

LABORERS FOR THE HARVEST:

A NEW WAVE OF MISSIONARIES



Vocational Missions for *Ordinary* Christians: Part One

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Laborers for the Harvest

“And proclaim as you go, saying ‘The kingdom of heaven is at hand.’” Matthew 10:7 (ESV)

Our kingdom perspective: a real home; a true faith; a strategic purpose

Without understanding what our Lord means by kingdom, we will never understand the roles that God intends for us, as individuals, to fulfill in creation history. We are foreigners and sojourners here on earth. We are citizens of another kingdom.

And again, without understanding what our Lord means by kingdom, we will never understand the roles that God intended for us as members of His body, His Church. Your church, my church, other churches are a network of outposts that God designed and created to change the world.

A Real Home

We have two homes. Our real home is in the Adirondack Mountains in Northern New York. Well – real in the sense that is where we ultimately want to be – but it’s not finished and we haven’t retired yet.

In the meantime, we live in Ghent, Belgium where we are legal residents. But in our minds, it is a temporary home – if you can call twenty years of residency temporary! We are ex-pats. We are citizens of one country but we live and work in another.

The Apostle Paul wrote to the Corinthians: “We have a building from God, a house not made with hands, eternal in the heavens.” 2 Corinthians 5:1 (ESV) Paul continued this analogy but added language that isn’t consistent with our idea of a building – that “in this tent we groan, longing to put on our heavenly dwelling.” 2 Corinthians 5:2 (ESV)

Was Paul writing about a “mansion just over the hilltop?” As a young boy growing up in Wesleyan Methodism in Northern New York, I would help our little congregation belt out this song during Sunday evening service at least once or twice a month. It was a foot-stomping, leg-slapping tune. A special mansion for me? Fantastic!

Or was Paul writing about a new imperishable body that we will “wear” for eternity? Thinking that Paul was referring to an actual house leads us to miss the more glorious aspect of what we, ourselves, shall become for eternity. 1 Peter 2:4 helps us see that Paul was not the only New Testament writer who spoke of our bodies in builder’s terms:

“As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.” 1 Peter 2:4-5 (ESV)

According to Peter, God is using us as the building blocks for a heavenly mansion. We will be a holy temple for eternity. And yet we are still here on earth, groaning in our tents, according to Paul.

In his *Reformed Journal*, Stephen Mathonnet-VanderWell wrote of his childhood in a Dutch Reformed church and his experience with a new “song book” used for (perhaps you already guessed it!) Sunday evening service:¹

Our hymnals were staid maroon with a hard cover. The new song books were electric blue, spiral-bound paperbacks. One looked like it should last generations, the other disposable.

*And that’s where I came upon **A Mansion Over the Hilltop**, sung with the lay pastor upfront acting as “song leader.” Somehow we’d always been able to sing our hymns without one.*

But I liked it. The song was zippy and energetic. And for whatever weird reasons, the lyrics too found a home in my ten-year-old heart. It was like skittles instead of a bran muffin.

After intervening years and some serious reflection, Mathonnet-VanderWell was able to place that early excitement of a new heavenly home within the construct of a more biblical eschatology:

*Maybe **Mansion Over the Hilltop** lets people know that their human needs aren’t all vulgar and that tangible things aren’t all base. Sure, there are the “Lord, please find me a parking place” prayers, and the excess of the prosperity gospel.*

But in the intervening years, I think of how this more tangible gospel has come to be seen in everything from a new appreciation for the sacraments, to a concern for social justice, to a God who is more among — in the trenches, alongside the suffering — rather than above and beyond.

But it wasn't the promise of a mansion that drew me to this song. It was hope, a strong and urgent hope of a better day, a voice of a world we wish would be. Perhaps I was too young, too unaware to sense it, but eschatological hope didn't seem to be part of my childhood religion. Christianity was a somber holding pattern, not a wild hope.

