

Discipleship in a Secular Age

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Introduction

“For the world is changing: I feel it in the water, I feel it in the earth, and I smell it in the air.”¹ Christians of every time could echo these words, as each generation learns again what it means to be faithfully present within their age. Our world continues to change. What was once condemned is celebrated and the refusal to celebrate is now condemned. How are Christians to thrive in such a climate?

Is the gospel relevant in a world with little to no foundation in widely-accepted beliefs? With what posture should Christians move out into such a world? Should we retreat to our fortresses and build walls against an increasingly antagonistic culture? Should we capitulate to the ever-shifting values of our age, sacrificing our distinctly Christian difference in favor of acceptance? Is there a middle way, between retreat and assimilation?

And what are we to make of the difficulty of making disciples in today’s church? Old models of discipleship don’t seem to address the changing world. Models built on education and information transfer have created a sore lack of life change. With the shifting culture, less are attracted to the church, and more perceive the church as irrelevant and extreme.² There are more religious “nones” than ever, more cynicism toward organized religion. Christianity has not won the culture wars; we may have lost simply by thinking of it as a “war.” How do we move forward?

Perhaps the most helpful guidance from Scripture comes from the Apostle Peter, who calls Christians “resident aliens.”³ “*Parepidemoi* were citizens of one country and yet full-time residents of another. Their primary allegiance was to another country, and that country’s culture was formative for their beliefs and practices. Yet they lived in their country of residence as full participants in its life. In other words, ‘resident aliens’ lived neither as natives nor as tourists. Though they were not permanently rooted, neither were they merely travelers who were just passing through.”⁴

It is our contention that to form disciples in today’s secular climate, we must recapture the biblical imagery of “resident aliens,” forming citizens of the coming kingdom who live in the world, neither eschewing their environs nor assimilating to their cultures. We seek to be a community of people shaped by our citizenship in the Kingdom of Heaven, living redemptively in the kingdoms of this earth, creating and embodying a different kingdom.

¹ Tolkien, J. R. R. “The Return of the King,” Allen & Unwin, 1955.

² Kinnaman, David and Gabe Lyons “Good Faith,” BakerBooks, 2016, 12.

³ 1 Peter 1:1, *parepidēmos*. See also Hauerwas, Stanley and Willimon, William H. “Resident Aliens,” Abingdon Press, 2004.

⁴ Keller, Timothy J. “Center Church,” Zondervan, 2012, 146.

John Howard Yoder evokes a compelling picture of this for us, “When God lets down from heaven the new Jerusalem prepared for us, we want to be the kind of persons and the kind of community that will not feel strange there.”⁵

To that end, we believe there are ten principles that should shape our understanding of discipleship. These ten principles are outlined below in three broad movements: Understanding our World (which includes understanding us), the process of Character Transformation by which God transforms us into effective ambassadors, and our Posture Toward the World around us.

⁵ Yoder, John Howard “The Royal Priesthood: Essays Ecclesiological and Ecumenical,” as quoted in “The Dictionary of Scripture and Ethics,” Baker Academic, 2011, 128.

Understanding the World

Vital to our mission to equip followers of Christ to be informed and winsome ambassadors is an understanding of the world we live in, how the gospel is perceived in that world, and how people as human animals are driven and shaped.

Secular Age

*“How (Not) to be Secular”*⁶

*“Faith Formation in a Secular Age”*⁷

*“How to Survive the Apocalypse: Zombies, Cylons, Faith, and Politics at the End of the World”*⁸

*“Faith Formation in a Secular Age”*⁹

Our current context is rightly described as a “secular” age, though “secular” doesn’t simply mean “non-religious.” Beyond meaning the “opposite of sacred” or the “nonsectarian, neutral, areligious viewpoint,” *secular* means “religious belief or belief in God is understood to be one option among others, and thus contestable (and contested).”¹⁰ We can live in a secular age even if religious participation is fervent, because religious participation is not the measure of secularity. Rather, the conditions of religious belief have changed; belief in God is no longer taken for granted. Everyone’s beliefs are contested. This isn’t just a change in worldview, it’s a change in the default assumptions about what is believable.

“To say we are secular is to say that all of us think differently and live differently than we did in the past. We haven’t just eliminated or emasculated God or the gods; we’ve also gotten rid of traditions, times, places, and anything that tries to resist or claim itself higher than the immanent will of the person. And even those of us who still believe in these things live in a world marked by the ability to choose not to believe in them; I can plausibly convert to, or de-convert from, most any belief system, regardless of my heritage or ethnicity.”¹¹

In our secular age, people “are no longer haunted by the God question’ as a question because they are devotees of ‘exclusive humanism’ -- a way of being-in-the-world that offers significance without transcendence. They don’t feel like anything is missing.”¹² Exclusive humanism has provided almost all the significance we need, through the one axiomatic belief remaining: that

⁶ Smith, James K. A. “How (Not) to be Secular,” Eerdmans, 2014

⁷ Root, Andrew “Faith Formation in a Secular Age: Responding to the Church’s Obsession with Youthfulness,” BakerAcademic, 2017.

⁸ Joustra, Robert and Alissa Wilkinson, “How to Survive the Apocalypse: Zombies, Cylons, Faith, and Politics at the End of the World,” William B. Eerdmans Publishing Company, 2016.

⁹ Root, Andrew, “Faith Formation in a Secular Age: Responding to the Church’s Obsession with Youthfulness,” Baker Academic, 2017.

¹⁰ Smith, “How (Not) to be Secular,” 21-22.

¹¹ Joustra and Wilkinson, 4-5

¹² Smith, “How (Not) to be Secular,” viii.

there is a best way to be human for each person, and the individual is morally impelled to discover and live out their own true way to be human.¹³

However, while we construe reality inside of an immanent frame (a belief that this world is all there is), we are nonetheless haunted by the transcendent, even while doubting it. “In some fleeting moments of aesthetic enchantment or mundane haunting, even the secularist is pressed by something more -- some ‘fullness’ that wells up within (or presses down upon) the managed immanent frame we’ve constructed in modernity.”¹⁴ This haunting of transcendence is coupled with the human drive to find significance, meaning, value - in short, a purpose to life - which leads to a search for fullness, even if we search for that fullness within a purely immanent frame without appeal to transcendence.

