

FOUNDATIONAL DOCUMENTS FOR THE GOSPEL COALITION

THE GOSPEL FOR ALL OF LIFE: Preamble

We are a fellowship of evangelical churches deeply committed to renewing our faith in the gospel of Christ and to reforming our ministry practices to conform fully to the Scriptures. We have become deeply concerned about some movements within traditional evangelicalism that seem to be diminishing the church's life and leading us away from our historic beliefs and practices. On the one hand, we are troubled by the idolatry of personal consumerism and the politicization of faith; on the other hand, we are distressed by the unchallenged acceptance of theological and moral relativism. These movements have led to the easy abandonment of both biblical truth and the transformed living mandated by our historic faith. We not only hear of these influences, we see their effects. We have committed ourselves to invigorating churches with new hope and compelling joy based on the promises received by grace alone through faith alone in Christ alone.

We believe that in many evangelical churches a deep and broad consensus exists regarding the truths of the gospel. Yet we often see the celebration of our union with Christ replaced by the age-old attractions of power and affluence, or by monastic retreats into ritual, liturgy, and sacrament. What replaces the gospel will never promote a mission-hearted faith anchored in enduring truth working itself out in unashamed discipleship eager to stand the tests of kingdom-calling and sacrifice. We desire to advance along the King's highway, always aiming to provide gospel advocacy, encouragement, and education so that current- and next-generation church leaders are better equipped to fuel their ministries with principles and practices that glorify the Savior and do good to those for whom he shed his life's blood.

We want to generate a unified effort among all peoples—an effort that is zealous to honor Christ and multiply his disciples, joining in a true coalition for Jesus. Such a biblically grounded and united mission is the only enduring future for the church. This reality compels us to stand with others who are stirred by the conviction that the mercy of God in Jesus Christ is our only hope of eternal salvation. We desire to champion this gospel with clarity, compassion, courage, and joy—gladly linking hearts with fellow believers across denominational, ethnic, and class lines.

Our desire is to serve the church we love by inviting all of our brothers and sisters to join us in an effort to renew the contemporary church in the ancient gospel of Christ so that we truly speak and live for him in a way that clearly communicates to our age. We intend to do this through the ordinary means of his grace: prayer, the ministry of the Word, baptism and the Lord's supper, and the fellowship of the saints. We yearn to work with all who, in addition to embracing the confession and vision set out here, seek the lordship of Christ over the whole of life with unabashed hope in the power of the Holy Spirit to transform individuals, communities, and cultures. You will find attached both our Confessional Statement and our Theological Vision for Ministry—a vision rooted in the Scriptures and centered on the gospel.

CONFESSIONAL STATEMENT

(1) The Tri-une God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

(2) Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

(3) Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church,

both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

(4) The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God’s own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

(5) The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

(6) The Gospel

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

(7) The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God

the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

(8) The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

(9) The Power of the Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

(10) The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor

become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

(11) God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

(12) Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

(13) The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever

banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

THEOLOGICAL VISION FOR MINISTRY

This is not an outline of our doctrinal beliefs (see the Confessional Statement), but a statement of how we intend to discharge Christian ministry and interact with our culture in biblical and theological faithfulness.

(1) **How should we respond to the cultural crisis of truth?** (The epistemological issue)

For several hundred years, since the dawning of the Enlightenment, it was widely agreed that truth—expressed in words that substantially correspond to reality—does indeed exist and can be known. Unaided human reason, it was thought, is able to know truth objectively. More recently, postmodernism has critiqued this set of assumptions, contending that we are not in fact objective in our pursuit of knowledge, but rather interpret information through our personal experiences, self-interests, emotions, cultural prejudices, language limitations, and relational communities. The claim to objectivity is arrogant, postmodernism tells us, and inevitably leads to conflicts between communities with differing opinions as to where the truth lies. Such arrogance, they say explains, in part, many of the injustices and wars of the modern era. Yet postmodernism’s response is dangerous in another way: its most strident voices insist that claims to objective truth be replaced by a more humbly “tolerant” and inclusively diverse subjective pluralism—a pluralism often mired in a swamp that cannot allow any firm ground for “the faith that was once for all entrusted to the saints.” Such a stance has no place for truth that corresponds to reality, but merely an array of subjectively shaped truths. How shall we respond to this cultural crisis of truth?

