

The Social Gospel Of Jesus

[#Social Gospel](#) [#Jesus social teachings](#) [#Christian ethics](#) [#Gospel justice](#) [#Kingdom of God principles](#)

Explore the profound principles of the Social Gospel of Jesus, a movement and theological perspective emphasizing the practical application of Christian ethics to societal issues. This framework highlights Jesus' social teachings on justice, poverty, and peace, advocating for a transformed world that reflects the Kingdom of God.

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The Social Gospel of Jesus

Scholars are agreed that the central metaphor in Jesus' proclamation was the kingdom of God. But what did that phrase mean in the first-century Palestinian world of Jesus? Since it is a political metaphor, what did Jesus envision as the political import of his message? Since this is tied to the political economy, how was that structured in Jesus' day? How is the violence of Jesus' Mediterranean world addressed in the kingdom? And how does "self-denial" fit into Jesus' agenda? Malina tackles these questions in a very accessible way, providing a social-scientific analysis, meaning that he brings to bear explicit models and a comparative approach toward an exciting interpretation of what Jesus was up to, and how his first-century audience would have heard him.

The Social Gospel

Walter Rauschenbusch (1861 – 1918) was a Christian theologian, Baptist pastor, and a leader of the Social Gospel movement. In *A Theology for the Social Gospel*, published the year before his death, Rauschenbusch offered a *A Theology for the Social Gospel* (1917), Rauschenbusch takes up the task of laying a theological foundation for the nascent movement.

A Theology for the Social Gospel

DigiCat Publishing presents to you this special edition of "The Social Principles of Jesus" by Walter Rauschenbusch. DigiCat Publishing considers every written word to be a legacy of humankind. Every DigiCat book has been carefully reproduced for republishing in a new modern format. The books are available in print, as well as ebooks. DigiCat hopes you will treat this work with the acknowledgment and passion it deserves as a classic of world literature.

Essays on the Social Gospel

A resurgence of the Social Gospel is energizing many evangelicals, but what does the Bible say about the role of humanitarian works in the Christian life? As new covenant believers, Christians are called to a specific central task: to be ministers of God's message of salvation for sinners. At the same time,

the New Testament justifies nearly every concern of the revitalized Social Gospel. Care for the poor and needy, reconciliation of social and racial divisions, and nurture for the sick and abused -- all can be biblical and Christ-honoring activities. Ryan Dobson and Christian Buckley have a message for believers on either side of the battle lines hardening around today's Social Gospel. To those on the Religious Left, they say: "Don't forget that Jesus Christ died to save sinners, not to bring about political change." To those on the Religious Right, they say: "Don't forget that Jesus spent much of his time helping the sick, the poor, and the needy." A corrective and a call to action all in one, Humanitarian Jesus shows that evangelism and good works coexist harmoniously when social investment is subservient to and supportive of the church's primary mission of worship, evangelism, and discipleship. In accessible and non-academic style, Dobson and Buckley outline the biblical case for humanitarian concern. They also engage the topic through interviews with leading Christian thinkers, activists, and humanitarian workers -- including Franklin Graham, Gary Haugen, Ron Sider, Tony Campolo, and many more -- seeking to define a broadly biblical approach to good works that all Christians can join hands around.

The Social Gospel

Reappraises the work of Shailer Mathews, a leading but long-neglected theologian of the social gospel movement whose work prefigures contemporary liberation theologies.

The Social Principles of Jesus

It is said that Walter Rauschenbusch (1861-1918) was "the leading spokesman for the theology of the Social Gospel in American Protestantism" (from the introduction by Pelikan, 586). Although a Baptist minister, Rauschenbusch apparently rejected biblical literalism in favor of historical criticism-a method of biblical analysis that originated in Rauschenbusch's fatherland in the first half of the nineteenth century. This method, quite popular even today, allowed Rauschenbusch to see the Gospel through the prism of the contemporary understanding of history, which in the age of social revolutions was dominated by the struggles of the lower classes. In a series of books and essays, Rauschenbusch applied principles he believed were found in the Gospel as calls for social reform that continue to ring true for many modern Christian theologians. In "The Social Principles of Jesus," Rauschenbusch's last essay published in 1918, the author attempted to use his reading of the Gospel as a foundation for social philosophy.

