

# Stop Promoting Gendered Hierarchy!

This article is dedicated to two good men in my life, my father, Ken, and my husband, Luke. My father has always supported me, encouraged me, believed in me, loved me, and has never made me feel lesser. I wish there were more fathers like him. My husband's love and support mean the world to me. He has always treated me as an equal, affirmed my value in our marriage, and rejoiced in my worth as a fellow-worker in the ministry of Christ. I am thankful for them both. "A good man leaves an inheritance to his children's children." (Proverbs 13:22)

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One of the most damaging teachings that has defined the church throughout history – and still shapes it today – is the belief that God established a hierarchy of men over women at creation. This hierarchy, it's claimed, was either part of God's original plan or a prescriptive punishment on women because of sin.

If this structure was indeed part of God's design, then it supposedly flows from creation into the church – the second, or "new," creation. Despite appearing outdated in our 21st-century, Western context (though it's far from gone), this so-called "divine order" is still taught and implemented in many churches, shaping how we view the relationship between men and women.

## Off To A Bad Start

Many Christians claim to believe men and women are equal in dignity and worth. Yet they often point to one detail in Genesis: that Adam was created first.

Eve, they argue, was created second – and as a helper. This

order, and her role, are used as proof of a divinely established hierarchy. The bottom line: men were made first to image God, and women were made second to help them.

It's a little painful to hear Eve described, in vaguely apologetic tones, as an afterthought – created to gather berries, collect firewood, and generally help Adam with other mundane pre-history tasks that would prove to be too much for Adam on his own. (God had hoped one of the animals might do the trick – but alas, no joy.)

More painful still is seeing this belief play out in the church, where women are still prevented – explicitly or implicitly – from contributing meaningfully, even when clearly gifted. Some hesitate to limit women entirely (the “soft complementarian” view, which I’ll return to shortly), allowing them to use their gifts only under male oversight. Others, the so-called “hard complementarians,” are more direct – permitting little to no participation from women at all.

## Firstly, What Is Meant By ‘Hierarchy’?

*hierarchy*

*/ˈhɪərɑːki/*

*noun*

1. a system where people or things are ranked by importance
2. those in the upper levels of a system who control it
3. a structure where authority is distributed by level

Inherent in hierarchy are ideas of **power**, **importance**, and **authority**. These concepts aren’t necessarily wrong. In organisations, it can be wise to entrust leadership to those with greater experience or training. Some items are more valuable due to rarity or function – gold, for example.

*“All that sorting and ranking can be helpful if you’re a*

*business administrator, but if you find yourself arranging all the produce in your fridge according to a hierarchy of colour, size, and expiration date, you might want to consider visiting a therapist.” – Vocabulary.com*

But not all hierarchies are just. **Patriarchy** and **colonialism**, for instance, are historical hierarchies whose lingering effects show how damaging disproportionate power structures can be. The question is whether such a hierarchy exists *by design* between men and women – and whether Scripture actually teaches this.

Does God truly assign more power or value to men simply for being men? Was this the original plan?

## **Hierarchy + Complementarian || Egalitarian**

Within Christianity, two main frameworks attempt to describe the relationship between men and women: **complementarianism** and **egalitarianism**.

- **Complementarianism** teaches that men and women have different but complementary roles, especially in marriage and church leadership.
- **Egalitarianism** teaches that men and women are equally authorised to lead, teach, and serve – both in the home and the church.

Both positions acknowledge key truths. Men and women are different – biologically and psychologically. Some of those differences are shaped by environment; others are hard-wired by design. Scripture affirms the value of both sexes and depicts God’s nature through the fusion of masculine and feminine traits (Titus 2:1–5; 1 Peter 3:7; 1 Timothy 3–4).

At the same time, men and women are alike – equal in worth,

dignity, and relationship to God. We are the same and we are different. Both truths matter deeply in marriage, in the church, and in how we relate to one another.

## Complementarian Is Not Complimentary

The trouble is, complementarianism is not truly complementary in practice. In reality, it functions as a male-dominated hierarchy, often softly packaged but unmistakable in outcome.

I say *true* complementarianism because many Christian couples who identify with the term actually function as equals in practice. Many “complementarian” churches operate largely egalitarian day to day – limiting only senior leadership roles to men.

