Lausanne MOVEMENT

The Lausanne Core Statements

The Lausanne Covenant · The Manila Manifesto
The Cape Town Commitment · The Seoul Statement

ABOUT THE COLLECTION

This collection brings together the four core statements of the Lausanne Movement, each issued at one of its global congresses over fifty years. Read together, they trace how the movement has expressed its shared convictions and its calling: the whole church taking the whole gospel to the whole world. Each was born out of a global Lausanne Congress, and each builds on those that came before it.

The Lausanne Covenant defined what it means to be evangelical, with Scripture as the final authority for what we believe and how we behave. The Manila Manifesto built on the Covenant, calling the whole church to take the whole gospel to the whole world. The Cape Town Commitment joined a confession of faith in the language of love with a call to action shaped by listening across every region. The Seoul Statement turned fresh attention to the pastoral task of teaching disciples to obey all that Christ commanded.

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First International Congress on World Evangelization · Lausanne, Switzerland · 1974

Fifteen articles affirming the foundational convictions and shared commitments of evangelical mission.

02 **The Manila Manifesto** 15

Second International Congress on World Evangelization · Manila, Philippines · 1989

Twenty-one affirmations and twelve sections on the whole gospel, the whole church and the whole world.

03 **The Cape Town Commitment** 36

Third Lausanne Congress on World Evangelization · Cape Town, South Africa · 2010

A confession of faith in the language of love, and a call to action for the world we serve.

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Fourth Lausanne Congress on World Evangelization · Incheon, South Korea · 2024

Ninety-seven paragraphs on the gospel, the Bible, the church, the human person, discipleship, the nations and technology.

Lausanne MOVEMENT

The Lausanne Covenant

A public declaration of faith and commitment to the evangelization of the whole world.

ABOUT THE COVENANT

The Lausanne Covenant emerged from the First International Congress on World Evangelization, held in Lausanne, Switzerland, in 1974. With John Stott serving as its chief architect, it became one of the most influential statements of evangelical faith and mission in modern church history.

More than a declaration of belief, the Covenant is a shared commitment to God and to one another. Across its fifteen articles, it affirms foundational Christian convictions, including the authority of Scripture and the uniqueness of Jesus Christ, while calling the church to faithful evangelism, social responsibility, and cooperation in global mission.

More than fifty years later, the Lausanne Covenant continues to unite and inspire Christians around a common vision: the whole church taking the whole gospel to the whole world.

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Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

01 The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that, even when borne by earthen vessels, the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isaiah 40:28; Matthew 28:19; Ephesians 1:11; Acts 15:14; John 17:6,18; Ephesians 4:12; 1 Corinthians 5:10; Romans 12:2; 2 Corinthians 4:7)

02 The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

(2 Timothy 3:16; 2 Peter 1:21; John 10:35; Isaiah 55:11; 1 Corinthians 1:21; Romans 1:16, Matthew 5:17,18; Jude 3; Ephesians 1:17,18; 3:10,18)

03 The Uniqueness and Universality of Christ

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-Man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as 'the Saviour of the world' is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Galatians 1:6-9; Romans 1:18-32; 1 Timothy 2:5,6; Acts 4:12; John 3:16-19; 2 Peter 3:9; 2 Thessalonians 1:7-9; John 4:42; Matthew 11:28; Ephesians 1:20,21; Philippians 2:9-11)

04 The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that, as the reigning Lord, he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(1 Corinthians 15:3,4; Acts 2:32-39; John 20:21; 1 Corinthians 1:23; 2 Corinthians 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

05 Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and Man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Genesis 18:25; Isaiah 1:17; Psalm 45:7; Genesis 1:26,27; James 3:9; Leviticus 19:18; Luke 6:27,35; James 2:14-26; John 3:3,5; Matthew 5:20; 6:33; 2 Corinthians 3:18; James 2:20)

06 The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service, evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matthew 28:19,20; Acts 1:8; 20:27; Ephesians 1:9,10; 3:9-11; Galatians 6:14,17; 2 Corinthians 6:3,4; 2 Timothy 2:19-21; Philippians 1:27)

07 Cooperation in Evangelism

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily advance evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Ephesians 4:3,4; John 13:35; Philippians 1:27; John 17:11-23)

08 Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Romans 1:8; Philippians 1:5; 4:15; Acts 13:1-3; 1 Thessalonians 1:6-8)

09 The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized.* We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world, an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, to understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matthew 9:35-38; Romans 9:1-3; 1 Corinthians 9:19-23; Mark 16:15; Isaiah 58:6,7; James 1:27; 2:1-9; Matthew 25:31-46; Acts 2:44,45; 4:34,35)

**Note: This statistic was correct at the time of publication in July 1974 and is deliberately preserved here for historic faithfulness. As of July 2024, researchers believe that more than 3.4 billion people remain unreached.*

10 Evangelism and Culture

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have, all too frequently, exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Genesis 4:21,22; 1 Corinthians 9:19-23; Philippians 2:5-7; 2 Corinthians 4:5)

11 Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Colossians 1:27,28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Ephesians 4:11,12)

12 Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Ephesians 6:12; 2 Corinthians 4:3,4; Ephesians 6:11,13-18; 2 Corinthians 10:3-5; 1 John 2:18-26; 4:1-3; Galatians 1:6-9; 2 Corinthians 2:17; 4:2; John 17:15)

13 Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set out in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(1 Timothy 2:1-4; Acts 4:19; 5:29; Colossians 3:24; Hebrews 13:1-3; Luke 4:18; Galatians 5:11; 6:12; Matthew 5:10-12; John 15:18-21)

14 The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice.

(1 Corinthians 2:4; John 15:26, 27; 16:8-11; 1 Corinthians 12:3; John 3:6-8; 2 Corinthians 3:18; John 7:37-39; 1 Thessalonians 5:19; Acts 1:8; Psalm 85:4-7; 67:1-3; Galatians 5:22,23; 1 Corinthians 12:4-31; Romans 12:3-8)

15 The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we re-dedicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Hebrews 9:28; Mark 13:10; Acts 1:8-11; Matthew 28:20; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Revelation 21:1-5; 2 Peter 3:13; Matthew 28:18)

Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace, and for his glory, to be faithful to this our covenant! Amen, Alleluia!

Lausanne MOVEMENT

The Manila Manifesto

Calling the whole church to take the whole gospel to the whole world.

ABOUT THE MANIFESTO

The Manila Manifesto was proclaimed at the Second International Congress on World Evangelization (Lausanne II), held in Manila, the Philippines, in July 1989. More than 3,000 participants from about 170 countries gathered under the theme, 'Proclaim Christ until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World.'

The Manifesto builds on the Lausanne Covenant of 1974. It opens with twenty-one short affirmations and develops them in twelve sections, grouped under the whole gospel, the whole church and the whole world. It is offered to the churches so that, together with the Lausanne Covenant, it may be studied and put into practice.

> **HISTORICAL NOTE**
>
> *The Manila Manifesto was published in 1989. Population statistics, projections, references to the year 2000, and geopolitical descriptions reflect the historical context in which it was written and have been preserved for historical accuracy.*

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Introduction

In July 1974, the International Congress on World Evangelization was held in Lausanne, Switzerland, and the Lausanne Covenant was proclaimed. Now, in July 1989, more than 3000 people from about 170 countries have gathered in Manila with the same purpose and have proclaimed the Manila Manifesto. We are grateful for the welcome we have received from our Filipino brothers.

During the 15 years between the two congresses, some minor consultations have been held on topics such as the gospel and culture, evangelization and social responsibility, a simple lifestyle, and the Holy Spirit and conversion. These meetings and their reports have helped develop the thinking of the Lausanne movement.

A "manifesto" is defined as a public statement of convictions, intentions, and motivations. The Manila Manifesto takes the two themes of the congresses: "Proclaiming Christ until He returns" and "Calling the whole church to take the gospel to the whole world." Its first part consists of a series of short statements. Its second part elaborates on twelve sections, which we present to the churches so that, together with the Lausanne Covenant, they may be studied and put into practice.

Twenty-One Affirmations

01	We affirm our continuing commitment to The Lausanne Covenant as the basis of our cooperation in the Lausanne Movement.
02	We affirm that in the Scriptures of the Old and New Testaments God has given us an authoritative disclosure of his character and will, his redemptive acts and their meaning, and his mandate for mission.
03	We affirm that the biblical gospel is God's enduring message to our world, and we determine to defend, proclaim, and embody it.
04	We affirm that human beings, though created in the image of God, are sinful and guilty, and lost without Christ, and that this truth is a necessary preliminary to the gospel.
05	We affirm that the Jesus of history and the Christ of glory are the same person, and that this Jesus Christ is absolutely unique, for he alone is God incarnate, our sin-bearer, the conqueror of death and the coming judge.

06 We affirm that on the cross Jesus Christ took our place, bore our sins and died our death; and that for this reason alone God freely forgives those who are brought to repentance and faith.

07 We affirm that other religions and ideologies are not alternative paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way.

08 We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food, and shelter.

09 We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness.

10 We affirm that the Holy Spirit's witness to Christ is indispensable to evangelism, and that without this supernatural work neither new birth nor new life is possible.

11 We affirm that spiritual warfare demands spiritual weapons, and that we must both preach the Word in the power of the Spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil.

12 We affirm that God has committed to the whole church and every member of it the task of making Christ known throughout the world; we long to see all lay and ordained persons mobilized and trained for this task.

13 We affirm that we who claim to be members of the body of Christ must transcend within our fellowship the barriers of race, gender, and class.

14 We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.

15 We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise our testimony loses its credibility.

16 We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service.

17 We affirm the urgent need for churches, mission agencies, and other Christian organizations to cooperate in evangelism and social action, repudiating competition and avoiding duplication.

18 We affirm our duty to study the society in which we live, in order to understand its structures, values and needs, and so develop an appropriate strategy of mission.

19	We affirm that world evangelization is urgent and that the reaching of unreached peoples is possible. So we resolve during the last decade of the twentieth century to give ourselves to these tasks with fresh determination.
20	We affirm our solidarity with those who suffer for the gospel, and will seek to prepare ourselves for the same possibility. We will also work for religious and political freedom everywhere.
21	We affirm that God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently, and sacrificially until he comes.

PART A

The Whole Gospel

The gospel is the good news of God's salvation from the power of evil, the establishment of his eternal kingdom and his final victory over everything which defies his purpose. In his love God purposed to do this before the world began and effected his liberating plan over sin, death, and judgment through the death of our Lord Jesus Christ. It is Christ who makes us free, and unites us in his redeemed fellowship.

(Colossians 2:15; 1 Corinthians 15:24-28; Ephesians 1:4; Colossians 1:19; Titus 2:14)

01 Our Human Predicament

We are committed to preaching the whole gospel, that is, the biblical gospel in its fullness. In order to do so, we have to understand why human beings need it.

Men and women have an intrinsic dignity and worth, because they were created in God's likeness to know, love, and serve him. But now, through sin, every part of their humanness has been distorted. Human beings have become self-centered, self-serving rebels, who do not love God or their neighbour as they should. In consequence, they are alienated both from their Creator and from the rest of his creation, which is the basic cause of the pain, disorientation, and loneliness which so many people suffer today. Sin also frequently erupts in anti-social behavior, in violent exploitation of others, and in a depletion of the earth's resources of which God has made men and women his stewards. Humanity is guilty, without excuse, and on the broad road which leads to destruction.

Although God's image in human beings has been corrupted, they are still capable of loving relationships, noble deeds, and beautiful art. Yet even the finest human achievement is fatally flawed and cannot possibly fit anybody to enter God's presence. Men and women are also spiritual beings, but spiritual practice and self-help techniques can at the most alleviate felt needs; they cannot address the solemn realities of sin, guilt, and judgment.

Neither human religion, nor human righteousness, nor sociopolitical programs can save people. Self-salvation of every kind is impossible. Left to themselves, human beings are lost forever.

So we repudiate false gospels which deny human sin, divine judgment, the deity and incarnation of Jesus Christ, and the necessity of the cross and resurrection. We also reject half-gospels, which minimize sin and confuse God's grace with human self-effort. We confess that we ourselves have sometimes trivialized the gospel. But we determine in our evangelism to remember God's radical diagnosis and his equally radical remedy.

(Acts 20:27; Genesis 1:26, 27; Romans 3:9-18; 2 Timothy 3:2-4; Genesis 3:17-24; Romans 1:29-31; Genesis 1:26, 28; 2:15; Romans 1:20; 2:1; 3:19; Matthew 7:13; Matthew 5:46; 7:11; 1 Timothy 6:16; Acts 17:22-31; Romans 3:20; Ephesians 2:1-3; Galatians 1:6-9; 2 Corinthians 11:2-4; 1 John 2:22, 23; 4:1-3; 1 Corinthians 15:3, 4; Jeremiah 6:14; 8:11)

02 Good News for Today

We rejoice that the living God did not abandon us to our lostness and despair. In his love he came after us in Jesus Christ to rescue and remake us. So the good news focuses on the historic person of Jesus, who came proclaiming the kingdom of God and living a life of humble service, who died for us, becoming sin and a curse in our place, and whom God vindicated by raising him from the dead. To those who repent and believe in Christ, God grants a share in the new creation. He gives us new life, which includes the forgiveness of our sins and the indwelling, transforming power of his Spirit. He welcomes us into his new community, which consists of people of all races, nations, and cultures. And he promises that one day we will enter his new world, in which evil will be abolished, nature will be redeemed, and God will reign for ever.

This good news must be boldly proclaimed, wherever possible, in church and in public halls, on radio and television, and in the open air, because it is God's power for salvation and we are under obligation to make it known. In our preaching we must faithfully declare the truth which God has revealed in the Bible and struggle to relate it to our own context.

We also affirm that apologetics, namely "the defence and confirmation of the gospel", is integral to the biblical understanding of mission and essential for effective witness in the modern world. Paul "reasoned" with people out of the Scriptures, with a view to "persuading" them of the truth of the gospel. So must we. In fact, all Christians should be ready to give a reason for the hope that is in them.

We have again been confronted with Luke's emphasis that the gospel is good news for the poor and have asked ourselves what this means to the majority of the world's population who are destitute, suffering, or oppressed. We have been reminded that the law, the prophets and the wisdom books, and the teaching and ministry of Jesus, all stress God's concern for the materially poor and our consequent duty to defend and care for them. Scripture also refers to the spiritually poor who look to God alone for mercy. The gospel comes as good news to both. The spiritually poor, who, whatever their economic circumstances, humble themselves before God, receive by faith the free gift of salvation. There is no other way for anybody to enter the kingdom of God. The materially poor and powerless

find in addition a new dignity as God's children, and the love of brothers and sisters who will struggle with them for their liberation from everything which demeans or oppresses them.

We repent of any neglect of God's truth in Scripture and determine both to proclaim and to defend it. We also repent where we have been indifferent to the plight of the poor, and where we have shown preference for the rich, and we determine to follow Jesus in preaching good news to all people by both word and deed.

(Ephesians 2:4-7, Luke 15; 19:10; Acts 8:35; Mark 1:14, 15; 2 Corinthians 5:21; Galatians 3:13; Acts 2:23, 24; 2 Corinthians 5:17; Acts 2:38, 39; Ephesians 2:11-19; Revelation 21:1-5; 22:1-5; Ephesians 6:19, 20; 2 Timothy 4:2; Romans 1:14-16; Jeremiah 23:28; Philippians 1:7; Acts 18:4; 19:8, 9; 2 Corinthians 5:11; 1 Peter 3:15; Luke 4:18; 6:20; 7:22; Deuteronomy 15:7-11; Amos 2:6, 7; Zechariah 7:8-10; Proverbs 21:13; Zephaniah 3:12; Matthew 5:3; Mark 10:15; 1 John 3:1; Acts 2:44, 45; 4:32-35)

03 The Uniqueness of Jesus Christ

We are called to proclaim Christ in an increasingly pluralistic world. There is a resurgence of old faiths and a rise of new ones. In the first century too there were "many gods and many lords". Yet the apostles boldly affirmed the uniqueness, indispensability, and centrality of Christ. We must do the same.

Because men and women are made in God's image and see in the creation traces of its Creator, the religions which have arisen do sometimes contain elements of truth and beauty. They are not, however, alternative gospels. Because human beings are sinful, and because "the whole world is under the control of the evil one", even religious people are in need of Christ's redemption. We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of his work through faith.

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to 'the Jew first. . .'. We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

What unites us is our common convictions about Jesus Christ. We confess him as the eternal Son of God, who became fully human while remaining fully divine, who was our substitute on the cross, bearing our sins and dying our death, exchanging his righteousness for our unrighteousness, who rose victorious in a transformed body, and who will return in glory to judge the world. He alone is the incarnate Son, the Saviour, the Lord and the Judge, and he alone, with the Father and the Spirit, is worthy of worship, faith, and obedience of all people. There is only one gospel because there is only one Christ, who because of his death and resurrection is himself the only way of salvation. We therefore reject both the relativism which regards all religions and spiritualities as equally valid approaches to God, and the syncretism which tries to mix faith in Christ with other faiths.

Moreover, since God has exalted Jesus to the highest place, in order that everybody should acknowledge him, this also is our desire. Compelled by Christ's love, we must obey Christ's Great Commission and love his lost sheep, but we are especially motivated by "jealousy" for his holy name, and we long to see him receive the honour and glory which are due to him.

In the past we have sometimes been guilty of adopting towards adherents of other faiths attitudes of ignorance, arrogance, disrespect, and even hostility. We repent of this. We nevertheless are determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in his life, death, and resurrection, in all aspects of our evangelistic work including inter-faith dialogue.

(1 Corinthians 8:5; Psalm 19:1-6; Romans 1:19, 20; Acts 17:28; 1 John 5:19; Acts 10:1, 2; 11:14, 18; 15:8, 9; John 14:6; Genesis 12:1-3; 17:1, 2; Romans 3:9; 10:12; Acts 13:46; Romans 1:16; 2:9, 10; Acts 13:38, 39; John 1:1, 14, 18; Romans 1:3, 4; 1 Peter 2:24; 1 Corinthians 15:3; 2 Corinthians 5:21; 1 Corinthians 15:1-11; Matthew 25:31, 32; Acts 17:30, 31; Revelation 5:11-14; Acts 4:12; Philippians 2:9-11; 2 Corinthians 5:14; Matthew 28:19, 20; John 10:11, 16; 2 Corinthians 11:2, 3; 1 Timothy 2:5-7)

04 The Gospel and Social Responsibility

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, as we preach the kingdom of God we must be committed to its demands of justice and peace.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour. Yet Jesus not only proclaimed the kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings, and contexts, we also affirm that good news and good works are inseparable.

The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the two-thirds world. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do.

Our continuing commitment to social action is not a confusion of the kingdom of God with a Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission should always be incarnational. It necessitates entering humbly into other people's worlds, identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers. This cannot be done without personal sacrifices.

We repent that the narrowness of our concerns and vision has often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global. We determine to obey his command to “seek first the kingdom of God and his righteousness”.

(1 Thessalonians 1:6-10; 1 John 3:17; Romans 14:17; Romans 10:14; Matthew 12:28; 1 John 3:18; Matthew 25:34-46; Acts 6:1-4; Romans 12:4-8; Matthew 5:16, Jeremiah 22:1-5; 11-17; 23:5-6; Amos 1:1-2, 8; Isaiah 59; Leviticus 25; Job 24:1-12; Ephesians 2:8-10; John 17:18; 20:21; Philippians 2:5-8; Acts 10:36; Matthew 6:33)

PART B

The Whole Church

The whole gospel has to be proclaimed by the whole church. All the people of God are called to share in the evangelistic task. Yet without the Holy Spirit of God all their endeavours will be fruitless.

05 God the Evangelist

The Scriptures declare that God himself is the chief evangelist. For the Spirit of God is the Spirit of truth, love, holiness, and power, and evangelism is impossible without him. It is he who anoints the messenger, confirms the Word, prepares the hearer, convicts the sinful, enlightens the blind, gives life to the dead, enables us to repent and believe, unites us to the body of Christ, assures us that we are God's children, leads us into Christlike character and service, and sends us out in our turn to be Christ's witnesses. In all this the Holy Spirit's main preoccupation is to glorify Jesus Christ by showing him to us and forming him in us.

All evangelism involves spiritual warfare with the principalities and powers of evil, in which only spiritual weapons can prevail, especially the Word and the Spirit, with prayer. We therefore call on all Christian people to be diligent in their prayers both for the renewal of the church and for the evangelization of the world.

Every true conversion involves a power encounter, in which the superior authority of Jesus Christ is demonstrated. There is no greater miracle than this, in which the believer is set free from the bondage of Satan and sin, fear and futility, darkness and death.

Although the miracles of Jesus were special, being signs of his messiahship and anticipations of his perfect kingdom when all nature will be subject to him, we have no liberty to place limits on the power of the living Creator today. We reject both the scepticism which denies miracles and the presumption which demands them, both the timidity which shrinks from the fullness of the Spirit and the triumphalism which shrinks from the weakness in which Christ's power is made perfect.

We repent of all self-confident attempts either to evangelize in our own strength or to dictate to the Holy Spirit. We determine in the future not to "grieve" or "quench"

the Spirit, but rather to seek to spread the good news "with power, with the Holy Spirit, and with deep conviction".

(2 Corinthians 5:20; John 15:26, 27; Luke 4:18; 1 Corinthians 2:4; John 16:8-11; 1 Corinthians 12:3; Ephesians 2:5; 1 Corinthians 12:13; Romans 8:16; Galatians 5:22, 23; Acts 1:8; John 16:14; Galatians 4:19; Ephesians 6:10-12; 2 Corinthians 10:3-5; Ephesians 6:17; Ephesians 6:18-20; 2 Thessalonians 3:1; Acts 26:17, 18; 1 Thessalonians 1:9, 10; Colossians 1:13, 14; John 2:11; 20:30, 31; John 11:25; 1 Corinthians 15:20-28; Jeremiah 32:17; 2 Timothy 1:7; 2 Corinthians 12:9, 10; Jeremiah 17:5; Ephesians 4:30; 1 Thessalonians 5:19; 1 Thessalonians 1:5)

06 The Human Witness

God the evangelist gives his people the privilege of being his "fellow workers". For, although we cannot witness without him, he normally chooses to witness through us. He calls only some to be evangelists, missionaries, or pastors, but he calls his whole church and every member of it to be his witnesses.

The privileged task of pastors and teachers is to lead God's people (laos) into maturity and to equip them for ministry. Pastors are not to monopolize ministries, but rather to multiply them, by encouraging others to use their gifts and by training disciples to make disciples. The domination of the laity by the clergy has been a great evil in the history of the church. It robs both laity and clergy of their God-intended roles, causes clergy breakdowns, weakens the church and hinders the spread of the gospel. More than that, it is fundamentally unbiblical. We therefore, who have for centuries insisted on 'the priesthood of all believers', now also insist on the ministry of all believers.

We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism, so that they may reach their own generation for Christ.

God created men and women as equal bearers of his image, accepts them equally in Christ, and poured out his Spirit on all flesh, sons and daughters alike. In addition, because the Holy Spirit distributes his gifts to women as well as to men, they must be given opportunities to exercise their gifts. We celebrate their distinguished record in the history of missions and are convinced that God calls women to similar roles today. Even though we are not fully agreed what forms their leadership should take, we do agree about the partnership in world evangelization which God intends men and women to enjoy. Suitable training must therefore be made available to both.

Lay witness takes place, by women and men, not only through the local church (see section 8), but through friendships, in the home and at work. Even those who are homeless or unemployed share in the calling to be witnesses.

Our first responsibility is to witness to those who are already our friends, relatives, neighbors, and colleagues. Home evangelism is also natural, both for married and single people. Not only should a Christian home commend God's standards of marriage, sex, and family, and provide a haven of love and peace to people who are

hurting, but neighbours who would not enter a church usually feel comfortable in a home, even when the gospel is discussed.

Another context for lay witness is the workplace, for it is here most Christians spend half their waking hours, and work is a divine calling. Christians can commend Christ by word of mouth, by their consistent industry, honesty and thoughtfulness, by their concern for justice in the workplace, and especially if others can see from the quality of their daily work that it is done to the glory of God.

We repent of our share in discouraging the ministry of laity, especially of women and young people. We determine in the future to encourage all Christ's followers to take their place, rightfully and naturally, as his witnesses. For true evangelism comes from the overflow of a heart in love with Christ. That is why it belongs to all his people without exception.

(2 Corinthians 6:1; Acts 8:26-39; 14:27; Ephesians 4:11; Acts 13:1-3; Acts 1:8; 8:1, 4; Colossians 1:28; Ephesians 4:11, 12; Matthew 28:19; 2 Timothy 2:2; 1 Thessalonians 5:12-15; 1 Corinthians 12:4-7; Ephesians 4:7; Matthew 21:15, 16; 1 Timothy 4:12; Genesis 1:26, 27; Galatians 3:28; Acts 2:17, 18; 1 Peter 4:10; Romans 16:1-6, 12; Philippians 4:2, 3; Mark 5:18-20; Luke 5:27-32; Acts 28:30, 31; Acts 10:24, 33; 18:7, 8; 24-26; 1 Corinthians 7:17-24; Titus 2:9, 10; Colossians 4:1; 3:17, 23, 24; Acts 4:20)

07 The Integrity of the Witnesses

Nothing commends the gospel more eloquently than a transformed life, and nothing brings it into disrepute so much as personal inconsistency. We are charged to behave in a manner that is worthy of the gospel of Christ, and even to "adorn" it, enhancing its beauty by holy lives. For the watching world rightly seeks evidence to substantiate the claims which Christ's disciples make for him. A strong evidence is our integrity.