Whether or not we are open to transcendence, and whether or not we grant the viability of other perspectives creates for us an “explosion of options for finding (or creating) ‘significance.’”¹⁵ Open to us are myriad options for pursuing meaning, significance, and fullness, options between which we are caught, as all options seem equally plausible. We have not just a binary choice between two options, but an immense array. We can choose how to live out our “expressive individualism,” our understanding that each of us has our own way of realizing our humanity, and that we’re called to express it rather than conform to models imposed by others (especially by institutions and societal systems).

But a desire for “the spiritual” endures. “This often springs from a profound dissatisfaction with a life encased entirely in the immanent order.”¹⁶ In the age of authenticity, spirituality becomes a quest for the individual. No beliefs are taken for granted anymore, so one has to find one’s own spirituality. Cross-pressures are not inherent in transcendence or immanence themselves, but

¹³ For illustrative effect, see pretty much every Disney movie ever made.

¹⁴ Ibid, 4.

¹⁵ Ibid, 62.

¹⁶ Ibid, 89. Also see just about any post-apocalyptic story popular today, especially the introduction to “Ready Player One” by Ernest Cline, especially in exchanges such as this: “You’re probably wondering what’s going to happen to you. That’s easy. The same thing is going to happen to you that has happened to every other human being who has ever lived. You’re going to die. We all die. That’s just how it is.

‘What happens when you die? Well, we’re not completely sure. But the evidence seems to suggest that nothing happens. You’re just dead, your brain stops working, and then you’re not around to ask annoying questions anymore. Those stories you heard? About going to a wonderful place called ‘heaven’ where there is no more pain or death and you live forever in a state of perpetual happiness? Also total crap. Just like all that God stuff. There’s no evidence of a heaven and there never was. We made that up too. Wishful thinking. So now you have to live the rest of your life knowing you’re going to die someday and disappear forever. Sorry.’

OK, on second thought, maybe honesty isn’t the best policy after all. Maybe it isn’t a good idea to tell a newly arrived human being that he’s been born into a world of chaos, pain, and poverty just in time to watch everything fall to pieces. I discovered all of that gradually over several years, and it still made me feel like jumping off a bridge.

Luckily, I had access to the OASIS, which was like having an escape hatch into a better reality. The OASIS kept me sane.”

exist because of the “draw of narratives of closed immanence on one side, and the sense of their inadequacy on the other.”¹⁷ In other words, I’m told that this world is all there is, but it sure *feels* like there’s something more.

How do we reach a world at cross pressure with itself? Ross Douthat, quoting Joseph Cardinal Ratzinger, asserts, “the only really effective apologia for Christianity comes down to two arguments, namely, the saints the Church has produced and the art which has grown in her womb.”¹⁸ If this is right, “it seems to suggest that the Christian response...is not to have an argument about the data or ‘evidences’ but rather to offer an alternative story that offers a more robust, complex understanding of the Christian faith.”¹⁹

Aesthetic Gospel

*“Embassy for the Christians”*²⁰

*“Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale”*²¹

*“Only the Lover Sings”*²²

Nietzsche observed, “What is now decisive against Christianity is our taste, no longer our reason.”²³ Pascal observed much the same thing, “For every man is almost always led to believe not through proof, but through that which is attractive.”²⁴ As the church operates in an environment in which taste has more influence than reason, what role does aesthetics have in our presentations of the gospel? We contend that the main focus of the church ought to be the pure beauty and power of the gospel. Our role as a church is to clear the way for our culture (which thinks Christianity is irrelevant and extreme²⁵) to gain access to this life-transforming truth of Jesus and His work. In doing this, we are able to offer the very thing desired by those immersed in a growing secularism. There are fundamental and crucial gaps in secularism which only true Christianity can fill.

The most fruitful apologetic for Christianity is arguing that immanence doesn’t have the resources to account for fullness. It sure feels like there’s a purpose, a telos to human life, but closed immanence says there isn’t. “Don’t you feel it? Don’t you have those moments of either foreboding or on-the-cusp elation where you can’t shake the sense that there must be

¹⁷ Ibid, 103.

¹⁸ Douthat, Ross “Bad Religion: How We Became a Nation of Heretics,” Free Press, 2012, 292.

¹⁹ Smith, “How (Not) to be Secular,” 77.

²⁰ Athenagoras *Embassy for the Christians*, in “Embassy for the Christians, the Resurrection of the Dead,” trans. Joseph Hugh Crehan, *Ancient Christian Writers*, ed. Johannes Quasten and Joseph C. Plumpe, no. 23, Newman Press, 1956.

²¹ Buechner, Frederick, “Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale,” HarperOne, 1977.

²² Pieper, Josef, “Only the Lover Sings: Art and Contemplation,” Ignatius Press, 1988.

²³ Nietzsche, Friedrich “The Gay Science,” trans. Walter Kaufmann, (Vintage Books, 1971), 186.

²⁴ Pascal, Blaise, *The Art of Persuasion*, in “Pensées and Other Writings,” trans. Honor Levi, Oxford University Press, 1995, 193.

²⁵ Kinnaman and Lyons, 12.

something more?”²⁶ Our response to the pressing of transcendence on us is to tell a better story. “One cannot simply extract the analytic content from the story; the story has to be told, experienced, undergone, in order for its force to be felt.”²⁷ In leading people to experience this story, we are able to give a more robust explanation for human experience than closed immanence can. “This is an unapologetic claim. It is not demonstrable except insofar as it offers a better account of our experience. And the ‘better-ness’ of that account is something that has to be felt.”²⁸

But this argument is not primarily intellectual or didactic, it is a lived argument, an aesthetic presentation of the gospel in life. Athenagoras, the second century church father and apologist, wrote in defense of the faith, “But among us you will find uneducated persons, and artisans, and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth: they do not rehearse speeches, but exhibit good works; when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbors as themselves.”²⁹

As the church considers how best to live out this aesthetic gospel, we must realize that much of what set the early church apart (care for the poor, sick, widowed, and marginalized) is considered required behavior for enlightened moderns. Thus the church, if she wants to attract the world by living differently in marriage, family life, and business, must teach its members to succeed with humility, fail without loss of personal identity, support justice without becoming oppressors themselves, and die without fear.

