

Dual Citizens

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“But our citizenship is in heaven, and from it, we await a Saviour, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.” | Philippians 3:20-21, ESV

“Render to Caesar the things that are Caesar’s and to God the things that are God’s.” | Mark 12:17, ESV

I was born and raised in New Zealand, the land of the long white cloud and a ratio of nearly six sheep for every one person. I often remember as a child watching the sun in summer sink below the horizon late at night, and, in winter, layering up as warmly as possible through the short, dark, freezing days of relentless rain and oftentimes snow.

My husband and I moved from New Zealand in 2008, the year our youngest child was born, and we settled in the beautiful Northern Rivers region on the east coast of Australia. We have lived here now for nearly 14 years (this month, in fact) and, even though New Zealand will always be ‘home’, Australia now feels like home too.

So, it felt more than overdue that I and our three children became Australian citizens and, during this past year, we did just that, an event that, frankly, I didn’t expect to feel quite so much emotion over.

As I took my pledge and officially became an Australian citizen, I realised there is nothing quite like the feeling of belonging, of becoming a part of the whole, of finally being a bona fide member of a community. Being able to *properly* call myself an Australian was a feeling of joy and welcome I hadn’t

quite expected.

I've never really given the concept of citizenship much thought in the past. As a New Zealander, my citizenship was something I was born with; all its rights and responsibilities intrinsically held simply by virtue of my birth in that country.

Yet applying for citizenship in another country was a different matter altogether. This was a choice, a conscious intention on my part to assimilate with the country and its people. I would be required to understand the nature and values of the country to which I wished to belong.

I would be asked to commit to contributing to and participating in the community. Together with the privileges and advantages that would come with my new status, there were also rights and responsibilities I would pledge to uphold.

This experience and the process of applying for and being accepted as a citizen of Australia turned my thoughts towards citizenship of a more serious and spiritual kind; that of our status, as Christians, as citizens of the kingdom of God.

Adam's Country

We're all, by birth, citizens of an altogether different country, Adam's country, born deep in the darkness of the kingdom of men. Adam's country is one in which we are both spiritually dead and physically aging; bound by mortality on a one-way, downhill journey from cradle to grave.

Death is not just the enemy of life itself but also thwarts the purpose for which humanity was created. Even the smartest, wealthiest, or most influential men and women soon pass from the world's stage, their personalities and achievements more often than not fading from memory.

In Adam's country, humans invariably live for their own

purposes and intents, rather than the higher calling for which God created us. As the world rapidly moves towards an increasingly secularised society, much of what we now see around us is just a shallow and warped reflection of the heart of our Creator, the One in whose image we were originally made.

Adam's country is one that is corrupted by greed, injustice, and selfishness. Inequity is rife; and more often than not, the rich simply get richer and the poor get poorer. It's estimated that in 2022, around 689 million people live in extreme poverty (on less than \$1.90 a day). One of the most striking examples of the unequal distribution of resources on the planet is the existence of chronic hunger in many parts of the world.

Our stewardship of the earth and its resources has been negligent at best and grossly egocentric at worst. The land has long been mismanaged and polluted, with toxic chemicals sprayed on crops and then making their way into the rivers and lakes.

Extensive farming and deforestation have destroyed the habitats of many species of wildlife causing a shocking decline in their numbers or even extinction. It's estimated that we've single-handedly managed to send over 900 species extinct since 1500, with over 40,084 species (across all taxonomic groups) thought to be threatened with extinction (estimated in 2021).

This is the country that, as humans, we're all born into, participants in the global species we call *Homo Sapiens*, the *kingdom of men*. This is the reality of what it means to be *human*.

(Yet even in this *kingdom of men*, God is still working, setting up whomsoever He will, and one day, we know the kingdoms of this world will become the kingdom of our Lord and

Messiah (Revelation 11:15).

Heaven's Country

When we become Christians, we don't stop being *human*, but we're well on our way to becoming a *new kind of human*. Made spiritually alive in Christ, God sends His Spirit into our hearts as both a seal and promise of His commitment to renew and transform us. We continue to live *in the world* but we're no longer *of it* in quite the same way, belonging now to Heaven's country.

Heaven's country is one that is full of love, justice, and glory. It's one of abundance, flourishing, and life everlasting. The One who rules over it is perfect, all-wise, and completely righteous, and He intends to restore and renew this world and its inhabitants, filling it with His glory and majesty.

When Heaven's country finally comes to earth, there will be no more tears, neither crying, suffering, or pain, for God will have made all things new. This is where our citizenship is now held and this is where our Saviour will appear from, carrying, as it were, our citizenship card with him.