a. We affirm that truth is correspondence to reality. We believe the Holy Spirit who inspired the words of the apostles and prophets also indwells us so that we who have been made in the image of God can receive and understand the words of Scripture revealed by God, and grasp that Scripture’s truths correspond to reality. The statements of Scripture are true, precisely because they are God’s statements, and they correspond to reality even though our knowledge of those truths (and even our ability to verify them to others) is always necessarily incomplete. The Enlightenment belief in thoroughly objective knowledge made an idol out of unaided human reason. But to deny the possibility of purely objective knowledge does not mean the loss of truth that corresponds to objective reality, even if we can never know such truth without an element of subjectivity. See *CS*-(2).

b. We affirm that truth is conveyed by Scripture. We believe that Scripture is pervasively propositional and that all statements of Scripture are completely true and authoritative. But the truth of Scripture cannot be exhausted in a series of propositions. It exists in the genres of narrative, metaphor, and poetry which are not exhaustively distillable into doctrinal propositions, yet they convey God’s will and mind to us so as to change us into his likeness.

c. We affirm that truth is correspondence of life to God. Truth is not only a theoretical correspondence but also a covenantal relationship. The biblical revelation is not just to be known, but to be lived (Deut 29:29). The purpose of the Bible is to produce wisdom in us—a life wholly submitted to God’s reality. Truth, then, is correspondence between our entire lives and God’s

heart, words and actions, through the mediation of the Word and Spirit. To eliminate the propositional nature of biblical truth seriously weakens our ability to hold, defend, and explain the gospel. But to speak of truth only as propositions weakens our appreciation of the incarnate Son as the Way, the Truth, and the Life, and the communicative power of narrative and story, and the importance of truth as living truly in correspondence to God.

How this vision of truth shapes us. (1) We adopt a “chastened” correspondence-theory of truth that is less triumphalistic than that of some in the older evangelicalism. But we also reject a view of truth that sees truth as nothing more than the internally coherent language of a particular faith-community. So we maintain, with what we hope is appropriate humility, the principle of *sola Scriptura*. (2) Though truth is propositional, it is not only something to be believed, but also to be received in worship and practiced in wisdom. This balance shapes our understanding of discipleship and preaching. We want to encourage a passion for sound doctrine, but we know that Christian growth is not simply cognitive information transfer. Christian growth occurs only when the whole life is shaped by Christian practices in community—including prayer, baptism, the Lord’s Supper, fellowship, and the public ministry of the Word. (3) Our theoretical knowledge of God’s truth is only partial even when accurate, but we nevertheless can have *certainty* that what the Word tells us is true (Luke 1:4). It is through the power of the Holy Spirit that we receive the words of the gospel in full assurance and conviction (1 Thess 1:5).

(2) How should we read the Bible? (The hermeneutical issue)

a. Reading “along” the whole Bible. To read along the whole Bible is to discern the single basic plot-line of the Bible as God’s story of redemption (e.g., Luke 24:44) as well as the themes of the Bible (e.g., covenant, kingship, temple) that run through every stage of history and every part of the canon, climaxing in Jesus Christ. In this perspective, the gospel appears as creation, fall, redemption, restoration. It brings out the *purpose* of salvation, namely, a renewed creation. As we confess in CS–(1), *[God] providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.*

b. Reading “across” the whole Bible. To read across the whole Bible is to collect its declarations, summons, promises, and truth-claims into categories of thought (e.g., theology, Christology, eschatology) and arrive at a coherent understanding of what it teaches summarily (e.g., Luke 24:46-47). In this perspective, the gospel appears as God, sin, Christ, faith. It brings out the *means* of salvation, namely the substitutionary work of Christ and our responsibility to embrace it by faith. As we confess in CS–(7), *Jesus Christ acted as our representative and substitute, so that in him we might become the righteousness of God.*