It is important the gospel be regularly and rightly encountered by the church in order for the church to be able to offer the gospel to the world. If we as the people of God remain within the transformative process as believers *on the way*, we can quite confidently and naturally draw people into that same process. As we live the story, we are able to lead others into the story. This is discipleship.

Priority of Loves

*“You Are What You Love”*³⁰

*“Confessions”*³¹

Every approach to discipleship assumes an implicit model of what human beings are. If we know what sort of creatures we are, then we know what sort of learners we are, and what sort of exercises will help us learn.

²⁶ Smith, “How (Not) to be Secular,” 137.

²⁷ Ibid, 133.

²⁸ Ibid, 138.

²⁹ Athenagoras, 41. Cf., also, *The Epistle of Mathetes to Diognetus*

³⁰ Smith, James K. A. “You Are What You Love,” BrazosPress, 2016.

³¹ St. Augustine, translated by Henry Chadwick, “Confessions,” Oxford University Press, 1991.

Much of discipleship is based on the assumption that human beings are “thinking things.” We build a discipleship curriculum which assumes that disciples are *learners*, and so is designed to transfer as much knowledge as possible into the mind, hoping that approach will lead to changed lives.

Finding this approach to bring about insufficient life change, Worldview Education seeks to go deeper, and asserts that before we are thinking things, we are “believing creatures.” By this, worldview education attempts to get to the foundational assumptions and beliefs that undergird our thinking. Worldview education assumes that disciples are *believers*, and so is designed to confront often unarticulated beliefs, hoping that if people think the right things and believe the right things, they will evidence life change. This is a step in the right direction, but not sufficient on its own.

We must recapture the Augustinian insight that we are creatures most directed by our love. We are “loving animals,” whose beliefs and thoughts are built on a foundation of love. This perspective assumes that we are *worshippers* before we are believers or learners. What we love determines what we find believable and what we find plausible. As Augustine said, “My weight is my love; by it am I borne wherever I am borne.”³²

Jesus said much the same thing when questioned about the greatest commandment in the law. He responded, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”³³

This is not to reject knowledge or belief; it is to recognize that knowledge and belief have limits. We don’t need *less* than knowledge, we need *more*. Again, Augustine, “You have formed us for Yourself, and our hearts are restless till they find rest in You.”³⁴ Augustine’s vision of humanity is informed by three important ideas:

1. Human beings have a purpose. To be fully human we need to find ourselves in relationship with our Creator. We are made *by* and *for* a Creator, pursuing some ultimate end. “We are dynamic creatures directed toward some *end*.”³⁵
2. The center of our teleological orientation is not found in the mind, it is in the heart. The heart is “the fulcrum of your most fundamental longings--a visceral, subconscious *orientation* to the world.”³⁶ A better translation might be “gut.”

³² St. Augustine, “Confessions,” 13.9

³³ Matthew 22:36-40, English Standard Version

³⁴ St. Augustine, “Confessions,” 1.1

³⁵ Smith, “You Are What You Love,” 8.

³⁶ *Ibid*, 8.

3. Because we are made to love the one who made and loves us, we will not find rest until our loves are rightly ordered to this end.³⁷ The alternative is an existential “restlessness,” a besetting anxiety.

We can't not love. But love is less a conscious choice and more a baseline inclination, a default orientation toward the world. “To be human is to be animated [by] and oriented by some vision of the good life, some picture of what we think counts as ‘flourishing.’ And we want that. We crave it. We desire it. This is why our most fundamental mode of orientation to the world is love. We are oriented by our longings, directed by our desires. We adopt ways of life that are indexed to such visions of the good life, not usually because we ‘think through’ our options but rather because some picture captures our imagination.”³⁸

Smith rightly diagnoses the problem, “Now here’s the crucial insight for Christian formation and discipleship: not only is this learning-by-practice the way our hearts are correctly calibrated, but it is also the way our loves and longings are misdirected and miscalibrated – not because our intellect has been hijacked by bad ideas but because our desires have been captivated by rival visions of flourishing.”³⁹

We don't *just* think our way into new loves. We have to exercise our wills to *choose* to develop new loves which are learned by *practice*. In short, love is a habit.

³⁷ Ibid, 10.

³⁸ Smith, “You Are What You Love,” 11.

³⁹ Ibid, 21-22.

Character Transformation

Given that the best apologetic for Christianity is the life of her saints, an all-of-life approach to discipleship necessarily excludes a character formation based on what Dallas Willard calls a “gospel of sin management.”⁴⁰ Sin management is not an effective apologetic for the church, nor is it the life in the kingdom envisioned by Jesus.⁴¹

If our primary orientation toward the world is *love*, even before *beliefs* or *thoughts*, then discipleship may best be thought of as “a rehabilitation of [our] loves.”⁴² “This means that discipleship is more a matter of *reformation* than of acquiring *information*. The learning that is fundamental to Christian formation is affective,...a matter of ‘aiming’ our loves, of orienting our desires to God and what God desires for his creation.”⁴³

This reorientation or recalibration of our hearts (or guts) towards God comes through the regular practice of Christian worship, if that worship is designed to affectively lead us deeper into the greater story of which our stories are a part. “The practices of Christian worship train our love—they are practice *for* the coming kingdom, habituating us as citizens of the kingdom of God.”⁴⁴

David Naugle claims, “one of the primary purposes of the gospel is the reordering of our deepest loves and affections. It gives us new purposes and desires for our lives in this world, here and now. Our disordered loves are displaced by reordered loves, as we learn to love God with all our heart, soul, mind, and strength in obedience to the first and greatest commandment. In making God our top priority, we also learn how to love ourselves, our neighbors, and indeed the whole creation and all it contains in the right way, as the second greatest commandment requires.”⁴⁵

This means that worship is the heart of discipleship, because in the act of worship our hearts are re-calibrated toward our true north. Our hearts are drawn away when the practices and rhythms of our culture orient us toward rival visions of the good life. “We can’t recalibrate our hearts from the top down, through merely informational measures. The orientation of the heart happens from the bottom up, through the formation of our habits of desire. Learning to love (God) takes practice.”⁴⁶

⁴⁰ Willard, Dallas, “The Divine Conspiracy,” Harper, 1998, 41.

⁴¹ Cf. Matthew 5-7, Luke 6:17-49.

⁴² Smith, “You Are What You Love,” 19.

⁴³ Ibid, 18.