Our proclamation that Christ died to bring us to God appeals to people who are spiritually thirsty, but they will not believe us if we give no evidence of knowing the living God ourselves, or if our public worship lacks reality and relevance.

Our message that Christ reconciles alienated people to each other rings true only if we are seen to love and forgive one another, to serve others in humility, and to reach out beyond our own community in compassionate, costly ministry to the needy.

Our challenge to others to deny themselves, take up their cross and follow Christ will be plausible only if we ourselves have evidently died to selfish ambition, dishonesty, and covetousness, and are living a life of simplicity, contentment, and generosity.

We deplore the failures in Christian consistency which we see in both Christians and churches: material greed, professional pride and rivalry, competition in Christian service, jealousy of younger leaders, missionary paternalism, the lack of mutual accountability, the loss of Christian standards of sexuality, and racial, social, and sexual discrimination. All this is worldliness, allowing the prevailing culture to

subvert the church instead of the church challenging and changing the culture. We are deeply ashamed of the times when, both as individuals and in our Christian communities, we have affirmed Christ in word and denied him in deed. Our inconsistency deprives our witness of credibility. We acknowledge our continuing struggles and failures. But we also determine by God's grace to develop integrity in ourselves and in the church.

(2 Corinthians 6:3, 4; Philippians 1:27; Titus 2:10; Colossians 4:5, 6; Proverbs 11:3; 1 Peter 3:18; 1 John 1:5, 6; 1 Corinthians 14:25, 26; Ephesians 2:14-18; Ephesians 4:31-5:2; Galatians 5:13; Luke 10:29-37; Mark 8:34; Matthew 6:19-21; 31-33; 1 Timothy 6:6-10, 17, 18; Acts 5:1-11; Philippians 1:15-17; 1 Corinthians 5:1-13; James 2:1-4; 1 John 2:15-17; Matthew 5:13; Matthew 7:21-23; 1 John 2:4; Ephesians 4:1)

08 The Local Church

Every Christian congregation is a local expression of the body of Christ and has the same responsibilities. It is both "a holy priesthood" to offer God the spiritual sacrifices of worship and "a holy nation" to spread abroad his excellences in witness. The church is thus both a worshipping and a witnessing community gathered and scattered, called and sent. Worship and witness are inseparable.

We believe that the local church bears a primary responsibility for the spread of the gospel. Scripture suggests this in the progression that "our gospel came to you" and then "rang out from you". In this way, the gospel creates the church which spreads the gospel which creates more churches in a continuous chain reaction. Moreover, what Scripture teaches, strategy confirms. Each local church must evangelize the district in which it is situated, and has the resources to do so.

We recommend every congregation to carry out regular studies not only of its own membership and program but of its local community in all its particularity, in order to develop appropriate strategies for mission. Its members might decide to organize a visitation of their whole area, to penetrate for Christ a particular place where people assemble, to arrange a series of evangelistic meetings, lectures, or concerts, to work with the poor to transform a local slum, or plant a new church in a neighbouring district or village. At the same time, they must not forget the church's global task. A church which sends out missionaries must not neglect its own locality, and a church which evangelizes its neighbourhood must not ignore the rest of the world.

In all this each congregation and denomination should, where possible, work with others, seeking to turn any spirit of competition into one of cooperation. Churches should also work with para-church organizations, especially in evangelism, discipling, and community service, for such agencies are part of the body of Christ, and have valuable, specialist expertise from which the church can greatly benefit.

The church is intended by God to be a sign of his kingdom, that is, an indication of what human community looks like when it comes under his rule of righteousness and peace. As with individuals, so with churches, the gospel has to be embodied if it is to be communicated effectively. It is through our love for one another that the invisible God reveals himself today, especially when our fellowship is expressed in

small groups, and when it transcends the barriers of race, rank, sex, and age which divide other communities.

We deeply regret that many of our congregations are inward-looking, organized for maintenance rather than mission, or preoccupied with church-based activities at the expense of witness. We determine to turn our churches inside out, so that they may engage in continuous outreach, until the Lord adds to them daily those who are being saved.

(1 Corinthians 12:27; 1 Peter 2:5, 9; John 17:6, 9, 11, 18; Philippians 2:14-16; 1 Thessalonians 1:5, 8; Acts 19:9, 10; Colossians 1:3-8; Acts 13:1-3; 14:26-28; Philippians 1:27; Luke 12:32; Romans 14:17; 1 Thessalonians 1:8-10; 1 John 4:12; John 13:34, 35; 17:21, 23; Galatians 3:28; Colossians 3:11; Acts 2:47)

09 Cooperating in Evangelism

Evangelism and unity are closely related in the New Testament. Jesus prayed that his people's oneness might reflect his own oneness with the Father, in order that the world might believe in him, and Paul exhorted the Philippians to "contend as one person for the faith of the gospel". In contrast to this biblical vision, we are ashamed of the suspicions and rivalries, the dogmatism over non-essentials, the power struggles and empire-building which spoil our evangelistic witness. We affirm that co-operation in evangelism is indispensable, first because it is the will of God, but also because the gospel of reconciliation is discredited by our disunity, and because, if the task of world evangelization is ever to be accomplished, we must engage in it together.

"Cooperation" means finding unity in diversity. It involves people of different temperaments, gifts, calling and cultures, national churches and mission agencies, all ages and both sexes working together.

We are determined to put behind us once and for all, as a hangover from the colonial past, the simplistic distinction between First World sending and Two-Third World receiving countries. For the great new fact of our era is the internationalization of missions. Not only are a large majority of all evangelical Christians now non-Western, but the number of Two-Thirds World missionaries will soon exceed those from the West. We believe that mission teams, which are diverse in composition but united in heart and mind, constitute a dramatic witness to the grace of God.

Our reference to 'the whole church' is not a presumptuous claim that the universal church and the evangelical community are synonymous. For we recognize that there are many churches which are not part of the evangelical movement. Evangelical attitudes to the Roman Catholic and Orthodox Churches differ widely. Some evangelicals are praying, talking, studying Scripture, and working with these churches. Others are strongly opposed to any form of dialogue or cooperation with them. All evangelicals are aware that serious theological differences between us remain. Where appropriate, and so long as biblical truth is not compromised, cooperation may be possible in such areas as Bible translation, the study of contemporary theological and ethical issues, social work, and political action. We

wish to make it clear, however, that common evangelism demands a common commitment to the biblical gospel.

Some of us are members of churches which belong to the World Council of Churches and believe that a positive yet critical participation in its work is our Christian duty. Others among us have no link with the World Council. All of us urge the World Council of Churches to adopt a consistent biblical understanding of evangelism.

We confess our own share of responsibility for the brokenness of the body of Christ, which is a major stumbling block to world evangelization. We determine to go on seeking that unity in truth for which Christ prayed. We are persuaded that the right way forward towards closer cooperation is frank and patient dialogue on the basis of the Bible, with all who share our concerns. To this we gladly commit ourselves.

(John 17:20, 21; Philippians 1:27; Philippians 1:15, 17; 2:3, 4; Romans 14:1-15:2; Philippians 1:3-5; Ephesians 2:14-16; 4:1-6; Ephesians 4:6, 7; Acts 20:4; John 17:11, 20-23)

PART C

The Whole World

The whole gospel has been entrusted to the whole church, in order that it may be made known to the whole world. It is necessary, therefore, for us to understand the world into which we are sent.

(Mark 16:15)

10 The Modern World

Evangelism takes place in a context, not in a vacuum. The balance between gospel and context must be carefully maintained. We must understand the context in order to address it, but the context must not be allowed to distort the gospel.

In this connection we have become concerned about the impact of "modernity", which is an emerging world culture produced by industrialization with its technology and by urbanization with its economic order. These factors combine to create an environment, which significantly shapes the way in which we see our world. In addition, secularism has devastated faith by making God and the supernatural meaningless; urbanization has dehumanized life for many; and the mass media have contributed to the devaluation of truth and authority, by replacing word with image. In combination, these consequences of modernity pervert the message which many preach and undermine their motivation for mission.

In AD 1900 only 9% of the world's population lived in cities; in AD 2000 it is thought that more than 50% will do so. This worldwide move into the cities has been called "the greatest migration in human history"; it constitutes a major challenge to Christian mission. On the one hand, city populations are extremely cosmopolitan, so that the nations come to our doorstep in the city. Can we develop global churches in which the gospel abolishes the barriers of ethnicity? On the other hand, many city dwellers are migrant poor who are also receptive to the gospel. Can the people of God be persuaded to relocate into such urban poor communities, in order to serve the people and share in the transformation of the city?

Modernization brings blessings as well as dangers. By creating links of communication and commerce around the globe, it makes unprecedented openings for the gospel, crossing old frontiers and penetrating closed societies, whether traditional or totalitarian. The Christian media have a powerful influence

both in sowing the seed of the gospel and in preparing the soil. The major missionary broadcasters are committed to a gospel witness by radio in every major language by the year AD 2000.

We confess that we have not struggled as we should to understand modernization. We have used its methods and techniques uncritically and so exposed ourselves to worldliness. But we determine in the future to take these challenges and opportunities seriously, to resist the secular pressures of modernity, to relate the lordship of Christ to the whole of modern culture, and thus to engage in mission in the modern world without worldliness in modern mission.

(Acts 13:14-41; 14:14-17; 17:22-31; Romans 12:1, 2)

11 The Challenge of AD 2000 and Beyond

The world population today is approaching 6 billion people. One third of them nominally confess Christ. Of the remaining four billion half have heard of him and the other half have not. In the light of these figures, we evaluate our evangelistic task by considering four categories of people.

First, there is the potential missionary work force, the committed. In this century this category of Christian believers has grown from about 40 million in 1900 to about 500 million today, and at this moment is growing over twice as fast as any other major religious group.

Secondly, there are the uncommitted. They make a Christian profession (they have been baptized, attend church occasionally, and even call themselves Christians), but the notion of a personal commitment to Christ is foreign to them. They are found in all churches throughout the world. They urgently need to be re-evangelized.

Thirdly, there are the unevangelized. These are people who have a minimal knowledge of the gospel, but have had no valid opportunity to respond to it. They are probably within reach of Christian people if only these will go to the next street, road, village, or town to find them.

Fourthly, there are the unreached. These are the two billion who may never have heard of Jesus as Savior, and are not within reach of Christians of their own people. There are, in fact, some 2,000 peoples or nationalities in which there is not yet a vital, indigenous church movement. We find it helpful to think of them as belonging to smaller 'people groups' which perceive themselves as having an affinity with each other (eg a common culture, language, home, or occupation). The most effective messengers to reach them will be those believers who already belong to their culture and know their language. Otherwise, cross-cultural messengers of the gospel will need to go, leaving behind their own culture and sacrificially identifying with the people they long to reach for Christ.

There are now about 12,000 such unreached people groups within the 2,000 larger peoples, so that the task is not impossible. Yet at present only 7% of all missionaries are engaged in this kind of outreach, while the remaining 93% are working in the

already evangelized half of the world. If this imbalance is to be redressed, a strategic redeployment of personnel will be necessary.

A distressing factor that affects each of the above categories is that of inaccessibility. Many countries do not grant visas to self-styled missionaries, who have no other qualification or contribution to offer. Such areas are not absolutely inaccessible, however. For our prayers can pass through every curtain, door, and barrier. And Christian radio and television, audio and video cassettes, films and literature can also reach the otherwise unreachable. So can so-called "tent-makers" who like Paul earn their own living. They travel in the course of their profession (eg business people, university lecturers, technical specialists, and language teachers), and use every opportunity to speak of Jesus Christ. They do not enter a country under false pretences, for their work genuinely takes them there; it is simply that witness is an essential component of their Christian lifestyle, wherever they may happen to be.

We are deeply ashamed that nearly two millennia have passed since the death and resurrection of Jesus, and still two-thirds of the world's population have not yet acknowledged him. On the other hand, we are amazed at the mounting evidence of God's power even in the most unlikely places of the globe.

Now the year 2000 has become for many a challenging milestone. Can we commit ourselves to evangelize the world during the last decade of this millennium? There is nothing magical about the date, yet should we not do our best to reach this goal? Christ commands us to take the gospel to all peoples. The task is urgent. We are determined to obey him with joy and hope.

(Acts 18:1-4; 20:34; Luke 24:45-47)

12 Difficult Situations

Jesus plainly told his followers to expect opposition. "If they persecuted me", he said, "they will persecute you also". He even told them to rejoice over persecution, and reminded them that the condition of fruitfulness was death.

These predictions, that Christian suffering is inevitable and productive, have come true in every age, including our own. There have been many thousands of martyrs. Today the situation is much the same. We earnestly hope that glasnost and perestroika will lead to complete religious freedom in the Soviet Union and other Eastern bloc nations, and that Islamic and Hindu countries will become more open to the gospel. We deplore the recent brutal suppression of China's democratic movement, and we pray that it will not bring further suffering to the Christians. On the whole, however, it seems that ancient religions are becoming less tolerant, expatriates less welcome, and the world less friendly to the gospel.

In this situation we wish to make three statements to governments which are reconsidering their attitude to Christian believers.

First, Christians are loyal citizens, who seek the welfare of their nation. They pray for its leaders, and pay their taxes. Of course, those who have confessed Jesus as Lord cannot also call other authorities Lord, and if commanded to do so, or to do anything which God forbids, must disobey. But they are conscientious citizens. They also contribute to their country's well-being by the stability of their marriages and their homes, their honesty in business, their hard work, and their voluntary activity in the service of the handicapped and needy. Just governments have nothing to fear from Christians.

Secondly, Christians renounce unworthy methods of evangelism. Though the nature of our faith requires us to share the gospel with others, our practice is to make an open and honest statement of it, which leaves the hearers entirely free to make up their own minds about it. We wish to be sensitive to those of other faiths, and we reject any approach that seeks to force conversion on them.

Thirdly, Christians earnestly desire freedom of religion for all people, not just freedom for Christianity. In predominantly Christian countries, Christians are at the forefront of those who demand freedom for religious minorities. In predominantly non-Christian countries, therefore, Christians are asking for themselves no more than they demand for others in similar circumstances. The freedom to 'profess, practise, and propagate' religion, as defined in the Universal Declaration of Human Rights, could and should surely be a reciprocally granted right.

We greatly regret any unworthy witness of which followers of Jesus may have been guilty. We determine to give no unnecessary offense in anything, lest the name of Christ be dishonoured. However, the offense of the cross we cannot avoid. For the sake of Christ crucified we pray that we may be ready, by his grace, to suffer and even to die. Martyrdom is a form of witness which Christ has promised especially to honour.

(John 15:20; Matthew 5:12; John 12:24; Jeremiah 29:7; 1 Timothy 2:1, 2; Romans 13:6, 7; Acts 4:19; 5:29; 2 Corinthians 4:1, 2; 2 Corinthians 6:3; 1 Corinthians 1:18, 23; 2:2; Philippians 1:29; Revelation 2:13; 6:9-11; 20:4)

Conclusion: Proclaim Christ Until He Comes

"Proclaim Christ until he comes". That has been the theme of Lausanne II. Of course we believe that Christ has come; he came when Augustus was Emperor of Rome. But one day, as we know from his promises, he will come again in unimaginable splendor to perfect his kingdom. We are commanded to watch and be ready. Meanwhile, the gap between his two comings is to be filled with the Christian missionary enterprise. We have been told to go to the ends of the earth with the gospel, and we have been promised that the end of the age will come only when we have done so. The two ends (of earth space and time) will coincide. Until then he has pledged to be with us.

So the Christian mission is an urgent task. We do not know how long we have. We certainly have no time to waste. And in order to get on urgently with our responsibility, other qualities will be necessary, especially unity (we must evangelize together) and sacrifice (we must count and accept the cost). Our covenant at Lausanne was 'to pray, to plan, and to work together for the evangelization of the whole world'. Our manifesto at Manila is that the whole church is called to take the whole gospel to the whole world, proclaiming Christ until he comes, with all necessary urgency, unity, and sacrifice.

(Luke 2:1-7; Mark 13:26, 27; Mark 13:32-37; Acts 1:8; Matthew 24:14; Matthew 28:20)

Lausanne MOVEMENT

The Cape Town Commitment

A Confession of Faith and a Call to Action

ABOUT THE COMMITMENT

The Cape Town Commitment is the fruit of the Third Lausanne Congress on World Evangelization, held in Cape Town, South Africa, in October 2010, which brought together 4,200 evangelical leaders from 198 countries. A group led by Dr Christopher J H Wright, chair of the Lausanne Theology Working Group, prepared the final text.

Building on the Lausanne Covenant (1974) and the Manila Manifesto (1989), the Commitment is in two parts: a confession of faith framed in the language of love, and a call to action shaped by a listening process held across every region before the Congress.

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Foreword

The Third Lausanne Congress on World Evangelization (Cape Town, 16-25 October 2010) brought together 4,200 evangelical leaders from 198 countries, and extended to hundreds of thousands more, participating in meetings around the world, and online. Its goal? To bring a fresh challenge to the global Church to bear witness to Jesus Christ and all his teaching – in every nation, in every sphere of society, and in the realm of ideas.

The Cape Town Commitment is the fruit of this endeavour. It stands in an historic line, building on both The Lausanne Covenant and The Manila Manifesto. It is in two parts. Part I sets out biblical convictions, passed down to us in the scriptures, and Part II sounds the call to action.

How was Part I shaped? It was first discussed in Minneapolis in December 2009, at a gathering of 18 invited theologians and evangelical leaders, drawn from all continents. A smaller group, led by Dr Christopher J H Wright, chair of the Lausanne Theology Working Group, was asked to prepare a final document, ready to be presented to the Congress.

How was Part II shaped? An extensive listening process began more than three years before the Congress. The Lausanne Movement's International Deputy Directors each arranged consultations in their regions, where Christian leaders were asked to identify major challenges facing the Church. Six key issues emerged. These (i) defined the Congress programme and (ii) formed the framework for the call to action. This listening process continued on through the Congress, as Chris Wright and the Statement Working Group worked to record all contributions faithfully. It was a herculean and monumental effort.

The Cape Town Commitment will act as a roadmap for The Lausanne Movement over the next ten years. Its prophetic call to work and to pray will, we hope, draw churches, mission agencies, seminaries, Christians in the workplace, and student fellowships on campus to embrace it, and to find their part in its outworking.

Many doctrinal statements affirm what the Church believes. We wished to go further and to link belief with praxis. Our model was that of the Apostle Paul, whose theological teaching was fleshed out in practical instruction. For example, in Colossians his profound and wonderful portrayal of the supremacy of Christ issues in down-to-earth teaching on what it means to be rooted in Christ.

We distinguish what is at the heart of the Christian gospel, ie primary truths on which we must have unity, from secondary issues, where sincere Christians disagree in their interpretation of what the Bible teaches or requires. We have

worked here to model Lausanne's principle of 'breadth within boundaries', and in Part I those boundaries are clearly defined.

All through this process we were delighted to collaborate with the World Evangelical Alliance who partnered with us in each stage. The leaders of the WEA are in full agreement with both the Confession of Faith and the Call to Action.

While we speak and write from the evangelical tradition in The Lausanne Movement, we affirm the oneness of the Body of Christ, and gladly recognize that there are many followers of the Lord Jesus Christ within other traditions. We welcomed senior representatives from several historic churches of other traditions as observers in Cape Town, and we trust The Cape Town Commitment may be helpful to churches of all traditions. We offer it in a humble spirit.

What are our hopes for The Cape Town Commitment? We trust that it will be talked about, discussed and afforded weight as a united statement from evangelicals globally; that it will shape agendas in Christian ministry; that it will strengthen thought-leaders in the public arena; and that bold initiatives and partnerships will issue from it.

May the Word of God light our path, and may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with each one of us.

S Douglas Birdsall
Executive Chairman

Lindsay Brown
International Director

Preamble

As members of the worldwide Church of Jesus Christ, we joyfully affirm our commitment to the living God and his saving purposes through the Lord Jesus Christ. For his sake we renew our commitment to the vision and goals of The Lausanne Movement.

This means two things:

First, we remain committed to the task of bearing worldwide witness to Jesus Christ and all his teaching. The First Lausanne Congress (1974) was convened for the task of world evangelization. Among its major gifts to the world Church were: (i) *The Lausanne Covenant*; (ii) a new awareness of the number of unreached people groups; and (iii) a fresh discovery of the holistic nature of the biblical gospel and of Christian mission. The Second Lausanne Congress, in Manila (1989), gave birth to more than 300 strategic partnerships in world evangelization, including many that involved co-operation between nations in all parts of the globe.

And *second*, we remain committed to the primary documents of the Movement – *The Lausanne Covenant* (1974), and *The Manila Manifesto* (1989). These documents clearly express core truths of the biblical gospel and apply them to our practical mission in ways that are still relevant and challenging. We confess that we have not been faithful to commitments made in those documents. But we commend them and stand by them, as we seek to discern how we must express and apply the eternal truth of the gospel in the ever-changing world of our own generation.

The Realities of Change

Almost everything about the way we live, think and relate to one another is changing at an accelerating pace. For good or ill, we feel the impact of globalization, of the digital revolution, and of the changing balance of economic and political power in the world. Some things we face cause us grief and anxiety – global poverty, war, ethnic conflict, disease, the ecological crisis and climate change. But one great change in our world is a cause for rejoicing – and that is the growth of the global Church of Christ.

The fact that the Third Lausanne Congress has taken place in Africa is proof of this. At least two thirds of all the world's Christians now live in the continents of the global south and east. The composition of our Cape Town Congress reflected this enormous shift in world Christianity in the century since the Edinburgh Missionary Conference in 1910. We rejoice in the amazing growth of the Church in Africa, and we rejoice that our African sisters and brothers in Christ hosted this Congress. At the same time, we could not meet in South Africa without being mindful of the past years of suffering under apartheid. So we give thanks for the progress of the gospel

and the sovereign righteousness of God at work in recent history, while wrestling still with the ongoing legacy of evil and injustice. Such is the double witness and role of the Church in every place.

We must respond in Christian mission to the realities of our own generation. We must also learn from that mixture of wisdom and error, of achievement and failure, that we inherit from previous generations. We honour and lament the past, and we engage with the future, in the name of the God who holds all history in his hand.

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.

- *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.
- *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. *The Lausanne Covenant* defined evangelization as '*the whole Church taking the whole gospel to the whole world*'. That is still our passion. So we renew that covenant by affirming again:

- *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;
- *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;

- *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

01 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]

A) ***Love for God and love for neighbour constitute the first and greatest commandments on which hang all the law and the prophets***. Love is the fulfilling of the law, and the first named fruit of the Spirit. Love is the evidence that we are born again; the assurance that we know God; and the proof that God dwells within us. Love is the new commandment of Christ, who told his disciples that only as they obeyed this commandment would their mission be visible and believable. Christian love for one another is how the unseen God, who made himself visible through his incarnate Son, goes on making himself visible to the world. Love was among the first things that Paul observed and commended among new believers, along with faith and hope. But love is the greatest, for love never ends.[2]

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. God's love extends over all his creation. We are commanded to love in ways that reflect the love of God in all those same dimensions. That is what it means to walk in the way of the Lord.[3]

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***:

1. to love the Lord our God with all our heart and soul and mind and strength;
2. to love our neighbour (including the foreigner and the enemy) as ourselves;
3. to love one another as God in Christ has loved us, and

4. to love the world with the love of the One who gave his only Son that the world through him might be saved.[4]

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 modelled by Christ on earth and is measured by the risen Christ in glory.[5]

We affirm that such comprehensive biblical love should be the defining identity and hallmark of disciples of Jesus. In response to the prayer and command of Jesus, we long that it should be so for us. Sadly we confess that too often it is not. So we re-commit ourselves afresh to make every effort to live, think, speak and behave in ways that express what it means to walk in love – love for God, love for one another and love for the world.

02 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.[6] *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.*

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.[7] We fall into syncretism, enticed by many idols such as greed, power and success, serving mammon rather than God. We accept dominant political and economic ideologies without biblical critique. We are tempted to compromise our belief in the uniqueness of Christ under the pressure of religious pluralism. Like Israel we need to hear the call of the prophets and of Jesus himself to repent, to forsake all such rivals, and to return to obedient love and worship of God alone.

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. That is God's ultimate goal and should be our greatest joy.

'If God desires every knee to bow to Jesus and every tongue to confess him, so should we. We should be "jealous" (as Scripture sometimes puts it) for the honour of his name — troubled when it remains unknown, hurt when it is ignored, indignant when it is blasphemed, and all the time anxious and determined that it shall be given the honour and glory which are due to it. The highest of all missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God) but rather zeal — burning and passionate zeal — for the glory of Jesus Christ. … Before this supreme goal of the Christian mission, all unworthy motives wither and die.'[8] *John Stott*

It should be our greatest grief that in our world the living God is not glorified. The living God is denied in aggressive atheism. The one true God is replaced or distorted in the practice of world religions. Our Lord Jesus Christ is abused and misrepresented in some popular cultures. And the face of the God of biblical revelation is obscured by Christian nominalism, syncretism and hypocrisy.

