

Glocal Mission Directives

Christology, Missiology, Ecclesiology

The foundation of every church is to be based on a clear **Christology**. We equip people to love the Word of Christ and the Christ of the Word. Christ himself leads us into a compelling **Missiology** to seek the lost, disciple the found, and multiply disciple makers and churches for the sake of his glory and the salvation of souls. Such a mission leads disciples into an active **Ecclesiology**, where they assemble and work together to honor Christ and carry out his mission.

The ordering of these priorities is extremely important. To focus on *Missiology* without a clear foundation of *Christology* will cause the church to forsake the truths of God's Word for cultural norms. To focus on *Ecclesiology* before *Missiology* will cause the church to abandon its primary mission in favor of other good works of love and justice. Right teaching (Orthodoxy) leads to right practice (Orthopraxis). [2 Timothy 2:15; John 5:39; Luke 24:26-27, 44-48; Acts 1:8; 1 Timothy 4:6, 16; Titus 1:9; 1 Corinthians 3:10-11; Romans 16:17-18; 2 Timothy 3:14-17]

One Primary Objective

The Church's non-negotiable primary objective is to make disciples who make disciples while planting churches that plant churches (Matthew 28:18-20).

The true fruit of an apple tree is another apple tree. The true fruit of a disciple of Jesus is another disciple of Jesus. The true fruit of a church is another church.

Jesus poured himself and his teaching into a few disciples so that they were trained, empowered, and deployed to make other disciples, so the church's primary method of disciple making should be one of *multiplication*, not by mere *addition*. Every pastor and church should measure their results to the fourth generation of disciple makers as described in 2 Timothy 2:2.

Every church is called, by the command and compassion of Christ, to seek the lost, disciple the found, and multiply disciple makers and churches locally, regionally, and globally according to Jesus' directives in Acts 1:8: "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem *and* in all Judea *and* Samaria, *and* to the end of the earth." (Acts 1:8—the "ands" directs the church to focus on local, regional, and global all at the same time, not sequentially. This is where the term "Glocal" comes from (Global + Local)).

Two Primary Motives

The Church's primary motives are two-fold: Glory to God and compassion for people.

God receives glory when the church loves God and obeys Christ's mandate to "go and make disciples" (Matthew 28:19-20) and carries out his command, "love one another as I have loved you" (John 15:12).

Disciples are not made without first having a true compassion for the lost. Love is not complete without doing everything in our power to save the lost and lead them to follow Christ. “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another” (1 John 4:10-11).

All love comes from God. “As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you.” (John 15:9-12) [1 John 4:7-12, 1 John 3:16-24]

Faith Statements

God

As revealed in Holy Scriptures, we teach and believe that the one true God is the Father and the Son and the Holy Spirit, three distinct persons, but of one and the same divine essence, equal in power, equal in eternity, equal in majesty. We teach that God created the universe as described in Genesis 1 and 2. We hold that all who deny the teaching of the Holy Trinity are outside the pale of the Christian Church. [Deuteronomy 6:4-5; 1 Corinthians 8:4; Colossians 2:9; Matthew 28:19; John 3:16-18; 1 Corinthians 12:3; 1 John 2:23; John 14:6]

Man and Sin

God created humans in His own image, in the true knowledge of God and true righteousness and holiness and endowed with an understanding of nature [Genesis 1:26-27; Ephesians 4:24; Colossians 3:10; Genesis 2:19-23]. We further teach that sin came into the world by the fall of the first man and woman as described in Genesis 3. Through this Fall, all their natural offspring have lost the original knowledge, righteousness, and holiness. Therefore, all humans are sinners already by birth, dead in their sins, inclined to evil, and subject to the wrath of God, unable to save themselves. [Romans 5:12, 18; Ephesians 2:1-3]

Christ Alone—Savior and Lord (Solus Christus)

Only through Christ Jesus are people saved from sin, death, and the dominion of the devil. We teach that in the fullness of time, the one and only eternal Son of God became human by assuming from the Virgin Mary through the working of the Holy Spirit, a human nature like ours, yet without sin. God sent his beloved Son into our world in order to become the sole Mediator between God and all humanity. He died in our place, and three days later rose from the grave bodily, reconciling the world to himself, he ascended into heaven, and has now received all power and authority from the Father to rule and reign until he comes again in glory. There is no other name by which we are saved (Acts 4:11). Jesus Christ is object of our faith. We teach that we are to be fully surrendered to the Lordship of Jesus and believe in him for salvation until the day he comes in glory.

