

## AN INTRODUCTORY WORD FROM THE EDITOR

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The word *kairos* (Greek for “a moment” or “suitable time”) in the New Testament carries a historical-eschatological meaning and expresses the submission of time to God’s will. *Kairos* is the time of salvation, the last offer of God’s grace and a reminder to all people everywhere. This Evangelical theological journal was named *Kairos* partially due to its New Testament symbolism and (to a greater degree) the conviction of the editor, coworkers and publishers that today’s generation of Evangelical Christians need to express their submission to God’s will and rightly use God’s gift of time.

During the 20th century the evangelical movement grew stronger among churches of the Reformation tradition in Croatia: focused on proclaiming the gospel, the good news that Christ died for the sins of humankind, was buried, and then rose on the third day according to the Scriptures, thus making a way for the redemption of sinful humankind. The Evangelical movement stresses the authority of the Bible, God’s sovereignty, the experience of conversion to God, the need for living a holy life, following Christ (discipleship), the evidence of a newly experienced or a renewed personal faith which is actively proven in evangelism and serving the needy. The understanding of the reality of church among Evangelical Christians is primarily of a spiritual nature. Every denomination developed its structural systems with dependence on historical data, that is, social and cultural realities from which the church sprang or was reformed. The structure of the church and her system are in function in proclaiming the gospel, and in part in glorifying God in certain social situations. God’s Word and the Spirit of God remain unchanged in the church and are realized in the lives of believers. People and church structures can and should change, so that they may be, in every moment, open to the work of the Spirit of God to the glory of God the Father. In this way, in the Evangelical movement, hierarchically constituted churches and free

local churches participate equally.

With the development of the Evangelical movement in Croatia came the strengthening of independent and autonomous churches of the Reformation tradition, which, from Luther's Protestantism, accepted that only the Scriptures, grace and faith are the foundation of a person's relationship with God. From the radical Reformation they inherited teaching about discipleship, the belief that a person must first believe in order to receive all the blessings of baptism, an awareness of the practical living out of Christ's mandate in proclaiming the gospel and the spark for evangelism. And so, during the 20th century, along with the existing Catholic, Orthodox and Protestant churches (The Evangelical church and Christian Reformed church) in Croatia, a body of free churches were organized that are commonly called churches of the Reformation tradition. In the second half of the 20th century, over a hundred local churches were established which belong to various Christian traditions: Baptist, Pentecostal, Charismatic, the Restoration movement tradition, the Brethren Church movement, and the house church movement. Several advanced theological schools were established: the interdenominational and international Evangelical Theological Seminary in Osijek, the Theological Faculty "Matija Vlačić Ilirik" in Zagreb, the Theological Biblical Academy in Krapina and the Biblical Institute of the Council of Churches of Christ in Zagreb. These schools made an outstanding addition to Evangelical theological and pastoral education and they met the need to establish an Evangelical theological journal in which Evangelical theologians, spiritual workers and intellectuals could publish their works. To that end, the Biblical Institute of the Council of Churches of Christ in Croatia launched this theological journal.

The journal comes out twice a year in Croatian and English: in Croatian by the name *Kairos*, *Evandeoski teološki časopis*, and in English by the name *Kairos*, *Evangelical Journal of Theology*.

The goal of the journal is fourfold. First, to be a canal for communicating the gospel and biblical values to intellectuals, pastors, preachers, students, believers and society. Second, to be a publishing support to Croatian evangelical theologians and scientists as well as lovers and doers of the Word of God. Third, to be a Croatian Evangelical voice to the world. Fourth, to publish articles of authors from around the world who are important to Evangelical Christianity in Croatia.

The academic works of Croatian authors and authors from abroad who work in Croatia or who have been, in some way spiritually connected and influential in Croatia will be published in the articles and discussions section. Articles may be from biblical, systematic and applied theology, ethics, Church history, and sociology of religion, philosophy and church life. The journal publishes academic works that are characterized in accordance with the recommendation of

the Ministry of Science, Education and Sport of the Republic of Croatia. *Kairos* publishes articles that are reviewed and those that are not subject to review. Articles that may be categorized as “academic” or “expert” need to have at least two positive reviews. Reviews are anonymous. The journal publishes articles without review that are of relative content for Evangelical Christianity, well thought out and well written.

In the translation section, new translations of biblical books, significant historical documents and works and excerpts from works of respected people of faith will be published.

The journal will publish expert reviews and criticism of Croatian and foreign books, no more than two years old, whose contents are significant for Evangelical Christianity in Croatia.

In closing, in the name of the staff and the Biblical Institute that serves as publisher, I want to thank all who, in whatever way, made possible the publication of this first Evangelical theological journal in Croatia.

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