Loving God in the midst of a world that rejects or distorts him, calls for bold but humble witness to our God; robust but gracious defence of the truth of the gospel of Christ, God's Son; and prayerful trust in the convicting and convincing work of his Holy Spirit. We commit ourselves to such witness, for if we claim to love God we must share God's greatest priority, which is that his name and his Word should be exalted above all things.[9]

03 We love God the Father

Through Jesus Christ, God's Son, – and through him alone as the way, the truth and the life – we come to know and love God as Father. As the Holy Spirit testifies with our spirit that we are God's children, so we cry the words Jesus prayed, 'Abba, Father', and we pray the prayer Jesus taught, 'Our Father'. Our love for Jesus, proved by obeying him, is met by the Father's love for us as the Father and the Son make their home in us, in mutual giving and receiving of love.[10] *This intimate relationship has deep biblical foundations.*

A) ***We love God as the Father of his people***. Old Testament Israel knew God as Father, as the one who brought them into existence, carried them and disciplined them, called for their obedience, longed for their love, and exercised compassionate forgiveness and patient enduring love.[11] All these remain true for us as God's people in Christ in our relationship with our Father God.

B) ***We love God as the Father, who so loved the world that he gave his only Son for our salvation.*** How great the Father's love for us that we should be called the children of God. How immeasurable the love of the Father who did not spare his only Son, but gave him up for us all. This love of the Father in giving the Son was mirrored by the self-giving love of the Son. There was complete harmony of will in the work of atonement that the Father and the Son accomplished at the cross, through the eternal Spirit. The Father loved the world and gave his Son; 'the Son of God loved me and gave himself for me.' This unity of Father and Son, affirmed by Jesus himself, is echoed in Paul's most repeated greeting of 'grace and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins…according to the will of our God and Father, to whom be glory for ever and ever. Amen.'[12]

C) ***We love God as the Father whose character we reflect and whose care we trust.*** In the Sermon on the Mount Jesus repeatedly points to our heavenly Father as the model or focus for our action. We are to be peacemakers, as sons of God. We are to do good deeds, so that our Father receives the praise. We are to love our enemies in reflection of God's Fatherly love. We are to practise our giving, praying and fasting for our Father's eyes only. We are to forgive others as our Father forgives us. We are to have no anxiety but trust in our Father's provision. With such behaviour flowing from Christian character, we do the will of our Father in heaven, within the kingdom of God.[13]

We confess that we have often neglected the truth of the Fatherhood of God and deprived ourselves of the riches of our relationship with him. We commit ourselves afresh to come to the Father through Jesus the Son: to receive and respond to his Fatherly love; to live in obedience under his Fatherly discipline; to reflect his Fatherly character in all our behaviour and attitudes; and to trust in his Fatherly provision in whatever circumstances he leads us.

04 We love God the Son

God commanded Israel to love the LORD God with exclusive loyalty. Likewise for us, loving the Lord Jesus Christ means that we steadfastly affirm that he alone is Saviour, Lord and God. The Bible teaches that Jesus performs the same sovereign actions as God alone. Christ is Creator of the universe, Ruler of history, Judge of all nations and Saviour of all who turn to God.[14] *He shares the identity of God in the divine equality and unity of Father, Son and Holy Spirit. Just as God called Israel to love him in covenantal faith, obedience and servant-witness, we affirm our love for Jesus Christ by trusting in him, obeying him, and making him known.*

A) ***We trust in Christ***. We believe the testimony of the Gospels that Jesus of Nazareth is the Messiah, the one appointed and sent by God to fulfil the unique mission of Old Testament Israel, that is to bring the blessing of God's salvation to all nations, as God promised to Abraham.

1. 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.
2. 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.
3. In his ministry and miracles, Jesus announced and demonstrated the victory of the kingdom of God over evil and evil powers.
4. 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.
5. In his bodily resurrection, Jesus was vindicated and exalted by God, completed and demonstrated the full victory of the cross, and became the forerunner of redeemed humanity and restored creation.
6. Since his ascension, Jesus is reigning as Lord over all history and creation.
7. At his return, Jesus will execute God's judgment, destroy Satan, evil and death, and establish the universal reign of God.

B) ***We obey Christ***. Jesus calls us to discipleship, to take up our cross and follow him in the path of self-denial, servanthood and obedience. 'If you love me, keep my commandments,' he said. 'Why do you call me Lord, Lord, and do not do the things I say?' We are called to live as Christ lived and to love as Christ loved. To profess Christ while ignoring his commands is dangerous folly. Jesus warns us that many who claim his name with spectacular and miraculous ministries will find themselves disowned by him as evildoers.[15] We take heed to Christ's warning, for none of us is immune to such fearful danger.

C) ***We proclaim Christ***. In Christ alone God has fully and finally revealed himself, and through Christ alone God has achieved salvation for the world. We therefore kneel as disciples at the feet of Jesus of Nazareth and say to him with Peter, 'You are the Christ, the Son of the Living God,' and with Thomas, 'My Lord and my God.' Though we have not seen him, we love him. And we rejoice with hope as we long for the day of his return when we shall see him as he is. Until that day we join Peter and John in proclaiming that 'there is salvation in no one else, for there is no other name under heaven by which we must be saved.'[16]

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.

05 We love God the Holy Spirit

We love the Holy Spirit within the unity of the Trinity, along with God the Father and God the Son. He is the missionary Spirit sent by the missionary Father and the missionary Son, breathing life and power into God's missionary Church. We love and pray for the presence of the Holy Spirit because without the witness of the Spirit to Christ, our own witness is futile. Without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.

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***. Spirit-filled prophets looked forward to the coming King and Servant, whose Person and work would be endowed with God's Spirit. Prophets also looked to the coming age that would be marked by the outpouring of God's Spirit, bringing new life, fresh obedience, and prophetic gifting to all the people of God, young and old, men and women.[17]

B) ***At Pentecost God poured out his Holy Spirit as promised by the prophets and by Jesus***. The sanctifying Spirit produces his fruit in the lives of believers, and the first fruit is always love. The Spirit fills the Church with his gifts, which we 'eagerly desire' as the indispensable equipment for Christian service. The Spirit gives us power for mission and for the great variety of works of service. The Spirit enables us to proclaim and demonstrate the gospel, to discern the truth, to pray effectively and to prevail over the forces of darkness. The Spirit inspires and accompanies our worship. The Spirit strengthens and comforts disciples who are persecuted or on trial for their witness to Christ.[18]

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. The New Testament makes this clear in the life of the early Church and

the teaching of the apostles. It is being demonstrated today in the fruitfulness and growth of Churches where Jesus' followers act confidently in the power of the Holy Spirit, with dependence and expectation.

There is no true or whole gospel, and no authentic biblical mission, without the Person, work and power of the Holy Spirit. We pray for a greater awakening to this biblical truth, and for its experience to be reality in all parts of the worldwide body of Christ. However, we are aware of the many abuses that masquerade under the name of the Holy Spirit, the many ways in which all kinds of phenomena are practised and praised which are not the gifts of the Holy Spirit as clearly taught in the New Testament. There is great need for more profound discernment, for clear warnings against delusion, for the exposure of fraudulent and self-serving manipulators who abuse spiritual power for their own ungodly enrichment. Above all there is a great need for sustained biblical teaching and preaching, soaked in humble prayer, that will equip ordinary believers to understand and rejoice in the true gospel and to recognize and reject false gospels.

06 We love God's Word

We love God's Word in the Scriptures of the Old and New Testament, echoing the joyful delight of the Psalmist in the Torah, 'I love your commands more than gold… Oh how I love your law.' We receive the whole Bible as the Word of God, inspired by God's Spirit, spoken and written through human authors. We submit to it as supremely and uniquely authoritative, governing our belief and our behaviour. We testify to the power of God's Word to accomplish his purpose of salvation. We affirm that the Bible is the final written word of God, not surpassed by any further revelation, but we also rejoice that the Holy Spirit illumines the minds of God's people so that the Bible continues to speak God's truth in fresh ways to people in every culture. [19]

A) ***The Person the Bible reveals***. We love the Bible as a bride loves her husband's letters, not for the paper they are, but for the person who speaks through them. The Bible gives us God's own revelation of his identity, character, purposes and actions. It is the primary witness to the Lord Jesus Christ. In reading it, we encounter him through his Spirit with great joy. Our love for the Bible is an expression of our love for God.

B) ***The story the Bible tells***. The Bible tells the universal story of creation, fall, redemption in history, and new creation. This overarching narrative provides our coherent biblical worldview and shapes our theology. At the centre of this story are the climactic saving events of the cross and resurrection of Christ which constitute the heart of the gospel. It is this story (in the Old and New Testaments) that tells us who we are, what we are here for, and where we are going. This story of God's

mission defines our identity, drives *our* mission, and assures us the ending is in God's hands. This story must shape the memory and hope of God's people and govern the content of their evangelistic witness, as it is passed on from generation to generation. We must make the Bible known by all means possible, for its message is for all people on earth. We recommit ourselves, therefore, to the ongoing task of translating, disseminating and teaching the scriptures in every culture and language, including those that are predominantly oral or non-literary.

C) ***The truth the Bible teaches***. The whole Bible teaches us the whole counsel of God, the truth that God intends us to know. We submit to it as true and trustworthy in all it affirms, for it is the Word of the God who cannot lie and will not fail. It is clear and sufficient in revealing the way of salvation. It is the foundation for exploring and understanding all dimensions of God's truth.

We live however, in a world full of lies and rejection of the truth. Many cultures display a dominant relativism that denies that any absolute truth exists or can be known. If we love the Bible, then we must rise to the defence of its truth claims. We must find fresh ways to articulate biblical authority in all cultures. We commit ourselves again to strive to defend the truth of God's revelation as part of our labour of love for God's Word.

D) ***The life the Bible requires***. 'The Word is in your mouth and in your heart so that you may obey it.' Jesus and James call us to be doers of the Word and not hearers only.[20] The Bible portrays a quality of life that should mark the believer and the community of believers. From Abraham, through Moses, the Psalmists, prophets and wisdom of Israel, and from Jesus and the apostles, we learn that such a biblical lifestyle includes justice, compassion, humility, integrity, truthfulness, sexual chastity, generosity, kindness, self-denial, hospitality, peacemaking, non-retaliation, doing good, forgiveness, joy, contentment and love – all combined in lives of worship, praise and faithfulness to God.

We confess that we easily claim to love the Bible without loving the life it teaches – the life of costly practical obedience to God through Christ. Yet 'nothing commends the gospel more eloquently than a transformed life, and nothing brings it into disrepute so much as personal inconsistency. We are charged to behave in a manner that is worthy of the gospel of Christ and even to 'adorn' it, enhancing its beauty by holy lives.'[21] 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.*

07 We love God's World

We share God's passion for his world, loving all that God has made, rejoicing in God's providence and justice throughout his creation, proclaiming the good news to all creation and all nations, and longing for the day when the earth will be filled with the knowledge of the glory of God as the waters cover the sea.[22]

A) ***We love the world of God's creation***. This love is not mere sentimental affection for nature (which the Bible nowhere commands), still less is it pantheistic worship of nature (which the Bible expressly forbids). Rather it is the logical outworking of our love for God by caring for what belongs to him. 'The earth is the Lord's and everything in it.' The earth is the property of the God we claim to love and obey. We care for the earth, most simply, because it belongs to the one whom we call Lord.[23]

The earth is created, sustained and redeemed by Christ.[24] We cannot claim to love God while abusing what belongs to Christ by right of creation, redemption and inheritance. We care for the earth and responsibly use its abundant resources, not according to the rationale of the secular world, but for the Lord's sake. If Jesus is Lord of all the earth, we cannot separate our relationship to Christ from how we act in relation to the earth. For to proclaim the gospel that says 'Jesus is Lord' is to proclaim the gospel that includes the earth, since Christ's Lordship is over all creation. Creation care is thus a gospel issue within the Lordship of Christ.

Such love for God's creation demands that we repent of our part in the destruction, waste and pollution of the earth's resources and our collusion in the toxic idolatry of consumerism. Instead, we commit ourselves to urgent and prophetic ecological responsibility. We support Christians whose particular missional calling is to environmental advocacy and action, as well as those committed to godly fulfilment of the mandate to provide for human welfare and needs by exercising responsible dominion and stewardship. The Bible declares God's redemptive purpose for *creation* itself. Integral mission means discerning, proclaiming, and living out, the biblical truth that the gospel is God's good news, through the cross and resurrection of Jesus Christ, for individual persons, *and* for society, *and* for creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people.

B) ***We love the world of nations and cultures***. 'From one man, God made all nations of humanity, to live on the whole face of the earth.' Ethnic diversity is the gift of God in creation and will be preserved in the new creation, when it will be liberated from our fallen divisions and rivalry. Our love for all peoples reflects God's promise to bless all nations on earth and God's mission to create for himself a people drawn from every tribe, language, nation and people. We must love all that God has

chosen to bless, which includes all cultures. Historically, Christian mission, though flawed by destructive failures, has been instrumental in protecting and preserving indigenous cultures and their languages. Godly love, however, also includes critical discernment, for all cultures show not only positive evidence of the image of God in human lives, but also the negative fingerprints of Satan and sin. We long to see the gospel embodied and embedded in all cultures, redeeming them from within so that they may display the glory of God and the radiant fullness of Christ. We look forward to the wealth, glory and splendour of all cultures being brought into the city of God – redeemed and purged of all sin, enriching the new creation.[25]

Such love for all peoples demands that we reject the evils of racism and ethnocentrism, and treat every ethnic and cultural group with dignity and respect, on the grounds of their value to God in creation and redemption.[26]

Such love also demands that we seek to make the gospel known among every people and culture everywhere. No nation, Jew or Gentile, is exempt from the scope of the great commission. Evangelism is the outflow of hearts that are filled with the love of God for those who do not yet know him. We confess with shame that there are still very many peoples in the world who have never yet heard the message of God's love in Jesus Christ. We renew the commitment that has inspired The Lausanne Movement from its beginning, to use every means possible to reach all peoples with the gospel.

C) ***We love the world's poor and suffering***. The Bible tells us that the Lord is loving toward all he has made, upholds the cause of the oppressed, loves the foreigner, feeds the hungry, sustains the fatherless and widow.[27] The Bible also shows that God wills to do these things through human beings committed to such action. God holds responsible especially those who are appointed to political or judicial leadership in society,[28] but all God's people are commanded – by the law and prophets, Psalms and Wisdom, Jesus and Paul, James and John – to reflect the love and justice of God in practical love and justice for the needy.[29]

Such love for the poor demands that we not only love mercy and deeds of compassion, but also that we do justice through exposing and opposing all that oppresses and exploits the poor. 'We must not be afraid to denounce evil and injustice wherever they exist.'[30] We confess with shame that on this matter we fail to share God's passion, fail to embody God's love, fail to reflect God's character and fail to do God's will. We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed. We recognize such struggle against evil as a dimension of spiritual warfare that can only be waged through the victory of the cross and resurrection, in the power of the Holy Spirit, and with constant prayer.

D) ***We love our neighbours as ourselves***. Jesus called his disciples to obey this commandment as the second greatest in the law, but then he radically deepened the demand (from the same chapter), 'love the foreigner as yourself' into 'love your enemies'.[31]

Such love for our neighbours demands that we respond to all people out of the heart of the gospel, in obedience to Christ's command and following Christ's example. This love for our neighbours embraces people of other faiths, and extends to those who hate us, slander and persecute us, and even kill us. Jesus taught us to respond to lies with truth, to those doing evil with acts of kindness, mercy and forgiveness, to violence and murder against his disciples with self-sacrifice, in order to draw people to him and to break the chain of evil. We emphatically reject the way of violence in the spread of the gospel, and renounce the temptation to retaliate with revenge against those who do us wrong. Such disobedience is incompatible with the example and teaching of Christ and the New Testament.[32] At the same time, our loving duty towards our suffering neighbours requires us to seek justice on their behalf through proper appeal to legal and state authorities who function as God's servants in punishing wrongdoers.[33]

E) ***The world we do not love***. The world of God's good creation has become the world of human and satanic rebellion against God. We are commanded *not* to love that world of sinful desire, greed, and human pride. We confess with sorrow that exactly those marks of worldliness so often disfigure our Christian presence and deny our gospel witness.[34]

We commit ourselves afresh not to flirt with the fallen world and its transient passions, but to love the whole world as God loves it. So we love the world in holy longing for the redemption and renewal of all creation and all cultures in Christ, the ingathering of God's people from all nations to the ends of the earth, and the ending of all destruction, poverty, and enmity.

08 We love the gospel of God

As disciples of Jesus, we are gospel people. The core of our identity is our passion for the biblical good news of the saving work of God through Jesus Christ. We are united by our experience of the grace of God in the gospel and by our motivation to make that gospel of grace known to the ends of the earth by every possible means.

A) ***We love the good news in a world of bad news***. The gospel addresses the dire effects of human sin, failure and need. Human beings rebelled against God, rejected God's authority and disobeyed God's Word. In this sinful state, we are alienated from God, from one another and from the created order. Sin deserves God's

condemnation. Those who refuse to repent and 'do not obey the gospel of our Lord Jesus Christ will be punished with eternal destruction and shut out from the presence of God.'[35] The effects of sin and the power of evil have corrupted every dimension of human personhood (spiritual, physical, intellectual and relational). They have permeated cultural, economic, social, political and religious life through all cultures and all generations of history. They have caused incalculable misery to the human race and damage to God's creation. Against this bleak background, the biblical gospel is indeed very good news.

B) ***We love the story the gospel tells***. The gospel announces as good news the historical events of the life, death and resurrection of Jesus of Nazareth. As the son of David, the promised Messiah King, Jesus is the one through whom alone God established his kingdom and acted for the salvation of the world, enabling all nations on earth to be blessed, as he promised Abraham. Paul defines the gospel in stating that 'Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day, according to the scriptures, and that he appeared to Peter and then to the Twelve.' The gospel declares that, on the cross of Christ, God took upon himself, in the person of his Son and in our place, the judgment our sin deserves. In the same great saving act, completed, vindicated and declared through the resurrection, God won the decisive victory over Satan, death and all evil powers, liberated us from their power and fear, and ensured their eventual destruction. God accomplished the reconciliation of believers with himself and with one another across all boundaries and enmities. God also accomplished his purpose of the ultimate reconciliation of all creation, and in the bodily resurrection of Jesus has given us the first fruits of the new creation. 'God was in Christ reconciling the world to himself.'[36] How we love the gospel story!

C) ***We love the assurance the gospel brings***. Solely through trusting in Christ alone, we are united with Christ through the Holy Spirit and are counted righteous in Christ before God. Being justified by faith we have peace with God and no longer face condemnation. We receive the forgiveness of our sins. We are born again into a living hope by sharing Christ's risen life. We are adopted as fellow heirs with Christ. We become citizens of God's covenant people, members of God's family and the place of God's dwelling. So by trusting in Christ, we have full assurance of salvation and eternal life, for our salvation ultimately depends, not on ourselves, but on the work of Christ and the promise of God. 'Nothing in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord.'[37] How we love the gospel's promise!

D) ***We love the transformation the gospel produces***. The gospel is God's life-transforming power at work in the world. 'It is the power of God for the salvation of everyone who believes.'[38] Faith alone is the means by which the blessings and assurance of the gospel are received. Saving faith however never remains alone, but

necessarily shows itself in obedience. Christian obedience is 'faith expressing itself through love.'[39] We are not saved *by* good works, but having been saved by grace alone we are 'created in Christ Jesus *to do* good works.'[40] 'Faith by itself, if it is not accompanied by action, is dead.'[41] Paul saw the ethical transformation that the gospel produces as the work of God's grace – grace which achieved our salvation at Christ's first coming, and grace that teaches us to live ethically in the light of his second coming.[42] For Paul, 'obeying the gospel' meant both trusting in grace, and then being taught by grace.[43] Paul's missional goal was to bring about 'the obedience of faith' among all nations.[44] This strongly covenantal language recalls Abraham. Abraham believed God's promise, which was credited to him as righteousness, and then obeyed God's command in demonstration of his faith. 'By faith Abraham…obeyed.'[45] Repentance and faith in Jesus Christ are the first acts of obedience the gospel calls for; ongoing obedience to God's commands is the way of life that gospel faith enables, through the sanctifying Holy Spirit.[46] Obedience is thus the living proof of saving faith and the living fruit of it. Obedience is also the test of our love for Jesus. 'Whoever has my commands and obeys them, he is the one who loves me.'[47] 'We know that we have come to know him if we obey his commands.'[48] How we love the gospel's power!

09 We love the people of God

The people of God are those from all ages and all nations whom God in Christ has loved, chosen, called, saved and sanctified as a people for his own possession, to share in the glory of Christ as citizens of the new creation. As those, then, whom God has loved from eternity to eternity and throughout all our turbulent and rebellious history, we are commanded to love one another. For 'since God so loved us, we also ought to love one another,' and thereby 'be imitators of God…and live a life of love, just as Christ loved us and gave himself up for us.' Love for one another in the family of God is not merely a desirable option but an inescapable command. Such love is the first evidence of obedience to the gospel, the necessary expression of our submission to Christ's Lordship, and a potent engine of world mission.[49]

A) ***Love calls for unity***. Jesus' command that his disciples should love one another is linked to his prayer that they should be one. Both the command and the prayer are missional – 'that the world may know you are my disciples', and that 'the world may know that you [the Father] sent me'.[50] A most powerfully convincing mark of the truth of the gospel is when Christian believers are united in love across the barriers of the world's inveterate divisions – barriers of race, colour, gender, social class, economic privilege or political alignment. However, few things so destroy our testimony as when Christians mirror and amplify the very same divisions among

themselves. We urgently seek a new global partnership within the body of Christ across all continents, rooted in profound mutual love, mutual submission, and dramatic economic sharing without paternalism or unhealthy dependency. And we seek this not only as a demonstration of our unity in the gospel, but also for the sake of the name of Christ and the mission of God in all the world.

B) ***Love calls for honesty***. Love speaks truth with grace. No one loved God's people more than the prophets of Israel and Jesus himself. Yet no one confronted them more honestly with the truth of their failure, idolatry and rebellion against their covenant Lord. And in doing so, they called God's people to repent, so that they could be forgiven and restored to the service of God's mission. The same voice of prophetic love must be heard today, for the same reason. Our love for the Church of God aches with grief over the ugliness among us that so disfigures the face of our dear Lord Jesus Christ and hides his beauty from the world – the world that so desperately needs to be drawn to him.

C) ***Love calls for solidarity***. Loving one another includes especially caring for those who are persecuted and in prison for their faith and witness. If one part of the body suffers, all parts suffer with it. We are all, like John, 'companions in the suffering and kingdom and patient endurance that are ours in Jesus'.[51] We commit ourselves to share in the suffering of members of the body of Christ throughout the world, through information, prayer, advocacy, and other means of support. We see such sharing, however, not merely as an exercise of pity, but longing also to learn what the suffering Church can teach and give to those parts of Christ's body that are not suffering in the same way. We are warned that the Church that feels itself at ease in its wealth and self-sufficiency may, like Laodicea, be the Church that Jesus sees as the most blind to its own poverty, and from which he himself feels a stranger outside the door.[52]

Jesus calls all his disciples together to be one family among the nations, a reconciled fellowship in which all sinful barriers are broken down through his reconciling grace. This Church is a community of grace, obedience and love in the communion of the Holy Spirit, in which the glorious attributes of God and gracious characteristics of Christ are reflected and God's multi-coloured wisdom is displayed. 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.

10 We love the mission of God

We are committed to world mission, because it is central to our understanding of God, the Bible, the Church, human history and the ultimate future. The whole Bible reveals the mission of God to bring all things in heaven and earth into unity under Christ, reconciling them through the blood of his cross. In fulfilling his mission, God will transform the creation broken by sin and evil into the new creation in which there is no more sin or curse. God will fulfil his promise to Abraham to bless all nations on the earth, through the gospel of Jesus, the Messiah, the seed of Abraham. God will transform the fractured world of nations that are scattered under the judgment of God into the new humanity that will be redeemed by the blood of Christ from every tribe, nation, people and language, and will be gathered to worship our God and Saviour. God will destroy the reign of death, corruption and violence when Christ returns to establish his eternal reign of life, justice and peace. Then God, Immanuel, will dwell with us, and the kingdom of the world will become the kingdom of our Lord and of his Christ and he shall reign for ever and ever.[53]

A) ***Our participation in God's mission***. God calls his people to share his mission. The Church from all nations stands in continuity through the Messiah Jesus with God's people in the Old Testament. With them we have been called through Abraham and commissioned to be a blessing and a light to the nations. With them, we are to be shaped and taught through the law and the prophets to be a community of holiness, compassion and justice in a world of sin and suffering. We have been redeemed through the cross and resurrection of Jesus Christ, and empowered by the Holy Spirit to bear witness to what God has done in Christ. The Church exists to worship and glorify God for all eternity and to participate in the transforming mission of God within history. Our mission is wholly derived from God's mission, addresses the whole of God's creation, and is grounded at its centre in the redeeming victory of the cross. This is the people to whom we belong, whose faith we confess and whose mission we share.