I concur. We have an eschatological hope informed by Paul, Peter and other Holy Spirit-inspired writers in the Old and New Testaments. It is forward-looking to the promises of God and yet it is grounded in the reality that we are still here on earth – and yet heaven bound. We are ex-pats; we are pilgrims:²

*Don't think me poor or deserted or lonely
I'm not discouraged; I'm heaven bound
I'm but a pilgrim in search of the city
I want a mansion, a harp, and a crown*

Why take such a close look at Mathonnet-VanderWell's reminiscence on childhood faith and its progression to something more robust and, yes, more biblical? Because faith is a journey. It's good to document the courses where that journey takes us. In his words:³

*Do I want to sing **Mansion Over the Hilltop** — again? Not really. Once in a great while might be alright. I've been going out of my way to be gentle and generous in trying to decipher why I once liked it so. We could more easily flip the lens to find its flaws and omissions. But I now see how it nudged me toward aspects of faith that over time would become essential to me. It filled gaps in my faith.*

A True Faith

In a thought-provoking book, ***Salvation by Allegiance Alone***, Matthew Bates translated several passages of Scripture substituting *allegiance* for faith or belief. One example is 1 Corinthians 15:1-2:⁴

Now, brothers and sisters, I bring to your attention the gospel that I gospelled to you, which you received, on which you stand, and through

which also you are being saved—that is, if you hold fast to the word that I gospelled to you, unless you have given allegiance in vain.

Defending his use of the word allegiance in this and his other passages, he wrote about the Greek word *pistis* (in the ESV the word that is translated as *faith*):⁵

I would argue that the probability that Paul specifically intends to foreground the allegiance aspect of “Pistis” [in passages such as these] is moved from possible to highly probable when we consider that, for Paul, Jesus above all is the Christ or the Lord. “Jesus is Lord” is in fact where the gospel above all reaches a climax.

When Paul speaks of Jesus Christ—and note that he does speak in this way every time Jesus is mentioned in all of the passages quoted above—Christ is not a last name or a meaningless addition; it is an honorific designation. It means Jesus the Messiah, Jesus the long-anticipated but now-ruling Jewish-style universal king.

I cannot overstate the importance of this. In other words, Paul everywhere presupposes that the most basic identity of Jesus is that of the enthroned divine-human king, the actively ruling Son of God. So contextually the most obvious and natural way to speak about the proper relationship between the king and his people is allegiance or loyalty.

In keeping with the premise that we have an eternal home, we also have an eternal King. Much that Bates has written resonates with me. Our belonging to another place, our allegiance to Jesus Christ has everything to do with how we work.

A key component of vocational ministry, in my mind, is the fact that what we do here on earth matters eternally. Thus, for example, Bates wrote this concerning the Apostle John’s teaching in the Book of Revelation:⁶

How can we describe the new heaven and new earth that John sees? First, in the preceding chapter, Revelation 20, when judgment was rendered by the Christ from the great white throne, John saw “the earth and the heaven” flee from the presence of the judge (Rev. 20:11).

That is, John saw the old heaven and the old earth disappear. Other biblical authors describe this event using related imagery. For example, the author of Hebrews says that although the earth and heavens are the work of the Son, nevertheless “they will wear out like a garment,” they will

be rolled up, and “like a robe they will be changed” (1:11–12). And we discover as the Letter of Hebrews continues that the change envisioned in relationship to this heavenly Jerusalem that will emerge is not a total discard of the old earth and heaven but a shaking of the present created order, and only the elements of eternal value will persist (11:22–29).

God is a consuming fire able to melt the present order and remove the dross, so that what results is so radically pure and new that it is appropriate to call it “a new creation,” even though it includes elements from the old creation.

True faith believes that our work here on earth is more than just drudgery occupying our time until our rapture to heaven. True faith also believes that what we have done here on earth, in faith and through the power of the Holy Spirit, will be part of God’s new creation.

Thomas Schreiner wrote a review of Bates's book for the Gospel Coalition. He wrote:⁷

Bates takes issue with the notion that Christians simply go to heaven after death. The New Testament picture has more vigor and strength than this popular conception of heaven. Believers are raised from the dead and live as citizens in the new creation. We’re awaiting a transformed universe and look forward to ruling with King Jesus to fulfill the purpose for which God originally created human beings. We will not be ethereal creatures floating on clouds, but persons with transformed and immortal bodies residing in a new universe.

Bates rightly sees how the enthronement of Jesus as King anticipates a new universe where we’ll reign with and under him. Bates also suggests everything true and good we’ve done in this world will be preserved in the coming new creation. As those created in God’s image, we have purpose in our lives even now. If we follow the path of idolatry—if we fail to live in the way we’re designed as those made in his image—we deface the world and damage other human beings. Jesus is the full image of God, and we’ll be conformed to his image even if there is some discontinuity between us as human beings, since Jesus is the exalted and enthroned King.

Think of that, eternal-home-present-tent, everyday-ordinary Christian! “Everything true and good we’ve done in this world will be preserved in the coming new creation.” And “as those created in God’s image, we have purpose in our lives even now.”

