

“There is a great deal of fog about mission in the church today. Glen and Justin reveal the focus on mission in the grand narrative of the Bible, introducing the theology that should undergird how we understand mission. The basic, foundational truths in these chapters bring clarity and disclose how God is at work, both in history and today.”

Ted Esler

president, Missio Nexus

“Scrivener and Schell have given us an invitation to join in God’s mission and a clear picture of the joy within our triune God’s move toward his children. With its winsome clarity, this volume is set to be a helpful guide for any pastor, lay leader, or individual to deepen and scripturally root their understanding of God and his mission.”

Mason King

pastor and executive director, Care, Groups, & Institute,
The Village Church

“Excellent books exist on mission theology and history but are often out of reach to many churches. Scrivener and Schell are to be commended for *Come and See*! This work condenses a great deal of important information and puts theology and history into the hands of the masses. Biblically rich, practically oriented, their book draws attention to the apostolic priority of evangelism, disciple making, and church planting. To the point and fast paced! May its influence be felt as you go and tell the world!”

J. D. Payne

professor of Christian Ministry, Samford University,
missiologist, and author of *Theology of Mission*

Union



COME AND SEE

A History and Theology of Mission

**Glen Scrivener and
Justin Schell**

Come and See: A History and Theology of Mission

© 2022 by Glen Scrivener and Justin Schell

www.UnionPublishing.org
Bridgend, Wales, United Kingdom

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review.

Unless otherwise noted, Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. All italics in quotations of Scripture have been added by the authors.

Cover and book design by Rubner Durais

978-1-9168995-4-4 (paperback)
978-1-9168995-5-1 (eBook)



CONTENTS

<i>Introduction</i>	1
Chapter 1: The Doctrine of God and Mission.....	3
Chapter 2: The Glory of God and Mission	13
Chapter 3: The Bible as Missional: Creation to Abraham	23
Chapter 4: The Bible as Missional: Exodus to the Prophets.....	31
Chapter 5: Mission in the New Testament.....	41
Chapter 6: Jesus: The Way, the Truth, and the Life	51
Chapter 7: A Short History of Mission.....	61
Chapter 8: The Mission Legacy of the Reformation.....	71
Chapter 9: The Task Remaining	83
Chapter 10: The Mission of the Church: Proclamation	93
Chapter 11: The Mission of the Church: Ministries of Mercy	105
Chapter 12: The Global Church	115
<i>Acknowledgements</i>	125
<i>Scripture Index</i>	127



INTRODUCTION

Welcome to *Come and See: A History and Theology of Mission*. We are so thankful you picked up this book.

Come and See is meant to help you grasp what God is after in the world. It's his mission first, not ours. The mission of the church flows out of the heart and mission of God. So, we look to him first. And we do that by looking at his Word.

When you think about “mission” in the Bible, what comes to mind? The apostle Paul? A Bible verse—maybe a section somewhere near the end of the book of Matthew? We know that mission is in the Bible. But if there are only one or two verses that address it, how important could it really be? What's more, does mission still matter today?

You may be surprised to learn that mission leaders and scholars are wrestling with an altogether different question. It goes something like this: Shouldn't *all* theology be about mission?

This question highlights an important point—namely, that God communicates with us so that we may know him and

COME AND SEE

that we might be saved. If that is true, then all of God's Word is part of his mission. His communication is purposeful: it's missional. In order to justify our call to mission, we don't need to poke around Scripture for verses that command or support it. Rather, the entire Bible is a book with a mission: to reveal Jesus so that we might believe (see John 5:39–47; 20:30–31).

Our God is a missionary God! And we're invited to join him on that mission.



1

THE DOCTRINE OF GOD AND MISSION

PREVIEW

In the first chapter, we will explore how God's nature—what he's like deep down—leads to his outward work of salvation for sinners. This, or rather he, is the starting point for the church's sense of mission.

SHARING THE FATHER'S HEART

"What do you want for your birthday?" It is a question all children love to answer. And one year, when my (Justin's) wife was young, her father asked it of her. She replied, eyes getting large, "I want a Beach Boys record."

