



Membership Covenant

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Welcome!

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INTRODUCTION TO KALEO'S MEMBERSHIP COVENANT ¹

When anyone enters into relationship with God through faith in the person and work of Jesus Christ, they are entering into two covenants:

1. To journey with God for the rest of their lives and love Him fully.
2. To journey with His other children in the community of the local church. Your membership in a church is an official recognition of this.

THE PURPOSE OF THE KALEO MEMBERSHIP COVENANT IS:

1. To join the Holy Spirit in forming an authentic church community that reflects the relationship between the Father, Son, and Spirit.
2. To clarify the ongoing blessings & responsibilities of each partner.
3. To encourage consistency, accountability, and loving unity within the church family.
4. To accomplish God's call for the Kaleo church family. This agreement does not imply that you will never fall short of the goals, but that the desire of your heart is to fulfill each of the responsibilities stated to the best of your ability. We trust that your commitment will be a personal blessing to your own journey in Christ, as well as a blessing to those around you.

¹ This membership covenant contains many ideas from and borrows heavily from the membership material from Soma Tacoma (somatacoma.org), Sojourn church (sojournchurch.com), and The Village Church (thevillagechurch.net). We are thankful for these as well as many other gospel-centered churches.

OUR VISION

“God’s master plan for the universe is to fill the earth with people that bear His image, grow in His grace, and spread His fame to all nations.”



“For the earth will be filled with the knowledge of the glory of the Lord
as the waters cover the sea” (Habakkuk 2:14).

Kaleo church exists to join God in his plan of filling the earth with His glory. This was the original mandate given to the first people, Adam and Eve, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth” (Gen 1:28). As God’s creation, being created in His image and likeness (Gen 1:27), humanity was designed to reflect the nature and goodness of God and extend His rule over the rest of creation. But humanity rebelled against God and rejected this purpose. Humanity chose to “be their own boss” and live their lives apart from God. The effects were catastrophic and resulted in the earth being filled with the glory of man (pain, suffering, injustice, brokenness) instead of being filled with the glory of God (Gen 3). In midst of this rebellion and brokenness, God gave a promise. There would be a promised seed that would reverse the devastating results of this decision (Gen 3:15). This all pointed to Jesus, the perfect God-man who is the glory of God. The writer of Hebrews describes Jesus this way, “He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power” (Heb 1:3). Jesus, the glory of God, is the means by which anyone comes to truly know God. And it is Jesus Christ in us who is the hope of glory (Col 1:27). For people to see the glory of God, Jesus has to come into our lives, change us, and work through us.

It is our hope that Kaleo church might be a part of equipping God’s people to realize that they are the church sent into the world so that God might fill every place with His glory through His people.

OUR MISSION

“Kaleo church is a Christ-centered family that makes disciples of Jesus by reaching people with God’s gospel, rounding them up in community, rooting them in their gospel identity, and releasing them into the world.”



REACH



ROUND



ROOT



RELEASE

Kaleo’s Mission

Jesus commissioned his disciples to be disciples who make disciples. A disciple of Jesus is committed to bringing all of their life increasingly under the leadership of Jesus and leading others to do the same. The mission of Kaleo church is not just to grow a Sunday gathering or fill K-groups with people. Our desire is to equip God’s people to be disciples who make disciples so that Anchorage and the world beyond will be filled with the glory of God. As a Christ-centered family we are committed to these four things on this mission of making disciples of Jesus.

1. Reach people with God’s gospel

The gospel means good news. It’s the good news of Jesus that we share in word and deed. We believe that Jesus changes everything. It is his life, death, resurrection, and ascension that stands as the central focus of everything we do.

2. Round up people in gospel community

God is forming a family for himself. The gospel brings us into a new community gathered around Jesus.

3. Root people in their gospel identity

The gospel isn’t just the entry point of our relationship with God... it is the foundation of our entire faith. Jesus Christ is central to everything we do! We are to be rooted and established in our identity in Christ. This is of critical importance as we (humans) have a natural bent towards looking to other things than Jesus for our significance and worth.

4. Release people into the world on God’s mission

Jesus gives us a new purpose. He calls us to reorient our lives around His purpose of making disciples by displaying and declaring the gospel of Jesus Christ. We desire to release His people into the world for this very purpose.

