

Lausanne Commitment

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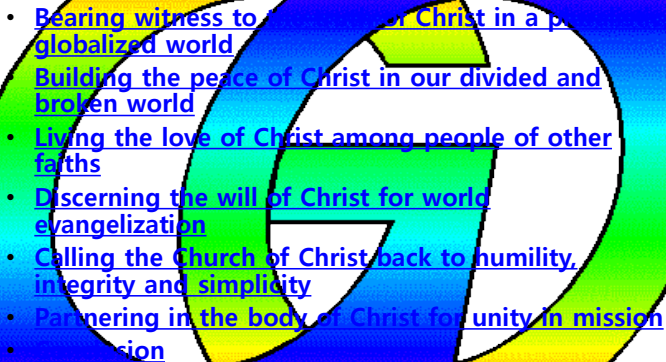
2 Corinthians 5:19

- That God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.

PART I - FOR THE LORD WE LOVE: The Cape Town Confession Of Faith

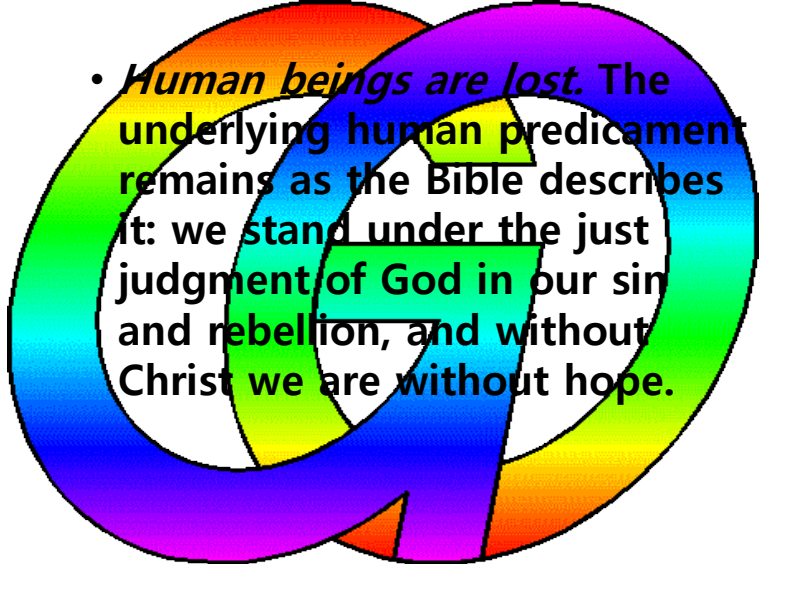
- We love because God first loved us
- We love the living God
- We love God the Father
- We love God the Son
- We love God the Holy Spirit
- We love God's Word
- We love God's world
- We love the gospel of God
- We love the people of God
- We love the mission of God


PART II - FOR THE WORLD WE SERVE: The Cape Town Call to Action

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- Bearing witness to the love of Christ in a pluralistic and globalized world
 - Building the peace of Christ in our divided and broken world
 - Living the love of Christ among people of other faiths
 - Discerning the will of Christ for world evangelization
 - Calling the Church of Christ back to humility, integrity and simplicity
 - Partnering in the body of Christ for unity in mission
 - Mission

Unchanged realities

- In a world which works to re-invent itself at an ever-accelerated pace, some things remain the same. These great truths provide the biblical rationale for our missional engagement.


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- *Human beings are lost.* The underlying human predicament remains as the Bible describes it: we stand under the just judgment of God in our sin and rebellion, and without Christ we are without hope.


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- *The gospel is good news.* The gospel is not a concept that needs fresh ideas, but a story that needs fresh telling. It is the unchanged story of what God has done to save the world, supremely in the historical events of the life, death, resurrection, and reign of Jesus Christ. In Christ there is hope.

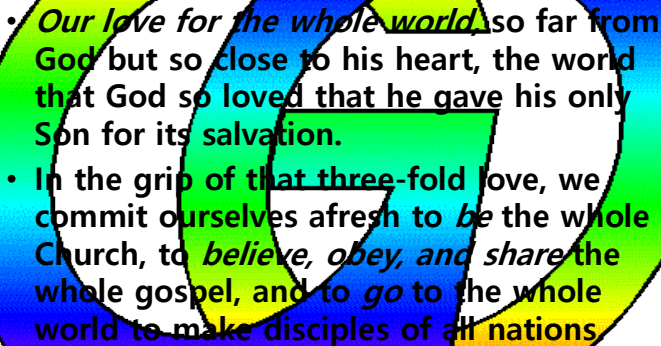
- *The Church's mission goes on.* The mission of God continues to the ends of the earth and to the end of the world. The day will come when the kingdoms of the world will become the kingdom of our God and of his Christ and God will dwell with his redeemed humanity in the new creation. Until that day, the Church's participation in God's mission continues, in joyful urgency, and with fresh and exciting opportunities in every generation including our own.