Intrigued by why a ten-year-old girl in the early nineties would want an album from a band popular in the sixties, he inquired further, "Why do you want a Beach Boys album, dear?"

COME AND SEE

Without hesitation, and I am sure with a giggle of glee, she responded, “Because you like them, Daddy!”

It was the love for her father that motivated her. She wanted to share in his interests because they were *his* interests! She loved *him*, so she loved the things he loved. She adored him, so she wanted to be *like him*.

I love that story. It reminds me of my freshman year at university. I had just become a believer, and almost immediately I began to hear from my campus minister about God’s heart for the nations of the world. As I read verse after verse from Scripture that declared God’s love for men and women from every tribe, language, people, and nation, with a blend of divine faith and naivete, I simply said, “Father, if this is your heart, then I am going to make it my heart as well.”

I did not have a degree in missions. I had no passport. I did not personally know a missionary. I could not have told you the difference between Hinduism, Buddhism, and Islam. But at that moment, none of those things were necessary. Nothing moves us to embrace and engage God’s mission like knowing his heart. Even now, after studying and practicing mission for two decades, I find it is still God’s heart that makes mission worthwhile.

And that is the first thing I want you to know about this book. There are lots of great books about mission out there, even books that explore what Scripture says about mission. But above all, I want this book to reverberate with rejoicing in the love and goodness of God. If we miss this, we miss the best reason for mission.

What about you? Why are you here? Perhaps it was a sermon, a stat, or a story that first stirred your desire to

understand and participate in God's mission. Or maybe you are wondering why mission is important at all? "We know God loves the world, but does that mean I need to as well?" Likely, many readers will have taken a mission trip either at home or abroad to serve and share Christ with men and women who are different from them. Perhaps this was exhilarating. Perhaps it was excruciating.

What we all share in common, no matter where we come from or where we're going, is that we are here because we have experienced something of the love of God. It will be knowing and enjoying him that will cause us to both understand and embrace his heart for the lost, his heart for mission.

BEGINNING WITH GOD—FATHER, SON, AND HOLY SPIRIT

Everything begins with God. Mission is no exception. But which God are we talking about? That may sound like a silly question, but we will see just how important it is when we consider a false god. We want to make sure we're beginning with the true God, the God of Jesus, the God who is a Father loving his Son in the Spirit. If we don't begin with *this* God, we shouldn't begin at all.

This fundamental truth was at the heart of the debate between two church leaders named Athanasius and Arius who lived during the fourth century. Arius was a presbyter in the church at Alexandria who began teaching in error that Jesus was the first creature made by the Father. He posited that Jesus then went on to create everything else.

COME AND SEE

Why would Arius say that? What mistake had he made in his theological reasoning? Essentially, his mistake was starting with creation instead of Christ.

Michael Reeves explains, “Arius had started with a philosophical presupposition of what God must be like: God by nature was ‘ungenerated’ or uncaused; in fact, he held, ‘ungenerate’ served as about the most basic definition of God. It follows, then, that since the Son is begotten or generated by the Father, he cannot truly be God.”¹ Given this, it’s no surprise that Arius imagined God as a lone divine rule-giver who was waiting for humanity to simply obey his cosmic whim, with no plan for relationship between God and humanity.

But Athanasius, theological stalwart and on-again-off-again bishop of Alexandria, spotted Arius’ error. He said, “It is more pious and more accurate to signify [that is, to understand] God from the Son and call Him Father, than to name Him from His works only and call Him Unoriginate.”² Athanasius is echoing the apostle John, who said, “No one has ever seen God; the only God, who is at the Father’s side, he has made him known” (1:18).

How then do we know what God is like? We must look at Jesus.

Creation can’t tell us who God, in his essence, is. Yes, we can look at creation and know that God is powerful, but that doesn’t tell us who he is. This means that creation also can’t tell us what his mission is.

1 Michael Reeves, *Theologians You Should Know: An Introduction: From the Apostolic Fathers to the 21st Century* (Wheaton, IL: Crossway, 2016), 54.