We believe that **forgiveness of sins** is given to sinners by God's **grace** alone through **faith** alone in **Christ** alone to **God's glory** alone as revealed in **scripture** alone. [John 14:6; John 6:35; John 8:12; John 10:9-11; John 11:25, Colossians 1:15-20]

Grace Alone (Sola Gratia)

Salvation is given only as a gift, only by God's grace, not something merited by what we do or don't do. Salvation comes to us because of what *God* does for us, rather than what *we* do for God. Because we are "dead in our sins" as God's word declares, it is impossible for us to earn forgiveness. God's grace is universal, embracing all people of all times and all places. Grace is the unmerited favor of God that he freely gives out of compassion for sinners. [Ephesians 2:4-9; Ephesians 1:7-8; Romans 3:10-12, 17-18; Galatians 2:21; 1 Timothy 2:3-6]

Faith Alone (Sola Fide)

We are justified (declared right with God) only through faith. Without faith, we are still in our sins and under the sentence of eternal condemnation. Since God has reconciled the world to himself through the vicarious life and death of his Son and has commanded that such reconciliation be proclaimed to all nations that they may believe it, therefore faith in Christ is the only way for men to receive personal reconciliation with God, the forgiveness of sins, as God's word declares. Because God's actions on the cross are received through faith, we sinners are declared to be perfect saints in God's sight. Christians are at the same time sinners and saints (Romans 5:1). Faith comes by hearing the Word of Christ. [Romans 10:17; Romans 1:16-17; Mark 1:15; John 20:27-29; John 8:47]

Scripture Alone (Sola Scriptura)

The Bible is the only inspired and authoritative Word of God, the only source for Christian teaching and life. It is accessible to all, in that it is clearly expressed and understood, and self-interpreting with the guidance of the Holy Spirit. The Bible's authority supersedes all experience, feelings, traditions, and religious teachers and leaders (Luke 21:33; Galatians 1:8-9). The Holy Scriptures are the Word of God. The Bible is verbally inspired by the Holy Spirit, written by holy men, and as such are totally truthful, reliable, and free from any error in all their parts (2 Peter 1:20-21). The Bible is God's word given to us for the foundation of faith (Ephesians 2:20; John 15:7). Holy Scriptures, and nothing else, are the sole source and standard of all doctrine and life. (2 Timothy 3:16; John 10:35; Romans 3:2; 1 Corinthians 2:13). The Bible reveals God's plan of salvation, the good news of forgiveness of sins given to sinners by grace through faith in Jesus. Jesus Christ is the central person revealed by the Bible, and as the Living Word of God, is its inspired Author (Luke 24:27, 44; John 1:45; John 5:39; John 5:46)

Law and Gospel

We believe that the two chief doctrines of Holy Scripture, Law and Gospel, must be constantly and diligently proclaimed in the church of God until the end of the world, but with due distinction (John 1:17; 2 Corinthians 3:6; Galatians 2:15, 3:6-14). The **Law**, as the expression of God's immutable will, is to be used by the church to bring men to a knowledge of their sins as well as to provide Christians with instruction about good works (Mark 12:30-31; John 5:45; Romans 3:20; Romans 7:14-24). The **Gospel** receives the primary emphasis in the ministry of the New Testament, for it is the message that "God forgives them all their sins through Christ, accepts them for His sake as God's children, and out of pure grace, without any merit of their own, justifies and saves them." (John 3:16; John 6:63; Romans 1:16; Colossians 1:6; Romans 7:25, 8:1-4, 10-11)

We therefore reject the following:

- That the Gospel is any message or action which brings good news to a bad situation;
- That the Gospel is a norm or standard for the Christian life, or that the Gospel, in effect, imposes a new law upon the Christian;
- That what God's Law declares to be sinful (for example, adultery or theft) need not be regarded as sinful in all times and situations;
- That Christians, as men who have been freed from the curse of the Law, no longer need the instruction of the Law to know what God's will is for their life and conduct.

To the Glory of God (Soli Deo Gloria)

The goal of all human life to glorify God by enjoying Him forever. We live our entire lives in the presence of God, under the authority of God, to the pleasure and glory of God alone. [Romans 11:36; Colossians 1:16, 3:23-24]

Holy Spirit and the Means of Grace

Jesus told the church at Jerusalem to wait for the power of the Holy Spirit. The third person of the Trinity, the Holy Spirit, works when and where he pleases, and is Himself a gift promised to all who are baptized in the name of Jesus (Acts 2:38-39; John 3:5-8, Acts 1:8). The Holy Spirit creates faith in Christ into human hearts, and gives life to all who call upon the name of the Lord. While God is present everywhere and operates throughout all creations and the whole earth is full of the temporal goodness and blessings of God, the Bible makes clear that God offers and communicates to humanity the spiritual blessings purchased and won by Christ, namely the forgiveness of sins and the treasures of the new life given by Christ, through external means of grace ordained by Him. These means of grace are the Word of the Gospel, Baptism, and the Lord's Supper. Therefore, the church is commissioned with the task of going to the whole world in order to preach the Gospel and administer the means of God's grace so that all may call upon the Lord and be saved. (Ephesians 4:5; Romans 6:4; Colossians 2:12-13; 1 Peter 3:21-22; 1 Corinthians 11:23-26; Matthew 26:26-28; Acts 2:42)