The passion of our love

- This Statement is framed in the language of love. Love is the language of covenant. The biblical covenants, old and new, are the expression of God's redeeming love and grace reaching out to lost humanity and spoiled creation. They call for our love in return. Our love shows itself in trust, obedience and passionate commitment to our covenant Lord.

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- *Our love for the whole gospel*, as God's glorious good news in Christ, for every dimension of his creation, for it has all been ravaged by sin and evil;

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- *Our love for the whole Church*, as God's people, redeemed by Christ from every nation on earth and every age of history, to share God's mission in this age and glorify him for ever in the age to come;

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- *Our love for the whole world*, so far from God but so close to his heart, the world that God so loved that he gave his only Son for its salvation.
 - In the grip of that three-fold love, we commit ourselves afresh to *be* the whole Church, to *believe, obey, and share* the whole gospel, and to *go* to the whole world to make disciples of all nations.

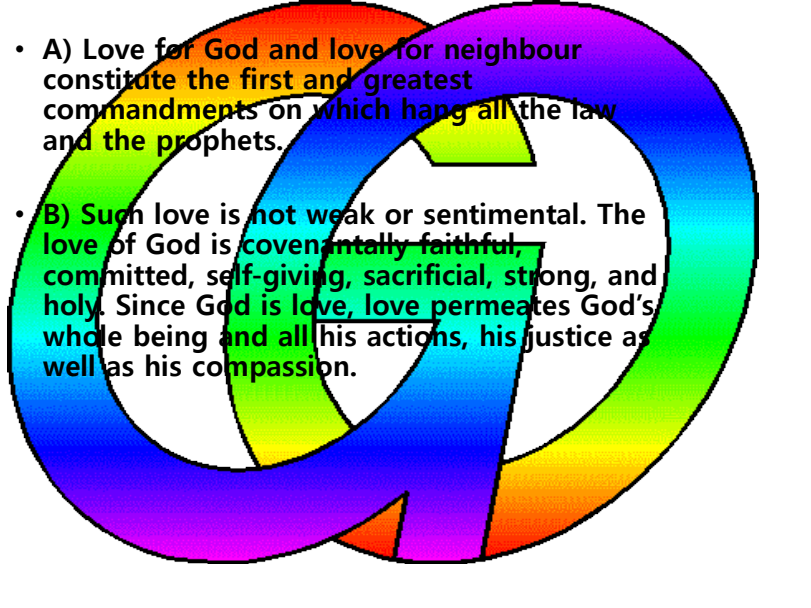
Part I

For the lord we love:

- **The Cape Town Confession of Faith**

1 We love because God first loved us

- The mission of God flows from the love of God. The mission of God's people flows from our love for God and for all that God loves. World evangelization is the outflow of God's love to us and through us. We affirm the primacy of God's grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins. [\[1\]](#)*

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- A) Love for God and love for neighbour constitute the first and greatest commandments on which hang all the law and the prophets.
 - B) Such love is not weak or sentimental. The love of God is covenantally faithful, committed, self-giving, sacrificial, strong, and holy. Since God is love, love permeates God's whole being and all his actions, his justice as well as his compassion.

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- C) So in framing our convictions and our commitments in terms of love, we are taking up the most basic and demanding biblical challenge of all:
 - *to love the Lord our God with all our heart and soul and mind and strength;*
 - *to love our neighbour (including the foreigner and the enemy) as ourselves;*
 - *to love one another as God in Christ has loved us and*
 - *to love the world with the love of the One who gave his only Son that the world through him might be saved.*

- D) Such love is the gift of God poured out in our hearts, but it is also the command of God requiring the obedience of our wills. Such love means to be like Christ himself: robust in endurance, yet gentle in humility; tough in resisting evil, yet tender in compassion for the suffering; courageous in suffering and faithful even unto death. Such love was modeled by Christ on earth and is measured by the risen Christ in glory.