2 Athanasius, *Against the Arians*, trans. John Henry Newman and Archibald Robertson, Nicene and Post-Nicene Fathers, 2nd Series, vol. 4, ed. Philip Schaff and Henry Wace (Buffalo, NY: Christian Literature Publishing Co., 1892), 1.34.

Instead, we must start our inquiries with the Son. And when we do, we come to know that God is a community of eternal love: Father, Son, and Spirit. We don't pray, "Our Unoriginate." We pray, "Our Father" (Matt. 6:9). So, if we are to understand God's mission, we must understand his Trinitarian reality.

BEFORE THE WORLD EXISTED

We have said that Jesus reveals the Father (see John 1:18). He came so that we could know God, not just his law. Jesus' person, work, ministry, teaching, and very life is centred on revealing the Father—revealing God—to us. For our purposes, we want to ask, "How does Jesus reveal the nature of God from before creation?"

If we start with creation, like Arius, we will be tempted to think that the best description of God is that he is the Creator or Ruler of creation. But he was something before that; and he was doing something before that. For a moment, let us rewind into eternity past.

In John 1:1–2, we find out that before creation, the Son was with the Father. Already, we know that God is not a solitary deity like Arius' god or the god of Islam, Allah. No, at the very least, the God of the Bible is a Father and a Son in communion. Also, we see that this is a God who, by his very nature, speaks. The second person of the Trinity is rightly called the Word of God. Communicating isn't just something that God does; it's in his very nature. It's who he is.

And now, this Son, the Word, has taken on flesh to dwell among us (v. 14) and reveal the Father (v. 18) to us. One of the very best places to go to see what God is like, particularly before creation, is John 17. In Jesus' High Priestly Prayer, we

COME AND SEE

see an intimate interaction between Father and Son. And we get a picture of their pre-creation community in some of Jesus' words. In verse 5, he prays, "And now, Father, glorify me in your own presence with *the glory that I had with you before the world existed.*"

Jesus, preparing to return to the presence of his Father, asks to receive glory. But this will not be the first time that Father and Son are sharing glory in intimate fellowship. No, indeed, they shared it before the world existed. What was God like before he created? He was Father, Son, and Spirit sharing glory together—overflowing towards each other.

Just a few verses later, Jesus prays, "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because *you loved me before the creation of the world*" (v. 24). Again, what was God doing before creation? The Father was loving his Son. More precisely, Father, Son, and Spirit, for eternity past, were loving one another, delighting in one another, sharing and overflowing towards one another.

Leaving the book of John, let us look at just two more passages to fill out our picture of what God was like, and what he was doing, before creation.

Ephesians 1:3-10

The first passage we want to examine comes from Paul's letter to the Galatians:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him *before the foundation of*

the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

What was God doing before the foundation of the world? Was he figuring out a way to create a race of minions who would exist to do his bidding?

What was he plotting for us? Nothing less than our very incorporation into the life of God. Before creation, “He chose us ... that we should be holy and blameless *before him*” (v. 4).

What was his disposition towards us? “In *love* he predestined us for adoption to himself as sons through Jesus Christ” (vv. 4–5). He was not preparing a world for servants, but for *sons*! The triune God was planning for his love—the love of Father, Son, and Spirit—to be shared with those he created, now incorporated into this holy family.

What is the result of this fore-planning of God? Redemption through Jesus’ blood, the forgiveness of sin, all so that he might unite all things to Christ (vv. 7–10).

Revelation 13:8

It will not surprise you to see John in Revelation communicating the same thought as Paul did in Ephesians 1. While

COME AND SEE

John is not trying to unpack the mystery of salvation in Revelation 13, he writes something that is revealing for our study in verse 8. He says that names have been “written *before the foundation of the world* in the book of life of the Lamb who was slain.” If you explore everything John has to say about this book—John speaks of it six times in his writings—you will find that this is the list of those who were chosen for adoption, redemption, and forgiveness; they will not face judgement, but have been washed clean. These men and women have been saved by “the blood of the Lamb” (Rev. 7:14; 12:11).