The primary way in which we gather around Jesus and his mission to make disciples is through K-Groups (for more info on K-Groups, please see appendix “C”).

REQUIREMENTS FOR COVENANT MEMBERSHIP WITH KALEO CHURCH

The following is a list of requirements for becoming a member at Kaleo church ²

1. A confession of personal faith in Jesus Christ as Lord & Savior (see section, “STATEMENT OF FAITH”).
2. An agreement with Kaleo’s statement of beliefs (see section, “STATEMENT OF BELIEFS”).
3. An agreement to not cause division with regard to Kaleo’s statement of beliefs & theological distinctives (see section, “THEOLOGICAL DISTINCTIVES OF KALEO CHURCH”).
4. Read through this packet so that you understand what covenant membership with Kaleo looks like.
5. Agreement with and signature of the membership covenant included in this packet.

² Membership is not required to attend and participate in the ministry of Kaleo.

KALEO MEMBERSHIP COVENANT

STATEMENT OF FAITH

- I am a Christian saved from the eternal wrath of God by faith in Jesus Christ, my Lord and Savior, through his death and resurrection, by which I am assured of eternal life (John 3:16-18; Rom 3:23-26).
- I believe Jesus Christ is exactly who he claimed to be; God's eternal son, the Messiah who became flesh, fully God and fully man. The only mediator between God and man (Isa 53:6; Matt 26:64; Mark 14:62; Luke 22:70; John 4:25-26; 6:29; 8:58; 11:25-27; 14:6-7; 15:5).
- I have repented of my sins and have been made a new creation in Christ (1 John 1:9; 2 Cor 5:17).
- In obedience to Scripture, I have been baptized to personally identify with the death, burial, and resurrection of Jesus, and to publicly demonstrate my new identity as a disciple of Jesus (Col 2:12; 1 Pet 3:21).

STATEMENT OF BELIEFS

The following beliefs represent the core of orthodox Christianity from a biblical and historical perspective. In addition to this, Kaleo church holds to the Lausanne (IOH-zAAN) Covenant Statement of Faith (see appendix "A"). While a full understanding and the ability to sufficiently articulate these beliefs is not required for membership, the explicit rejection of any one of these particular beliefs disqualifies one from membership at Kaleo church.

I believe...

- the Scriptures are true, authoritative and sufficient (Ps 19:7-11; 2 Tim 3:16; 2 Pet 1:20-21).
- there is only one true God, Creator of heaven and earth, who eternally exists in three distinct Persons: Father, Son and Holy Spirit (Deut 6:4; Is 45:5-6, 46:9-10; John 17:3; 1 Cor 8:4-6; 1 Tim 2:5; Gen 1:26; Ps 45:6-7, 110:1; Matt 3:13-17, 28:17-20; 1 Cor 12:4-6).
- all things exist for the glory of God (Ps 148; Pr 16:4; Is 61:3; Ro 11:33-36; 1 Cor 10:31; 2 Cor 5:15; Eph 1:3-14).
- all humanity, Christ excluded, is sinful by both birth and action (Gen 6:5; Ps 51:5; Jer 17:9; Ro 3:23; 5:8; 5:12-21; 7:18; Eph 2:1-3).
- the deserved penalty for sin is physical and spiritual death (Gen 2:15-17, 3:19; Ro 5:12, 6:23; James 1:14-15).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matt 1:20; Luke 2:52; John 1:1-4, 14; Col 1:15-20; Heb 1:1-3).
- Jesus Christ died as the sacrificial substitute to pay the penalty for sin (John 1:29, 10:1-18, Ro 5:8; 1 Cor 15:1-4; 2 Cor 5:21; Gal 1:4; 1 Pet 3:18).
- Jesus Christ physically rose from the dead, ascended into heaven and will one day physically return (Matt 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25, 14:3; 1 Cor 15:12-34; Acts 1:11; 1 Thess 4:16; Heb 9:28; 1 John 3:2; Rev 1:7).
- there will be a future physical resurrection of the dead. Only those who turn from sin and to Jesus in faith and repentance will be raised to eternal reward. Those who do not turn from sin and to Jesus will be raised to eternal punishment (Matt 25:31-46; John 5:28-29; Acts 24:15).
- only through faith in the Person and work of Jesus Christ and repentance from sin can one be reconciled to God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Ro 3:21-26; 1 Tim 2:5-6).

