



LAUSANNE COVENANT CHAPTER FOUR

THE NATURE OF EVANGELISM

List of Cited Scripture: I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; II Cor 5:11, II Cor 5:20, Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45

Observation: Chapter Four calls all to take up their cross, declares a single gospel as, “the gospel”, and then implies works with “cost of discipleship.”

LC Quote: “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.”

Interpretation: The above message to deny themselves and take up the cross relates to, and was spoken by, Jesus when He preached the Gospel of the Kingdom of God.

And he that doth not take his cross and follow after me, is not worthy of me. (Mat 10: 38 ASV)

Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. (Mat 16:24 ASV).

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. (Mark 8:34 ASV)

And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (Luke 9:23 ASV)

Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (Luke 14:27 ASV)

Jesus was not talking about a physical wooden cross. Instead, Jesus spoke figuratively about his family in heaven, as the Cross of God, that he would eventually be crucified on. If Jesus was talking about a Trinity he might have said, “Follow me, and take up his triangle.”

However, there was a time when Jesus did bear his own cross;

They took Jesus therefore: and he went out, bearing the cross for himself unto the place called The place of a skull, which is called in Hebrew, Golgotha. (John 19:17 ASV)

The Lausanne Covenant declares that one should “take up their cross”. This is a hypocrisy because the Church does not know the Cross of God. This is hypocrisy because the God of the Church is a mono-sexed Trinity, and not the same God of the Cross, whom Jesus knew. This is a hypocrisy because the Church does not teach the foundational God of Creation, who is God of the Cross—four ways.

Jesus taught that four steps on the cross were necessary for understanding good ground—the foundational four-way God of the Cross in the parable of the sower. (pg xlvi)

Jesus taught that four steps on the cross were necessary for new life hereafter, when He explained that there were four days before raising Lazarus from the grave. (pg xlix)

Jesus taught Nicodemus that four steps on the cross was necessary, when he explained that you must be born in the flesh, born in the water, and born in the spirit to then enter the Kingdom of God, as the fourth step. (pg l)

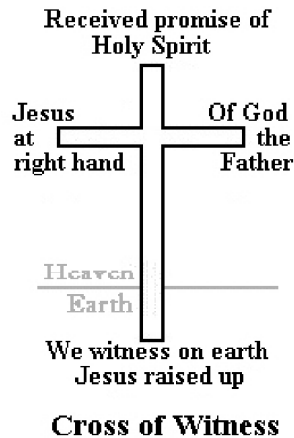
Jesus taught three steps on the cross with a greater number than 666 was necessary, in order not to be cut down and terminated on the fourth step, like a fig tree that does not produce fruit. (pg xlviii)

Cited Scripture: Acts 2: 32-39 (ASV)

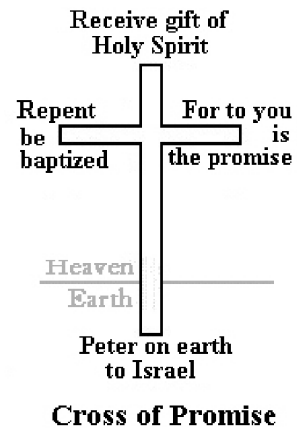
32. *This Jesus did God raise up, whereof we all are witnesses.* 33. *Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit he hath poured forth this, which ye see and hear.* 34. *For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,* 35. *Till I make thine enemies the footstool of thy feet.(Psalm 110:1)* 36. *Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.* 37. *Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?* 38. *And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.* 39. *For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him*

Observation: As a result of Pentecost, Peter witnessed to men of Israel that Jesus was raised from the dead, and received the promise of the Holy Spirit. Peter continued with the message that Israel would receive this same promise of God, if they repented in the name of Jesus.

Interpretation: Without rearrangement, Peter’s words naturally progress around the four-way cross of God—both his witness, and the promise of God.



Like Jesus preached to Nicodemus on the rooftop (pg 1), there is birth in the flesh (the body of Israel), baptismal cleansing of the soul (birth in the spirit), to receive the promise of God—salvation.