How this reading of the Bible shapes us. (1) Many today (but not all) who major in the first of these two ways of reading the Bible—that is, reading along the whole Bible—dwell on the more corporate aspects of sin and salvation. The cross is seen mainly as an example of sacrificial service and a defeat of worldly powers rather than substitution and propitiation for our sins. Ironically, this approach can be very legalistic. Instead of calling people to individual conversion through a message of grace, people are called to join the Christian community and kingdom program of what God is doing to liberate the world. The emphasis is on Christianity as a way of life to the loss of a blood-bought status in Christ received through personal faith. In this imbalance

there is little emphasis on vigorous *evangelism and apologetics*, on *expository preaching*, and on the marks and importance of *conversion/the new birth*. (2) On the other hand, the older evangelicalism (though not all of it) tended to read across the Bible. As a result it was more individualistic, centering almost completely on personal conversion and safe passage to heaven. Also, its preaching, though expository, was sometimes moralistic and did not emphasize how all biblical themes climax in Christ and his work. In this imbalance there is little or no emphasis on the importance of the work of *justice and mercy* for the poor and the oppressed, and on cultural production that glorifies God in the arts, business, etc. (3) We do not believe that in best practice these two ways of reading the Bible are at all contradictory, even though today, many pit them against each other. We believe that on the contrary the two, at their best, are integral for grasping the meaning of the biblical *gospel*. The gospel is the declaration that through the death and resurrection of Jesus Christ, God has come to reconcile individuals by his grace and renew the whole world by and for his glory.

(3) How should we relate to the culture around us? (The contextualization issue)

a. By being a counter-culture. We want to be a church that not only gives support to individual Christians in their personal walks with God, but one that also shapes them into the alternative human society God creates by his Word and Spirit. (See below, point 5c.)

b. For the common good. It is not enough that the church should counter the values of the dominant culture. We must be a counter-culture for the common good. We want to be radically distinct from the culture around us and yet, out of that distinct identity, we should sacrificially serve neighbors and even enemies, working for the flourishing of people, both here and now, and in eternity. We therefore do not see our corporate worship services as the primary connecting point with those outside. Rather, we expect to meet our neighbors as we work for their peace, security, and well-being, loving them in word and deed. If we do this we will be “salt” and “light” in the world (sustaining and improving living conditions, showing the world the glory of God by our patterns of living; Matt 5:13-16). As the Jewish exiles were called to love and work for the *shalom* of Babylon (Jer 29:7), Christians too are God’s people “in exile” (1 Peter 1:1; James 1:1). The citizens of God’s city should be the *best possible* citizens of their earthly city (Jer 29:4-7). We are neither overly optimistic nor pessimistic about our cultural influence, for we know that, as we walk in the steps of the One who laid down his life for his opponents, we will receive persecution even while having social impact (1 Peter 2:12).

How this relationship to culture shapes us. (1) We believe that every expression of Christianity is necessarily and rightly contextualized, to some degree, to particular human culture; there is no such thing as a universal a-historical expression of Christianity. But we never want to be so affected by our culture that we compromise gospel truths. How then do we keep our balance? (2) The answer is that we cannot “contextualize” the gospel in the abstract, as a thought experiment. If a church seeks to be a counter-culture for people’s temporal and eternal good, it will guard itself against both the legalism that can accompany undue cultural withdrawal and the compromise that comes with over-adaptation. If we seek service rather than power, we may have significant cultural impact. But if we seek direct power and social control, we will, ironically, be assimilated into the very idolatries of wealth, status, and power we seek to change. (3) The gospel itself holds the key to appropriate contextualization. If we over-contextualize, it suggests that we

want too much the approval of the receiving culture. This betrays a lack of confidence in the gospel. If we under-contextualize, it suggests that we want the trappings of our own sub-culture too much. This betrays a lack of gospel humility and a lack of love for our neighbor.

(4) In what ways is the gospel unique?

This gospel fills Christians with humility and hope, meekness and boldness, in a unique way. The biblical gospel differs markedly from traditional religions as well as from secularism. Religions operate on the principle: “I obey, therefore I am accepted,” but the gospel principle is: “I am accepted through Christ, therefore I obey.” So the gospel differs from *both* irreligion *and* religion. You can seek to be your own “lord and savior” by *breaking* the law of God, but you can also do so by *keeping* the law in order to earn your salvation.

