



MOVEMENT

COMMON DOCTRINE

MARCH 2026 VERSION

March 2026: This is a first version that may have been updated by the time you read this. The latest version will be found on www.A2churches.com (once that website is up).

CONTENTS

Generous Orthodoxy and Blood, Ink and Pencil Truths	3
Pencil: Changeable Applications.....	4
Ink: Serious Convictions	5
Blood: Non-Negotiable Gospel Truths	5
Our Theological Posture.....	6
Blood Truths in Narrative Form	7
Pencil Truths We Will Not Divide Over	9
The First A2 Ink Conviction: Jesus and The Kingdom as central.....	9
A Second A2 Ink Conviction: An Acts 2 Theological Vision	11
A Third A2 Ink Conviction: A Leadership Team Led By A Leader	12
Ink Truths with Room for Diversity.....	14
Convictions That Will Not Fit Our Movement	17
Our Relational Posture	19

Generous Orthodoxy and Blood, Ink and Pencil Truths

While we deeply value theological conviction and biblical faithfulness, A2 will intentionally seek to be as generous as possible—*without* becoming thin or unanchored on matters of first importance.

Every church movement must draw doctrinal boundaries. In the case of A2, we will do so in a way that is not needlessly theologically narrow.

To understand the idea of generous orthodoxy, one must understand that the formulation of biblical doctrine is not a single, straightforward act but a multi-step process involving selection, exegesis, and synthesis of biblical texts. It requires:

1. Deciding which biblical texts are most relevant to a given doctrine,
2. Determining how those texts should be interpreted, and
3. Synthesising those interpretations into a coherent doctrinal conclusion.

Yet on secondary doctrines, people often say, “*the Bible clearly says...*” Such language tends to flatten this process and obscure the interpretive decisions that have, probably unknowingly, already been made. Church unity would be better served if we spoke more transparently: “*We regard these passages as most significant,*” or “*we interpret them in the following ways,*” and “*reading them in the light of each other, we therefore conclude...*”

The reality is that on many secondary issues there are highly credible, Bible-affirming, God-fearing scholars who select different passages as decisive, interpret the same texts differently, or synthesise their conclusions in alternative ways. To claim “*the Bible clearly says*” on matters that divide sincere, Scripture-loving Christians often reveals a blind spot to this unavoidable complexity.

Because this complexity virtually guarantees that faithful Christians who uphold the inspiration and authority of Scripture will arrive at different doctrinal conclusions, generosity toward one another is not optional—it is a necessity. Such humility does not weaken our commitment to Scripture;

it honours it, by acknowledging both its richness and the limits of our own interpretive certainty.

As our movement grows and matures, one of the most important skills leaders must develop is discernment about weight. Not all beliefs, practices, or convictions carry the same importance. When leaders fail to distinguish between what is central and what is secondary, the result is usually one of two dangers: unnecessary division or dangerous compromise.

A helpful way to think about Christian truth, doctrine, and practice is to recognise that some things are written in pencil, some in ink, and some in blood.

This framework—posited by Keith Drury in this article: <https://www.drurywriting.com/keith/faith.meltdown.story>—helps us discern what must be defended at all costs, what should be taught with conviction, and where freedom, humility, and contextual wisdom are appropriate.

Pencil: Changeable Applications

Pencil truths are changeable practices and contextual applications. They often reflect pastoral wisdom, cultural setting, or situational discernment rather than timeless biblical command. These include lifestyle expectations, ministry and leadership styles, traditions and community norms.

Pencil truths matter. They shape discipleship. They influence church culture. But they are not the gospel.

Because they are shaped by context, pencil truths may differ between cultures, generations, and churches. Faithful, Bible-loving Christians may disagree on them without breaking fellowship or questioning one another's sincerity. Over time, some pencil truths may need to be erased, adjusted, or rewritten as contexts change and new wisdom emerges.

When pencil truths are treated as absolutes, churches tend to become rigid, legalistic, or inward-looking. What served one generation may not serve the next. What was meant to serve the mission ends up constraining it.