Again, let us ask, “What was God doing before the foundation of the world?” He was writing a book, the Lamb’s book of life. He was preparing to save sinners, even before creation.

AMAZING LOVE! HOW CAN IT BE?

All of this is simply incredible! And compared to the god of Arius, it is absolutely staggering. When we look at these few passages, we see a completely different God. Arius’ god sought slavish workers who would simply try harder. He imagined the Bible as a rule book to show us how to earn salvation. So, he imagined that God’s mission was simply that humanity would become obedient automatons, distant but compliant—that this would somehow please his distant, lonely god. But let’s summarise what we’ve discovered about the true God, the living God, the triune God.

What is God like? The God of the Bible is Father, Son, and Spirit—a communion of divine love—who is self-giving, generous, and loving. That means he is not, as is sometimes

charged, lonely. Nor does he intend to “keep his distance” from humanity whom he has made, but rather he intends relationship from the very beginning, for that is his nature. He is full of life and love, overflowing within himself and now overflowing into the world.

Why would this God create? Knowing what the true God is like alleviates any worries that he is a cosmic dictator who created men and women as meaningless slaves. Instead, we have every indication from the Bible that God created so that the love and fellowship that has always existed in the Trinity might be shared more broadly! He created for familial reasons. The Bible uses pictures of adoption and marriage to illustrate the relational closeness that God intends for redeemed humanity.

Why would he give us a book? To answer this question, we cannot do better than to quote Jesus in John 5:39–40. Addressing the Pharisees, he says, “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life.” What are the Scriptures for? To lead us to Jesus! We read them so that we might know God, for knowing God is eternal life (John 17:3).

What is God’s mission? Now we come to the point of our book. What is the good God after in the world? Maybe you can guess already from what we have said. In short, God’s mission in creation and redemption is to bring men and women into the fellowship that Father, Son, and Spirit have always shared.

COME AND SEE

PRAYER

Father, thrill our hearts at who you are. Help us to see rightly what you are like. Clear away the misunderstandings, the ways we confuse you with man-made gods, cold and distant deities who seek only to use humanity as slaves. Thank you that your heart has always been to sweep us into your family, sharing the life of Father, Son, and Spirit with us. You are so good to us. May we share your outgoing heart for the world as we seek to understand and engage in your mission. Amen.



2

THE GLORY OF GOD AND MISSION

REVIEW

In our last chapter, we learned that the place to begin with mission is the nature of God—Father, Son, and Spirit. In eternity, God was already outgoing, sharing love and glory within the three persons of the Trinity. And it is that aspect of God that is overflowing into creation. His mission is to bring men and women into the fellowship that Father, Son, and Spirit have always had.

PREVIEW

Before we develop our understanding of God's mission any further, we must deal with one objection people might have to all this talk of God's desire to make himself known to humanity. Some might say, "What about God's glory? Doesn't the Bible teach that God always acts for his own glory?" Have we made God's mission too human-centred?

COME AND SEE

GOD'S GLORY AND GOD'S MISSION

In chapter 1 we considered that God's mission is central to who he is. But maybe God is not quite as missional as some would have us believe. Perhaps the overflowing love of God is counterbalanced by other truths, like God acting for his glory, and we would do better to focus on that? Let's begin to answer that question by looking at a verse that emphasises God's glory.

In Isaiah 42:8, the Lord declares boldly:

I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.

So, is that God saying that God only has eyes for himself? That he wants subjects and slaves like other gods? Let's look now at the wider context in Isaiah 42. When we do that, we see that in the previous seven verses God has been incredibly effusive in his praise for someone else. Who is that? We will start with verses 1–4:

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
He will not cry aloud or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.

He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.

The Most High does not give his glory or praise to another because he is passionately, devotedly, and unbreakably committed to his Servant—his Spirit-filled Son, to whom he gives all the glory and praise. Where do we find ourselves, then? Back at the Father's love for the Son! And then in verse 6 he gives the Son

as a covenant for the people,
a light for the nations.

