

Leaving

(Not a reader? Take a listen instead ↓)

Leaving is never because of just one thing. Not really.

It's the result of a thousand, inconsequential *one things* that all converge in a single moment of sudden, irreconcilable difference.

For me, the eventual leaving of the religious community I grew up in began as a tiny question fluttering at the back of my mind.

Back then, I'd never met a question I didn't want to take apart, examine, rearrange and then carefully reassemble, perfectly ordered, and satisfactorily answered.

I'm, by nature, a lover of straight lines and exact dimensions. I find predictable angles strangely comforting, the even length and width of squares reassuring. Curved, irregular edges and uneven portions, I had decided, are one of life's great menaces. Questions without answers were anathema.

Questions + Answers

However, this question-with-no-answer was an uncomfortable and irregular shape, one that I could not find a corresponding answer to in my existing theology. It was like a jigsaw piece that had been accidentally caught up from another puzzle, and no matter how I turned it around in my mind, I could not make it fit into my existing framework.

I was possessed with an uncomfortable sensation that something didn't add up, that what I had been told no longer carried sufficient weight or authority. It was an inconsistency I could not overlook nor satisfactorily explain, an unexpected bump in an otherwise smooth spiritual life.

But back then, it was just *one thing*. It stood alone in its irregularity and I let it sit, like a bothersome pebble in my shoe, not fitting, never resolved. This question wasn't the explosion, merely the spark; but when I cast my mind back to all the *one things* that finally resulted in my departure, I get no further back than this question.

This is a difficult article to write in many respects. I have many friends and family still within the community that I have left. The thoughts I share are entirely my own and are not intended to imply any lack of conviction or sincerity in any one of them, or indeed anyone else from within that community. I hope I am able to write about my experiences with respectful thoughtfulness for the many loving and good people who remain there still.

Yet I am also aware that I cannot be alone in my uncomfortable questioning. There must be others who have asked, if not the same questions, ones that are very similar and who have then sat with the same unsatisfactory answers, ones that simply won't fit.

What are we to make of such inconsistencies? Does faith ask us to suspend our questions or does faith ask us to push deeper into them, despite the challenges, despite the possibility we may need to admit another answer is not only possible but probable and necessary?

You may be wondering what the question was. Well, it was hardly earth-shattering. It was a question of *when and where a woman ought to wear a head covering*. Yes. I grew up in a head-covering church.

Principles + Applications

(I would like to make a brief comment at this point; if you are a woman – particularly one who I know personally – who believes head coverings for women are a biblical principle

that should be applied in perpetuity and therefore choose to cover your head, I deeply respect your conviction. I am not seeking to change your conscience on this issue. But I can bet you have questions, particularly if the application of this principle in your church looks anything like it did for me...)

The religious community I grew up in wore head coverings for church services, Bible classes, and Sunday school, but not fellowship meals or family Bible readings. We wore them at church preaching meetings, but not during community hall cleaning or evangelistic neighborhood visits. We would wear them for youth activities, more specifically, the formal part of the event but we wouldn't wear them for the supper and games that followed, nor at church picnics or community outings.

We would wear them during formal preaching and Bible exposition but not during informal discussion group activities. We would wear them for church worship (although a woman wasn't able to 'pray or prophesy', despite the scriptural prerequisite of 'a covered head' being satisfied), and remove them immediately afterward.

Head coverings denoted submission we were told, yet submission, strangely, didn't seem to be required in the home, on trips to the beach, or when we were doing the grocery shopping. Little discussion was given to the biblical principle of submitting *one to another* and what that might possibly mean.

Finally, head coverings were required for a church meeting of business, which was neither an act of worship nor a church service of any kind. The question took shape in my mind and refused to be dismissed – *why?*

Why did we wear head coverings anyway? What was their purpose then or now? Are they even required now? What is submission really? Women had clearly prayed and prophesied in public

worship then, why no longer? Or why, even with the required head covering in place did women 'remain silent'? Why on earth did we wear head coverings to a business meeting?

Did we have it all completely wrong?

I'm not proposing to suggest an answer in this article to the questions this particular subject raises (if such an answer exists) or that the questions I've noted form a comprehensive list of all the relevant points of discussion. I'm simply highlighting the moment, for me, that scriptural principle and practical application suddenly appeared to be inconsistently applied and self-contradictory.

Just one question. One little spark.

Piles Upon Piles

Time passed. Over the years, the questions gathered in untidy piles in my mind.

Why did we bemoan the state of the world yet we seemed to do very little by way of community engagement or civic involvement to fix it?

Why did we seem to know a great deal about the end times and prophecy yet precious little about the here and now; the practicalities of Christian witness; paying our taxes, saving our marriages, stewarding our lives and finances well?

Why didn't more of us recycle?

Why could we eat lunch with our non-believing co-workers but not socialise with them over dinner?

Why was taking communion at church – *common union* – such a solitary and miserable affair, hemmed in on either side by silence and woeful introspection?

Why, if we were a people saved and redeemed and made new, did

we sing such mournful hymns of lament?

Why, if woman was created to stand alongside man, equal partners in the great mission of God to fill the earth with His glory, were the women I saw all around me prohibited from contributing in meaningful ways within the church; in teaching; evangelising, praying, and leading the congregation with wisdom and grace?

Why did I see power posturing and spiritual manipulation manifesting themselves in a community born out of the sacrificial heart of Jesus, *who came not to be served but to serve and to give his life as a ransom for many*? Why did *nobody* do anything about it?

Why, when we were meant to celebrate *grace*, did we seem to reward *intelligence*, beginning at a young age?

Yearly examinations to determine biblical knowledge were undertaken each year by Sunday School students. The questions were often difficult and, it seemed, purposely disorientating. The premise seemed clear: the more you knew, the more spiritual you were and the closer to God you got. We all received prizes at an end-of-year award ceremony, for what exactly I'm still not really sure, but 'first in exam' and 'first in class' always got a mention and an additional prize.

I don't recall any mentions for *character development*, *personal growth*, *kindness*, or *showing Jesus to others*.

The motivation may have been sincere but the subliminal messaging was flawed. We were taught to compete against each other, not run alongside each other. We were taught that what we knew was more important than who we were being.

It often seemed to me that the word of God was something to be sermonised from, bored by, afraid of, or wielded, weapon-like at others, but never the spirit-breathed and living words of Heaven's Creator, active and able to deeply transform our

hearts and lives, shaping us for His purpose.

Compliance seemed more relevant than character, uniformity more desirable than unity and, in the end, what I could *explain about Jesus* significantly more important than whether I actually loved Jesus and was following him (or at least trying to).

The Spark Ignites

All the things I've mentioned, the questions I've shared (and the many I've left out) can most likely be found in many other churches or religious communities, to a greater or lesser degree. And no church is perfect or has it all sorted, this I am willing to admit.

None of these things, alone, were enough to cause a leaving.

But I did resolve to do something about my questions, to seek opportunity and space to ask them, to give voice to my doubts, to challenge my perception of Christian life, and, if necessary, to adjust and reorient my direction.

To let scripture speak to me, unfiltered, and be confident that the Spirit would lead me in all truth. To allow my questions and convictions to sit in tension with one another while my Christian life continued to grow and deepen, built on the solid rock of faith in Christ.

To believe that the important things God wished me to know, He would make known.

I can't say for sure whether, in the end, it was I who left or whether I was the one who was left; perhaps it's more accurate to say that I was simply a strange shape that no longer fitted into a space that could not change.

Like the question that started this journey of deconstruction, I was now an uncomfortable and irregular part, a puzzle piece

that no longer worked with the whole. The posture I had adopted and the resulting reorientation were now incompatible with my existing religious community.

Officially, I was ex-communicated, an ecclesiastical term weighted with censure and disapproval. *We can no longer affirm you as a Christian.*

It implied I had not measured up to the expectation of Christian living, and this judgment sits uncomfortably with me. I have no glaring moral issue or unrepented sin that would give cause for such action. The seeming dismissal of the authenticity of my faith was painful and difficult to understand.

This only resulted in further questions. What happened to *come and let us reason together?* Who decides whether another Christian's life of faith is lacking?

What really is the purpose of ex-communication in scripture? How much power, if any, should Christians wield over each other in spiritual matters?

What makes a Christian *Christian* anyway? Is it what I know or Who I trust?

Why does the church gather? How is unity in Christ really achieved?

Where did I belong?

I did not deserve ex-communication. And yet here I am, on the other side of something that, at one time, seemed the most scandalous thing that could happen to any Christian.

I find that I belong nowhere and everywhere. That a leaving is also a beginning. And that, when Jesus said *you will know the truth and the truth will set you free*, he really meant it.

I have not been ex-communicated by God.

Still Asking Why

Why did I feel the need to write about this?

Well, firstly, I don't think I am alone, in my questions or my sense of something not quite fitting right. I am certain that there are others out there, people I know well and people who may be strangers, who are *asking questions*.

And I want to tell you, it is okay to ask those questions; don't be deterred in your asking. *It is the glory of God to conceal a matter; to search out a matter is the glory of kings.*

The true function of Christian theology is faith that seeks understanding; to not just know more about God, but to *know God*. We start with what we do know – and Abraham, the great father of faith is given as the classic example – *that God exists and He is a faithful rewarder of those who seek Him*. And then we keep searching, and asking, and growing, and learning, and building our life on this certainty, all with the intent to *know God more*.

Our questions aren't just interesting, they're vital to an informed, robust faith that will last us a lifetime of Christian journeying.

Secondly, you may be afraid to ask your questions. I want you to know that I understand your fear and your hesitancy; your desire to avoid similar censure. And yet I would say to you, *in everything we have won more than a victory because of Christ who loves us. I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future, and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord.*

You are God's beloved child and He is not afraid of your questions. If you commit your heart in faith to Him, He will

lead you in all truth. *Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.*

And finally, to those who would feel the need to censure such questioning, I would urge you to pause and reconsider. The Christian faith is not defined by all the things we could possibly know or articulate. None of us would dare to claim we have all knowledge or fully understand all there is to know about God.

The Christian life is not an academic exercise.

The Christian life is built upon the simple premise: *This Jesus, who was crucified, God has raised again to life and he is both Lord and Christ.* Those who confess this truth are God's children, adopted into the household of faith by God's grace.

The question then becomes not *what do I know but who am I being?* Are our lives demonstrating the fruit of a walk guided by the Spirit; *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control?* Jesus told us *by their fruit you will recognise them;* that these are the markers that will distinguish a true follower from one who is a follower in name only.

The local church does have a corporate responsibility in the moral matters of each Christian's life (another day, another blog), but *the people are the church, we are all responsible to each other* to encourage, disciple, equip, and, if necessary, admonish in our Christian walk.

And how can we grow, make mistakes, experience grace, or mature in our discipleship if we cannot ask questions and, if needed readjust, no matter how uncomfortable?

This is the messy but vital reality of the local church; filled with sinning and flawed humans who are being renewed

daily by the grace of God, asking their questions and voicing their doubts along the way.

Leaving is never because of just one thing. It's the result of a thousand, inconsequential *one things* that all converge in a single moment of sudden, irreconcilable difference. Every question I had ever had, every answer I had been given, and every answer I hadn't found brought me to the painful realisation that this was a religious community in which I no longer fitted.

In the end, leaving was inevitable.

As I have written this article, I have endeavoured to share my thoughts and experiences in an accurate and factual way, as they relate to me personally, summarising many aspects for brevity. For some of you reading this, my words may have deeply resonated with you and your experience closely mirrors my own.

Others reading this may be confused, disappointed, angry, or offended by what I've shared and may have received this article as critical or directed personally at them or someone they know. It is true that I have written in such a way that gives a critique of sorts. However, I would respectfully remind my readers that criticism is simply an evaluative or corrective exercise that can be applied to any area of human life, and is perhaps at its most relevant in the evaluation of our spiritual lives. Critique, while uncomfortable, can be the catalyst for much-needed reinvigoration, renewal, and revival.

No part of this article is intended to be received as criticism of any one individual, or offensive or divisive in nature.

Jesus, The Hope Of The World

(Not a reader? Take a listen instead ↓)

“Behold, the virgin will be with child and will give birth to a son, and they will call Him Emmanuel” (which means, “God with us”) | Matthew 1:23, BRB

Scripture tells of a crowded family home in a bustling ancestral town, set at the southern end of the Judean hills. Filled to the brim already, perhaps with relatives from both near and far, there was [no room in the guest quarters](#) for the additional arrival of a heavily pregnant Mary, accompanied by her fiancée Joseph.

Exhausted from the arduous travel to Bethlehem, necessitated by the tax decree from Cæsar Augustus (Luke 2:1), Mary and Joseph found space in the ground floor family room with Joseph’s extended family; a comfortable, homely room filled with hollows of straw, and where the animals also slept and fed.

Surrounded by family, and labouring in a crowded, warm, Israeli home like many other women before her, Mary gave birth to her first child, a son. His name was to be ‘Jesus’ (meaning ‘Yahweh will save’) and he was born to ‘save his people from their sins’ (Matthew 1:21).

“A thrill of hope, the weary world rejoices, for yonder breaks a new and glorious morn...” | O Holy Night

The Necessity Of Jesus’ Humanity

It was an important and necessary reality that Jesus [shared in our humanity](#); a connection which he derived from his mother,

Mary.

Jesus' redemptive work on behalf of humanity was deeply connected to his own humanity. His ability to sympathise with us and to reconcile on our behalf springs from a complete understanding of what it is like to be human; with all our doubts, fears, temptations, and failures. He understood humans *because he was human*.

The story of his birth impresses upon us just how similar he was to us in every way, even to the unremarkable ordinariness of his birth.

Like countless babies before him, he was born surrounded by noise and bustle, sweat, blood, and tears. Relatives would have crowded around to proudly admire (what was assumed to be) Joseph's firstborn son. Mary would have comforted the newborn's hungry cries by pressing him closely to her breast. His arrival was, on one hand, a thoroughly human affair, recognisable the world over.