However, prominent complementarian voices go much further. For some, male authority and female submission aren’t limited to marriage or the church – they extend into every area of life. These teachers claim God *intended* a male-dominated structure from the beginning and that it applies universally.

As [\[John\] Piper said](#) in 2012, “*if people accept egalitarianism, sooner or later, they’re going to get the Gospel wrong.*” ([The Conversation](#))

## Why Is Any Of This Important?

Well, I agree with John Piper in one respect:

Whichever framework we believe is established in Genesis will shape how we read the rest of Scripture – and, by extension, the kind of gospel we teach.

I believe this issue directly influences the way we understand the gospel narrative and how it plays out in the life of the church, our identity in Christ, relationships between men and women, marriage, and how all these dynamics function in healthy, whole, and holy ways.

Genesis provides the framework. It's deeply connected to our theology and our view of God's intention for humanity. And crucially, **before we even reach the New Testament**, our interpretation of Genesis often predetermines how we read later passages – especially those that seem to support gender hierarchy.

In that sense, this is foundational. If we get the beginning wrong, we'll likely misread what comes next.

## **Setting Some Framework: Why Genesis 1-3 Is Foundational Theology**

To argue that hierarchy is built into God's design for humanity – and thus into the church – many jump quickly from Genesis to Paul, usually 1 Corinthians 11:3: *"The head of the woman is the man."*

That verse, along with 1 Timothy 2:11–15 and Ephesians 5:22–24, is often used as proof that a gendered hierarchy is God-ordained. But the reasoning often skips context, bypasses qualifiers, and then reads these interpretations *back* into Genesis, retrofitting hierarchy into the creation narrative.

But 1 Corinthians, for example, is a letter addressing issues of unity, conduct, worship, and resurrection. And 1 Timothy is a letter about healthy church leadership, rooted in mutual submission (see Ephesians 5:21). Chapter 11 of 1 Corinthians, in particular, is one of the most debated and difficult passages in the New Testament – and requires far more care than a proof-text allows.

Yes, the New Testament has things to say about creation, gender, and marriage. But we **must read the New Testament through the lens of Genesis**, not the other way around.

Genesis sets the scene. And as the text makes clear, everything that goes wrong – sin, death, brokenness – happens

after the fall. The beginning shows us how things were always meant to be.

*“The whole purpose of Genesis 1 is to **set the ideal human community** – a place in which the image of God, or the imitation of God, is actually going to be realised. That, of course, gets distorted in Genesis 3 when humans disobey God. But the first chapter is outlining the ideal. The book of Genesis is therefore **a means to a theological end.**” – Professor C. John Collins (emphasis mine)*

So what existed **before the fall** was God’s original design – normative, life-giving, and intended for human flourishing. That design, marred by sin, is restored in Christ and reinstituted through the work of the Spirit in the new creation (the church).

Genesis 1–3 is foundational theology. It tells us who God is, who we are, and what redemption is restoring.

## What Genesis Says

### 1. No Hierarchy In Our Humanity:

The crowning glory of God’s creation was humanity, and Eve was the final masterstroke. Created from Adam’s side, her status was equal to his – made in the image of God, with the same capacity to reflect His glory (Genesis 1:27).

*“Then God said, ‘Let us make mankind (adam in Hebrew) in our image, in our likeness...’ So God created mankind in His own image, in the image of God He created them; male and female He created them.” (Genesis 1:26–27)*

The Hebrew words used to describe Eve’s creation are *ezer kenegdo* – often translated as “helper suitable for him.” But “helper” in English doesn’t capture the weight of the word. In the rest of the Bible, *ezer* usually refers to God as a protector or rescuer. The word *kenegdo* conveys the idea of

someone equal and corresponding – a partner.

Eve was not beneath Adam, nor above him, but stood beside him as his equal – a woman of valour, worthy of him in every way (Proverbs 31:10).

Yes, Adam was created first, but this order isn't mentioned elsewhere in the Hebrew Bible, and Jesus doesn't refer to it. It comes up in two of Paul's letters, and even there, context matters.

In [this article](#), author Marg Mowczko takes a brief look at these two passages and at the significance that Paul places on man being created first and woman second, which she contends does not support a gendered hierarchy.)

## **2. No Hierarchy In Our Responsibility:**

Genesis 1:28 tells us that God blesses both the man and the woman and gives them the same commission – be fruitful, multiply, and rule over the earth. Neither could do this alone. Together, they're entrusted with caring for creation and stewarding God's world.

