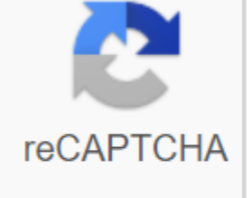




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## Counter culture david platt pdf

Welcome to the front line. Everywhere we appeal, the front lines are being drawn-traditional marriage against same-sex marriage, pro-life versus choice, personal freedom against state protection. It would seem overnight that culture has shifted to the point where the right and wrong is no longer measured by universal truth, but by public opinion. And as difficult conversations about homosexuality, abortion, and religious freedom continue to inject ourselves into our workplaces, our churches, our schools and our homes, Christians around the world are asking the same question: How should we respond to all this? In Counter Culture, New York Times bestselling author David Platt shows Christians how to actively take a stand on issues such as poverty, sex trafficking, marriage, abortion, racism and religious freedom, and challenges us to become passionate, unwavering voices for Christ. Drawing on compelling personal accounts from around the world, Platt presents an unapologetic but charming call for Christians to faithfully follow Christ in a cultural battlefield in a way that will prove costly and rewarding. The lines are drawn. The time has come for Christians to rise up and deliver a message of the gospel that is more radical than even the most contentious issues of our time. Chapter Resources Below you'll find resources to accompany Counter Culture. We hope most of all that reading this book simply points you to the Word of God, and these resources are provided to help you on this journey. Chapter 2 - Where the Rich and the Poor Face: The Gospel and Poverty Chapter 3 - Modern Holocaust: Gospel and Abortion Chapter 4 - Lonely in Families: Gospel and Orphans and Widows Chapter 5 - War on Women: The Gospel and Sexual Slavery Chapter 6 - Deep Mystery: Gospel and Marriage Chapter 7 - Body for the Lord and the Lord for the Body : Gospel and Sexual Morality Chapter 8 - Unity in Diversity : Gospel and Ethnicity Chapter 9 - Privatized Faith is virtually impossible: Gospel and Religious Freedom Chapter 10 - Conclusion: The Gospel and the Unattainable Ministry Partners David Platt shows Christians how to actively take a stand on issues such as poverty, sex trafficking, marriage, abortion, racism and religious freedom - and challenges us with unwavering voices for Christ. Buy book review book on David Platt's newest book, Counter Culture Compassionate Call to Combatng Culture in a World of Poverty, Same-Sex Marriage, Racism, Sexual Slavery, Immigration, Abortion, Harassment, Orphans and Pornography In The Last Days of David Platt, former Pastor of Brook Hills Church in Birmingham, Alabama, and now Current President of the International Mission Of the Council Against Corruption: A Compassionate Call to Combating Culture in the World Poverty, same-sex marriage, racism, sexual slavery, immigration, persecution, abortion, orphans and pornography. While Platt has published a number of books, his most recognizable is his radical: Taking back your faith from the American Dream, in which he encouraged the disciples of Jesus to consider giving everything they had in order to live radically for Christ and his church. Almost immediately, the radical struck a chord among many Christians, but especially with young evangelicals. The vision that Platt threw to Christian life was compelling. For many Christians, radicals served to put them in a position they may never have dreamed of: to sell all their possessions and go abroad to share the gospel among nations that have never heard of the gospel. With the publication of Counter Culture, we see Platt still emphasizing the basic things in Christian life - the glory of God in the gospel of Jesus Christ - except this time Platt expanded his reach to a range of issues that concern the lives of Christians, especially in the Western context. After first defining the gospel in Chapter 1, Platt uses the rest of the book to explore various issues that require courage and Christian fidelity: poverty, abortion, adoption, marriage, sexual slavery, ethnicity, and more. Instead of rehearsing his arguments, I would instead point out three things about this book that I hope for about the future of evangelism and the advancement of the gospel in the West. ONE: The days of choice and choice for young evangelicals are over. For many young evangelicals, David Platt's voice was one of challenge and conviction. Through his ministry, many myriad people have followed the call to sell all their possessions and give their lives for the gospel. Indeed, since the first publication of Radical, Platt has left his pastor at Brook Hills Church in Alabama to become president of the International Council of The Southern Baptist Convention Mission. With this move, it is likely that his message of radical self-destruction will be broadcast to an even wider audience. Platt begins his book by reflecting on the encouraging stories of many young people - especially young evangelicals, as they are most likely his target audience - wanting to fight injustice on behalf of Christ. I am very encouraged when I see such compassion, conviction and courage in the church today, Platt writes, we are simply not content with a church that closes its eyes and deaf ear to the realities of social justice in the world. We want our lives - and the church - to count on social justice. Still, while young evangelicals can certainly be praised for their pursuit of social justice, Platt feels a certain choice and choice among social who get a get (e.g. poverty and slavery), while with other issues such as homosexuality and abortion, many Christians are content with silence. Both our choices and choices usually revolve around what is most convenient - and least expensive - for us in our culture. (xiii) If we want to follow Christ, we need to talk about - and be convinced about - issues that will sentence us to far fewer att boys and much more contempt and hatred. What if Christ in us actually forces us to confront our culture . . . and courageously share our beliefs through what we say and how we live, even if those beliefs contradict the popular position of our time. (xiv) This is Platt's central concern in the struggle of culture: many of the social issues of our time concern us because they concern God, and if we strive to be faithful to the people with our view fixed on its glory, we will be thrust into a position in which we must