"There are three creation stories of the creation of humanity in the Bible. The first is that humanity is made in the image and likeness of God. The second is that a human is formed from the dust of the earth and the woman is taken from man: she is flesh of his flesh. The third is that humanity is reborn through a saviour; who is born of a woman, and he is flesh of her flesh...Jesus is made of her, not just in her. He is made from her and not just through her. How else could Jesus be connected to the line of David [King of Israel] through Mary unless the baby was truly hers, albeit born of the Spirit. This physical connection to Mary is the basis of the story of salvation, the proof that our own flesh, our souls and bodies, can be redeemed and cleansed and resurrected." | Lucy Peppiatt

Yet, despite the seemingly unremarkable circumstances of his birth, God was, in fact, doing something completely remarkable

and unique in and through this child. This newborn babe was the Word-Made-Flesh, God-With-Us, and his birth was an event that would change the course of human history forever.

The Darkness Of The Human Heart

When God originally created this world and the humans that inhabit it, He did so with purpose and intentionality. He wanted humanity to choose to '[walk with Him](#)', to want to be like Him, and to partner with Him in His glorious mission to fill the earth with His glory.

Yet much of the Bible is a repetitive narrative of human failure, telling over and over again of the inability of humans to live as the perfect image-bearers that God had intended.

Disobedience of God's directive in the very beginning and the first act of sin in the world brought about its awful consequence for humanity; a sentence of death, and being sent from God's presence in shame and disappointment. Instead of beauty, the first humans received a crown of ashes and instead of joy, they experienced loss and mourning.

Not only this, the spiritual heart of humanity became darkened and sick, in desperate need of healing and regeneration. Humanity died that day – not physically or immediately, but spiritually. Our union with God was severed and we became separated from God's presence. Seeking our own will at the expense of God's glory, we were incapable of living the glorious life He had intended for us. And, just as we have inherited physical life from our parents, so too we have inherited spiritual death.

“Made for spirituality, we wallow in introspection. Made for joy, we settle for pleasure. Made for justice, we clamour for vengeance. Made for relationship, we insist on our own way. Made for beauty, we are satisfied with sentiment.” | N T

Wright

Every human who is born comes into the world physically alive but spiritually dead. Without our spiritual connection with God, we are nothing more than 'dead men walking', living in darkness and far from the eternal life God intended for us.

*"And I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can't."
Romans 7:18, NLT*

The heart is deceitful above all things, and desperately sick; who can understand it? Jeremiah 17:9, ESV

"This is an evil in everything that is done under the sun: There is one fate for everyone. Furthermore, the hearts of men are full of evil and madness while they are alive, and afterward they join the dead." Ecclesiastes 9:3, BSB

"For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do." Galatian 5:17, ESV

The Necessity Of Jesus' Divinity

But God, in His infinite love, did not leave anything to chance in His plan of saving and redeeming humanity.

Despite human failure and many, many detours [in this story](#), God has declared that His purpose will not be thwarted. He will accomplish what He intended for His creation, even to His own personal cost, as it turns out.

"I declare the end from the beginning and ancient times from what is still to come. I say, 'My purpose will stand, and all

My good pleasure I will accomplish.'” | Isaiah 46:10, ESV

Jesus was born to ‘save his people from their sins’; to break the power of death and to reconcile all of humanity back to God. Yet no ‘ordinary human’ could possibly have achieved this remarkable feat.

The child of both a human father and a human mother would have resulted in the kind of human we see around us every day and indeed within our own selves – a person who is subject to the ravaging effects of sin and governed by a heart that is, in its deepest recesses, at enmity with God. This kind of human couldn’t possibly have overcome sin or lived, without fault, as God’s perfect image-bearer. Nor could this kind of human have defeated the power of death by virtue of living a sinless life, perfectly obeying God’s moral law.

Jesus was human, born of a human mother. However, prophecies that spoke of the coming saviour made it clear that he was to be born of a virgin, with no human father involved in his conception (Isaiah 7:14). Instead, the Holy Spirit moved and, in the same way that creation sprang into being at God’s command (Genesis 1), so too it was the animating force for the conception of God’s Son. “God said” and it was so!

“The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent His own Son in a body like the bodies we sinners have. And in that body, God declared an end to sin’s control over us by giving His Son as a sacrifice for our sins.” | Romans 8:3, NLT

“Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil.” | Hebrews 2:14, NIV

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth” | John 1:14 NIV

John, the author of the fourth gospel account in the New Testament, deliberately parallels the Genesis account when beginning his record of this pivotal and distinctly unique moment in human history; the arrival of Jesus the Christ, the Son of God.

He tells us that ‘in the beginning was the Word (*logos*), and the Word was with God, and the Word was God’ (John 1:1). The use of the Greek word *logos* here is frustratingly difficult to adequately convey in English by a single word. Literally meaning “I say”, it’s not used for ‘a word’ in the grammatical sense; the term *lexis* (λέξις, *léxis*) would have been used in that instance. However, both *logos* and *lexis* derive from the same verb *légō* (λέγω), meaning “(I) count, tell, say, speak”.

That ‘Word’, and all that is contained by the expression, became flesh and ‘dwelt among us’. He was ‘God-With-Us’; anyone who saw him saw all the radiance of God’s glory; the exact representation of His being and the imprint of His nature (Hebrews 1:3, John 14:10-11).

Paul the Apostle tells us that Jesus, who was in the very nature of God, emptied himself and took the form of a servant, made in the likeness of humans that sin (Philippians 2:6-7). He became the representative of us all and in his human body, the war against sin and death would be waged and won.

A New Creation In Jesus

All of human history had been leading up to this moment, when creation would be reconciled and redeemed back to God and to the purpose for which it had been created. Through his human descent, Jesus was connected to us all, right back to the

garden of Eden; and what was done by one man (Adam) to the detriment of us all, would be reversed in another, 'the second Adam', who was to be a life-giving Spirit (1 Corinthians 15:45).

Other places in scripture, particularly the writings of Paul the Apostle, affirm that the revelation of God's original plan of creation, the redeeming, recreating, and re-ordering of all things, together with the reconciliation of creation to its Creator, all find their true and most meaningful significance in Jesus Christ, the Word-Made-Flesh (Ephesians 1:3-10; Colossians 1:15-20; Hebrews 1:1-3; Romans 16:25-26; 1 Corinthians 8:6). The invisible God was now revealing Himself visibly through His Word-Made-Flesh, in whose hands the world and all that is therein, has been placed. (John 3:35; Ephesians 1:10; Colossians 1:20).

In Jesus Christ, we find the reasons for truth and life. In him, we find the source of life and the light of humanity, the light that shines in the darkest places of the human heart, bringing peace to the chaos and creating order and beauty again (John 1:4, 2 Corinthians 4:6).

In the unique person of Jesus, God was doing a completely new thing; bringing about a new creation and restoring again the hearts of humanity to a whole relationship with Him (Isaiah 43:19, 2 Corinthians 5:17).

"For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." | 2 Corinthians 4:6, NKJV

Focusing On The Miracle

Jesus was both the son of a human mother and the son of a divine Father; the human and the divine embodied within the one individual. He was born specifically and uniquely, after

centuries of human failure, that, in him, the Creator might redeem His creation. He was the “Word-Made-Flesh” – the ‘one and only of his kind’, a man, *but not merely a man* and in him, ‘the entire fullness (completeness) of God’s nature dwells bodily’ (Colossians 2:9).

Theologians have deliberated about this seemingly impossible reality for centuries. As early as 300 hundred years after Jesus’ birth, a council of Christian bishops convened in the city of Nicaea (now known as the town of İznik, in modern-day Turkey) to decide on the longstanding theological debate regarding the nature of Jesus and his relationship to God.

Settlement of the debate was affected by the creation of the Nicene Creed, a statement of beliefs now widely used in Christian liturgy. With the creation of the creed, a precedent was established for subsequent local and regional councils of Bishops to create statements of belief and canons of doctrinal orthodoxy. The intention was to define unity of beliefs for the whole of Christendom.

And yet, the arguments still rage today. Dialogue tends to grapple with the **how** (and the answer to this is perhaps well outside our paygrade), focusing on the need to fully explain and document *in what way* the person of Jesus was the Word-Made-Flesh. Quite often, the miraculous reality is lost in the foray of dogmatic contention.

What is often also lost is an acknowledgment and rejoicing in the **why** – that only the Word-Made-Flesh could truly and completely redeem humanity. Only God stepping personally into the drama and chaos of humanity through the sending of His Son could solve the dilemma of sin and death that we all share in. And this miracle of redemption and rescue was achieved through God’s only Son, both human and divine.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and

have touched with our hands, concerning the word of life – the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us. (1 John 1:1–2) and God was manifest (appeared) in the flesh.” (1 Timothy 3:16)

“Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD’s hand double for all her sins. A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken. Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news, lift it up, fear not; say to the cities of Judah, “Behold your God!” Behold, the Lord GOD comes with might, and His arm rules for Him;” | Isaiah 40:1-5, 9-10, ESV

Nature + Nurture

Who we are as individuals is derived from both genetic predisposition ('nature') and environmental factors ('nurture')

The reference to 'nature' is the idea that human behaviour can be considered to be the result of 'pre-wiring'; information or characteristics that are determined by our genes. These biological factors influence our predisposition to certain traits and behaviours and are determined at a gene level, over which we have no personal ability to control.

The reference to 'nurture' relates to the idea that the environment a person is exposed to, either prenatally or

during a person's life, will influence and affect the development and psychology of an individual, and therefore their resulting behaviours and traits.

Studies conducted in the twentieth century on twins who had been separated at birth concluded that human behavioural development is affected by both nature and nurture – both an individual's natural disposition and the environment in which they are raised.

When we consider the impact of this in relation to Jesus, both son of man and son of God, at once human and divine, we understand certain passages of scripture in a new light and are amazed at the mastery of God in relation to the remarkable reality of His son.

Firstly, the genealogy of Jesus is important. It's one of the first things that the gospel of Luke makes known – that is, the genetic origins of the one who is to be called the Christ.

He is born to a young woman descended from the family of the great King David, a woman favoured of the Lord and deeply devout and spiritual in her faith (Luke 1:28, 47-55). Joseph, the man who would become his earthly adoptive father, was also 'a good man', honourable, faithful, and generous-hearted (Matthew 1:18-19). Joseph was not willing to put Mary through public disgrace, despite the initial assumption of scandal that surrounded her pregnancy.

Yet Jesus is also born in Bethlehem, an [insignificant village in Judah](#) (Micah 5:2, Matthew 2:6) to a poor family who could only offer the most inexpensive of offerings at his birth (Luke 2:24, Leviticus 12:8)

There was nothing in his circumstances that any human could boast in and he certainly wasn't born into the privilege, wealth, or status that we might normally associate with royalty.

Everything about his arrival was so counter-cultural to expectation that it's no wonder he was overlooked and discounted by even his own peers and fellow countrymen. By all accounts, he was nothing special – the son of a country carpenter – if even his actual son, as the whispers rumoured a different story – and, in this way, he represents every single one of us.

In his humanity, he felt everything that we feel, our stresses, fears, struggles, heartbreaks. He understood what it was like to be poor, rejected, and marginalised. He understood oppression and abuse of power. Yet he also understood the joy of our humanity; love, family, celebration, hope. He appeared to be completely ordinary and in his complete human ordinariness, he could not have represented us better (Isaiah 53:2).

Yet despite outward appearances, he was anything but ordinary. In nature, his heart belonged to His Father (John 6:38, John 4:34) and his mission was to do his Father's will, accomplishing the work that He had given him to do (John 6:38). In him, God was glorified and in him *'mercy and truth have met together; righteousness and peace have kissed each other'* (Psalm 85:10-11).

"This Good News is about His Son, our Lord Jesus Christ. In his human nature, he was a descendant of David. In his spiritual holy nature, he was declared the Son of God. This was shown in a powerful way when he came back to life." | Romans 1:3-5 (GW)

In Jesus, we see everything that God is.

Scripture could not be any clearer that the victory over sin and death was going to be God's, accomplished through the sending of His Son. Sent in the likeness of all of humanity, but in whom dwelt all the fullness of God, only the uniquely special Son of God would be able to overcome and defeat our

greatest enemy.

There is a world of meaning in what it was to be “the Son of God”, ‘begotten not created’, ‘spiritual, not earthly’. Jesus was enough like us in the ways that mattered to defeat sin and overcome death on our behalf but also enough **not** like us that a victory could and would be won, and that this victory would be God’s, not ours.

With the arrival of Jesus, the Word-Made-Flesh, God-With-Us, we are being invited to think about all that ‘God’ is in new and breathtaking ways. We are challenged to comprehend the reality that all the goodness and love and compassion and righteousness and truth and mercy that God is took up residence amongst us. Jesus confirmed that those who had ‘seen him, had seen the Father’ and that ‘I and my Father are one’. He was everything that is God, expressed in human form. God had arrived, in the person of His Son (Isaiah 40:4, Mark 1:3).

Theology | Faith Seeking Understanding

This article is obviously referencing core biblical theology in relation to salvation, redemption, the nature of Jesus, and the truth of God and who He is. However, we should avoid the temptation to merely get ‘stuck’ in a particular doctrinal position or viewpoint on the subject. To do so is to ignore the reality that not everything that is true can be fully explained, and that the goal of theology is not to *acquire knowledge*, for its own sake, but to *gain understanding* that not only informs but transforms our faith.

The word ‘theology’ literally means ‘thinking about God’. One classic definition of theology was given by St Anselm. He called it ‘faith seeking understanding’ and for many this is the true function of Christian theology.” | Paul Badham

Our theology – what we think about God – is important. How can we begin to know and understand ourselves and our place in

this expansive creation if we have no sense of the One who made us and the purpose for which we've been made?