God Most High will not yield his glory to any *other*—only to his Son. He gives *everything* to his Son. And then he gives his Son to the world. That's how his glory works, as a cascade of love from Father to Son to the world.

This explains why Jesus' words in John 17 do not contradict Isaiah 42; in fact, he's virtually quoting it. In John 17:1 Jesus prays: "Father ... glorify your Son that the Son may glorify you."

So, there is a great deal of glory-sharing going on. But in verse 22 the circle of glory-sharing widens much further. Jesus says of his followers: "The glory that you have given me I have given to them."

That's how God's glory works. The Father gives it to the Son, and to the Son alone. But then that glory is given to those who belong to Jesus: to "those who will believe in me" (v. 20).

We looked at verse 24 in the previous chapter, but it's worth revisiting here:

COME AND SEE

“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.”

The Father has eternally been glorifying his Son, and now his Son has been given to the world. Therefore, those who are with Jesus—you could say *in* Jesus—are in on that eternal glory.

This is the shape of glory in the Bible—from the Father to the Son by the Spirit. And then, by the Spirit, *others* get to share in that glory as they share in Christ.

God is not a glory-monger. He’s a glory-sharer. But the glory always goes from Father to Son by the Spirit and then to Christ’s people.

We also see this cascading love and blessing of the Father to the Son in the first chapter of Ephesians. In verse 3, for instance, “every spiritual blessing” is poured on the head of Jesus. The blessing then flows down Christ’s body, so that everything Jesus has by nature, the church has by grace. The self-giving of God, expressed in Jesus, is so lavish that in verse 22 we read, “[God] put all things under [Christ’s] feet and gave him as head over all things to the church.”

That is the glorious giving of God. The Father gives everything to the Son, and the Son is appointed Head over everything for his body, the church. That is an astonishing “spreading goodness.”¹

In addition, three times in Ephesians 1 Paul says that in so acting, God is doing all things to the praise of his glory (vv. 6,

1 Richard Sibbes, “The Successful Seeker,” in *The Complete Works of Richard Sibbes, D.D.*, ed. Alexander Balloch Grosart, vol. 6 (Edinburgh: James Nichol, 1863), 113.

12, 14). As God does all this self-giving, he is doing everything for the sake of his glory. So then, what is his glory?

When the triune God acts for the sake of his glory, he is not like Arius' god, keeping his distance and making sure that everything terminates on himself. The glory of the triune God is a self-giving glory. When God acts for the sake of upholding his glory, this does not cancel out his self-giving nature. Rather, it expresses it.

Several times in the Bible, God says he acts not for his people's sake but for the sake of his glory or the sake of his name (see, for example, Ezekiel 20 or 36). But in each instance, God is acting in remarkable, self-giving salvation. And this is how his glory is expressed, by determining to be the great self-giver. We don't twist his arm so that he will desire to save. He is always and originally the outgoing, saving God. This is his glory, his very essence.

God does not act on our behalf because we are beautiful and deserving of rescue or love. He acts to save because of what *he* is like. He will act to uphold his own self-giving character, not because we've earned it from him.

God's regard for his glory is not the self-centred obsession of the Unitarian or Islamic god. It's the self-giving nature of the Father to give all things to Christ by the Spirit and to offer Christ to the world. Therefore, God acting for the sake of his glory is not a counterbalance or contradiction to the love of God for humanity; it is the very expression of it. God is "a fountain of sending love."²

He is the Fountainhead for all creation, for the church, and for our mission in the world.

2 David J. Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1991), 390.

COME AND SEE

MISSION ORIGINATES WITH GOD

Therefore, God's mission is an initiative. It's not a response. It's not that God sees or foresees the fall into sin (see Genesis 3) and then thinks, "Oh no, let's try and turn this around." God did not decide to be a missionary in response to the fall. Mission is not even a response to creation in general.

Rather, mission is original and originating in the eternal life of God. As the Puritans were so faithful to point out, creation and redemption flow from the fact that God delights to spread his goodness. God is "a fountain of sending love."