B) ***The integrity of our mission***. The *source* of all our mission is what God has done in Christ for the redemption of the whole world, as revealed in the Bible. Our evangelistic task is to make that good news known to all nations. The *context* of all our mission is the world in which we live, the world of sin, suffering, injustice, and creational disorder, into which God sends us to love and serve for Christ's sake. All our mission must therefore reflect the integration of evangelism and committed engagement in the world, both being ordered and driven by the whole biblical revelation of the gospel of God.

'Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God…The results of evangelism include obedience to Christ,

incorporation into his Church and responsible service in the world… We affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and humankind, our love for our neighbour and our obedience to Jesus Christ…The salvation we proclaim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.'[54]

'Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the Word of God which sends us out to serve the world. If we ignore the Word of God, we have nothing to bring to the world.'[55]

We commit ourselves to the integral and dynamic exercise of all dimensions of mission to which God calls his Church.

- *God commands us to make known to all nations the truth of God's revelation and the gospel of God's saving grace through Jesus Christ, calling all people to repentance, faith, baptism and obedient discipleship.*
- *God commands us to reflect his own character through compassionate care for the needy, and to demonstrate the values and the power of the kingdom of God in striving for justice and peace and in caring for God's creation.*

In response to God's boundless love for us in Christ, and out of our overflowing love for him, we rededicate ourselves, with the help of the Holy Spirit, fully to obey all that God commands, with self-denying humility, joy and courage. We renew this covenant with the Lord – the Lord we love because he first loved us.

PART II

For the world we serve

The Cape Town Call to Action

Introduction

Our covenant with God binds love and obedience together. God rejoices to see our 'work produced by faith' and our 'labour prompted by love',[56] for 'we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.'[57]

As members of the worldwide Church of Jesus Christ, we have sought to listen to the voice of God through the Holy Spirit. We have listened to his voice coming to us from his written Word in the exposition of Ephesians, and through the voices of his people around the world. Our six major Congress themes provide a framework to discern the challenges facing the worldwide Church of Christ, and our priorities for the future. We do not imply that these commitments are the only ones the Church should consider, or that priorities everywhere are the same.

IIA Bearing witness to the truth of Christ in a pluralistic, globalized world

1. Truth and the person of Christ

Jesus Christ is the truth of the universe. Because Jesus *is* truth, truth in Christ is (i) personal as well as propositional; (ii) universal as well as contextual; (iii) ultimate as well as present.

A) As disciples of Christ we are called to be people of truth.

1. We must *live* the truth. To live the truth is to be the face of Jesus, through whom the glory of the gospel is revealed to blinded minds. People will see truth in the faces of those who live their lives for Jesus, in faithfulness and love.
2. We must *proclaim* the truth. Spoken proclamation of the truth of the gospel remains paramount in our mission. This cannot be separated from living out the truth. Works and words must go together.

B) We urge church leaders, pastors and evangelists to preach and teach the fullness of the biblical gospel as Paul did, in all its cosmic scope and truth. We must present the gospel not merely as offering individual salvation, or a better solution to needs than other gods can provide, but as God's plan for the whole universe in Christ. People sometimes *come* to Christ to meet a personal need, but they *stay* with Christ when they find him to be the truth.

2. Truth and the challenge of pluralism

Cultural and religious plurality is a fact and Christians in Asia, for example, have lived with it for centuries. Different religions each affirm that theirs is the way of truth. Most will seek to respect competing truth claims of other faiths and live alongside them. However postmodern, relativist pluralism is different. Its ideology allows for no absolute or universal truth. While tolerating truth claims, it views them as no more than cultural constructs. (This position is logically self-destroying for it affirms as a single absolute truth that there is no single absolute truth.) Such pluralism asserts 'tolerance' as an ultimate value, but it can take oppressive forms in countries where secularism or aggressive atheism govern the public arena.

A) We long to see greater commitment to the hard work of robust apologetics. This must be at two levels.

1. We need to identify, equip and pray for those who can engage at the highest intellectual and public level in arguing for and defending biblical truth in the public arena.

2. We urge Church leaders and pastors to equip all believers with the courage and the tools to relate the truth with prophetic relevance to everyday public conversation, and so to engage every aspect of the culture we live in.

3. Truth and the workplace

The Bible shows us God's truth about human work as part of God's good purpose in creation. The Bible brings the whole of our working lives within the sphere of ministry, as we serve God in different callings. By contrast, the falsehood of a 'sacred-secular divide' has permeated the Church's thinking and action. This divide tells us that religious activity belongs to God, whereas other activity does not. Most Christians spend most of their time in work which they may think has little spiritual value (so-called secular work). But God is Lord of *all* of life. 'Whatever you do, work at it with all your heart, as working for the Lord, not for men,'[58] said Paul, to slaves in the pagan workplace.

In spite of the enormous evangelistic and transformational opportunity of the workplace, where adult Christians have most relationships with non-Christians, few churches have the vision to equip their people to seize this. We have failed to regard work in itself as biblically and intrinsically significant, as we have failed to bring the whole of life under the Lordship of Christ.

A) We name this secular-sacred divide as a major obstacle to the mobilization of all God's people in the mission of God, and we call upon Christians worldwide to reject its unbiblical assumptions and resist its damaging effects. We challenge the tendency to see ministry and mission (local and cross-cultural) as being mainly the work of church-paid ministers and missionaries, who are a tiny percentage of the whole body of Christ.

B) We encourage all believers to accept and affirm their own daily ministry and mission as being wherever God has called them to work. We challenge pastors and church leaders to support people in such ministry – in the community and in the workplace – 'to equip the saints for works of service [ministry]' – in every part of their lives.

C) We need intensive efforts to train all God's people in whole-life discipleship, which means to live, think, work, and speak from a biblical worldview and with missional effectiveness in every place or circumstance of daily life and work.

Christians in many skills, trades, businesses and professions, can often go to places where traditional church planters and evangelists may not. What these 'tentmakers' and business people do in the workplace must be valued as an aspect of the ministry of local churches.

D) We urge church leaders to understand the strategic impact of ministry in the workplace and to mobilize, equip and send out their church members as missionaries into the workplace, both in their own local communities and in countries that are closed to traditional forms of gospel witness.

E) We urge mission leaders to integrate 'tentmakers' fully into the global missional strategy.

4. Truth and the globalized media

We commit ourselves to a renewed critical and creative engagement with media and technology, as part of making the case for the truth of Christ in our media cultures. We must do so as God's ambassadors of truth, grace, love, peace and justice.

We identify the following major needs:

A) *Media awareness*: to help people develop a more critical awareness of the messages they receive, and of the worldview behind them. The media can be neutral, and sometimes gospel friendly. But they are also used for pornography, violence and greed. We encourage pastors and churches to face these issues openly and to provide teaching and guidance for believers in resisting such pressures and temptations.

B) *Media presence*: to develop authentic and credible Christian role models and communicators for the general news media and the entertainment media, and to commend these careers as a worthy means of influence for Christ.

C) *Media ministries*: to develop creative, combined and interactive use of 'traditional', 'old' and 'new' media, to communicate the gospel of Christ in the context of a holistic biblical worldview.

5. Truth and the arts in mission

We possess the gift of creativity because we bear the image of God. Art in its many forms is an integral part of what we do as humans and can reflect something of the beauty and truth of God. Artists at their best are truth-tellers and so the arts constitute one important way in which we can speak the truth of the gospel. Drama, dance, story, music and visual image can be expressions both of the reality of our brokenness, and of the hope that is centred in the gospel that all things will be made new.

In the world of mission, the arts are an untapped resource. We actively encourage greater Christian involvement in the arts.

A) We long to see the Church in all cultures energetically engaging the arts as a context for mission by:

1. Bringing the arts back into the life of the faith community as a valid and valuable component of our call to discipleship;
2. Supporting those with artistic gifts, especially sisters and brothers in Christ, so that they may flourish in their work;
3. Letting the arts serve as an hospitable environment in which we can acknowledge and come to know the neighbour and the stranger;
4. Respecting cultural differences and celebrating indigenous artistic expression.

6. Truth, science and emerging technologies

This century is widely known as 'the Bio-tech Century', with advances in all the emerging technologies (bio, info/digital, nano, virtual reality, artificial intelligence, and robotics). This has deep implications for the Church and for mission, particularly in relation to the biblical truth of what it means to be human. We need to promote authentically Christian responses and practical action in the arena of public policies, to ensure that science and technology are used not to manipulate, distort and destroy, but to preserve and better fulfil our humanness, as those whom God has created in his own image. We call on:

A) Local church leaders to (i) encourage, support and ask questions of church members who are professionally engaged in science, technology, healthcare and public policy, and (ii) to present to theologically thoughtful students the need for Christians to enter these arenas.

B) Seminaries to engage with these fields in their curricula, so future Church leaders and theological educators develop an informed Christian critique of the new technologies.

C) Theologians, and Christians in government, business, academia and technical fields, to form national or regional 'think tanks' or partnerships to engage with new technologies and scientific advances, and to speak into the shaping of public policy with a voice that is biblical and relevant.

D) All local Christian communities to demonstrate respect for the unique dignity and sanctity of human life, by practical and holistic caring which integrates the physical, emotional, relational and spiritual aspects of our created humanity.

7. Truth and the public arenas

The interlocking arenas of Government, Business and Academia have a strong influence on the values of each nation and, in human terms, define the freedom of the Church.

A) We encourage Christ-followers to be actively engaged in these spheres, both in public service or private enterprise, in order to shape societal values and influence public debate. We encourage support for Christ-centred schools and universities that are committed to academic excellence and biblical truth.

B) Corruption is condemned in the Bible. It undermines economic development, distorts fair decision-making and destroys social cohesion. No nation is free of corruption. We invite Christians in the workplace, especially young entrepreneurs, to think creatively about how they can best stand against this scourge.

C) We encourage young Christian academics to consider a long-term career in the secular university, to (i) teach and (ii) develop their discipline from a biblical worldview, thereby to influence their subject field. We dare not neglect the Academy.[59]

IIB Building the peace of Christ in our divided and broken world

1. The peace that Christ made

Reconciliation to God is inseparable from reconciliation to one another. Christ, who *is* our peace, *made* peace through the cross, and *preached* peace to the divided world of Jew and Gentile. The unity of the people of God is both a fact ('he made the two one'), and a mandate ('make every effort to preserve the unity of the Spirit in the bond of peace'). God's plan for the integration of the whole creation in Christ is modelled in the ethnic reconciliation of God's new humanity. Such is the power of the gospel as promised to Abraham.[60]

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus. There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the Father through the one Spirit.[61]

A) We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14-15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

Reconciliation to God and to one another is also the foundation and motivation for seeking the justice that God requires, without which, God says, there can be no peace. True and lasting reconciliation requires acknowledgment of past and present sin, repentance before God, confession to the injured one, and the seeking and receiving of forgiveness. It also includes commitment by the Church to seeking justice or reparation, where appropriate, for those who have been harmed by violence and oppression.

B) We long to see the worldwide Church of Christ, those who have been reconciled to God, living out our reconciliation with one another and committed to the task and struggle of biblical peace-making in the name of Christ.

2. Christ's peace in ethnic conflict

Ethnic diversity is the gift and plan of God in creation.[62] It has been spoiled by human sin and pride, resulting in confusion, strife, violence and war among nations. However, ethnic diversity will be preserved in the new creation, when people from every nation, tribe, people and language will gather as the redeemed

people of God.[63] We confess that we often fail to take ethnic identity seriously and to value it as the Bible does, in creation and redemption. We fail to respect the ethnic identity of others and ignore the deep wounds that such long-term disrespect causes.

A) We urge church pastors and leaders to teach biblical truth on ethnic diversity. We must positively affirm the ethnic identity of all church members. But we must also show how our ethnic loyalties are flawed by sin and teach believers that all our ethnic identities are subordinate to our redeemed identity as the new humanity in Christ through the cross.

We acknowledge with grief and shame the complicity of Christians in some of the most destructive contexts of ethnic violence and oppression, and the lamentable silence of large parts of the Church when such conflicts take place. Such contexts include the history and legacy of racism and black slavery; the holocaust against Jews; apartheid; 'ethnic cleansing'; inter-Christian sectarian violence; decimation of indigenous populations; inter-religious, political and ethnic violence; Palestinian suffering; caste oppression; and tribal genocide. Christians who, by their action or inaction, add to the brokenness of the world, seriously undermine our witness to the gospel of peace. Therefore:

B) For the sake of the gospel, we lament, and call for repentance where Christians have participated in ethnic violence, injustice or oppression. We also call for repentance for the many times Christians have been complicit in such evils by silence, apathy or presumed neutrality, or by providing defective theological justification for these.

If the gospel is not deeply rooted in the context, challenging and transforming underlying worldviews and systems of injustice, then, when the evil day comes, Christian allegiance is discarded like an unwanted cloak and people revert to unregenerate loyalties and actions. Evangelizing without discipling, or revival without radical obedience to the commands of Christ, are not just deficient; they are dangerous.

We long for the day when the Church will be the world's most visibly shining model of ethnic reconciliation and its most active advocate for conflict resolution.

Such aspiration, rooted in the gospel, calls us to:

C) *Embrace the fullness of the reconciling power of the gospel and teach it accordingly.* This includes a full biblical understanding of the atonement: that Jesus not only bore our sin on the cross to reconcile us to God, but destroyed our enmity, to reconcile us to one another.

D) *Adopt the lifestyle of reconciliation.* In practical terms this is demonstrated when Christians:

1. forgive persecutors, while having courage to challenge injustice on behalf of others;
2. give aid and offer hospitality to neighbours 'on the other side' of a conflict, taking initiatives to cross barriers to seek reconciliation;
3. continue to witness to Christ in violent contexts; and are willing to suffer, and even to die, rather than take part in acts of destruction or revenge;
4. engage in the long-term healing of wounds after conflict, making the Church a safe place of refuge and healing for all, including former enemies.

E) *Be a beacon and bearer of hope*. We bear witness to God who was in Christ reconciling the world to himself. It is solely in the name of Christ, and in the victory of his cross and resurrection, that we have authority to confront the demonic powers of evil that aggravate human conflict, and have power to minister his reconciling love and peace.

3. Christ's peace for the poor and oppressed

The biblical foundation for our commitment to seeking justice and *shalom* for the oppressed and the poor, is summarized in *The Cape Town Confession of Faith* section 7(c). On that basis, we long for more effective Christian action on:

Slavery and human trafficking

There are more people all around the world in slavery today (an estimated 27 million) than 200 years ago when Wilberforce fought to abolish the transatlantic slave trade. In India alone there are an estimated 15 million bonded children. The caste system oppresses low caste groups and excludes Dalits. But sadly the Christian Church itself is infected in many places with the same forms of discrimination. The concerted voice of the global Church must be raised in protest against what is in effect one of the world's oldest systems of slavery. But if such global advocacy is to have any authenticity, the Church must reject all inequality and discrimination within itself.

Migration on an unprecedented scale in today's world, for a variety of reasons, has led to human trafficking on every continent, the widespread enslavement of women and children in the sex trade, and the abuse of children through enforced labour or military conscription.

A) Let us rise up as the Church worldwide to fight the evil of human trafficking, and to speak and act prophetically to 'set the prisoners free'. This must include addressing the social, economic and political factors that feed the trade. The world's slaves call out to the global Church of Christ, 'Free our children. Free our women. Be our voice. Show us the new society that Jesus promised.'

Poverty

We embrace the witness of the whole Bible, as it shows us God's desire both for systemic economic justice and for personal compassion, respect and generosity towards the poor and needy. We rejoice that this extensive biblical teaching has become more integrated into our mission strategy and practice, as it was for the early Church and the Apostle Paul.[64]

Accordingly, let us:

B) Recognize the great opportunity that the Millennium Development Goals have presented for the local and global Church. We call on churches to advocate for them before governments, and to participate in efforts to achieve them, such as the Micah Challenge.

C) Have courage to declare that the world cannot address, let alone solve, the problem of poverty without also challenging excessive wealth and greed. The gospel challenges the idolatry of rampant consumerism. We are called, as those who serve God and not mammon, to recognize that greed perpetuates poverty, and to renounce it. At the same time, we rejoice that the gospel includes the rich in its call to repentance, and invites them to join the fellowship of those transformed by forgiving grace.

4. Christ's peace for people with disabilities

People with disabilities form one of the largest minority groups in the world, estimated to exceed 600 million. The majority of these live in the least developed countries, and are among the poorest of the poor. Although physical or mental impairment is a part of their daily experience, most are also disabled by social attitudes, injustice and lack of access to resources. Serving people with disabilities does not stop with medical care or social provision; it involves fighting alongside them, those who care for them and their families, for inclusion and equality, both in society and in the Church. God calls us to mutual friendship, respect, love, and justice.

A) Let us rise up as Christians worldwide to reject cultural stereotypes, for as the Apostle Paul commented, 'we no longer regard anyone from a human point of view.'[65] Made in the image of God, we all have gifts God can use in his service. We commit both to minister to people with disabilities, and to receive the ministry they have to give.

B) We encourage church and mission leaders to think not only of mission *among* those with a disability, but to recognize, affirm and facilitate the missional calling of believers with disabilities themselves as part of the Body of Christ.

C) We are grieved that so many people with disabilities are told that their impairment is due to personal sin, lack of faith or unwillingness to be healed. We deny that the Bible teaches this as a universal truth.[66] Such false teaching is pastorally insensitive and spiritually disabling; it adds the burden of guilt and frustrated hopes to the other barriers that people with disabilities face.

D) We commit ourselves to make our churches places of inclusion and equality for people with disabilities and to stand alongside them in resisting prejudice and in advocating for their needs in wider society.

5. Christ's peace for people living with HIV

HIV and AIDS constitute a major crisis in many nations. Millions are infected with HIV, including many in our churches, and millions of children are orphaned by AIDS. God is calling us to show his deep love and compassion to all those infected and affected and to make every effort to save lives. We believe that the teachings and example of Jesus, as well as the transforming power of his cross and resurrection, are central to the holistic gospel response to HIV and AIDS that our world so urgently needs.

A) We reject and denounce all condemnation, hostility, stigma, and discrimination against those living with HIV and AIDS. Such things are a sin and a disgrace within the body of Christ. All of us have sinned and fallen short of God's glory; we have been saved only by grace, and we should be slow to judge, quick to restore and forgive. We also recognize with grief and compassion that very many people become infected with HIV through no fault of their own, and often through caring for others.

B) We long that all pastors should set an example of sexual chastity and faithfulness, as Paul commanded, and teach clearly and often that marriage is the exclusive place for sexual union. This is needed not only because it is the clear teaching of the Bible, but also because the prevalence of concurrent sexual partnerships outside marriage is a major factor in the rapid spread of HIV in the most affected countries.

C) Let us, as the Church worldwide, rise to this challenge in the name of Christ and in the power of the Holy Spirit. Let us stand together with our brothers and sisters in areas hardest hit by HIV and AIDS, through practical support, compassionate care (including care of widows and orphans), social and political advocacy, education programmes (particularly those that empower women), and effective prevention strategies appropriate to the local context. We commit ourselves to such urgent and prophetic action as part of the integral mission of the Church.

6. Christ's peace for his suffering creation

Our biblical mandate in relation to God's creation is provided in *The Cape Town Confession of Faith* section 7 (a)**.** All human beings are to be stewards of the rich abundance of God's good creation. We are authorized to exercise godly dominion in using it for the sake of human welfare and needs, for example in farming, fishing, mining, energy generation, engineering, construction, trade, medicine. As we do so, we are also commanded to care for the earth and all its creatures, because the earth belongs to God, not to us. We do this for the sake of the Lord Jesus Christ who is the creator, owner, sustainer, redeemer and heir of all creation.

We lament over the widespread abuse and destruction of the earth's resources, including its bio-diversity. Probably the most serious and urgent challenge faced by the physical world now is the threat of climate change. This will disproportionately affect those in poorer countries, for it is there that climate extremes will be most severe and where there is little capability to adapt to them. World poverty and climate change need to be addressed together and with equal urgency.

We encourage Christians worldwide to:

A) Adopt lifestyles that renounce habits of consumption that are destructive or polluting;

B) Exert legitimate means to persuade governments to put moral imperatives above political expediency on issues of environmental destruction and potential climate change;

C) Recognize and encourage the missional calling both of (i) Christians who engage in the proper use of the earth's resources for human need and welfare through agriculture, industry and medicine, and (ii) Christians who engage in the protection and restoration of the earth's habitats and species through conservation and advocacy. Both share the same goal for both serve the same Creator, Provider and Redeemer.

IIC Living the love of Christ among people of other faiths

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

In view of the affirmations made in *The Cape Town Confession of Faith* section 7 (d), we respond to our high calling as disciples of Jesus Christ to see people of other faiths as our neighbours in the biblical sense. They are human beings created in God's image, whom God loves and for whose sins Christ died. We strive not only to see them as neighbours, but to obey Christ's teaching by being neighbours to them. We are called to be gentle, but not naïve; to be discerning and not gullible; to be alert to whatever threats we may face, but not ruled by fear.

We are called to share good news in evangelism, but not to engage in unworthy proselytizing. *Evangelism*, which includes persuasive rational argument following the example of the Apostle Paul, is 'to make an honest and open statement of the gospel which leaves the hearers entirely free to make up their own minds about it. We wish to be sensitive to those of other faiths, and we reject any approach that seeks to force conversion on them.'[67] *Proselytizing*, by contrast, is the attempt to compel others to become 'one of us', to 'accept our religion', or indeed to 'join our denomination'.

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.

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.

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.

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 arenas. 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

Suffering may be necessary in our missionary engagement as witnesses to Christ, as it was for his apostles and the Old Testament prophets.[69] Being willing to suffer is an acid test for the genuineness of our mission. God can use suffering, persecution and martyrdom to advance his mission. 'Martyrdom is a form of witness which Christ has promised especially to honour.'[70] Many Christians living in comfort and prosperity need to hear again the call of Christ to be willing to suffer for him. For many other believers live in the midst of such suffering as the cost of bearing witness to Jesus Christ in a hostile religious culture. They may have seen loved ones martyred, or endured torture or persecution because of their faithful obedience, yet continue to love those who have so harmed them.

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. As we rightly grieve for those who suffer, we remember the infinite grief God feels over those who resist and reject his love, his gospel and his servants. We long for them to repent and be forgiven and find the joy of being reconciled to God.

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

'We are the aroma of Christ.'[71] Our calling is to live and serve among people of other faiths in a way that is so saturated with the fragrance of God's grace that they smell Christ, that they come to taste and see that God is good. By such embodied love, we are to make the gospel attractive in every cultural and religious setting. When Christians love people of other faiths through lives of love and acts of service, they embody the transforming grace of God.

In cultures of 'honour', where shame and vengeance are allied with religious legalism, 'grace' is an alien concept. In these contexts, God's vulnerable, self-sacrificing love is not something to be debated; it is considered too foreign, even repulsive. Here, grace is an acquired taste, over a long time, in small doses, for those hungry enough to dare to taste it. The aroma of Christ gradually permeates all that his followers come into contact with.

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

So called 'insider movements' are to be found within several religions. These are groups of people who are now following Jesus as their God and Saviour. They meet together in small groups for fellowship, teaching, worship and prayer centred around Jesus and the Bible while continuing to live socially and culturally within their birth communities, including some elements of its religious observance. This is a complex phenomenon and there is much disagreement over how to respond to it. Some commend such movements. Others warn of the danger of syncretism. Syncretism, however, is a danger found among Christians everywhere as we express our faith within our own cultures. We should avoid the tendency, when we see God at work in unexpected or unfamiliar ways, either (i) hastily to classify it and promote it as a new mission strategy, or (ii) hastily to condemn it without sensitive contextual listening.

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,'[72] we would appeal to all those who are concerned with this issue to:

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.'[73]
2. Exercise humility, patience and graciousness in recognizing the diversity of viewpoints, and conduct conversations without stridency and mutual condemnation.[74]

5. Love reaches out to scattered peoples

People are on the move as never before. Migration is one of the great global realities of our era. It is estimated that 200 million people are living outside their countries of origin, voluntarily or involuntarily. The term 'diaspora' is used here to mean people who have relocated from their lands of birth for whatever reason. Some relocate permanently, and others, like three million international students and scholars, temporarily. Vast numbers of people from many religious backgrounds, including Christians, live in diaspora conditions: economic migrants seeking work; internally-displaced peoples because of war or natural disaster; refugees and asylum seekers; victims of ethnic cleansing; people fleeing religious violence and persecution; famine sufferers – whether caused by drought, floods, or war; victims of rural poverty moving to cities. We are convinced that contemporary migrations are within the sovereign missional purpose of God, without ignoring the evil and suffering that can be involved.[75]

A) We encourage Church and mission leaders to recognize and respond to the missional opportunities presented by global migration and diaspora communities, in strategic planning, and in focused training and resourcing of those called to

work among them.

B) We encourage Christians in host nations which have immigrant communities and international students and scholars of other religious backgrounds to bear counter-cultural witness to the love of Christ in deed and word, by obeying the extensive biblical commands to love the stranger, defend the cause of the foreigner, visit the prisoner, practise hospitality, build friendships, invite into our homes, and provide help and services.[76]

C) We encourage Christians who are themselves part of diaspora communities to discern the hand of God, even in circumstances they may not have chosen, and to seek whatever opportunities God provides for bearing witness to Christ in their host community and seeking its welfare.[77] Where that host country includes Christian churches, we urge immigrant and indigenous churches together to listen and learn from one another, and to initiate co-operative efforts to reach all sections of their nation with the gospel.