However, a robust and living theology will spring from understanding and experiencing who God is and what He has done for us, in Jesus, not simply by giving agreement to a statement or creed of 'theological beliefs'.

By affirming the biblical narrative, that we are saved by [grace](#) through faith alone, we begin a journey towards a deeper understanding of who God is, which only grows as our Christian life progresses. Our theology is, perhaps then, best described as an expedition of discovery, rather than a destination at which we arrive. We discern more and more about the heart and mind of the Creator as our life progresses. This *knowing and experiencing* – this walking with God – renews us day by day to become more like the crucified Lord we follow.

Jesus was the exact representation of God and the very imprint of His nature (Hebrews 1:3, John 14:10-11), the Word-Made-Flesh who took up residence amongst us (John 1:1-14).

To know God is to know Jesus, whom He sent (John 17:3), and, therefore, the true starting point of our theology as Christians is looking to Jesus and, fundamentally, to God, in Jesus, crucified. It is in this that we see the extent to which God was prepared to go in order to rescue and redeem us and why Jesus, and Jesus alone, truly human and truly divine, was the hope of the world.

In your pursuit of knowledge, don't lose sight of this miracle.

"The Son is the image of the invisible God, the firstborn over all creation." | Colossians 1: 15, ESV

"The Son is the radiance of God's glory and the exact representation of His nature, upholding all things by his

powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty on high.” | Hebrews 1:3, ESV

“His divine power has given us everything we need for a godly life through our knowledge of Him who called us by His own glory and goodness.” | 2 Peter 1:3, NIV

This article was first published 26 July 2021

Come Walk With Me

(Not a reader? Take a listen instead ↓)

Come walk with Me.

Imagine we are once again in Eden, walking together in the cool shade of the trees.

Listen to the sound of the great river, flowing through My garden paradise. Hear the rush of its distributaries, flowing north, east, south, and westward out from My garden. Living water springs from this place, refreshing and pure.

Close your eyes and breathe in the rich, loamy scent of this good earth. There is gold here, and precious stones too, hidden in abundance beneath the surface. Catch the sweet scent of resin floating on the crisp, clean air, the call of the mountain eagle soaring up and away from his nest, the whisper of the wind through the pasture grasses.

I am here with you. I am beside you, all around you. I go before you and I come after you; a burning torch and a defensive shield. I am closer than your very own breath. Nothing will hurt you in this place.

Catch your breath. Rest beside the quiet pools where you will find water for your thirsty soul. Rest here in the stillness. Feel My presence and be restored.

I see your weariness, your unsettled and aching heart. I know your questions and feel your pain. I see the heavy burdens that you are carrying.

Have you forgotten what a life walking with Me should be like? Have you forgotten that I am the One who has breathed life into your dry bones, that I know the very heart of you, and that I love you?

I am your refuge, your redeemer, your restorer. Lay your burdens down.

Rest alongside Me now, beside the still water, and let Me remind you of My love.

You are made for life, an abundant, overflowing, God-shaped and God-filled life. Of everything made in the beginning, your kind alone were made in My image, made to reflect My glory. Body and soul, you are marvellously made.

You were made for belonging, with others like yourself but most of all, with Me. You were made good, so, so good.

When catastrophe fell in Eden and a great chasm arose between us, I was not defeated. When darkness fell in your world, My light shone even brighter, a shimmering beacon of hope to bring you home. I had known from the beginning that this would happen and I had already made a way.

I sent My light into your world; the glory of My presence cutting through the darkness and lighting your path back to

Me. I called you to Me and you heard the sound of My voice. Like a sheep that had wandered and was lost, you have returned to Me, the great shepherd of your soul.

As you drew close to Me, I drew ever closer to you; can you not feel Me close even now? I have not left you, you are not walking alone.

You feel small and insignificant but I tell you, you are My deeply treasured child. Does your heart not stir within you, as My Spirit testifies to this truth?

You say you are weak but I tell you, My power is made perfect in your weakness. I have put eternity deep within you, like treasure in jars of clay.

You say you feel inadequate and unworthy but I tell you that you have been made white like snow, whole and worthy in My righteousness. You say you didn't know My saving power could look like this and I tell you, this is *grace*, *My grace*, and it is sufficient for you.

I am the bedrock on which your feet find firm footing, the Alpha and Omega, encircling you in My safety and protection. I will hide you in the shadow of My feathered wings and My faithfulness will be a shield for you throughout all your days.

I have wept for you, fought for you, bled for you, died for you, and I have been made alive again, for you.

There is nothing I wouldn't do for you.

Quiet those voices in your head, clamouring to be heard, telling you that you must earn My favour, that you must do something to deserve My love. I have borne the cost of our reconciling, it is My gift to you. I have secured your passage home and I will walk that path with you.

Quiet those voices around you, telling you that simply being

in Me isn't enough. I tell you, I Am leading you and renewing you and transforming you. You need only abide in Me.

The curse of sin is broken. I have broken it and you are free in Me. My life flows into yours, My Spirit breathing its refreshing wind into your heart. Walk with Me and work with Me and you'll recover your life.

Are you feeling burned out, forced into patterns that are ill-fitting and heavy? Are you tired and anxious, carrying burdens too heavy to bear? I say again, lay those burdens down.

Lift up your weary head and take heart. I am still here, I have always been here and I will never leave you nor forsake you. The good work that I've begun in you, I promise faithfully to complete.

Come walk with Me, I'm all you need.

"So you'll go out in joy, you'll be led into a whole and complete life. The mountains and hills will lead the parade, bursting with song. All the trees of the forest will join the procession, exuberant with applause. No more thistles, but giant sequoias, no more thornbushes, but stately pines—monuments to me, to God, living and lasting evidence of God." | Isaiah 55:12-13, MSG

By One Man

(Not a reader? Take a listen instead ↓)

I like the Apostle Paul.

I like his ability to 'call a spade a spade', the unrelenting

pursuit of his faith, and his bold assertion to “preach nothing but the cross of Christ” (1 Corinthians 2:2). No doubt he ruffled more than a few feathers at times, with his unapologetic directness and refusal to tolerate any other gospel than that of being [saved by grace through faith alone](#).

He doesn't shy away from telling it how it was; the reality that his zeal for God had been seriously misplaced early on, and that he had been a violent persecutor and destroyer of the very faith he was now thankful to call his own.

He doesn't downplay the facts of his former life; that not only had he been zealous for the traditions of his fathers, he had also been considered an 'up and coming' amongst his peers, his upward trajectory in Judaism eclipsing many of those his own age (Galatians 1:13).

Yet he also doesn't state this just for effect or from a place of pride, but rather as facts relevant to advancing the true gospel narrative he now endeavors to preach. He states that he counts all those things of his former life as loss because of the surpassing worth of knowing Christ Jesus, his Lord.

He has a particularly warm and fatherly relationship with Timothy, his 'son in the faith' and he shows deep regard for several fellow workers whom he commends by name: Epaphroditus, husband-and-wife team, Priscilla and Aquila, Barnabas, Titus, Silas, Luke, Lydia, and Onesiphorus.

He demonstrates tenderness and genuine love and concern for all those of the “household of faith” and he is a passionate evangelist to those who are yet still “strangers and foreigners” to the gospel of grace. His letters to the early churches are full of pastoral advice and authoritative direction. Yet he is also unapologetically direct and is prepared to meet and name injustice or falsity head-on, as in the situation that he writes about in 2 Corinthians 7 (see also 2 Corinthians 11, Galatians 1:6–9, Galatians 2:4; 2

Corinthians 11:26).

“Paul’s letters reveal a remarkable human being: dedicated, compassionate, emotional, sometimes harsh and angry, clever and quick-witted, supple in argumentation, and above all possessing a soaring, passionate commitment to God, Jesus Christ, and his own mission.” | [Britannica.Com](#)

Paul’s influence, passion, and commitment enabled the gospel of Jesus Christ to take root and flourish throughout Asia Minor, and its spread continued long after his death, reaching even to the ends of the earth.

Paul wrote several letters, one of which was the letter to the church at Rome. In chapters 5 and 6 of Romans, he covers some significant theological territory by dealing with the themes of death, life, and resurrection, which came about, he states, ‘by one man’...

By One: Death In Adam

The need for our forgiveness and reconciliation with God sits at the heart of the gospel. Paul recounts in Romans 5 how humanity found itself in the dismal state of being sinning, dying creatures and why we need forgiveness, reconciliation, and renewal.

He makes his first point in Romans 5:12 where he teaches that Sin came into the world *by one man* and that death followed swiftly on Sin’s heels, enslaving all of humanity in a dominion of darkness and, ultimately, separation from God.

The word he uses for ‘man’ is the Greek word ἄνθρωπος (anthrōpos) meaning *human*. We get our English word anthropology from the combining of *ánthrōpos* (ἄνθρωπος, “human”) and *lógos* (λόγος, “study”). It’s therefore strictly more accurate to say that *by one human* Sin entered the world and death spread to all.

While Adam becomes the representative of us all, the focus, I think, is not primarily on his gender (as a man) but on his humanity. In fact, scripture elsewhere confirms that Eve was complicit in sin alongside Adam (Genesis 3:6,12, 1 Timothy 2:14). Together, they were responsible for the catastrophe that unfolded.

“The narratives of Genesis focus on conflict and resolution. God’s purpose from the beginning is to have His presence fill the earth; humans are to image God and subdue the earth, i.e., bring about order and fruitfulness in creation (Genesis 1–2). Conflict enters the story when humans rebel against God (Genesis 3). Shalom is shattered, and the earth is cursed. Further degeneration takes place (Genesis 4–6) until God brings judgment and mercy (Genesis 6–9). Humans then attempt to restore God’s presence (Genesis 11) before God launches His own initiative to re-establish His presence on Earth (the covenant). Genesis 1–11, then, is the founding story of humanity, ending in crisis. These narratives give a real and true assessment of God’s initial purposes and the human plight. Genesis 12–50 is the founding story of the nation with whom the covenant is eventually made at Sinai. The covenant establishes the relationship to Abraham and his descendants, provides the structure for living in God’s presence, and lays the foundation for God’s presence to be established on earth.” | [BioLogos](#)

The consequence of the fall in Eden – mortality – flowed from Adam and Eve to all of humanity; a literal reality and a core theological truth embedded within the Genesis record. Dying became hard-coded in our DNA.

Not only that, Paul comments later in Romans 7, Sin is a powerful and destructive force that humans find impossible to resist. Humanity has been *sold under sin*, constantly battling against the pull of our own self-will, which is invariably in opposition to God. Despite having the desire to do good, more

often than not, we lack the ability to do what is right, so powerful is Sin's hold and influence over us. There is no one in all the world who has not fallen prey to Sin's insidious, whispering temptation* (Ecclesiastes 7:20, Romans 3:21).

The introduction and continued presence of Sin in the world is what gives death its power over humanity. We die because we're mortal and death now reigns supreme and we remain dead because of the power that Sin gives death.

In Adam, all die. This is Paul's first point and the incontrovertible theological teaching of Romans 5.

By One: Life In Christ

Yet, says Paul in Romans 5:21, and here he makes his second point, in Christ, there is life. There is another theological truth embedded within the Genesis record, a promise "that new life would be delivered out of death."

"And I will put enmity (open hostility) Between you and the woman, and between your seed (offspring) and her Seed; He shall [fatally] bruise your head, And you shall [only] bruise His heel." | Genesis 3:15, AMP

Humanity was promised that a descendant of Eve – [another human](#) – would arise to wage war against Sin and to overthrow death. Yet in waging this war, death would deal him a powerful blow, a seemingly mortal wound. But out of his death would flow life.

This promise would be affirmed countless times throughout scripture, and, particularly, by Jesus himself during his ministry, who stated the reason for his coming was that "they [humanity] may *have life*, and have it in abundance [to the full, till it overflows]" (John 10:10, Amplified Bible).

Unable to wage the war for themselves, God's promise and gift

to the world would go into battle on humanity's behalf. He would wage war for all those who were weak, utterly helpless, and hopelessly enslaved to Sin. Those who were living in darkness, far from the eternal life God had intended for them. Those whose greatest enemy was death itself.

In fact, this hero's [redemptive work](#) on behalf of humanity would be deeply connected to *his own humanity*. He had to be human, like us, in order to make atonement for the sin of humanity (Isaiah 53:6, Hebrews 2:17)

As a human, he would still feel keenly the pull of Sin's seductive promise, the desire and temptation, as *the first Adam* had, to undertake this battle on his own terms. He would wrestle with the terrifying but necessary reality of confronting death up close; not just any kind of death but the painful and humiliating death of a traitor.

He would face the world's great enemy alone, rejected by all, even by those who were closest to him, in the moment of his greatest need. Defenseless, *like a lamb led to slaughter*, he would cling to the words of the Psalmist that, though he walked through the valley of the shadow of death, God would be with him still. He would choose to suffer according to God's will, committing his soul to a faithful Creator.

This war would be brutal and bloody and seemingly fatal for our hero.

And yet, there would be an extraordinary twist...

Where *the first Adam* had been a living being; *the last Adam* would be a life-giving spirit (1 Corinthians 15:45). This hero would be human *but not merely a human*. He would be the "Word-Made-Flesh" – the 'one and only of his kind' and in him would dwell 'the entire fullness (completeness) of God's nature (Colossians 2:9).

Written into the very fabric of our reality was a powerful

promise that Sin *could be* defeated by the willing sacrifice of one who had committed no sin and who had lived a perfect, moral life according to God's will. The sacrificial death of such an individual, on behalf of all of humanity, would heal the division between God and humanity, reopening the way to the eternal life God had always intended for His creation.

Scripture could not be any clearer that the victory over Sin and death was going to be God's, accomplished through the sending of His Son, the Word-Made-Flesh. Sent in the likeness of all of humanity, but in whom dwelt all the fullness of God, only the Son of God would be able to overcome and defeat our greatest enemy.