⁴⁴ Ibid, 25.

⁴⁵ Naugle, David, “Reordered Loves, Reordered Lives,” William B. Eerdmans Publishing Company, 2008, xiii

⁴⁶ Ibid, 25.

Thus the main environment for discipleship is the gathered church, where we restructure and reform our loves. Worship practices which recenter us in the biblical storyline and commission us to go out into the world are the most attractive to a secular world and the most formative for those in our churches.

In short, God forms the type of character needed to fulfill our role as his ambassadors through worship that retells and reapplies the gospel to our hearts, and through our commitment to the spiritual disciplines of worship, word, and prayer, in the context of a community which affirms our practice and spurs our motivation.

Though worship is the heart of discipleship, and takes place within the community committed to the coming kingdom, it is not the full extent of discipleship.

Spiritual Formation

*“The Spirit of the Disciplines”*⁴⁷

*“Habits of Grace”*⁴⁸

*“Practices of Love”*⁴⁹

*“Life Together in Christ”*⁵⁰

We embrace the spiritual disciplines as the means by which we create the conditions in which spiritual *transformation* takes place. “Spiritual disciplines are concrete activities we can engage in for the purpose of making ourselves available to God for the work only God can do. Some of those disciplines take place as we are alone with God in solitude. Others take place in community with other Christ followers... And still others take place in the world beyond the community.”⁵¹ We do not undertake these disciplines as rote exercises, or as a mechanistic way to “force” God to bless us, change us, or be in our debt. We are adopting the habits and practices, the systems and structures in which God does his work of creating Christlikeness in us, transforming us as we gaze on the glory of his goodness to us in Christ.⁵² These disciplines are “not merely vertical channels for cultivating our relationship with God but [are] horizontal conduits that direct us into loving what God loves, including our neighbors and God’s creation.”⁵³

James Davison Hunter observes, “The problem for Christians...is not that their faith is weak or inadequate. In contemporary America, Christians have faith in God and, by and large, they

⁴⁷ Willard, Dallas, “The Spirit of the Disciplines,” HarperSanFrancisco, 1988.

⁴⁸ Mathis, David, “Habits of Grace,” Crossway, 2016.

⁴⁹ Bennett, Kyle David, “Practices of Love: Spiritual Disciplines for the Life of the World,” BrazosPress, 2017.

⁵⁰ “Barton, Ruth Haley, “Life Together in Christ,” InterVarsity Press, 2014.

⁵¹ Ibid 12.

⁵² 2nd Corinthians 3:18, in which *transformed* is passive, accomplished as we *behold* (as in a mirror) the glory of the Lord. God’s glory, in this context, is his goodness to us in Christ. See also 2nd Corinthians 4:4-6.

⁵³ Bennett, xii.

believe and hold fast to the central truths of the Christian tradition. But while they have faith, *they have also been formed by the larger post-Christian culture*, a culture whose habits of life less and less resemble anything like the vision of human flourishing provided by the life of Christ and witness of scripture. The problem, in other words, is that Christians have not been formed 'in all wisdom' that they might rise to the demands of faithfulness in a time such as ours, 'bearing fruit in every good work.'⁵⁴

Thus the spiritual disciplines, cultivated within a community oriented toward the same end for which the disciplines train us, form us into the likeness of Christ and help us to live out the Great Commandment, to love God with all our hearts, souls, minds, and strength, and to love our neighbors as ourself.

Life Together

*"Life Together"*⁵⁵

*"Life Together In Christ"*⁵⁶

*"Growing Young"*⁵⁷

*"Community: Taking Your Small Group Off Life Support"*⁵⁸

Community is perhaps "the most over-promised and under-delivered aspect of the church today."⁵⁹ Many have entered into church community arrangements, hoping to find a life-giving fellowship of believers. Instead, they have found struggle, difficulty, and heartache.

But God designed community to be one of the primary ways he shapes us, extends his grace to us, and leads us in worship of him. Dietrich Bonhoeffer notes, "The physical presence of other Christians is a source of incomparable joy and strength to the believer...The believer therefore lauds the Creator, the Redeemer, God, Father, Son and Holy Spirit, of the bodily presence of a brother...But if there is so much blessing and joy even in a single encounter of brother with brother, how inexhaustible are the riches that open up for those who by God's will are privileged to live in the daily fellowship of life with other Christians!"⁶⁰

Community is essential for any believer, because only in the daily life of interaction with others of faith are our faults exposed, grace extended, and forgiveness granted. In relationship with one another we sharpen and are sharpened by life.

⁵⁴ Hunter, James Davison "To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World," Oxford University Press, 2010, 227.

⁵⁵ Bonhoeffer, Dietrich "Life Together," HarperSanFrancisco, 1954.

⁵⁶ Barton, "Life Together in Christ."

⁵⁷ Powell, Kara, Jake Mulder, and Brad Griffin, "Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church," Baker Books, 2016.

⁵⁸ House, Brad, "Community: Taking Your Small Group Off Life Support," Crossway, 2011.

⁵⁹ Ibid, 10.

⁶⁰ Bonhoeffer "Life Together," 19-20.

We also need to be in intentional community because many of the disciplines of spiritual growth can't be done alone. Celebration,⁶¹ service,⁶² confession,⁶³ and submission,⁶⁴ for example, can't be properly exercised apart from a community.

Again, Bonhoeffer notes, "It is true, of course, that what is an unspeakable gift of God for the lonely individual is easily disregarded and trodden under foot by those who have the gift every day. It is easily forgotten that the fellowship of Christian brethren is a gift of grace, a gift of the Kingdom of God."⁶⁵

Virtuous Character

*"After You Believe: Why Christian Character Matters"*⁶⁶

*"Reordered Love, Reordered Lives"*⁶⁷

*"Counterfeit Gods"*⁶⁸

Many confuse Christianity with right conduct, as if simply behaving morally were the point of religious belief. However, as Lewis reminds us, "God became man to turn creatures into sons: not simply to produce better men of the old kind but to produce a new kind of man. It is not like teaching a horse to jump better and better but like turning a horse into a winged creature."⁶⁹

Our goal is not to create people who keep the rules, whatever we deem those rules to be. Our goal is to create people of a certain kind of character. Augustine's fundamental insight that rightly ordered loves create a godly, ordered life is vital to our understanding of sin and sanctification. Disordered loves lead to a disordered, ungodly life. Sin primarily comes from the disordered pursuit of good things, pursued in the wrong way. Sin, comprehensively understood, is less about breaking God's law and more about breaking his heart, as we substitute some other good for him, our ultimate good.⁷⁰

Oswald Chambers notes, "If we love a human being and do not love God, we demand of him every perfection and every rectitude, and when we do not get it, we become cruel and vindictive; we are demanding of a human being that which he or she cannot give. There is only one Being who can satisfy the last aching abyss of the human heart and that is the Lord Jesus

⁶¹ Cf. Deuteronomy 14:26-27

⁶² Cf. Colossians 3:22-24

⁶³ Cf. James 5:16

⁶⁴ Cf. Hebrews 13:7

⁶⁵ Bonhoeffer, "Life Together," 20.