WORDS TO KNOW

Missio Dei literally means the "mission of God." For the last few decades, this Latin phrase has reminded the church that mission is God's idea, not ours. Mission flows out of his nature, not our need. In fact, God is the first missionary. The Father sends the Son into the world. The Father and the Son then send the Spirit. Finally, the church is sent in the power of the Spirit into the world. We join in his mission. All of our missional activities flow out of the reality that God is a missionary.

This is so important to grasp. When we ask the question "What is the mission of the church in the world?" the one thing we must not do is look to the world to tell us the answer. Mission is not a response to the world. It's not a response to the state of the world. We must understand the state of the world, but we don't get our mission from the world.

Neither do we invent our mission from within the church. Mission does not originate with us or with a few bold evangelists who stir us up to go.

William Carey is sometimes called the father of modern missions. But however wonderful a missionary Carey was, he was not the father of mission. There is a Father of mission, but he is not human. Our Father is always sending. Everyone else is, at best, participating in *his* mission. Mission does not start with us, but with God.

It's common to think of the church as the sender of missionaries to lost peoples and places, but we must understand that the greatest and first missionary journey was from heaven to earth. As Jesus says in John 20:21, "Peace be with you. As the Father has sent me, even so I am sending you."

We are participating in the *missio Dei*: the mission of God.

MISSION SPRINGS FROM FULLNESS

So, why do mission? Why reach out with the love of Jesus? Do we do it because our churches are shrinking and we want to keep the show on the road? Do we do it to keep up with other churches? Is it an area we feel we need to work on, so we commit ourselves to try harder?

The crux of the matter is understanding whether our mission is about getting something from the world or about offering Christ. That's the way John Wesley (1703–1791) and George Whitefield (1714–1770) describe their evangelism; they could summarise a hard day's preaching in the open air with the phrase, "I offered them Christ." They preached from fullness.

COME AND SEE

That's so vital in mission. We don't so much feel a lack ("give me more people and more glory") and do mission to fill it. Instead, we have the fullness of Christ shared with us and simply must share it with others.

So, yes, we are desperate for people to meet with Christ—just as God is. But our events, our services, our friendship, our outreach, our love is not bait for the evangelistic hook. It's part of our overflowing *offering* to the world.

As Paul says in 1 Thessalonians 2:8, "Being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us."

Mission flows out of fullness; it's not about filling our needs. We don't gain converts; we offer Christ. We offer our lives; we pour ourselves out. But none of this is bait. Rather, it's the offering of Bread. Because with the *missio Dei*, the direction of travel is ever outwards.

One final implication to consider here is that ...

WE GO IN AND WITH CHRIST

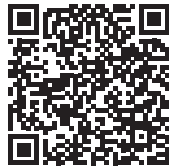
Sometimes it is easy to imagine the Great Commission as Jesus' telling us to get to work while he puts his feet up for a few thousand years. We think of Matthew 28 as ending with "Go into all nations, and I wish you well. I'm rooting for you. Knock 'em dead—I'll see you on the last day." Yet how does Matthew 28 actually end? "And behold, I am with you always, to the end of the age." God is with us. It's still his mission, because he is always gloriously outgoing.

PRAYER

O heavenly Father, you are glorious—so giving, so kind. Thank you that because of your heart, we are now in Christ. Thank you that in him, we are made children of God and co-heirs with Christ. What a Saviour! What a God! Amen.

GIVEAWAY

RECEIVE FREE
RESOURCES EVERY
MONTH WHEN YOU
SUBSCRIBE TO
UNION PUBLISHING.



