

T4G Affirmations & Denials (2006)

Article XVII Revised 2023

In 2006, at the inaugural Together for the Gospel conference, we adopted a series of theological positions in the form of affirmations and denials. Read the complete document below.

WE ARE BROTHERS IN CHRIST UNITED IN ONE GREAT CAUSE—TO STAND TOGETHER FOR THE GOSPEL.

We are convinced that the Gospel of Jesus Christ has been misrepresented, misunderstood, and marginalized in many Churches and among many who claim the name of Christ.

Compromise of the Gospel has led to the preaching of false gospels, the seduction of many minds and movements, and the weakening of the Church's Gospel witness.

As in previous moments of theological and spiritual crisis in the Church, we believe that the answer to this confusion and compromise lies in a comprehensive recovery and reaffirmation of the Gospel—and in Christians banding together in Gospel Churches that display God's glory in this fallen world.

We are also brothers united in deep concern for the Church and the Gospel. This concern is specifically addressed to certain trends within the Church today. We are concerned about the tendency of so many Churches to substitute technique for truth, therapy for theology, and management for ministry.

We are also concerned that God's glorious purpose for Christ's Church is often eclipsed by so many other issues, programs, technologies, and priorities. Furthermore, confusion over crucial questions concerning the authority of the Bible, the meaning of the Gospel, and the nature of truth itself have gravely weakened the Church in terms of its witness, its work, and its identity.

We stand together for the Gospel—and for a full and gladdening recovery of the Gospel in the Church. We are convinced that such a recovery will be evident in the form of faithful Gospel Churches, each bearing faithful witness to the glory of God and the power of the Gospel of Jesus Christ.

ARTICLE I

We affirm that the sole authority for the Church is the Bible, verbally inspired, inerrant, infallible, and totally sufficient and trustworthy.

We deny that the Bible is a mere witness to the divine revelation, or that any portion of Scripture is marked by error or the effects of human sinfulness.

ARTICLE II

We affirm that the authority and sufficiency of Scripture extends to the entire Bible, and therefore that the Bible is our final authority for all doctrine and practice.

We deny that any portion of the Bible is to be used in an effort to deny the truthfulness or trustworthiness of any other portion. We further deny any effort to identify a canon within the canon or, for example, to set the words of Jesus against the writings of Paul.

ARTICLE III

We affirm that truth ever remains a central issue for the Church, and that the Church must resist the allure of pragmatism and postmodern conceptions of truth as substitutes for obedience to the comprehensive truth claims of Scripture.

We deny that truth is merely a product of social construction or that the truth of the Gospel can be expressed or grounded in anything less than total confidence in the veracity of the Bible, the historicity of biblical events, and the ability of language to convey understandable truth in sentence form. We further deny that the Church can establish its ministry on a foundation of pragmatism, current marketing techniques, or contemporary cultural fashions.

ARTICLE IV

We affirm the centrality of expository preaching in the Church and the urgent need for a recovery of biblical exposition and the public reading of Scripture in worship.

We deny that God-honoring worship can marginalize or neglect the ministry of the Word as manifested through exposition and public reading. We further deny that a Church devoid of true biblical preaching can survive as a Gospel Church.

ARTICLE V

We affirm that the Bible reveals God to be infinite in all his perfections, and thus truly omniscient, omnipotent, timeless, and self-existent. We further affirm that God possesses perfect knowledge of all things, past, present, and future, including all human thoughts, acts, and decisions.

We deny that the God of the Bible is in any way limited in terms of knowledge or power or any other perfection or attribute, or that God has in any way limited his own perfections.

ARTICLE VI

We affirm that the doctrine of the Trinity is a Christian essential, bearing witness to the ontological reality of the one true God in three divine persons, Father, Son, and Holy Spirit, each of the same substance and perfections.

We deny the claim that the Trinity is not an essential doctrine, or that the Trinity can be understood in merely economic or functional categories.

ARTICLE VII

We affirm that Jesus Christ is true God and true Man, in perfect, undiluted, and unconfused union throughout his incarnation and now eternally. We also affirm that Christ died on the cross as a substitute for sinners, as a sacrifice for sin, and as a propitiation of the wrath of God toward sinners. We affirm the death, burial, and bodily resurrection of Christ as essential to the Gospel. We further affirm that Jesus Christ is Lord over His Church, and that Christ will reign over the entire cosmos in fulfillment of the Father's gracious purpose.

We deny that the substitutionary character of Christ's atonement for sin can be compromised without serious injury to the Gospel or denied without repudiating the Gospel. We further deny that Jesus Christ is visible only in weakness, rather than in power, Lordship, or royal reign, or, conversely, that Christ is visible only in power, and never in weakness.

ARTICLE VIII

We affirm that salvation is all of grace, and that the Gospel is revealed to us in doctrines that most faithfully exalt God's sovereign purpose to save sinners and in His determination to save his redeemed people by grace alone, through faith alone, in Christ alone, to His glory alone.