Irreligion and secularism tend to inflate self-encouraging, uncritical, “self-esteem”; religion and moralism crush people under guilt from ethical standards that are impossible to maintain. The gospel, however, humbles and affirms us at the same time, since, in Christ, each of us is simultaneously just, and a sinner still. At the same time, we are more flawed and sinful than we ever dared believe, yet we are more loved and accepted than we ever dared hope.

Secularism tends to make people selfish and individualistic. Religion and morality in general tend to make people tribal and self-righteous toward other groups (since their salvation has, they think, been earned by their achievement). But the gospel of grace, centered on a man dying for us while we were his enemies, removes self-righteousness *and* selfishness and turns its members to serve others both for the temporal flourishing of all people, especially the poor, and for their salvation. It moves us to serve others irrespective of their merits, just as Christ served us (Mark 10:45).

Secularism and religion conform people to behavioral norms through fear (of consequences) and pride (a desire for self-aggrandizement). The gospel moves people to holiness and service out of grateful joy for grace, and out of love of the glory of God for who he is in himself.

(5) What is gospel-centered ministry?

It is characterized by:

a. Empowered corporate worship. The gospel changes our relationship with God from one of hostility or slavish compliance to one of intimacy and joy. The core dynamic of gospel-centered ministry is therefore worship and fervent prayer. In corporate worship God’s people receive a special life-transforming sight of the worth and beauty of God, and then give back to God suitable expressions of his worth. At the heart of corporate worship is the ministry of the Word. Preaching should be expository (explaining the text of Scripture) and Christ-centered (expounding all biblical themes as climaxing in Christ and his work of salvation). Its ultimate goal, however, is not simply to teach but to lead the hearers to worship, individual and corporate, that strengthens their inner being to do the will of God.

b. Evangelistic effectiveness. Because the gospel (unlike religious moralism) produces people who do not disdain those who disagree with them, a truly gospel-centered church should be

filled with members who winsomely address people's hopes and aspirations with Christ and his saving work. We have a vision for a church that sees conversions of rich and poor, highly educated and less educated, men and women, old and young, married and single, and all races. We hope to draw highly secular and postmodern people, as well as reaching religious and traditional people. Because of the attractiveness of its community and the humility of its people, a gospel-centered church should find people in its midst who are exploring and trying to understand Christianity. It must welcome them in hundreds of ways. It will do little to make them "comfortable" but will do much to make its message understandable. In addition to all this, gospel-centered churches will have a bias toward church planting as one of the most effective means of evangelism there is.

c. Counter-cultural community. Because the gospel removes both fear and pride, people should get along inside the church who could never get along outside. Because it points us to a man who died for his enemies, the gospel creates relationships of service rather than of selfishness. Because the gospel calls us to holiness, the people of God live in loving bonds of mutual accountability and discipline. Thus the gospel creates a human community radically different from any society around it.

Regarding sex, the church should avoid both the secular society's idolization of sex and traditional society's fear of it. It is a community which so loves and cares practically for its members that biblical chastity makes sense. It teaches its members to conform their bodily being to the shape of the gospel—abstinence outside of heterosexual marriage and fidelity and joy within.

Regarding the family, the church should affirm the goodness of marriage between a man and a woman, calling them to serve God by reflecting his covenant love in life-long loyalty, and by teaching his ways to their children. But it also affirms the goodness of serving Christ as singles, whether for a time or for a life. The church should surround all persons suffering from the fallenness of our human sexuality with a compassionate community and family.

Regarding money, the church's members should engage in radical economic sharing with one another—so "there are no needy among them" (Acts 4:34). Such sharing also promotes a radically generous commitment of time, money, relationships, and living space to social justice and the needs of the poor, the oppressed, the immigrant, and the economically and physically weak.