Not only that, in meeting death head-on, he would deal it a fatal blow, overturning and destroying its claim on him. Sin's power to command death would be vanquished. Jesus himself would now hold the keys of death and the grave. On the third day, at the break of dawn, he would rise from the silence, *Life* himself having swallowed up death in victory (Acts 2:24, Romans 6:9, 1 Corinthians 15:54).

One act of righteousness, Paul says, led to justification and life for all humanity. By one man's obedience, many would be made righteous (Romans 5:18-19).

"As sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord." | Romans 5:21, Weymouth New Testament

Deeper Magic

I love how C S Lewis writes about this epic moment in his fictional work, *The Lion, The Witch, and The Wardrobe*:

At that moment they heard from behind them a loud noise—a great cracking, deafening noise as if a giant had broken a

giant's plate...The Stone Table was broken into two pieces by a great crack that ran down it from end to end; and there was no Aslan. "Who's done it?" cried Susan. "What does it mean? Is it more magic?" "Yes!" said a great voice from behind their backs. "It is more magic." They looked round. There, shining in the sunrise, larger than they had seen him before, shaking his mane (for it had apparently grown again) stood Aslan himself. "Oh, Aslan!" cried both the children, staring up at him, almost as much frightened as they were glad... "But what does it all mean?" asked Susan when they were somewhat calmer. "It means," said Aslan, "that though the Witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read there a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor's stead, the Table would crack and Death itself would start working backward." | C S Lewis

This "deeper magic" is an immutable law of consequence, as certain as the law of gravity or the rising of the sun. Jesus has brought life and all those *in him* will live. This gift of grace has been given, the work has been finished and the end has been written. *"While we were still enemies, we were reconciled to God by the death of His Son, and, further, now that we are reconciled, we will also be saved by his life."*

In Christ, all will live. This is Paul's second point and the incontrovertible theological teaching of Romans 5.

The Resurrection: Proof + Promise

One of the great theological truths of the Christian faith, as taught by Paul and, indeed, written into the earliest Christian creeds is the necessary and factual reality of [the resurrection](#), particularly, the resurrection of Jesus. In

fact, Paul asserts that resurrection underpins the entire gospel narrative, without which all of Christian life is rendered futile.

*“If there is no resurrection of the dead, then not even **Christ has been raised**. And if Christ has not been raised, our preaching is useless and so is your faith. ... And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost.” | 1 Corinthians 15:17, NIV*

He actually summarised the gospel by affirming three statements, one of which is a declaration of the reality of the resurrection of Jesus:

“Remember Jesus Christ [the anointed], raised from the dead, descended from David. This is my gospel.” | 2 Timothy 2:8 | NIV

The Christian faith asserts and teaches that resurrection is a historical reality; Jesus Christ really did live, die, and was raised again to eternal life.

The resurrection is not only relevant to the gospel narrative, it's essential. Author Craig Blomberg comments, *“As wonderful as Jesus' life and teachings and miracles were, they were meaningless if it were not historically factual that Christ died and was raised from the dead and that this provided atonement, or forgiveness, of the sins of humanity.”* Embedded in this reality is the proof that what was begun in Jesus, God intends to do for all creation.

“The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preachers were sure that Christ had risen, and sure, in consequence, that believers would in due course rise also. This set them off from all the other teachers of the ancient

world...Nothing is more characteristic of even the best thought of the day than its hopelessness in the face of death. Clearly, the resurrection is of the very first importance for the Christian faith" – The New Bible Dictionary 1996, p. 1010, "Resurrection".

Jesus didn't just overcome death, his death also made reparation for all the sins of the world. Sin, in its entirety, was dealt with, once and for always** (Romans 6:10). His resurrection was both proof and promise that the war against Sin had been waged and won. Death has lost its power. Those in Christ *will live*, no longer be held by death but merely passing through it. They too, like him, will be raised to life, never again to experience death.

"I assure you: Anyone who hears my word and believes Him who sent me has eternal life and will not come under judgment but has passed from death to life." | John 5:24

Life, and *life abundantly* – the same life that Jesus now has [awaits them on the other side](#).

It's no wonder Paul concludes his thoughts on this subject with these inspiring words: *"In everything we have won more than a victory because of Christ who loves us. I am sure that nothing can separate us from God's love—not life or death, not angels or spirits, not the present or the future, and not powers above or powers below. Nothing in all creation can separate us from God's love for us in Christ Jesus our Lord!* (Romans 8:7-39, CEV).

This is indeed good, good news!

***apart from Jesus, of course.**

****This, of course, doesn't mean that we don't still struggle with sin – this is the challenging reality of the Christian life – but rather that the penalty that sin inflicts, death, has been absolved for those in Christ (Isaiah 53:6, 1 John 2:2, John 1:29). We eagerly wait, with all of creation, to be completely set free from the bondage to corruption and obtain the freedom of the glory of the children of God (Romans 8:22).**

A large part of the inspiration for this article came from the worship song 'This My Soul' By The Gray Havens. It's truly worth a listen and captures Paul's sentiments from Romans 5 and 6 perfectly. This song is one of my personal favourites.

Majors And Minors | The Danger Of Extremism

(Not a reader? Take a listen instead ↓)

The appearance of Jesus on the Jewish scene was a dramatic collision between [grace](#) and spiritual performance. Jesus came preaching repentance and forgiveness for all people; not on the basis of their social status, their ethnicity, or their gender, but on the basis of God's generosity and undeserved grace (Mark 16:15, Luke 14:23).

"For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through him." | John 3:16-17, NIV

Grace gives us what we don't deserve and cannot earn. This is why it's so frequently contrasted against the Law of Moses

(the Torah), which still resulted in condemning every man or woman, no matter their sincerity or good deeds. Righteousness could never come by law-keeping, simply because it was impossible for it to be kept perfectly in its entirety.

Straining Out Gnats, Swallowing Camels*

Many of the conflicts that were initiated with Jesus came from the Pharisees, members of a Jewish religious party that flourished in Palestine from around 515 BCE–70 CE. The movement was marked by both a meticulous adherence to their interpretation of the Torah as well as their particular eschatological (end times) views.

The precise details of religious life were the Pharisees' passion and the conflicts they engaged in were usually over minor issues such as fasting (Mark 2:18), sabbath keeping (Mark 2:24), eating with 'unclean' people (Mark 9:11), or attitudes towards civic duties, like paying taxes (Matthew 9:11) – all [performance-driven markers of supposed spirituality](#). They made uncompromising stands on matters of no particular spiritual importance, while issues of greatest significance were minimised or neglected.

The Pharisees 'majored in these minors', presuming that this kind of religiosity made them more spiritual and 'right with God'. In reality, they were actually inverting the spiritual values that God was really interested in, like mercy, justice, and [faithfulness](#).

They should have known better. God had already made plain to His people what He required of them. He'd already told them that He found the saccharine solemnity of their religious assemblies nauseating and the melodious noise of their songs infuriating.

"He has told you, O human, what is good; and what does the Lord require of you, but to do justice, and to love kindness,

and to walk humbly with your God?" | Micah 6:8, ESV

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps, I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream." | Amos 5:21-25,

Jesus called the Pharisees out on their hypocrisy in the gospel of Matthew, where he says:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin. But you have neglected the more important matters of the law – justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel." | Matthew 23:24, NIV

The Pharisees could recite the law by heart yet they couldn't have said what the heart of the law really was. They failed to see or understand Jesus had no interest in setting up rigid religious and social guidelines for his followers. His focus instead was on majoring in the majors; the gospel and the significant agendas of the kingdom of God.

The Danger Of Extremes

Legalism takes different forms at different times and is often hard to pin down, manifesting itself in subtle ways.

There is much that can be said about legalism and the hypocrisy that arises from it. An emphasis on externals makes it very easy to fake what is really going inside. Promoting or

insisting on conformity to these outward markers of 'spirituality' often results in people who may look spiritual on the outside but who are, in reality, suffering from deep inner turmoil and sin.

"I know of only two alternatives to hypocrisy: perfection or honesty. Since I have never met a person who loves the Lord our God with all their heart, mind, soul, and loves their neighbour as themselves, I do not view perfection as a realistic alternative. Our only option, then, is honesty that leads to repentance. As the Bible shows, God's grace can cover any sin, including murder, infidelity, or betrayal. Yet, by definition, grace must be received, and hypocrisy disguises our need to receive grace. When the masks fall, hypocrisy is exposed as an elaborate ruse to avoid grace." | Philip Yancey

The focus of this article, particularly in light of the global pandemic, is another issue that I believe arises from a spirit of legalism. This is the issue of extremism; when we begin majoring in the minors instead of majoring in the majors.

Right now, the world is being sharply delineated. Nearly as quickly as the virus has spread, so too has the chatter and the differing opinions about both the cause and the cure. There is an ocean of information and propaganda, together with an overabundance of access to information, some of it accurate and some of it not.

However, the most disturbing aspect of all this is the noticeable polarisation of people into two opposing groups; *them* and *us*. *And the church is not unaffected in this.*

We, the church, are being drawn into extremes, into focusing on external markers (*whether you believe covid is real or not, whether you choose to vaccinate or not...*). We're using these markers as some kind of external test of authentic Christianity and displaying the same misguided zeal for

religious purity as the Pharisees of Jesus' day. We're gazing outward, looking for specks of sawdust in other people's eyes, instead of looking inward and paying attention to the plank in our own eye.

The dangers of this kind of religiousness – extremism – are as great a threat in the twenty-first century as they were in the first. As Philip Yancey comments, "*the spirit of law-keeping stiffens into extremism. I know of no legalism that does not seek to enlarge its domain of intolerance.*"

Our focus in this [global crisis](#) seems to have shifted away from our most basic and guiding principle: that is, to incarnate Christ in a darkened and impoverished world, and, instead, Christians are showing themselves to be intolerant, judgmental, and divisive to those who think differently to themselves.

Not only that, we're being distracted from majoring in the majors; *the gospel*, and *the significant agendas of the kingdom of God*.

I think we must be careful, particularly right now, but in any circumstance, to ensure that the hills we're choosing to die on are the ones that have a cross firmly planted at their summit.

Majoring In The Majors: The Gospel + Kingdom Of God

While the global pandemic is certainly is a troubling and anxious time, I don't believe *our personal opinion* about it changes anything in relation to our right standing with God. Certainly, there are considerations around [our response to the crisis](#) which must be thought about in relation to our Christian witness, and these are convictions that each Christian must personally decide for themselves, in the light of scripture.

Jesus is the only way to find right standing with God. The name of Jesus is the only means by which humanity can be saved. Jesus' performance, not our own, is what secures this extraordinary gift of grace. And in Jesus, God is saving, rescuing, atoning, justifying, ruling, and reconciling people for the glory of His name, all in pursuit of His purpose.

This is what the Bible describes as *the gospel* and *the kingdom of God*. These are the major agendas that Jesus focused on and these should be our focus too.

The world is changed by our example, not our opinion. Our primary purpose and responsibility as Christians and, collectively, as the church, is to point the world to Jesus. We do this, not by imposing our opinions or judging the world, but by *being salt and light*.

The significant agendas of the kingdom will be seen in lives that are surrendered to the guidance and leadership of God's designated king, Jesus. Jesus has been given all authority in heaven and earth, he becomes the first claimant on our affections, the motivating force in our decisions, and the final judge of our soul.

Therefore, we will also be on guard to avoid any kind of system that employs the use of 'formulas' and 'doctrines' to press good people of faith into conformity with a system instead of conformity to Christ. We will be on the lookout for cultures that promote or enable power posturing, performance preoccupation, unspoken rules, and a lack of balance.

And we will resist mindsets that seek to quantify authentic Christianity by anything other than a confession of trust in the saving name of Jesus Christ.

What Does This Look Like In A Pandemic?

The ability to exercise critical thinking is an important reality for every person, but, in the end, opinions must be

formed by each person for themselves and never coerced or compelled upon us by others.

Christians may therefore see a situation in very different ways but this doesn't make them any more or less Christian than each other. It's important to understand that *unity as Christians* is based on our commonality *in Jesus*, not our uniformity of thought or opinion about *non-essential* topics.

Whether I think covid-19 was created in a lab, whether I think covid-19 is no worse than seasonal flu, or whether I think covid-19 is some kind of elaborate ruse enabling Bill Gates to digitally track the world's population through microchip-carrying vaccines, doesn't make me *any less Christian* (although, arguably, at least one of those opinions infers I'm probably less adept in critical thinking than I should be).

How we *respond* or *behave* as Christians, however, is clearly set out for us in scripture and, in this, we should be united. The Apostle Peter, when encouraging the early church in their Christian witness in relation to the pressures they were under, had this to say:

- Keep your conduct honourable ([1 Peter 2:11-12](#))
- Respect and submit to authority ([1 Peter 2:13](#))
- Love earnestly and do good ([1 Peter 1:22](#))

What I think this looks like right now, in practical terms, is this; that Christians will be people of peace, kindness, and compassion. That we'll look for opportunities to do good and love others well. That we'll give no cause for the name of Jesus to be brought into disrepute and no opportunity for the kingdom mission of God to be thwarted.

That we'll have soft hearts and open minds, willing to listen and understand, rather than judge and disparage. That we'll realise that this time of trouble, at its core, is no different to any other crisis or trouble that Christians have faced and that, in all things, Jesus is over everything.

That we'll choose to not let our differences divide us, but instead, we'll be reminded of what truly unites us.

And that we'll be people who choose to major in the majors, those things that the world needs most; the *gospel of good news* and the *significant agendas of the kingdom of God*.