Ink: Serious Convictions

Ink truths are important doctrinal convictions—serious theological positions that shape how churches teach, lead, organise themselves, and practise ministry. These include views on salvation, sacraments, spiritual gifts, church governance, and the end times.

Ink truths are not easily erased. They are debated, defended, and carefully reasoned from Scripture. Christians often form denominations, networks, or movements around shared ink convictions, and that is neither surprising nor unhealthy.

Faithful believers can disagree on ink truths and still recognise one another as true Christians. When ink truths are treated as blood truths, secondary doctrines are elevated into tests of salvation, and unity fractures unnecessarily. These doctrines matter deeply, but they are not usually worth dividing the global church over.

Many ink truths are not worth dividing the church movement over either—a point I will return to in detail later.

Blood: Non-Negotiable Gospel Truths

Blood truths are the non-negotiable core of the Christian faith—the truths for which the church has been willing to suffer, die, and endure persecution. These truths define what it means to be Christian at all.

They include the reality of the one true and living Triune God—Father, Son, and Holy Spirit—eternally existing in perfect unity and glory; the full deity and full humanity of Jesus Christ; his incarnation by the Holy Spirit and birth of the Virgin Mary; his sinless life of perfect obedience; his atoning death on the cross for our sins; his bodily resurrection on the third day; his ascension into heaven and exaltation at the right hand of the Father as reigning Lord and King; the present ministry of the Holy Spirit; the forgiveness and justification of sinners by grace alone through repentance

and faith; the formation of one holy, universal church; the coming judgment of the living and the dead; the return of Christ in glory; the resurrection of the body; and the hope of eternal life in the renewed creation.

These are not cultural preferences or denominational distinctives. They are the shared confession of the historic church across time, geography, and culture—faithfully summarised in statements such as the Apostles' Creed and the Nicene Creed. To deny these truths is not to hold a different Christian opinion, but to step outside the Christian faith altogether.

When blood truths are treated as pencil truths, the gospel itself is hollowed out. Faithfulness is not erasing what was written in blood. At the same time, maturity is not treating *everything* as blood.

Every movement must be clear about:

- What it will defend at all costs.
- What it will teach with conviction.
- Where it will allow freedom and diversity.

For A2:

- Blood truths unite us at the deepest level.
- A few—not all—ink truths shape our shared direction and practice.
- Pencil truths allow for contextual wisdom and local expression.

Our Theological Posture

We commit to theological clarity paired with generous orthodoxy. We will hold firmly to the blood truths—the core convictions of historic, biblical Christianity—what C.S. Lewis famously called *Mere Christianity*. On these essentials, we are joyfully united.

Beyond these essentials, we intentionally adopt a minimal and humble posture on secondary matters, recognising that Scripture-loving, Jesus-centred Christians can and do disagree in good faith on many issues. We believe theological humility is a mark of maturity.

Blood Truths in Narrative Form

For centuries, the Church and different denominations have sought to articulate what they believe in short statements of faith or creeds. While these have proved incredibly important and valuable, their brevity has meant that the narrative energy of God's story is lost. If we wish to pass on a faith that is both compelling and coherent, perhaps we would do well to tell what we believe in the form of a story, a narrative that brings the Scriptures to life and situates Jesus at its heart.

This is the approach I have taken in teaching my own children, and offer it to you as *The A–Z of God's Story*. In writing it, I have endeavoured to keep the blood truths of our faith narrative, Christ-centred, and kingdom-focused. The sweep of Scripture—from creation, to the cross, to the church, to new creation—flows around Jesus and the kingdom He inaugurates. After all, the Old Testament's promise, the mission of the church, the call to discipleship, and the hope of the world's renewal all find their true shape and place in the story when framed by Him.

Each letter of this A–Z seeks to highlight and weave together one critical thread at a time, combining to show the grand tapestry of classical biblical theology. It is a story that begins with God's eternal purposes and culminates in the triumph of Jesus and His kingdom. While simple enough for children to grasp, it is not simplistic, covering all the main tenets of our faith in fresh language:

A • All of Scripture is God-breathed, telling the story of God.

B • Before anything else existed, God—who is Father, Son and Holy Spirit—was forever there.

