

# interact



christian growth ministries

## Finding and Experiencing Unity

by Kel Willis

In the Australian evangelical scene we often struggle to find a level of unity that will enhance the gospel rather than undermine it. This is especially so when we think differently about matters of faith. In the evangelical Christian church there is a wide variety of secondary theological perspectives and many expressions of them, ranging from Reformed to Charismatic. Exponents of each position tend to believe that they are the ones who hold a 'balanced position' (all of us are balanced, aren't we?!) and sadly can be somewhat derogatory of others who hold different viewpoints. I am not speaking here of those who do not hold to evangelical truth, but of those who are committed to essential gospel principles -- those truths without which the gospel is not the gospel.

One often hears statements like 'Oh, they're not really conservative evangelical', or 'They just don't have the power of the Spirit'. Such statements lack the expression of grace that God intends every believer to demonstrate, implying that other views are lesser ones and dismissing those who hold them as not really being 'one of us'. This attitude is not only divisive and destructive to the body of Christ, but undermines our witness to a watching world. It is also an arrogant rejection of family members who, regardless of any differences, are still part of the body of Christ and will certainly share together with us in heaven.

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One of the great problems in 'going to the wall' for a particular theological perspective is that it can make us so doctrinaire. I have heard Christian leaders say, 'I can't have fellowship with that person because he doesn't really understand...' This mindset actually detracts from the unity of the church, our spiritual pride dominates and we negate other members of God's family, which dishonours and grieves him. Holding to gospel principles is essential to being a follower of Jesus but secondary theological perspectives do not determine our 'evangelical' status. When 'our truth' becomes the basis for unity, and we dismiss all those who have a different perspective, we are in danger of that very 'truth' we stand for becoming sterile.

It is relatively easy to find unity within our own Christian sub-groups. Denominational affiliation can provide for us a sense of belonging. If we hold to a Reformed, Armenian or Charismatic theology we also feel relatively at one with others who hold the same views. Many call that unity. The problem arises when we discover that within those sub-groups there are different interpretations that can often be strongly held. In the final analysis, are our doctrinal viewpoints sufficient basis for real unity? What is a Baptist or an Anglican? What is Reformed theology? Or how would one define a Charismatic? I am sure that we would find very different responses to those questions, from the members within of each group, let alone from outside it. The reality is that if our unity is on the basis of our holding to the same theological perspectives, it is a fragile thing.



Some years ago I read the story of Whitfield and Wesley, who were contemporaries during the great revival movements of the 17<sup>th</sup> century. The two met for prayer and fellowship whenever they could but also wept together because there were some biblical matters they could not agree on: George Whitfield was a Calvinist and Wesley an Armenian. However, their love and respect for each other as brothers in the gospel was well known. When one of Whitfield's young men rather arrogantly asked him whether he thought they would see Wesley in heaven, Whitfield paused for a moment and thoughtfully replied, 'No I don't think so because he will be so close to God and I will be so far away that I won't see him.' It isn't hard to imagine why Whitfield left specific instructions that Wesley should speak at his funeral!

There are many secondary issues about which believers will have differing viewpoints, like baptism, the second coming, or how the Holy Spirit works within his church, the ministry of women and predestination, to list a few. None of these, although

important to some of us, is essential to the gospel. We could no doubt add other 'truths' that mean much to some of us, but they are surely not the things that ultimately unite us. Whitfield and Wesley were passionate about evangelism and lost people, they were committed to mission, but these things alone did not give that unique unity that the Bible speaks of. Rather, they were each committed to the things that are essential to the gospel, the things without which the gospel would not be the gospel at all: the deity of Christ and his atoning work on the cross as the only basis for our reconciliation with God.

Have you ever been in a foreign land where you feel alone and isolated? You cannot speak the language and so cannot communicate with the people all around you then you suddenly discover another believer! I have had this happen to me on a number of occasions and each time I am overwhelmed by the uniqueness of the feeling of being connected to that other believer. What is that sense of connection? Surely it is the special family connection that crosses all barriers of race and creed and links us together in our Lord Jesus. He is what we have in common. Christ and his redemptive work within us with all that implies is what so links us for eternity and we are to give expression to that in all of our relationships with other believers.