*The Jews had a law that forbade eating any flying insects that did not have jointed legs for hopping (Leviticus 11:20–23), and in this, they were strictly observant. Because water could have insects and insect larvae in it, pious Jews were careful to strain the water through a cloth before drinking it. They did not want to accidentally ingest an unclean insect and thus violate the law. Jesus mentions this practice in His proverb and then contrasts it with a hyperbolic picture of gulping down a camel. In this way, Jesus accused them of taking great pains (straining out gnats) to avoid offence in minor things of little importance, while tolerating or committing great sins (swallowing camels) such as deceit, oppression, and lust. | [Got Questions](#)

Three Reasons I Don't Believe In Hell

Before beginning, I would like to acknowledge that discussing this particular topic may appear to be controversial and that you, the reader, may not share the views I express. This article is not intended to be offensive or divisive in nature, but rather to open a channel of respectful conversation about a subject that is deeply important to many people.

I have chosen some time ago to abandon a rigid position on issues or topics which are non-essential to the gospel, from which there is no possible room to move or breathe, and allow my questions and convictions to sit in tension with one another while my Christian life continues to grow and deepen.

What this means, in practical terms, is that I'm genuinely interested to hear from you, that I welcome engagement and even difference on many biblical subjects, including this one, and, while I express this to be my currently held position on this topic, I would hope I am still open to learning new things as scripture speaks to me and as I hear from others.

The following thoughts are expressed in that light:

The subject of *hell* has popped up in a few different conversations recently, and, while I tend to try to avoid speaking from a position of a negative ('*what I don't believe...*'), this doctrine is one that's never rung true for me.

I genuinely doubt the validity of the doctrine of hell or that it's an actual teaching of scripture. For many Christians, a requirement to believe in hell has been a deal breaker in their faith and, I think, for good reason. It's hard to reconcile the many elements of this doctrine with the picture the Bible paints of a good, good God.

In this article, I'd like to share three compelling reasons why I think the doctrine of hell doesn't biblically add up and why I think it's actually in opposition to the truth of the gospel narrative.

But Firstly, What Do I Mean By *Hell*?

Well, I'm referring to the (assumed to be) biblical teaching about the destination of the soul at the moment of death; either to heaven if you've 'done okay' or, alternatively, to hell, if you 'haven't quite measured up'. *Saints* go up.

Sinners go down.

The parameters for 'not quite measuring up' can differ greatly depending on who you might be talking to. Some would say that *anyone* who hasn't [received Jesus as Lord and Saviour](#) is outside God's salvation. Therefore, either by ignorance or purposed willfulness, they have rejected God and earned themselves a one-way ticket to hell.

This includes, for example, people living deep within the Amazon jungle (who have had limited contact with the outside world and may never have heard the Christian message of Jesus Christ), those who may have been Christian once but have turned their back on Christ, those who have heard the message of Jesus but decided *no thanks*, as well as those who have engaged in various horrors such as rape, torture and mass murder during their lifetime.

Others are more uncomfortable with the thought of Adolf Hitler rubbing shoulders with good and sincere people (who, while they might not have been Christian, could hardly be described as having lived a 'wicked life'). Or those who, through no fault of their own, had never even heard of hell, let alone Jesus. It does seem a little heavy-handed a response towards people who were essentially clueless about the rules but were punished anyway. Hell, they therefore conclude, is only for the truly wicked; surely [God makes concessions for nice people?](#)

The traditional teaching of hell is that it's a place of both psychological and physical torment; an 'eternal lake of fire' where the wicked are perpetually burned for all eternity (decide for yourself who qualifies). This imagery was further elaborated on during medieval times by the artists who graphically displayed vile creatures eating flesh and devouring sinners in the place of torment. (These images, together with fragmented texts of the Scriptures, and the circulation of [apocryphal](#) books, led the medieval church into

some strange and grotesque doctrines).

The period of history known as The Great Awakening (1730-1740) placed particular emphasis, as a method of conversion, on the horror that awaited the unrepentant sinner. Jonathan Edwards, a famous American congregational preacher of the time, described hell as a place where “God holds men over the flames in the way that one holds a loathsome spider over a candle. He speculated on how it would feel to have the searing agony of a burn drawn out through eternity. He told listeners that the ground beneath their feet was a rotten flooring over a blazing pit, ready to give way in seconds.” (Bruce Shelley, Church History In Plain Language)

What Does Scripture Teach?

Psychologists today would no doubt have a field day with the profoundly damaging psychosocial and spiritual effects of this kind of preaching, dubbed ‘fire-and-brimstone’, but, more particularly, what does the Bible preach? Is this kind of reality really found in scripture?

Here are three reasons why I don’t think scripture teaches this at all:

1. Hell Doesn’t Fit The Gospel Narrative

One of the amazing aspects of the Bible is the consistency of its message and theme, from start to finish. It’s remarkable, given the reality of its varying authorships and the different time periods during which it was written, that the major theme of God’s sovereignty, rule, and purpose remains intact. In fact, affirming God’s sovereignty throughout the biblical record gives shape and purpose to the role for which humanity was created.

[The gospel narrative](#) is one that tells the story of Jesus, God’s only Son, and announces that he is both Lord and King. In him, God is saving, rescuing, atoning, justifying, ruling,

and reconciling people for the glory of His name, all in pursuit of His purpose (Acts 2:36, Romans 8:19-21).

But what is He saving people from?

The first book in the Bible, Genesis, tells us something important about our own history, and it sets the stage for the drama that subsequently unfolds throughout the rest of [God's story](#).

It tells us, firstly, that we were created with purpose, designed to be like God, to image Him throughout His good world and rule wisely and well on His behalf (Genesis 1:26).

Secondly, it tells us that instead of partnering with God in this purpose, we chose our own will, introducing the evil of sin into God's good world. The terrible consequence for the first humans, Adam and Eve, is that they were banished from the garden and from God's presence. Furthermore, humans became 'dying creatures', subject to disease, aging, and mortality. Dying became hard-coded into our DNA.

"You will sweat all your life to earn a living; you were made out of soil, and you will once again turn into soil." | Genesis 3:19, CEV

"Adam sinned, and that sin brought death into the world. Now everyone has sinned, and so everyone must die." | Romans 5:19, CEV

We are subject to mortality. **Death is our great enemy; this is the consequence of disobedience, passed on Adam and Eve and received by all those who came after them.**

"So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is justification leading to life for everyone." | Romans 5:18

The gospel narrative tells of humanity hopelessly enslaved to sin and at the mercy of mortality (Romans 6:15-23). Far from the spiritual life God intended for us, we're incapable of saving ourselves or of overcoming death (Acts 4:12). The gospel, however, offers good news! : rescue, redemption and eternal life – God's own life, by the simple act of [giving allegiance](#) to His Son, Jesus, as Lord and Saviour (Romans 10:9-10).

The gospel confirms the biblical reality of a just but loving God who is for His creation, who is not willing that any should perish, and who has actively worked to reconcile and transform us so that we can live the life of purpose for which He created us (2 Peter 3:8-10, John 3:16).

Hell – further punishment after death – simply doesn't fit the gospel narrative.

2. Hell Doesn't Fit The Character Of God

God is the God of promise, at whose Word the universe came into being and whose Word will never return to Him void, not accomplishing the purpose for which it was sent ([Genesis 1:3](#), [Isaiah 55:11](#)). His loving devotion endures forever. He is faithful, true, just, and all glorious ([Psalm 136:3](#), [1 Timothy 1:17](#)).

The Psalmist declares the wonder and worthiness of this Eternal God, who is clothed in light, who stretches out the heavens like a tent, and who walks on the waves of the sea ([Psalm 104:2](#), [Job 9:8](#)). All of creation bows in obeisance to His majesty, for all things, owe their existence to Him ([Psalm 104:30](#), [Psalm 6:4](#), [Psalm 96:11](#), [Luke 19:40](#)).

God proclaimed both His Name and character to Moses, the great deliver of Israel [during the Exodus](#), stating:

“The Lord – the Lord is a compassionate and gracious God, slow to anger and abounding in faithful love and truth,

maintaining faithful love to a thousand generations, forgiving iniquity, rebellion, and sin. But he will not leave the guilty unpunished, bringing the consequences of the fathers' iniquity on the children and grandchildren to the third and fourth generation." | Exodus 34:5-9, ESV

The Psalmist also writes often and extensively about the innate goodness of God:

"For the LORD is good; His steadfast love endures forever, and his faithfulness to all generations." | Psalm 100:5, ESV

"The LORD is good and upright; therefore He shows sinners the way." Psalm 25:8, CSB

"The LORD is good to all; His compassion rests on all He has made." | Psalm 145:9, BSB

There's a lot to unpack in all those verses. Yet perhaps the overwhelming take-home point is this: God is just. He's not vindictive or biased and He [doesn't show favoritism based on our social status, gender, or nationality](#). In fact, He is generous-hearted and gracious, even to those who are His enemies.

Jesus demonstrates this in His famous sermon on the mount, where he sets out the characteristics of those who would be children of the kingdom. He shows that choosing to behave in this way is simply imitating the characteristics of their Heavenly Father:

"You have heard that it was said, Love your neighbour and hate your enemy. But I tell you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven. For He causes His sun to rise on the evil and the good, and sends rain on the righteous and the

unrighteous. For if you love those who love you, what reward will you have? Don't even the tax collectors do the same? And if you greet only your brothers and sisters, what are you doing out of the ordinary? Don't even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect." | Matthew 5:45-48, CSB

This aspect of God's graciousness – His undeserved love and favour to humanity – permeates every aspect of the gospel narrative, giving it weight and power. Because He is just, He wouldn't overlook the sin of the world. But because He is also gracious and good, God sent His Son into the world, to suffer under the hands of wicked men, so that humanity could be rescued from the curse of sin and death (Matthew 16:21, Isaiah 53:4-6). In His goodness and in His justice, He made arrangement for sin to be absorbed and absolved, through the sacrifice of Jesus Christ.

God is not a vindictive sadist. It simply doesn't fit the character of a good and gracious God to punish people by "holding them, like a loathsome spider, over a flame for all eternity." I would have serious concerns about other aspects of God's character if I truly believed He is capable of sustaining such indefinite torture, even to those I might consider deserving of such a fate.

Interestingly, during the time when kings ruled the nation of Israel (926BCE – 586BCE), Israel engaged in the practice of child sacrifice by fire to the pagan god Molech, a practice they had absorbed from the nations they had previously conquered. God considered this to be a great evil; it was completely abhorrent to Him and something which he had expressly forbidden (2 Chronicles 33:6, Jeremiah 32:35, 2 Kings 21:6).

The doctrine of hell, in its many terrifying forms, perhaps tells us more about the capability and cruelty of human

imagination than the reality of what occurs at death.

Hell – as a place of fiery, eternal torture for the wicked – simply doesn't fit the character of God.

3. Hell Isn't Found In The Bible

Well, it is. But not in the way you think.

While the word *hell* is certainly found in some of our English translations, it's usually a translation of the original Hebrew word *she'ol* (שְׁאוֹל), and on the remaining occasions, three other Greek words (*hades* (αἴδης), *gehenna* (γεέννα) and *tartarus* (ταρταρώ).

It's translated by the King James version as *hell* 54 times, however more accurate translations like the NASB or NIV show the word *hell* only occurring between 13–14 times, all of which are found in the New Testament. The Hebrew word *she'ol* is translated in other places as 'grave' and 'the pit' and the more accurate translations tend to translate it in this way ([Genesis 37:35](#), [1 Kings 2:6](#), [Job 17:16](#), [Isaiah 14:11](#), [Ecclesiastes 9:10](#))

The English word *hell*, comes from 'helan', meaning 'to conceal'. It conveyed no thought of heat or torment but simply of a 'covered over or concealed place.' In the old English dialect, the expression "helling potatoes" meant, not to roast them, but simply to place the potatoes in the ground or in a cellar (Webster's Third New International Dictionary, Unabridged).

Here's a brief overview of the original words:

She'ol

She'ol was understood, by Jewish writers, as a place of stillness and darkness to which all the dead go, both the righteous and the unrighteous, regardless of the moral choices made in life. In *she'ol*, one is cut off from life and from

God.

“For the living know that they will die, but the dead know nothing, and they have no more reward. Their love and their hate and their envy have already perished, and forever they have no more share in all that is done under the sun” | Ecclesiastes 9:5-6, ESV

“Humans and animals come to the same end—humans die, animals die. We all breathe the same air. So there’s really no advantage in being human. None. Everything’s smoke. We all end up in the same place—we all came from dust, we all end up as dust.” | Ecclesiastes 3:19–20, The Message

She’ol is used throughout the Old Testament and is derived from a word meaning *hollow*, the place under the earth where all previously living things rest in eternal, silent repose, without knowledge, consciousness, or reward.

“Since she’ol in the Old Testament times referred simply to the abode of the dead and suggested no moral distinctions, the word ‘hell,’ as understood today, is not a happy translation.” – Collier’s Encyclopedia (1986, Vol 12, p.28)

Hades

In the [Septuagint](#) (the Greek translation of the Old Testament) and throughout the New Testament, the translators used the Greek word **hades** (ᾍδης) in place of the Hebrew word *she’ol*, translating with the Jewish concepts of *she’ol* in mind – a place where there is no activity – rather than the mythology of Greek concepts. This can be shown to be the case as they expressly use *hades* as an equivalent for *she’ol*, both in the Greek translation and also where they are quoting passages from the Old Testament (Hebrew text). One example appears below comparing [Psalm 16:10](#) with [Acts 2:27](#) (where the former is being quoted by Peter the Apostle):

“For you will not abandon my soul to Sheol, or let your holy one see corruption.” – [Psalm 16:10, ESV](#)

“For you will not abandon my soul to Hades, or let your Holy One see corruption.” – [Acts 2:27, ESV](#)

With one exception, mentioned further below, the word *hades*, in all appearances in the New Testament has little, if any, connection to afterlife rewards or punishments.

The best equivalent understanding, which most modern translations use is *‘the grave’*. The context of the verses in which this word is used support the Jewish understanding of *she’ol* as a place of silence and inactivity to which all those who die are consigned.

