. *Immigrant Neighbors Among Us: Immigration Across Theological Traditions*. Eugene: Pickwick, 2015.**

This publication has chapters written by Latino scholars from different theological traditions (Lutheran, Reformed, Pentecostal, Roman Catholic, Methodist, independent Evangelical), who argue for God's concern for immigrants explicitly from those traditions. Each has a distinct theological way of looking at immigration.

**Hoffmeier, James K. *The Immigration Crisis: Immigrants, Aliens, and the Bible*. Wheaton: Crossway, 2009.**

Argues that the Bible supports distinguishing legal from the undocumented in its concern for immigrants.

**Jipp, Joshua W. *Saved by Faith and Hospitality*. Grand Rapids: Eerdmans, 2017.**

Argues from the biblical text, especially the New Testament, that hospitality to outcasts and strangers is a fundamental mark of the Christian faith.

**Soerens, Matthew and Jenny Hwang. *Welcoming the Stranger: Justice, Compassion & Truth in the Immigration Debate*. Downers Grove: InterVarsity, 2009.**

Brief on the Bible, but very helpful with history of immigration law and current rules.

# Dr. Peter Cha

Professor of Church, Culture and Society,  
Trinity Evangelical Divinity School, Deerfield, Illinois

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**A Holistic Ministry of Compassion and Justice: Biblical  
Foundation, Sociological Analysis, and Pastor Leadership**





## Dr. Cha's Select Bibliography

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Henry, Carl F. H. *The Uneasy Conscience of Modern Fundamentalism*. Grand Rapids: Eerdmans, 1947. (2003 edition recommended).

Keller, Timothy J. *Ministries of Mercy: The Call of the Jericho Road*. 2nd ed. Phillipsburg: P & R, 1997.

Keller, Timothy J. *Generous Justice: How God's Grace Makes Us Just*. New York: Riverhead Books, 2010.

Mott, Stephen Charles. *Biblical Ethics and Social Change*. 2nd ed. Oxford: Oxford University Press, 2011.

Stott, John. *Issues Facing Christians Today*. 4th ed. Grand Rapids: Zondervan, 2006.

First three chapters, where Stott builds his biblical framework for Christians' social engagements, are particularly helpful.

# Dr. John Perkins

Founder and President Emeritus of the John and Vera Mae Perkins  
Foundation, Jackson, Mississippi

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**"The Final Apologetic": Love and the Struggle We Must Win**







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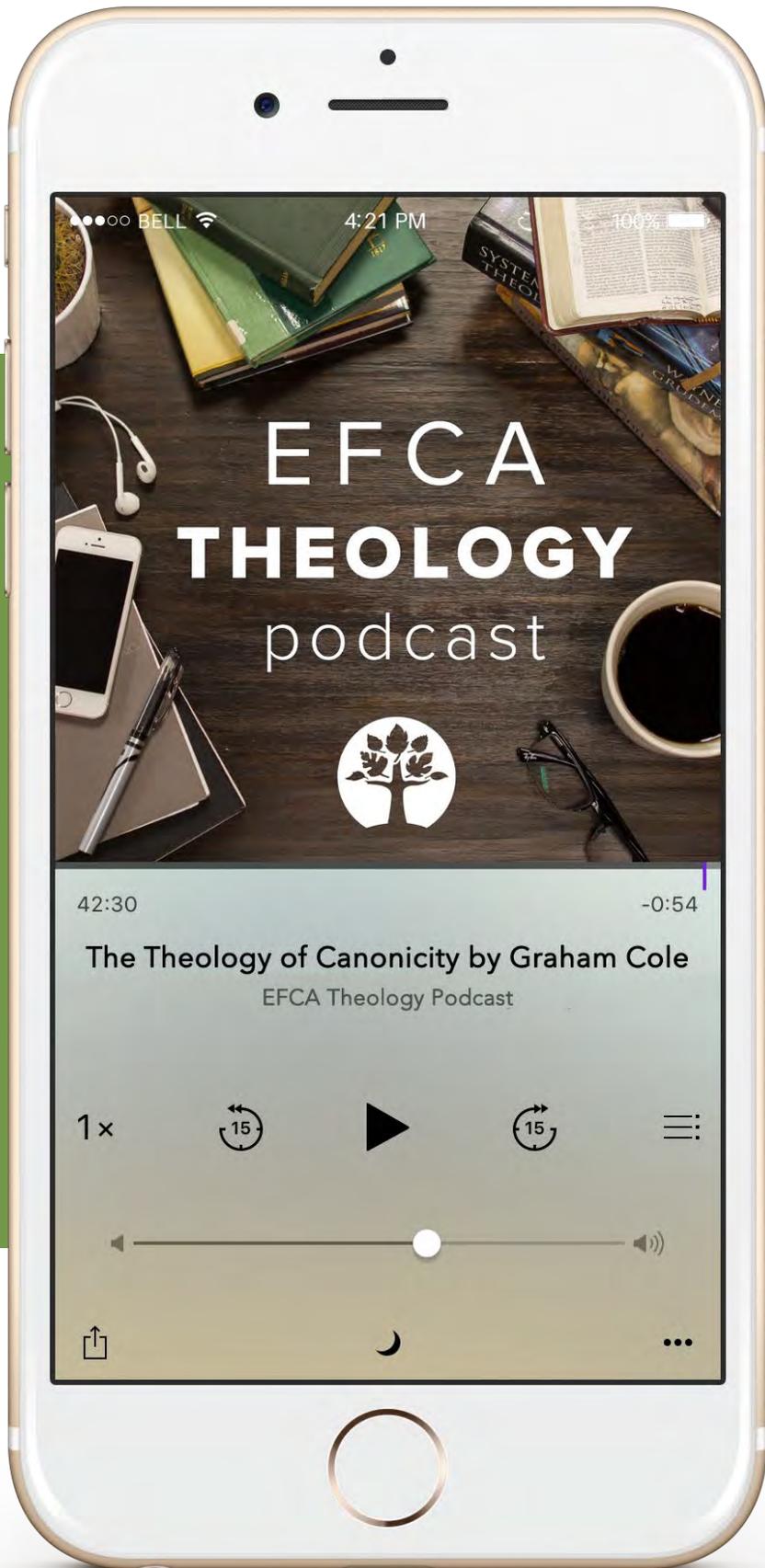
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February 6 – 8, 2019