C • Creation came into being when God, overflowing with love, made the heavens, the earth, and everything in them.

D • Designing people in His image, God made them male and female to know Him and to care for creation.

E • Evil and death entered when the first humans disobeyed God, listening to Satan's lies, and becoming trapped in sin.

F • Faithful to us fallen rebels, God chose a people and made amazing promises to them through Abraham, Moses, and David.

G • God's prophets spoke about a coming Rescuer who would fulfil all of God's promises.

H • Hope arrived when the time was right—the Son of God became human, born of the Virgin Mary.

I • In Jesus, God comes close, cares for us and fully understands our suffering.

J • Jesus showed God’s kingdom by teaching, healing, and setting people free by the power of the Holy Spirit.

K • King Jesus called disciples to be with him, become like him and do the works He did.

L • Laying down his life on the cross, Jesus showed his great love for us, taking away the guilt and penalty of our sin.

M • Miraculously, Jesus rose from the dead, bringing new life and conquering sin, Satan and death.

N • Now, we who trust in Jesus as our Saviour and Lord receive forgiveness, eternal life and adoption as God’s children.

O • Our Lord is seated at the Father’s right hand, having begun His growing kingdom in our broken world.

P • People who follow Jesus seek first God’s kingdom now, while waiting for its full and final arrival when Jesus returns.

Q • Quickened by the Spirit since Pentecost, the church is the temple of God’s presence.

R • Representing Jesus, the body of Christ is His mouth, hands and feet on earth.

S • Set apart as God’s family, the church is united in holiness and love, called to show the world what God’s grace looks like.

T • Telling the Good News, the church invites all people and nations to know and follow Jesus.

U • Under orders of our Servant–King, we serve others with our God-given gifts and talents.

V • Victory over sin is only possible because God works in us to make us more like Jesus.

W • We joyfully draw near to God in prayer and praise, giving all we are and have to Jesus.

X • X-rayed by the Spirit, we are continually being changed by God’s Word, life’s hardships and our faith community.

Y • Yes! Jesus is coming back, shining with glory, to judge the living and the dead, separating those who follow Him from those who do not.

Z • Zealously, we wait for That Day—when God will defeat Satan, destroy evil, reward the faithful, renew creation and be with us forever.

Surely, if two churches both believe this A–Z of God’s Story, they already have an enormous amount in common?

Pencil Truths We Will Not Divide Over

Accordingly, we will not divide over pencil truths that amount to matters of preference or conscience, such as:

- styles of Sunday services (liturgical, attractional, exuberantly charismatic, or various combinations),
- approaches to preaching (expositional, topical, narrative, or various combinations),
- Bible translations (within the bounds of scholarly credibility),
- views on alcohol, tattoos, or cultural expressions of faith,
- disputable matters of conscience (Romans 14),
- or the many opinions that divide wider society, including masks, inoculations, political parties, figures, and world events. We would encourage all to recognise that Christians may vote differently based on conscience, and that no political platform embodies the Kingdom of God.

These matters may be discussed and robustly debated, but they must never be weaponised or morph into causes that appear to carry the same weight as our Gospel Truths.

The First A2 Ink Conviction: Jesus and The Kingdom as central.

Every church should obviously have a high Christology as a blood conviction, but it is our ink conviction that Jesus (and his kingdom) should also be *the central* blood conviction.

As for our doctrinal focus, it is Jesus Christ and his kingdom. Considering how much of Acts 2 is devoted to the subject of Jesus, an Acts 2 church is essentially a Jesus movement. If we lose sight of Him, we lose the plot. That's why, again and again, we return to Jesus—not just in theory, but in practice—so that His many facets captivate our hearts and His life shapes every aspect of a church. As Alan Hirsch puts it in *The Forgotten Ways*, “Everything about him, his person, and his work—without reduction—sets the primary template for the movement that claims his name.”

By *kingdom* we refer to what biblical scholarship over the past several decades has helpfully described as enacted, inaugurated eschatology. One of the great recoveries of modern theology has been the recognition that the blessings of the end of the age—the *eschaton*, God’s decisive intervention to put the world right—have already broken into history through the life, death, resurrection, and exaltation of Jesus. The kingdom of God is not only future; it has already dawned. The future has arrived early.