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While travelling from Germany to Switzerland on one occasion, I had the opportunity to speak to a Lebanese girl about the difference that knowing Jesus makes to those who profess Christianity. I suggested that with her permission we might read from the Bible.

As far as could be ascertained we were the only ones in the packed train compartment who could speak English. The others presumably had no idea what we were talking about. But as the Bible appeared from my briefcase, there was instant recognition! An old German lady sitting in the corner literally beamed as she suddenly understood what was happening. There was an immediate sense of oneness as she prayed and I spoke to the Lebanese girl, who responded by expressing a desire to know Christ personally. The old German lady and I, in spite of the language barrier, had an instant communication! We had no idea of each other's church affiliation or theology, yet we both obviously knew Christ and he was our mutual head. We were members together of his body. As we left the train in Zurich and went our separate ways, she indicated by gestures her continued prayer support.

The Bible speaks of two aspects of our unity: positional unity, or what we have in common with all other believers which is our relationship with our Lord Jesus, and practical unity, the outworking of that unity in practice. I sometimes remind people that there will be no Baptists in heaven! While they compute the statement, I also add, 'nor any Anglicans or Presbyterians!' The fact is God is not a Baptist, nor a Calvinist or Armenian (or any other brand we might like to add), I have no doubt that our sectarianism grieves the heart of God. Whilst we may enjoy being part of an organisation, our true basis for unity is found in our relationship with Christ.

The gospel is unique in that God not only provides forgiveness, but also brings us into a special relationship with himself and with others who belong to him. Note the process in Colossians 1:12,13: *'Giving thanks to the Father who has qualified you to share in the inheritance of the saints in the Kingdom of light, for he has rescued us from the domain of darkness and brought us into the kingdom of the Son He loves'*. Did you

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note the use of the past tense: we have been qualified and are already part of the kingdom together at this very point in time. How amazing is that!

One of Paul's favourite analogies is to describe the church as the body of Christ. He is speaking not of an ordinary human organisation like we see the visible church to be; rather he is speaking of a miraculous invisible worldwide church. One doesn't just join God's church; each member must

experience the miracle of entering into a relationship with him through Jesus. We read that God has made us alive together with Christ and recreated within us new spiritual life (Eph. 2:1-10). Having done this, God joins us to his church. Surely that is the primary basis for our unity. God has made us one; we belong to him, he is our lord and saviour and we are mutually accountable to him.

This has enormous ramifications. Paul unpacks this in the book of Ephesians where he declares that Christ is ruler over all things, including the body of which he is the head. Single-minded submission to Jesus is essential to the function of the

body. In Ephesians 2 Paul declares that all of the barriers that separated us have been broken down. As members of his body we are now fellow citizens with God's people and members of his household. Isn't that awesome? Paul uses other analogies to affirm the privileges and responsibility of belonging to him. We are God's family, and the temple in which he dwells. That's why we have such a sense of belonging and that's the basis for real unity. As we read in Romans 12:4,5 *'Just as each of us has one body with many members, and these members do not have the same function, so in Christ, we who are many form one body and each member belongs to all the others'*. So when we undermine and damage the reputation of other members of the body, we surely damage ourselves in the process.

***A mindset that simply puts other believers in a box and labels them 'not one of us' is ungodly and only ever produces division and disunity.***

### ***The practice of unity***

The message of Paul in Ephesians 4 is that we are to live out our status of unity with our fellow believers. In the first 2 verses we are told to live as true servants of Christ with an attitude of 'humility and gentleness, patience and forbearance with one another in love'. That instruction sets the tone. Imagine how it would be if each of us committed to demonstrate this attitude in our relationships with those who think differently from us. Paul then reaffirms the principle of positional unity. In Ephesians 4:3 we are called to *'make every effort to keep the unity of the Spirit through the bond of peace'*. Paul is not telling us to *develop* a unity; rather he is instructing us to *maintain* the unity we already have in Christ, and to live it out in our relationships with other members of the body of Christ. Paul then names seven key elements that affirm the basis for our unity. Notice that they are all preceded by the word 'one'. The essence of what he is saying is that the Holy Spirit has made us one with each other as members of the body. His affirmation is that unity with others should be the natural outcome of our relationship with God. He has gifted us to be participants in the church, and in the process unity, growth, stability and maturity are experienced. (Eph. 4:11-16).