The exception, as noted above, is Luke’s parable of Lazarus and the rich man (Luke 16:19-31), in which the rich man finds himself, after death, in *hades*, and “in anguish in this flame”, while in contrast the angels take Lazarus to “the bosom of Abraham”, described as a state of comfort.

A parable is a type of analogy – a succinct, didactic story written in prose or verse, designed to illustrate one or more instructive lessons or principles, and is never intended to be interpreted literally. Additionally, it would be problematic for an entire theology to be built around one specifically non-literal section of scripture; or even from several parables put together. *“Parables should never be used as sources of doctrine, but rather we take doctrine as a norm for interpreting the parables”* (Tertullian).

This passage, in my opinion, therefore shouldn’t be considered to be literally describing aspects of an afterlife, including hell: that is, a place of eternal fiery torment *because this is not what scripture teaches elsewhere* Nevertheless, it is certainly an fascinating passage, intended to illustrate some

lesson or principle and therefore requires an interpretation of some sort.

Gehenna

Another Greek word that has been translated as *hell* in some translations is 'Gehenna'. It appears twelve times in the New Testament and is actually a Greek compound, derived from the Hebrew words *ge* and *hinnom* or the "valley of Hinnom"; a proper name which literally means valley of the son of Hinnom. Gehenna is actually the word that Jesus uses in the New Testament and [you can read more about what Jesus really said about heaven and hell here](#).

The valley of Hinnom is a deep narrow slice of earth just outside the city of Jerusalem. Also called Tophet, or 'the valley of dead bones', it already had a long and disturbing history by Jesus' time. Firstly, as mentioned earlier in this article, in the early days of Israel's kingdom, it was the place of idolatry and child sacrifice, by burning alive with fire to the pagan god Molech (2 Kings 23:10).

Later it was used as a place where rubbish, filth, and the carcasses of beast and men alike were disposed of. Fires were kept constantly burning to consume the valley's refuse and to prevent contamination. In the days of Jesus, the highest mark of ignominy that could be inflicted upon a person was a criminal's burial in the fires of Gehenna.

Gehenna is a literal place of perpetual burning; *but it was in Israel, not in a subterranean underworld*. Therefore Jesus' meaning when warning of Gehenna was quite different to what might be understood by *hell* today. The theological implication of Jesus' words is likely this: that the consequences of unrepented sin in our life will lead to the finality of death and, by inference, the complete and utter annihilation of existence.

Just as the fire of Gehenna burned indefinitely, completely

obliterating any trace of whatever was cast into it, so is our existence in death, without the salvation that is to be found in Jesus. Extinction of not just of our physical body, but of our life, our soul, our spirit, the very thing that makes us *us*. *All of us*.

Again, the theological implications point to the need for and provision of [a saviour, the hope of the world](#); the very core of the gospel narrative.

The translation of Gehenna to *hell* is actually a mistranslation. More correctly, it should have been transliterated into English (ie it should read 'Gehenna' on every occasion) and left in its proper form for the reader to interpret.

Tartarus

Used in 2 Peter 2:4, this Greek word actually occurs nowhere else in scripture.

"For if God did not spare messengers having sinned, but having cast [them] down to Tartarus with chains of deepest gloom, delivered [them], having been reserved to judgment..." 2 Peter 2:4, LSV

Tartarus was considered in Greek mythology to be the great abyss, situated far below *hades* (the grave). Together with the context of this verse, the use of this word suggests a particular and specific meaning. Some kind of *imprisonment* is implied, certainly, but no sense at all of fiery torment or torture. In fact, the verse suggests that judgment (of who and what kind isn't stated) is still yet to come.

Certainly, there are questions raised by these passages – the parable of Lazarus for example. What does it mean? What lesson are we intended to take from it?

And what is Peter referring to in his letter? Who are the

messengers He refers to? What was their crime? And why is this Greek word found here, yet used nowhere else in scripture?

It's not my intention to discuss these at any length in this particular article, only to comment that I don't believe these single instances are compelling enough evidence for the doctrine of hell, particularly when compared alongside all of scripture as discussed earlier in this article.

Again, as with Gehenna, *Tartarus* should have been transliterated into English and left in its proper form for the reader to interpret.

What I've Concluded

While scripture certainly has much to say about what happens *after life* and why, it's a markedly different story than perhaps we've been led to believe.

Scripture tells us that we're all bound by mortality, a one-way, downhill journey from cradle to grave, where life – all aspects of *living* – cease. This situation is permanent and final (Genesis 3:19, 2 Samuel 14:14, Psalm 103:15-16, Romans 5:12, Romans 8:20-28).

Death is not just the enemy of life itself, but also thwarts the purpose for which humanity was created. Even the noblest of men or women soon pass from the world's stage, their personalities and achievements more often than not fading from memory. *"No wisdom of man or rebellion can deliver new life out of death."*

But the perfect human was promised to come, one who would bear the sin of the world and who would wage war against sin and death in his own body (John 1:29). Through his perfect life, his willing sacrifice, his dishonorable and painful death, and his glorious resurrection, all of humanity were promised that rescue would come and that death would be overturned. Jesus was going to build his church and not even the *gates of the*

grave would prevail against it (Romans 8:3, Matthew 16:18).

“He [God] has revealed this grace through the appearing of our Savior, Christ Jesus, who has abolished death and illuminated the way to life and immortality through the gospel” | 2 Timothy 1:10, BSB

The gospel narrative is the story of God, in Jesus, saving, rescuing, atoning, justifying, ruling, and reconciling people for the glory of His name, all in pursuit of His purpose. Those who believe in Jesus will live, even if they die, for Jesus promises that he is not just the light and life of humanity but the resurrection itself (John 11:25, John 3:16).

The traditional doctrine of hell finds no place in this narrative, nor does it fit the character of a good and gracious God, nor can it actually be found in scripture.

Instead, the final pages of the Bible close with the great conclusion promised as part of Jesus’s reign, once He has put all His enemies under His feet, that the last enemy to be destroyed will be death itself (1 Corinthians 15:26): *“Look, God’s dwelling is with humanity, and He will live with them. They will be His people, and God Himself will be with them and will be their God. He will wipe away every tear from their eyes. **Death will be no more; grief, crying, and pain will be no more because the previous things have passed away.**”* (Revelation 21:3-4, CSB)

“The angel showed me a river that was crystal clear, and its waters gave life. The river came from the throne where God and the Lamb were seated. Then it flowed down the middle of the city’s main street. On each side of the river are trees that grow a different kind of fruit each month of the year. The fruit gives life, and the leaves are used as medicine to heal the nations.

God’s curse will no longer be on the people of that city. He

and the Lamb will be seated there on their thrones, and its people will worship God and will see Him face to face. God's name will be written on the foreheads of the people. Never again will night appear, and no one who lives there will ever need a lamp or the sun. The Lord God will be their light, and they will rule forever." ([Revelation 22:1-5, CEV](#))

In The Shadow Of The Empire

(Not a reader? Take a listen instead ↓)

Christianity in the first century was a spiritual explosion, fueled by the reality of the resurrection of Jesus and the presence of the Holy Spirit. Unlike the Jewish community, who lived and worshipped largely by themselves, Christians were active evangelists, eager to share the good news about Jesus with all who would listen. They preached Jesus everywhere, not just as the long-awaited Jewish Messiah, but as Lord, Saviour, and King; over and above Caesar.

Initially planted in the soil of Jerusalem, the gospel message soon spread rapidly beyond Israel; throughout Judea, Samaria, and the rest of the Mediterranean world. In as little as just over 10 years after Jesus' resurrection, Christianity had already reached as far as Rome itself. As Jesus had promised, his disciples were to be his witnesses, even to the ends of the earth (Acts 1:8, Acts 2:41-47).

The area of [Asia Minor](#) was a huge melting pot of ethnicities and also one of the [first areas to flourish with converts to the new religion of Christianity](#). It was also part of the expansive [Roman Empire](#), at the height of its glory, and was

therefore subject to Roman law and Roman customs.

Living in the shadow of the Empire would prove a difficult tension for Christians to navigate. No longer [giving allegiance to Caesar](#) as 'Lord of the earth' but instead confessing that this title belonged to Jesus Christ, how were they to behave as people *in the world but not of it*?

As *citizens of heaven*, did the laws of Rome no longer apply to them?

And, as *people of the kingdom*, how were they to live out the values of the kingdom in the society around them? Were they justified in using force to make *the kingdoms of this world the kingdom of the Lord and Christ*?

These are all important questions, not just for those in the first-century church but for every generation of Christians who have come after them.

How should Christians conduct themselves, living in the shadow of the Empire?

A Letter From Peter, An Apostle Of Jesus Christ

The importance of the way a Christian behaves so as to be a credible witness for the gospel is a significant principle emphasised throughout the New Testament. It's a [theme picked up by Peter the Apostle](#) in his first letter to the early churches (1 Peter 1-5).

Discouraged by the persecution they were suffering because of their faith, Peter writes to the early churches throughout Asia Minor to encourage them and to provide wisdom and counsel in their response to the pressures around them and in their life of Christian witness.

Keep Your Conduct Honourable

Firstly, Peter urges them, *keep your conduct honourable*. They are holy people, [called out of darkness](#) into God's marvellous light. Walking in the light means [walking humbly alongside God](#), doing justly and loving kindness. Deceit, malice, hypocrisy, slander, drunkenness, sensual living; these are all fruitless deeds of darkness (Ephesians 5:11) and Peter encourages the church to choose differently, to live exemplary lives in their neighborhoods so that their actions will refute pagan prejudices (1 Peter 2:11-12).

They had been [born again](#), by the living and imperishable Word of God, new creations guarded through faith for a salvation that would one day be revealed to all. Demonstrating lives that paralleled what they preached would witness to the truly supernatural power of the gospel and its ability to effect transformation.

Respect And Submit To Authority

For the Lord's sake, Christians were to show respect to all people and, particularly, to those in authority. They were to be model citizens, subject to every human institution (1 Peter 2:13). As Jesus the master had made clear during his earthly ministry, *render unto Caesar the things that are Caesar's and unto God the things that are God's*.

Their allegiance to Jesus wasn't an excuse to engage in illegal behaviours, disrespect of their masters, or dishonour of the Emperor or his delegates. *Pay your taxes, submit to the laws of the land, pray for those who have the rule over you*.

They were to treat their service to the Emperor, their master (if they were a slave), and indeed each other as service rendered to the King himself.

The Christian life wouldn't always bring blessing, and the persecution and suffering they were currently experiencing

were proof of this reality. Yet Peter encourages them to look to the example of Jesus himself, who demonstrated that the kingdom of heaven advances not through power and might, but through missions of mercy, kindness, and humility and, ultimately, through suffering.

The greatest suffering of all brought about the greatest victory for all (1 Peter 4:13-14).

Love Earnestly And Do Good

They were to love each other earnestly. This was the defining mark of those who belonged to the King and it was how the world was to know they were his disciples.

Given to hospitality, they were to love with open hearts and generous lives. They were to live bright and unafraid: remembering that the light shines in the darkness and the darkness will not overcome it. They were to entrust their souls to a faithful Creator while continuing to doing good to all and especially to those of the household of faith (1 Peter 1:22, Galatians 6:10). *Love and do good to others just as Jesus has loved you. By this, all people will know you are his disciples.*

Early Christianity found particular expression through philanthropy; care for the poor, widows, and orphans, for those brethren who had been imprisoned or condemned, and particularly for brethren, who due to poverty, could not afford an honourable burial. The early church would often provide services for such persons, believing care in death as well as life was an active expression of love. The early Christian insistence on caring for those *made in the image of God* transformed the ancient world.

In The World But Not Of It

“The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome

it; not freedom from suffering, but joy in an abiding sense of the Father's love; not absence from the world, but grace to make the world better for our presence; not holy lives driven from the world, and living apart from it, but holy lives spent in the world and leavening it." – Ellicott's Commentary For English Readers.

Like our early Christian brethren, we too continue to live in the shadow of the Empire. We too must wrestle with issues of allegiance, to show submission to those institutions and ordinances which have authority over us, yet not be conformed to this world in the process.

We may think this requires us to limit our interaction with the people around us or remove ourselves 'from the world', but this isn't what scripture is concerned with. It's the ruler of this world who is our enemy, not those who are enslaved to him; those who, like us, have also been made in the image of God. They, too, desperately need the presence of Jesus in their lives, whether they know it or not and our Christian witness in this current world is vitally important.

Jesus' prayer for his disciples was not that God would take them out of the world but that He would protect them from the evil one. We must not be conformed to the image of the ruler of this world, nor choose his way, a path that only leads back to darkness (John 12:31, 1 John 1:5-7). Jesus prayed for the protection of his followers, knowing we are left in this world for a specific purpose; to witness to the power of his saving name. "*You are the salt of the earth,*" he said, "*you are the light of the world*".

Our commission is to live and work, to love and forgive, to mourn, trust, despair and hope [alongside and together with](#) our unbelieving neighbours and friends, all the while telling of the faithfulness of a good God and the hope found in the gospel message.

Our lives – our everyday, mundane, messy, uncomfortable, terrifying, joyful, and thoroughly human lives will be the greatest witness of all to the hope that lies within us.

How we conduct ourselves, as we live in the shadow of the Empire, is still just as relevant and important today as it was for our first-century brethren.

As Christians, we're now citizens of a spiritual city whose builder and maker is God, people of a heavenly kingdom, living out the values and ideals of [that kingdom](#) in this earthly life.

Yet we're also still literal citizens of the countries we live in. We still retain all the privileges that citizenship affords, together with the responsibilities it holds. *Because we have given our primary allegiance to Jesus and, for the Lord's sake, we're to continue to submit to the laws and ordinances of the countries in which we live.*

Christians have a greater not lesser responsibility to do good and model appropriate citizenship. We don't get a leave pass to flout the regulations and laws passed by those in authority, just because we're 'not of this world.' *"It is God's will that by doing good, you might cure the ignorance of the fools who think you're a danger to society. Exercise your freedom by serving God, not by breaking the rules."* (1 Peter 2:13-17)

Yet, there must be a disclaimer at this point. We also have a responsibility – a greater responsibility, it can be argued – to model the values of the [kingdom of heaven](#). This responsibility often highlights issues of injustice, prejudice or inequality which may exist both within the church and without, issues to which God is adamantly opposed and therefore we also should be opposed.

