

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

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The Story's Not Over Yet...

“Walking, stumbling, on these shadow feet; toward home, a land that I've never seen. I am changing: less and less asleep, made of different stuff than when I began and I have sensed it all along, fast approaching is the day.” | Brooke Fraser

These lyrics are from a song by Brooke Fraser, which I think really speak to our hearts as Christians. When I listen to this song, I feel as if I catch a glimpse of the real world beyond the veil, the world that exists beyond these shadowlands. For a brief moment, it seems as if I catch sight of the home that I know to be an unseen reality, that one day I'll see, in all its fullness, for myself.

God's Story

I want to share a few thoughts about God's Story, the story we see laid out in poetry, prose, prophecy and parable in the

book we call the Bible.

We might be inclined to describe the Bible as merely ‘the story of the drama of human history’ – but, in truth, it’s not history yet. History, defined as *“something that happened or ended a long time ago and is not important now, or a person who is not important now, although they were in the past”*, does not accurately describe the reality that is the Word of God.

The Story of God, of which the Bible contains many important aspects, won’t become history until the arrival of “the new heavens and the new earth, the passing away of the first earth and the moment a loud voice proclaims *“behold, the dwelling place of our God is with humanity and God is all in all”* (Revelation 21: 1-3, ESV)

It would also be too simplistic to state that the Bible is merely a catalogue of continuous human drama. The Bible isn’t just a collection of stories about characters and events that happened in the past, nor merely information about cultures or civilisations that have now ceased to exist. Neither is it simply a compilation of recommended principles by which to live an honest and upright life (although it does contain these things and other helpful advice besides!).

The Bible’s overarching story can’t be relegated to simply ancient history or human drama alone.

“For the Word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” | Hebrews 4:12, NIV

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” | 2 Timothy 3:16-17, NIV

The Bible is the living, Spirit-breathed [Word of God](#), the written revelation of what God has been doing in the past and what He is still doing right now. It's a record of how and when God communicated His intent and purpose with humanity in the past and how He has communicated to us today.

Far from being just black text on white pages alone; this book unveils the purpose, intentionality and creative action of the Eternal One; breathed out, captured by way of quill and scroll by the faithful scribes who heard 'the voice of God', and recorded the Story of God for all to read. The words on these pages capture the historical reality of God's powerful, creative activities throughout the history of humanity.

When Jesus was sent into the world, the story of what the Creator was doing was demonstrated literally, in Jesus himself, who was the Word-Made-Flesh. Jesus showed to humanity all the fullness and glory of God and His purpose, [embodied in flesh and bone](#) and tabernacling amongst us.

Powerful. Authoritative. Prince of Peace. Emmanuel (*God With Us*).

"On many past occasions and in many different ways, God spoke to our fathers through the prophets. But in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe.... His Word, made flesh and who dwelt among us" | Hebrews 1:1, John 1:1, ESV

By communicating through vision, in person, [through prophets](#) and finally, through His Son, we are challenged to move from simply thinking of the Bible as a book of facts or information and to instead see it as a visual recounting of what God has and is still communicating with us – the Story of God's rule and reign and the redemption of humanity demonstrated in His Son's life and death and resurrection.

This Story of God, of which the Bible contains many important details, is still being written, all around us every day. The Bible is simply the paper record of a living transformative event, of the real and ongoing story. It provides the relevant information for us to know and understand this centuries-long event, as participants in that story and as recipients of the invitation to the Kingdom of Heaven. It contains the details we're supposed to be paying attention to so we can not just understand the story being told but choose which kind of character we'll be in that story.

The promise – that God will dwell with humanity again – is the great thread of the Bible and it's the **real story** that's being written every day, all around us in a thousand different ways.