THEOLOGICAL DISTINCTIVES OF KALEO CHURCH (see appendix “B”)

There are a number of doctrines that Kaleo considers secondary, but about which the leadership of Kaleo is passionate. You do not have to share complete agreement on these issues to become a member, but do know that Kaleo church will preach, teach, and counsel with these views in mind. If you do not agree with one or more of these doctrines and if you explicitly disagree with one or more, the elders of Kaleo church suggest that you meet with an elder to discuss how it may affect your participation at Kaleo prior to signing the covenant.

Kaleo church holds to the following theological distinctives of Acts 29.

1. The Gospel of Jesus is central for our motivation and practice.
2. God acts sovereignly in saving sinners.
3. The continuing presence of the Holy Spirit equips and empowers the saints.
4. God created men and women as equal and complementary image bearers of God.
5. All believers are sent on Jesus’ mission to make disciples.

I understand the importance of submission to church leadership and will be diligent to preserve unity and peace; I will adhere to the statement of beliefs and I will not be divisive over the theological distinctives.

BIBLICAL OBLIGATIONS OF KALEO CHURCH LEADERS TO ITS MEMBERS

- We covenant that your elders and deacons will meet the criteria assigned to them in the Scriptures (1 Tim 3:1-13; 5:17-22; Titus 1:5-9; 1 Pet 5:1-4).
- We covenant to seek God’s will for our church community to the best of our ability as we study the Scriptures, pray, and follow the Spirit (Acts 20:28; 1 Peter 5:1-5).
- We covenant to care for you and seek your growth as a disciple of Christ, in part by equipping you for service (Eph 4:11-13) and praying for you regularly, particularly when you are sick (James 5:14).
- We covenant to provide teaching and counsel from the whole of Scripture (Acts 20:27-28; Gal 6:6; 1 Tim 5:17-18).
- We covenant to be on guard against false teachers (Acts 20:28-31).
- We covenant to exercise discipline when necessary (Matt 18:15-20; 1 Cor 5; Gal 6:1).
- We covenant to set an example and join you in fulfilling the duties of church members (1 Cor. 11:1; Phil 3:17; 1 Tim 4:12).

BIBLICAL OBLIGATIONS OF THE MEMBERS TO KALEO CHURCH

- I will commit to:
 - Gathering regularly with the family on Sunday
 - Making disciples of Jesus in a K-Group or other Kaleo community
 - Stewarding God's resource by giving of my:
 - Time – Investing in relationships and through serving
 - Talents – Using my abilities and talents to glorify God inside and outside of Kaleo
 - Treasures – Giving offerings (monetary and non-monetary) to God through the Kaleo family and beyond as the Holy Spirit directs.
 - Having a plan and accountability for growing personally as a disciple of Jesus through the practice of spiritual disciplines.
- I agree by God's grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Pet 1:13-16; 4:1-3). Believers should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit. Below are a few examples of actions addressed in Scriptures:
 - Complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. Complete chastity and fidelity means, among other things, that regardless of marital status, believers will pursue purity and abstain from sexual immoral practices such as adultery, homosexuality, premarital sex, and pornography (Ro 13:11-14; 1 Cor 6:15-20, 10:8; Eph 5:3; 1 Thess 4:1-8; Heb 13:4).
 - Preserve the gift of marriage and agree to walk through the steps of marriage reconciliation at Kaleo church before pursuing divorce from a spouse (Matt 19:1-12; Mark 10:1-12; Luke 16:18; 1 Cor 7:10-11; for the role of the church in the process of divorce, see Paul's concern for the resolution of legal matters within the assembly of the church in 1 Corinthians 6).
 - Refrain from illegal drug use, drunkenness, gossip and other sinful behavior as the Bible dictates (Ro 1:28-32, 13:13; Gal 5:19-21; Eph 5:18; James 3:3-18).
- I have read and understood the Kaleo Statement of Faith, Beliefs, and Theological Distinctives and will not be divisive to its teaching. I also understand the importance of submission to church leadership and will be diligent to preserve unity and peace (Eph 4:1-3; Heb 13:7, 17).
- I covenant to submit to the authority of Scripture as the final arbiter on all issues (Ps 119; 2 Tim 3:16-17).
- I covenant to submit to discipline by God through His Holy Spirit, to follow biblical procedures for church discipline in my relationships with brothers and sisters in Christ, and to submit to discipline when approached biblically by brothers and sisters in Christ (Ps 141:5; Matt 18:15-17; 1 Cor 5:1-5; 2 Cor 2:5-8; Gal 6:1-5, 8; 1 Tim 5:20; 2 Tim 2:25; Titus 1:9, 3:10-11; Heb 12:5-11; Rev 2:5-7, 14-25).