Let's pause for a minute, though, and ask ourselves, "Do we have this all important purpose in our lives due to our allegiance to Christ – or does faith, true faith, inform, excite and empower me to do the will of God?"

I turn again to a quote by Schreiner for a better understanding:⁸

Bates rightly says the gospel is broader than simply receiving Jesus as Savior, and he emphasizes God's grace in saving us. I also sympathize with his emphasis on allegiance; too many Protestants reduce faith to mere verbal agreement. Many are mistakenly assured they'll enjoy eternal life apart from any obedience if they accept Jesus as Savior.

Bates convincingly demonstrates that such a reading doesn't accord with the New Testament's emphasis on works, for works are clearly essential for the reception of eternal life. We must maintain our faith until the end to be saved.

Despite the advantages of the word "allegiance," though, I still believe "trust" or "faith" is better since "allegiance" puts the emphasis squarely on the human subject—on what we do, on our commitment. "Allegiance" captures the importance of subsequent good works, but it leaves something out as well, for faith is fundamentally receptive.

We receive the gift of righteousness with an empty hand, and this conception is absent when we put "allegiance" in place of "faith." Similarly, the notion that true faith or trust inevitably leads to good works handles the New Testament witness in a more fitting way.

I agree. The important "already, not yet" teaching (and tension) in Scripture is simply not captured by allegiance alone. In *Already, Not Yet: How to Live in the Last Days*, Dan Briones, a professor of New Testament at Westminster Theological Seminary, wrote:⁹

According to Scripture, believers are:

- *already adopted in Christ (Romans 8:15), but not yet adopted (Romans 8:23);*
- *already redeemed in Christ (Ephesians 1:7), but not yet redeemed (Ephesians 4:30);*

- *already sanctified in Christ (1 Corinthians 1:2), but not yet sanctified (1 Thessalonians 5:23–24);*
- *already saved in Christ (Ephesians 2:8), but not yet saved (Romans 5:9);*
- *already raised with Christ (Ephesians 2:6), but not yet raised (1 Corinthians 15:52).*

We live in a theological tension. By faith in Christ, all of these spiritual blessings are ours already, but the full enjoyment of these blessings is not yet ours. This is the life of faith: “the assurance of things hoped for” in the future, and “the conviction of things not seen” in the present (Hebrews 11:1).

We need true faith – faith that looks to heaven for a power to sustain us when we cannot sustain ourselves. A true faith that leads us to walk as Christ walked. As we read in Psalm 85:10-13 (ESV):

*Steadfast love and faithfulness meet;
righteousness and peace kiss each other.*

*Faithfulness springs up from the ground,
and righteousness looks down from the sky.*

*Yes, the Lord will give what is good,
and our land will yield its increase.*

*Righteousness will go before him
and make his footsteps a way.*

Our faith, weak though it is, looks upward. His righteousness, His rightness, His righting-everything-that-is-wrong-ness looks downward – *and we kiss!* I love this verse. It is not as a reward for my allegiance that the righteous King goes before me to *make a way*. It is by faith alone, through grace, that I can apprehend His steadfast love.

A Strategic Purpose

Without understanding “proclaim as you go,” in the context of the rest of the verse, “the kingdom of heaven is at hand,” our subsequent church-planting efforts will be weak and at cross-purposes with God’s plan. Our prayer – “Your kingdom come, Your will be done on earth as it is heaven” – will lack strategic focus and power.

How does Christ instruct us to pray for the kingdom? First, we put the matter squarely in our Father's hands accompanied by praise. Next, we implore the Father to do His will on earth as it is in heaven. Finally, we look forward to that time when His will is completely accomplished to His glory and honor.

Keith Mathison, a professor of systematic theology at Reformed Bible College, wrote:¹⁰

The kingdom has already come with the coming of Jesus. He has already been given all authority in heaven and earth. But we are still to pray, "Your kingdom come." Why? Because on earth, there are still those who do not submit to His rule. When we pray, "Your kingdom come," we are praying for the continued extension of God's reign on earth. We are praying for God to convert the hearts of His enemies, bringing them to confess Jesus as Lord. We are praying that He puts those who refuse to submit beneath His feet (Ps. 110). We are praying for the coming of the day when all evil, all sin, and all rebellion against God is finally eradicated.

We must also understand, however, that when we pray for God's kingdom to come and for his will to be done on earth as it is in heaven, that this begins with each one of us. We must ask ourselves if we are hallowing God's name. We must ask ourselves if we are doing God's will. As Christians, we are those who claim to have already submitted to the lordship of Christ. We are already citizens of His kingdom, and He is already our King. But are we faithful subjects?