I read the following commentary (below) at the time I was applying for Australian citizenship and it seemed to me an accurate analogy of the spiritual reality that occurs for anyone who becomes a Christian:

"In the citizenship pledge, Australian citizens pledge their loyalty to Australia and its people. Australian citizens may also hold the citizenship of another country or countries if the laws of those countries allow. This is known as dual, or multiple, citizenship. However, even if a person is also a citizen of another country, an Australian citizen within Australia must follow all Australian laws at all times. Some Australian laws must also be followed by Australian citizens

even when they are overseas.” – [Australian Department of Immigration](#)

Our spiritual reality now becomes our primary allegiance. We have become dual citizens; still human, and living and belonging, to some degree, to Adam’s country but now also not *just human*, more specifically, now *a different kind of human*, a citizen of Heaven, with all the responsibilities and privileges that are afforded us as children of God.

Paul the Apostle describes this strange state of dual citizenship in this way:

“For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.” | 2 Corinthians 5:1-5, ESV

We’re still living in the *here-and-now*; we experience the routine, mundane, messy reality of ordinary human existence, but we’re also living in hope and expectation of the *soon-to-be*; mortality swallowed up by life and our earthy existence completely renewed and transformed, as the privilege of our heavenly citizenship degrees. God’s Spirit, present and active in our hearts and lives, assures us of this truth.

Render Unto Caesar

It’s often a difficult tension to navigate, the halfway space between *here* and *there*. How, in practical terms, do we ensure our primary allegiance as people who look for a city whose

builder and maker is God?

Yet how are we also to be salt and light, to fulfill our Christian commission, among the communities and people with whom we live and work? How *exactly* are we to be in the world but not of it?

Jesus addresses the reality of the tension of Christian citizenship existing alongside the commission given to Christians in John 17.

"I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one...I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world." | John 17:9, 11, 15-18, ESV

He doesn't pray that Christians are removed from the world, but rather that they are protected from the evil one. He then seems to give a summary of the relationship that exists between Christianity, secular government, and society in Mark 12:17 where he comments, *"Render unto Caesar the things that are Caesar's, and unto God the things that are God's"*.

Our responsibilities, as citizens of Adam's country, remain, even after we become Christians, and, as the early church had clearly understood, Christians are to be model citizens in the countries in which they live, showing respect to all people, including those in authority ([1 Peter 2:13](#)).

As Christians, we recognise that *"...there is no power but of God, the powers that be are ordained of God"* (Romans 13:1). Therefore, *respect authority, pay your taxes, don't engage in*

illegal behaviours, be law-abiding citizens, pray for those who have the rule over you.

But we also need to remember that our primary citizenship is now a heavenly one. Our allegiance has been given to Jesus, the king, and our commission from him is to be salt and light in the world.

Christians need to be aware that we are not attempting to patch and repair the kingdom of this world, Adam's country, by our continued involvement or participation in it. Like a religious system built on faulty foundations, the entire structure of Adam's country must be dismantled, and be replaced by something far superior (Heaven's country).

Rather, we are to point the world to a far better kingdom and to the just and righteous king who rules over it. We are people of the new heavens and the new earth and we long, with all of creation, to see this finally become the reality in all the world.

We aren't improving the kingdom of this world, we are bringing the kingdom of God into its midst, and we do this most effectively and faithfully together through the reality of the local church.

"In one simple sentence: what Christians want for the nation should first be a witnessed reality in their local church." | Scot McKnight

The Radical Mission Of The Church

The radical mission of the church is this: *First we are to seek peace in our local fellowship, to end strife, and to seek reconciliation with God and with one another. Out of this peace-shaped, kingdom-shaped church we spill over peace into the world* (Scot McKnight).

The church, where you will find the citizens of Heaven's country, will glow with the redeeming love of Jesus, demonstrating this love both inside and outside the church through [*kingdom mission*](#).

In the world but no longer of it in quite the same way, we, the church, must navigate with care and wisdom the duality of our existence; rendering the appropriate dues to the Caesars of our world, but never to the point of collusion, knowing we no longer serve this world's king.

Whatever we do is now in service to God and becomes the sacred vocation of our heavenly citizenship. *"The hope for the world is the local church, and that the heart of God's plan is found in creating a whole new society in a local church"* (Scot Mcknight).

Our mission is not secular but spiritual, and this guiding principle will help us navigate the decisions and choices we need to make on a daily basis as *dual citizens*.