2. We Love the Living God

- *Our God whom we love reveals himself in the Bible as the one, eternal, living God who governs all things according to his sovereign will and for his saving purpose. In the unity of Father, Son and Holy Spirit, God alone is the Creator, Ruler, Judge and Saviour of the world. So we love God - thanking him for our place in creation, submitting to his sovereign providence, trusting in his justice, and praising him for the salvation he has accomplished for us.*

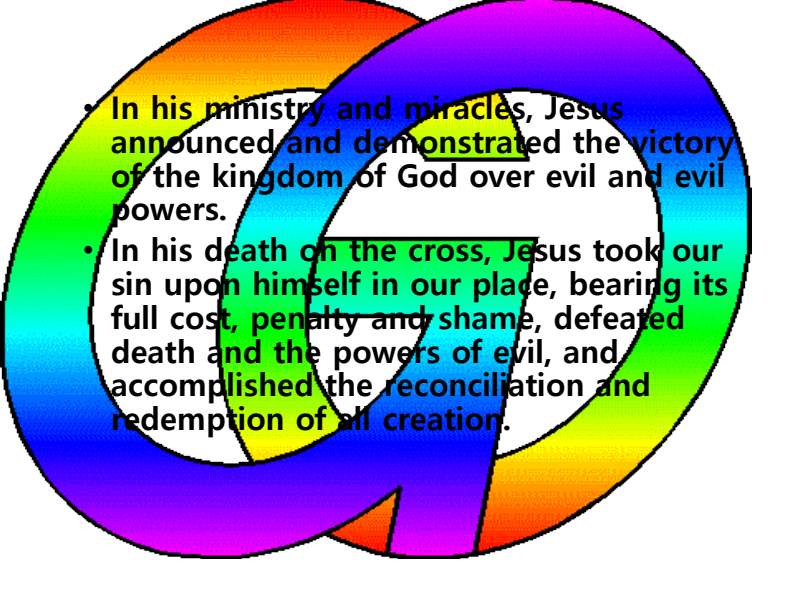
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- A) *We love God above all rivals.*
 - We are commanded to love and worship the living God alone. But like Old Testament Israel we allow our love for God to be adulterated by going after the gods of this world, the gods of the people around us.
 - B) *We love God with passion for his glory.*
 - The greatest motivation for our mission is the same as that which drives the mission of God himself – that the one true living God should be known and glorified throughout his whole creation.

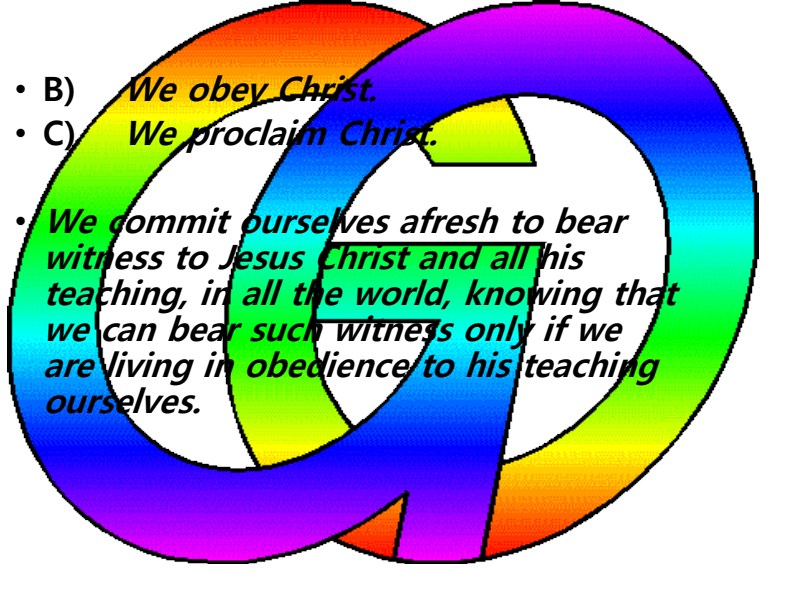
3. We Love God the Father

- A) *We love God as the Father of his people.*
- B) *We love God as the Father, who so loved the world that he gave his only Son for our salvation.*
- C) *We love God as the Father whose character we reflect and whose care we trust.*

4. We Love God the Son

- A) *We trust in Christ.*
- In Jesus, conceived by the Holy Spirit and born of the Virgin Mary, God took our human flesh and lived among us, fully God and fully human.
- In his life Jesus walked in perfect faithfulness and obedience to God. He announced and taught the kingdom of God, and modelled the way his disciples must live under God's reign.