## 2018 Theology Conference Schedule

### Wednesday, January 31

- 10:30 am** Registration
- 11 am - 12:30 pm** Luncheon – Legal Updates for Churches and Pastors sponsored by FCMM and CIF
- 12:30 - 1 pm** Registration continues
- 1 - 4:30 pm** **Pre-conference: Understanding Islam, Loving our Neighbors – Mike Urton, Roy Oksnevad**
- Session 1: What do Muslims believe?
  - Session 2: Who are the real Muslims?
  - Session 3: How a local church can reach out to Muslims?
- 4:30 - 6 pm** Dinner (on-site)
- The Gospel, Compassion and Justice, and the EFCA**
- 6 - 6:30 pm** Scripture and worship
- 6:30 - 7 pm** Introduction – Greg Strand
- 7 - 8:15 pm** Teaching Session 1 – Jarvis Williams: Biblical and Theological Foundations and a Gospel Frame for Understanding Compassion and Justice: The Cross and Racial Reconciliation
- 8:15 - 8:30 pm** Dismiss with announcements for Thursday

### Thursday, February 1

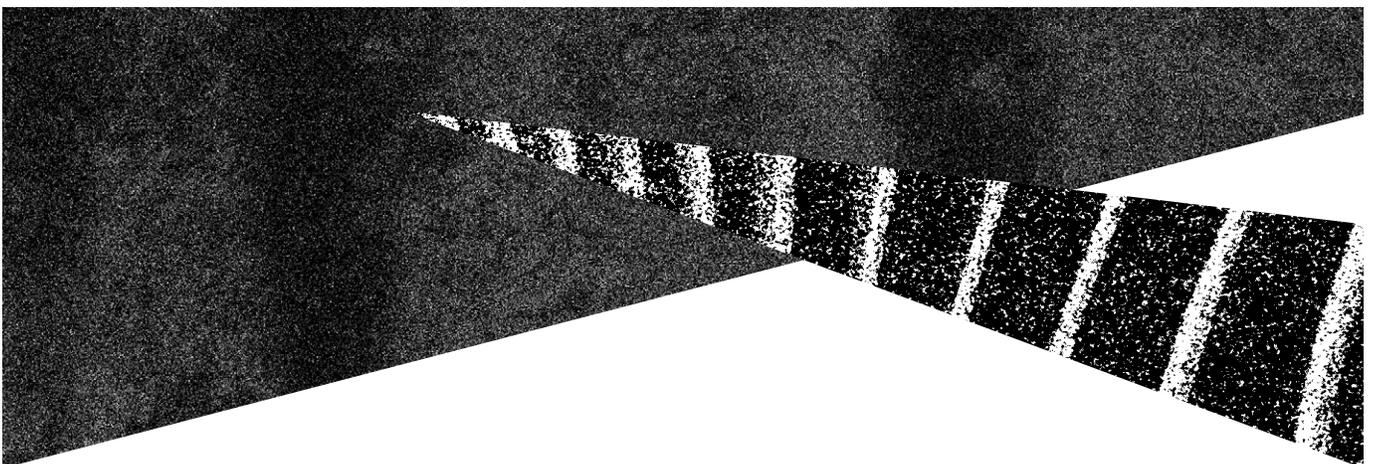
- 8:30 - 9 am** Scripture and worship
- 9 - 10:15 am** Teaching Session 2 – Doug Sweeney: Miles to Go before We Sleep: American Evangelicals and Racial and Ethnic Partiality
- 10:15 - 10:45 am** Break
- 10:45 - noon** Teaching Session 3 – John Perkins: American Evangelical History: Miles Walked and A Lived History
- Noon - 1:30 pm** Lunch (Young Theologians gathering)
- 1:30 - 2:45 pm** Teaching Session 4 – Carl Ellis, Jr.: The Gospel, Martin Luther King, Jr., Contextual Theology and Evangelicalism



- 2:45 - 3:15 pm** Break
- 3:15 - 4 pm** Teaching Session 5 – M. Daniel Carroll R.: Immigration and the People of God: A Biblical Foundation
- 4 - 5 pm** Discussion
- 5 - 7 pm** Dinner (on-site and provided by the Ministerial Association)
- 7 - 8 pm** Ministerial Association meeting

### **Friday, February 2**

- 8:30 - 9 am** Scripture and worship
- 9 - 10:15 am** Teaching Session 6 – Peter Cha: A Holistic Ministry of Compassion and Justice: Biblical Foundation, Sociological Analysis, and Pastoral Leadership
- 10:15 - 10:30 am** Break
- 10:30 - 11:30 am** Teaching Session 7 – John Perkins: “The Final Apologetic”: Love and the Struggle We Must Win
- 11:30 am** Closing comments with book drawing (Registered attendees only, must be present to win.)
- Noon** Conference ends





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- 8:30 - 9 am** Scripture and worship
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- 10:30 - 11:30 am** Teaching Session 7 – John Perkins
- 11:30 am** Closing comments with book drawing (Registered attendees only, must be present to win.) – Greg Strand
- Noon** Conference ends

