

National Synergy Local Identity



Our Faith



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KWT/NZCPT

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Introduction

New Zealand Christian Proprietors Trust (NZCPT) schools and preschools are non-denominational Christian communities of learning. They were founded to work in partnership with Christian parents to fulfil their responsibility for the education of their children. NZCPT schools provide a Christ-centred learning environment where all aspects of school life, learning, and relationships are informed by Scripture and shaped by the gospel of Jesus Christ.

Three documents express the vision of NZCPT and guide the schools in the delivery of their Special Character: "Our Faith," the "Theological Framework," and the "Special Character Guidelines." The core beliefs, values, and commitments held in common by NZCPT and its schools are outlined in the document "Our Faith." The "Theological Framework" expands upon these and discusses their implications for Christian education, particularly in relation to Human Formation, Knowing/Learning, Curriculum/Pedagogy, Work/Vocation, Community/People, and Community Engagement. Finally, the beliefs, values, and commitments of the "Theological Framework" are expressed through the seven core practices of the "Special Character Guidelines." They are: Prayer and other spiritual practices; Valuing and respecting others; Christ-like character formation; Engaging with the Scriptures; Thinking theologically; Delivering a Christ-centred curriculum; and Mission, Vocation and Service.

Our faith in Three Forms

The value of expressing our faith in three different literary forms was discussed. This document contains all three: a Statement of Faith, Narrative of Faith, and Prayer of Faith. Together they summarise the faith all NZCPT schools hold in common. A more detailed account of our beliefs, values, and commitments, and the implications of these for Christian Education, can be found in the Theological Framework. The Statement of Faith follows a Creation, Fall, Redemption, and Renewal framework, and the wording of each article is explained on pages 8–12.

Statement of Faith

1. We believe in one God, eternally existing in three persons: the Father, the Son, and the Holy Spirit. God is love, God is holy, and God is the source of all wisdom.
2. In his sovereignty, God created the heavens and earth, and declared them good. God upholds and sustains all things.
3. We believe in Jesus Christ, the only Son of the Father. Through him and for him all things were created. He is God incarnate, the true image of God, fully God and fully human.
4. God created human beings in his own image. As image bearers we are designed for relationship with God and with one another, are blessed to be fruitful and productive in all areas of life, to the glory of God, and are entrusted with the stewardship and care of God's world.
5. Our relationship with God, with others, and with creation was fractured when sin, evil, and death entered the world. All have sinned and are unable to restore their relationship with God by their own efforts.
6. Therefore, God sent his only Son into the world. Jesus Christ was conceived by the Holy Spirit, born of a virgin, and lived a holy, loving, and sinless life. He was crucified, died, and was buried. On the third day he rose from the dead. He ascended into heaven and now reigns at the right hand of the Father.
7. Through Jesus' life, death, and resurrection, God revealed himself to the world, defeated the powers of sin, evil, and death, provided for our salvation and reconciliation to Him, inaugurated the kingdom of God, and is working to renew all things. Jesus' resurrection marks the beginning of the new creation.
8. We believe in the Holy Spirit, who is at work in the world bringing people to faith, drawing them to God, guiding them into truth, and working in them regeneration and transformation so that those in Christ will be conformed to his image. All the redeemed in Christ are united by the Holy Spirit and belong to one, holy, universal Church.
9. We believe that the Holy Scriptures of the Old and New Testaments are inspired by God. As the supreme account of God's activity in the world, they attest to Christ and are trustworthy and authoritative. The Holy Scriptures are God's word to us through human authors.
10. Creation is moving toward its God ordained goal, when Christ will return as king, the dead will be resurrected, God will bring about his final justice and reconciliation, and the heavens and earth will be made new.
11. To be disciples of Christ is to respond to Christ's call and to participate in God's story as revealed in Scripture: to seek to know God's word and bear witness to his gospel; to seek to know and share in God's work and world; to form communities of faithfulness; and to be co-labourers with Christ in the renewal of all things.¹

¹ We also hold to the Apostles Creed and the Nicene Creed, the first two historic creeds of the Christian faith.

Narrative of Faith: The real story by which we live

Lesslie Newbigin wrote, "The way we understand human life depends on what conception we have of the human story. What is the real story of which my life is a part?"² The following story is a summation of the overarching narrative of Scripture from Genesis to Revelation, from Creation to New Creation. Through this story God locates us in history, gives our lives meaning, sets before us a vision of where things are going, and shows us how we can be part of it. The grand narrative of Scripture is the story by which we live, and it can be summed up as follows.