Cited Scripture: Mark 10:43-45 (ASV)

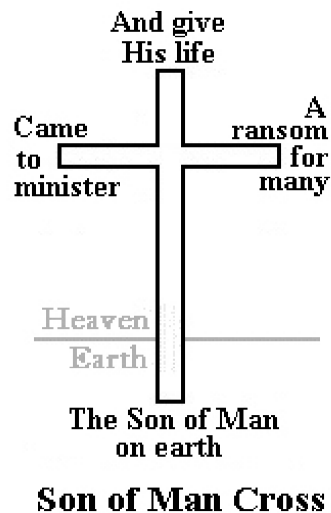
43. But it is not so among you: but whosoever would become great among you, shall be your minister; 44. and whosoever would be first among you, shall be servant of all. 45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Observation: The cited scripture follows disciples James and John's request to Jesus, that they sit at his right hand to administer to Jesus' followers. After Jesus explained that those who rule over the Gentiles lord authority over their subjects, he explained that whoever would rule among his disciples should be the servant of all.

Then Jesus explained his servant-hood in the form of four steps on the "Son of Man Cross."

Interpretation: Jesus taught the cross in many ways. Sometimes He would say *Take up your cross*. Sometimes He would say *Bear your cross*. When Jesus spoke about foundational understanding, he taught four steps with the Parable of the Sower. Other times Jesus used a four year old fruitless fig tree to explain four steps on the cross. He even took four days before raising Lazarus from the dead to show four steps of time to journey around the cross for eternal life.

It is not written in the Bible that Jesus used a little cross, and waved it to his audience, like Friar José Diego on the cover of this book. It is not written that Jesus drew a cross in the sand with his toe, or a cross on a sheet of papyrus with pen in his hand. However, it was when Jesus gave his life as a ransom for many that the shape of his bloody body on the cross became a visual Cross of God for God of the Cross.



Cited Scripture: 1 Cor 1:23 (ASV)

23. but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; 24. but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

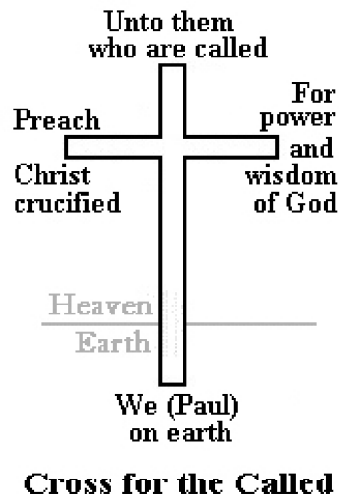
(1 Cor 1:23,24)

Observation: Paul preached the cross (1-2-3-4). His words fall naturally on the cross of God.

Interpretation: Paul separated his audience into three categories—the Jews for the Gospel of the Kingdom of God, the Gentiles for the Gospel of Grace, and those who are called by God.^(Ch4-1) Paul knew that those who are called are few, because humans, by nature, are wired to think like humans. The Jews love their mono-God, because they never figured out that God’s 4-way introduction (3 times) to Moses, *I AM the God of your fathers*; (Joseph), *Abraham, Isaac, and Jacob*, is God of the 4-way Cross.^(Ch4-2) Likewise, the Gentiles in the Church love their mono-sexed Trinity, despite never being written in the Bible.

However, by progression on the top of the cross those who are called are those who receive the Holy Spirit, heretofore unknown as the Mother in heaven. The Church knows her only as a family-less neuter spirit, a stumbling block for the Gentiles.^(Ch4-3)

Bottom line is there is no power and no wisdom of God until there is a complete understanding and belief in the 4-way God of the Cross. Furthermore, there is no salvation with an incomplete God named “Trinity”, whom Jesus, and the Apostle Paul did not know.