⁶⁶ Wright, N. T. "After You Believe: Why Christian Character Matters," HarperOne, 2010.

⁶⁷ Naugle, David K. "Reordered Love, Reordered Lives," Eerdmans, 2008.

⁶⁸ Keller, Timothy J. "Counterfeit Gods," Riverhead Books, 2009.

⁶⁹ Lewis, C. S. "Mere Christianity," HarperSanFrancisco, 1952, 216.

⁷⁰ Cf. passages which define sin as "spiritual adultery," especially Jeremiah 2.

Christ. Why our Lord is apparently so severe regarding every human relationship is because He knows that every relationship not based on loyalty to Himself will end in disaster.”⁷¹

Thus an understanding of virtue and vice as the disordered love of the heart holds much richer resources for guiding people into developing the kind of character that God wants for his creatures. An invitation to a life of virtue is not an invitation to a new set of rules-keeping; it is an invitation to life, properly understood as God designed it to be lived.

The life of virtue is cultivated through the spiritual disciplines, practiced in community. But virtue also requires a different understanding of freedom and of the end goal of life. As Alisdair MacIntyre has incisively commented, “I can only answer the question ‘What am I to do?’ if I can answer the prior question, ‘Of what story or stories do I find myself a part?’”⁷² Thus a new vision for human flourishing within the kingdom of God is required. N. T. Wright helpfully summarizes this picture of flourishing, “What are we here for...? The fundamental answer...is that what we’re ‘here for’ is to become genuine human beings, reflecting the God in whose image we are made, and doing so in worship on the one hand and in mission, in its full and large sense, on the other; and that we do this not least by ‘following Jesus.’”⁷³

Thus freedom becomes less about the absence of restrictions, and more about the right restrictions which enable us to be free to live into this vision of human flourishing. “Real freedom comes from a strategic loss of some freedoms in order to gain others. It is not the absence of constraints but it is choosing the right constraints and the right freedoms to lose.”⁷⁴ As a kite is only free when it is tied to a string, so we are only free when we are tied to virtue, a life oriented toward our proper end.

Gospel Renewal

*“Saturate”*⁷⁵

“Center Church”

The virtuous character oriented toward our proper end we are trying to help create is based solely on the truths of the gospel. The good news that Christ has put right our relationship with God through his sacrificial death and resurrection affects everything. In a survey of 1 Corinthians, D. A. Carson observes that this letter “repeatedly shows how the gospel rightly works out in the massive transformation of attitudes, morals, relationships, and cultural interactions... Just as Paul found it necessary to hammer away at the outworking of the gospel in every domain of the lives of the Corinthians, so we must do the same today... It does not take much to think through how the gospel must also transform the business practices and priorities

⁷¹ Chambers, Oswald, “My Utmost for His Highest,” Discovery House, 1992, 154.

⁷² MacIntyre, Alisdair, “After Virtue,” University of Notre Dame Press, 2007, 216.

⁷³ Wright, N. T., “After You Believe: Why Christian Character Matters,” HarperOne, 2010, 26.

⁷⁴ Keller, Timothy, “Making Sense of God: An Invitation to the Skeptical, Viking, 2016, 102.

⁷⁵ Vanderstelt, Jeff “Saturate,” Crossway, 2015.

of Christians in commerce, the priorities of young men steeped in indecisive but relentless narcissism, the lonely anguish and often the guilty pleasures of single folk who pursue pleasure but who cannot find happiness, the tired despair of those living on the margins, and much more. And this must be done, not by attempting to abstract social principles from the gospel, still less by endless focus on the periphery in a vain effort to sound prophetic, but precisely by preaching and teaching and living out in our churches the glorious gospel of our blessed Redeemer.”⁷⁶

Tim Keller helpfully describes the gospel as “not just the ABCs but the A to Z of the Christian life. It is inaccurate to think the gospel is what saves non-Christians, and then Christians mature by trying hard to live according to biblical principles. It is more accurate to say that we are saved by believing the gospel, and then we are transformed in every part of our minds, hearts, and lives by believing the gospel more and more deeply as life goes on.”⁷⁷

It is this working out of the gospel in every area of life that Jeff Vanderstelt calls “Gospel Fluency,” the ability to speak the implications of the gospel out into every area of life, both in ourselves and in others. This kind of gospel application is much more comprehensive than a simple “The Bible says ___ is wrong” approach. Instead, we seek to conform our lives to the implications of the gospel for every area of life.⁷⁸

In short, Christians need the gospel as much as anyone, because the gospel trains us in virtue, confronts us with the reality of ourselves, and motives us to pursue a life characterized by our proper end.⁷⁹ Gospel renewal “insists that all Christians – even committed ones – need the Spirit to bring the gospel home to their hearts for deepened experiences of Christ’s love and power.”⁸⁰

⁷⁶ Carson, D. A. “The Gospel Of Jesus Christ (1 Corinthians 15:1 – 19)” http://www.thespurgeonfellowship.org/journal/feature_Sp08.pdf, accessed 8/29/2016.

⁷⁷ Keller, “Center Church,” 48.

⁷⁸ Cf. 2nd Corinthians 8:9, where Paul appeals for generosity on the basis of the gospel truth that though Jesus was rich, he became poor for our sakes.

⁷⁹ Cf. Titus 2:11-3:11

⁸⁰ Keller, “Center Church,” 71.