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MY COMMITMENT TO THE MISSION OF KALEO CHURCH

I have read the vision and mission statement of Kaleo church and commit to participate in this mission as a disciple of Jesus. I commit to live in the light of my new identity in Christ, seeking to serve the ministry of the local and global church for his glory.

I understand that this covenant obligates me to the members of Kaleo church and I willingly place my self in submission to the elders of the church. I accept the responsibility to notify Kaleo church leadership if at any time I can no longer commit to this covenant, or if I have any questions, comments, or concerns regarding Kaleo church.

Member Name: _____

Member Signature: _____

Date: _____

Interviewed by (Elder Name): _____

Elder Signature: _____

Date: _____

Interview Completed on (Date): _____

“Christ does not exist in order to make much of us. We exist in order to enjoy making much of him” (John Piper in “Jesus is the glory of God: the deity of Jesus Christ).

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FAQ's

What's a covenant?

In biblical terms, it's a promise by which two parties obligate themselves to one another in such a way that the obligation of one party is not dependent on the faithfulness of the other (Ezekiel 20:44; 36:22; Psalm 76:11; Hosea 2:19-20; 3:1; 2 Timothy 2:13).

The Kaleo church covenant is not an agreement made between an individual and an institution, it is made between brothers and sisters in a church family and their Lord.

Why is this kind of covenant necessary in a church?

Two reasons. First, God instituted this covenant. Hebrews 8:8-12 details the new covenant between God and the church that was prophesied by Jeremiah: "For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people." Notice how the only singular pronouns in the covenant refer to God. God didn't make this covenant between himself and individuals... he made it with a people, which demands that we covenant with each other in a church.

Second, the Greek word most often used for "church" in the New Testament is ekklesia, which literally means "the called-out ones." If we've been called out of something (the world), that means we've also been called in to something else (the church). In the book of Acts, there is a consistent pattern of new believers joining a local church and covenanting together with that group of believers. Acts 2:42-47 describes the church in Jerusalem committing to fellowship together, study God's word together, care for each others' needs, praise God together, and reach their community together.

Does it have to be so formal? It feels like I'm getting married or something.

You're exactly right. In the gospels, Jesus refers to himself many times as the bridegroom. And who is his bride? The church. When you join with other Christians in the church, you're essentially getting married. And what is it that makes a marriage different from any other kind of relationship? The vows. That's what a church covenant is like: the necessary commitments of a serious relationship.

Does that mean I'm committing to this church 'til death do us part?

Of course not. There are sometimes very good reasons why a Christian might be led to commit to another church. But if you do choose to leave Kaleo, we would expect to hear your reasons and help you unite with another church where you can live out the same kind of covenant relationship.

What if I don't like commitments?

You're not alone. In our individualistic age, we all have commitment-phobia to some degree or another. Committing ourselves to a group of people feels like it might hinder our transient lifestyles. While it might be countercultural, it's what God expects: "Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Hebrews 10:24-25).

So what's in it for me?

Ahhhh, there's that consumeristic individualism again! It's true, what you're committing to is greater sacrifice and service on your part. But since you asked, there are a few specific benefits that come with the commitment. The leaders of Kaleo commit to pray for you regularly (James 5:14), equip you for service (Ephesians 4:11-13), teach you the whole counsel of Scripture (Acts 20:27-28), guard you against false teaching (Acts 20:28-31), and exercise church discipline when necessary (Matthew 18:15-20). You will also qualify for

certain leadership roles that are not open to those who have not committed themselves to the church family through this covenant. We also keep our members informed of changes, big and small, through member meetings that are held twice a year. You are encouraged to attend as a member. There are lots of points where we ask for member input as we are a member-informed and elder led church.

