

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.*

I 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?

1. 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).
2. 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.

3. 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.
4. How this vision of truth shapes us.
 - 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.
 - 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.
 - 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).

II How should we read the Bible? The hermeneutical issue

1. 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, kingdom, 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.
2. 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.

III How this reading of the Bible shapes us.

- 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.
- 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.
- 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.

IV How should we relate to the culture around us? The contextualization issue

1. 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.)
2. 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 com-

mon 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).

3. How this relationship to culture shapes us.

- 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?
- 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.
- 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.

V 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.

VI What is gospel-centered ministry? It is characterized by:

1. 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.

2. 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.

3. 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.

4. 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]).

5. 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



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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.

Adopted May 22, 2007. Revised April 12, 2011.