Humanitarian Jesus

A primary architect of the Social Gospel, a movement that responded to the changing social and industrial conditions in the U.S. during the late 19th and early 20th centuries, presents his prophetic interpretation of Jesus and the kingdom, understanding of troubling conditions that call the church to faithful witness, and to work toward meaningful political and economic reforms.

Shailer Mathews's Lives of Jesus

Jesus taught that love for others is the path to God, that you can't love God if you don't love your neighbor. In *An Evangelical Social Gospel?*, Tim Suttle shows how the exaggerated individualism of American culture distorts the gospel and weakens the church. He reaches back a full century to the writings of the great Baptist pastor Walter Rauschenbusch and offers an imaginative vision for how evangelicals can once again impact the world. Bypassing the culture wars and liberal/conservative squabbling, Suttle offers a way in which the corporate nature of Christianity can be held alongside the evangelical belief in personal salvation. In so doing, Suttle provides valuable theological rationale for the moves many are making toward social justice and helps us rediscover why the nexus of personal and corporate faith is where we find the power to transform lives and cultures alike. His approach to corporate sin and salvation, the kingdom of God, and missional theology are deeply rooted in the life of a pastor, yet informed by a rich theological mind.

The Social Gospel in America, 1870-1920

Excerpt from *The Social Gospel* Jesus has no social gospel for bad people. His ideals presuppose goodness. They are meaningless to men and women who are out of sympathy with God. That is why it is SO hard to get the gospel actually at work throughout our Social life. Sin is a fact that cannot be overlooked by social reformers any more than by any one else. It takes sound timber to make a sound ship; and it takes regenerate souls to make a regenerated society. The gospel is the

message of a salvation assured to individuals and society who accept Jesus as their Lord. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

A Gospel for the Social Awakening

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1917 edition. Excerpt: ... CHAPTER XIX THE SOCIAL GOSPEL AND THE ATONEMENT To countless Christian minds the doctrine of the atonement has been the marrow of theology. We have reserved it for the close of our discussion. Does the social gospel contain anything which would verify, interpret, quicken, or expand that doctrine? And what form of the doctrine would best express and support the social gospel? The theological interpretation of the death of Christ has a long and varied history. It will aid us in estimating our modern needs if we pass it briefly in review. To the first disciples the death of their Lord was an astonishing catastrophe, an unexpected, terrible, and apparently impossible outcome of the work of the Messiah. For that very reason they craved an explanation of the event which would interpret it as a fundamental part of God's plan. Their method was to prove that it had been foretold throughout the Scripture and foreshadowed by typology. Paul was the first to give the death of our Lord a really central position in a theological system. But the early Church never appropriated or utilized more than a few leading ideas of Paul. The most popular and elaborate theological explanation was the theory that Christ's death was a ransom paid to Satan. By the fall the human race became subject to Satan, and he had a rightful claim on it as its sovereign. God in mercy desired to emancipate humanity from the thralldom of Satan, but would not use his superior power to wrest from him what was his by legal right. So he offered Christ to Satan as a ransom in exchange, and Satan gladly accepted. But in killing the sinless Christ, Satan overstepped his legal claims and thereby forfeited all his rights. Or, according to other Fathers, Satan was attracted by the human...

The Rise of the Social Gospel in American Protestantism, 1865-1915

Excerpt from The Social Gospel and the New Era The social function of the Christian Church is to bring God more consciously into human relationships with a view to have the Christian life flourish at its best. The reconstruction period has brought an enlarging conception of the kingdom ideal which is leading the modern Church to recast some of its notions and to re adjust its methods, in order to broaden and intensify the personal religious life of the individual and to open up a larger field for social service. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Social Principles of Jesus

A remarkable history of the powerful and influential social gospel movement. The global crises of child labor, alcoholism and poverty were all brought to our attention through the social gospel movement. Its impact on American society makes it one of the most influential developments in American religious history. Christopher H. Evans traces the development of the social gospel in American Protestantism, and illustrates how the religious idealism of the movement also rose up within Judaism and Catholicism. Contrary to the works of previous historians, Evans demonstrates how the presence of the social gospel continued in American culture long after its alleged demise following World War I. Evans reveals the many aspects of the social gospel and their influence on a range of social movements during the twentieth century, culminating with the civil rights movement in the 1950s and 1960s. It also explores the relationship between the liberal social gospel of the early twentieth century and later iterations of social reform in late twentieth century evangelicalism. The Social Gospel in American Religion considers

an impressive array of historical figures including Washington Gladden, Emil Hirsch, Frances Willard, Reverdy Ransom, Walter Rauschenbusch, Stephen Wise, John Ryan, Harry Emerson Fosdick, A.J. Muste, Georgia Harkness, and Benjamin Mays. It demonstrates how these figures contributed to the shape of the social gospel in America, while arguing that the movement's legacy lies in its profound influence on broader traditions of liberal-progressive political reform in American history.