This kingdom reality has been enacted through Jesus and continues through the outpouring and ongoing work of the Holy Spirit. Christians and churches are therefore not merely beneficiaries of this royal power breaking in from the future, but participants and conduits of it. In Christ, the life of the age to come is already at work: sins are forgiven, captives are set free, lives are transformed, communities are renewed, and the reign of Jesus is made visible in the world. This is why Acts 2 is not simply a dramatic beginning, but a picture of normal church life in the age of the Spirit.

For A2, this means the church exists not only to remember what Christ has done or to await what he will do, but to live now in light of what has already begun. Our call is faithfulness to the reality that the kingdom of God which arrived in power 2000 years ago, is still being embodied, displayed, and extended through ever-growing communities until Christ returns and all things are made new.

If Jesus and his kingdom is not the centre, then we may end up orbiting different functional centers: the Bible and right doctrine (where guarding orthodoxy becomes the main energy), the church institution and its authority structures (where the organization quietly becomes the Kingdom), individual salvation (where getting people “saved” overshadows forming apprentices of Jesus), moral behaviour and cultural respectability (where being good replaces living under a King), spiritual experiences and power encounters (where moments of presence become the goal), social justice and activism (where fixing the world eclipses worship and repentance), or cultural identity and tribal belonging (where Jesus becomes the symbol of “people like us”). None of these are wrong in themselves, but when any of them become the gravitational center, they begin to displace Jesus as the living Lord to whom everything else should point.

By contrast, when Jesus and his Kingdom are truly central, everything else finds its place under his reign rather than competing with it. Scripture becomes a witness to the King, the church becomes a signpost of the Kingdom rather than the Kingdom itself, salvation is entrance into a new allegiance and union rather than merely a ticket to heaven, ethics flow from loyalty to Jesus rather than moral performance, spiritual gifts serve Kingdom mission rather than becoming the focus, and justice becomes the fruit of Jesus' reign rather than a replacement for the gospel. This kind of center is disruptive because it refuses to let any value, institution, experience, or system take the place that belongs to the living, reigning Jesus.

A Second A2 Ink Conviction: An Acts 2 Theological Vision

Our shared theological centre of gravity has Jesus and his kingdom at the very centre, then in the immediate periphery to that, a shared vision of the local church.

Every partnering A2 church should agree that a healthy church is marked in the very least by the characteristics we find in the first church, as described in Acts 2, including the Spirit poured out, evangelistic potency, transforming discipleship, and sacrificial community.

Churches will certainly believe more than this about what a church should be, but these serve as common priorities that help to keep us united and moving in a similar direction.

Why? Because we believe these marks are not stylistic preferences but transcultural patterns, evident in Acts 2 and echoed throughout the rest of the New Testament and church history. While the *expression* of these realities may vary widely from church to church, the *presence* of these realities should not. How a local church pursues, expresses, or combines these marks is a pencil truth. The conviction that they matter is an ink truth.

A Third A2 Ink Conviction: A Leadership Team Led By A Leader

Leaders are meant to serve local churches—not lord it over them, but nonetheless lead them; not build for their own egos, but for Christ’s glory. While all churches should agree on that, church movements understandably divide over governance structures within a local church. So what approach does A2 take?

In A2 we encourage churches to be led by a leadership team—churches may prefer to call it an eldership team—with a recognised leader or leadership couple. Churches may use a variety of terms such as lead pastor, senior pastor, or other contextual titles.

Church history shows a variety of leadership structures within a local church. The single-pastor model—one person carrying primary authority—has been most common. The plural-elder model, sharing authority across a team, has been growing in popularity since the Reformation. Acts 2 seems to suggest a hybrid: a leadership team led by a gifted, trusted point leader. Authority is collaborative but recognises a leadership gift in their midst.

When Peter speaks, his role is clear—he steps forward—but he stands “with the Eleven” (Acts 2:14). This is not a solo moment; it is a team moment. Peter leads from within the team, his voice strengthened by the visible unity of those around him.