The one true God, who exists eternally as Father, Son, and Holy Spirit, is a holy trinity of self-giving love. God determined to share his love and life with human beings. Therefore, God created the heavens and the earth, with its spinning galaxies, mountains and rivers, teeming oceans, and abundant wildlife. Then God created human beings in his image and likeness, male and female. He created them for relationship with himself and with one another. God blessed them to be fruitful and gave them a mandate to fill the earth, rule over it, steward God's creation, and care for its creatures. God looked upon all he made and declared it very good. God continues to uphold the world and sustain all he has created.

Our relationship with God, with others, and with creation, was fractured when sin, evil, and death entered the world. Yet God did not abandon his world or his image bearers. God had a plan which began with the call of Abraham to bless the world, firstly through his descendants—the people of Israel. God delivered the Israelites from slavery in Egypt, established a covenant with them through Moses at Mount Sinai, and led them into a good land. God gave the law to guide them, summed up in the Ten Commandments,³ and the two great commandments: "Love the Lord your God with all your heart, soul, and strength," and "Love your neighbour as yourself."⁴ But God's people did not remain faithful to the covenant. When disaster struck, they cried out for help, and God raised up deliverers to rescue them from their enemies. Then they lived in peace for a while until once again they failed to keep their covenant obligations. This pattern repeated itself over and over, until Israel began to look less like the people of God and more like the nations around them. Eventually they asked God to give them a king so they could be like other nations. This request was a rejection of God as their true king. Nonetheless, God raised up David to be their leader. God's Spirit was with him, and he united the Israelites and saved them from their enemies. Although David wanted to build a house (temple) for God, God promised instead to establish David's house (dynasty) and commissioned his son Solomon to build the temple. For a while Israel lived in peace and saw the fulfilment of some of the promises God made to Abraham. But their time of peace was short lived. Solomon began to worship other gods, and after his death his kingdom was torn in two.

In the years that followed, God's people became more and more unfaithful. God sent prophets to call them back to him. The prophets warned them of approaching danger, but they did not listen. Eventually the land was invaded, the temple destroyed, and the people taken into exile. Yet God did not abandon his people or his plan to save the world. God promised to rescue them and send the

² Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids, MI: Eerdmans, 1989), 15.

³ Exod. 20:1-17; Deut. 5:6-21.

⁴ Deut. 6:5 and Lev. 19:18. See also Matt. 22:37-40; Mark 12:29-31; and Luke 10:27.

Messiah.⁵ He would be their king *par excellence*, and through him all the nations of the world would be blessed. For he would make atonement for their sins, and the sins of the whole world.

These hopes were fulfilled in Jesus Christ. God the Son, through whom all things were created, became God incarnate,⁶ fully God and fully human. Jesus Christ is the image of the invisible God, revealing to the world what God is truly like. Jesus lived a holy, loving, and sinless life, modelling for humanity what it means to be human. Through his ministry, Jesus inaugurated the kingdom of God. He was rejected by the ruling authorities, was crucified, died, and buried. On the third day he rose from the dead. Through Jesus' life, death, and resurrection, God defeated the powers of sin, Satan, and death, ushered in a new covenant, and provided for our forgiveness and salvation. The bodily resurrection of Jesus from the dead marks the beginning of the new creation. Jesus ascended into heaven where he now reigns at the right hand of God the Father.

The Holy Spirit, who is the giver of life and who was active in the ministry of Jesus, came upon the early church at Pentecost. The Holy Spirit is at work in the world bringing people to faith, drawing them to God, guiding them into truth, and bringing about the work of regeneration and transformation in their lives so that those in Christ will be conformed to Christ's image.⁷ The redeemed in Christ are united by the Holy Spirit and belong to one, holy, universal Church. Guided and empowered by the Holy Spirit, the church is called to participate with Christ in God's mission to bring reconciliation, restoration, and renewal to a hurting and broken world until Christ returns to usher in the new creation in all its fullness. At that time, the dead will be resurrected, God will bring about his final justice and reconciliation, all evil will be eradicated, and the heavens and earth will be made new.⁸

This overarching narrative is not the only story of human history, but it is a true story of human history, and it informs the work of NZCPT and its network of schools.

⁵The term "Messiah" (Greek: Christos) means "anointed one." For a full description see Appendix B: Definition of Terms in the Theological Framework.