God's church exists not for itself but for the benefit of those who are not yet members. . . . [and] the church which lives for itself will be sure to die by itself." The church is not a religious club and it does not have a secular mission. Instead, it is a worshipping and sending community.
| Michael Green

By faith, he [Abraham] dwelt in the promised land as a stranger in a foreign country. He lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God." | Hebrews 11:10, ESV

Christianity + Missional Living

(Not a reader? Take a listen instead ↓)

“You’re here to be light, bringing out the God-colours in the world. God is not a secret to be kept. We’re going public with this, as public as a city on a hill. If I make you light-bearers, you don’t think I’m going to hide you under a bucket, do you? I’m putting you on a light stand. Now that I’ve put you there on a hilltop, on a light stand—shine! Keep open house; be generous with your lives. By opening up to others, you’ll prompt people to open up with God, this generous Father in heaven.” Matthew 5:14-15 | MSG

The Eternal Light Of Life

Light illuminates, not just dispelling darkness, but making visible that which is unseen. Jesus came into the world as the light and life of humanity, making visible the way to the Father (John 14:6), shining the glory and light of God and showing us the path home.

He was the way, the truth, and the life – that eternal life that was with the Father in the beginning and revealed to us in the Word-Made-Flesh (1 John 1:2, John 14:6). Whoever follows him is enveloped in his radiance and has no fear of stumbling or becoming lost in darkness (John 8:12).

While Jesus remained in the world, he was the light of the world. At his return to his Father, his light remained still,

shining brightly in those who had seen and believed the gospel of the glory of Christ (2 Corinthians 4:4).

They are his ambassadors; the good news about the glorious, life-giving king placed in them like treasure put in jars of clay. They know their source of empowerment is from God, not themselves, and can boldly proclaim: *"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)

They have seen God and He's not a secret to be kept.

Christians + Missional Living

As Christians, Jesus' earthly mission, to reveal the eternal life and light of God to the world, now becomes ours. We are tasked with the great commandment: *"love God, love your neighbour"* and the great commission: *"preach the gospel"*.

We are not just followers **of** Jesus, but are led by him out of the darkness into the light, to be witnesses **for** him. We are collectively commissioned people of his kingdom, reconciled to God and entrusted with this liberating message of reconciliation – the message of light and life – for all people (Colossians 1:18-20).

The phrase *being on mission* or *going on mission* has commonly been used to refer to those who travel overseas, often to poorer countries, to preach and teach the gospel. They are sent into these areas by their 'home churches' to promote their faith or provide services such as education, literacy, social justice, health care, and economic development, as an outworked ministry of their faith. Primarily seen as evangelism, *mission work* is rarely described as something that is undertaken locally, rather, something a Christian would participate in or be involved with overseas.

Missional living, missional churches, or missional communities are also phrases that have become popular in recent times. You

may have heard them used in podcasts, online sermons or discussed by various authors. You may have assumed these phrases are referring to a special kind of Christian living or community; one that operates differently to 'regular' or 'traditional' Christian life or church.

However, the reality is that, as Christians, we are all on mission, right here, in our quiet, suburban neighbourhoods and in our bustling city streets.

The word "mission" is derived from the Latin *missionem* (nom. *missio*), meaning "act of sending" or *mittere*, meaning "to send". The word mission (Latin: *missio*), as a translation of the Greek *apostolē*, "a sending," appears once in the English New Testament (Galatians 2:8). An apostle (*apostolos*) is one commissioned and sent for a purpose and we find the word *apostle* mentioned over 80 times in the New Testament.

The theme of *mission*, or *sending*, particularly in relation to God's mission, can be found all throughout scripture. His active involvement in humanity's story and His promise of reconciliation and redemption was finally realised in the greatest mission of all, the *sending* of His son, Jesus the *apostle* (Hebrews 3:1)

"Just as You commissioned and sent me into the world, I also have commissioned and sent them (believers) into the world. I do not pray for these alone [it is not for their sake only that I make this request], but also for [all] those who [will ever] believe and trust in me through their message, that they all may be one; just as You, Father, are in me and I in You, that they also may be one in us, so that the world may believe [without any doubt] that You sent me." | John 17:18, 20-21, Amplified Bible

Just as Jesus was sent into the world, to witness to the eternal life and light of God, so each Christian has been commissioned and sent as an ambassador for Christ. They have

been authorised, by virtue of his saving work, to represent his kingdom and to carry the great treasure of the good message in their fragile, imperfect lives of clay.

They have been commissioned by Jesus himself, who declared “*Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age*” (Matthew 28:19–20; compare Mark 16:15, Luke 24:47, John 20:21–22, and Acts 1:8).

Jesus lives in and through them and God has placed each one of them like a city on a hill, to bring light to the whole world. They are to glow – with their open houses and generous lives – like homecoming beacons, drawing all humanity to the light that comes from Him, that in this, ‘His name is glorified’.