confront the cultural winds of the day. For those who want to follow Christ, it is that they should no longer neglect the questions that concern God, but strive for a holistic faithful testimony in all life, for the glory of God. There will be costs, but what value do they have when the glory of God is at stake? TWO: The grace of Jesus Christ is supreme throughout our lives, including - and especially - our sex lives. In my account, five out of ten chapters - half of the book - are devoted to sex and issues related to sex. This reflects not Platt's obsession with and other evangelicals having sex (although there will be and will be those who will no doubt argue that this is the case), but rather shows how the consequences of the gospel are deep and broad. However, it is not just that we look into the culture and point the finger, instead the divine Word speaks to the divided world of sexual sinners and tells us that we have all lost our way. (181) The pattern that God introduced in creation is good. Marriage between one man and one woman, not only serving as a creational good that contributes to the prosperity of man in the family unit, but also points to the kindness of the gospel. Whenever this model is undermined, abused, or neglected, the glory of God is at stake. Abortion is a travesty because people created in the image of God are destroyed at the hand of radical individualism and self-worship. Sex trafficking is a travesty because people are used and abused in non-human ways so that evil people can satisfy their evil desires. And things like pornography only spread the fire further. The logic of the apostles - and therefore the logic of Jesus - is that if you want to be faithful to the King, you must submit to his mercy - in all aspects of life. Let every square inch of our lives be represented by the domination of Christ His fame. Especially our sex life. Three: For us to seek holistic human prosperity, our must become cosmic. In Counter Culture, Platt still urges that some people really have to sell their home, move into the unattainable, and give their lives to Christ. Except this time, Platt also recognizes that instead of a mandate to create, a radical call to the cause of Christ can look like institutional development and participation. Not every one of us can pay equal attention to all these issues... but what is necessary for all of us is to address each of these cultural issues through the prism of biblical truth, and to speak such truth with conviction where we have the opportunity to do so. (20-21) In fact, when we think of the global advancement of the gospel among unattainable groups of people, we need to think about benefits such as religious freedom. In the fight against the global sex trade, we must fight for righteous legislation between governments that helps free women and children from the torment of sin. To end abortion, you need to pray; but you also need to vote, stand on the side of the walk imploring women to seek an alternative, sharing the glorious gospel of Christ, and be ready to open their homes to orphans and widows. Humanity's greatest need is the gospel. But in order to seek fertile ground for advancing the gospel, we must strive to fight sin as far as the curse is found: in our personal lives as well as broken systems. The kingdom of God needs lawyers, mothers, plumbers and more. These are all noble callings for those who are called, and all of which contribute to the prosperity of the gospel for the glory of God. For us to seek holistic human prosperity, our sotheriology must become cosmic. WINNER: With the collapse of Renaissance ideals, it is imperative that we come to a clear distinction, as evangelicals, between the basic doctrines on which we unite in the supernatural world and life view, and the area of differences on which we disagree, while at the same time faithful to the essence of biblical Christianity. But even then, I will express my concern, because we have not applied the genius of our position constructively to those problems that have been most affected by the social solution. If we don't do that, I'm not sure we'll get another world of hearing for the gospel. What we can continue for a generation or two, even as a vital missionary force, here and there pulling brands out of the burning, I don't question. But if we insist on redemptive Christianity as an obvious solution to the world's problems, we will be better off explaining the solution. You would think that the aforementioned quote was from the foreword to Platt's newest book; it wasn't. Instead, it was written by a man named Harold Ockenga and taken from the Introduction F. H. Henry is now a massively influential neo-evangelical neo-evangelical The uneasy conscience of modern fundamentalism. Henry's book, though dated by Platt for more than half a century, sought a similar purpose: if we wanted to advance the gospel, let us do it with both hands, knowing that through our writings he would gain glory. Although the landscape is different from those days in the late 1940s after the original publication of Henry's manifesto, the spirit is much the same. We, as evangelical Christians, are called to be in the world, but not from the world. Our ethics do not come from any worldly principality or power, but from someone who is on the throne at its height. Let us all strive for fidelity to the end, come that can. So let us not be silent with this gospel. Let us not allow fear in our culture to stifle our faith in Christ. And let us not let indecision rule our lives... We must not ask what God's will is; he made it clear. He wants his people to protect the poor, to value the unborn, to care for orphans and widows, to save people from slavery, to defend marriage, to wage war against sexual immorality in all its forms in all spheres of our lives, to love our neighbors as ourselves, regardless of their ethnicity, to proclaim and practice the truth regardless of risk, and to proclaim the gospel to all peoples. We are sure of that. (253-254) Carl F. H. Henry, The Uneasy Conscience of Modern Fundamentalism (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), xvii. xvii. counter culture david platt pdf. counter culture david platt bible study. counter culture david platt review. counter culture david platt video. counter culture david platt ebook. counter culture david platt chapter summary. counter culture david platt chapters. counter culture david platt goodreads

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