The key to practising unity, then, is embracing the wonder of being part of God's family, living in the fact that we have been set free from the self-centredness of sin to embrace the love principle in our dealings with each other. I suspect that most of us never think of the status and privileges we have as followers of Jesus, and especially of the implications of being part of the body of Christ. I wonder if we were to evaluate our current attitudes towards those who are also members of this body, whether they would reflect a love and commitment to maintaining the unity of the Spirit. It is so

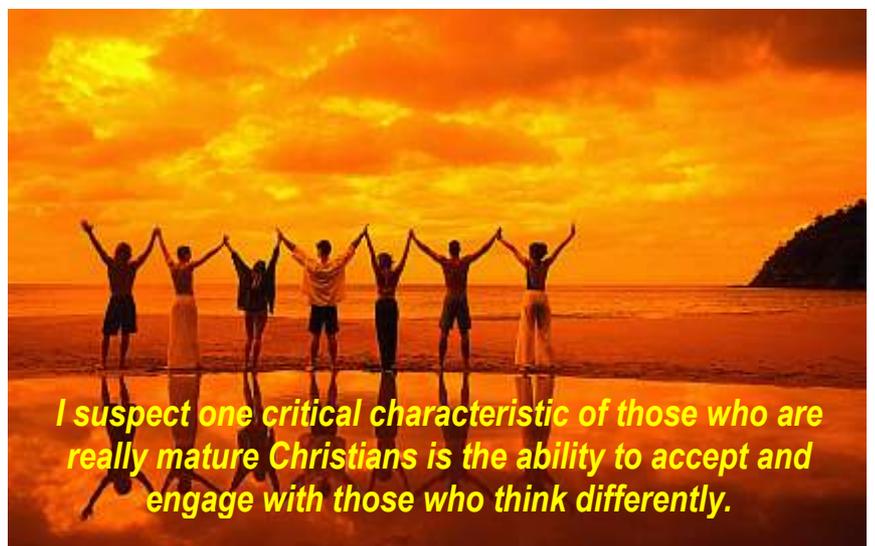
***I'm sure we would be committed more to encouragement than comparisons, to seeing Jesus in those who think differently from us.***

easy to dismiss others and be ungenerous towards those we think are not really where we are at theologically. A mindset that simply puts other believers in a box and labels them 'not one of us' is ungodly and only ever produces division and disunity.

What would happen if we were to ask God to give us a generous, biblical attitude towards those we think differently from, if we could look beyond our differences as Whitfield and Wesley did, and if the practical outworking of our

love for one another became visible to both the church and the watching world? I have no doubt the gospel would have greater impact. I'm sure we would be motivated to treat each other with respect rather than dismissing people so peremptorily. In spite of our differences I'm sure we would be committed more to encouragement than comparisons, to seeing Jesus in those who think differently from us, which would be reflected in our prayers for one another. How often do we deliberately seek to meet with those from other persuasions and engage with them? What thoughts go through our minds when we are introduced to such people? I know that it is easy and safe to disengage, but it does not really minister life and it doesn't help our spiritual maturity. I suspect one critical characteristic of those who are really mature Christians is the ability to accept and engage with those who think differently.

T C Hammond in his book *In Understanding Be Men* makes this pertinent observation: 'There is a difference of opinion amongst evangelical Christians themselves concerning the method by which their sanctification becomes a practical reality. To some it is a crisis, which may be accompanied by emotional results as intense as those accompanying conversion. To others it is a process of gradual enlightenment, until at length they awaken to the realities of the operations of the Holy Spirit. If the most advanced and fullest experiences of a truly sanctified life were found only in those who belong to one school, there might be some justification for the sweeping assertions which have sometimes been made. But the fact remains that equally enlightened, equally devoted, and apparently equally sanctified lives are found in the best representatives of each of the schools of thought.'<sup>(1)</sup> We would do well to remember such advice!