This is the first place we see God's authority exercised through His image-bearers – and it's shared authority. The same theme carries into the new creation, where both men and women are commissioned by Jesus to go and make disciples (Matthew 28:19, 2 Corinthians 3:6, 5:19–20).

Men and women are created equal in purpose, capacity, and calling. They were both given the same responsibility from the beginning.

## **3. No Hierarchy In Our Conjugality:**

Adam and Eve weren't just the first humans – they were also the first married couple. Their equality wasn't just about identity, but also about how they related to each other in marriage.

Genesis 2:23–24 gives us a reflection on that relationship:

*“The man said, ‘This is now bone of my bones and flesh of my flesh...’ That is why a man leaves his father and mother and is united to his wife, and they become one flesh.”*

Marriage here is a mutual partnership. Two individuals, equal in worth and capability, choosing to leave their family of origin and form a new family together – united, cooperative, and committed.

Eve was made from Adam’s side, not the ground. She shares something unique with him – a bond the animals didn’t have. The phrases *“bone of my bone”* and *“flesh of my flesh”* show their connection and equality.

Why did God create Eve this way? Why make Adam first? Why does Adam name her? These are all fair questions – and we should explore them with care. But always through the lens of what Genesis is doing: illustrating God’s intention to dwell with His people and restore creation through partnership.

## **Jesus + The Church**

There are beautiful theological overtones in the creation story that point to Jesus and the church. Paul writes in Ephesians that marriage wasn’t the model for the church – it was the other way around. The church came first, marriage second.

That might sound odd, since the church didn’t exist in Genesis. But when we recognise that Genesis lays the blueprint for all God intended – a partnership between God and His people to reflect His glory – it begins to make sense. The plan was never for hierarchy, but for union and restoration. The church is part of that story.

Adam’s deep sleep and Eve’s creation from his side foreshadow something greater. Jesus falls into the sleep of death, and



from His sacrifice the church is born. Just as Eve was made from Adam's body, the church is formed from Christ – His body, His life, His Spirit. She is of His essence.

The church exists only because of Jesus' death and resurrection. Her identity is shaped by her source. Through His sacrifice, she becomes a living creation. Paul calls the church Christ's bride – the *ekklesia*, called out from the nations, brought into being through His suffering and love.

*"He is the image of the invisible God, the firstborn of all creation... He is before all things, and in Him all things hold together. He is the head of the body, the church. He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy."* – Colossians 1:15–18

God did it this way – creating Adam and Eve in that particular order and manner – to teach us something greater. The Genesis narrative speaks of marriage, yes, but even more, it points ahead to Christ and the church. That's the theological foundation being laid.

Marriage in Genesis 2 is marked by mutuality – sacrifice, defence, support, commitment, faithfulness. That's the pattern we see again in Christ's relationship with the church. And that's the model God intended all along.

## **Hierarchy: Things Go South**

The first few chapters of Genesis paint a picture of how things were meant to be – ideal human community, kingdom living, perfect partnership. But then it all goes wrong.

Adam and Eve disobey. Sin enters. The world is fractured. God outlines the consequences for each of them.

To Adam, God says: *"Because of what you have done, cursed is the ground because of you. Through painful toil you will eat from it all your days... By the sweat of your brow you will eat*

*your food until you return to the ground. For dust you are, and to dust you will return.” – Genesis 3:17–19*

To Eve, God says: *“I will make your pains in childbearing very severe... Your desire will be for your husband, and he will rule over you.” – Genesis 3:16*

These consequences aren't prescriptive – they're descriptive. God is not endorsing hierarchy or suffering. He is naming what sin has broken. The ground is cursed, not Adam. Pain and power struggle are now part of human life, but they are not what God originally intended.

So is this a punishment, or a prophecy? Has God changed His mind about Eve's value? Or is He simply stating the fallout of their disobedience?

When we read Scripture as a whole, we see the story arc pointing not to hierarchy, but to restoration – a return to the “very good” creation we saw in Eden. Revelation speaks of a renewed heaven and earth. And the early church gives us glimpses of that restoration in action.

Through the lens of Genesis, we can see how the early believers wrestled with and overturned cultural norms – racial divides, class systems, gender roles. The new creation brought change. Women ministered, prophesied, planted churches, and led alongside men.