⁶God incarnate means "God in the flesh."

⁷Rom. 8:29.

⁸Acts 1:9-11; Rom. 2:6-11, 16; 8:18-21; 1 Cor. 15:22-26; Eph. 1:9-10; Phil. 3:20-21; Rev. 11:15; 21:1-22:7.

Prayer of Faith

Father God, creator of heaven and earth, we acknowledge our dependence upon you. We speak as ones spoken into being, sustained by your power and love. You have revealed yourself to us through your written word and through your Son, Jesus Christ. And you have breathed new life into us by your Holy Spirit. In this awareness, we the New Zealand Christian Proprietors Trust and its network of school communities, stand and pray. As part of your ongoing work of reconciliation, restoration, and renewal in the world, we ask for your guidance, empowerment, and strength as we seek to partner with parents and families to provide accessible, Christ-centred, quality education for children and young people in Aotearoa New Zealand.

We worship you God and acknowledge that everything is from you, for you, and to you. May we be infused with a deep awareness of your presence, and may all aspects of our life, work, and learning find their active centre in you.

We are in awe that you have created us in your image and desire that all people come to know you and participate in your trinitarian life. Help our Trust and school communities to be places of acceptance, where every person and all creation is treated with care and respect. May we delight you by reflecting your creativity and love within our lives.

Though the world and all people within it are broken and far from your original design, you love us still and call us to return to you. May we live in your grace and share your grace with others, while doing all we can to keep the vulnerable safe.

We thank you Jesus Christ, God's Son, who became truly and completely human. We acknowledge that you are Lord, and that salvation is available to us only in you. May we find our joy and vocation in partnering with you to bring restoration to this world and all those in it.

We thank you for the Holy Spirit, who is at work in the world drawing people to participate in Christ's life through the church and fulfilling God's mission of restoration and renewal. May our Trust and schools be places of prayer, where we are deeply, intentionally, and increasingly dependent on the Holy Spirit's empowering and guiding.

We thank you for the Holy Scriptures which were inspired by you and are your gift to us, through human hands. They provide us with authoritative guidance on matters of life and faith. May we be conversant with the Scriptures, skilled in both understanding their meaning and applying them wisely.

Thank you for directing creation towards its ultimate goal where every remnant of evil and darkness will be swept away by your all-encompassing goodness and light. May our Trust and school communities be expressions of hope, modelling (to the extent we can) your design and intent for humanity and creation.

With faith in you Father, and in our Lord Jesus Christ, with hope for the future that is truly approaching, and with the love of God dwelling in our hearts, we ask that you work through our Trust and school communities. May everything you are and do be reflected in who we are and what we do, so that your light may be increasingly seen through us.

He Karakia Whakapono

E te Atua Matua, Kaihanga o te Rangi me te Whenua, e whakawhetai ana, e whakawhirinaki atu ana, mō to awhi mai ia matou. Kotahi tonu te reo i whakapuakina ai te oranga tonutanga I runga I to mana, me to aroha. I whakakitea koe ki tenei Ao na to Kupu Tapu me to Tamaiti a Hehu Karaiti a na te Wairua Tapu ano hoki i whiwhi ai matou ki te hā o te oranga. Na enei whakamaramatanga e tuohu nei, e inoi whakamoemiti nei matou, te New Zealand Christian Proprietors Trust me te hāpori o te kura. Kia tau tonu te maungārongo, te rangimarie me te whakahoutanga ki te Ao. Whakakiia o matou ngākau ki to wairua manaaki me to wairua kaha, kia pai ai to matou mahi tahi I roto i ngā whānau, ngā maatua, o ngā tamariki, taiohi o Aotearoa, kia whai urunga atu ki ngā akoranga rangatira, ngā akoranga piripono ki te Karaiti.

E koropiko, atu ana matou kia e te Atua, nau nei ngā mea katoa I hanga, nau ano I homai, kia whakahokia atu ano kia koe te kororiatanga. Me matua whakamohio tonu matou kei to matou taha tonu koe, e haere tahi ana me matou, I roto I o matou mahi, me o matou akoranga katoa.

Nau ano hoki matou I hanga kia rite tonu kia koe, ko te inoi, kia kaha tonu ngā lwi katoa, kia piripono kia koe kia mau tonu I te ara o te Tirinīti. Manaakitia to matou Taraiti me ngā Komiti Kura kia wātea tonu hei wahi whakarurunga mo te katoa ahakoa te kara te kiri, te rawakore, ā kia manaakitia I runga I te tika te pono me te aroha. Ka tukua atu enei mahi enei inoi katoa kia koe, e te kaihanga, te puna o te aroha nui.

