

Why We Are Beginning a Home Church

We love the Church and hold her in deep reverence. We believe there is one, holy, universal, and apostolic Church, who are the people of God, gathered from every nation and generation through the saving work of Jesus Christ. Through the Church we first heard the good news. Through her we learned the Scriptures and began to follow Jesus. Through her we have received encouragement, correction, friendship, and care. Through her we have seen faithful examples of love, generosity, repentance, and perseverance. My family and I have dedicated our lives to serving and building up the Church. From humanitarian work to missions to formal ministry, we have served and labored alongside many sincere believers from around the world who love the Lord and desire to live in faithful obedience to him.

Given our background and sentiments about the Church, it's reasonable to ask, "*why are we starting a home church instead of joining one of the many established churches nearby?*"

We are starting this home church because we believe the institutions of the Church in our time and context are being compromised, and we seek to participate in the Lord's renewal of the Church in our generation. We believe that change starts small and begins with broken people who seek the Lord. We don't believe that any one Christian tradition, denomination, ecclesial model, or cultural expression defines the whole Church. We affirm the one, holy, universal, and apostolic Church, which is seen across time, cultures, and traditions among all believers who remain rooted in Christ and the faith that was once handed down for all.

Scripture shows us that God calls his people to repentance when they begin to be overwhelmed by spiritual apathy, by theological compromise, or by worldliness. So, we are starting this home church not as a departure from the Church, but as participation in her renewal. We do not believe the Church is devoid of faithful Christians. But her institutions have been compromised, and that compromise is in turn producing more and more compromised Christians. Therefore, we seek a simpler and more participatory form of Christian community that faithfully participates in the blessed life of the one universal Church.

The compromise we speak of is not accidental. It follows a specific pattern. And the pattern is worth tracing.

The first pressure point is institutional. Many churches have surrendered their Biblical mandate to the demands of survival—relentless growth, financial stability, brand management. When attendance and budgets become the primary measures of health, spiritual formation gets quietly displaced. The church doesn't stop talking about discipleship; it simply stops having the time, structure, and courage to practice it. This matters not only in itself, but because of what it leaves behind: a church whose identity is no longer being formed from within.

A church that is no longer forming its people from within will be formed from without. And in our moment, the most powerful outside force shaping Christian identity is political tribalism. When institutional pressures hollow out the interior life of the congregation, political identity rushes in to fill the vacuum. It gives people belonging, meaning, a clear sense of who their enemies are—everything a thinned-out discipleship fails to provide. The result is a church whose public witness is read through partisan categories rather than the

teaching of Christ, and whose members struggle to see one another as brothers and sisters across the political divide. A church captive to earthly powers cannot speak prophetically to them.

But the deepest wound is theological. Once the church's identity has been shaped by institutional pressure and partisan loyalty, something has to give way in the gospel itself—because the gospel, rightly understood, makes demands that neither institutional comfort nor political identity can absorb. And so, almost inevitably, the message narrows. Grace remains, but it is quietly severed from repentance. Forgiveness is preached, but transformation is not expected. The call to obedience softens into an affirmation of sincerity. This is the most dangerous development of all, because it is the hardest to see and the easiest to defend. It still sounds like the gospel. It uses the right words. But it no longer produces the life Christ intends for his people—and after a generation, it no longer produces people who can tell the difference.

What keeps me up at night is not simply that these things are happening, but it's that good Christians are being desensitized to them. They are no longer troubled by them. In many cases, they can no longer see them at all, because they are slowly losing Christ's vision for the Church.

So this decision has become unavoidable. When the standard of the Christian faith is compromised, faithfulness cannot be passive. Christians must participate in the Lord's renewal of the Church. What that participation looks like depends on one's situation. Some Christians are in congregations that can still be reformed, and so they have an obligation to stay and work toward that end. But where the institutions are no longer willing to change, staying is not faithfulness — it's *passivity*. For us, this is that moment. We are not leaving the Church. But we can't sit idly by and do nothing. So, we are seeking to participate in the Lord's renewal of the Church by separating from what is compromised in our context and seeking the Lord in something that is simpler, more participatory, and more accountable to the life Christ calls his people to live. That is what we are building, and we invite anyone who shares that longing to join us.