***I suspect one critical characteristic of those who are really mature Christians is the ability to accept and engage with those who think differently.***

1. <http://www.inchristalone.org/UnionWithChrist.htm> - Downloaded 20/4/11

# Unpacking Lausanne III for the Aussie Church

by Matt Hunt (Snr Minister, Helensvale Baptist, Qld)

It was a great blessing to be part of the historical event that was the Lausanne III Congress on World Evangelisation in Cape Town in 2010. I still pinch myself to think that when Bible College students read about Lausanne III in years to come, as I did with Lausanne I and II, I can say I was there!! What was Lausanne III like? And what might God be saying to the church in Australia through it? I want to start by sharing what I appreciated about the Congress, and then share what I struggled with and what I felt was missed (which is inevitable, considering there were 4000 participants — they couldn't please them all!). My comments are not exhaustive but are the main things on my heart. Furthermore, whilst other participants may disagree with my conclusions, as should be expected, the most important thing is not the uniformity of our conclusions, but our unity in the Lord Jesus. I will finish with six things I learnt from the Congress and God's challenge, as I see it, for the Australian church.

## *What I appreciated at Lausanne III*

The first thing I appreciated at Lausanne III was the event itself. It was awe-inspiring to sit with 4000 other believers from 198 nations all centred on the need for people across the world to know and follow the Lord Jesus Christ through God's great message of the gospel. There was energy, a heart and a generosity that pervaded conversations, sessions and the atmosphere of the Convention Centre itself. Interestingly, this was not missed by the employees of the Centre, most of them Muslims, who were blown away by the manner in which they were treated by the participants. Some, we heard, asked for Bibles and others even made some sort of commitment to Christ.

Of course the greatest example of this energy, and the second thing I appreciated, was our singing and worship. We sang well-known songs and new ones, sometimes singing one song for 15 minutes as we went through more than 8 languages. On the first and last nights a full orchestra and choir joined us, which added to the wealth of worship all the more. On the last morning all the back-up singers and band were introduced to us, representing many different countries and areas of the world. If there has been any act of corporate worship on this globe that has got close to Revelation 7:9, then maybe I was just part of it!

The third thing I appreciated about Lausanne III reflects the multi-ethnic nature of the church as much as the Congress. Hearing stories from other nations, in public sessions and private conversations, inspired me to love the Lord Jesus more, to give more, stretch more, and work with all the strength He gives me to present more people mature in Christ (Colossians 1:28,29). Stories of sacrifice, celebration, God's power and persevering obedience came from every culture, and reminded me to challenge myself and others to live in this Christlike way.

These three things spoke to me as an Aussie Christian leader. They reminded me that Australia is on the edge of the world. It was interesting bumping into people who would say, 'Oh, you're another Aussie. How many of you are there?' This was a recognition that the Australian church plays a significant part in the global scene, however as we heard few Aussie accents in plenary sessions, it was also a reminder that God calls us to embrace the opportunities to lead by serving out of the limelight.

## *What I struggled with at Lausanne III*

Getting 4000 evangelicals in the same room is a recipe for not pleasing all the people all the time! So, with great grace and respect to the organisers, what did I struggle with at Lausanne III?

First, it lacked daily, explicit expression of our mutual submission to our Lord Jesus. Our unity was described as rooted in a common mission, or a common cross, both of which are important: our unity is founded on the work of the Lord Jesus through



His death and resurrection. But the practice of true, humble, godly unity, although reflecting gospel principles, must be rooted explicitly and deliberately in our mutual submission to the Lord Jesus (John 17:20-23, Philippians 2:1-11, Ephesians 4:1-6). This was not strongly put at the Congress. My struggle was that the true 'deeper unity' that the 1974 Lausanne Covenant called for will not eventuate until this truth is grasped at the most fundamental level. John Piper took us close as he spoke of the wonder of Jesus as the ground for sacrificial obedience, and both speakers on partnerships spoke of true partnership being rooted in God and not in shared resources. But these were like rays of light breaking through rather than the dawn of fresh thinking.