Perhaps 1 Corinthians 24 should read; *but unto them that are called by God to understand and believe the cross.*

Cited Scripture: 2 Cor 5:20 (ASV)

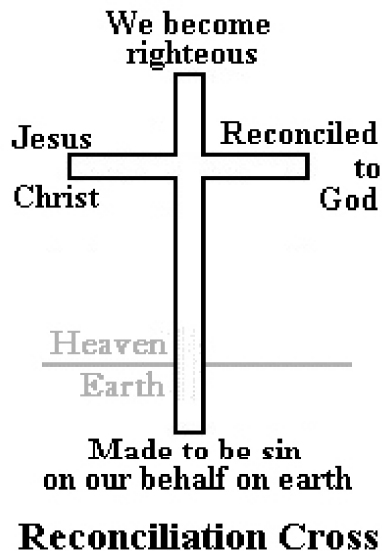
18. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19. to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 20. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. 21. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.
 (2 Cor 5:18-21)

Observation: The Apostle Paul explained how human sinfulness is reconciled to God through Christ, who was made to be sin on our behalf. Therefore, Paul and the Church became ambassadors with the ministry of reconciliation to the world on behalf of Christ.

Interpretation: Paul introduced the word, *reconciliation*, like this: *having committed unto us the word of reconciliation*. Synonyms are reuniting, reunion, and bringing together again.

In business accounting the General Ledger is reconciled, when the Balance Statement equals the Profit and Loss Statement. The numbers must be equal. Likewise, the Bible calls for reconciliation of the number of man 666 to the number of God, 777. They must both be equal to 777 for reconciliation.

For reconciliation there are four steps around the Cross of God. At the bottom of the cross (1) Jesus became sin on earth on our behalf with a perfect and final sacrifice. When we confess and accept Jesus Christ (2) as our Lord and savior, our sin is replaced with (3) his righteousness, and we become (4) reconciled to God.

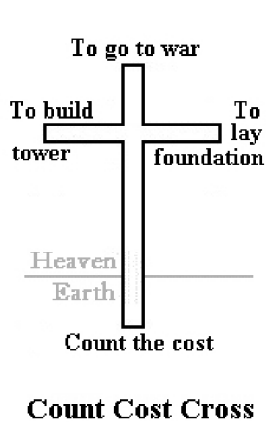


Cited Scripture: Luke 14: 25-33 (ASV)

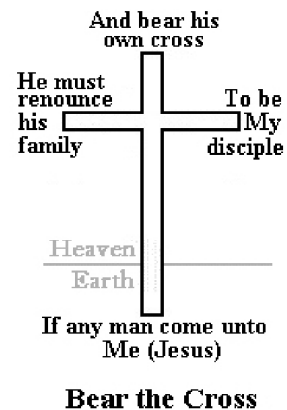
25. Now there went with him great multitudes: and he turned, and said unto them, 26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? 29. Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30. saying, This man began to build, and was not able to finish. 31. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple

Observation: To be a disciple of Jesus one had to bear his own cross by renouncing his family, and all of his possessions. But, to prepare for war, first he had to count the cost.

Interpretation: Jesus did not want any imposters on his staff of disciples. They had to count the cost of discipleship before leaving everything to build a tower to heaven, and go to war with Jesus.



When Jesus said they had to bear the cross, no one knew what that meant. They did not know that the reason they had to renounce their family was because they were to become servants to the family of God of the Cross. Jesus said that one cannot serve two masters.



Cited Scripture: Mark 8:34 (ASV)

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

Observation: To be a follower of Jesus one had to take up his cross and deny himself.

Interpretation: When Jesus preached the Gospel of the Kingdom of God to the Jews, he instructed them to deny themselves—take up the cross, and *sell whatever you have*, and give to the poor. Whatever you have is all you have.

A man named Ananias with his wife sold a piece of property, gave some to the Church, and kept back some for himself. Peter judged him for not giving ALL of it to the Church, and Ananias fell down dead. Peter then judged his wife, who fell down dead, and was buried. (Acts 5:1-5 ASV)

1. But a certain man named Ananias, with Sapphira, his wife, sold a possession, 2. and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the apostles' feet. 3. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land? 4. While you kept it, didn't it remain your own? After it was sold, wasn't it in your power? How is it that you have conceived this thing in your heart? You haven't lied to men, but to God." 5. Ananias, hearing these words, fell down and died. Great fear came on all who heard these things.

This is the price of not complying to the letter of the works-oriented Gospel of the Kingdom of God. This is not the Gospel of Grace, that Paul preached to the Gentiles.