The question, "are we faithful subjects" implies that we have a part to play. Indeed, as Mathison wrote in the quote above, His kingdom coming begins with each of us. The way we live and work will show whether or not we hallow God's name.

In 1979 I began work in heavy construction. My family has excelled in carpentry in New Hampshire, Vermont and Northern New York for six generations at least. A number of times during college and graduate school I resorted to working with my hands to make some much needed cash in order to pay bills.

Most recently in this timeline I worked with a local cabinet maker until I graduated with my master's degree from Temple University in 1978. While I was looking for work in my degree area, a representative for Local 542 of the United Brotherhood of Carpenters and Joiners of America suggested that I apply for an upcoming apprenticeship opportunity.

I took an exam in the state of New Jersey just after my wife, Jan, gave birth to our first child, Matt. In fact, I was studying algebraic and geometric equations in the hospital recovery room just after she delivered. I passed the test and was inducted into the union (with the promise on my part that I would complete the apprentice program and not use my graduate degree to find other work).

During my four-year carpenter and millwright apprenticeship, and afterwards as I rose through the ranks of union leadership and on-the-job leadership, my faith set me apart. Mathison wrote, “We must ask ourselves if we are hallowing God’s name.” In heavy construction not taking the Lord’s name in vain sets you apart. But it is so much more!

Hallowing is honoring God in every aspect of our faith and practice. We are called to be devoted to God in every aspect of our lives. Just as imitation is the best compliment, image bearing is the best form of hallowing.

Many, if not most, of the carpenters, welders, millwrights, pipefitters, boilermakers, electricians, operating engineers (to name some of the more prominent trades) that I worked with constantly invoked God’s name to damn anything or anybody that got in their way. They were tough people who lived tough lives.

Some realized that tough wasn’t enough, in the long run. Self-reliance and autonomy, while invoking the God of the universe to damn everything in your way, didn’t turn out to be such a great life strategy – given the broken homes, the broken relationships that plagued heavy construction.

At times they would grasp the emptiness of their worldview’s unfulfilled promises. In unguarded moments, over a beer, or at a sports event, or even while involved in a mundane task like car engine maintenance – they would question their self-reliance.

Sadly, heavy construction is not the only industry plagued by sin and corruption. God’s name is unhallowed by bankers, truckers, real-estate magnates, nurses, scientists, pilots and journalists as well. We serve God in a culture devoted to ill-gotten wealth, drink and drug fueled experiences and unfettered sexual freedom.

Michael Goheen is a professor of missional theology and the Director of Theological Training at Phoenix Missional Training Center. His book, ***Introducing Mission Today***, contains an interesting analysis of the role of the Christian church and its members:¹¹

The faithful posture that the church must take within any cultural context is that of a missionary encounter. When the Christian community

faithfully embodies the gospel, a missionary encounter occurs between the gospel and the reigning public doctrine that shapes the society. Insofar as the church is faithful to the gospel, then, there will be three aspects to this missionary encounter.

First, the foundational beliefs shared by a cultural community will be challenged. A missionary encounter is about a clash of ultimate and comprehensive stories: the biblical story and the cultural story. A missionary encounter requires that the church live fully in the biblical story and interpret its culture in the light of that story.

Second, the church will challenge the idolatrous cultural story and offer the gospel as a counterstory, as a credible alternative way of life.

Finally, the lives and words of those in a Christian community will be a call for radical conversion, an invitation to understand and live in the world in the light of the gospel.

The answer to the spiritual needs of men and women around me in the heavy construction industry *was me*. The answer was God's plan for me. God using me.

The answer was my church, the Evangelical Presbyterian Church of Newark, Delaware encouraging, empowering and supporting me to be a Christ-follower who hallowed God's name. The answer was bringing the lost to that church, that outpost full of other men and women who professed faith in Christ.

In the eight years that I worked in heavy construction, five people asked me, "Why are you different?" It was not just a question to pass the time of day. They really wanted to know what made me approach my work in ways that often confounded and confused them. I was different from most of them, but I was also not, in their eyes, a *holy roller*.

I was just an ordinary person who had a biblical grid informing my life. My approach to time-management, excellence in work (even when no one was watching), personal relationships and self-image was different. The stories, personal experiences and even jokes that I recounted were different.

