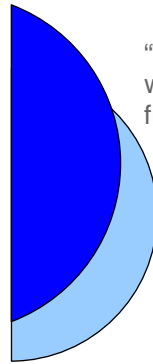


## Globally-Minded Missionaries

- † A people who are gladly bound until the end of the age to make the fame and glory of the Lord known across the street and around the world (Isa. 66:19).
- † Thus we will be a people who live as resident aliens and strangers on the earth. A people who remain unsettled and restless in the kingdoms of men so we remain free to invite all peoples into the Kingdom of God. A people who travel light through this world using their resources, time, and talents to lead others to the open doors of God's eternal Kingdom.
- † A people on a mission, motivated by a deep sense of God's own heart for the nations to enter the joy of knowing their God (Psalm 67). Therefore, we will creatively and compassionately proclaim the Gospel, baptize in the name of the triune God, and teach the ways of the Lord Jesus Christ.
- † A people on a mission who lean hard upon the promises of Christ to be with us in this great adventure until the end of the age (Matt. 28:20). Whether we are going across the street or around the world, our ascended Lord goes with us. Thus we will have the confidence of His presence in our prayers, our sending, our supporting, and our going to the nations.

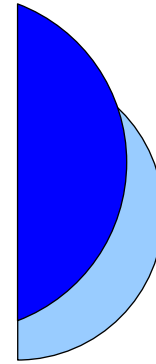
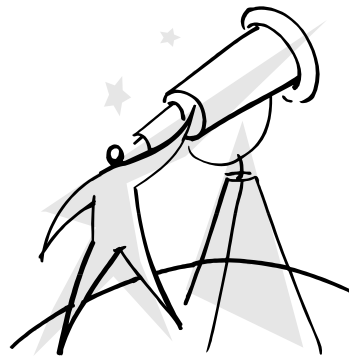
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"Whoever finds his life will lose it, and whoever loses his life for my sake will find it." — *The Lord Jesus Christ*

**God's calling you to leave the good life and live your best life.**



**Q. What kind of life is God calling you to live?**

**A.** Your best life. God is calling you to leave behind the good life and live your best life because God knows what we often forget: the good is the enemy of the best. Jesus speaks to this when he says, "*Whoever finds his life will lose it, but whoever loses his life for my sake will find it*" (Matthew 10:39). The life we find on our own is the life we consider to be good. But Jesus sees the good life for what it really is—a mirage, a phantom, an elusive vapor that in the end leaves us with no life at all. The life we find with God is our best life and it's the life that lasts. God invites you to live nothing less than the best life you can live.

**The good is the enemy of the best.**

What then is your best life? In short, it is a life that makes God famous. When we live our one life to make God famous, we are joining our purpose with His purpose—to make God famous. Yes, that's right. God's purpose is to make Himself famous (see Isaiah 66). There is no Being more morally beautiful, more exhaustively wise, more perfectly just, more thoroughly love than God. Therefore God has no choice but to make much of Himself. This is what it means to be God. God makes much of what is best in the universe—Himself. So God invites us and empowers us to do the same with our lives, to make Him famous. Living for what is best, we find our best life. Now what would a community of people aim to *become* if they wanted to support one another in living their best lives?

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## Transforming Trinitarian-Worshippers

- † A people who worship the living and ruling God in three persons: Father, Son, and Holy Spirit.
- † Worship is our greatest freedom and highest calling. Finding us shackled by lesser pursuits, God cries out, "*Let my people go, so that they may worship me* (Ex. 8:1)." Jesus addresses our soul's hunger by telling us that God seeks men, women, and children who will worship Him in Spirit and truth (Jn 4:23).
- † Our greatest purpose and hope lies outside ourselves with God. As Trinitarian-worshippers we will strive to make a name for God instead of ourselves. Yet we believe our great good is bound to His great glory, so we do everything to the honor, praise, and glory of His name.
- † We will worship at home, at work, at rest, and even at church.. We will resist the culture's invitation to compartmentalize the sacred from the secular. Every living moment is a moment for worship, where we deliberately side with God's priorities in our towns, our work, our homes, our church, our minds, our hearts.

## Biblically-Literate Learners

- † A people who are eager to hear the God-breathed Scriptures preached, spoken, whispered, even memorized (2 Tim. 3:16). We will seek the Word of God as the hungry search for bread, for as bread brings life to the body the Word of God brings life to the soul (Ezek. 37).
- † We will make gains in our proficiency of God's Word. Yet our desire is not so much a mastery of the Scriptures as to be mastered by them. God's Word, hidden in our hearts, leads us out of sin's enslavement (Ps. 119:11) and into the freedom of following Christ. The more we feast on the Word, the more we nourish a healthy life in Christ (Heb. 5:11-14). Therefore, we

must reject as unhealthy any use of the Bible to sanctify arrogance, scribalism, or divisive behavior.

- † We will know the great doctrines of God's Word and know the great men and women whose lives so powerfully displayed the Word's success. We will allow the Spirit to lead us into this vast fellowship of saints by yielding to the Spirit's efforts at renovating our hearts by the truth of God.