Christianity and the Social Crisis

This collection of essays examines the central, yet often overlooked, role played by women in the formation of the social gospel movement in the late nineteenth and early twentieth centuries. A practical theological response to the stark realities of poverty and injustice prevalent in turn-of-the-century America, the social gospel movement sought to apply the teachings of Jesus and the message of Christian salvation to society by striving to improve the lives of the impoverished and the disenfranchised. The contributors to this volume set out to broaden our understanding of this radical movement by examining the lives of some of its passionate and vibrant female participants and the ways in which their involvement expanded and enriched the scope of its activity. In addition to examining the lives of individual women, the essays in *Gender and the Social Gospel* contain broader analyses of the gender and racial issues that have caused the histories of movements such as the social gospel to be viewed almost exclusively in terms of their male, European-American, intellectual participants at the expense of the women, African Americans, and Canadians whose contributions were just as worthy of attention.

An Evangelical Social Gospel?

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1910 edition. Excerpt: ... CHAPTER X WEALTH It would indeed be strange if we should find Jesus silent regarding wealth. His interest in humanity and all that pertains to humanity must have forced him to a consideration of the subject. Altogether the largest proportion of human endeavor is devoted to economic affairs. Reduce the hours of labor however we may, the great object of life on the part of most men is to earn enough to enable them to keep living. There is too, the widespread ambition to get rich. It is probably true that this, as much as any other motive in life, lies beneath the social evolution of society. It is not true, as some insist, that the economic are the only motives operative in human history; but they are certainly so prominent and so powerful as to be of first importance. Now, Jesus, in teaching and living the gospel, was never far from life. He saw the poor all about him, and saw the rich turning from him. He himself had been obliged to earn a living for himself and, if tradition is to be believed, for his mother and his brothers and sisters. He saw too, how hard it is for men who are seeking wealth to make the things of spiritual value supreme. And for that reason he spoke about wealth perhaps more than about any other subject, unless it was the kingdom of God and the wickedness of religious hypocrisy. In order to understand his position, it is necessary, first of all, to get his point of view, for that will be that of the gospel itself. Clearly enough his interest in wealth is not that of the political economist. The modern world would be slow to dispense with those patient men of science who study the economic aspects of human life. All over the world we find them collecting the material on which they may base their discussions of the...

The Social Gospel (Classic Reprint)

In *A Consuming Faith*, Susan Curtis analyzes the startling convergence of two events previously treated independently: the emergence of a modern consumer-oriented culture and the rise of the social gospel movement. By examining the lives and works of individuals who identified themselves as social gospelers, rather than just groups or individuals who fit a particular definition, Curtis is able to capture the very fluidity of the term social gospel as it was used. In addition to exploring the time in which the movement took shape, Curtis provides biographical sketches of traditional figures involved in various aspects of the social gospel movement such as Walter Rauschenbusch, Washington Gladden, and Josiah Strong alongside those of less-prominent figures like Charles Jefferson, Elizabeth Stuart Phelps, and Charles Macfarland. Going beyond their roles in the movement, Curtis shows them to be sons and daughters, husbands and wives, and workers and citizens who experienced the vast changes in their world wrought by industrialization and class conflict even as they sought to define a meaningful religious life. The result of their quest was a redefinition of Protestantism that contributed to an evolving public discourse and culture. This groundbreaking study, now with a new preface by Curtis, provides an illuminating look at culture and religion as interdependent influences, and treats religious life as an

integral part of American culture--not a sacred world apart from the secular. A Consuming Faith will be of interest to anyone who strives to understand not only the social and cultural history of America in the late nineteenth and early twentieth centuries, but also the origins of modern America.