Secondly, I struggled with the presentation of a gospel too focused on the cross. I love the gospel, and the cross in particular, for it is our calling card and the mark of our

ministry as followers of a suffering servant. I love the old rustic cross that adorns the front wall of our church at Helensvale, and look forward to having one as high as a telegraph pole at the front of the church property (if we can!). But the focus at Cape Town was so much on the cross that the resurrection seemed to be nearly forgotten. This meant we didn't focus sufficiently on the present day power of God in world evangelisation. As David MacNaughtan, a retired missionary who attended Castle Hill Baptist during the years I was Associate Pastor, once said to me, 'Matt we need to focus on Jesus' present ministry as much as His past ministry.' The same could be said of Lausanne III, where it appeared to me that the over-powering focus of our celebration and reflection on the cross was at the expense of the resurrection, if not also the Holy Spirit.

Thirdly, I struggled with the tendency of our brothers and sisters in the 'Global South' (a term used at the Congress to describe the growing church in Asia, Africa and South America) to celebrate God's work amongst them so much that at times it felt like it bordered on triumphalism: 'It's our turn in the sun now!' My cry to them is to not make the mistakes of the West! There will always be a tension between celebrating and being humble, and I don't suggest I have it nussed out, but I appreciated the cry of Patrick Fung, the International Director of OMF, a Chinese man himself, who on the last day said (my notes), 'I am concerned that many of us



Asians may be repeating the mistake that our western brothers might have committed in the past that is to equate economic and political power with advances in spreading the gospel and we continue to reinforce the notion that the spreading of the gospel is from the powerful to the powerless, the haves to the have nots and there is a sense of Asian triumphalism which makes me very nervous. I stand before you today and confess I pray daily for myself, I pray for my people, and I pray for the Chinese church that Lord keep us humble. ... I believe arrogance and self-pity will be the two major barriers to pursuing world evangelisation.'

In Edinburgh 1910, there was little presence from the majority world. Not so today, but there is a nagging thought. Some Christians suggest that the 21<sup>st</sup> century 'belongs to Asia or the Chinese'. But this is wrong. It may be a repeating of the western problems of triumphalism in thinking that the west would complete

the evangelisation of the world. Don't make the mistakes of the West!! Stay humble and don't practice a self centred triumphalism. God gives what He wishes. No one people or ethnic group can say, 'We are the ones who will finish the task.' There is no one centre of Christianity – it is from everywhere to everywhere. Arrogance and self-pity will be the two main barriers to world evangelisation.

Perhaps that is why those who grabbed my heart the most were the quietly spoken, perhaps even overawed, South Pacific islanders as they cried out at our last regional meeting for us Aussies to help them.

We are always growing and learning as God's people. These are three points of growth I identified at Lausanne III. Yet, there were also things I missed at Cape Town – not just a visit to Robben Island and up Table Mountain!

### ***What I missed at Lausanne III***

Was Lausanne III at Cape Town in 2010 as a significant an event as Lausanne I in 1974? I wasn't at Lausanne I or II, however I have read much about them and sense that at Lausanne I, and to lesser extent at Lausanne II in Manila in 1989, there was something historic going on. A trail was blazed, the Lausanne Covenant was drafted, and evangelicals around the world celebrated a new sense of common cause in world evangelisation.

As a participant this time, I didn't feel Lausanne III rose to the same level of historic significance. I suppose it's a bit like movie sequels – the second and third instalments never seem to rise to the level of the first! It would always have been hard to follow Lausanne I, particularly when the Covenant and the Lausanne Movement both evolved from that meeting.

This is not to say that getting 4000 Christian believers from 198 countries to one city and one event is not historic. Nor should I downplay the significance of how the church from the 'Global South' gave such a clear lead at the Congress. These two things are significant in and of themselves. No, what I missed was a sense of God saying something fresh to the church through Cape Town 2010. As we delved through Ephesians and the six key issues of the Congress: truth, reconciliation, world faiths, integrity, priorities and partnership, little of it seemed fresh and new. I'm sure this was why some participants said that Cape Town 2010 was 'more of the same old stuff'.