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- In his ministry and miracles, Jesus announced and demonstrated the victory of the kingdom of God over evil and evil powers.
 - In his death on the cross, Jesus took our sin upon himself in our place, bearing its full cost, penalty and shame, defeated death and the powers of evil, and accomplished the reconciliation and redemption of all creation.

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- B) *We obey Christ.*
 - C) *We proclaim Christ.*
 - *We commit ourselves afresh to bear witness to Jesus Christ and all his teaching, in all the world, knowing that we can bear such witness only if we are living in obedience to his teaching ourselves.*

5. We Love God the Holy Spirit

- A) In the Old Testament we see the Spirit of God active in creation, in works of liberation and justice, and in filling and empowering people for every kind of service.
- B) At Pentecost God poured out his Holy Spirit as promised by the prophets and by Jesus.

- C) Our engagement in mission, then, is pointless and fruitless without the presence, guidance and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. All we do in the name of Christ must be led and empowered by the Holy Spirit.



6. We Love God's Word

- A) *The Person the Bible reveals.*
- B) *The story the Bible tells.*
- C) *The truth the Bible teaches.*
- D) *The life the Bible requires.*
- *For the sake of the gospel of Christ, therefore, we recommit ourselves to prove our love for God's Word by believing and obeying it. There is no biblical mission without biblical living.*

7. We love God's World

- A) *We love the world of God's creation.*
- B) *We love the world of nations and cultures.*
- C) *We love the world's poor and suffering.*
- D) *We love our neighbours as ourselves.*
- E) *The world we do not love.*

8. We Love the Gospel of God

- A) *We love the good news in a world of bad news.*
- B) *We love the story the gospel tells.*
- C) *We love the assurance the gospel brings.*
- D) *We love the transformation the gospel produces.*


9. We love the People of God

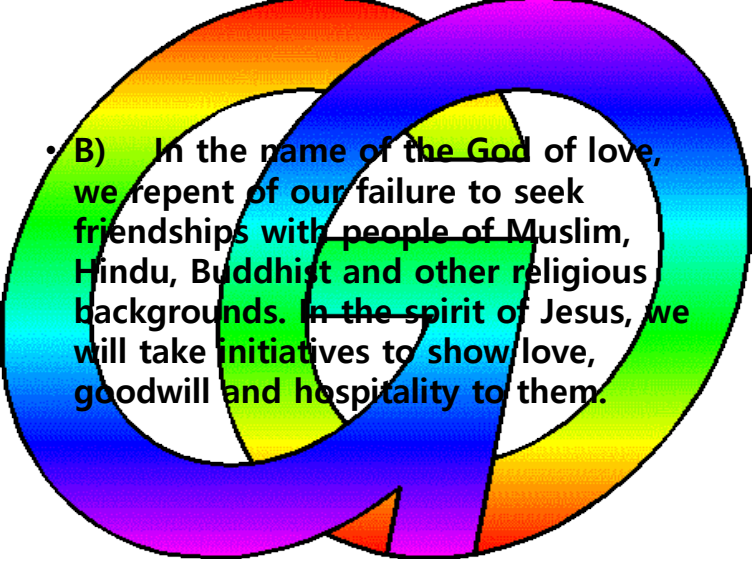
- A) *Love calls for Unity.*
- B) *Love calls for Honesty*
- C) *Love calls for Solidarity.*
- *As the most vivid present expression of the kingdom of God, the Church is the community of the reconciled who no longer live for themselves, but for the Saviour who loved them and gave himself for them.*

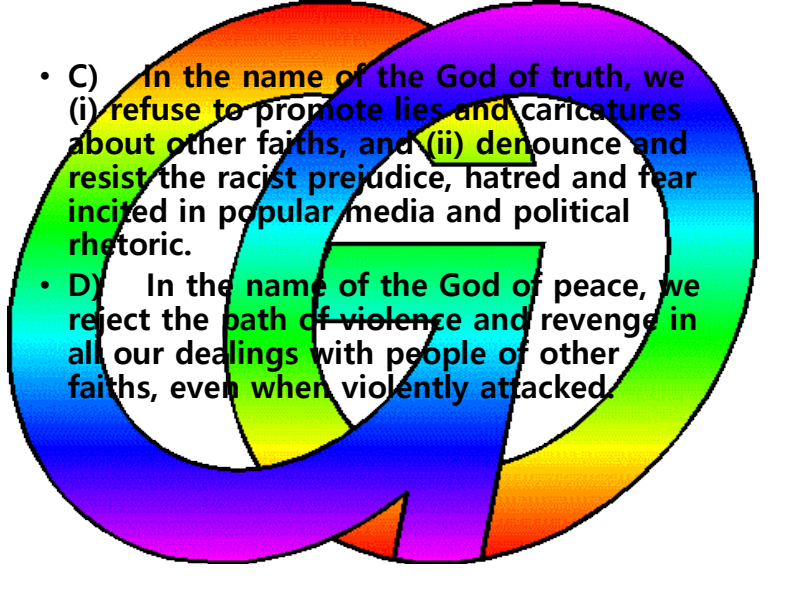
III. Living the love of Christ among people of other faiths