My answer to the question, "Why are you different?" was always: "I can't tell you!" "You can't tell me?!" they would ask. "No, I can't tell you because we are not being paid to talk about why I am different. Right now, we are being paid to work." That statement, alone, spoke volumes about my perspective on living an ordinary life.

As an alternative to wasting work time, I offered: “Let’s stop at the Brown Derby tonight on the way home, and I will be glad to tell you why I am different.” Each one did!

Trevin Wax wrote, in ***Eschatological Discipleship***, about God’s intention for the Church as he reviews for us Paul’s view of the Philippian church:¹²

In Paul’s day Rome was the empire spreading its dominion and culture across the Mediterranean world. Philippi was a Roman colony, and the citizens there were expected to bring the culture of the city to resemble and acknowledge the authority of Caesar. Philippi was an outpost of Rome, and the Christians were to live as an outpost of heaven. . . .

*Placing this text in its historical milieu keeps us from misinterpreting Paul’s intent. Instead of thinking that the early Christians were told to remember that this is not their home, and one day Jesus will come back to rescue them from the earth, Paul is instructing his readers in this manner, **“You are a colony of heaven, tasked with representing and spreading the dominion of Jesus across the world through your cruciform obedience, waiting with anticipation when he will return to this world and manifest his reign for all to see.”***

Our purpose, goal and greatest passion are to spread the good news that a better kingdom is at hand! We pledge allegiance to its King and live incarnational lives that reflect our joy as citizens of Christ’s heavenly kingdom.

Of this good news, Wax wrote:¹³

Evangelists spread this good news the way farmers harvest a crop of corn. The ground must be plowed; the seeds must be planted, watered, and weeded, and then given time to grow. . . which is the method of evangelization seen in the ministry of Jesus, the Apostle Paul, and leaders in church history, such as William Booth and John Wesley.

Indeed, we could name many other famous harvesters: Stephen, Barnabas, Priscilla and Aquila, Ignatius, Polycarp – all part of early church history. Later in this historical progression, we could mention Wycliffe, Luther, Calvin and Knox. Finally, nearing our times, we think of Whitfield, Spurgeon, Moody and Finney.

This list is not exhaustive by any means. But it allows us to see a progression that is important to note. As we move through the 20th century, an evangelist’s fame and notoriety depended more on method than on substance. Spurgeon and Moody attracted

large crowds that may have been more interested in entertainment (think pre-mass media) than in the gospel.

Notoriety was undoubtedly a draw for Charles Finney's ministry. He achieved star status. *Rock star Christianity is not our focus.* Our focus is on an ordinary Christian's role in God's kingdom plan. We are interested in God's ordinary laborers. People who stand out as radically different in their *ordinary, everyday lives.*

Ordinary? Surely not! "*Please don't call me ordinary!*" Why has that become such a pejorative term in our social circles today? Michael Horton, Gresham Machen Professor of Systematic Theology and Apologetics at Westminster Seminary California, wrote in an article entitled, *The Ordinary Christian Life*:¹⁴

Ordinary has to be one of the loneliest words in our vocabulary today. Who wants a bumper sticker that announces to the neighborhood, "My child is an ordinary student at Bubbling Brook Elementary"?

Who wants to be that ordinary person who lives in an ordinary town, is a member of an ordinary church, has ordinary friends, and works an ordinary job?

Our life has to count. We have to leave our mark, have a legacy, and make a difference. We need to be radical disciples, taking our faith to a whole new level. And all of this should be something that can be managed, measured, and maintained.

*We have to live up to our **Facebook** profile.*

What might we have found in the social media profiles of the twelve disciples before Christ called them to follow Him? Would they have been the standout, exceptional kind of leaders that we would have looked for if we were recruiting them? I think not.

Consider Judas: embezzler. That *small* fact was probably absent from his CV. Consider Simon: political activist, revolutionary. I don't think we want him. Consider Matthew: tax collector – probably not *friended* much on his social media platform. He is a liability. Oh, and fishermen: Peter, James and John (possibly also Thomas, Nathaniel and Philip). Could you all stand downwind of the crowds, please!

What does stand out in this group of individuals is their ordinariness. Yes, they were each different. Yes, they all were weak individuals. And yet Jesus called them, grew them and used them together for great kingdom gain.

Holy Spirit empowerment of ordinary Christ-followers is God's strategic plan for redeeming the world. We are called to be partners, strange as that may seem to us, in that strategic purpose. We are called to be ordinary. We are called to be different. And we are called to be ordinary and different together, as one body.