The Atlantic slave trade, which operated between the 15th and 19th centuries, might never have been abolished, had it not

been for the public agitation of those who spoke vocally against a legally sanctioned practice and campaigned tirelessly for its elimination.

Two distinct laws passed in Nazi Germany provided the legal framework for the systematic persecution and resulting genocide of millions of Jews, demonstrating that sometimes doing what is lawful isn't the same as doing what is right.

And in our own country of Australia between 1910 and 1970, at least 100,000 Aboriginal children were forcibly removed – stolen – from their parents and families as a result of various government policies, leaving a legacy of loss and trauma that persists today. The pain inflicted on an entire people through separation and forced assimilation was enabled by governmental law, regardless of the reality that it was morally repugnant to do so.

As Christians, the law cannot be our ultimate moral guide. Slavery was lawful. The holocaust was legal. Segregation and apartheid were legally sanctioned. Many of today's laws are created to protect corporations rather than people. Simply put, the law does not dictate our ethics. God does. | Craig Greenfield

[God's values have the final word in our actions](#) and this may mean, at some point, our choices or actions put us in conflict with the culture around us or the laws of the country in which we live. *We submit, until, for conscience sake, we can no longer submit* (Acts 5:29, Exodus 1:7).

The Covid-19 Pandemic

For Christians, times of trouble are opportunities to test and prove our own conviction; that there is One God who rules over all things and that we remain confident that He continues to do so, even through trouble and difficulty ([Psalm 103:19](#), [Daniel 2:21](#), [Ephesians 4:6](#)).

While the early Christians faced very different times of trouble than we do today, comparable only perhaps by how we choose to respond, our faithful response is no less necessary than theirs.

The ongoing crisis of Covid-19 is a troubling and anxious time. The most recent reports regarding the virus are particularly concerning, causing fear for many people, especially the elderly and vulnerable in our communities. Whilst we shouldn't be ambivalent about what's going on around the globe, we also need to be measured in our response and very careful not to be contributing to or escalating the level of panic that people may be experiencing.

It's extremely disturbing that Christians would contribute to misinformation regarding both the virus and associated treatment options, particularly in the social domain. Many, in reality, are unlikely to be qualified to actually comment from a medical perspective, yet this doesn't seem to prevent them from offering advice, suggestions, criticisms, or conjecture on the subject.

Verified medical information shared in responsible ways is helpful; unfactual, fear-inducing conspiracy theories are not. By all means, discuss the situation with those around you but choose to do so in responsible ways, with a view to banishing exaggerated fear.

Neither is it appropriate for Christians to participate in acts of disrespect or civil disobedience of those in authority, whilst current regulations don't directly contradict God's directives. We ought to instead continue to pray for wisdom and guidance in our own personal choices as well as for those in the difficult situation of accessing risks and making decisions on behalf of our nation.

Christians also have both a responsibility and a privilege to point the world's attention to the One who is still in control

of all. We can choose to positively redirect the conversation, to comfort people's hearts and try to settle their fears, whilst still acknowledging the gravity of the current pandemic and assist in supporting practical measures to combat it.

There is no authority except from God, and those that exist have been instituted by God (Romans 13:1). We are to seek their welfare, to speak evil of no one, to respect the government and be law-abiding. If it is possible, as far as it depends on us, we're to live at peace with everyone. (Titus 3:1-2, Jeremiah 29:7, Romans 12:18).

We need to continue to pray, worship and connect in all the ways that are possible to us right now. Most of all, we need to continue to point the people of the world to Jesus, who told his much-loved followers: "Let not your hearts be troubled, neither let them be afraid. Trust in God and trust in me also" ([John 14:1](#)).

Convictions + Conduct

Our convictions and conduct go hand in hand. What we say and what we do must show itself to be in agreement.

"We don't believe something by merely saying we believe it, or even when we believe that we believe it. We believe something when we act as if it were true." | Dallas Willard

If we believe that God is King of all the earth and remains sovereign still, then we must act in such a way that confirms this truth to the watching world.

We are to be thankful for those in authority and especially at a time like this, those in healthcare, who risk their own lives to treat and save others ([1 Timothy 2:2](#)). We need to remember to pray for them and assist where we can.

We ought to show responsibility in following the direction of

the government and officials, acknowledging measured concern for the situation we all find ourselves in and abiding by recommendations for the good of everyone ([1 Peter 2:13](#)). Now, more than ever, is the time to show consideration and restraint and to lead the world by example. It is not the time (or ever!) for Christians to display greed or selfishness but to consider those who are our neighbour and to love them, as ourselves ([Romans 13:8-10](#)).

And, particularly, it is vitally important to consider those who are weak and vulnerable amongst our communities, who have always found a special place in God's heart ([James 1:27](#); [Psalm 68:5](#)).

We have opportunity right now, to remind the world of a good, good God, who is actively seeking to overthrow the effects of sin in the world and restore humanity to full relationship with Himself.

Even here, in times that seem very dark, God is still busy making all things new.

I first wrote about [the Christian response to the pandemic](#) over a year ago, when things had really started to impact our communities. We've seen a lot happen around the world in that time and, recently, it seemed as if Australia had finally gotten a handle on things and life might be returning to normal.

I confess, I've not personally felt any real sense of fear throughout this situation until very recently, when the various mutant strains became more contagious and seemingly more virulent. The recent restrictions in Sydney give cause for concern and Covid-19 now feels very much on our doorstep. I had to intentionally take time this week to remind myself of

my faith, my conviction that God is sovereign still and that the wind and waves still know His name. Through it all, my eyes must remain on Him.

At the same time as this was occurring, three events impacted me personally and I felt compelled to again write about the situation.

One was several shares in one week on social media of what can only be described as 'doomsday' commentaries; fear-inducing and based in theory, not fact.

The second was the illegal, unmasked gathering/protest that occurred in Sydney, which was also shared on social media (whether to criticise or congratulate I couldn't say for sure, although it did appear to me to be in support of the protest).

The third was two different statements from Christian pastors within a denomination stating this: that if you chose to vaccinate, you weren't faithful, and, that if you didn't choose to vaccinate, you weren't faithful. In my opinion, this kind of religious pressure, criticism or coercion about a very personal choice is completely irresponsible and amounts to spiritual abuse, especially from those in a pastoral position.

I was reminded again of the relevance and importance of the Christian faith in our world, to provide hope, comfort, and assistance to those who are struggling, fearful, or angry. And I was reminded of the example left for us in God's Word, which seems to have an answer for every situation, of those in the early church who lived in the shadow of the Empire and navigated the same tensions with faithfulness and steadfast hope. We can learn a lot from them.

Pictured: Sculpture of Tiberius Claudius Caesar Augustus Germanicus, Emperor of Rome 24 January AD41 – 13 October AD54

Searching For Identity

“If I find in myself desires nothing in this world will satisfy. I can only conclude that I was not made for here.” | C S Lewis

Searching For Identity

I want to confess, at the outset, that as I was attempting to put down some of the thoughts I wanted to share relating to identity, my mind ran an internal commentary about myself. Thoughts such as, “*what will people think of me?*“, “*how will I be perceived?*“, “*I wonder if they’ll think ‘this’ thing or ‘that’ thing* ” ran on loop in my brain. I felt overwhelmed at the thought of showing up, convinced that I’m extremely flawed (and therefore inadequate to be sharing anything of value), anxious about my capacity to sufficiently convey and do justice to God’s truths, and wondering, perhaps, at whether I’m even the most articulate person in the world to be attempting to do so!

It struck me as really quite ironic that I was wrestling with my identity **as I prepared to write and share about identity!** I guess it seemed to prove, at least to me, that our identity, [our true identity](#) is something that we have to work hard at reminding ourselves of and something we all have struggled with or will struggle with throughout our lives.

I want to refer to a particular quote which I love – Colossians 1:13

“For He [God] has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves.” | Colossians 1:13 (ESV)

How truly life-changing! In becoming [disciples of Jesus](#), we’ve

also become subjects of his kingdom – living in the sphere where Jesus rules!

We Are Kingdom People!

I think this is the first important truth we need to know, believe and establish at our core when we start to think about our identity and who we are. Before we relate ourselves to anyone (or anything) else in our lives, we are first and foremost **kingdom people** and **Jesus is our king!**

Choosing to be a Christian has its origins in believing the things about Jesus, in an intellectual sense – who he is and what he came for – but there's more to it than that. We are also choosing to surrender to his guidance and leadership in our life as a willing subject of God's **designated king**. Jesus has been given all authority in heaven and earth, he has first claim on our affections, he is the motivating force in our decisions and the final judge of our soul (Matthew 28:18-20, Isaiah 9:6, Luke 1:33, Acts 10:36, 1 Corinthians 15:27, Colossians 1:27, Romans 8:10, Ephesians 3:16, Acts 10:42, John 5:22. 2 Timothy 4:8, James 1:21, 1 Peter 2:25).

Perhaps we need to take a step back and consider the powerful force that enacted this transfer from the dominion of darkness. The motivating force in all of this was love – the love of an eternal God and the love of a righteous king, **who willingly died** for those who were still his enemies. While we were still in darkness, Jesus died for us. This is the meaning of '**saving grace**' – undeserved, unmerited and entirely outworked without our help or contribution.

“Christianity is not about our disciplined pursuit of God but about God's relentless pursuit of us – to the point of Jesus dying on a cross for us that we might become His friends. The inexhaustible God loves us so intensely that every time we turn to Him after wandering from His love for us, all heaven breaks out in a thunderous celebration (Luke 15:7)

Most of us believe this intellectually. This is the message of the Bible from Genesis to Revelation. Experiencing this infinite love in our hearts, however, is another matter. The sinister voices of the surrounding world and our pasts are powerful. They repeat the deeply-held, negative beliefs we may have learned in our families and cultures growing up:

- I am a mistake*
- I am a burden*
- I am stupid*
- I am worthless*
- I am not allowed to make mistakes*
- I must be approved of by certain people to feel ok*
- I don't have the right to experience joy and pleasure*
- I don't have the right to assert myself and say what I think and feel*
- I don't have a right to feel*
- I am value-based on my intelligence, wealth, and what I do, not for who I am.*

It is astounding how many deeply committed followers of Jesus would affirm that the preceding statements articulate how they truly feel about themselves. Like the prodigal son, they are content to relate to God as hired servants, rather than enjoy the full privileges of sons and daughters of our heavenly Father (Luke 15: 11-21)" – Peter Scazzero

"Whom the Son sets free is free indeed!" | John 8:36 (ESV)

Perhaps we are also more willing at times to relate to God as slaves still chained in the dominion of darkness than of kingdom people, set free and redeemed by the Son and the king!

The Process Of Discipleship

Discipleship – being people of the kingdom – is a process that moves us from being spiritually and emotionally immature children to being fully mature and developed adults – “people

dedicated to God, and capable and equipped for every good work.” (2 Timothy 3:17, NET).

This process of discipleship is a principle-centered, character-based, “inside out” approach to developing our authentic self in Christ. It means to start first with ourselves; even more fundamentally, to start with the most inside part of self – our core – and to honestly analyse our paradigms, our character, and our motives and to realign those with the king we are serving, with the master we are following.

I think a lot of us struggle with having a clear sense of who we are, and our Christian life is often theory rather than practice, layering over our core, rather than challenging ourselves to examine what lies at the heart of us. This process of layering – creating and developing a false self over the top of core emotional truths – ensures that we remain entrapped and enslaved to ‘the old man’, rather than liberated in Jesus as a [new creation](#).

It takes courage to decide to live differently, to follow Jesus into the unknown and to be committed to emotional and spiritual reality. It takes courage to define ourselves by how God sees us – deeply loved, despite our flaws and to live from that basis of [grace](#) in our Christian discipleship.

“Define yourself radically as one beloved by God. This is the true self. Every other identity is an illusion.” | Brennan Manning

I’d really like to encourage us all, but especially those of you who might be really struggling with identity right now in your life, to give real attention to developing your authentic self in Jesus.

1. Pay attention to your interior (the “heart of you”) in silence and solitude.

2. Find trusted companions to help you along the way.
3. Move out of your comfort zone.
4. Pray for courage.

The Spirit Himself bears witness with our spirit that we are God's children. Our existence is now framed by Christ's life – who is [a life-giving Spirit](#) (Romans 8:16).

Here are some core, emotional truths that we can believe and take deep into our hearts, as much-loved children of God: We are created in God's own image (Genesis 1:27), the crowning glory of His creative work (Psalm 8:5). We are incredibly unique and known intimately by God (Psalm 139:13-16) and we are more valuable to Him than many sparrows (Matthew 10:31). Even when we have travelled far from His spirituality (Romans 3:23), He loved the world so much He sent His son to die for us (John 3:16). While we were still 'at enmity' with Him, He reached out to reconcile us back to Him (Romans 5:8-10). His grace, not our sin, has the final word in our position before Him (Romans 5:20). Those who step into His grace are saved (Romans 10:13), we are born-again (1 Peter 1:3), adopted as God's children and positioned as His heirs (Ephesians 1:5, 1 John 3:2, Romans 8:16-17). **We belong to God and He loves us with the love of a perfect Father** (John 14:18, 1 John 3:1).