God's kingdom in the preaching of Jesus refers not to postmortem destiny, not to our escape from this world into another one, but God's sovereign rule coming 'on earth as it is in heaven.' . . . Heaven, in the Bible, is not a future destiny but the other, hidden dimension of ordinary life – God's dimension, if you like. God made heaven and earth; at the last, He will remake both and join them together forever. The end times are not the end of the world – they are the beginning of the real world – in biblical understanding.” | N T Wright

The Story Begins...

The Bible opens with an account about the beginning of all things:

“In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the [Spirit of God](#) was hovering over the face of the waters. Then God said, “Let us make human beings in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens

and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created humans in His own image, in the image of God He created them; male and female He created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." | Genesis 1:1-2, 26, NIV

We can tend to read this account as if it's a completed narrative. As if the statement '*Let us create humanity in our image*' was a single event that occurred in the past, one which we perhaps give little real thought to today. Yet, if we view it from a different perspective, stretching our minds a little higher, a little farther, we realise that God is still *creating humans in His image*. This is not history, this is the present reality we are living in and surrounded by.

God is doing magic, right under our noses, every single day!

[God's Spirit](#) is still hovering and continues to move in new and astonishing ways. His Word – His living Word, which brought all of the natural world into being, is continuing its creative work through redemption and regeneration in Jesus Christ, the Word-Made-Flesh. Light is still entering darkness, new life is being ignited and men and women are being reborn in God's image, to become His representatives and perfect image-bearers on this earth.

The Bible is, therefore, the only book in the world which contains snippets and segments of a real-life story that hasn't finished being told. We know what the ending will be, but we're still in it, right now, living and breathing it, every moment of our lives.

The [stories we read about in the Bible](#) then take on new significance. They're supposed to engage all our senses and connect us in very real ways to the people and situations we

read about, to help us understand our place in the story that is not just theirs, but ours too. And we know that every story, every moment, has been recorded with intentionality, to enable the reader to participate, but we also know there's plenty more, left untold, that time and space couldn't allow for:

"What else can I say? There isn't enough time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets." Hebrews 11:32, CEV

"And there are also many other things that Jesus did, which, if they were written one by one, I suppose not even the world itself could contain the books that would be written." | John 21:25, HCSB

The Bible Is Our Own Personal Origin Story

Everyone's probably familiar with the idea of origin stories. An origin story is an account or back-story revealing how a character or group of people become a protagonist or antagonist in the main story. It adds complexity to a narrative, often giving reasons for the characters' intentions and choices.

The Bible is therefore our own [personal origin story](#). It tells us where we've come from and where we're going and invites us personally into the main story. The primary character in this story is the King of the Earth, God, revealed in Jesus and the antagonist, the Prince of this World – Sin. There are two kingdoms in this story – one of darkness and one of the Son of God, a Kingdom of Light. We don't get a choice about which kingdom we start out in but we certainly get to decide which kingdom we finish up in

When we read the Bible, we're not just reading **about** a story,

we're actually **in** this story and it's unfolding all around us. This is a story of creative magic, impossible realities, futility, despair and death, rescue and redemption, light, salt, allegiance and exaltation. Most of all, it's a story of hope.

It's the story of the creation of the **real world**, not this shadow world that we live in now. It's the story of how God's Will will be done on earth, as in heaven and how God will once again walk with us in paradise. It is the story of the Creator's divine life flowing into ours if we allow it.

This narrative gives shape and purpose to our human experience and [hope for our future](#).

"If we think that this life is all there is to life, then there is no interpretation of our problems, our pain, not even of our privileges. But everything changes when we open up to the possibility that God's story is really our story too." | Max Lucado

*"Your life flows into mine, pure as a garden spring. A well of living water springs up from within you, like a mountain brook flowing into my heart! Then may your awakening breath blow upon my life until I am fully yours. Breathe upon me with your Spirit wind. Stir up the sweet spice of your life within me. Spare nothing as you make me your fruitful garden. Hold nothing back until I release your fragrance. Come walk with me as you once walked in your paradise garden. Come taste the fruits of your life in me. I have come to you, for you are my paradise garden! Come walk with me until I am fully yours. Come taste the fruits of your life in me." |
☐☐Song of Songs☐ ☐4:15-16,☐ ☐TPT☐☐*

Not If, But How?