Now I'm not bringing down 'the same old stuff'; the content we covered was essential for the issue of world evangelisation. It was just that for such a significant and historic event, I anticipated something fresh to be presented to God's people. Perhaps the closest we got to a fresh idea was the focus on oral learning as a way of getting the Bible into the hearts and minds of the millions (billions?) of illiterate people around the world. That I hadn't heard of before the Congress.

Perhaps if there was anything that stood out as new and fresh at Cape Town 2010 it was not content as much as the methodology of sharing content. The use of small table groups of 4-6 people to study a book of the Bible and then, after hearing a short 20 minute interpretation from a speaker, its application, may well have revolutionised Christian conferencing in the decades ahead – a move away from the expert speaking to nodding heads could be a great step forward for the church. I hope we see it repeated in smaller conference settings across the world. Who knows, it might even turn up in a series of messages at Helensvale Baps!

### ***Six things I learned at Lausanne III***

But of course, no matter what was missed, struggled with or celebrated, there was much to learn at Cape Town 2010. Here are six things I learnt:

1. The church is much bigger than the church in Australia! Whenever I travel, I connect with how much Australia is on the edge of the world! Sometimes we can be so focused on what is happening in our own backyard that we think the world stops there. But there is so much more God is doing through his people around the world who speak differently, look different, and have different passions, priorities and hopes from mine, but who follow this same Lord Jesus. I have been challenged to embrace a deeper level of humility, patience and gentleness in ministry because I follow a big God who has saved, and leads, a diverse people. May my ministry reflect that humility as God graciously works through me.
2. The call for suffering, persecution and obedience is stronger than ever. It was compelling to sit and listen to story after story of God's work through suffering and persevering believers. To hear a North African pastor say, 'When Muslims come to Christ we teach them about salvation and persecution first' made me feel how much we seem to play around the edges of following the Lord Jesus in the West. That night I was sitting with a group of Aussies and I turned to them and asked, 'We know little of persecution in the Aussie church, and yet it is fundamental to the Lord Jesus' teaching. Do we have to be more intentional about choosing a simpler lifestyle that might open us up to 'persecution' or ridicule from those around us who don't yet know the Lord Jesus?' We didn't have an answer that night, but the question remains, and I must engage with it in my teaching at HBC.
3. God calls us, particularly in the West, to be counter-cultural, or different, from the world in which we live. In recent decades there has been a call to be more relevant, to build bridges and engage with the unbelieving world around us. This is true. But at Lausanne III I appreciated afresh the other truth: that we need to be more counter-cultural as Christians in the West. This means defending not only the Christian social values relating to sexual practices, family and relationship, that seem to get much publicity, but also challenging the deep influence of our Western culture that never stops crying out that the most important person is me. The difference the gospel makes is stronger as we reflect to the unbelieving world around us Christ centred suffering and persecution patience and a refusal to demand that our own needs to be met first. This 'me first' principle is the greatly used by the evil one to stop the effectiveness of the church in Western culture.
4. Our treasuring of the Lord Jesus above all else must rise to a whole new level. In his interpretation of Ephesians 3, John Piper said that it is only when we are taken by the wonder, glory and awe of the Lord Jesus Christ, when we treasure him above all else, that we will make the choices God is calling us to. I have learned that I've got to be even more taken by the Lord Jesus and focus all the more on Him above all else—even ministry, theological debate, strategy, and evangelism-- to see His people effectively developing as devoted disciples. It is the most strategic thing I can do to see Him build His church.
5. We need to invest all the more in discipling Christians so they will stay the course with the lifestyle God uses to extend his kingdom: a Jesus-honouring, self-sacrificial, patient, and other-people-centred lifestyle. Only as we live this way will the gifts of the Spirit be released, the church be equipped and enthused to serve and the power of God be evident for the world to be transformed by the gospel. I am renewing my commitment to teaching strongly on these things, and call Christian people of all ages and depths of commitment to a renewed passion and a decision to live simply to honour Jesus with strong grace, mercy and a smile!!
6. One last thing I learned is a renewed commitment that, as I work with other followers of the Lord Jesus, I must hold loosely to my self-made identities such as my denominational commitment, leadership status, ministry passions,

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and theological constructs. I must understand relationships firstly in the context of a mutual submission to the Lord Jesus Christ of the New Testament. I can and should do this with integrity regarding the things that affirm my identity, but I cannot and should not place these identities above the Lord Jesus. My ministry practices therefore, centred on Him first, should work to lift up the ministry of others, to give my all as I see it at the time, to point others to Him and to use all my gifts to encourage His work in others. Lord help me. I can't change anyone else, but I am believing Him to continue to change me.