E raruru ana te ao, e raruru ana te tangata, na te kore e rite ki to hiahia ki te mea I hanga nei e koe. Engari ahakoa enei mea katoa, e aroha tonu ana koe kia matou, e karanga tonu ana kia hoki mai ki to taha. Kia noho tonu matou katoa ki to aroaro. Atawhaitia te hunga I pikau ana I ngā taimahatanga.

E whakawhetai ana matou kia koe e Hehu Karaiti, e te tama a Te Atua, I whakatangatatia ai ki tenei ao. Ko koe tonu te Ariki, te Kaiwhakaora o te ao, te kaiwhakaora mo matou katoa. Ka hari matou ki te mahi tahi kia koe, me to matou mohio ko koe anake te oranga mutunga kore mo matou me te ao katoa.

E whakawhetai ana mo to Wairua Tapu, e mahi nei, puta noa te Ao. He kupenga e hao ana I ngā tangata whakapono kia uru mai ki te Haahi o Hehu Karaiti, kia tutuki ai ngā wawata I tukua mai e Te Atua Matua mo te whakaora, me te whakahou ano I ngā wairua katoa. Whakatūwheratia to matou Taraiti me o matou kura hei whare karakia, hei wharewhakapumau I to matou whakapono ki raro tonu I korowai o Te Wairua Tapu.

E whakawhetai atu ana mo ngā Tuhituhi Tapu I tukua mai nei e koe hei koha kia matou, nā te ringa tangata I mahi. Ko enei ngā kupu arataki ia matou I roto I tenei ao, I roto hoki I te whakapono. Me mātua mohio matou ki enei kupu o Ngā Tuhituhi Tapu, kia mohio, kia matau, kia kawea ano I roto I o matou mahi o matou whakaaro me o matou korero katoa.

E whakawhetai ana mo te tuku mai I ngā mea katoa kua hangaa e koe, me te matua mohio ka whakakahoretia, kia murua, ngā mea kino katoa, ngā mea kei roto I te pouritanga kia puta ai ki te maramatanga. E inoi ana matou kia tukua to matou Taraiti me o matou hāpori akoranga hei waahi manaaki, he waahi tumanako hei tauira ka puta ki te ao hei kitenga mo te katoa.

Mā te whakapono kia koe e Te Atua Matua Nui I te Rangi, ki to tamaiti kia Hehu Karaiti e wakawhetai ana e tumanako ana I runga I te aroha o te ngakau, ka inoi nei matou kia koe kia tukua mai to wairua tapu hei whakakii i o matou ngākau ara matou te Taraiti me te Hapori o te Kura kia haere tonu o mahi i roto I a matou. Ko te atarangi tenei e kitea ai to rangatiratanga I roto I a matou, ko wai matou, he aha hoki o matou mahi. E tiaho ana to rama mā roto ia matou.

Explanations for the wording of the Statement of Faith

Article 1

We believe in one God, eternally existing in three persons: the Father, the Son, and the Holy Spirit. God is love, God is holy, and God is the source of all wisdom.

Here we affirm there is one God, not many, and that God has revealed himself as a trinity. The Father, Son, and Holy Spirit have co-existed from eternity in perfect unity and will exist forever.

In the Old and New Testaments, love and holiness seem to be the two attributes of God most closely identified with God's nature. They can also stand in for all of God's other attributes. Love can stand in for God's moral attributes i.e. his attributes of goodness (e.g. God is merciful, faithful, good, just, etc). Holy points to God's transcendence and can stand in for God's attributes of greatness (e.g. God is all-powerful, all-knowing, etc). The word "holy" can also be understood in the moral sense, and both are valid here. The reference to love and the triune nature of God points to God's relationality. Love is at the very core of God's being as Father, Son, and Holy Spirit. The Father loves the Son (Jesus) and shares all things with him. The Son loves the Father and does all things for his glory. The Father and Son send the Spirit, and the Spirit glorifies the Father and Son.

Given our educational context, we also thought it important to acknowledge that God is the source of all wisdom. We affirm God's wisdom in creation, providence, and redemption.

Article 2

In his sovereignty, God created the heavens and the earth, and declared them good. God upholds and sustains all things.