The question for us all, then, is not **if** we want to be a part

of this story, but *how*.

As descendants of Adam and Eve, we're all born into the kingdom of darkness. Their story is our story and we're participants in that reality, whether we're willing or not. But the Master Storyteller hasn't left the world in darkness. He has crafted a narrative of redemption and light and offers a way, through the sacrifice of His Son, for us to be transferred from that dominion of darkness and into [His glorious Kingdom](#).

Jesus came, preaching that kingdom, urging people to choose a better way and to give their allegiance to him. *"Repent, he said, for the kingdom of God is here. I have arrived, proclaiming God's rule and bringing His salvation to humanity."* (Isaiah 52:10, Luke 17: 20-21, Luke 2:30)

"What I love about the Bible is that the story isn't over. There are still prophets in our midst. There are still dragons and beasts. It might not look like it, but the Resistance is winning. The light is breaking through. So listen to the weirdos. Listen to the voices crying from the wilderness. They are pointing us to a new King and a better kingdom." | Rachel Held Evans

If you still belong to the kingdom of darkness, if you haven't yet given your life and allegiance to the King, I repeat the appeal of Paul to you: *"Here we are, then, speaking for Christ, as though God Himself were making His appeal through us. We plead on Christ's behalf: let God change you from enemies into His friends!"* (2 Corinthians 5:20)

If you have given your life to Jesus through baptism, then Good News: So Glorious! You've been transferred into the Kingdom of Light. **Don't be a passive participant in the Story.**

You are a child of God, a member of the household of faith, a character in God's story whose name is written in the book of

life! (Psalm 56:8, Daniel 12:1, Malachi 3:16, Philippians 4:3)

Boldly take hold of your place in the story. Be [strong and courageous](#) and don't fear the enemy who surrounds you. [Jesus, your King](#) reassures you: *"In the world you will have tribulation. But take courage; I have overcome the world!"* (2 Timothy 3:16-17, BSB)

"All of their life in this world and all their adventures in Narnia had only been the cover and title page: Now, at last, they were beginning Chapter One of the Great Story which no one on earth has read: which goes on forever: in which every chapter is better than the one before. | C S Lewis, The Last Battle

People Of The Kingdom

[Deciding to become a Christian](#) has its origins in believing the things about Jesus, certainly, 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 becomes the first claimant on our affections, 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).

Becoming a Christian is, therefore, primarily a matter of the

heart; a reorienting of our life and decisions in line with our allegiance to the king.

The People Of The Kingdom

An intrinsic part of our identity as Christians is to recognise that we have given our allegiance to the king and that we have been transferred into his kingdom (Colossians 1:13). This kingdom's advancement, day by day in the lives of those who surrender to King Jesus, is demonstrated in a kingdom community that we call 'the church'. **The church is the tangible evidence of the reality of the kingdom of God.** Church people are kingdom people, living in a fellowship under King Jesus, with lives that *"are literally connected to things before the creation of the world and extending far into eternity"* (Ecclesiastes 3:11) (Matter Of The Heart)

Yet, for many Christians, the 'kingdom of God' is something that takes place solely in the future. Jesus' words *"the kingdom is near"* (Luke 17:20-21) are understood to mean, in reality, "the kingdom is coming at some later time, that time being hundreds or even thousands of years away". The idea of 'the kingdom' is as a future hope for faithful Christians, only realised at the return of Jesus, and not as a present reality. Entrance to this 'kingdom' (in the future) is by believing in Jesus now, receiving the forgiveness of sins in baptism, and then living a morally faithful life; and this is commonly described and preached as 'the gospel of good news' (in its entirety). In other words, *"I am a sinner. I need saving. I believe Jesus came to save me. In Jesus, I am forgiven (I hope! – one can never be too sure) and I hope to be in 'the kingdom', at some point in the future (again, all going well)."*