## Conclusion

Lausanne III was a great moment in the global church's history, no matter what, and I was privileged to be a part of it! However, it was more than a privilege. Last week I read about Agnes Milowka on the ABC News website. Agnes, 29, was a renowned deep sea cave diver who knew the risks of her passion, and on the weekend of 26-27 February this year she met that risk head on when she died in one of Australia's longest underwater caves, Tank Cave between Millicent and Mt Gambier in South Australia's south-east. Agnes believed cave diving was the true essence of exploration. She recently uploaded her thoughts on You Tube saying,

*'I dream about caves. It is an all-consuming interest. It is a passion. It is an obsession. There is no greater feeling in the world than finding a passage that no-one ever in the history of the world has seen before. It is like any pursuit that is inherently dangerous. If you are pushing the boundaries of that sport, you will find yourself taking on bigger and bigger risks. To me, those risks are worth it because the rewards are worth it.'*

<http://www.abc.net.au/news/stories/2011/02/28/3151103.htm>

We can, and perhaps should, admire Agnes's passion for deep sea cave diving. And we can sympathise with her friends' and family's sense of loss and grief at her passing. However, Lausanne III tells us there is something grander, bigger and far more fulfilling to be consumed by than diving in deep, water-filled caves – even previously unexplored ones. Indeed it's not a something, but a someone: the Lord Jesus Christ. What if the Lord Jesus' people were passionate, obsessed and consumed by Him above all other hopes, visions, dreams, identities and ministries? What would be achieved by a group of people who were radically committed to following King Jesus ahead of all other priorities and desires? What would they die for? What would they live for? What would they speak of more than anything else?

Simply Jesus.

In my mind, this is the heart of the challenge of Lausanne III for the Aussie church: to be less consumed with what we do or say for the Lord Jesus, to be more consumed with Him, and to 'speak and do' from the foundation of abiding in Him (John 15:1-8). For there is much to speak and do as He builds His church around the world: so much that only He can sustain and build. Why look anywhere else? As martyred missionary Jim Eliot, a great example of a Christ-centred proponent of world evangelisation, said, *'He is no fool who gives what he cannot keep to gain what he cannot lose.'*

Oh that more people would come to know the wonder of living freely, forgiven by our Creator to follow the risen again King of Kings! May He bring it on, and show us where and how He wants to use us: to His glory.

## POSTSCRIPT

Since I wrote this, initially as a series of articles in my blog in October-November 2010, the Lausanne Committee has completed the publishing of its 'Cape Town Commitment' in late January 2011: a statement that sums up the Congress. Part 1 is a theological statement, Part 2 a practical statement. Some of the matters I missed or struggled with as set out in this article have been reflected in the Cape Town Commitment. In particular, the comment on the sense that the Congress was too silent on the resurrection has been heard: Part 1 of the Cape Town Commitment was completed before the Congress and published to all participants on its last night. This initial version of Part 1 reflected this 'weaker' presentation of the resurrection. When these concerns were shared with Dr. Chris Wright, the main editor of the Cape Town Commitment, he chose to amend Part 1 to strengthen its statement on the resurrection. It is this amended version that was published in January 2011. It is testimony to the humility and Christlike character of Dr. Wright that he was prepared to listen and consider these questions, let alone amend Part 1 of the Commitment. For that example of the Lord Jesus and servant leadership I thank Dr. Wright.

You can find the Cape Town Commitment on <http://www.lausanne.org/ctcommitment>.



Renowned diver, Agnes Milowka  
(flickr.com)

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