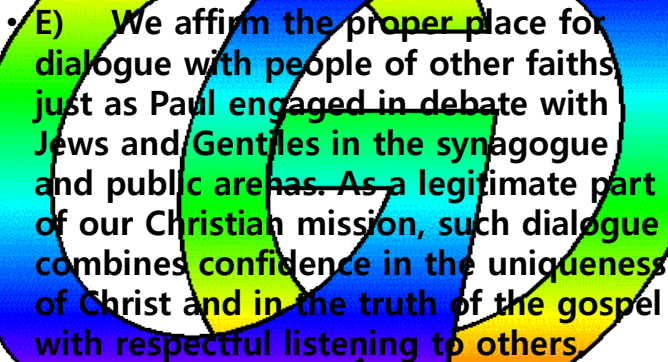
- 1. 'Love your neighbour as yourself'
includes persons of other faiths



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- A) We commit ourselves to be scrupulously ethical in all our evangelism. Our witness is to be marked by 'gentleness and respect, keeping a clear conscience.' [\[68\]](#) We therefore reject any form of witness that is coercive, unethical, deceptive, or disrespectful.

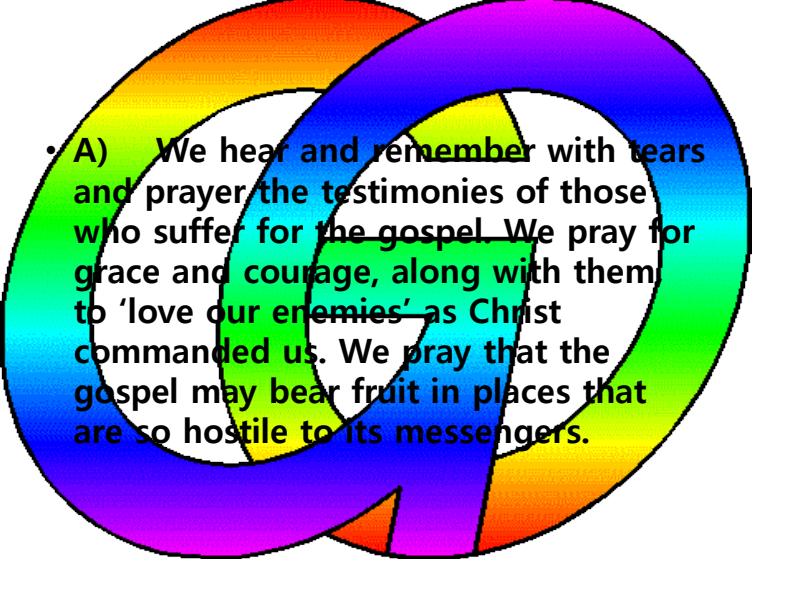
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- B) In the name of the God of love, we repent of our failure to seek friendships with people of Muslim, Hindu, Buddhist and other religious backgrounds. In the spirit of Jesus, we will take initiatives to show love, goodwill and hospitality to them.

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- C) In the name of the God of truth, we
(i) refuse to promote lies and caricatures about other faiths, and (ii) denounce and resist the racist prejudice, hatred and fear incited in popular media and political rhetoric.
 - D) In the name of the God of peace, we reject the path of violence and revenge in all our dealings with people of other faiths, even when violently attacked.

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- E) We affirm the proper place for dialogue with people of other faiths just as Paul engaged in debate with Jews and Gentiles in the synagogue and public areas. As a legitimate part of our Christian mission, such dialogue combines confidence in the uniqueness of Christ and in the truth of the gospel with respectful listening to others.