If gendered hierarchy exists, it is not God's ideal. It is a result of the fall – not a design for human flourishing, and certainly not a model for the church.

## **Where Have All The Good Men Gone?**

Some say this issue isn't central to the gospel. I both agree and disagree.

I agree in the sense that it's not a salvation issue. I fully

affirm that people on either side of this discussion – complementarian or egalitarian – can be sincere, faithful followers of Jesus.

But I also believe it's more than just a side topic. Where you land on this shapes the kind of gospel you preach, the kind of church you build, how you see your identity in Christ, and how you treat others – especially in marriage and leadership.

What we teach our sons and daughters matters. The framework we pass down has real consequences.

There are many good men who identify as complementarian. They sincerely believe this is what Scripture teaches and try to live it out with gentleness and humility. But in practice, especially in healthy marriages and churches, these men often don't live as strict complementarians. Their relationships function with mutual respect and shared responsibility – they are far more egalitarian in practice.

Then there are other men – still under the complementarian label – who are not good. They are abusive, controlling, entitled, and demeaning. Some behave differently in public than at home. Others use Scripture as a weapon – quoting verses on submission, headship, and authority to justify mistreatment.

As Rachel Held Evans once said, *“Complementarianism doesn't work – in marriages or church leadership – because it's not actually complementarianism. It's patriarchy. And patriarchy doesn't work because God created men and women to reflect His character as equal partners with equal value.”*

One of the greatest challenges Christian women face today is recognising abuse that hides behind spiritual language – submission, obedience, roles, headship. And even when they do recognise it, they often feel powerless to name it, prevent it, or escape it.

Studies show that abuse within the church is far more common than we'd like to admit. A report from the Anglican Church revealed that many clergy remain in denial, despite years of evidence.

New Testament scholar Scot McKnight writes:

*"Complementarians teach biblical hierarchicalism and patriarchy, and say men and women are equal – not in a substantive way, but in a spiritual sense. Their 'role' language quickly becomes power language. This hierarchy leads to entitlement and the submission of women. All abusive men are entitled. They lash out, seek control, and demand submission. All abusive men believe women are inferior."*  
Complementarianism and the Abusive Male

Abuse is never justified by Scripture. No matter how carefully someone tries to twist the text, the message of Jesus doesn't support it. As McKnight says: *"Males feeling entitled is a cultural product – and complementarianism creates a culture that feeds it. To change the outcome, we have to change the culture. And we have to change the men."*

## **In Conclusion**

The gospel is the story that runs through the whole Bible. It's not just a message about personal salvation from sin, but about what God has always intended for creation. It begins in Genesis and ends in Revelation – telling the story of God's glory, humanity's calling to reflect it, the fall, redemption through Jesus, and the restoration of all things.

From the beginning, God's design for humanity was never built on gendered hierarchy. It was built on mutuality – cooperation, commitment, trust, and partnership. Men and women, different but equal, both reflecting God's image.

That intention was damaged by sin, but it's restored in Christ. The new creation – the church – is called to model

that restoration. We're meant to reflect God's original design, not reinforce the brokenness of the fall.

Genesis 1 and 2 should shape how we read the rest of Scripture. If we get the beginning right, we'll tell a gospel story that's full of life, hope, and freedom.

I don't believe gendered hierarchy fits the biblical gospel. I don't believe it reflects God's intention, or what Scripture teaches about men and women – not in creation, not in the church, and not in Christ.

And more than that, I believe the power imbalance created by complementarian structures often leads to real harm. Cultures that promote male authority over female participation – even subtly – create space where abuse can grow unchecked. That harms individuals, distorts the church, and obscures the beauty of the gospel.

**Stop promoting gendered hierarchy. Stop calling it God's design.**

It's time for the church to rediscover what it truly means to live as the body of Christ – each part honoured, each voice heard. The world is watching. Let's not reflect hierarchy. Let's reflect Him.

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There is so much more to read, watch, or listen to on this topic. If you want to explore further, I recommend: *Rediscovering Scripture's Vision for Women* – Lucy Peppiatt, *Gender Roles and the People of God* – Alice Matthews, *The Blue Parakeet* – Scot McKnight, *Man and Woman: One in Christ* – Philip B. Payne, *Pagan Christianity and Reimagining Church* – Frank Viola, and *The Kingdom Roots* podcast by Scot McKnight

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# 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.

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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**