6. Love works for religious freedom for all people

Upholding human rights by defending religious freedom is not incompatible with following the way of the cross when confronted with persecution. There is no contradiction between being willing personally to suffer the abuse or loss of our own rights for the sake of Christ, and being committed to advocate and speak up for those who are voiceless under the violation of their human rights. We must also distinguish between advocating the rights of people of other faiths and endorsing the truth of their beliefs. We can defend the freedom of others to believe and practise their religion without accepting that religion as true.

A) Let us strive for the goal of religious freedom for all people. This requires advocacy before governments on behalf of Christians *and* people of other faiths who are persecuted.

B) Let us conscientiously obey biblical teaching to be good citizens, to seek the welfare of the nation where we live, to honour and pray for those in authority, to pay taxes, to do good, and to seek to live peaceful and quiet lives. The Christian is called to submit to the state, unless the state commands what God forbids, or prohibits what God commands. If the state thus forces us to choose between loyalty to itself and our higher loyalty to God, we must say No to the state because we have said Yes to Jesus Christ as Lord.[78]

In the midst of all our legitimate efforts for religious freedom for all people, the deepest longing of our hearts remains that all people should come to know the Lord Jesus Christ, freely put their faith in him and be saved, and enter the kingdom of God.

IID Discerning the will of Christ for world evangelization

1. Unreached and unengaged peoples

The heart of God longs that *all* people should have access to the knowledge of God's love and of his saving work through Jesus Christ. We recognize with grief and shame that there are thousands of people groups around the world for whom such access has not yet been made available through Christian witness. These are peoples who are *unreached*, in the sense that there are no known believers and no churches among them. Many of these peoples are also *unengaged*, in the sense that we currently know of no churches or agencies that are even trying to share the gospel with them. Indeed, only a tiny percentage of the Church's resources (human and material) is being directed to the least-reached peoples. By definition these are peoples who will not invite us to come with the good news, since they know nothing about it. Yet their presence among us in our world 2,000 years after Jesus commanded us to make disciples of all nations, constitutes not only a rebuke to our disobedience, not only a form of spiritual injustice, but also a silent 'Macedonian Call'.

Let us rise up as the Church worldwide to meet this challenge, and:

A) Repent of our blindness to the continuing presence of so many unreached peoples in our world and our lack of urgency in sharing the gospel among them.

B) Renew our commitment to go to those who have not yet heard the gospel, to engage deeply with their language and culture, to live the gospel among them with incarnational love and sacrificial service, to communicate the light and truth of the Lord Jesus Christ in word and deed, awakening them through the Holy Spirit's power to the surprising grace of God.

C) Aim to eradicate Bible poverty in the world, for the Bible remains indispensable for evangelism. To do this we must:

1. Hasten the translation of the Bible into the languages of peoples who do not yet have any portion of God's Word in their mother tongue;
2. Make the message of the Bible widely available by oral means. (See also Oral cultures below.)

D) Aim to eradicate Bible ignorance in the Church, for the Bible remains indispensable for discipling believers into the likeness of Christ.

1. We long to see a fresh conviction, gripping all God's Church, of the central necessity of Bible teaching for the Church's growth in ministry, unity and maturity.[79] We rejoice in the gifting of all those whom Christ has given to the

Church as pastor-teachers. We will make every effort to identify, encourage, train and support them in the preaching and teaching of God's Word. In doing so, however, we must reject the kind of clericalism that restricts the ministry of God's Word to a few paid professionals, or to formal preaching in church pulpits. Many men and women, who are clearly gifted in pastoring and teaching God's people, exercise their gifting informally or without official denominational structures, but with the manifest blessing of God's Spirit. They too need to be recognized, encouraged, and equipped to rightly handle the Word of God.

2. We must promote Bible literacy among the generation that now relates primarily to digital communication rather than books, by encouraging digital methods of studying the scriptures inductively with the depth of inquiry that at present requires paper, pens and pencils.

E) Let us keep evangelism at the centre of the fully-integrated scope of all our mission, inasmuch as the gospel itself is the source, content and authority of all biblically-valid mission. All we do should be both an embodiment and a declaration of the love and grace of God and his saving work through Jesus Christ.

2. Oral cultures

The majority of the world's population are oral communicators, who cannot or do not learn through literate means, and more than half of them are among the unreached as defined above. Among these, there are an estimated 350 million people without a single verse of Scripture in their language. In addition to the 'primary oral learners' there are many 'secondary oral learners', that is those who are technically literate but prefer now to communicate in an oral manner, with the rise of visual learning and the dominance of images in communication.

As we recognize and take action on issues of orality, let us:

A) Make greater use of oral methodologies in discipling programmes, even among literate believers.

B) Make available an oral format Story Bible in the heart languages of unreached and unengaged people groups as a matter of priority.

C) Encourage mission agencies to develop oral strategies, including: the recording and distribution of oral Bible stories for evangelism, discipling and leadership training, along with appropriate orality training for pioneer evangelists and church-planters; these could use fruitful oral and visual communication methods for communicating the whole biblical story of salvation, including storytelling, dances, arts, poetry, chants and dramas.

D) Encourage local churches in the Global South to engage with unreached people groups in their area through oral methods that are specific to their worldview.

E) Encourage seminaries to provide curricula that will train pastors and missionaries in oral methodologies.

3. Christ-centred leaders

The rapid growth of the Church in so many places remains shallow and vulnerable, partly because of the lack of discipled leaders, and partly because so many use their positions for worldly power, arrogant status or personal enrichment. As a result, God's people suffer, Christ is dishonoured, and gospel mission is undermined. 'Leadership training' is the commonly-proposed priority solution. Indeed, leadership training programmes of all kinds have multiplied, but the problem remains, for two probable reasons.

First, training leaders to be godly and Christlike is the wrong way round. Biblically, only those whose lives already display basic qualities of mature discipleship should be appointed to leadership in the first place.[80] If, today, we are faced with many people in leadership who have scarcely been discipled, then there is no option but to include such basic discipling in their leadership development. Arguably the scale of un-Christlike and worldly leadership in the global Church today is glaring evidence of generations of reductionist evangelism, neglected discipling and shallow growth. The answer to leadership failure is not just more *leadership* training but better *discipleship* training. Leaders must first be disciples of Christ himself.

Second, some leadership training programmes focus on packaged knowledge, techniques and skills to the neglect of godly character. By contrast, authentic Christian leaders must be like Christ in having a servant heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God's Spirit, and a deep love for people. Furthermore, some leadership training programmes lack specific training in the one key skill that Paul includes in his list of qualifications – ability to teach God's Word to God's people. Yet Bible teaching is the paramount means of disciple-making and the most serious deficiency in contemporary Church leaders.

A) We long to see greatly intensified efforts in disciple-making, through the long-term work of teaching and nurturing new believers, so that those whom God calls and gives to the Church as leaders are qualified according to biblical criteria of maturity and servanthood.

B) We renew our commitment to pray for our leaders. We long that God would multiply, protect and encourage leaders who are biblically faithful and obedient. We pray that God would rebuke, remove, or bring to repentance leaders who

dishonour his name and discredit the gospel. And we pray that God would raise up a new generation of discipled servant-leaders whose passion is above all else to know Christ and be like him.

C) Those of us who are in Christian leadership need to recognize our vulnerability and accept the gift of accountability within the body of Christ. We commend the practice of submitting to an accountability group.

D) We strongly encourage seminaries, and all those who deliver leadership training programmes, to focus more on spiritual and character formation, not only on imparting knowledge or grading performance, and we heartily rejoice in those that already do so as part of comprehensive 'whole person' leadership development.

4. Cities

Cities are crucially important for the human future and for world mission. Half the world now lives in cities. Cities are where four major kinds of people are most to be found: (i) the next generation of young people; (ii) the most unreached peoples who have migrated; (iii) the culture shapers; (iv) the poorest of the poor.

A) We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge Church and mission leaders worldwide to respond to this fact by giving urgent strategic attention to urban mission. We must love our cities as God does, with holy discernment and Christlike compassion, and obey his command to 'seek the welfare of the city', wherever that may be. We will seek to learn appropriate and flexible methods of mission that respond to urban realities.

5. Children

All children are at risk. There are about two billion children in our world, and half of them are at risk from poverty. Millions are at risk from prosperity. Children of the wealthy and secure have everything to live with, but nothing to live for.

Children and young people are the Church of today, not merely of tomorrow. Young people have great potential as active agents in God's mission. They represent an enormous under-used pool of influencers with sensitivity to the voice of God and a willingness to respond to him. We rejoice in the excellent ministries that serve among and with children, and long for such work to be multiplied since the need is so great. As we see in the Bible, God can and does use children and young people – their prayers, their insights, their words, their initiatives – in changing hearts. They represent 'new energy' to transform the world. Let us listen and not stifle their childlike spirituality with our adult rationalistic approaches.

We commit ourselves to:

A) Take children seriously, through fresh biblical and theological enquiry that reflects on God's love and purpose for them and through them, and by rediscovering the profound significance for theology and mission of Jesus' provocative action in placing 'a child in the midst'.[81]

B) Seek to train people and provide resources to meet the needs of children worldwide, wherever possible working with their families and communities, in the conviction that holistic ministry to and through each next generation of children and young people is a vital component of world mission.

C) Expose, resist, and take action against all abuse of children, including violence, exploitation, slavery, trafficking, prostitution, gender and ethnic discrimination, commercial targeting, and wilful neglect.

6. Prayer

In the midst of all these priorities, let us commit ourselves afresh to pray. Prayer is a call, a command and a gift. Prayer is the indispensable foundation and resource for all elements of our mission.

A) We will pray with unity, focus, persistence, and biblically-informed clarity:

1. For God to send labourers into every corner of the world, in the power of his Spirit;
2. For the lost in every people and place to be drawn to God by his Spirit, through the declaration of the truth of the gospel and the demonstration of Christ's love and power;
3. For God's glory to be revealed and Christ's name to be known and praised because of the character, deeds and words of his people. We will cry out for our brothers and sisters who suffer for the name of Christ;
4. For God's kingdom to come, that God's will may be done on earth as in heaven, in the establishment of justice, the stewardship and care of creation, and the blessing of God's peace in our communities.

B) We will continually give thanks as we see God's work among the nations, looking forward to the day when the kingdom of this world will become the kingdom of our God and of his Christ.

IIE Calling the Church of Christ back to humility, integrity and simplicity

Walking is the biblical metaphor for our way of life and daily conduct. Seven times in Ephesians Paul speaks of how Christians should, or should not, walk.[82]

1. Walk in distinctiveness, as God's new humanity[83]

The people of God either walk in the way of the Lord, or walk in the ways of other gods. The Bible shows that God's greatest problem is not just with the nations of the world, but with the people he has created and called to be the means of blessing the nations. And the biggest obstacle to fulfilling that mission is idolatry among God's own people. For if we are called to bring the nations to worship the only true and living God, we fail miserably if we ourselves are running after the false gods of the people around us.

When there is no distinction in conduct between Christians and non-Christians – for example in the practice of corruption and greed, or sexual promiscuity, or rate of divorce, or relapse to pre-Christian religious practice, or attitudes towards people of other races, or consumerist lifestyles, or social prejudice – then the world is right to wonder if our Christianity makes any difference at all. Our message carries no authenticity to a watching world.

A) We challenge one another, as God's people in every culture, to face up to the extent to which, consciously or unconsciously, we are caught up in the idolatries of our surrounding culture. We pray for prophetic discernment to identify and expose such false gods and their presence within the Church itself, and for the courage to repent and renounce them in the name and authority of Jesus as Lord.

B) Since there is no biblical mission without biblical living, we urgently re-commit ourselves, and challenge all those who profess the name of Christ, to live in radical distinctiveness from the ways of the world, to 'put on the new humanity, created to be like God in true righteousness and holiness.'

2. Walk in love, rejecting the idolatry of disordered sexuality[84]

God's design in creation is that marriage is constituted by the committed, faithful relationship between one man and one woman, in which they become one flesh in a new social unity that is distinct from their birth families, and that sexual intercourse as the expression of that 'one flesh' is to be enjoyed exclusively within the bond of marriage. This loving sexual union within marriage, in which 'two become one', reflects both Christ's relationship with the Church and also the unity of Jew and Gentile in the new humanity.[85]

Paul contrasts the purity of God's love with the ugliness of counterfeit love that masquerades in disordered sexuality and all that goes along with it. Disordered sexuality of all kinds, in any practice of sexual intimacy before or outside marriage as biblically defined, is out of line with God's will and blessing in creation and redemption. The abuse and idolatry that surrounds disordered sexuality contributes to wider social decline, including the breakdown of marriages and families and produces incalculable suffering of loneliness and exploitation. It is a serious issue within the Church itself, and it is a tragically common cause of leadership failure.

We recognize our need for deep humility and consciousness of failure in this area. We long to see Christians challenging our surrounding cultures by living according to the standards to which the Bible calls us.

A) We strongly encourage all pastors:

1. To facilitate more open conversation about sexuality in our churches, declaring positively the good news of God's plan for healthy relationships and family life, but also addressing with pastoral honesty the areas where Christians share in the broken and dysfunctional realities of their surrounding culture;
2. To teach God's standards clearly, but to do so with Christ's pastoral compassion for sinners, recognising how vulnerable we all are to sexual temptation and sin;
3. To strive to set a positive example in living by biblical standards of sexual faithfulness;

B) As members of the Church we commit ourselves:

1. To do all we can in the Church and in society to strengthen faithful marriages and healthy family life;
2. To recognize the presence and contribution of those who are single, widowed, or childless, to ensure the church is a welcoming and sustaining family in Christ, and to enable them to exercise their gifts in the full range of the church's ministries;
3. To resist the multiple forms of disordered sexuality in our surrounding cultures, including pornography, adultery and promiscuity;
4. To seek to understand and address the deep heart issues of identity and experience which draw some people into homosexual practice; to reach out with the love, compassion and justice of Christ, and to reject and condemn all forms of hatred, verbal or physical abuse, and victimization of homosexual people;

5. To remember that by God's redemptive grace no person or situation is beyond the possibility of change and restoration.

3. Walk in humility, rejecting the idolatry of power[86]

In our fallenness and sin, power is often exercised to abuse and exploit others. We exalt ourselves, claiming superiority of gender, race, or social status. Paul counters all these marks of the idolatry of pride and power with his requirement that those who are filled by God's Spirit should submit to one another for Christ's sake. Such mutual submission and reciprocal love is to be expressed in marriage, family, and socio-economic relations.

A) We long to see all Christian husbands and wives, parents and children, employers and employees, living out the Bible's teaching about 'submitting to one another out of reverence for Christ'.

B) We encourage pastors to help believers understand, honestly discuss, and practise the mutual submission that God requires of his children towards one another. In a world of greed, power and abuse, God is calling his Church to be the place of gentle humility and selfless love among its members.

C) We particularly and urgently call Christian husbands to observe the balance of responsibilities in Paul's teaching about husbands and wives. Mutual submission means that a wife's submission to her husband is to a man whose love and care for her is modelled on the self-sacrificing love of Jesus Christ for his Church. Any form of abuse of one's wife – verbal, emotional or physical – is incompatible with the love of Christ, in every culture. We deny that any cultural custom or distorted biblical interpretation can justify the beating of a wife. We grieve that it is found among professing Christians, including pastors and leaders. We have no hesitation in denouncing it as a sin, and call for repentance and renunciation of it as a practice.

4. Walk in integrity, rejecting the idolatry of success[87]

We cannot build the kingdom of the God of truth on foundations of dishonesty. Yet in our craving for 'success' and 'results' we are tempted to sacrifice our integrity, with distorted or exaggerated claims that amount to lies. Walking in the light, however, 'consists in …righteousness and truth'.[88]

A) We call on all church and mission leaders to resist the temptation to be less than totally truthful in presenting our work. We are dishonest when we exaggerate our reports with unsubstantiated statistics, or twist the truth for the sake of gain. We pray for a cleansing wave of honesty and the end of such distortion, manipulation and exaggeration. We call on all who fund spiritual work not to make

unrealistic demands for measurable and visible results, beyond the need for proper accountability. Let us strive for a culture of full integrity and transparency. We will choose to walk in the light and truth of God, for the Lord tests the heart and is pleased with integrity.[89]

5. Walk in simplicity, rejecting the idolatry of greed[90]

The widespread preaching and teaching of 'prosperity gospel' around the world raises significant concerns. We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the 'sowing of seeds' through financial or material gifts. Prosperity teaching is a phenomenon that cuts across many denominations in all continents.[91]

We affirm the miraculous grace and power of God, and we welcome the growth of churches and ministries that lead people to exercise expectant faith in the living God and his supernatural power. We believe in the power of the Holy Spirit. However, we deny that God's miraculous power can be treated as automatic, or at the disposal of human techniques, or manipulated by human words, actions, gifts, objects, or rituals.

We affirm that there is a biblical vision of human prospering, and that the Bible includes material welfare (both health and wealth) within its teaching about the blessing of God. However, we deny as unbiblical the teaching that spiritual welfare can be measured in terms of material welfare, or that wealth is always a sign of God's blessing. The Bible shows that wealth can often be obtained by oppression, deceit or corruption. We also deny that poverty, illness or early death are always a sign of God's curse, or evidence of lack of faith, or the result of human curses, since the Bible rejects such simplistic explanations

We accept that it is good to exalt the power and victory of God. But we believe that the teachings of many who vigorously promote the prosperity gospel seriously distort the Bible; that their practices and lifestyle are often unethical and un-Christlike; that they commonly replace genuine evangelism with miracle-seeking, and replace the call to repentance with the call to give money to the preacher's organization. We grieve that the impact of this teaching on many Churches is pastorally damaging and spiritually unhealthy. We gladly and strongly affirm every initiative in Christ's name that seeks to bring healing to the sick, or lasting deliverance from poverty and suffering. The prosperity gospel offers no lasting solution to poverty, and can deflect people from the true message and means of eternal salvation. For these reasons it can be soberly described as a false gospel. We therefore reject the excesses of prosperity teaching as incompatible with balanced biblical Christianity.

A) We urgently encourage church and mission leaders in contexts where the prosperity gospel is popular to test its teaching with careful attention to the teaching and example of Jesus Christ. Particularly, we all need to interpret and teach those Bible texts that are commonly used to support the prosperity gospel in their full biblical context and proper balance. Where prosperity teaching happens in the context of poverty, we must counter it with authentic compassion and action to bring justice and lasting transformation for the poor. Above all we must replace self-interest and greed with the biblical teaching on self-sacrifice and generous giving as the marks of true discipleship to Christ. We affirm Lausanne's historic call for simpler lifestyles.

IIF Partnering in the body of Christ for unity in mission

Paul teaches us that Christian unity is the creation of God, based on our reconciliation with God and with one another. This double reconciliation has been accomplished through the cross. When we live in unity and work in partnership we demonstrate the supernatural, counter-cultural power of the cross. But when we demonstrate our disunity through failure to partner together, we demean our mission and message, and deny the power of the cross.

1. Unity in the Church

A divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission.

A) We lament the dividedness and divisiveness of our churches and organizations. We deeply and urgently long for Christians to cultivate a spirit of grace and to be obedient to Paul's command to 'make every effort to maintain the unity of the Spirit in the bond of peace.'

B) While we recognize that our deepest unity is spiritual, we long for greater recognition of the missional power of visible, practical, earthly unity. So we urge Christian sisters and brothers worldwide, for the sake of our common witness and mission, to resist the temptation to split the body of Christ, and to seek the paths of reconciliation and restored unity wherever possible.

2. Partnership in global mission

Partnership in mission is not only about efficiency. It is the strategic and practical outworking of our shared submission to Jesus Christ as Lord. Too often we have engaged in mission in ways that prioritize and preserve our own identities (ethnic, denominational, theological, etc), and have failed to submit our passions and preferences to our one Lord and Master. The supremacy and centrality of Christ in our mission must be more than a confession of faith; it must also govern our strategy, practice and unity.

We rejoice in the growth and strength of emerging mission movements in the majority world and the ending of the old pattern of 'from the West to the Rest'. But we do not accept the idea that the baton of mission responsibility has passed from one part of the world Church to another. There is no sense in rejecting the past triumphalism of the West, only to relocate the same ungodly spirit in Asia, Africa, or Latin America. No one ethnic group, nation, or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Only God is sovereign.

A) We stand together as church and mission leaders in all parts of the world, called to recognize and accept one another, with equality of opportunities to contribute together to world mission. Let us, in submission to Christ, lay aside suspicion, competition and pride and be willing to learn from those whom God is using, even when they are not from our continent, nor of our particular theology, nor of our organization, nor of our circle of friends.

B) Partnership is about more than money, and unwise injection of money frequently corrupts and divides the Church. Let us finally prove that the Church does not operate on the principle that those who have the most money have all the decision-making power. Let us no longer impose our own preferred names, slogans, programmes, systems and methods on other parts of the Church. Let us instead work for true mutuality of North and South, East and West, for interdependence in giving and receiving, for the respect and dignity that characterizes genuine friends and true partners in mission.

3. Men and women in partnership

Scripture affirms that God created men and women in his image and gave them dominion over the earth together. Sin entered human life and history through man and woman acting together in rebellion against God. Through the cross of Christ, God brought salvation, acceptance and unity to men and women equally. At Pentecost God poured out his Spirit of prophecy on all flesh, sons and daughters alike. Women and men are thus equal in creation, in sin, in salvation, and in the Spirit.[92]

All of us, women and men, married and single, are responsible to employ God's gifts for the benefit of others, as stewards of God's grace, and for the praise and glory of Christ. All of us, therefore, are also responsible to enable all God's people to exercise all the gifts that God has given for all the areas of service to which God calls the Church.[93] We should not quench the Spirit by despising the ministry of any.[94] Further, we are determined to see ministry within the body of Christ as a gifting and responsibility in which we are called to *serve*, and not as a status and right that we demand.

A) We uphold Lausanne's historic position: 'We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.'[95] We acknowledge the enormous and sacrificial contribution that women have made to world mission, ministering to both men and women, from biblical times to the present.

B) We recognize that there are different views sincerely held by those who seek to be faithful and obedient to Scripture. Some interpret apostolic teaching to imply that women should not teach or preach, or that they may do so but not in sole

authority over men. Others interpret the spiritual equality of women, the exercise of the edifying gift of prophecy by women in the New Testament church, and their hosting of churches in their homes, as implying that the spiritual gifts of leading and teaching may be received and exercised in ministry by both women and men.[96] We call upon those on different sides of the argument to:

1. Accept one another without condemnation in relation to matters of dispute, for while we may disagree, we have no grounds for division, destructive speaking, or ungodly hostility towards one another;[97]
2. Study Scripture carefully together, with due regard for the context and culture of the original authors and contemporary readers;
3. Recognize that where there is genuine pain we must show compassion; where there is injustice and lack of integrity we must stand against them; and where there is resistance to the manifest work of the Holy Spirit in any sister or brother we must repent;
4. Commit ourselves to a pattern of ministry, male and female, that reflects the servanthood of Jesus Christ, not worldly striving for power and status.

C) We encourage churches to acknowledge godly women who teach and model what is good, as Paul commanded,[98] and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions. We long that women should not be hindered from exercising God's gifts or following God's call on their lives.

4. Theological education and mission

The New Testament shows the close partnership between the work of evangelism and church planting (*eg* the Apostle Paul), and the work of nurturing churches (*eg* Timothy and Apollos). Both tasks are integrated in the Great Commission, where Jesus describes disciple-making in terms of evangelism (before 'baptizing them') and 'teaching them to obey all that I have commanded you.' Theological education is part of mission beyond evangelism.[99]

The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church. Theological education serves *first* to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God's Word with faithfulness, relevance and clarity; and *second*, to equip all God's people for the missional task of understanding and relevantly communicating God's truth in every cultural context. Theological education engages in spiritual warfare, as 'we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.'[100]

A) Those of us who lead churches and mission agencies need to acknowledge that theological education is intrinsically missional. Those of us who provide theological education need to ensure that it is intentionally missional, since its place within the academy is not an end in itself, but to serve the mission of the Church in the world.

B) Theological education stands in partnership with all forms of missional engagement. We will encourage and support all who provide biblically-faithful theological education, formal and non-formal, at local, national, regional and international levels.

C) We urge that institutions and programmes of theological education conduct a 'missional audit' of their curricula, structures and ethos, to ensure that they truly serve the needs and opportunities facing the Church in their cultures.

D) We long that all church planters and theological educators should place the Bible at the centre of their partnership, not just in doctrinal statements but in practice. Evangelists must use the Bible as the supreme source of the content and authority of their message. Theological educators must re-centre the study of the Bible as the core discipline in Christian theology, integrating and permeating all other fields of study and application. Above all theological education must serve to equip pastor-teachers for their prime responsibility of preaching and teaching the Bible.[101]

Conclusion

God was in Christ reconciling the world to himself. God's Spirit was in Cape Town, calling the Church of Christ to be ambassadors of God's reconciling love for the world. God kept the promise of his Word as his people met together in Christ's name, for the Lord Jesus Christ himself dwelt among us, and walked among us.[102]

We sought to listen to the voice of the Lord Jesus Christ. And in his mercy, through his Holy Spirit, Christ spoke to his listening people. Through the many voices of Bible exposition, plenary addresses, and group discussion, two repeated themes were heard:

- The need for radical obedient discipleship, leading to maturity, to growth in depth as well as growth in numbers;
- The need for radical cross-centred reconciliation, leading to unity, to growth in love as well as growth in faith and hope.