In an Acts 2 church, leadership teams are essential. Healthy teams are built relationally and prayerfully, with deep trust and mutual submission. A leader speaking alone cannot match the authority and clarity of a leader speaking with a united team.

There is a reciprocal dynamic: leaders need teams, and teams need leaders. Leaders cannot bear vision, decision-making, and accountability alone; teams offer counsel, perspective, and shared burden. Teams, in turn, need a leader to provide direction, clarity, and momentum. Without a leader, teams fragment or err towards maintenance— not mission—mode. Without a team, leaders isolate, fatigue, and risk poor decisions. They may achieve visibility but at the cost of depth, resilience, and long-term fruitfulness.

“With the Eleven” also shows visible unity: Peter steps forward with initiative, while the others support him by their actions, not words. This mutual honour—initiative with backing—models the culture of trust and shared mission every Acts 2 church should cultivate. Over time, this trust allows others in the team to rise, lead, and teach in turn.

A lead pastor leads not by positional dominance but by the willing, joyful trust of fellow leaders. Leadership is not a licence to act independently or cultivate a culture of hyper-deference. The call is not to build a personal platform, but a strong team. One true measure of a lead pastor’s effectiveness is not their prominence or output, but the maturity, unity, and strength of the plurality they develop to lead the church under their collective care.

The early church consistently practised this kind of plurality of leadership:

- Paul instructs Titus to appoint elders in every town (Titus 1:5) and, with Barnabas, appoints elders in planted churches (Acts 14:23).
- Elders in Ephesus meet Paul at Miletus (Acts 20:17).
- James calls elders to pray for the sick (James 5:14).

Yet at the same time, ministry teams have always required team leaders:

- Barnabas in Antioch guided and encouraged the growing church (Acts 11:22–26).
- James in Jerusalem led the elders while Peter and other apostles remained influential (Acts 15:13).
- Paul consistently led his translocal teams in planting and strengthening churches.

An Acts 2 church emphasises both: a team and a leader. The team keeps the leader accountable, grounded, and supported. The team leader provides clarity, courage, and momentum. This model prevents isolation and burnout, fosters unity, and ensures leadership reflects the communal heart of the gospel. Besides Acts and the books that follow, we also have Jesus himself as our exemplar. From sending disciples in pairs to leading with the Twelve, Jesus models that kingdom work is shared work, never solo heroics.

We recognise that faithful churches may organise leadership differently, and we seek to be flexible and open in this regard rather than rigid. For example:

- In some churches elders, especially non-staff elders, may be asked to commit only for a few years and in others it may be understood as an indefinite longer-term calling.
- Some churches may opt for a formalized external oversight, such as selecting two or three people from outside the church to especially guide and hold accountable the leader or the leadership team.
- Some churches may have a separate group of people who guide or oversee fiduciary and legal matters.
- Certain churches may make much of the deacon role, others less so—or understanding the role differently.
- The expectations on elders may vary from church to church, with different emphases on specialization, governance, pastoring and practical decision-making.

Ink Truths with Room for Diversity

Apart for the above three ink truths, we make space for a diversity of perspectives on other important ink-level doctrines, including:

- **Soteriology and sovereignty:** Varieties of Calvinism, Arminianism, or Molinism: though the reality of God’s powerful and undeserved grace in our salvation is undeniable, we may disagree with how to interpret and piece together all the Scriptural data.
- **Eschatology:** Varieties of premillennialism, amillennialism, or postmillennialism: though the victorious return of Christ is Scripturally undeniable, we may disagree with how to interpret and piece together all the Scriptural data.
- **Hell:** Eternal conscious torment or conscious judgment followed by annihilation: though the conscious terrors of judgment for the unredeemed are Scripturally undeniable, we may disagree on how to interpret and piece together all the Scriptural data regarding the duration of this conscious suffering.
- **Atonement:** Penal substitution, Christus Victor, and other biblically grounded models: though judicial substitution is an undeniable aspect of the work of the cross, we may disagree on how the New Testament’s various atonement images are articulated, weighted, related, and integrated.