A Theology for the Social Gospel

A black social gospel movement arose after the Civil War to mitigate the broken promises of reparations and the reestablishment of white supremacy. After the Gilded Age, a new social gospel arose in the early twentieth century that brought together Christian proclamation and an ethic of social justice that became liberal Protestantism's distinctive contribution to world Christianity, leaving residues in the New Deal and the Great Society. In the face of poverty and bondage in the 1960s, Martin Luther King Jr. led a second wave of the black social gospel movement and died for it, as prophets do. It birthed new liberation movements on many fronts. Again things fell apart as the Reagan Revolution massively redistributed wealth and social benefits upward and "late capitalism" flourished. In this environment tax cuts for the wealthy and massive inequalities grew, and President Trump inherited the resentments of the Christian Right and the opportunism of economic conservatives. Would a recurring social gospel have made a difference? After Trump, American Christianity faces another crisis of decision. Will the strange God of the Bible be re-called, will the churches re-live as social movements that bring good news to all the people, will American Christianity re-contest the public square and proclaim a new social gospel for our times? This book is an invitation and a manifesto.

Preaching the Social Gospel

"A book which left an indelible imprint on my thinking." — Rev. Dr. Martin Luther King, Jr. Republication in this form is a forceful intervention in contemporary debates in American religion and politics. — Commonweal Many of the societal concerns and questions of 1907, e.g., his alarm over inner-city poverty, societal injustice, crime, and ineffectual government, are just as relevant today. — Library Journal "Skillfully fashioned and perfectly timed, [Rauschenbusch's] book was a supercharger for a movement . . . and set a new standard for political theology. Rightly viewed from the beginning as the greatest statement of the social gospel movement." — Christian Century In a 100th-anniversary edition, Paul Raushenbush, the author's great-grandson, has reprinted the text with essays by Cornel West, the Rev. Jim Wallis and others to prove that one can be a dedicated Christian and a social reformer at the same time. — The New York Times Book Review Rightly viewed from the beginning as the greatest statement of the social gospel movement . . . and set a new standard for political theology. — Christian Century

Christianizing the Social Order

Excerpt from *Essays on the Social Gospel* The purpose of the following pages is to show that the moral directions of Jesus are not complex in their demands, but require of us simply that one thing that can alone bestow upon the will singleness of aim, and produce in us a steadfast, independent attitude of mind. His words are too often used by Christians. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Social Gospel and the New Era (Classic Reprint)

When Christians answer the clarion call to be missional, too often it is primarily to feel good or to grow in their own faith. But ultimately we remain unsatisfied because, in the end, it's still about "me"—my church, my faith, my salvation. Then sometimes inspiration dries up. We forget that Jesus is the head of the Church, which exists at God's pleasure and disposal. God is birthing a new Social Gospel, meant to reclaim mission and justice ministries as prime directives for the Church, and not with the naive thinking of the 19th or 20th centuries. What are the characteristics of this new Social Gospel? There is an expectation that mission is "with" and not "for" others. There is an acknowledgement that tolerance is not a dirty word and we have to find a peaceable way to live in our intercultural world. It carries the Wesleyan impulse to change the world by working to build God's kingdom in this world. It offers the

grace and salvation of Christ to those in need, believing that none are free unless all are free. It means that we feed the hungry, educate the poor, and equip the powerless in tangible ways.

The Social Gospel in American Religion

With contributions by known scholars around the world, this volume moves beyond many of the impasses in historical Jesus research.

Gender and the Social Gospel

In the twentieth century Marxism challenged laissez-faire economics, psychoanalysis reinterpreted the processes of thought, and evolution discredited the idea of creation. These changes profoundly affected American Protestantism. Ferré examines the belief system that underlies what middle-class Protestants chose to read.