Posture Toward the World

Given, then, that the world we live in is a secular age in which no beliefs are taken for granted, belief in God is almost universally unbelievable, and the best apologetic for the gospel is the life of her saints, how should we position ourselves in the world? Do we withdraw into gospel-focused enclaves? Do we adopt a street-preacher approach of “telling the world the way it is”? Should we be prophetic? Reclusive? Confrontational? Accommodating?

Or does the gospel itself entail a different approach?

Soft Difference

*“Soft Difference”*⁸¹

*“Confident Pluralism”*⁸²

*Uncommon Decency*⁸³

*Winsome Persuasion*⁸⁴

For the first time in history, the majority of individuals live within a pluralistic society. Pluralism, at its most basic definition, “is nothing more than the simultaneous presence of multiple cultures and those who inhabit those cultures.”⁸⁵ In times past, pluralism was the exception to the rule, and pluralistic areas (ports and cities along trade routes) existed within a dominant culture. In today’s modern world, pluralism itself is the dominant culture.

So what is our posture toward the world? How should a small, faithful community relate to the culture around it? Many have been helped by H. Richard Niebuhr’s classic work “Christ and Culture.”⁸⁶ And while these categories might be helpful (though they have been subjected to much criticism⁸⁷), Miroslav Volf perhaps describes a better way, the idea of “soft difference.”

In reading 1 Peter (a letter Niebuhr leaves conspicuously absent from “Christ and Culture”), Volf finds that Peter expects the community of “resident aliens” to live neither as residents, nor as

⁸¹ Volf, Miroslav “Soft Difference: Theological Reflections on the Relation Between Church and Culture in 1 Peter,” *Ex Auditu* 10:15-30.

⁸² Inazu, John D. “Confident Pluralism: Surviving and Thriving through Deep Difference,” University of Chicago Press, 2016.

⁸³ Mouw, Richard J., “Uncommon Decency: Christian Civility in an Uncivil World,” IVP Books, 2010.

⁸⁴ Muelhoff, Tim and Richard Langer, “Winsome Persuasion: Christian Influence in a Post-Christian World,” IVP Academic, 2017.

⁸⁵ Hunter, James Davison “To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World,” Oxford University Press, 2010, 200.

⁸⁶ Niebuhr, H. Richard “Christ and Culture,” Harper & Row, 1975.

⁸⁷ Carson, D. A., “Christ and Culture Revisited,” Eerdmans, 2012.

tourists. He expects that the gospel will be offensive to the world,⁸⁸ but also expects that some aspects of Christian faith and practice will be highly attractive in any culture.⁸⁹

Therefore, Volf says, "It might be appropriate to call the missionary distance that 1 Peter stresses *soft difference*. I do not mean a weak difference, for in 1 Peter the difference is anything but weak. It is strong, but it is not hard. Fear for oneself and one's identity creates hardness. The difference that joins itself with hardness always presents the other with a choice: either submit or be rejected, either "become like me or get away from me." In the mission to the world, hard difference operates with open or hidden pressures, manipulation, and threats. A decision for a soft difference, on the other hand, presupposes a fearlessness which 1 Peter repeatedly encourages his readers to assume (3:14; 3:6). People who are secure in themselves—more accurately, who are secure in their God—are able to live the soft difference without fear. They have no need either to subordinate or damn others, but can allow others space to be themselves. For people who live the soft difference, mission fundamentally takes the form of witness and invitation. They seek to win others without pressure or manipulation, sometimes even "without a word" (3:1)."⁹⁰ As Marilynne Robinson as put it, "fear is not a Christian habit of mind."⁹¹

We cannot embody a posture of soft difference if we are afraid for ourselves and for our identities. Soft difference calls us to move forward in confidence in the gospel. And, confident in our beliefs, we can work to create the kind of environment in which pluralism thrives.⁹² We are not interested in building a false pluralism in which everyone must believe everyone else is right. We invest in a confident pluralism, one that carefully delineates differences of beliefs, so that informed and helpful dialogue can ensue. If believers can build a truly pluralistic society, we may find ourselves back at the table, part of the conversation as we all work toward the flourishing of our communities.

Thus we live with a "prophetic civility"⁹³ that enables us as Christians to "live one's own identity in the face of others in such a way that one joins inseparably the belief in the truth of one's own convictions with a respect for the convictions of others. The softness which should characterize the very being of Christians...must not be given up even when we are...persuaded that others are either wrong or evil. To give up the softness of our difference would be to sacrifice our identity as followers of Jesus Christ."⁹⁴

⁸⁸ Cf. 1 Peter 3:13-17, 4:14

⁸⁹ Cf. 1 Peter 3:15

⁹⁰ Volf, "Soft Difference," 24.

⁹¹ <http://www.nybooks.com/articles/2015/09/24/marilynne-robinson-fear/> Accessed February 12th, 2018

⁹² "The goal of confident pluralism is not to settle which views are right and which views are wrong. Rather, it proposes that the future...requires finding a way to be steadfast in our personal convictions, while also making room for the cacophony that may ensue when others disagree with us." Inazu, "Confident Pluralism," 8.

⁹³ Cf. Muehlhoff and Langer, "Winsome Persuasion."

⁹⁴ Volf, "Soft Difference," 25.

Faithful Presence

*“To Change the World”*⁹⁵

*“Good Faith”*⁹⁶

*Faithful Presence*⁹⁷

Marilynne Robinson, in the voice of her fictional pastor John Ames, says “nothing true can be said about God from a posture of defense.”⁹⁸ The American church in all its incarnations has tended to respond to the culture in a similar manner, responding primarily in one of three ways. Either the church has been “defensive against,” “relevant to,” or “pure from.” The “defensive against” camp tends to align with theological and political conservatism, concerned with retaining the distinctiveness of Christian orthodoxy and orthopraxy against the onslaught of secular modernity. This group has created a universe of parallel institutions in media, education, music, law, etc, in the hopes of holding back apostasy and hopefully winning back large swathes of the culture.

The “relevant to” group tends to align with theological liberalism, but is also taken up by the seeker-sensitive movement and the emerging church. This group makes a priority of being connected to modern issues. Emphasis is less on defending the faith and more on staying relevant to the culture. While attempting to “rebrand” Christianity, these groups offer little of lasting significance. Because they take their cue from the culture around them, they offer little clarity for confusing times.