Yet the kingdom of God – the sovereignty and rule of God – has always existed and will always exist (Psalm 47:7, 1 Chronicles 29:11, Exodus 15:18, Psalm 103:19). 'The kingdom' existed in the past, it exists now and it will exist in the future. Our

hope, as Christians, is not just some distant, far-off expectation but a reality that exists right now as we choose to yield to Jesus' rule and live 'kingdom lives' under his dominion. Believing in Jesus and being baptised doesn't just grant us forgiveness of sins; through God's grace, we also receive an entirely new identity; our small, individual stories becoming part of the much bigger story that is being told. We become kingdom people right now! (Matthew 13:38, Philippians 3:20-21, Ephesians 2:19).

Five Things That Make A Kingdom

Kingdom = King + Rule + Realm + Law + Land. Here are some thoughts about the idea of 'kingdom' in the Bible:

1. A **kingdom** is a people governed by a KING. The king is God; He has always been king, ruling firstly through *theocracy*, then by *monarchy* and now through *christocracy*. The kingdom of God, therefore, has gone through many phases, one of which was the phase exhibited during the time of Israel's monarchy. A reasonable chunk of the Old Testament is dedicated to the telling of this story. You can [read more about this in the article 'Jesus, King Of The World'](#).

2. The king must RULE over the **kingdom**. In biblical language, this is always firstly redemptive, and then secondly by governing.

3. There has to be PEOPLE for there to be a **kingdom**. In the Old Testament (OT), this was the nation/**kingdom of Israel**. But Israel, like a tree, has deep roots and grafted-in branches, seen in the New Testament (NT) to be the church (which does not replace Israel but expands it) (Romans 11:1-28).

4. A **kingdom** must have a governing LAW. In OT times, this was achieved through the Torah, also known as the Law of Moses. When Jesus (God's perfect king) arrived, he didn't destroy this law but fulfilled it completely, and by his life, death and resurrection, a greater law came into being – the Law of Cruciformity; loving as Jesus loved. Jesus stated that the

entire law of the new covenant, the law which governs people of the kingdom, is summarised in these words “Love the Lord your God with all your heart, soul, and mind. Love others as much as you love yourself.” (Matthew 22:37-40, CEB)

5. A **kingdom** must have a LAND. Land is big in the OT and moving into the NT, we see the ‘tree of the kingdom’ expanding to (eventually) encompass the whole world (Matthew 13:31-32, Mark 4:3-32). In the past, this has been, at various phases, in literal places like the Garden of Eden or the land of Israel. But right now, ‘the land’ is wherever ‘the church’ (the community of kingdom people) takes up physical space. Wherever kingdom people reside, God, in Jesus, rules. One day, this kingdom will fill all the earth and God’s rule and glory will be seen in all things – as He intended from the beginning (Numbers 14:21, Habakkuk 2:14, Matthew 6:10, Revelation 21: 1, 4)

This reality – that church people are kingdom people – is one of the most ***exciting and empowering aspects of a Christian’s existence in this life*** – we are living for the king! So why don’t we talk much about kingdom living or being kingdom people? And why don’t we speak more often of the church as the kingdom community?

Soteriology: “Small-Story” Gospel

Well, here’s what I think the reason might be. For many Christians, the gospel of “the good news of the kingdom of God” (which, incidentally, is what Jesus came preaching!) has unfortunately been reduced to simply a system of personal salvation and sin management. It has become a **gospel of soteriology alone**; a doctrine of salvation which has somehow become disconnected from the larger big-story **gospel of ecclesiology; theology about the nature and structure of the church.**

The truth is; when we are saved by Jesus, God also brings us into family and puts us in community! The gospel is not just

about our own personal salvation but includes larger theological implications of ecclesiology – that Christian people, gathered together, are church people, who are kingdom people!