UP

Union

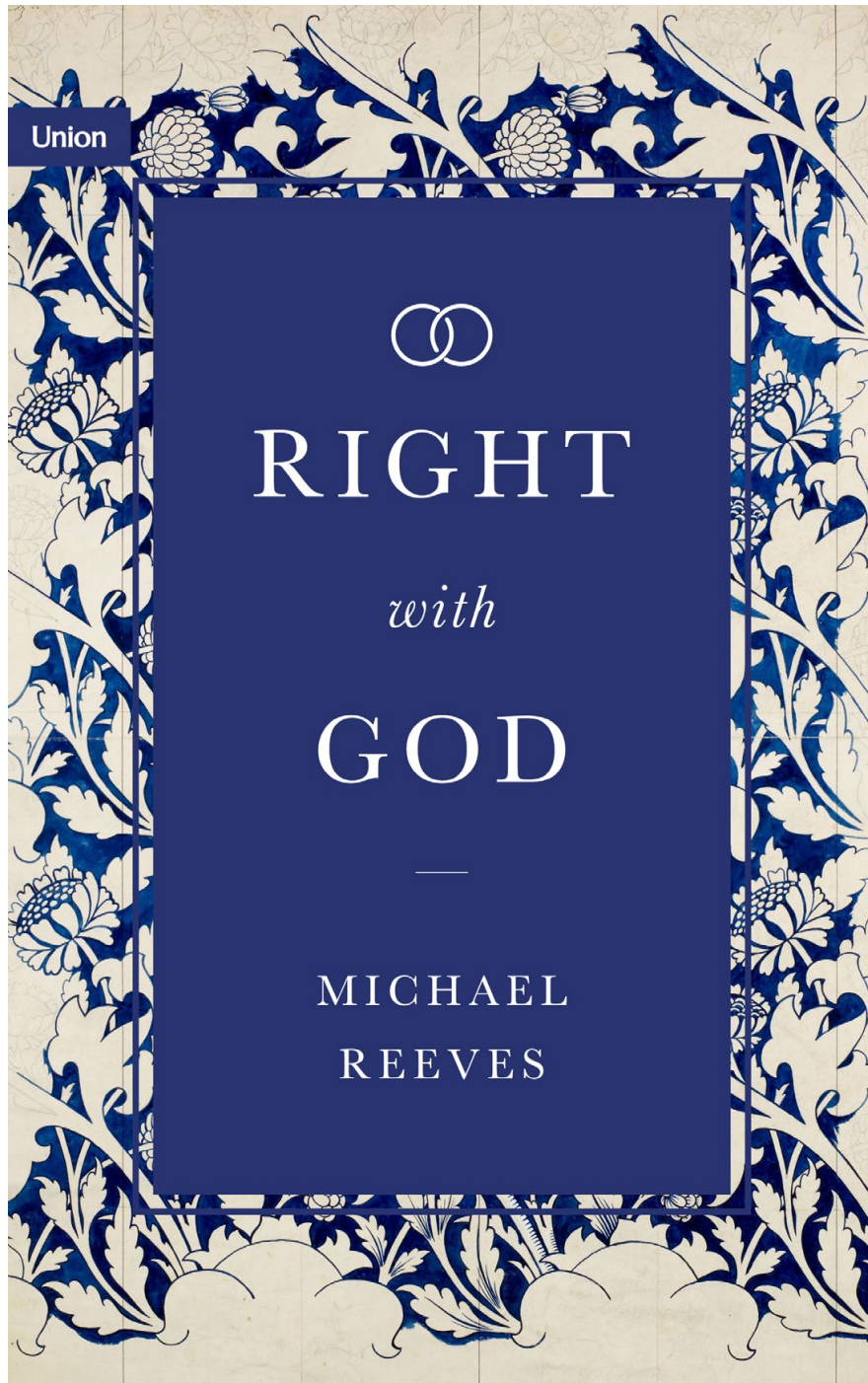
We fuel reformation in churches and lives.

Union Publishing invests in the next generation of leaders with theology that gives them a taste for a deeper knowledge of God. From books to our free online content, we are committed to producing excellent resources that will refresh, transform, and grow believers and their churches.