The “pure from” contingent is similar to the “defensive against” camp, but believe that the culture is so fallen that little can be done for the culture until Jesus returns. The “new monasticism” movements and the “two kingdoms” movements tend to fall into this camp as they withdraw further and further from the world. What exactly it means to be “pure” varies by tradition. Evangelicals tend to emphasize sexuality, neo-Anabaptists emphasize violence, capitalism, and political power.

These perspectives have struggled in the emergence of pluralism. The “defensive against” camp sees pluralism as a massive threat. The “relevant to” group downplays the difference between them and the culture and so lose the distinctiveness necessary to make a difference. The “pure from” contingent tends to see pluralism as a form of “darkness,” from which one necessarily separates.

⁹⁵ Hunter, James Davison *“To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World,”* Oxford University Press, 2010

⁹⁶ Kinnaman & Lyons *“Good Faith,”* BakerBooks, 2016.

⁹⁷ Fitch, David E., *“Faithful Presence: Seven Disciplines that Shape the Church for Mission,”* InterVarsity Press, 2016.

⁹⁸ Robinson, Marilynne *“Gilead,”* Picador, 2006.

Against these three models of engagement, James Davison Hunter suggests an attitude of “faithful presence within.” This attitude is akin to God’s own presence with humanity. “*Pursuit, identification, the offer of life through sacrificial love*--this is what God’s faithful presence means. It is a quality of commitment that is active, not passive; intentional, not accidental; covenantal, not contractual. In the life of Christ we see how it entailed his complete attention. It was whole-hearted, not half-hearted; focused and purposeful, nothing desultory about it. His very name, Immanuel, signifies all of this--‘God with us’--in our presence.”⁹⁹

“Faithful presence,” then, is a model of engagement built on God’s own engagement with us. We are to be faithfully and fully present to him as a worshipping community and through the disciplines of individual devotion. When we are fully present to God as a worshipping community and as adoring followers can we be present to the world in three main areas:

1. To Each Other - we imitate our creator and redeemer when we pursue each other, identify with each other, and direct our lives toward the flourishing of each other through sacrificial love. If Christians cannot extend grace through faithful presence within the body of believers, they will not be able to extend grace to those outside. We are to engage those outside the community of faith in the same way, pursuing, identifying, and sacrificially loving. To welcome the stranger is to welcome Christ.
2. To Our Tasks - our tasks include every aspect of life in which we are engaged in bringing order, wholeness, completion, beauty and goodness to each other and our world as image bearers of God entrusted with the care and completion of his creation.¹⁰⁰ This includes our work as parents, children, students, teachers, volunteers, citizens, employees, employers, and members of the body of Christ. The restoration and invigoration of our ability to accomplish good work as the vice-regents of the creator God is one of the major impacts of our redemption and restoration in Jesus Christ.¹⁰¹ Doing so helps keep our work from becoming an idol to which we sacrifice health, family, friendship, and church.¹⁰²
3. Within Our Spheres of Influence - power is a given in social life. Christians will wield it in relationships, institutions, and organizations. Wielding it with the idea of faithful presence means we use power to pursue, identify, and sacrificially love others. Where power is exercised, it must conform to the way of Jesus. “What this means is that where and to the extent we are able, faithful presence commits us to do what we can to create conditions in the structures of social life we inhabit that are conducive to the flourishing of all.”¹⁰³

⁹⁹ Hunter “To Change the World,” 243.

¹⁰⁰ Keller, “Every Good Endeavor,” 48.

¹⁰¹ Psalm 90:17; Matthew 11:25-30; Romans 8:19-22; 1 Corinthians 3:10-17;15:58; 2 Corinthians 9:9,9; Ephesians 2:8-10; Colossians 3:23,24; 2 Thessalonians 3:10-13; 1 Timothy 5:9,10; 6:17-19; 2 Timothy 3:14-17; Titus 1:15,16; 2:7,11-14; 3:8; Hebrews 10:24; James 2:14-26; Revelation 2:2,19

¹⁰² Cf. Keller, “Every Good Endeavor.”

¹⁰³ Hunter “To Change the World,” 247.

“If, indeed, there is a hope or an imaginable prospect for human flourishing in the contemporary world, it begins when the Word of shalom becomes flesh in us and is enacted through us toward those with whom we live, in the tasks we are given, and in the spheres of influence in which we operate.”¹⁰⁴

Common Good

*“A Public Faith”*¹⁰⁵

*“Every Good Endeavor”*¹⁰⁶

*“Culture Making: Recovering Our Creative Calling”*¹⁰⁷

Vital to our ability to work and pray for the peace of the city to which we have been called¹⁰⁸ is our ability to recapture our work as a vocation, a calling.¹⁰⁹ We tend to think of our work as a necessary evil required to fund our lives and our church endeavors, a realm in which we primarily do evangelism, or as a place where we can garner credibility for Christianity through our ability to execute our work well.¹¹⁰ Our work, however, should be deeply rooted in the creation mandate, fueled by our desire to love and serve the place where we find ourselves, and anticipatory of our final state in the new heavens and new earth.

According to Genesis, humanity was placed in the garden, before the Fall, to work and develop the creation. “Though all God had made was good, it was still to a great degree undeveloped. God left creation with deep untapped potential for cultivation that people were to unlock through their labor.”¹¹¹ Thus a proper understanding of our work centers it in the creation mandate and sees our vocation as “rearranging the raw material of God’s creation in such a way that it helps the world in general, and people in particular, thrive and flourish.”¹¹² “God calls us to bear his image by cultivating his creation, unpacking and unfurling all of its potential in a vast array of work, from potato farming to parenting. Your work matters to God.”¹¹³

¹⁰⁴ Ibid, 252.

¹⁰⁵ Volf, Miroslav, “A Public Faith: How Followers of Christ Should Serve the Common Good,” BrazosPress, 2011.

¹⁰⁶ Keller, Timothy J. “Every Good Endeavor: Connecting Your Work to God’s Work,” Penguin Books, 2014.

¹⁰⁷ Crouch, Andy “Culture Making: Recovering our Creative Calling,” IVP, 2013.

¹⁰⁸ Cf. Jeremiah 29:7

¹⁰⁹ According to Keller, “a job is a vocation only if someone else calls you to do it and you do it for them rather than for yourself...our work can be a calling only if it is reimagined as a mission of service to something beyond merely our own interests,” “Every Good Endeavor,” 19.