And what if I decide not to commit?

You're welcome to be an active attender at Kaleo, be involved in K-groups and ministries, and volunteer in certain roles. Still, to a certain extent you will remain separated from the maturity, protection, accountability, and care that comes with being an active part of the church. We humbly ask you to examine your motives, recognizing that Christians who consume rather than commit to a church family are doing a disservice to Jesus 'body (the church) and themselves.

All right you convinced me. How do I take the plunge?

1. Fill out a membership application. You can find it here by scanning this QR code with your phone:



- If you still need to be baptized, you can follow this QR code to start the baptism process (you can continue the steps below while waiting to be baptized):



2. An elder will reach out to you to schedule an interview. It's more of a conversation than a formal interview. Make sure to review the membership covenant.
3. Consider your personal story of faith in Jesus Christ. We will talk through your story when we meet.
4. Write down any specific questions you have regarding Kaleo's vision, beliefs, and your personal function in the body of Christ.
5. Read, sign, and bring a copy of the membership covenant to our meeting. Or you can sign one while at the interview.
6. The Elders will meet and consider the applications and interviews and give a final approval or may ask further questions.

APPENDIX A: THE LAUSANNE COVENANT ³

INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph 4:12; 1 Cor. 5:10; Rom. 12:2; II Cor. 4:7)

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to

³ <http://www.lausanne.org/en/documents/lausanne-covenant.html> For the story of how and why the Lausanne Covenant was formed go to: <http://www.lausanne.org/en/gatherings/global-congress/lausanne-1974/story-of-the-covenant.html>

affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; Joh. 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it

betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

7. COOPERATION IN EVANGELISM

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3, I Thess. 1:6-8)

9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15)

13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly

imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1:1-4, Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26;27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psa. 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

APPENDIX B: THEOLOGICAL DISTINCTIVES OF ACTS 29 ⁴

Additionally, we hold to the theological distinctives of Acts 29. Acts 29 is a network of church-planting churches that stands in the tradition of historic evangelical confessionalism.

1. We are passionate about Gospel centrality.

We believe the gospel is the good news of what God has graciously accomplished for sinners through the sinless life, sacrificial death, and bodily resurrection of his Son, our Savior, Jesus Christ, namely our forgiveness from sin and complete justification before God; this gospel is also the foundation for our confidence in the ultimate triumph of God's kingdom, and the consummation of his purpose for all creation in the new heavens and new earth.

This gospel is centered in Christ, is the foundation for the life of the Church, and is our only hope for eternal life; this gospel is not proclaimed if Christ's penal substitutionary death and bodily resurrection are not central to our message.

This Gospel is not only the means by which people are saved, but also the truth and power by which people are sanctified; it is the truth of the Gospel that enables us to genuinely and joyfully do what is pleasing to God and to grow in progressive conformity to the image of Christ.

The salvation offered in this gospel message is received by grace alone, through faith alone, in Christ alone; no ordinance, ritual, work, or any other activity on the part of man is required in order to be saved.

(Mark 1:1; Luke 24:46-47; John 3:16-18; Romans 1:16-17; Romans 1:18-25; 1 Corinthians 1:18-25; 2:2; 15:1-4; 2 Corinthians 4:1-6; 9:13; Galatians 1:6-9; Ephesians 1: 7-10; Colossians 1: 19-20; 2 Timothy 1:8-14; 2 Peter 3: 11-13 Jude 3-4; Revelation 21-22)

2. We enthusiastically embrace the sovereignty of God's grace in saving sinners.

We affirm that God chose us in Christ before the foundation of the world, not on the basis of foreseen faith but unconditionally, according to his sovereign good pleasure and will.

We believe that through the work of the Holy Spirit, God will draw the elect to faith in his Son, our Lord Jesus Christ, graciously and effectually overcoming their stubborn resistance to the gospel so that they will most assuredly and willingly believe.

We also believe that these, the elect of God whom he gave to the Son, will persevere in belief and godly behavior and be kept secure in their salvation by grace through faith.

We believe that God's sovereignty in this salvation neither diminishes the responsibility of people to believe in Christ nor marginalizes the necessity and power of prayer and evangelism, but rather reinforces and establishes them as the ordained means by which God accomplishes his ordained ends.