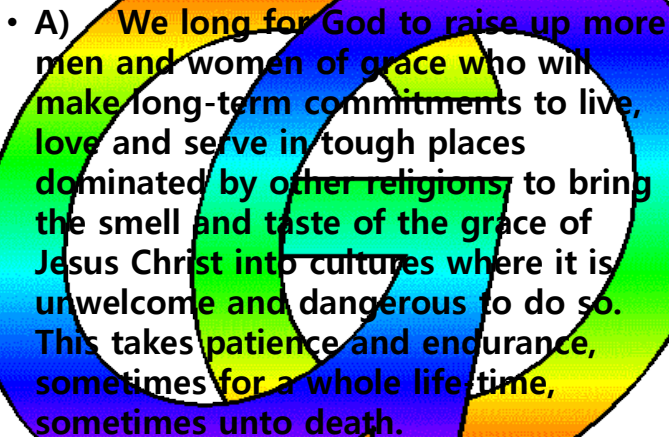
- 2. The love of Christ calls us to suffer and sometimes to die for the gospel.



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- A) We hear and remember with tears and prayer the testimonies of those who suffer for the gospel. We pray for grace and courage, along with them to 'love our enemies' as Christ commanded us. We pray that the gospel may bear fruit in places that are so hostile to its messengers.

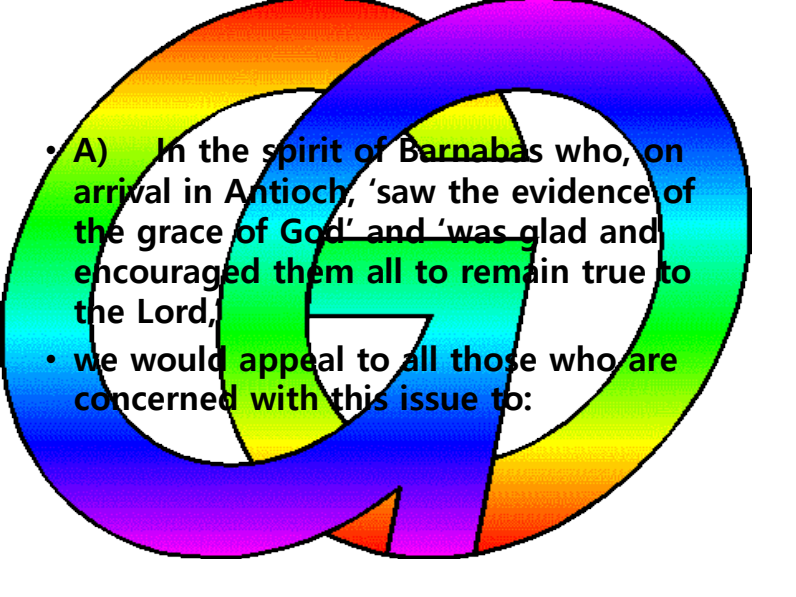
- 3. Love in action embodies and commends the gospel of grace

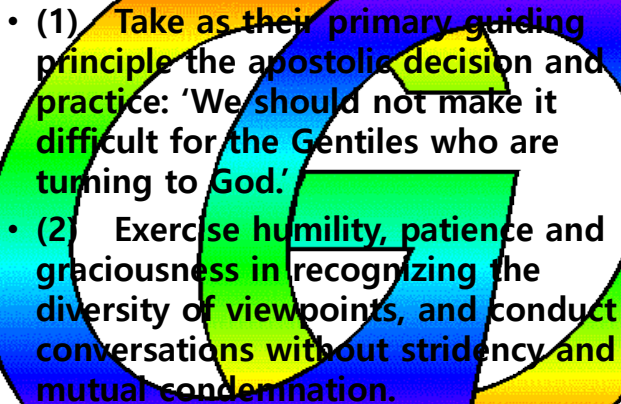


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- A) We long for God to raise up more men and women of grace who will make long-term commitments to live, love and serve in tough places dominated by other religions, to bring the smell and taste of the grace of Jesus Christ into cultures where it is unwelcome and dangerous to do so. This takes patience and endurance, sometimes for a whole life-time, sometimes unto death.

- 4. Love respects diversity of discipleship



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- A) In the spirit of Barnabas who, on arrival in Antioch, 'saw the evidence of the grace of God' and 'was glad and encouraged them all to remain true to the Lord,'
 - we would appeal to all those who are concerned with this issue to:

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- (1) Take as their primary guiding principle the apostolic decision and practice: 'We should not make it difficult for the Gentiles who are turning to God.'
 - (2) Exercise humility, patience and graciousness in recognizing the diversity of viewpoints, and conduct conversations without stridency and mutual condemnation.