Regarding power, it is visibly committed to power-sharing and relationship-building among races, classes, and generations that are alienated outside of the Body of Christ. The practical evidence of this is that our local churches increasingly welcome and embrace people of all races and cultures. Each church should seek to reflect the diversity of its local geographical community, both in the congregation at large and in its leadership.

d. The integration of faith and work. The good news of the Bible is not only individual forgiveness but the renewal of the whole creation. God put humanity in the garden to cultivate the material world for his own glory and for the flourishing of nature and the human community. The Spirit of God not only converts individuals (e.g., John 16:8) but also renews and cultivates the face of the earth (e.g., Gen 1:2; Psalm 104:30). Therefore Christians glorify God not only through the ministry of the Word, but also through their vocations of agriculture, art, business, government, scholarship—all for God's glory and the furtherance of the public good. Too many Christians have

learned to seal off their faith-beliefs from the way they work in their vocation. The gospel is seen as a means of finding individual peace and not as the foundation of a worldview—a comprehensive interpretation of reality affecting all that we do. But we have a vision for a church that equips its people to think out the implications of the gospel on how we do carpentry, plumbing, data-entry, nursing, art, business, government, journalism, entertainment, and scholarship. Such a church will not only support Christians' engagement with culture, but will also help them work with distinctiveness, excellence, and accountability in their trades and professions. Developing humane yet creative and excellent business environments out of our understanding of the gospel is part of the work of bringing a measure of healing to God's creation in the power of the Spirit. Bringing Christian joy, hope, and truth to embodiment in the arts is also part of this work. We do all of this because the gospel of God leads us to it, even while we recognize that the ultimate restoration of all things awaits the personal and bodily return of our Lord Jesus Christ (CS-[13]).

e. The doing of justice and mercy. God created both soul and body, and the resurrection of Jesus shows that he is going to redeem both the spiritual and the material. Therefore God is concerned not only for the salvation of souls but also for the relief of poverty, hunger, and injustice. The gospel opens our eyes to the fact that all our wealth (even wealth for which we worked hard) is ultimately an unmerited gift from God. Therefore the person who does not generously give away his or her wealth to others is not merely lacking in compassion, but is *unjust*. Christ wins our salvation through losing, achieves power through weakness and service, and comes to wealth through giving all away. Those who receive his salvation are not the strong and accomplished but those who admit they are weak and lost. We cannot look at the poor and the oppressed and callously call them to pull themselves out of their own difficulty. Jesus did not treat us that way. The gospel replaces superiority toward the poor with mercy and compassion. Christian churches must work for justice and peace in their neighborhoods through service even as they call individuals to conversion and the new birth. We must work for the eternal and common good and show our neighbors we love them sacrificially whether they believe as we do or not. Indifference to the poor and disadvantaged means there has not been a true grasp of our salvation by sheer *grace*.

Conclusion

The ministry we have outlined is relatively rare. There are many seeker-driven churches that help many people find Christ. There are many churches seeking to engage the culture through political activism. There is a fast-growing charismatic movement with emphasis on glorious, passionate, corporate worship. There are many congregations with strong concern for doctrinal rigor and purity and who work very hard to keep themselves separate from the world. There are many churches with a radical commitment to the poor and marginalized.

We do not, however, see enough individual churches that embody the full, integrative gospel balance we have outlined here. And while, in God's grace, there is an encouraging number of bright spots in the church, we see no broad movement yet of this gospel-centered ministry. We believe such a balance will produce churches with winsome and theologically substantial preaching, dynamic evangelism and apologetics, and church growth and church planting. They will emphasize repentance, personal renewal, and holiness of life. At the same time, *and in the same congregations*, there will be engagement with the social structures of ordinary people, and

cultural engagement with art, business, scholarship, and government. There will be calls for radical Christian community in which all members share wealth and resources and make room for the poor and the marginalized. These priorities will all be combined and will mutually strengthen one another in each local church.

What could lead to a growing movement of gospel-centered churches? The ultimate answer is that God must, for his own glory, send revival in response to the fervent, extraordinary, prevailing prayer of his people. But we believe there are also penultimate steps to take. There is great hope if we can unite on the nature of truth, how best to read the Bible, on our relationship to culture, on the content of the gospel, and on the nature of gospel-centered ministry. We believe that such commitments will drive us afresh toward Scripture, toward the Christ of Scripture, toward the gospel of Christ, and we will begin to grow in our ability, by God's grace, as churches, to "act in line with the truth of the gospel" (Gal 2:14). We are ashamed of our sins and failures, grateful beyond measure for forgiveness, and eager to see afresh the glory of God and embody conformity to his Son.

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