⁴ <http://www.acts29.com/about/>

(John 1:12-13; 6:37-44; 10:25-30; Acts 13:48; 16:30-31; Romans 3-4; 8:1-17,31-39; 9:1-23; 10:8-10; Ephesians 1:4-5; 2:8-10; Philippians 2:12-13; Titus 3:3-7; 1 John 1:7,9)

3. We recognize and rest upon the necessity of the empowering presence of the Holy Spirit for all of life and ministry.

The Holy Spirit is fully God, equal with the Father and Son, whose primary ministry is to glorify the Lord Jesus Christ; he also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth).

The Spirit permanently indwells, graciously sanctifies, lovingly leads, and empowers all who are brought to faith in Christ so that they might live in obedience to the inerrant Scriptures.

The model for our reliance upon the Spirit and our experience of his indwelling and empowering presence is the Lord Jesus Christ himself who was filled with the Spirit and entirely dependent upon his power for the performance of miracles, the preaching of the kingdom of God, and all other dimensions of his earthly ministry.

The Holy Spirit who indwelt and empowered Christ in like manner indwells and empowers us through spiritual gifts he has bestowed for the work of ministry and the building up of the body of Christ. Although there are different understandings in our network of the nature and function of these gifts, we all recognize that they are divine provisions central to spiritual growth and effective ministry and are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines.

(Matthew 3:11; 12:28; Luke 4:1, 14; 5:17; 10:21; John 1:12-13; 3:1-15, 34; 14:12; 15:26-27; 16:7-15; Acts 2:14-21; 4:29-30; 10:38; Romans 8:9; 12:3-8; 1 Corinthians 12:7-13; 12:28-31; 14:1-33; 2 Corinthians 1:21-22; Galatians 3:1-5; Ephesians 1:13-14; 5:18)

4. We are deeply committed both to the fundamental spiritual and moral equality of male and female as well as the principle of male headship in the church and home.

Both men and women are together created in the divine image and are therefore equal before God as persons, possessing the same moral dignity and value, and have equal access to God through faith in Christ.

Men and women are together the recipients of spiritual gifts designed to empower them for ministry in the local church and beyond. Therefore, women are to be encouraged, equipped, and empowered to utilize their gifting in ministry, in service to the body of Christ, and through teaching in ways that are consistent with the Word of God.

Both husbands and wives are responsible to God for spiritual nurture and vitality in the home, but God has given to the man primary responsibility to lead his wife and family in accordance with the servant leadership and sacrificial love modeled by Jesus Christ.

The Elders/Pastors of each local church have been granted authority under the headship of Jesus Christ to provide oversight and to teach/preach the Word of God in corporate assembly for the building up of the body. The office of Elder/Pastor is restricted to men.

(Genesis 1:26-27; 2:18; Acts 18:24-26; 1 Corinthians 11:2-16; Galatians 3:28; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:11-15; 3:1-7; Titus 2:3-5; 1 Peter 3:1-7)

5. Acts 29 embraces a missionary understanding of the local church and its role as the primary means by which God chooses to establish his kingdom on earth.

The church has a clear biblical mandate to look beyond its own community to the neighborhood, the nation, and the world as a whole; thus mission is not an optional program in the church but an essential element in the identity of the church.

We are called to make Christ known through the gospel and, by the power of the Holy Spirit, to bring his lordship to bear on every dimension of life.

The primary way we fulfill this mission is through the planting of churches that plant churches and the training of their leaders. Our aim is that Jesus Christ would be more fully formed in each person through the ministry of those churches God enables us to plant around the world.

We also believe we are responsible neither to retreat from our culture nor to conform to it, but with humility, through the Spirit and the truth of the gospel, to engage it boldly as we seek its transformation and submission to the lordship of Christ.

(Isaiah 52:7; Matthew 10:5-25; 28:18-20; Luke 4:18-19; 24:46-47; Acts 28:31; Romans 10:14-15; 2 Corinthians 10:4-5; Galatians 2:10; Ephesians 3:10; 4:11-16; 2 Timothy 4:1-5; Hebrews 10:23-25; 1 Peter 2:4-5, 9-10)

APPENDIX C: K-GROUPS

What is a K-Group?