## Gospel-Boasting Believers

- † A people who never grow dull to the wonder of Christ crucified, for the gospel is the power of God unto salvation to all who believe (Ro. 1:16). Therefore, we shall boast boldly in this one thing alone, that Christ crucified is the wisdom of God which cloaks sinners in the righteousness of God (1 Cor. 1:31).
- † We will never outgrow our need for the gospel. In this life we practice a daily repentance, always needing to turn again and again to lay hold of the gospel. All are entangled, broken, and needy sinners. Not a single one of us has 'arrived'. It is our humble and happy condition to be forever dependent upon the mercies of God in Christ.
- † We shall boast in the gospel not only for ourselves but also for each other. We shall not expect that others among us have out-grown their need for the gospel either. Thus we shall always anticipate needing the gospel's forgiveness and always anticipate needing to offer it. We shall be a grace-saturated community of believers who, in our disillusionments, impulsively turn one another back to the gospel.
- † We will boast in the gospel for the sake of those not yet Christians. For religious people and irreligious people, we will continue to hold forth the gospel of God's inexhaustible grace. This gospel is the power of salvation for both the self-righteous and the self-despairing.

## Prayer-Devoted Kingdom Seekers

- † A people from whom a cry for the Kingdom rises to heaven, seeking God's rule over our lives through prayer.
- † Knowing that prayer is God's invitation to talk, enjoy, and experience His power, we will be devoted to prayer personally and corporately (Acts 2:42). We shall be a people who prayerfully express adoration for God's perfections and salvation; who prayerfully confess personal and corporate sin; who prayerfully give thanks for trials and blessings; who prayerfully seek God's intervention in our broken world.
- † No occasion is off-limits from prayer (Eph. 6:18). We will pray in the sanctuary, in the home, in the workplace, in the market, in the streets, in the fields. Though our prayers may be meek, desperate, inaudible, secret, or unsure, we will continue to approach the throne of God's grace with confidence (Heb. 4:16).

## Obedient-Hearted Followers

- † A people looking to Christ as our eternally trustworthy spiritual guide, living under his Lordship in all things. Who know that our "best life" is the life we find when we leave things behind to follow the teachings of Christ.
- † Recognizing that Christ's obedience has won our salvation, we cling to him with the obedience of faith (Romans 1:5). We recognize that obedience is what our faith looks like when it goes public, trusting in God's provision and promises. Our obedience to Christ, therefore, will not be a dim-witted surrender to religious oppressors, but the most reasonable quest for God's best for our lives.
- † A people who have counted the cost and are following Christ by taking up cross and laying down self (Matthew 16:24). To do so we will learn to live under the control of the Holy Spirit, yielding to his priorities and keeping in step with his pace and direction. Such will be our rescue from crusty hard-heartedness.
- † Recognizing that Christ's obedience has won our salvation, we will not expect our obedience to keep our salvation. Therefore, strugglers will be treated as family, not enemies (2 Thess. 3:15). Such care will include a host of honest sentiments from warning and admonishment to celebration and honor.

## Committed Church-Doers

- † A people who express our commitment to our ascended Lord by being committed to His body, the church. Thus, we will be 'church-doers' as well as 'church-goers'. We will be committed to 'being the church' as well as 'coming to church'. We will be a people with a vision for what the church is to God: His manifold wisdom displayed before all rulers and authorities (Eph. 3:10) and His personal gift to his Son (Jn. 17:6).
- † As committed church-doers we will have a heart for involvement in one another's life (Heb. 10:24-25). We will resist the isolation, complacency, and self-interest that our culture permits and even encourages. We will strive for such a quality of togetherness that the indwelling Christ is esteemed in one another by all.
- † As committed church-doers we commit ourselves to being formed by the very truth of God through Word and Spirit (1 Tim. 3:15). We will be an alternative society governed by the grace and truth of our spiritual head, Jesus Christ (Mt. 5:13-16). We will let our light so shine that men, women, and children will be drawn to the Savior.

## Culturally-Engaged Lightbearers

- † A people compassionate in character who consistently and deliberately offer the gospel to the lost. A people creating a culture of respect for those not yet Christians—where all people are welcomed, all questions are allowed, and all answers are given tenderly and coherently.
- † Recognizing the power of culture to hold affections and allegiances—of both church and unchurched peoples—we will thoughtfully critique the culture we so often adore. We will have Christ's courage to abstain from culture where necessary. We will have Christ's courage to undermine culture where appropriate. We will have Christ's courage to redeem culture wherever possible.
- † We will also bring the light of critique upon ourselves, our own church culture. In light of the gospel we will examine the way in which visitors, skeptics, and strugglers are welcomed, cared for, and assimilated. We remain aware of our continuing tendencies toward becoming ingrown and self-absorbed.

## Joyfully-Generous Stewards

- † A people who give radically and joyfully of their time, talents, possessions, and wealth because they have been won over to the promise of Christ's glorious kingdom where neither moth nor rust destroy (Matt. 13:44).
- † Having been seated at the banquet table of Christ's kingdom, we remember that to whom much is given much is required. Thus we will do good to those who despise us, bless those who curse us, give more than what is asked from us (Luke 6:27f).
- † We recognize we can do more together than apart. We will contribute to the common good by taking stock of our Spirit-gifts and earthly resources and then gladly serve them as a sacrifice to Christ.

## Grace-Guided Spiritual Friends

- † A people who recognize that our community with each other consists solely in what Christ has done to each of us. Thus we shall strive to celebrate Christ in one another, celebrating the grace found in each and anticipating the success of the Spirit of Christ in each.
- † As a community that recognizes what Christ has done for one another, we will forgive as we have been forgiven. Our conversations, assessments, and prayers will protect, encourage, and build up Christ in one another. We will not try to prove we know God by demonstrating how unbroken we are, or how sanctified we are. We will not put on airs by implying we have matured beyond needing the gospel of God's grace.
- † Recognizing that grace works to transform and not merely dismiss or excuse, we will be available for the encouragement, teaching, prayers, admonishments, and guidance of one another. Allowing others to speak into our lives is an ordained means of growing in grace that we will not shut out.