Discipleship and reconciliation are indispensable to our mission. We lament the scandal of our shallowness and lack of discipleship, and the scandal of our disunity and lack of love. For both seriously damage our witness to the gospel.

We discern the voice of the Lord Jesus Christ in these two challenges because they correspond to two of Christ's most emphatic words to the Church as recorded in the gospels. In Matthew's Gospel, Jesus gave us our primary mandate – to make disciples among all nations. In John's Gospel, Jesus gave us our primary method – to love one another so that the world will know we are disciples of Jesus. We should not be surprised, but rather rejoice to hear the Master's voice, when Christ says the same things 2,000 years later to his people gathered from all around the world. *Make disciples. Love one another.*

Make disciples

Biblical mission demands that those who claim Christ's name should be like him, by taking up their cross, denying themselves, and following him in the paths of humility, love, integrity, generosity, and servanthood. To fail in discipleship and disciple-making, is to fail at the most basic level of our mission. The call of Christ to his Church comes to us afresh from the pages of the gospels: 'Come and follow me'; 'Go and make disciples'.

Love one another

Three times Jesus repeated, 'A new command I give you: Love one another. As I have loved you, so you must love one another.'[103] Three times Jesus prayed 'that all of them may be one, Father.'[104] Both the command and the prayer are missional. 'By

this everyone will know that you are my disciples, if you love one another.' 'May they be brought to complete unity *so that the world may know that you sent me*.' Jesus could not have made his point more emphatically. The evangelization of the world and the recognition of Christ's deity are helped or hindered by whether or not we obey him in practice. The call of Christ and his apostles comes to us afresh: 'Love one another'; 'Make every effort to keep the unity of the Spirit through the bond of peace.'[105] It is for the sake of God's mission that we renew our commitment to obey this 'message we heard from the beginning.'[106] When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him.[107]

In the name of God the Father, the Son and the Holy Spirit, and on the sole foundation of faith in God's infinite mercy and saving grace, we earnestly long and pray for a reformation of biblical discipleship and a revolution of Christlike love.

We make this our prayer and we undertake this our commitment for the sake of the Lord we love and for the sake of the world we serve in his name.

Endnotes

1. Galatians 5:6; John 14:21; 1 John 4:9,19
2. Matthew 22:37-40; Romans 13:8-10; Galatians 5:22; 1 Peter 1:22; 1 John 3:14; 4:7-21; John 13:34-35; John 1:18 & 1 John 4:12; 1 Thessalonians 1:3; 1 Corinthians 13:8, 13
3. Deuteronomy 7:7-9; Hosea 2:19-20; 11:1; Psalms 103; 145:9, 13, 17; Galatians 2:20; Deuteronomy 10:12-19
4. Deuteronomy 6:4-5; Matthew 22:37; Leviticus 19: 18, 34; Matthew 5:43-45; John 15:12; Ephesians 4:32; John 3:16-17
5. Romans 5:5; 2 Corinthians 5:14; Revelation 2:4
6. Deuteronomy 4:35, 39; Psalm 33:6-9; Jeremiah 10:10-12; Deuteronomy 10:14; Isaiah 40:22-24; Psalm 33:10-11, 13-15; Psalm 96:10-13; Psalm 36:6; Isaiah 45:22
7. Deuteronomy 4 and 6
8. John Stott, The Message of Romans, The Bible Speaks Today (Leicester and Downers Grove: IVP, 1994) p53
9. Psalm 138:2
10. John 14:6; Romans 8:14-15; Matthew 6:9; John 14:21-23
11. Deuteronomy 32:6, 18; 1:31; 8:5; Isaiah 1:2; Malachi 1:6; Jeremiah 3:4, 19; 31:9; Hosea 11:2; Psalm 103:13; Isaiah 63:16; 64:8-9
12. John 3:16; 1 John 3:1; Romans 8:32; Hebrews 9:14; Galatians 2:20; Galatians 1:4-5
13. Matthew 5:9, 16, 43-48; 6:4, 6, 14-15, 18, 25-32; 7:21-23
14. John 1:3; 1 Corinthians 8:4-6; Hebrews 1:2; Colossians 1:15-17; Psalm 110:1; Mark 14:61-64; Ephesians 1:20-23; Revelation 1:5; 3:14; 5:9-10; Romans 2:16; 2 Thessalonians 1:5-10; 2 Corinthians 5:10; Romans 14:9-12; Matthew 1:21; Luke 2:30; Acts 4:12; 15:11; Romans 10:9; Titus 2:13; Hebrews 2:10; 5:9; 7:25; Revelation 7:10
15. Luke 6:46; 1 John 2:3-6; Matthew 7:21-23
16. Matthew 16:16; John 20:28; 1 Peter 1:8; 1 John 3:1-3; Acts 4:12
17. Genesis 1:1-2; Psalm 104:27-30; Job 33:4; Exodus 35:30-36:1; Judges 3:10; 6:34; 13:25; Numbers 11:16-17, 29; Isaiah 63:11-14; 2 Peter 1:20-21; Micah 3:8; Nehemiah 9:20, 30; Zechariah 7:7-12; Isaiah 11:1-5; 42:1-7; 61:1-3; 32:15-18; Ezekiel 36:25-27; 37:1-14; Joel 2:28-32
18. Acts 2; Galatians 5:22-23; 1 Peter 1:2; Ephesians 4:3-6; 11-12; Romans 12:3-8; 1 Corinthians 12:4-11; 1 Corinthians 14:1; John 20:21-22; 14:16-17, 25-26; 16:12-15; Romans 8:26-27; Ephesians 6:10-18; John 4:23-24; 1 Corinthians 12:3; 14:13-17; Matthew 10:17-20; Luke 21:15
19. Psalm 119:47, 97; 2 Timothy 3:16-17; 2 Peter 1:21
20. Deuteronomy 30:14; Matthew 7:21-27; Luke 6:46; James 1:22-24
21. The Manila Manifesto Section 7; Titus 2:9-10
22. Psalm 145:9, 13, 17; Psalm 104:27-30; Psalm 50:6; Mark 16:15; Colossians 1:23; Matthew 28:17-20; Habakkuk 2:14
23. Psalm 24:1; Deuteronomy 10:14
24. Colossians 1:15-20; Hebrews 1:2-3
25. Acts 17:26; Deuteronomy 32:8; Genesis 10:31-32; 12:3; Revelation 7:9-10; Revelation 21:24-27
26. Acts 10:35; 14:17; 17:27
27. Psalms 145:9, 13, 17; 147:7-9; Deuteronomy 10:17-18
28. Genesis 18:19; Exodus 23:6-9; Deuteronomy 16:18-20; Job 29:7-17; Psalms 72:4, 12-14; 82; Proverbs 31:4-9; Jeremiah 22:1-3; Daniel 4:27
29. Exodus 22:21-27; Leviticus 19:33-34; Deuteronomy 10:18-19; 15:7-11; Isaiah 1:16-17; 58:6-9; Amos 5:11-15, 21-24; Psalm 112; Job 31:13-23; Proverbs 14:31; 19:17; 29:7; Matthew 25:31-46; Luke 14:12-14; Galatians 2:10; 2 Corinthians 8 – 9; Romans 15:25-27; 1 Timothy 6:17-19; James 1:27; 2:14-17; 1 John 3:16-18
30. The Lausanne Covenant, paragraph 5
31. Leviticus 19:34; Matthew 5:43-44
32. Matthew 5:38-39; Luke 6:27-29; 23:34; Romans 12:17-21; 1 Peter 3:17-22; 4:12-16
33. Romans 13:4
34. 1 John 2:15-17
35. Genesis 3; 2 Thessalonians 1:9
36. Mark 1:1, 14-15; Romans 1:1-4; Romans 4;1 Corinthians 15:3-5; 1 Peter 2:24; Colossians 2:15; Hebrews 2:14-15; Ephesians 2:14-18; Colossians 1:20; 2 Corinthians 5:19
37. Romans 4; Philippians 3:1-11; Romans 5:1-2; 8:1-4; Ephesians 1:7; Colossians 1:13-14; 1 Peter 1:3; Galatians 3:26 – 4:7; Ephesians 2:19-22; John 20:30-31; 1 John 5:12-13; Romans 8:31-39
38. Romans 1:16
39. Galatians 5:6
40. Ephesians 2:10
41. James 2:17
42. Titus 2:11-14
43. Romans 15:18-19; 16:19; 2 Corinthians 9:13
44. Romans 1:5; 16:26
45. Genesis 15:6; Galatians 6:6-9; Hebrews 11:8; Genesis 22:15-18; James 2:20-24
46. Romans 8:4
47. John 14:21
48. 1 John 2:3
49. 2 Thessalonians 2:13-14;1 John 4:11; Ephesians 5:2; 1 Thessalonians 1:3; 4:9-10; John 13:35
50. John 13:34-35; 17:21
51. Hebrews 13:1-3; 1 Corinthians 12:26; Revelation 1:9
52. Revelation 3:17-20
53. Ephesians 1:9-10; Colossians 1:20; Genesis 1 – 12; Revelation 21 – 22

54. The Lausanne Covenant, Paragraphs 4 and 5
55. The Micah Declaration on Integral Mission
56. 1 Thessalonians 1:3
57. Ephesians 2:10
58. Colossians 3:23
59. For 'The university is a clear-cut fulcrum with which to move the world. The Church can render no greater service to itself and to the cause of the gospel than to try to recapture the universities for Christ. More potently than by any other means, change the university and you change the world.' Charles Habib Malik, former president of the UN General Assembly, in his 1981 Pascal Lectures, A Christian Critique of the University.
60. Ephesians 1:10; 2:1-16; 3:6; Galatians 3:6-8. (See also Section VI on the issue of unity and partnership within the Church.)
61. Ephesians 2:11-22; Romans 3:23; Romans 10:12-13; Ephesians 2:18
62. Deuteronomy 32:8; Acts 17:26
63. Revelation 7:9; 21:3, where the text reads, 'they will be his peoples' (plural).
64. Acts 4:32-37; Galatians 2:9-10; Romans 15:23-29; 2 Corinthians 8 – 9
65. 2 Corinthians 5:16
66. John 9:1-3
67. The Manila Manifesto, Section 12
68. 1 Peter 3:15-16. Compare Acts 19:37
69. 2 Corinthians 12:9-10; 4:7-10
70. The Manila Manifesto, Section 12
71. 2 Corinthians 2:15
72. Acts 11:20-24
73. Acts 15:19
74. Romans 14:1-3
75. Genesis 50:20
76. Leviticus 19:33-34; Deuteronomy 24:17; Ruth 2; Job 29:16; Matthew 25:35-36; Luke 10:25-37; 14:12-14; Romans 12:13; Hebrews 13:2-3; 1 Peter 4:9
77. Jeremiah 29:7
78. Jeremiah 29:7; 1 Peter 2:13-17; 1 Timothy 2:1-2; Romans 13:1-7; Exodus 1:15-21; Daniel 6; Acts 3:19-20; 5:29
79. Ephesians 4:11-12
80. 1 Timothy 3:1-13; Titus 1:6-9; 1 Peter 5:1-3
81. Mark 9:33-37
82. Though translated variously, the following texts all use the verb 'to walk': Ephesians 2:2; 2:10; 4:1; 4:17; 5:2; 5:8; 5:15
83. Ephesians 4:16-31
84. Ephesians 5:1-7
85. Ephesians 5:31; 2:15
86. Ephesians 5:15 – 6:4
87. Ephesians 5:8-9
88. Ephesians 5:10
89. 1 Chronicles 29:17
90. Ephesians 5:5
91. See also the full text of The Akropong Statement: A critique of the Prosperity Gospel produced by African theologians, convened by the Lausanne Theology Working Group, at: lausanne.org/akropong
92. Genesis 1:26-28; Genesis 3; Acts 2:17-18; Galatians 3:28; 1 Peter 3:7
93. Romans 12:4-8; 1 Corinthians 12:4-11; Ephesians 4:7-16; 1 Peter 4:10-11
94. 1 Thessalonians 5:19-20; 1 Timothy 4:11-14
95. The Manila Manifesto, Affirmation 14
96. I Timothy 2:12; 1 Corinthians 14:33-35; Titus 2:3-5; Acts 18:26; 21:9; Romans 16:1-5, 7; Philippians 4:2-3; Colossians 4:15; 1 Corinthians 11:5; 14:3-5
97. Romans 14:1-13
98. Titus 2:3-5
99. Colossians 1:28-29; Acts 19:8-10; 20:20, 27;1 Corinthians 3:5-9
100. 2 Corinthians 10:4-5
101. 2 Timothy 2:2; 4:1-2;1 Timothy 3:2b; 4:11-14; Titus 1:9; 2:1
102. Leviticus 26:11-12; Matthew 18:20; 28:20
103. John 13:34; 15:12; 17
104. John 17:21-23
105. Ephesians 4:1-6; Colossians 3:12-14; 1 Thessalonians 4:9-10; 1 Peter 1:22; 1 John 3:11-14; 4:7-21
106. 1 John 3:11
107. In October 2011, minor changes were made to Sections IIA6 and IIC5. These changes are reflected in The Cape Town Commitment study guide and curricula.

Lausanne MOVEMENT

The Seoul Statement

Let the church declare and display Christ together.

ABOUT THE STATEMENT

The Seoul Statement was issued at the Fourth Lausanne Congress, held in Incheon, South Korea, in September 2024, fifty years after the First Lausanne Congress gathered in Lausanne, Switzerland. It stands alongside the Lausanne Covenant (1974), the Manila Manifesto (1989), and the Cape Town Commitment (2010).

Building on the earlier statements, the Seoul Statement gives renewed attention to the pastoral task of teaching disciples to obey all that Christ commanded. Its ninety-seven paragraphs are grouped in seven sections on the gospel, the Bible, the church, the human person, discipleship, the family of nations, and technology, offered to the global church under the Congress theme, Let the church declare and display Christ together.

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Preamble

The Fourth Lausanne Congress held in Incheon, South Korea, marks the 50th anniversary of the birth of a remarkable movement committed to global mission. The First Lausanne Congress in 1974 brought together 2,700 church leaders from over 150 countries, who affirmed their shared conviction that the whole church must take the whole gospel to the whole world.

Following the First Congress, the global church did more to collaboratively accelerate worldwide evangelization than at any other period in history, resulting in unprecedented growth of the church, as millions in previously unreached regions embraced the gospel and experienced its transforming power.

We rejoice over what God has done through the church's commitment to the great apostolic priority of proclaiming the good news of Jesus Christ in order to bring salvation to people lost in sin. Even so, the task of evangelization remains urgent as billions remain outside the reach of the message of God's love and grace in Christ. Moreover, in the face of this expansive growth, the church in many parts of the world has struggled to effectively nurture the faith and discipleship of millions of first-generation Christians.

In the commission of the Lord Jesus to the apostles in Matthew 28:18-20, he made clear that the mandate given to the church—to "make disciples of all nations"—involved two equally important priorities: the *evangelistic task* of "baptising them into the name of the Father, the Son and the Holy Spirit," and the *pastoral task* of "teaching them to obey all that [Christ] had commanded."

Both these priorities are evident in the apostle Paul's mission strategy in the book of Acts and in his many epistles. He was passionate about reaching the lost with the message of salvation, and he was equally passionate about strengthening the faith of believers so that they lived lives worthy of the gospel and were able to oppose false teachings that threatened to undermine the truth of the gospel. As he summarises: "We *proclaim* him; *warning* everyone and *teaching* everyone with all wisdom, that we may present everyone perfect in Christ" (Colossians 1:28).

We regret that during the last 50 years of evangelistic harvest, the global church has not adequately provided the teaching necessary to help new believers develop a truly biblical worldview. The church has often failed to nurture new believers to obey Christ's call to radical discipleship at home, at school, in the church, in our neighbourhoods, and in the marketplace. It has also struggled to equip its leaders to respond to trending social values and to distortions of the gospel, which have threatened to erode the sincere faith of Christians and to destroy the unity and fellowship of the church of the Lord Jesus. Consequently, we are alarmed by the rise of false teachings and pseudo-Christian lifestyles, leading numerous believers away from the essential values of the gospel.

For fifty years, the Lausanne Movement has been guided by the *Lausanne Covenant* (1974), the *Manila Manifesto* (1989), and the *Cape Town Commitment* (2010). The *Seoul*

Statement of the Fourth Lausanne Congress fully affirms those earlier Congress documents and builds on their firm foundation by renewing our commitment to the centrality of the gospel (Section I) and to the faithful reading of Scripture (Section II). Only in this way can we meet the specific challenges that now face the global church (Sections III-VII) as we seek to bear faithful witness to our crucified and risen Lord—from everywhere, to everywhere, for the sake of generations to come.

> *Let the church declare and display Christ together!*

PART I

The Gospel

The Story We Live and Tell

At the beginning of the ministry of Jesus he said, "The time has come. The kingdom of God is at hand. Repent and believe the gospel" (Mark 1:15). The apostle Paul wrote: "I am not ashamed of the gospel, for it is the power of God for salvation of everyone who believes" (Romans 1:16). This gospel is not a formula or set of religious ideas but rather a story that conveys good news and the power to transform lives. In the book of Acts, the apostles preached the gospel to diverse audiences, and we hear them tell a story. This is the reason that the apostles and countless Christians down the ages have embraced the gospel as the story we live and tell.

"It is the story (in the Old and New Testaments) that tells us who we are, what we are here for, and where we are going. This story of God's mission defines our identity, drives our mission, and assures us that the ending is in God's hands"

(Cape Town Commitment, 2010)

01 In the beginning, God created the universe as a wondrous interdependence of spiritual and material reality, filled with meaning and mystery. All that God made was ordered and beautiful and good. God blessed all he made, that each part would exist for the flourishing of the whole. For every sphere—earth and sky and sea—God made creatures, giving them the breath of life and the ability to reproduce. As the culmination of creation, God made human beings, both male and female, in the image of God, enabling them to form relationships with himself and one another and giving them authority to care for his world.

02 The work and play of God's human creatures, their marriage and child-raising, their arts and industry and patterns of collective life were to be for the benefit of all, and for the glory of God. Blessing received was to become blessing shared between peoples, and blessing returned as worship.

> *God accomplished this awesome act of creation by his Word through his Spirit.*

03 When God blessed human beings, he warned them that the ongoing flow of life would cease were they ever to seek independence from him. Since God alone is life, that choice would be death.

04 Adam and his wife Eve joined in the Satan-led rebellion and so sin and death entered the world. Commissioned to fill the earth with culturally diverse peoples united in the

worship of God, humanity filled the earth with violence, fracturing the unity for which they were made. Exiled from God's holy presence and cut off from life, humans found themselves in bondage to self-will and enslaved to a meaningless existence.

05 But God is rich in mercy and love and would not abandon his sinful human creatures to their self-chosen bondage. Nor, as a just God, could he leave their rebellion unpunished. He set in motion his plan to rescue humanity from its helpless state through a coming Savior and to restore them as one holy people made up of all peoples united in worship.

> *God would transform his creation by his Word through his Spirit.*

06 To bless all the nations of the earth, God made a covenant with Abraham, promising to restore the blessing of his life-giving presence to one people within whom he would again unite all peoples in a relationship of mutual blessing. This people would become God's home, the new humanity for God's new creation.

07 In a preliminary way, God chose Abraham's descendants—a nation of twelve tribes, named after the twelve sons of Jacob. Formed to be a holy people, they were enslaved and oppressed under Pharaoh. God, however, did not forget his covenant. He brought his people out of slavery to declare his excellencies to all peoples. He brought them to Mount Sinai and spoke words with power to give life to those who kept them in their hearts, power to form a people who loved God with undivided hearts and loved one another from hearts alive with God's life.

08 But God's people rebelled against him. They chose death, rather than life. Had God not shown himself to be full of grace, the people would have perished. In his mercy, he ordained kingship so that Israel would live by God's rule. He sent prophets to interpret the words spoken at Sinai and to correct his people when they strayed from him. He sent sages and hymn-writers to sustain Israel in the way of life. Still God's people rebelled. Their kings and priests turned away from God and the people rejected the prophets. So, God sent them away from their land, condemning the nation to exile.

09 God, however, did not forget his covenant. Even as the prophets warned of national death, they prophesied that God would raise the nation to new life, as indeed he did when Israel returned from exile. But this dying and rising of the nation was only a foretaste of a dramatic escalation yet to come in God's dealings with a rebellious humanity—the restoration of God's rightful rule.

> *It was not yet time for God to renew creation by his Word through his Spirit.*

10 And then it came. God sent the prophet John to prepare for the imminent arrival of his appointed-king and to call the people to turn from their sin in order to live under God's rule. John baptised those who turned from their sin, but also spoke of a baptism yet to come: "The One who is coming after me will baptise you with fiery Spirit." That

baptism of Spirit by the Lord Jesus Christ would form the promised people of peoples. Just as John had said, the Coming One came, but in the most unexpected way.

> *Through the Spirit of God, the Son of God, who is the eternal Word, became a human being in the womb of a virgin, Mary, as the beginning of God's new creation.*

11 The restored rule of God foretold by the prophets began when John baptised Jesus. As Jesus came up from the water, a voice from heaven declared, "This is my beloved Son." Like Israel, Jesus was tested in the wilderness, but he proved faithful and taught his followers to obey the words spoken to Israel at Sinai from the heart. He healed the sick and cleansed the defiled; he raised the dead and rescued the perishing; he cast out demons. In all these ways, he showed his power to restore blessing to people—a people cleansed from sin, saved from death, and freed from Satan's rule. Jesus declared that the time had come to renew God's blessing to the poor and humble in heart. The blessing he pronounced was not wealth or health but God's own life as the transforming power of new creation. The time had come for Jesus the Messiah to build his church. But this would require his voluntary, sacrificial death. This was because the offence of sin that stood between humanity and God had brought death to everyone.

12 When Jesus was crucified under Pontius Pilate, he died as our representative substitute, the God-sent Adam of the new creation. In Christ, God was taking the punishment for our sin onto himself. The one who has life in himself gave his life for the life of the world. He was condemned, while his ransomed people were freed—freed from slavery to sin to love and serve the Lord.

13 Though he poured out his life in death, Christ could not be defeated by death. God resurrected him and so proved him innocent and just. After he was raised, Jesus appeared to his disciples with a transformed body. This was a body his disciples could touch but death could not. The Father exalted the Son to reign with him until he subjected everything and everyone to Christ's rule. Then the Holy Spirit was sent to all who through repentance and faith participated in the renewal and reconciliation of all peoples in the one people of God. They received new life and power to bear witness to the good news of God's salvation among all peoples.

> *Therefore, anyone who is in Christ belongs to God's new creation formed by his Word through his Spirit.*

14 God will complete his work of new creation when Christ returns to judge the living and the dead. Then all who are in Christ will share in his bodily resurrection, and the whole of God's creation will be transformed. His people will live under the rule of the Messiah as a unity of peoples whose distinct ways of living God's gift of eternal life are offered to God as worship. In this way, God's people will care for God's world in a community of blessing with God at the centre as the source of all that is good.

15 By faith, we take our place within Christ's church, the one people of the one God, the people of peoples of the triune God. By faith, we are baptised into Christ's death for the forgiveness of sins, raised to new life, and incorporated into the one body of

Christ. By faith, we are declared righteous by the righteousness of the resurrected One. By faith, the church becomes the dwelling of God in Christ through his Spirit, and he, our never-ending source of life. By faith, we live under and for God's reign. By faith, we steward and care for God's creation and one another; work for his justice in our societies; and seek to live peaceable lives of faithful service. By faith, we live as those whom death cannot destroy because we are in Christ and have our life within the life of God.

16 As we gather in local churches, we live, rehearse, and remember the gospel, the true story of everything; we celebrate its gracious Author and his works in our worship; we clarify and distil its key moments in our doctrine; we teach God's people to obey by conforming their lives to its pattern and commands; we express its effects in our practice of love, justice, forgiveness, and reconciliation; we pray for its ends; we reflect its values in our individual and collective life. Through our presence, our practice, and our proclamation we tell the story of the gospel to the ends of the earth. All the while, with all creation, we groan for the consummation of new creation and cry, "Come, Lord Jesus, come!"

> *"O God, our Father, by your Son and through your Spirit, bring the fulness of new creation!"*

PART II

The Bible

The Holy Scriptures We Read and Obey

A pillar of the Lausanne Movement from its inception has been an unwavering commitment to the Bible as God's authoritative word, the only rule of faith and practice for the church, its mission, and the Christian life. However, this high view of Scripture has not always produced the kind of faithful biblical interpretation that upholds the gospel and strengthens the mission of the church to make Christlike disciples. Worse, the often-conflicting interpretations threaten the church's effectiveness to bear witness to God's glory and gospel truth. Affirmations of a high view of Scripture therefore require a way of reading the Bible that is attentive to its historical, literary, and canonical contexts, illuminated by the Holy Spirit, and guided by the interpretive tradition of the church. The crucial affirmations about the Bible that the church needs most today concern not only the Bible's nature but its interpretation: how to read the Bible faithfully with the communion of saints of all times and places.

The Bible is God's word in human words.