“The movement that has long called itself “Evangelical” is in fact better labelled “Soterian.” That is, we have thought we were talking about “the gospel” when in fact we were concentrating on “salvation.” | Scot McKnight

If we have a small-story gospel understanding, our trajectory as a Christian may go something like this: we (individually) repent, we (individually) are then baptised...and then life gets kind of weird for a lot of Christians. We’re saved – but what now?

At this point, Christians can become obsessed with getting other unbelievers ‘over the line’ (saved!) but still aren’t really sure what to do with them after that. Our Christian lives seem mostly about sin management (ourselves or for others) and we can tend to also be a little self-absorbed in this. All we know of ‘gospel’ is that we’re sinners who need saving. Others are sinners who need saving. ‘Christian living’ (gospel living) is only about being, firstly, saved from sin and then executing a moral life thereafter.

Christianity can take a sudden and exhausting turn into the territory of works-based living, eventually leading to [church burnout](#) and, for many Christians, [the question of whether church-going is even relevant anymore](#).

Don’t get me wrong. **Sin is absolutely a problem for us, as is mortality.** It is the thing that separates us from a whole relationship with God and absolutely needs addressing in our individual lives as well as in the collective human experience (Isaiah 59:2, Isaiah 53:6, Acts 3:19, Galatians 5:19-21, Romans 5: 12-21, Hebrews 7:25).

But the problem with thinking the gospel is only about personal salvation or forgiveness of sins is that we fail to recognise we are being invited into something much bigger than just a solution for our own individual stories. When we receive the good news of the gospel, our little stories are actually becoming intertwined and woven into God's larger kingdom story. We are supposed to begin experiencing life, personally and collectively, as people of the kingdom, connected to something that extends far into eternity. The fascinating reality of the gospel is that *"we are invited into a story that is bigger than our culture, bigger even than our own imaginations, and yet we get to experience it and tell that story to others with the particularity of our own moment and place in time"* (Rachel Held Evans).

"The good news is as epic as it gets, with universal theological implications, and yet the Bible tells it from the perspective of fishermen and farmers, pregnant ladies and squirmy kids. This story about the nature of God and God's relationship to humanity smells like mud and manger hay and tastes like salt and wine...It is the biggest story and the smallest story all at once – the great quest for the One Ring and the quiet friendship of Frodo and Sam." | Rachel Held Evans

When we become a Christian, we become a kingdom person, living in a fellowship with other kingdom people. Church isn't just something we go to, it's the tangible evidence of the reality of the kingdom. Church isn't just an event we attend, it's a fellowship we belong to. It's the Fellowship of the King! (1 John 1:3, Acts 2:42, 1 Corinthians 1:9)

A New Day In An Old Story

While our individual salvation is absolutely bound up in what we have come to describe as the gospel, the good news that was preached in the first century had its roots in a much older,

much larger story, that of the long-promised king and saviour of the world. The power of Jesus' sacrifice and the wonder of [his resurrection](#) form the foundation of a Christian's faith and hope but it is the fact that Jesus is **the Christ** ("the anointed one"), that is at the heart of the gospel (2 Timothy 2:8). Our forgiveness and redemption sits inside this much larger gospel message – that of the rule and dominion of the king. Recognising the gospel as "the good news of the kingdom of God" (which, in the gospel of Matthew is also called the kingdom of heaven) helps correct our gospel theology and realign it to the larger story that's being told. **You are part of a much bigger story than your personal salvation alone!**

Author Scot McKnight argues that Western Christians conceive 'the kingdom' too individualistically.