Here we affirm that God is the creator, and he created in sovereign freedom, not out of necessity. The reference to God's sovereignty also points to God's rule over creation and his ability to accomplish his purposes. God also declared his creation good. The Hebrew word translated "good" carries with it the idea of being fit for purpose, able to function as God intended.

Finally, we affirm that God upholds and sustain all things. After God created, he did not sit back and let things run of their own accord. God, in his providence, continues to work in, provide for, watch over, and guide his creation according to his will.

Article 3

We believe in Jesus Christ, the only Son of the Father. Through him and for him all things were created. He is God incarnate, the true image of God, fully God and fully human.

Here we acknowledge that Jesus Christ is the eternal Son of God (John 1:1-5; Col. 1:15-17). We have used the words "only Son of God" to affirm Jesus' uniqueness as Son of God (capital S). Christians become children or "sons of God" (lower case s) when we are united with Christ, but that is not the same as Jesus' unique status as Son of God. We also affirm that the Son became incarnate, i.e. God in the flesh (John 1:14). This is also acknowledged in the Nicene Creed.

As our Statement of Faith follows a Creation, Fall, Redemption, Renewal framework, we will come back to Jesus in Article 6.

Article 4

God created human beings in his own image. As image bearers we are designed for relationship with God and with one another, are blessed to be fruitful and productive in all areas of life, to the glory of God, and are entrusted with the stewardship and care of God's world.

Here we are pointing to Genesis 1:26-28. God created human beings, male and female, in his image and likeness. We also affirm that being human is a good thing. When God said his creation was "very good" (Gen. 1:31), that included human beings. Although we are now flawed, and sin distorts the way we image God, we are still God's image bearers (Gen. 9:6). This is important to recognise in an educational context. All human beings have dignity and value. They are precious to God.

Secondly, we thought it important to state what human beings were created for, since this is pertinent to Christian education. The following verses from Scripture have informed us here (Gen. 1:28; 2:5, 15, 18, 24; 3:8-9; Lev. 19:18; Deut. 6:5; Psalm 8; Micah 6:8; Matt. 22:37-40).

Article 5

Our relationship with God, with others, and with creation was fractured when sin, evil, and death entered the world. All have sinned and are unable to restore their relationship with God by their own efforts.

Here we are alluding to the events recorded in Genesis 3, and what went wrong with God's good creation. Scripture reveals that sin, death, and the devil/evil have brought havoc to God's world and fractured relationships, and human beings cannot solve this situation by themselves. Human beings are captives in need of deliverance; sinners in need of forgiveness; victims in need of healing; and subject to death and in need of redemption. Even the creation is broken and waits for its liberation (Rom. 8:19-22). Only God could put things right, and he did this through Jesus Christ (John 14:6; Acts 4:12; Rom. 3:23-24; 5:6; 6:23; 1 Cor. 15:25-26; 1 John 2:2; 3:8b; 5:11-12).

Article 6

Therefore, God sent his only Son into the world. Jesus Christ was conceived by the Holy Spirit, born of a virgin, and lived a holy, loving, and sinless life. He was crucified, died and was buried. On the third day he rose from the dead. He ascended into heaven and now reigns at the right hand of the Father.

We affirm that Jesus was conceived by the Holy Spirit and born of the virgin Mary. This explains how the second person of the trinity became God incarnate (Matt. 1:20-24; Luke 1:34-35; Isa. 7:14).

We affirm the bodily resurrection of Jesus (Matt. 28:6-7; Luke 24:5-7, 37-40; John 20:24-27; 1 Cor. 15:3-8, 20-23; Col. 1:18), and we affirm that Christ now reigns in heaven at the right hand of God the Father (1 Cor. 15:24-26; Eph. 1: 20-22; Phil. 2:9-11; Heb. 1:3). See Article 10 for Christ's return.

Article 7

Through Jesus' life, death, and resurrection, God revealed himself to the world, defeated the powers of sin, evil, and death, provided for our salvation and reconciliation to Him, inaugurated the kingdom of God, and is working to renew all things. Jesus' resurrection marks the beginning of the new creation.

This article focuses on what God has accomplished through Jesus' life, death, and resurrection.

We affirm that Jesus Christ has shown us what God is truly like (See e.g. John 1:14, 18; 14:7-9; Col. 1:15, 19; 2:9; Phil. 2:6-7; Heb. 1:3).