17 We affirm that the Bible is God's word written, a divinely inspired, God-breathed collection of writings consisting of the sixty-six books of the Old and New Testaments. Through a diversity of human authors and literary genres, the Bible forms a unified and coherent testimony to the story of God's electing a people for himself in Jesus Christ. The Bible is God's self-revelation and therefore the church's Scripture: its authoritative, unerring, set-apart text that gathers and governs God's set-apart people. It is wholly true and trustworthy, and the supreme norm for the church's life. The same Spirit who inspired the Bible continues to illuminate it, communicating God's light and life, truth and grace.

The Bible's central message is the good news of the kingdom of God.

18 We affirm that the central message of Scripture is the gospel of the kingdom of God, the proclamation of Jesus' incarnation, death, resurrection, ascension, and return, which is the fulfilment of God's promise to bless all peoples through the seed of Abraham. Therefore, we read the whole of Scripture in accordance with and guided by this gospel. In the gospel, God offers the forgiveness of sins, the gift of the Spirit, and eternal life to all who repent and believe in Jesus Christ. It is the good news that Jesus is building his church to serve God who is reconciling and renewing his creation,

ridding it of sin and its effects, and so displaying his glory. This same gospel demands that we submit to Christ's authority, so that by faith in the gospel, we are transformed by the Spirit in our reading of the Bible.

(Isa 52:7; Mark 1:14-15; Gen 12:1-3; 18:18-19; Gal 3:16, 19)

The Bible's purpose is the formation of disciples and the building up of the church.

19 We affirm that God speaks in the Bible for the purpose of generating and governing the people of God, the church. The Bible summons the faithful to conform to Christ, who is the image of God, and exhorts them to live lives worthy of the gospel. The Spirit works through the Bible to form the body of Christ, and the mind of Christ in the body of Christ. God uses Scripture to form the people of God, a people of peoples, who participate in his mission as communities that do his will on earth as it is in heaven.

(Col 1:15; 3:10; Eph 4:24; Matt 6:10)

We read the Bible faithfully by attending to the Bible's contexts.

20 We affirm that to read and interpret Scripture faithfully, the church must read it in its historical, literary and canonical contexts. Reading in its historical context means attending to the world behind the text and the occasion of its composition. Reading in a literary context means paying close attention to the kind of literature it is and to the flow of words and ideas within the wider text. Reading in canonical context refers to reading each part in light of the whole of Scripture, Old and New Testaments together. Situating any biblical text in its proper historical and literary contexts is a necessary step for discovering its original meaning intended by its authors. Situating it in the canonical context enables the church to read it as the word of God and the unified narrative God has given to his people throughout history, culminating with the coming of Christ.

We read the Bible faithfully by being illuminated by the Holy Spirit.

21 We affirm that the Holy Spirit, who superintended the composition of the Scriptures, continues to guide the church in its interpretation of the Scriptures, as the church, in prayerful dependence, seeks the help of the Spirit. The Spirit's guidance is part of his active, ongoing presence in the church—the community of Bible hearers, readers, interpreters and doers—to empower and inform its commitment to declare and display Christ in the world. The Spirit provides internal testimony to the Scripture's authenticity, reliability, sufficiency and credibility. The Spirit enables the believer to understand and submit to the word and will of God.

(2 Pet 1:21)

We read the Bible faithfully by remaining connected to tradition.

22 We affirm that evangelical (gospel-centred) interpretation of the Bible is not a recent development. It continues the long interpretive tradition that stretches back to the apostolic church. Faithful interpretation of Scripture belongs to the universal church and calls for a conversation of Christians from different contexts—regional, historical, and denominational—in search of gospel unity amidst diversity. We affirm the necessary and positive role of tradition which passes on a continuity of faithful reading from past generations who were led by the same Spirit and believed in the same gospel of Jesus Christ through the same Scriptures. For an evangelical approach to interpretation to be faithful, it must honour this tradition and let it be a Spirit-enabled guide in our reading of the Bible.

We read the Bible faithfully by being sensitive to local contexts.

23 We affirm the importance of cultural contexts for the faithful reading of the Bible. Interpretation of the Bible never happens in a vacuum. Culture and language play an important role. Interpreting Scripture is challenging, because our presuppositions, personal experiences and culture exert a powerful and potentially distorting influence. Yet, local communities provide positive resources from within their respective contexts for deepening the overall understanding of Scripture. Each local church both represents the whole church in reading Scripture faithfully in and for its own context, and contributes from its local culture distinct insights that benefit the whole church.

We read the Bible faithfully by forming local churches into reading and listening cultures.

24 We call local churches to devote themselves to the public reading of Scripture and to form faithful Bible readers and listeners, as individuals, groups and worshipping communities. In forming such cultures, we must allow the word of God and the gospel it proclaims to shape our worldview and lives. We therefore affirm the need for the global collaboration of all members of Christ's body, and for attention to the ancient creeds, confessions and ecclesial traditions. Reading and listening in the communion of saints, guided by the Spirit, across space and time, serve to keep local communities anchored to the faith that was once for all delivered to the saints. For the church to flourish in the coming decades, we must form ourselves into faithful Bible reading and listening communities that faithfully declare and display in many ways and places the one lordship of Christ.[1]

(Jude 3)

PART III

The Church

The People of God We Love and Build Up

The Lausanne Covenant (1974) declared, "World evangelization requires the whole church to take the whole gospel to the whole world." The Fourth Lausanne Congress (2024) has, as its theme, "Let the church declare and display Christ together." Therefore, how we imagine the "church" matters greatly. We recognise that the doctrine of the church has received little attention during these decades of extraordinary Christian expansion in the world, and there is little consensus about what the church is, its importance in the life of the Christian, and its relevance to our world. The resulting confusion has opened the way for aberrant forms of church that distort the values of Christ and his gospel. It has also increased disillusionment among baptised believers, leading them to distance themselves from the formal or institutional church. Christians today, especially first-generation believers, need a more comprehensive biblical understanding of the church—one that can inspire in them deep appreciation and loyalty as they, "conduct themselves in God's household, the church of the living God, the pillar and foundation of the truth" (1 Timothy 3:15).

The church is the communion of God's people.

25 The ancient Apostles' Creed professes our common faith in "the communion of saints." Through the saving work of Jesus Christ, the triune God is gathering and uniting his people as one *communion of saints* by the Holy Spirit. This fellowship with God and with our brothers and sisters in the church is not our doing; it is God's gift. On the day of Pentecost, God revealed this unity as Jesus poured out from the Father the promised Holy Spirit upon his people. He sent them out to announce the good news and draw others into his new community, to be baptised as members of the Body of Christ, and to be indwelt by the Spirit as the Temple of God. Still today, the Lord Jesus continues to pour out the Holy Spirit upon the church and the Holy Spirit continues to glorify the Lord Jesus in and through the church.

(1 Cor 12:27; 2 Cor 6:16)

26 All those who are united to Christ—through personal repentance, faith, and the grace of God—have him as their head and together form his body. Therefore, though we are saved as individuals, we are not saved alone, but together with one another. As disciples of Jesus, the Spirit incorporates us into Christ as members of his body, through faith in his shed blood. Christian baptism is a sign and seal of God's grace, a

public declaration of our new allegiance to Christ and our new identification with his church.

(1 Cor 12:13)

The church is one, holy, catholic, and apostolic.

27 With Christ's people through the centuries and around the world, we confess, in the words of the Nicene Creed, that the church is "one, holy, catholic, and apostolic."

28 In all the world and throughout history, the church is *one* people of God, *one* body of Christ and *one* temple of the Holy Spirit through *one* baptism by the Spirit, and the *one* Bride of Christ. Across time, space, culture, and language we are *one* church, united by Christ and his finished work, indwelt by the Holy Spirit, and joined together in the love of God.

(Eph 4:4-6; 2 Cor 11:2)

29 As the visible expression of Christ in the world, the church is called to Christlike *holiness*, displayed by our determination to live as those who have been set apart for God, and demonstrated by Christlike character and behaviour.

(2 Tim 2:21; 1 Pet 1:14-16)

30 The church of Jesus Christ is *catholic* (universal and all-embracing), in that all who belong to Christ—irrespective of ethnicity, gender, region, status, or ability—belong equally within his new community, the church. Therefore, there is a place for every member because each part is needed to make up the wholeness of the church. There is a place for boys and girls, for women and men, for ministers and missionaries, for homemakers, educators, labourers, professionals, and marketplace leaders.

31 In the church catholic, no human culture can claim preeminence. All human cultures must bow in submission before the God of all wisdom and as they do so, they each make their contribution to our understanding of Scripture and proclamation of the gospel. In this way, God unites us together to declare and display his glory in all our diversity. The local church is the only visible manifestation of the catholic church. It reveals the glory of God's temple, in which all those who belong to Jesus Christ, like living stones, have their rightful place.

(1 Cor 3:16-17; 12:12-27; Eph 2:20-21; 1 Pet 2:4-10)

32 This one, holy, catholic church is also *apostolic*. It began its public witness to the good news of Jesus Christ with the outpouring of the Spirit on the day of Pentecost, and ever since has proclaimed the same message to all the world. Throughout history and in every place, the church is apostolic, standing in continuity with Christ's twelve apostles by holding fast to their teaching, once for all entrusted to God's people and handed down from generation to generation. Through the gift of this living and active word, God builds his church by giving us faith and new life, and so forms his church into the likeness of Christ.

(Rom 10:17; 1 Pet 1:23; Jude 3)

The pilgrim church faces challenges from without and threats within.

33 The church has always faced crises. As our Lord said, in this world there will be many trials. As evidenced throughout history, God's faithful saints have faced and continue to face persecution and severe opposition, often risking their lives for the sake of the Lord they love. The church is built on the blood of the martyrs. Even so, the church's struggle is not against flesh and blood, but against the powers of darkness. The evil one conspires against the church of Christ, but as Jesus has promised, he continues to build his church and even the gates of Hades cannot prevail against it. (John 16:33; Eph 6:12; Matt 16:18; Rev 1:18)

34 The church carries the treasure of the gospel in "earthen vessels" in vulnerability and humility, not looking to point to itself but to the all-surpassing power of God. Therefore, it does not resist its opponents according to the powers or armaments of this world but perseveres through adversity and suffering by the power of God, fully armed with spiritual weapons of righteousness. Empires rise and fall but the church, sustained by its Lord, is called to remain steadfast and conduct itself as the household of the living God, the pillar and foundation of truth.

(2 Cor 4:7; John 18:36; 2 Cor 6:7; 1 Tim 3:14-16)

35 Yet, we are grieved that the church has not always stayed true to this calling. Scripture is clear that the greater risk to the church's vitality and the integrity of its message comes from within. It has all too often succumbed to the allure of political power, of cultural approval and of the world's pleasures, abandoning its mandate to be God's prophetic witness in the world. In such instances the church becomes an instrument of oppression, complicit in acts of injustice, and loses its credibility in the world. These compromises are either consequences of, or causes for, the church moving away from biblical authority by distorting the Scriptures to satisfy mere worldly desires. The twin pillars of faithful belief and practice (orthodoxy and orthopraxy) erode as the church takes its eyes away from Christ and the cross. We lament these failures and sins of our past and repent from ways in which we continue to ignore the conviction of the Spirit and the instructions of our Lord.

(1 Tim 4:16)

The church grows as it gathers for worship.

36 The Lord Jesus summons his church to gather together regularly to worship God the Father through the Son by the Holy Spirit. By these gatherings, he invites us to grow in our intimacy and knowledge of him as the Scriptures are read and proclaimed, and to see, feel and taste his grace, in Baptism and the Lord's Supper (Acts 2:42).

37 As the one body of Christ and one temple of the Spirit, the church manifests its corporate identity primarily through its worship. In corporate worship, we are practising church and showing what it means to be the church. This means that worship is essentially a corporate event. Corporate worship, therefore, is not primarily about cultivating a personal relationship with God; it is the "royal priesthood" and

"holy nation" proclaiming "the excellencies (praises) of him who called you out of darkness into his marvellous light." (1 Pet 2:5, 9).

38 The church distinguishes itself as God's people through its worship of the triune God in word and sacrament. These two basic components of worship are marks which define the church. Worship, therefore, is not just one of many other church practices but the church's foundational practice. Worship is the ultimate end to which all our mission endeavours are directed. The work of mission will end when Jesus returns but worship will continue forever. So, we call on all churches to give greater attention to worship as a foundational practice and to make worship a more corporate experience through their preaching, prayers, and songs.

39 Properly ordered worship takes place under the authority and discipline of the local church. This is vital for the well-being of not only the individual believer but of the church as a whole. So, we call upon all Christians to submit to the authority of a local church. Just as individuals grow because local churches grow in health and maturity, so too local churches grow because individuals grow in knowledge, intimacy, and accountability. (1 Cor 5:1-6:11; Heb 10:25)

40 Christ, as the head of the church, has placed gifts of ministry and service within his church, for the maturing of his people and for their upbuilding. A wide variety of Spirit-empowered gifts are distributed among the members of the church for the common good. The body of Christ grows as individual believers take responsibility to do the work of ministry and exercise their God-given gifts to serve their sisters and brothers with Christlike love. This ministry empowers all the people of God to honour Jesus Christ in the workplace, the marketplace, the home, the school, and the local community—wherever they are called to serve. They fulfil their various callings being fully assured that the Lord Jesus cares for his church, and constantly intercedes for its protection and well-being.

(Rom 12:6-8; 1 Cor 12:4-11; Eph 4:7-16)

The church displays Christ in diverse yet faithful ways.

41 The church has been called to express its common life by forming local, counter-cultural communities in every society. Local churches vary in form: from small bands of believers meeting in secret, to house churches, to much larger congregations that gather in public view. The emergence of digital spaces has provided Christian believers yet another means to come together, prompting ongoing theological reflection on the nature and form of the local church.

42 Local churches throughout history and across the world display spectacular diversity in traditions and forms, which are shaped by the influence of their distinctive cultures and by the unique contextual challenges they face. Nevertheless, what such Christian communities have in common, and what makes them authentic manifestations of the body of Christ is their worship of the triune God in response to their shared faith in the gospel of Jesus Christ—the faith that Christ calls them to share with the world.

The mission of the church is to make disciples of Christ.

43 The church, therefore, is called to declare and display Christ together. The Great Commission summons all believers everywhere to participate in our Lord's will to make disciples of all peoples, by baptising those who believe in the gospel message and teaching them true obedience to Jesus Christ. In the power of his Word and Spirit, God sends us out into the world as a holy people to bear witness to the gospel before a watching world. We do this through our *Christ-filled presence*, our *Christ-centred proclamation*, and our *Christlike practice*.

(Matthew 28:18-20)

44 Jesus urged his disciples to see the powerful influence of their *presence* in the world by describing them as "the salt of the earth" that must maintain its integrity and so never lose its potency. The apostle Paul explained how the gospel-inspired Christian is the very "aroma of Christ among those who are being saved and those who are perishing." This makes the presence of a Christian individual or community in any society—in families, neighbourhoods, schools, the workplace, or the public square—a cause for hope, as God uses his redeemed people to signal his favour and make known his nearness to a world long alienated from him.

(Matt 1:23; 5:13; 2 Cor 2:15-16)

45 The Bible says, "Faith comes by hearing, and hearing by the word of God." Therefore, the faithful *proclamation* of the good news of Jesus Christ is essential to the witness of the church, and for this task, the Lord has poured out the Holy Spirit to empower the members of the church for evangelism. By his Word and through his Spirit, the church displays God's saving power of the gospel and sends heralds to declare his gospel where Christ is not known. Through daily witness at home and at work, God continues to gather to himself people from every tribe and tongue, saving them through the atoning blood of Jesus and joining them as members of the body of Christ.

(Rom 10:17)

46 The church also witnesses through its Christlike *practice*. Just as the world hears Christ in gospel proclamation, it can also see Christ through our love for one another and our neighbours, through how we care for his creation and do excellent work in our daily callings. Just as faith comes by hearing, faith is always accompanied by works. These works promote the common good, prioritise care for the poor and most vulnerable, and advance the cause of justice following the example of our Lord.

(Matt 5:16; John 13:35; Eph 2:8-10; Luke 4:18-19)

47 Until that final day when Christ will come again, the church as the bride gathers in anticipation of her bridegroom's return, when the saints of past generations will also be raised to life. We therefore wait, longing for the consummation of the church's hope, when God himself will dwell with us, when we will know the Lord God Almighty —the Father, the Son, and the Holy Spirit—and offer him eternal worship, giving glory to God "in the church by Christ Jesus to all generations, forever and ever. Amen."

(Rev 21:3; Eph 3:21)

PART IV

The Human Person

The Image of God Created and Restored

Today, the world is absorbed with the question, "What does it mean to be human?" This makes the Christian doctrine of the human person critically important. How we answer this question has profound implications for our witness in the world and our life in the church. It goes to the very heart of the great upheavals in the world with regard to issues such as identity, human sexuality, and the implications of advancing technologies. A sound doctrine of the human person is also vital for dealing with the growing phenomenon of leaders that claim supra-human powers and God-like authority within the church.

The image of God is the essence of being human.

48 Scripture teaches that human beings are uniquely created in God's image. This uniqueness includes stewardship roles and responsibilities in the world. The gift of image-bearing provides all human beings with inherent dignity, equality, and worth, regardless of gender, ethnicity, race, caste, age, physical and mental capacities, and socioeconomic and cultural contexts. The triune God created human beings to be relational, including personal relationships with God and the formation of communities.

(Gen 1:26-28; 2:15)

49 Human beings are an integrated physical and spiritual unity, possessing a spiritual dimension that complements the physical. We therefore reject any privileging of body or spirit over and against the other.

50 We acknowledge that sin affects the degree to which human beings can fully reflect the image of God. Sin corrupts our inherent human nature and capacities, our relationships with others, and our human vocation in the world. Sin adversely influences people to treat other humans as objects, not as persons of intrinsic worth. At times even Christians have sinfully misinterpreted the image of God out of self-interest, to marginalise and dehumanise others.

The image of God is restored in Christ.

51 We affirm that Jesus Christ, the Son of God, is the image of God. By his incarnation, he became fully human as the second Adam. Unlike the first Adam, he lived a sinless life, and thus qualified to redeem humanity from sin and its alienation from God. As the

preeminent and perfect image of God, Jesus Christ is the human ideal to which every believer is being transformed by the Holy Spirit. As we partake in God's nature, we are being conformed to Christ's likeness by grace. This Christlikeness is revealed in the renewing of our character, practice, desires, and aspirations, and at his Second Coming, in the transformation of our bodies into the likeness of Christ's resurrected body.

(Col 1:15; Heb 1:1-3; John 1:1, 14; Phil 2:1-11; Eph 1:10; Rom 5:12-14; 1 Cor 15:45-49, 50-54)

52 The church is God's new humanity, created by Christ who reconciles believers to God and to each other. This new humanity is being transformed to bear the image of Christ, the one who defines true and full humanity.

(Eph 2:14-16; Rom 8:9; Rom 12:1-2; 2 Cor 3:18)

53 As bearers of God's image, redeemed human beings are endowed with gifts and ministries in order to serve the common good of the church and bring glory to God in the world. Every Christian has been granted the privilege of participating in, and being an ambassador for, the kingdom of God through their various gifts and callings. However, all of these manifestations and practices are to be weighed against the apostolic witness to the gospel and Scripture so that no one is deceived by a false gospel or participates in the robbing of God's glory. (1 Cor 12:4-7; Rom 12:4-8; Eph 4:11-16; 1 Cor 1:4-8; 1 Pet 4:10-11; Matt 7:15-16; Gal 1:6-9; 1 John 2:19; Jude 3-4)

54 We lament any false notions of the new humanity that contradict the Christlike ideal and grieve for Christian leadership that moves away from Christlikeness, as is evident in prosperity and fame-based ministries where some even make claims to possessing divinity. Christ's leadership example challenges such claims and the manipulation of others as a sign of spiritual authority. Life in the kingdom of God is characterised by humility, repentance, and reliance on God's grace.

(Luke 9:23; Phil 2:8-11; 3:18-19; 1 Cor 15:9-10; 1 John 1:8-10)

55 We await the resurrection of the body and the consummation of the new creation, when the image and likeness of God in human beings will be fully renewed. Then, God's people will enjoy fullness of life and communion with God, with each other, and with all creation.

(Isa 65:17; 66:22; 2 Pet 3:13; Rev 21:1-4)

The image of God and human sexuality

The Christian understanding of sexual identity

56 The biblical account of creation recognises that humans are created as sexual beings with clearly identifiable physical characteristics as male and female and relational characteristics as man and woman. The "sex" of an individual refers to the biological characteristics that distinguish male from female, whereas "gender" refers to the psychological, social, and cultural associations with being male or female. The Bible unambiguously affirms that human beings, both male and female, bear the image of God, representing the Creator in the care of his created earth.

(Gen 1:26-28; 2:22-23)

57 We lament any distortion of sexuality. We reject the notion that individuals may determine their gender without regard to our createdness. Although biological sex and gender may be distinguished, they are inseparable. Maleness and femaleness are an inherent fact of human createdness—a fact to which cultures give expression in distinguishing between men and women. We also reject the notion of gender fluidity (the claim to fluctuating gender identity or gender expression, depending on situation and experience).

58 Throughout history, however, persons whose sex is not observably clear at birth (broadly designated today as intersex individuals) have faced significant psychological and social challenges. In the Scriptures God expresses his deep concern for eunuchs in their experience of alienation and pain, and has prepared a better future for those who put their trust in God, promising them the restoration of their dignity. In this same way, the people of God are called to respond with compassion and respect towards those who face similar circumstances today.

(Isa 56:4-5)

The Christian understanding of marriage and singleness

59 The first reference to marriage in the Bible indicates that marriage is God ordained and depicts marriage as the exclusive bond of one man and one woman. This results in a new entity that the Bible refers to as "one flesh." We affirm, therefore, that according to God's design, marriage is a unique and exclusive covenant-relationship between one man and one woman, who commit themselves to a lifelong physical and emotional union of mutual love and sharing.

(Gen 2:24; Matt 19:4-6)

60 Furthermore, the biblical teaching is consistent that covenant marriage is the only legitimate context for sexual intercourse. Sex outside the bounds of marriage is declared to be a sinful violation of the Creator's design and intent.

61 We lament all attempts in the church to define same-sex partnerships as biblically valid marriages. We grieve that some Christian denominations and local congregations have acquiesced to the demands of culture and claim to consecrate such relationships as marriages.

62 We affirm that marriage is intended by God to serve human flourishing by providing the necessary context for the nurture of succeeding generations. Faithful marriages allow for strong bonds of family life, appropriately delimiting freedom and creating the bounded and nurturing environment that enables children to thrive.

63 The biblical vision of marriage includes the fulfilment of the Creator's mandate to procreate, and simultaneously provides companionship and pleasure for the couple. We are saddened that the pursuit of sexual freedom as a perceived personal and social good has downplayed the procreational aspect of marital sex, which has often led to the devaluing of children and the dramatic increase in abortions globally.

(Gen 1:28; 2:18-25)

64 The Christian marriage is modelled on the relationship of Christ and the church, and therefore constitutes a unique means of witness to the outworking of the gospel, as

the husband and wife fulfil their responsibilities to one another as disciples under the lordship of Jesus Christ. Therefore, Christians who choose to marry must invest the necessary effort to care for their marital relationship and for the upbringing of children who may be born to them or adopted by them.

(Eph 5:22-31)

65 While marriage has been the assumed ideal for adults in all societies, and in marriage husband and wife complement each other, marriage is not an essential step to make a person complete. Both married and single persons are fully able to fulfil the Creator's will and bear witness to Jesus Christ. Each individual, created in the image of God, is a complete person with maximum potential within the context of other human relationships. The Lord Jesus, the ideal human, exemplified this truth about the life of singleness. The apostle Paul positively argued that singleness, whether circumstantial or vocational, offered the Christian unique opportunities to serve the cause of the kingdom of God in ways not possible for those who are married.

(1 Cor 7:32-35)

66 We call all local churches to support both singles and married couples within the community of Christian believers through teaching, mentoring, and networks of mutual encouragement and practical support. Such a community witnesses to the power of the gospel by modelling the biblical values of deep friendships, love and faithfulness in marriage, the honouring of parents, and the dedicated nurture of children within the context of loyalty to the lordship of Jesus Christ, and to the glory of God.

The Christian understanding of same-sex sexual relations

67 Sexual intimacy between persons of the same sex is a phenomenon that is as old as human civilization, and the Bible, in both the Old and New Testaments, shows its awareness of such practices. On six occasions we find the explicit mention of same-sex sexual behaviour in the Bible. Because of the extraordinary importance of the subject for society and the church today, it is vital that Christians become familiar with all the references to same sex sexual intimacy in the Bible, and their meanings in context—Genesis 19:1-3; Leviticus 18:22; 20:13; Romans 1:24-27; 1 Corinthians 6:9-11; 1 Timothy 1:9-11:

- The Old Testament refers to sex between persons of the same sex in the account of Genesis 19:1-3 where the life of Abraham and his family intersected with the culture of Sodom, which God had declared to be grievously wicked. Sodom's notoriety had been due to multiple forms of social evils, including the attempted male-rape of Lot's guests by all the townsmen being highlighted in the narrative as evidence of the abysmal moral condition of the city. *(Ezek 16:49-50; Gen 18:20-21; 19:1-13; Jude 7)*
- In the apostolic witness of the New Testament, same-sex behaviour is referenced in Romans 1:18-27, 1 Corinthians 6:9-11, and 1 Timothy 1:9-11, against the backdrop of Greek and Roman culture. The historical record makes clear that sex between persons of the same sex was a well-known practice during this period, having been normalised, especially in the upper strata of society. In this context, it is striking that Paul places sex between persons of the same sex in the same category of sexual sin as fornication and adultery, and within a broader list of sins that

included thieving, greed, drunkenness, slander, and swindling. In 1 Timothy 1:9-11, the list that proscribes same-sex behaviour includes patricide, murder, fornication, slave trading, and perjury. All who do such things are called lawbreakers, rebels, ungodly, sinful, unholy, and irreligious people.