We deny that any teaching, theological system, or means of presenting the Gospel that denies the centrality of God's grace as His gift of unmerited favor to sinners in Christ can be considered true doctrine.

ARTICLE IX

We affirm that the Gospel of Jesus Christ is God's means of bringing salvation to His people, that sinners are commanded to believe the Gospel, and that the Church is commissioned to preach and teach the Gospel to all nations.

We deny that evangelism can be reduced to any program, technique, or marketing approach. We further deny that salvation can be separated from repentance toward God and faith in our Lord Jesus Christ.

ARTICLE X

We affirm that salvation comes to those who truly believe and confess that Jesus Christ is Lord.

We deny that there is salvation in any other name, or that saving faith can take any form other than conscious belief in the Lord Jesus Christ and His saving acts.

ARTICLE XI

We affirm the continuity of God's saving purpose and the Christological unity of the covenants. We further affirm a basic distinction between law and grace, and that the true Gospel exalts Christ's atoning work as the consummate and perfect fulfillment of the law.

We deny that the Bible presents any other means of salvation than God's gracious acceptance of sinners in Christ.

ARTICLE XII

We affirm that sinners are justified only through faith in Christ, and that justification by faith alone is both essential and central to the Gospel.

We deny that any teaching that minimizes, denies, or confuses justification by faith alone can be considered true to the Gospel. We further deny that any teaching that separates regeneration and faith is a true rendering of the Gospel.

ARTICLE XIII

We affirm that the righteousness of Christ is imputed to believers by God's decree alone, and that this righteousness, imputed to the believer through faith alone, is the only righteousness that justifies.

We deny that such righteousness is earned or deserved in any manner, is infused within the believer to any degree, or is realized in the believer through anything other than faith alone.

ARTICLE XIV

We affirm that the shape of Christian discipleship is congregational, and that God's purpose is evident in faithful Gospel congregations, each displaying God's glory in the marks of authentic ecclesiology.

We deny that any Christian can truly be a faithful disciple apart from the teaching, discipline, fellowship, and accountability of a congregation of fellow disciples, organized as a Gospel Church. We further deny that the Lord's Supper can faithfully be administered apart from the right practice of Church discipline.

ARTICLE XV

We affirm that evangelical congregations are to work together in humble and voluntary cooperation and that the spiritual fellowship of Gospel congregations bears witness to the unity of the Church and the glory of God.

We deny that loyalty to any denomination or fellowship of Churches can take precedence over the claims of truth and faithfulness to the Gospel.

ARTICLE XVI

We affirm that the Scripture reveals a pattern of complementary order between men and women, and that this order is itself a testimony to the Gospel, even as it is the gift of our Creator and Redeemer. We also affirm that all Christians are called to service within the body of Christ, and that God has given to both men and women important and strategic roles within the home, the Church, and the society. We further affirm that the teaching office of the Church is assigned only to those men who are called of God in fulfillment of the biblical teachings and that men are to lead in their homes as husbands and fathers who fear and love God.

We deny that the distinction of roles between men and women revealed in the Bible is evidence of mere cultural conditioning or a manifestation of male oppression or prejudice against women. We also deny that this biblical distinction of roles excludes women from meaningful ministry in Christ's kingdom. We further deny that any Church can confuse these issues without damaging its witness to the Gospel.

ARTICLE XVII (Revised)

We affirm that God calls his people to display his glory in the reconciliation of the nations within the Church, and that God's pleasure in this reconciliation is evident in the gathering of believers from every tongue and tribe and people and nation. We affirm that reconciliation is necessary because the sins of neglect, hostility, and even hatred of other image bearers due to their ethnicity, culture, or both, have produced manifold injustices, resulted in prejudice and discrimination between and towards all ethnic groups, and perpetrated evil especially against African-Americans. We affirm that because the Gospel reconciles sinners to God and each other, individual Christians within local churches and local churches themselves have a unique opportunity and responsibility to associate in love—reflecting the “unity in diversity” evident in the new heavens and new earth. We further affirm that Christians should cross ethnic lines to partner together in ministry.

We deny that any Church can accept ethical or cultural prejudice, discrimination, or division without betraying the Gospel. We further deny that one's ethnic identity is superior to or erased by one's identity in Christ.

ARTICLE XVIII

We affirm that our only sure and confident hope is in the sure and certain promises of God. Thus, our hope is an eschatological hope, grounded in our confidence that God will bring all things to consummation in a manner that will bring greatest glory to his own name, greatest preeminence to his Son, and greatest joy for his redeemed people.

We deny that we are to find ultimate fulfillment or happiness in this world, or that God's ultimate purpose is for us to find merely a more meaningful and fulfilling life in this fallen world. We further deny that any teaching that offers health and wealth as God's assured promises in this life can be considered a true gospel.