- **Spiritual gifts:** Open-but-cautious continuationism and more overt charismatic practice: though God's desire to supernaturally empower his people is Scripturally undeniable, we may differ on how the gifts are practiced, regulated, and expressed.
- **Baptism:** Believer's baptism by immersion as normative, with grace for those baptised as infants who with Scriptural conviction regard that as their baptism and cannot with good conscience be baptized "again".
- **The Lord's Supper:** Differing convictions regarding frequency, form, and theological emphasis, while affirming communion as a Christ-centred means of grace.
- **Creation:** Young earth, old earth, or evolutionary creation: while affirming God as Creator and humanity as bearing his image, we may disagree on how to interpret chapters in Genesis especially in light of scientific claims.
- **Sanctification and spiritual formation:** differing emphases on spiritual disciplines, inner healing, freedom ministry, and the pace of transformation, while affirming growth into Christlikeness by the Spirit.
- **Spiritual warfare:** Differing levels of emphasis on and understanding of demonic activity, deliverance, and spiritual authority, while affirming Christ's decisive victory over the powers of darkness.
- **A wife's submission:** Different interpretations of the submission passages regarding marriage, while avoiding a strident marital hierarchy in light of those biblical texts that emphasise husband-wife equality and partnership, and the importance of mutual self-giving, consent and submission in marriage.
- **Justice and mercy:** Though God's heart for the vulnerable and poor in society is undeniable, some argue that pursuing justice is intrinsic to the gospel's witness, while others prioritize evangelism and spiritual formation, warning against conflating the church's calling with social or political programs. The disagreement lies less in whether justice matters than in how to locate it in the mission of the church and the responsibilities of local church leaders.
- **Christian engagement with culture and politics:** Differing convictions on how the church and individual believers engage public life, while affirming our primary allegiance to Christ and his kingdom, never to a specific country, leader or political party.

- **Israel:** Differing views on the state of Israel's role in God's redemptive purposes, while affirming that all nations are invited into God's blessing through Christ.

In short, we aim to be clear on the gospel, generous wherever possible, and humble always.

Here is a sample of how my own understandings of the first item on the list above—soteriology and sovereignty—has evolved. I became a Christian as a Baptist, and I don't remember being taught TULIP Calvinism at all. Later, when I studied theology, I learned that there were several views on salvation and ministered alongside people who saw things differently to me. I was then part of a movement of churches where there was diversity on this matter, and we partnered together happily.

Later, the church I was part of joined another movement that essentially Calvinist, at the same time I was leaning towards a modified Calvinism myself—especially as I was exposed to teachers like Mark Driscoll (in his heyday), John Piper, and the Gospel Coalition. It felt good for a time to be so “gospel-centred.”

After many years, I joined Vineyard group of churches where church leaders partnered across a range of views on this issue. There, I also began to feel that perhaps we'd fixated on the wrong aspect of God's sovereignty, and that God's inaugurated kingdom (another word for sovereignty) might be a better and more dynamic biblical focus than the theological intricacies of the order of salvation.

For the record, I still hold that my salvation is initiated by God's grace and that eternal security is a precious doctrine. But over time, I've read widely and engaged with excellent biblical scholars who have challenged some of my previous assumptions, showing that some of my proof texts may not say what I have firmly believed they said. Many of these scholars are perplexed by the insinuation that, because they differ with John Piper's views on some aspects of God's sovereignty and suffering/salvation, they are allegedly “not gospel-centred” or “have a low view of God” or “have a man-centred theology” etc. None of them accept the common claim Calvinists make that they are semi-Pelagians, who (wrongly) believe the human will is perfectly free.

All this to say: I've had the privilege of partnering with church leaders across the spectrum on this issue and have come to believe that this should not be a dividing doctrine when it comes to churches closely partnering with each other. I'd rather unite around the person and kingdom of Jesus and what we're building—Acts 2-inspired churches—than fully divide over: whether election is by God's foreknowledge or selection; whether regeneration happens the split second before or after one trusts in Jesus as Saviour and Lord; whether Jesus' sacrifice provided enough salvation for all or only for the elect; whether an unconverted individual can resist the Spirit's wooing; whether it is possible for a saved person to later reject their Saviour; or how exactly human agency interplays with God's kingly power in salvation, prayer, godliness and evangelism.