A K-Group is a group of people living in a growing relationship with God and each other. They gather regularly to connect with God, seeking to be shaped by the gospel, and to work together to impact the world with the gospel. This cannot be captured in one night a week. It is about increasingly submitting all of life to the Lordship of Jesus. It is about life on life, life in community, and life on mission. This isn't something we learn how to do over-night. This is a process and we've laid out some starting points for our people. Starting points give us a space to begin to learn how to grow as a disciple and make disciples, and the goal of this process is to see these things become normal life.

Why K-Groups?

The mission of God is to restore all things to himself in and through the person and work of Jesus Christ. His chosen vehicle through which he is accomplishing that mission is the church. The church is the family of God, called together by Him and sent out on His mission. K-Groups are the primary means through which Kaleo church connects people to each other in gospel-centered community and mobilizes people together on mission.

K-Groups are all about making disciples of Jesus

What is a disciple of Jesus?- (an imperfect definition, but one that we like) A disciple is a follower of Jesus who is increasingly submitting all of their life to the Lordship of Jesus.

How do we make disciples (Discipleship Environments)?

How do we see Jesus making disciples in the scriptures? What about Paul? It is impossible to make disciples in a classroom. It is impossible to make disciples with a book study and discipleship material. These aren't bad, they are just insufficient in and of themselves. Making disciples of Jesus means moving far beyond learning new information about Jesus. Consider these three environments where discipleship happens: Life on Life, Life in Community, and Life on Mission.

- Life on Life- "knowing the real you and having the real you known". Jesus models for us what life on life discipleship looks like. Paul didn't just drop in to new cities and pass out discipleship material to the churches. He lived among them, worked among them, ate among them, and slept among them. Teaching and passing on the normal, gritty, everyday things of life being submitted to Jesus as Lord.
- Life in Community- "...that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21). Jesus prays for a unity and love among his future disciples, so that the world will see him through this "new body". Life in community is critical to discipleship. We learn about Jesus in/from community, we experience Jesus in/from community, and we can only truly obey Jesus when we are living in community.
- Life on Mission- "the sent ones (John 17:18, Matthew 28:18)" Before going to the cross and after enduring the cross and raising from the dead, Jesus makes it clear...his disciples are the sent ones into the world to display and declare God's good news. In fact, he sends the Spirit of God to dwell within us to empower this activity. Life on mission isn't optional for a disciple, it is what it means to be a disciple.

K-Groups are designed to be a vehicle that gets us to these discipleship environments.

K-Group Starting Points

1. The Family Meal (Regular Meeting)

The family meal is the time when the K-group gathers to share a meal together with Jesus at the center. This meal is intentional in every way. We must make it clear that Jesus is who we are gathering around and he is the one who makes us a family.

2. Missional Living (3rd Space)

Missional living is showing and sharing the gospel of Jesus Christ with those who are not yet believers. In order to ensure that missional living is happening in your K-Group, you will need to create a “space” where you are intentionally looking to share and show the gospel to those your K-Group are trying to reach.

3. LTG

LTGs (Life Transformation Groups) are where we dig down deep in our care for one another as disciples. LTG is the place where we are formed by God’s word, confess sin, and are committed to one another’s personal growth as followers of Jesus. LTGs read the scriptures together, meet regularly, and care for one another in an honest and sincere way.

4. Sunday Gatherings

Sunday gatherings are not just the “front door” of our church as others have said before. Sundays are a place for people who have been being the family of God and living on mission in a broken world to retreat and be renewed by the power and presence of God. We desperately need to be reminded of the truth of God’s word as it is preached. We need to be ministered to by the Spirit as we declare truth through singing. And we need to be reminded of the gospel as we share the Lord’s Supper with the greater Kaleo church. Sundays aren’t optional or second rate, they are the place where K-Groups are encouraged, shaped by the Word of God, and recommissioned to the mission of making disciples every week.

Who should be part of a K-Group?

K-Groups are for people at all stages of life: Committed Christians who are on mission for Christ - New Christians who are learning what it means to walk with Christ - Seekers of truth who are not yet convinced but are exploring the claims of Jesus Christ.

We pray that you would join us as we gather around Jesus and his mission of making disciples that make disciples for the glory of God!