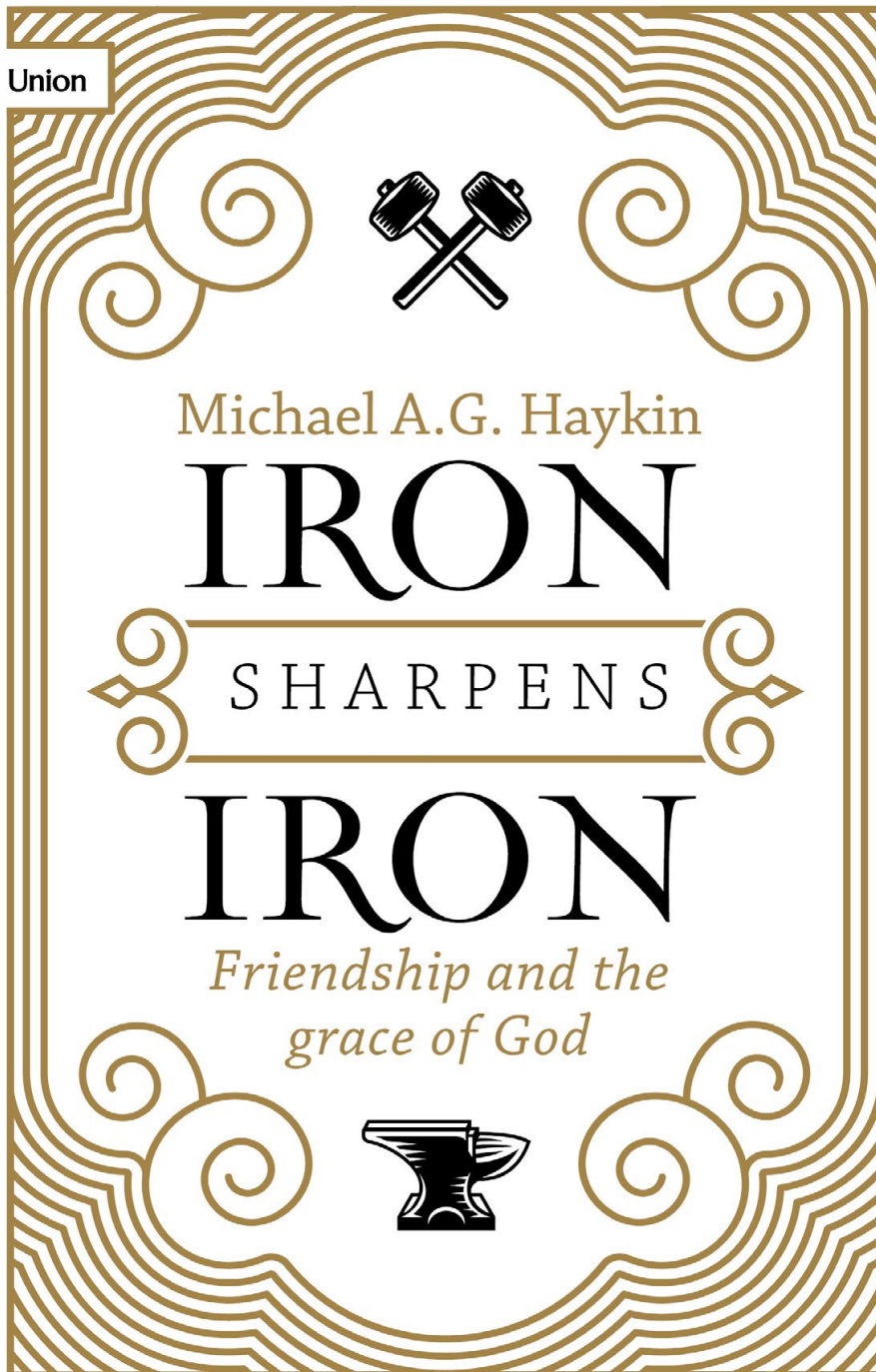
We want people everywhere to know, love, and enjoy God, so glorifying him. For this reason, we've collected hundreds of articles, podcasts, book chapters, and video content for our free platform. We also produce new streams of written, audio, and video resources to help you to be more fully alive in the truth, goodness, and beauty of Jesus.

If you are hungry for reformational resources that will help you delight in God and grow in Christ, we'd love you to visit us at
unionpublishing.org

OTHER BOOKS FROM UNION PUBLISHING



OTHER BOOKS FROM
UNION PUBLISHING



OTHER BOOKS FROM UNION PUBLISHING