It is enough for me that you can affirm that “salvation according to Scripture alone is by faith alone in Christ alone by grace alone to God's glory alone”—which is what *all* the early Reformers agreed on.

My plea, however, to both Calvinists and Arminians is to avoid the extreme, non-nuanced versions of these belief systems. This includes expressions of Arminianism that foster fear-based discipleship, over-emphasise human performance, undermine assurance in Christ, portray God as mostly constrained by human decisions, or locate spiritual confidence primarily in the strength of one's ongoing choices rather than in Christ's finished work and sustaining grace. On the other side of the spectrum, unhelpful expressions of Calvinism can include over-attributing evil to God, underplaying spiritual warfare as a real dynamic in earthly events, promoting cold determinism, diminishing the free and universal offer of the gospel, dulling urgency in prayer and mission, discouraging genuine human responsibility, or flattening biblical mystery in ways that weaken lament, perseverance, and hopeful intercession.

Convictions That Will Not Fit Our Movement

We also recognise that certain theological postures, while held by sincere believers, will not be compatible with the spirit and direction of A2. These boundaries are not statements about who is saved, but about what will help churches flourish within this particular family.

For example:

- **Cessationism** that denies the present-day work of the Spirit's gifts will struggle within our eager pursuit of Spirit-led ministry. Likewise, an extremely cautious continuationism that is so cautious as to effectively be functionally cessationist may find uncomfortable our posture of balancing risk and thoughtfulness while we enthusiastically pursue the Spirit's presence, power and gifts. We aim to cultivate environments where spiritual gifts are expected, welcomed, and wisely stewarded, rather than sidelined through fear or suspicion. This posture shapes not just our theology, but our worship, prayer life, and mission.
- **Hard complementarianism** that stridently restricts women's participation in ministry will not thrive in A2. It is our conviction that mixed gender preaching and eldership teams are both biblically defensible and missionally advantageous, though we also make space for *soft* complementarian churches who are less convinced that women can be elders, but are nonetheless, to a degree, functionally mutualist—in that they have women on their Sunday preaching teams and married couples on their leadership team. Our desire is to release the gifts of the whole body for the sake of the mission, while allowing room for conscience where Scripture is interpreted differently. What we cannot sustain is a posture that silences or marginalises women's Spirit-given teaching and leadership gifts.
- **Theological universalism** that asserts all will be saved regardless of faith in Christ does not align with our conviction that salvation is for those who call on the name of Jesus alone. This conviction fuels both our evangelistic urgency and our compassionate engagement with the world. Without a clear call to repentance and faith in Christ, the mission of the church is subtly hollowed out.
- **Affirming same-sex sexual practice or marriage** as biblically endorsed will be incompatible with our understanding of Scripture. At the same time, we are committed to cultivating communities marked by humility, hospitality, and deep pastoral care for people of every background and story. Faithfulness to Scripture and genuine love for people must never be placed in opposition to one another.

- **Throwing out the doctrine of substitution and propitiation entirely.** The positive effect of the debates on *Penal Substitutionary Atonement* is that a wider biblical view of atonement has been brought to light, including the cross as the victory of Christ over sin, death, and the powers, and the reconciling of humanity to God within the covenant story of Scripture. On the negative side, some have gone too far as to reject entirely the biblical notions of God's holy hostility towards human sin and the work of Jesus on the cross as, amongst other things, a propitiation—turning away God's anger against our sin through sacrifice and substitution.

Our Relational Posture

On secondary matters, we welcome conviction—but not combativeness. Our posture is one of theological hospitality. You may believe what you believe, but please make room in your heart for those who see it differently.

Relationally, we welcome well-timed, robust theological dialogue—always with love, always with Scripture open, always with our unity in Christ as both the starting point and end goal. We hold these conversations with the humility that while our differences may remain, our relationships and partnerships will endure.

In short, A2 is a movement for churches confident in the gospel, hungry for the Spirit, strong in conviction, yet generous in heart and committed to walking together—even when we do not see everything the same way.