¹¹⁰ Cf., Hunter, “To Change the World,” 248-254, in which Hunter argues that without a perspective of faithful presence, we cannot help but instrumentalize our work, no longer seeing it as a good in itself but as a means to some other end. Cf. also Keller, “Every Good Endeavor,” Introduction, especially pages 22 and following.

¹¹¹ Keller, “Every Good Endeavor,” 36.

¹¹² Ibid, 59.

¹¹³ Smith, “The Beauty of Work, the Injustice of Toil,” Comment Magazine, <https://www.cardus.ca/comment/article/the-beauty-of-work-the-injustice-of-toil/>, accessed May 3rd, 2018.

The character of our work is fueled by our love for the place in which we find ourselves. As those called in exile¹¹⁴ to a specific time and place, we are called to love and serve the place in which we find ourselves in the same manner as Christ,¹¹⁵ eager to do good,¹¹⁶ even when the prevailing culture is indifferent, hostile, or ungrateful.

Hunter maintains this perspective “obligates us to do what we are able, under the sovereignty of God, to shape the patterns of life and work and relationship--that is, the institutions of which our lives are constituted--toward a shalom that seeks the welfare not only of those of the household of God but of all.”¹¹⁷

Finally, our vocation must be shaped by our role as priests and rulers of God in his new creation, a role which has anticipatory effects today. Though the Fall itself has distorted our ability to do good work and to find fulfillment in our work, part of the renewal that comes to us and to our community through our redemption in Christ is the revitalization of our ability, as image bearers of God, to do good work and find deep satisfaction in it.¹¹⁸ One day Jesus will return, set the world right, redeem and renew it, and will renew our service to him as priests and rulers in the new heavens and new earth.¹¹⁹ As rulers we mediate God’s good design to the world around us, and as priests we mediate the hopes and dreams and loves of the world around us to God.

As this perspective shapes our work it helps us find meaning in the creation mandate, fuels our work through love of one another as Christ loved us, and gives us hope for the future of our work in the new heavens and the new earth.

¹¹⁴ Cf. Jeremiah 29; 1st Peter, and “Soft Difference” above.

¹¹⁵ Cf. “Faithful Presence” above.

¹¹⁶ 1 Peter 3:17, 4:10

¹¹⁷ “Hunter, “To Change the World,” 254.

¹¹⁸ Ephesians 2:10

¹¹⁹ This is essentially the entire argument of *After You Believe: Why Christian Character Matters* by Wright, N.T.

Conclusion

A Disciple, in Summary: Missional Spirituality

“Dwell”¹²⁰

“Missional Spirituality”¹²¹

A summary of these ten principles serves well as a definition of a disciple:

A disciple is one whose most significant relationship is their union with the triune God through faith in the person and work of Jesus Christ. Their union with God is formed and enlivened by the Holy Spirit through spiritual disciplines practiced in community with the people of God and for the sake of the world, which transforms the disciple’s heart so that his or her primary love for God is lived out in every area of life.

In short, disciples are a people who live **life with God for the world**.

By this summary definition we seek to capture the idea that all of our spiritual formation, our “life with God” comes with an impetus to mission, “for the world.” We are made for life *with* God, *for* the world.

Jones states that spirituality and mission are “intimately bound up with one another, like inhaling and exhaling... In the incarnation, Jesus embodied the breathing in and breathing out that constitutes the biblical vision of what it means to be human.”¹²²

Privileging spirituality over mission or mission over spirituality leads to problems. On the one hand, privileging spirituality can lead to a narcissism focused on self-discovery and personal wholeness more than life with God. Conversely, this narcissism can focus too much on personal holiness, a sort of negative spirituality which presents the church as the place where we simply find resources to live the holy life. Participation and conformity becomes the hallmark of the “spiritual” life.

Privileging mission, however, can lead to a do-it-yourself attitude that degenerates into mere activism. Mission can become conflated with *missionalism*, the “belief that the worth of one’s life is determined by the achievement of a grand objective.”¹²³ This idolatry leads to the belief that

¹²⁰ Jones, Barry D. “Dwell: Life with God for the World,” IVP 2014.

¹²¹ Helland, Roger and Leonard Hjalmanson, “Missional Spirituality: Embodying God’s Love from the Inside Out,” InterVarsity Press, 2011.

¹²² Jones, 12.

¹²³ MacDonald, Gordon “The Danger of Missionalism,” *Leadership Journal*, January 1, 2007.

we are the ones building the kingdom of God (as if it were all about our work) or growing the kingdom of God (as if we simply need to intensify our evangelism efforts).

A *missional spirituality*, which carefully and consistently links both mission and spiritual formation, invites us into the kind of life where human flourishing takes place, a life modeled for us by Jesus, a life in which we can pour ourselves out for our neighbors because of our relationship with the God who poured himself out for us.¹²⁴

Where do we go from here?

These ten principles do not replace the purpose of the church universal: to glorify God through the gospel of Jesus Christ to the ends of the earth. Nor do they discount the activities of the church: worship, evangelism, Bible study, etc. These principles are intended to explain what it would look like for Faith Church to fulfill her directional vision, to equip followers of Christ to be informed and winsome ambassadors, reflecting Jesus to a secular world.

Our vision is that by embracing these ten principles as foundational to our discipleship strategy, Faith will fulfill her mission, forming disciples who live the Christ-life in Indianapolis and around the world, living *with* God, *for* the world.

To be **informed**, we must understand the world we are living in, how humans are formed within that world, and how the gospel appeals to people. To grow as **ambassadors** we must embrace a process of character transformation toward virtue through the practice of the spiritual disciplines, communally and individually, always and continually re-learning and re-applying the implications of the gospel to all of life. And to truly be **winsome**, we must understand our position in this world as exiles from the kingdom to come, living out a soft difference and faithful presence in this world, working for the good of the city to which we have been called in our exile.

James Davison Hunter shows what a church made of informed and winsome ambassadors could look like. “Thus, when the Word of life is enacted within the whole body of Christ in all of its members..., not only does the word become flesh, but an entire lexicon and grammar becomes flesh in a living narrative that unfolds in the body of Christ; a narrative that points to God’s redemptive purposes.”¹²⁵

Let it be so, and let it be so in us.

¹²⁴ Cf. Philippians 2:6-11

¹²⁵ Hunter, 254.