We affirm that through Jesus' life, death, and resurrection, God has defeated the powers of sin, death, and evil/the devil. Consequently, people can respond to God's offer of salvation. With God's grace they can turn away from sin and turn towards God.⁹ They can place their faith/trust in Jesus Christ. People can receive forgiveness of sins, deliverance from evil, be reconciled to God, experience the indwelling power of the Holy Spirit, and look forward in hope to the resurrection of their bodies (see e.g. Matt. 26:27-28; John 3:16-17; 14:6; Rom. 3:23-25; 5:6-11, 18; 6:23; 1 Cor. 15:1-8, 20-26; 2 Cor. 5:17-19; Eph. 1:7; Col. 1:19-20; 2:13-15; Heb. 2:14-17; 5:8-10; 9:11-15; 1 John 2:2; 3:8; 4:9-10; Rev. 5:9).

The last sentence alludes to Paul's statement that Jesus is the first fruits of the resurrection (1 Cor. 15:22-23). Jesus is the first of the new creation.

For more on the "kingdom of God," see the Theological Framework pages 11-13.

⁹ This is another way of saying, "repent."

Article 8

We believe in the Holy Spirit, who is at work in the world bringing people to faith, drawing them to God, guiding them into truth, and working in them regeneration and transformation so that those in Christ will be conformed to his image. All the redeemed in Christ are united by the Holy Spirit and belong to one, holy, universal Church.

For Scripture verses related to this article see John 7:37-39; 14:15-18, 26; 16:13-15; Acts 2:4; 4:31; 10:44-46; Rom. 5:5; 8:11, 26, 29; 1 Cor. 2:10; 6:19; 12:1-11; 2 Cor. 5:5; Gal. 5:22; 2 Thess. 2:13.

The term "regeneration" refers to the work of the Holy Spirit that makes us "born again" (John 3:5-8), "alive in Christ" (Eph. 2:4-5), a new creation (2 Cor. 5:17).

In keeping with the emphasis on "image" in the Theological Framework, we've chosen to focus on the Spirit's work of "transformation" in the life of the believer, enabling them to grow in Christ-likeness and to be conformed to the image of Christ (Rom. 8:29; 1 Cor. 15:49; 2 Cor. 3:18; Col. 3:10; 1 John 3:2). This is another way of saying that the Holy Spirit enables the believer to grow in holiness/sanctification.

The word "Church" here refers to all believers in Christ across the world and throughout history.

Article 9

We believe that the Holy Scriptures of the Old and New Testaments are inspired by God. As the supreme account of God's activity in the world, they attest to Christ and are trustworthy and authoritative. The Holy Scriptures are God's word to us through human authors.

We affirm that the Holy Scriptures are divinely inspired, trustworthy and authoritative, and will achieve the purposes for which God intended. Through Scripture, God has revealed himself to us. And through Scripture, the Holy Spirit continues to speak and guide the church today. We also acknowledge that the Scriptures were written by real people in real history. For a detailed discussion on Scripture see the Theological Framework, pages 7-9.

Article 10

Creation is moving toward its God ordained goal, when Christ will return as King, the dead will be resurrected, God will bring about his final justice and reconciliation, and the heavens and earth will be made new.

Here the focus is on the future, the end of the age. We affirm that God in his sovereignty is providentially guiding history and all creation toward the goal God intended from the beginning. We have emphasised Christ's return as king because of our focus on the kingdom of God. We chose the words justice and reconciliation because these capture well what God will accomplish at the end of the age. The Hebrew *sedekah* and Greek *dikaiosunē*, translated justice/righteousness, is a broad concept that includes righteous judgment, but is also about saving the oppressed and putting things right. In the final consummation, Christ will judge the living and the dead, he will eradicate all evil and death, and creation will be made new. Then he will hand the kingdom back to the Father and God

will be all in all (Acts 1:11; Rom. 8:19-25; 1 Cor. 15:20-26, 50-57; 2. Cor. 5:10; Rev. 1:7; 5:9-14; 21:1-5. See also Isa. 65:17-25; Ezek. 37:11-14; and Dan. 7:13-14).

Article 11

To be disciples of Christ is to respond to Christ's call and to participate in God's story as revealed in Scripture: to seek to know God's word and bear witness to his gospel; to seek to know and share in God's work and world; to form communities of faithfulness; and to be co-labourers with Christ in the renewal of all things.

This last article sums up our calling as Christ's disciples today.

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