The reality is that *every. single. Christian.* is a missionary and *every. single. church.* is missional. It’s the very nature of our Christianity and an intrinsic part of our identity as people of the kingdom.

I am a missionary. You are a missionary. We are all missionaries. And we don’t need to be anywhere else apart from where we are right now to *run on mission.*

Like Salt, Like Light...

‘*Living on mission*’, ‘*living missionally*’ or ‘*missional living*’ is simply the way in which we choose to order and arrange our ordinary, everyday lives; springing from a life framed by grace and pointed in pursuit of King Jesus. It means that we live out his life, his words, his actions and his love towards others; attempting to show *his* love by *our* actions and *his* truth by *our lives*.

Jesus first declared to his disciples, “follow me and I will make you fishers of men” Missional living, therefore, flows

from 'following Jesus' and representing him in the world, shining in it like light and flavouring it like salt.

The people around us that we interact with, in a thousand ordinary ways, all experience the same joys and difficulties that we do, turning, as we are, on the wheel of life. They have the same questions that we do, the same challenges that we face, and, most importantly of all, are formed in the same image that we are, the image of God Himself.

Living missionally means showing genuine interest in other people, simply because they are *human*, just like us. It means being curious about them, their children, their lives, and their passions.

Like Jesus, we celebrate with them in all their joys and grieve with them in all their losses.

"On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus also was invited to the wedding with his disciples." | John 2:1-12, ESV

"When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept." | John 11:33-35

We are called to share the good message – that the gospel is able to speak to the heart of every human need – and, as missionaries (in our own backyards!), we look for opportunities to share this hope. In every relationship we encounter, we are acting as 'ones sent' for Jesus.

It means loving people well, being generous with our time and our resources, and open with our lives, that in doing so, we'll prompt them to 'open up with God, this generous Father in heaven.' 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.

So throw open all your doors! Be generous with your lives! Live bright and unafraid: remembering that the light shines in the darkness and the darkness will not overcome it.

Missional Churches

All believers are ambassadors for Jesus' name and the reality of the church includes not individuals simply gathered together in a building, but a collective kingdom and priesthood of people, worshipping and witnessing together to the astounding truth of the gospel narrative and the risen king.

What happens, then, when Christians, 'living on mission', regularly gather together? Each individual Christian is personally on mission – this is a key aspect of their Christian identity, but the truly exciting thing is that now, collectively, these people become a 'church on mission'. The *being* and the *doing* of missional living doesn't change, it just multiplies!

Like the miracle of the loaves and fishes, Jesus' presence permeates their gatherings and multiplies the fruit of their labour. 'Like yeast through dough, or like stars appearing one by one as the night sky darkens', these local expressions of the church of Christ can cross all earthly boundaries, prevailing against even death itself. The world has never known anything like them. (Jonathan Leeman)

"I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."... | Jesus, Matthew 16: 18-19, BSB

“Christ did not die just to save us from sins, but to bring us together in community. After coming to Christ, our next step is to be involved in community. A church that does not experience community is a parody, a sham. Simply put, the purpose of the church is to stand for God’s eternal purpose. In short, wherever the church gathers together, its guiding and functioning principle is simply to incarnate Christ.” – Frank Viola, Reimagining Church

Missional Christianity = Intentional Christianity

Whether a church is a ‘mega-church’ or a ‘home-church’, has five members or 500, is only made up of over 50’s or is an eclectic mix of ages, it should always, by definition, be ‘missional’. That is: intentionally living as a collective community representing the king and his mission.

A Christians’ individual life is no different. The great commission to preach the gospel and take the good news of Jesus to all the world was given to all believers. We see this commission of witness declared firstly in [Matthew 28:18-20](#) and shown to be affirmed throughout the letters of the Apostles to the church.

Missional living, therefore, isn’t a special kind of Christian identity. It’s the *only way* of viewing our Christian identity and, by extension, our corporate church identity. Missional Christianity is being intentional in our Christianity, open to the work of the Spirit in our own lives and the lives of those around us, active in our communities, and purposeful in our involvement in the mission of God, the great ministry of reconciliation.

We carry, every day in our bodies, the death of Christ so that the life of Jesus may also be revealed (2 Corinthians 4:7-10). Through us, others can also be empowered and equipped to

receive and live out the gospel message, demonstrating God's mission in all aspects of our lives, both personally and as church communities.

This is the essence of what it means to live a missional Christian life.

“And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favour with all the people. And the Lord added to the church daily those who were being saved.” | Acts 2:42-47, ESV