"...This is my [Paul's] prayer. That God, the God of our Lord Jesus Christ and the all-glorious Father, will give you spiritual wisdom and the insight to know more of Him: that you may receive that inner illumination of the Spirit which will make you realise how great is the hope to which He is calling you—the magnificence and splendour of the inheritance promised to Christians—and how tremendous is the power available to us who believe in God. That power is the same divine power which was demonstrated in Christ when He raised him from the dead and gave him the place of supreme honour in Heaven—a place that is infinitely superior to any conceivable command, authority, power or control, and which carries with it a name far beyond any name that could ever be used in this

If you are struggling with your identity as a disciple or want to understand more about God’s work of grace in your life (and how that causes radical transformation), I would highly recommend reading the following two books: “What’s So Amazing About Grace” by Phillip Yancey and “Emotionally Healthy Spirituality” by Peter Scazzero.

The Christian life isn’t always easy and the next step isn’t always clear. Sometimes we need courage to take that step and sometimes we just need to stand still and watch God go to work for us.

This article was first published on 27 April 2020

The War On Gender

(Not a reader? Take a listen instead ↓)

There’s a troubling trend arising in our [postmodern age](#), an era that has also given rise to ‘post-truth’. New information platforms, social upheaval and the overabundance of global communication networks are giving this idea traction and we’re seeing it take root and grow, with potentially devastating consequences.

This is the generation that has unequivocally waged war on ‘gender’*.

Firstly, What Is Post Truth?

[Post-truth](#) can be summarised in the following way:

“Truth, many will assert, is merely subjective – in reality, there is no such thing as ‘truth’, or ‘the truth’, only ‘truths’; plural. These are felt differently by individuals and are as real and as true as each other. All emotions, thoughts, feelings or beliefs are correct, inasmuch as the person feels or believes them to be true. Validity and public opinion is based on emotional appeals, not necessarily connected to factual or provable information. In fact, facts themselves are potentially viewed as restrictive, negative, pessimistic, anti-society, or phobic in nature. “Post-truth is the burial of objective facts under an avalanche of emotional and personal belief. Post-truth is not only about winning votes, siding with friends, or dealing with political foes. It has more sinister effects. It is a [gaslighting](#) exercise.” | ([The Conversation](#)).

The History Of Post-Truth

“More than 30 years ago, academics started to discredit “truth” as one of the “grand narratives” which clever people could no longer bring themselves to believe in. Instead of “the truth”, which was to be rejected as naïve and/or repressive, a new intellectual orthodoxy permitted only “truths” – always plural, frequently personalised, inevitably relativised.” | [The Conversation](#)

Post-truth discourse includes communication which is simply hot air, often a clever mix of nonsense, humour, and boldly presumptive assertions. It all sounds impressive but is never based on factual objective examination of a subject. The ‘importance of truth’ may be talked about a lot, as part of these conversations, to lend credibility to the statements or

claims.

“The proponents of post-truth communication relish things unsaid. Their bluff and bluster is designed not only to attract public attention. It simultaneously hides from public attention things (such as growing inequalities of wealth, the militarisation of democracy and the accelerating death of non-human species) that it doesn’t want others to notice, or that potentially arouse suspicions of the style and substance of post-truth politics. This engendered silence is not just the aftermath or “leftover” of post-truth communication. Every moment of post-truth communication using words backed by signs and text is actively shaped by what is unsaid, or what is not sayable.” | [The Conversation](#)

How Post-Truth And The War On Gender Are Connected

The war on gender seems to fall squarely in the camp of post-truth proponents.

We’re seeing more and more, in the media, in public conversation, in our schools and communities, the push for a redefining of what is meant by ‘gender’ – to the point where facts and provable science relating to human biology are being discounted or ignored.

Gender has traditionally been agreed to be [determined at fertilisation](#) and confirmed (assigned) at birth. Broadly speaking, and in normal fetal development, there will be 23 pairs of chromosomes (46 in total), one of which are a pair of sex chromosomes (either X or Y). One X chromosome is always required. Two of the same sex chromosomes (XX) means the foetus is female. Two different chromosomes (one X and one Y) means the foetus is male.

Despite seeing gender clearly defined all around us as

distinct and fixed (male or female), gender is now being described as 'fluid' or even non-existent. Descriptions such as 'non-binary', 'genderqueer', 'transitional' or 'transgender' are common-place. In fact, there are now over 53 recognised and accepted terms used to describe gender now found in our vocabulary.

Men and women are different in many ways. These differences include both biological phenotypes and psychological traits. Some of these differences are influenced by environmental factors. Yet, there are fundamental differences between the sexes that are rooted in biology.

"Of particular interest are sex differences that have been identified in the brain. Although the brains of men and women are highly similar, they show consistent differences that have important implications for each sex. That is, brain sex differences uniquely affect biochemical processes, may contribute to the susceptibility to specific diseases, and may influence specific behaviours. Such biological differences should never be used to justify discrimination or sexism." | [US National Library of Medicine](#)

A [recent conclusion](#) by Professor Robert Plomin of Kings College London, drawn from 45 years of research and hundreds of studies, is that "the single most important factor in each and every one of us – the very essence of our individuality – is our genetic makeup, our DNA."

Yet 'gender', determined at the level of our DNA, is being increasingly thought of as 'fluid' or unfixed. 'Gender' can also be used to mean 'gender identity', now considered to be a spectrum on which you can decide, on any given day, which you 'feel' you are.

*"And then I found that gender can have fluidity, which is quite different from ambiguity. If ambiguity is a refusal to fall within a **prescribed gender code**, then fluidity is the*

refusal to remain one gender or another. Gender fluidity is the ability to freely and knowingly become one or many of a limitless number of genders, for any length of time, at any rate of change. Gender fluidity recognises no borders or rules of gender.” | Kate Bornstein, Gender Outlaw: On Men, Women and the Rest of Us, 1994 (emphasis is ours)

The idea that gender isn't rigid and fixed but rather a choice, based on feelings, is put forward as the higher ideal of utopian society:

“Ideally, we'd live in a world where everyone could exist as whatever gender they are without constantly having to explain or defend themselves. In a world like that, we might not have to put a name to a gender. But that's not where we're at right now. Instead, we live in a world where gender defaults to man or woman, and society at large rarely talks about genders that exist outside of that binary.” | Refinery29

Parents are being applauded for raising their children as 'non-gender' or 'gender-neutral' (*they'll decide when they're older*) or withholding announcing the gender of their child at birth (as if stating a biological truth is a negative). Even asking the most natural of questions (*'did you have a boy or a girl?'*) has become potentially fraught with disapproval.

Gender Dysmorphic Disorder And Gender Reassignment Surgery

Reading through the [statistics regarding children and gender issues](#) is alarming, to say the least. In the UK, children as young as four are being referred for gender reassignment surgery, with 50 children a week visiting a GP to discuss gender.

*“Figures suggest a record number of kids now **believe they were born in the wrong body** and are being sent for*

controversial treatment.” – [The Sun](#)

Children 11 and older are being prescribed powerful hormones to stunt puberty in preparation for future gender reassignment surgery.

Closer to home, in Australia, an estimated 45,000 school-aged children (1.2%) are thought to identify as transgender. Being transgender or gender diverse is now considered to be “part of the natural spectrum of human diversity.”

“Gender may be the most important dimension of human variation, whether that is either desirable, or inevitable. In every society, male and female children are raised differently and acquire different expectations, and aspirations, for their work lives, emotional experiences, and leisure pursuits. These differences may be shaped by how children are raised but gender reassignment, even early in life, is difficult, and problematic. Reassignment in adulthood is even more difficult.” | [Psychology Today](#)

In the mid-twentieth century, [John Money, Ph.D.](#) helped establish the views on the psychology of gender identities and roles. In his academic work, Money argued in favour of the increasingly mainstream idea that gender was a societal construct, malleable from an early age.

[John Money’s ill-advised experiment](#) in gender identity however proved ultimately disastrous for identical twins, Bruce (later David) and Brian Reimer. Reading through the [twins’ story](#) and the outcome of Money’s interventions is difficult and disturbing.

“After a botched procedure for circumcision at six months resulted in severely damaged genitals, and on the advice of John Money, Bruce Reimer’s parents decided to raise Bruce as a girl. Physicians at the Johns Hopkins Hospital removed

*Reimer's testes and damaged penis, and constructed a vestigial vulvae and a vaginal canal in their place. The physicians also opened a small hole in Reimer's lower abdomen for urination. Following his gender reassignment surgery, Reimer was given the first name Brenda, and his parents raised him as a girl. He received estrogen during adolescence to promote the development of breasts. Throughout his childhood, Reimer was not informed about his male biology. When he was fourteen, Reimer began the process of reassignment to being a male. In adulthood, Reimer reported that he suffered psychological trauma due to Money's experiments, which Money had used to justify sexual reassignment surgery for children with intersex** or damaged genitals since the 1970s. As an adult, he married a woman but depression, and drug abuse ensued, culminating in suicide at the age of thirty-eight."* | [The Embryo Encyclopedia Project](#)

Money's ideas about gender identity were forcefully challenged by Paul McHugh, a leading psychiatrist at the same institution as Money. The bulk of this challenge came from an analysis of gender reassignment cases in terms of both motivation and outcomes.

McHugh denied that reassignment surgery was ever either medically necessary, or ethically defensible. To bolster his case, McHugh looked at the clinical outcomes for gender reassignment surgeries. He concluded:

"Although transsexuals did not regret their surgery, there were little or no psychological benefits: They had much the same problems with relationships, work, and emotions, as before. The hope that they would emerge now from their emotional difficulties to flourish psychologically had not been fulfilled." | [Paul McHugh, Ph.D](#)

There is no doubt that there is a marked increase in children, young adults and adults who are distressed with their assigned

gender. Gender dysphoria is a real and observable phenomenon. Yet surely gender reassignment is not the solution, but simply a band-aid approach to a deeper, far greater and more serious issue.

Intelligent Design: Let's Talk About God

“He created them male and female and blessed them. And he named them “Mankind” when they were created.” | Genesis 5:2 (NIV)

The Bible, once considered a verifiable source and its author, the intelligent designer of all creation, states that humanity's genders were clearly defined from the beginning – as male and female. Bible language, throughout all 66 books, confirms this by using specific pronouns such as ‘he’ and ‘she’ – gender-specific and certainly not ambiguous. Jesus himself believed and confirmed the Genesis record in Matthew 19:4 (also Mark 10:6), saying “Haven't you read that at the beginning the Creator ‘made them male and female.’”

The differences between the genders are unique and distinctive, both designed by God with purpose in mind (Titus 2:1-5, 1 Peter 3:7) (1 Timothy 3:1 – 4:16). Both genders are intrinsically valuable and precious to God, and we see His characteristics displayed by the perfect merging of both the masculine and feminine traits. These distinct genders are the fundamental building blocks of God's creation and are part of God's plan for His family. His definition of marriage (Genesis 2:24) and the procreation of the species (Genesis 1:28) is the natural outcome of the union of male and female and clearly supports the biological truth embedded in our DNA.

The diversity found in humanity is to be celebrated at the same time as the definitive nature of our gender is to be applauded.

Furthermore, [the church](#) (the ‘body of Christ’) is described in

poetic language as a bride (female), with Christ as the groom (male) (Ephesians 5:22-33); the symbolic language echoing the reality of human biology.

“While technically God’s design for man and woman may not be a [salvation truth](#), practically it is indispensable for every person to know and experience in order to live their lives as [followers of Christ](#) in this world, as beings created by God as male or female by design and for a purpose.” – [Crossways](#)

Yet, the rejection of a Creator, of intelligent and purposeful design or a greater purpose at work, leads to the inevitable outcomes that we are seeing take root in today’s society. We are being encouraged to believe that there is no truth, only *truths* (each individual’s truth as true as any other), and subjective at that. Definitions and boundaries are deemed to be outdated and irrelevant.

And it seems gender won’t be the only casualty to result from the post-truth era – reason and the pursuit of knowledge and understanding are being lost in the clamour of opinion and emotional verification and in their place we find an epidemic of [narcissism, arrogance and cynicism](#).

“Come now, and let us reason together”, God says in Isaiah. Although His ways are higher than our ways and His thoughts higher than ours (Isaiah 55:8-9), He encourages humans in the pursuit of knowledge, He takes pleasure in the reasoning of the human mind and the desire of mankind to understand the intricacies He has created.

“It is the glory of God to conceal a matter; to search out a matter is the glory of kings.” | Proverbs 25:2

Paul McHugh, Ph.D Has The Final Word

“In a [recent] interview from his home in Baltimore, where he

*still sees patients, McHugh explained that the “duty of all doctors who propose a treatment is to know the nature of the problem they propose to treat. The issue of transgender [people] is, the vast majority coming for surgery now don’t have a biological reason but a psychosocial reason.” While McHugh successfully lobbied for more than 30 years to keep gender-reassignment surgery from becoming a Medicare benefit, he supports the operation for those born with an intersex** condition, which means having a reproductive or sexual anatomy that doesn’t fall into the typical definition of male or female. People with abnormalities of development should be helped to find their place as they see it best,” McHugh said. “But they are a tiny number of the transgender population seeking and being given treatment.” | [The Washington Post](#)*

I recognise that this is a controversial topic and one that is being fiercely debated, all around the world and from both points of view. I also acknowledge that my opinions and thoughts on the matter are obviously based on a certain worldview and my belief in an intelligent designer (God), and that you, the reader, may not share these views. This article is not intended to be offensive or divisive in nature, but rather to open a channel of respectful conversation about a subject that is deeply important to many people. I do not encourage discrimination, hate-speech or sexism towards anyone, at any time, but, particularly in this instance, towards anyone who does not share this point of view.

***Historically, ‘gender’ and ‘sex’ are words used to describe and define the anatomical and physiological differences between men and women. Modern terminology uses ‘sex’ to refer to biological characteristics and ‘gender’ to refer to the individual’s and society’s perceptions of sexuality and the**

concepts of masculinity and femininity. This article is using 'gender' and 'sex', as defined in the historical sense.

****This article also purposely does not address or discuss the issues surrounding chromosomal abnormalities or intersex conditions.**

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