The Social Gospel

This book deals with the social gospel and one of its leading proponents in twentieth century Australia, the Anglican bishop of Armidale, New South Wales, from 1929 to 1964, John Moyes. It is an investigation and assessment of the career of Bishop Moyes as a study in Christian social engagement. It concerns his vision for the role of the church in society and his contribution to that effect. It is not a biography of John Moyes. Neither is it an exhaustive history of the social gospel movement in Australia or anywhere else, although they both feature prominently throughout. Bishop Moyes was a highly articulate public debater who participated in several of the critical episodes in Australian history during the twentieth century. The reader will find within the pages of this book discussion of highly contentious issues such as the attempt to ban the Communist Party of Australia in 1950 and 1951, the decision to commit Australian troops to the Vietnam War in 1965, and the Christian response to state-legitimised violence. Moyes is placed in context with some of the most notable Christian spokespeople on social and political issues in the twentieth century, such as Walter Rauschenbusch, Ernest Burgmann, William Temple, George Bell, Dietrich Bonhoeffer, Reinhold Niebuhr, Martin Luther King Jr., and André Trocmé. It is argued here that John Moyes made intelligent, prescient, and compassionate contributions to many of the issues to which he turned his mind, but that, like most others before or since, he was unable to find a solution to the theological and moral challenges raised by the perceived threat to Australia's sovereignty during World War II. This book challenges the view that when national sovereignty is threatened, the Christian response must be to support the government's call to war.

A Consuming Faith

Intended as an introduction to a study of the gospel and its social message. This work was pulled from outlines and lecture material used and presented by the author in a university and church training school settings.

After Trump

For more than one hundred years, North American Christians have been choosing one of two stories about the gospel of Jesus Christ. One story, often referred to as the "true gospel," holds forth a narrative that this world is a "sinking ship" without possibility of redemption. For adherents to the "true gospel," human suffering in this life is mostly a distraction to be ignored, for all that truly matters is to "win souls for Jesus" so that as many as possible can be assured of eternal life. The other story, known by many as the "social gospel," holds that the gospel of Jesus promises a new beginning in this life that includes the possibility for abundant life in this present world. Followers of this story devote themselves to alleviating human suffering and working for charity and peace. Prior to the Civil War, these two stories--of salvation in this life and salvation in the life to come--were one, never to be separated, together comprising the good news of Jesus Christ. When the Roll is Called recounts the traumatic tearing asunder of this beautiful good news and offers hope for the restoration of a whole gospel.

Christianity and the Social Crisis in the 21st Century

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Essays on the Social Gospel (Classic Reprint)

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Me and We

The chasm between evangelism and social action needs to be bridged. Chester convincingly argues that the truth of the gospel is best understood and embraced in the context of loving action and gospel-centered community.

The Social Setting of Jesus and the Gospels

This Is A New Release Of The Original 1917 Edition.

A Social Gospel for Millions

Excerpt from A Theology for the Social Gospel Of my qualifications for this subject I have reason to think modestly, for I am not a doctrinal theologian either by professional training or by personal habits of mind. Professional duty and intellectual liking have made me a teacher of Church History, and the events of my life, interpreted by my religious experiences, have laid the social problems on my mind. On the other hand, it may be that the necessity of approaching systematic theology from the outside may be of real advantage. Theology has often received its most fruitful impulses when secular life and movements have set it new problems. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

John Stoward Moyes and the Social Gospel

Gary Dorrien's major work addresses the roots of and remedy to the current crisis in American Christian social ethics. Focusing on the story of American liberal Protestantism, the book examines in fascinating depth the three major movements in this century ? the Social Gospel, Christian Realism, and Liberation Theology ? in a way that also brings African American, feminist, environmentalist, Catholic, and other voices into the increasingly multicultural quest. Dorrien then carefully assesses the crisis of social Christian thought in a culture that is increasingly secular, materialistic, and dominated by capitalism. He shows how the progressive Christian vision of social and economic democracy can be redeemed in the face of its apparent defeat. He argues strongly for a social Christianity faithful to the spiritual reality and kingdom-oriented ethic of the way of Christ. Dorrien's engaging narrative, knowledgeable and fair analysis, and thoughtful proposal bring desperately needed clarity and commitment to the Christian social conscience.

The Social Message of Jesus

Carl Gustav Adolf von Harnack (7 May 1851 - 10 June 1930) was a German Lutheran theologian and prominent church historian. He produced many religious publications from 1873 to 1912. Harnack traced the influence of Hellenistic philosophy on early Christian writing and called on Christians to question the authenticity of doctrines that arose in the early Christian church. He rejected the historicity of the gospel of John in favor of the synoptic gospels, criticized the Apostles' Creed, and promoted the Social Gospel.

Christianizing the Social Order

When the Roll is Called