Michael Goheen wrote:¹⁵

Mission is witness in life, word and deed. Putting life before word and deed is intentional: the gospel is first of all communicated in the lives of believers, both in their communal life together and as they are scattered in the world. Flowing from their new power at work transforming their lives will be words and deeds that further communicate the gospel.

The gospel is, primarily, communicated in the (*ordinary*) lives of believers, both in their (*ordinary*) communal life together and as they are (*ordinarily*) scattered in the world. Ordinary! Ordinary! Ordinary!

Ordinary people, empowered by God, to do extraordinary things. Sometimes the obvious is lost because we expect something else. We expect a higher standard. We expect that we must measure up to the task. We expect that others do, but we do not.

To understand how God uses weak people like us we have to stand under Him and look upwards. We need to study, learn, repent – and change how we think about ourselves. A literature professor of mine at Houghton College once said to my class:

*To understand is to stand under.
Which is an easy way to see why it ain't easy!*

When he said that, for some reason unknown to me, I thought of myself studying an elephant. I thought of myself laying down under an elephant – a live elephant – and taking notes. Looking up, jotting down, rolling quickly to dodge a descending foot.

That would be a very daunting task. It seems to me that it would be *impossibly* dangerous. Even if I were offered hazard pay, even if I were offered an incredible sum of money, I would still leave standing under elephants to others.

And yet, aren't we standing under Christ? Isn't He dangerous? Well yes, He is! As Mr. Beaver tells the Pevensie children in Narnia, "Course he isn't safe. But he's good. He's the King I tell you."¹⁶

Following Christ in our ordinary lives can be dangerous and good at the same time. Are you willing to do that, my *ordinary* friend? Will you follow Him wherever He leads? Will you go wherever He sends you? Will you live as a citizen of heaven in a dark and dreary world?

If you will, it will change you – and it will change your world. God will use the power of the Holy Spirit in your life to bring heaven here to earth. People will see that you are different even while you are ordinary. They may even ask you why!

Scripture says that Elijah was a man with a nature like ours, an ordinary man. Yet God used him in mighty ways. Might God have a similar plan for you?

What can God do through ordinary men and women who are devoted to Him? He can answer your earnest prayers – prayers that the Lord would indeed send laborers into His harvest field. He can, He will and it just might be you!

Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.

*Then he prayed again, and heaven gave rain, and the earth bore its fruit.
James 5:17-18 (ESV)*



Notes:

¹ Stephen Mathonnet-VanderWell, *A Mansion Just Over the Hilltop*, July 7, 2020, **Reformed Journal**, <https://blog.reformedjournal.com/2020/07/07/a-mansion-just-over-the-hilltop/>

² Ira Stanphill, copyright 1949. The earliest version I could find: *Mansions Over the Hilltop*, #8, V.O. Fosset, **Fossett's Inspirational Melodies: for Singing Schools, Conventions, Radio Programs, and for most any occasion**, Stamps-Baxter Music Printing Company, Chattanooga, Tennessee, 1952.

³ Ibid.

⁴ Matthew Bates, **Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King**, (p.82). The Baker Group, Kindle Publishing Division.

⁵ Ibid.

⁶ Ibid.

⁷ Thomas Schreiner, *Saved by 'Allegiance' Alone? On a New Attempt to Revise the Reformation*, March 3, 2017, **The Gospel Coalition, US Edition**, <https://www.thegospelcoalition.org/reviews/salvation-by-allegiance-alone/>

⁸ Ibid.

⁹ Dan Briones, *Already, Not Yet: How to Live in the Last Days*, August 4, 2020, **Desiring God**, <https://www.desiringgod.org/articles/already-not-yet>

¹⁰ Keith Mathison, *Your Kingdom Come*, June , 2007, **Ligonier Ministries**, <https://www.ligonier.org/learn/articles/your-kingdom-come>

¹¹ Goheen, Michael W., **Introducing Christian Mission Today** (p. 298). InterVarsity Press. Kindle Edition.

¹² Wax, Trevin K., **Eschatological Discipleship** (p. 89). B&H Publishing Group. Kindle Edition.

¹³ Ibid., (pp. 193-194)

¹⁴ Michael Horton, *The Ordinary Christian Life*, July 25, 2014, **Ligonier Ministries**, <https://www.ligonier.org/learn/articles/ordinary-christian-life>

¹⁵ Goheen, *ibid.*, (p. 26)

¹⁶ C.S. Lewis, **The Lion, the Witch and the Wardrobe**, p. 76, Collier Books, New York, 1970.