- In 1 Corinthians 6:9, Paul coined a term to describe sex between men from two references in Leviticus 18:22 and 20:13. These texts state that sex between persons of the same sex violates God's standards for the Israelites who had been bound by their covenant to God.
- When Paul refers to sex between people of the same sex in Romans 1:24-27, he does so to express how humanity's rebellion against God has led to the rejection of his created order. As indications of humanity's total moral bankruptcy, he cites the widespread practice of idol worship and sexual immorality. With regards to sexual impurity, Paul specifically condemns sex between women and sex between men, which were clearly well-known practices in what was considered the sophisticated culture of the time.

68 All the biblical references to sex between persons of the same sex lead us to the inescapable conclusion that God considers such acts as a violation of his intention for sex and a distortion of the Creator's good design, and therefore, sinful. However, the gospel assures us that those who have, by ignorance or knowingly, given into temptation and sinned, will find forgiveness and restoration of fellowship with God through confession, repentance, and trust in Christ.

69 We recognise that a number of people, both within and outside the church, experience same-sex attraction, and that for some, this is the only or dominant attraction. The biblical insistence that Christians must resist temptation and so maintain sexual holiness, in both desire and behaviour, applies equally to heterosexually attracted individuals as it does to same-sex attracted persons. We acknowledge, however, that Christians who are same-sex attracted face challenges even in Christian communities. We repent of our lack of love towards our brothers and sisters in the body of Christ.

70 We urge Christian leaders and local churches to recognise within our communities the presence of believers who experience same-sex attraction, and to support them in their discipleship by pastoral care and by developing healthy communities of love and friendship.[2]

PART V

Discipleship

Our Calling to Holiness and Mission

In his mercy, God has worked through the Lausanne Movement over the past half century to catalyse evangelism to unreached peoples and communities around the world and to inculcate a sense of social concern in the face of injustice, oppression, and discrimination. These dual emphases have often been held together within the concept of "integral mission," but integral mission has not always fully integrated the command of our Lord to be disciples and his commission to make disciples. As a result, despite our claim to be followers of our crucified Lord, we have often failed to live in keeping with the holy pattern of life he gave to us and to teach others to do the same. The result has been a steady stream of reports of financial mismanagement, of sexual misconduct and abuse, of abuse of power among leaders, of efforts to cover-up these failures while ignoring the pain of those who have suffered because of them, and of spiritual anaemia and immaturity in evangelical churches around the world. We grieve these failings; we lament our sin; we humbly repent and confess our profound need for the ongoing grace of the gospel to produce in us the holiness without which no one will see the Lord (Heb 12:14). We therefore commit ourselves to the following affirmations.

A disciple is a follower of Jesus, formed by the gospel for a life of loving God and loving others.

71 We affirm that to be a disciple is to be formed in the pattern of life that conforms to the good news of Christ's incarnation, life, death, resurrection, and ascension by which God in his love has saved his people from their sins and, through the outpouring of the Spirit by the ascended Christ, graciously granted them the power to live under his holy and righteous rule. As a result, mission is properly aimed toward the formation of disciples whose love for God and love for others are united in an undivided heart. This outcome is properly understood as the work of God to write his law in human hearts—a work that enables us to live as God's one, holy covenant people made up of all peoples who continue the work of Jesus, the Servant of the Lord, to bring life and light to the world. As the embodiment of this divine achievement, the local church is both the means and the end of mission pursued in this way.

(Jer 31:31-34; Matt 22:36-40)

Our Lord Jesus commands us to be disciples and commissions us to make disciples.

72 We affirm that the mission of God's people is to fulfil the commission that the Lord Jesus gave to his disciples—to make disciples through the announcement of what God has achieved in sending his Son into a rebellious and broken world. Those charged with the task of announcing God's good news to all peoples must themselves live as disciples and understand that the proper aim of our mission is the transformation of those who hear and believe the good news to live as disciples who obey all that the Lord taught. Through this transformation of individuals, God achieves his mission to restore humanity through the gospel into the image of Christ and, with it, to renew and restore all creation. The fulfilment of God's purpose to renew humanity is the local church, the manifestation of the heavenly gathering of God's people of every time and place, from every nation and people. As such, the formative power of the gospel has both individuals and the local church as its object. The formation of mature disciples is inextricably bound up with the growth and maturity of churches into the fullness of Christ's likeness through the Spirit-empowered ministry of its individual members.

(Matt 22:37-40; 28:18-20; Eph 4:11-14)

We cannot make disciples without announcing the good news and cannot be disciples without a deep engagement with a broken world.

73 We affirm that those formed as disciples, both individually and corporately, will invariably find themselves deeply engaged with a world broken by injustice and sin in their families, neighbourhoods, schools, workplaces, and societies. Our task in mission, therefore, is not simply one of announcing a message in order to secure professions of Christian faith. Rather, our evangelistic task is to announce the message of a crucified Messiah as we live lives that accord with that message with the aim of seeing others formed in this same pattern of life. The pursuit of righteousness in our personal lives, our homes, our churches, and in the societies in which we live can no more be separated from the announcement of the gospel than being a disciple can be separated from making disciples.

As disciples, we experience transformation as both an initial and ongoing experience of the gospel grace.

74 We affirm that a disciple is a person whose life has been transformed by the gospel. This transformation begins when we repent of our sin and believe the good news. However, like seed planted in good soil, the good news does not bring the fullness of transformation or bear the fruit of transformation all at once. Rather, this transformation takes place gradually over the course of a lifetime in which the increase of holiness and love demonstrates the reality of the gospel's transforming power. Both the initial experience of transformation and its ongoing realisation are

the work of God's Spirit by grace through faith to unite believers to the life of Christ and to one another within the body of Christ.

Local churches play a vital role in our formation as disciples by ministering the means of grace in the gospel and experiencing its transforming power in their corporate life.

75 We affirm that a local church grows and matures as it seeks to ensure that its corporate life reflects the pattern of life that conforms to the message of Christ crucified. Churches do so through the proclamation of the gospel; through regular rehearsing of the gospel in baptism and the Lord's Table; and by gratefully responding to the gospel in prayer and praise. Within the church, individual believers learn to conduct themselves as citizens of heaven who live lives worthy of that citizenship by mediating the grace conveyed to them by the Spirit to their fellow believers. Within the church, individual marriages are conformed to the loving union between Christ and his people. Within the church, individual families are strengthened in the way of the Lord by life within the household of faith. In this way, both the church and its members are built up in the most holy faith, conformed to the image of Christ by the Spirit, and encouraged to live lives of holiness, faith, and the purifying hope of our Lord's return. Prepared by the ministry of the gospel within the church and prompted by the compassionate example of Christ, we learn to see the whole of life as worship, to seek the good of those outside the church, and to work for the restoration of wholeness to the world in all we do.

(Eph 2:19; Phil 3:20; 1 Thess 2:12; Jude 20; 1 John 3:3)

Local churches also play a vital role in providing accountability and modelling healthy patterns of leadership and governance for ministry leaders, missionaries, and ministry partners.

76 We call ministry leaders and missionaries to remain in vital fellowship with and accountability to local churches. While this is true of all disciples, those called to forms of ministry outside of their local churches must remain vitally connected to the life of Christ within the church and reflect the ongoing work of God's Spirit within a local church. In his providence, the Lord has raised up ministries and mission partnerships to collaborate with the local church to sharpen and equip his people to be and make disciples. We affirm the importance of these ministries but also the importance of maintaining a clear focus on and connection to the local church as the embodiment of the new humanity that God is forming in Christ. Such ministries honour Christ when they draw on the instruction given to local churches in Scripture for their patterns and principles of accountability, transparency, and oversight. In doing so, they will adopt structures of plural leadership and governance that preserve the location of spiritual authority in the gospel rather than any single individual.[3]

(Acts 6:1-6; 15:1-35; 20:17-38)

PART VI

The Family of Nations

The Peoples in Conflicts We See and Serve for Peace

The people of Christ must be known as a people of peace, because the gospel we proclaim brings peace between God and individuals, between individuals, and between peoples. God's purpose is to see diverse peoples flourish as they share their gifts and the earth's resources in just and generous ways. We thank God for many examples of Christian communities and individuals who have embodied the Bible's consistent call to be at peace and to make peace in a world ridden with conflict. We honour them as those who champion the peace of Christ even at the risk to their own reputations and lives. And yet the church has not always honoured the peace of Christ as a defining quality of its existence in the world. There are historical examples of the church's involvement, whether explicit or tacit, in activities and enterprises that espouse violence and promote war. These amount to the scandalising of the gospel it proclaims. What does Christ desire from his church, a people made up of all peoples, called to declare and display Christ in a world torn by conflict?

We affirm God's purpose in Christ to reconcile all peoples through the gospel in a world full of conflict.

77 The Lausanne Movement has played a key role in encouraging mission to "unreached peoples" in recognition of the need for individuals of every culturally distinct people to hear the good news of God's saving rule over all peoples and, hence, over all people. We pray for the day when states ("nations" in the modern sense) that actively seek to prevent those they govern from hearing the good news and that persecute those who hear and believe will cease doing so. We pray this not only for the sake of the individuals but of the peoples of which they are a part. Central to God's purposes through the gospel is the reconciliation of all peoples in Christ in a relationship marked by mutual blessing. We affirm that this purpose of God can only be achieved as the hearts of individuals are transformed and filled with love for those whose cultural identity differs from their own.

78 We rejoice together over the many situations in the world where severe conflict has waned and estranged communities have received the opportunity for reconciliation and restoration of harmony. Some examples are the conflict in Northern Ireland, apartheid in South Africa, the Rwandan genocide, and the Sri Lankan civil war, among other conflicts around the world. We celebrate that in some of these settings God used churches, Christian organisations, and individual Christians to champion the

cause of peace, whether as frontline peacemakers between conflicting parties or through negotiation, influence, and intercession in the background of the conflict.

79 We are deeply saddened to note that several new armed conflicts and wars—inter-ethnic, inter-religious, and international—have erupted in every region of the world. From over one hundred current armed conflicts in the world, the regions of the Middle East and Africa have seen the highest concentration. At this point in time, the Russia-Ukraine war and the war in Gaza have received the most media attention, yet severe conflicts, such as those in Syria, Myanmar, Sudan, and Ethiopia, are hardly mentioned. We also acknowledge the "forgotten wars" around the world, especially the one on the Korean peninsula. Though they remain out of public view, they are seen by God. We grieve the tragic loss of life these wars exact and the massive destruction to societies, which deny future generations their opportunity to flourish.

We repent of our failures to condemn and restrain violence by remaining silent, by promoting nationalism, or by unjustly supporting conflicts through deficient theological justification.

80 We condemn those who use their influence in world affairs to promote avoidable conflicts and wars, merely to further their economic and political interests. We are saddened by the immense suffering their actions have caused. We believe that they will be held accountable before God on the day of judgement.

81 We call all Christians to serve the vulnerable in contexts of war by pooling our resources and supporting the relief efforts of churches and humanitarian organisations that are situated near conflict zones. We also commit to serve as peacemakers, by supporting negotiations aimed at ending conflicts and by calling for justice and reparation for the innocent victims of violence.

82 Christians at various times in history have not only promoted violence and war but also remained silent in the face of such atrocities rather than speaking with prophetic integrity and courage. This is captured in the *Cape Town Commitment*:

> *We acknowledge with grief and shame the complicity of Christians in some of the most destructive contexts of ethnic violence and oppression, and the lamentable silence of large parts of the church when such conflicts take place. Such contexts include the history and legacy of racism and black slavery; the holocaust against Jews; apartheid; 'ethnic cleansing'; inter-Christian sectarian violence; decimation of indigenous populations; political and ethnic violence; Palestinian suffering; caste oppression and tribal genocide.*

83 We echo the *Cape Town Commitment* in calling "for repentance for the many times Christians have been complicit in such evils by silence, apathy or presumed neutrality, or *by providing defective theological justification for these*." Much of this defective theological justification arises from a failure to distinguish between the "nations" of Scripture and modern "nation-states" and from a failure to think biblically about

nationality. In Scripture, nations were culturally distinct peoples whose identities were shaped by historical attachment to loosely defined territory, the worship of a god (or gods) whose rule over a people was exercised through a king. By contrast, "nation-states" (or "nations" in the modern sense) are governments that administer internationally recognized political sovereignty by means of constitutionally ordered institutions and laws, over territories with clearly demarcated borders and the individuals and peoples who live within them. Most modern nation-states govern multiple peoples, that is, groups within their borders who do not derive their collective identity from nationality alone but from ethnicity, race, country of origin, and the many other forms of collective identity that enrich the modern world. In terms of identity, these culturally distinct groups are often closer to the peoples that formed the "nations" of Scripture than to modern states. We affirm that every modern state is accountable to the divine demand for the just and merciful treatment of both the individuals and peoples over whom it exercises sovereignty as well as those of its neighbours.

84 It is critically important that Christians think clearly about biblical peoples when they (e.g. Israelites, Egyptians, Syrians) are associated by name, history, geography, or ancestry with modern nation-states (e.g. Israel, Egypt, Syria) and the peoples who live under the political sovereignty of these states (Jews, Palestinians, Arabs, Copts, Druze, Armenians, Kurds, and many more). God is fulfilling his promises to all these peoples—both Jews and Gentiles—through the good news of Jesus, the Messiah. In the Middle East, and elsewhere, Christian leaders must work to correct theological errors that provide ideological justification for unjust violence against innocent civilians or seek to legitimise violations of international humanitarian law.

85 We lament that some Christians have looked to the state rather than the gospel as the key means for bringing about God's intentions for the world. This takes an especially regrettable form when wed to nationalism—here defined as the belief that every state should have a single, national culture and no other—or ethnonationalism—which is the belief that every ethnic group should have its own state. This is a great evil in our world. We lament that many Christians have been sadly complicit in it, as well as in the claims of ethnic and racial supremacy it fosters. Against this, we assert that no modern state is able to claim or will ever be able to claim to be the special agent of God's saving rule.

We commit to pray and serve peoples in conflict in the world so that the gospel of Jesus Christ might bring true peace to all peoples.

86 As we gather for this historic congress in Incheon, South Korea, we commit to pray for the peace and light of Christ to reign over the Korean peninsula and its people, who were forcibly divided into the politically separated countries of North Korea and South Korea. This wrongful separation and the death and trauma of millions of civilians is known as the Forgotten War. Despite the ceasefire of 1953, the conflict remains unresolved and instability continues to this day in a vicious cycle of rapprochement followed by escalating tensions. Nonetheless, we continue to pray that one day Korea and the Korean people will be one. We remember the great Pyongyang Revival of 1907

that took place among Koreans in the north and call for an end to the persecution of our Christian brothers and sisters by the government of North Korea. We call the global church to pray that God may open a door for the restoration of long-separated families, communities, and churches, and for the gospel of Jesus Christ to be boldly proclaimed and displayed without hindrance or fear in North Korea once more so that the whole peninsula might know the Lord.

87 We call all Christians everywhere to intercede on behalf of those who face the horrors of war and conflict, to pray for the persecuted church, and to labour for peace among the peoples and nations of the world. As Christ's peacemakers, we must build Christian communities that exemplify the peace of Christ and promote a culture of peace as a crucial outworking of our faith in and proclamation of the gospel. In this way, we declare and display Christ together in a world deeply wounded by conflicts.

PART VII

Technology

The Accelerating Innovation We Discern and Steward

Technology has always been with us. However, the speed at which all technologies are advancing today is unprecedented. As always, such rapid changes to human potential and human behaviour raise moral and ethical concerns in terms of their impact on society and on the planet. Several modern innovations lend themselves to the merging of humans with technology, or the creation of immersive environments in which humans may become subjected to technology's domination. These potentialities arise from areas such as genetic engineering, cloning, biotechnology, mind-uploading, digital media, virtual reality, and artificial intelligence. The Christian worldview informs our responses to and stewardship of these technological advancements. Biblical wisdom is vital to enable the church to be discerning and definitive about the moral and ethical implications of emerging technologies, even as it embraces and stewards the fruit of God-given human creativity and innovation, including in ways that accelerate evangelism and discipleship.

Technological ability reflects the creativity of human beings created in God's image.

88 "Technology" refers not only to the tools that help enhance human ability and productivity but also to the knowledge and processes of invention and innovation, and even to cultures shaped by technological development and usage. We affirm that technological innovation is an expression of the image of God because human creativity reflects the creativity of God. God created human beings to be technological, that is, to reshape the world so as to promote human flourishing and to care for his creation. As a reflection of God's image, technology is integral to the work and vocations that the Creator has called all human beings to engage in. In this sense, technological activity is not only about solving particular problems or overcoming human limitations, but more importantly about obeying God's mandate to care for others and the world, and to glorify the Creator by our creative abilities.

Sin adversely influences the use and development of technology.

89 We affirm that sin influences all aspects of human activity and so the influence of sin mars not just the use of technology but, in some cases, the innovation itself. We therefore acknowledge that the development and use of technology may hinder human flourishing and care of the natural world in ways that are not immediately

obvious. For this reason, technological innovation often gives rise to deep and unsettling anxieties, to misplaced dependence and focus, to harmful manipulation of human fears, to a false sense of security, or to dehumanising manifestations. Because of sin's influence, technology often becomes idolatrous by worship of the created thing rather than the Creator.

(Rom 1:25)

90 Many recent innovations have made technology much more manifest in our lives, in society and in the church. Because technology has the capacity to become our immersive environment, it easily distracts us from the fact that we "live and move and have our being" in God. The development and application of all technologies are motivated and shaped by values, many of which run counter to the biblical admonition to actively focus on what is true, noble, and praiseworthy.

(Acts 17:28; Phil 4:8)

Christians are called to prophetically critique and engage technology.

91 We acknowledge that media technologies have increased the ease with which people may be deceived. We lament the fact that in their use of these technologies Christians have not always "renounced secret and shameful ways" or resisted the temptation to deceive their audience or to distort the message of the gospel for personal gain. Instead, Christians must place people first and truthfully share their stories, witnessing to the power of the gospel in their lives. It is essential that such use of media and communication technologies be underpinned by the truthfulness found in the very gospel being shared.

(2 Cor 4:2)

92 We recognise that many Christians, especially the young, are addicted to social and digital media and are in effect being "discipled" by them because of the disproportionate amount of time spent using such technologies. We also acknowledge that, while digital technologies have often been adapted for church growth and evangelistic purposes, efforts to do the same for discipleship have lagged behind. We therefore call all churches and leaders to engage technologies of the digital age for disciple-making. We call for faithful presence in digital spaces, faithful contextualization through connected devices, faithful teaching of digital literacy, and faithful practice of hospitality for forming healthy usage habits.

Christians must discern technologies that are motivated by the idea that neither nature nor human nature should be allowed to limit human freedom.

93 We call Christians to discern carefully genetic technologies, which are based on increasing human power to reshape the very building blocks of the physical human person and life, and which give rise to very real questions about their ethical use and long-term implications. The potential of genetic therapies to address complex medical conditions is immense, but with this technological application come significant

questions: Are we reduced to being the product of our genes? What are the implications of inheritable genetic modifications? How much of our humanity is linked to genetic combinations and what are the implications if we reshape ourselves away from that? These raise additional ethical questions about our surrender to the sovereignty of God and about access to such technologies and their potential to exacerbate existing forms of discrimination.

94 We also call Christians to discern artificial intelligence technologies, which confront us in different but not less significant ways. The development of digital systems that appear to reason, behave, and act in ways that we would consider distinctly human raises questions regarding the uniqueness of human creativity and rationality. Artificial intelligence raises other questions: Will it become an existential threat to humanity and the wider world? What will its effects be in the workplace and for human work? And how will governments and other actors use it in surveillance and security contexts? As innovation in artificial intelligence accelerates, we call for Christians, especially those who work in this industry, to engage both in the development and use of this technology that honours the Creator and human createdness by promoting safe, equitable, and dignifying applications.

Christians are called to faithfully steward technology.

95 We call all Christians to pursue technological innovation and use with love, justice, and faithfulness, both before God and toward others. We recognise that technology shapes the environments in which humans live, play, relate, and work, as well as how Christians fellowship with one another, pray, read Scripture, grow in faith and character, worship God, and share the gospel. Therefore, Christian development and use of technology must seek the welfare of our neighbours and enemies, promote human flourishing and dignity, having fixed our eyes more fully on the future that awaits us in the new heavens and the new earth.

(Mic 6:8; Luke 10:25-37; Gen 9:6; Jas 3:9; Gen 1:31; Rev 21:1-8)

96 As digital technology is negotiated and adapted within church communities today, we see existing church life practices shaped by it along with new church practices emerging from it. Recognizing that digital technology is not monolithic, the church must use its discernment to judge when, how, and where different technologies should be adopted with the focus always on how the gospel of Jesus Christ is proclaimed and honoured in their use. We therefore call Christians and churches to explore and adapt digital technologies for the worship of God, the bridging of divides, the shaping of Christ-honouring culture, and the work of Christian discipleship.

97 Finally, we applaud the church's evangelistic drive that has led to increasing technological adaptation and unprecedented opportunities for sharing the gospel. We delight that technology has extended the reach of the gospel into many regions of the world that have previously been inaccessible, hastened the work of Bible translation, and facilitated the movement and ministry of God's people around the world. We pray that gospel-motivated, faithful stewardship of technology will help a new generation to follow and bear witness to Christ in our increasingly technological world.[4]

Conclusion

We gather in Incheon, South Korea for the Fourth Lausanne Congress with a high and holy purpose—the mission entrusted to us by Jesus, the crucified and risen Lord of all. In the gospel, God is calling all people everywhere to turn from their sins and receive his gift of new life through the forgiveness of sins. Through the gospel, God is building his church, accomplishing his purpose to form one, holy people, made up of all peoples, reconciled to himself and to one another in Christ. By the gospel, we become disciples of the Lord Jesus and delight in the freedom of living under his saving rule. By the gospel, we make disciples and teach them to obey Christ's commandments. This is our calling and cause. In our pursuit of it, we gladly return to God what he has entrusted to us—our gifts, our resources, our energy, our lives. We humbly profess that any fruit from our labour will be an achievement of his grace.

We listen to our Lord, speaking to us through the Scriptures and calling us to follow him in the way of the cross by the power of the Spirit. We hear him call us to live our lives within the story that culminates in the good news of Christ's death and resurrection and to give our lives so that all may know he is Lord of all. To that end, we hear him call us to be faithful interpreters of his authoritative word. We hear him call us to a renewed commitment to the local church as the only visible manifestation of the church of Christ, the people of peoples formed through faith in Christ from every place and time. We hear him call us to faithfulness in the face of challenges new and old to the faith of the apostles, passed down to us from one generation to the next by men and women whose lives bore witness to its truth. To follow Christ, we follow them.

We return to our places of service in every corner of the world with a renewed commitment to love as he has loved us, to lay aside selfish ambition, to work in gospel partnership, and to grow daily in prayerful dependence on his Spirit and the knowledge of his will, his ways, and his word. So that we may declare with one voice the excellencies of the One who alone is the hope and light of the world. So that we may display with one heart the holiness and love of the One who gave himself for sinners. *So that we, the church, may declare and display Christ together!*

> *"Help us, O God, we pray, in the name of the Father, the Son, and the Holy Spirit."*

ENDNOTES

1. See the Lausanne Occasional Paper 74, "'Do You Understand What You Are Reading?' Toward a Faithful Evangelical Hermeneutic of Scripture," https://lausanne.org/occasional-paper/do-you-understand-what-you-are-reading-toward-a-faithful-evangelical-hermeneutic-of-scripture.
2. See the Lausanne Occasional Paper 77, "A Theology of the Human Person," https://lausanne.org/occasional-paper/a-theology-of-the-human-person.
3. See the Lausanne Occasional Paper 75, "The Formation of Disciples *for* Mission and the Formation of Disciples *as* Mission," https://lausanne.org/occasional-paper/the-formation-of-disciples-for-mission-and-the-formation-of-disciples-as-mission.
4. See the Lausanne Occasional Paper 76, "Christian Faith and Technology," https://lausanne.org/occasional-paper/christian-faith-and-technology.

ABOUT LAUSANNE

Lausanne exists to accelerate global mission so that every person can hear, understand, and receive the good news of Jesus Christ.

Lausanne is a global movement of Christian leaders committed to the whole church taking the whole gospel to the whole world. Lausanne serves the global church by creating spaces where trusted Christian leaders are connected, equipped, and mobilized to fulfil the Great Commission.

Lausanne's fourfold vision is the gospel for every person, disciple-making churches for every people and place, Christlike leaders for every church and sector, and kingdom impact in every sphere of society.

Lausanne MOVEMENT

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