In both the Old and New Testaments, God's kingdom is defined in terms of God's people. This reality means that one may not put the kingdom and the church in antithesis. On the contrary, "you can't be kingdom people without being church people". McKnight, in fact, claims that "there is no kingdom now outside the church" and that "there is no kingdom mission that is not church mission" (The King Jesus Gospel pages 79, 87, 96). Kingdom living consists, then, of the church being the church – "liv[ing]" together "as a fellowship under King Jesus" (p.99). | Scot McKnight

"When Jesus came preaching the kingdom of God, he was preaching much more than personal salvation for the individual. He was preaching "a new day in an old story – the story of God the King – and God as king in King Jesus. The one gospel is about Jesus the lord, the king the messiah and the saviour. This is the story that alone makes sense of Jesus' choice of the word kingdom to explain the mission of God to the world." (Scot McKnight)

"Truly I say to you, among those born of women there has not

arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.” | Matthew 11:11, NASB

“From then on Jesus began to preach, “Repent, for the kingdom of heaven has come near!” | Matthew 4:17, NIV

“The time is fulfilled, and the kingdom of God has come near, Repent and believe in the good news! | Mark 1:15, NIV

“Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with signs to be observed; nor will they say, ‘Look, here it is!’ or, ‘There it is!’ For behold, the kingdom of God is in your midst.” | Luke 17:20-21, NASB

The Significance Of “The Kingdom”

“To grasp the significance of the message of the kingdom in the ministry of Jesus, we can also resort to a statistical analysis. The term *basileia* (kingdom) occurs 162 times in the New Testament and 121 of those are in the Synoptic Gospels where the preaching of Jesus is recorded. The formula “kingdom of God” or the “kingdom of heaven” occurs 104 times in the Gospels. This message is not only the inaugural message of Jesus and the focus of His great Sermon on the Mount, it is his final message. “After he had suffered, he also presented himself alive to them by many convincing proofs, appearing during forty days and speaking about the kingdom of God” (Acts 1:3). The gospel of the kingdom includes the necessity of salvation since the very message begins with the call for repentance, but it goes beyond the call to salvation and

includes the demand for kingdom-focused living. **It insists that we are saved for a purpose.**” – SBC Life

‘Kingdom redemption’ is the work of God, through Jesus, and by virtue of his sin-solving cross and new-life creating resurrection, unleashed to those who are needy because of their sins. Any kind of “redemptive” activity that does not deal with sin, that does not find strength in the cross, that does not see the primary agent as Jesus, and that does not see it all as God’s new creation life unleashed is not kingdom redemption, even if it is liberating and good and for the common good. | Scot McKnight

The kingdom of God is more than social justice or personal salvation. ‘The kingdom’ is the promise of God from the beginning to fill the earth with Himself and to rule justly in the hearts and lives of all humanity. It includes the promise of total reconciliation with humanity; only made possible in Jesus (Ephesians 1:11-12, 1 Timothy 1:16-17, 2 Timothy 4:18, 1 Peter 4:11, Romans 11:36, Revelation 1:16).

And if we want to know how Jesus understands the collective Christian life – ‘church life’ – the place to begin is with what he called the kingdom of God. When we think of the church – the one body of Christ, the community of believers, we need to understand how this connects in tangible, relatable ways to the ‘kingdom of God’ and how we see this illustrated in the people of the kingdom today. A true and full telling of the gospel must include the reality of the church, not as individuals gathered together in a building but as a kingdom of people – priests, rulers and images bearers on behalf of the King – King Jesus.

“For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son” | Colossians 1:13, ESV

Author's Note: This article should in no way be taken to imply that 'the kingdom of God' is merely spiritual. Jesus' context was, clearly, the nation of Israel and historical implications are at work for these people who had been chosen to be God's witnesses. The idea of 'the kingdom of God' was certainly consistent with the Jewish hope of a saviour and the arrival of the one who would be the 'consolation of Israel'. The prophet Isaiah speaks poetically about the one who would bring peace, justice and righteousness again to Israel. This national hero would be from David's royal line and Isaiah predicted that his kingdom would have no end.

Jesus was born to be king, destined to inherit the ancient throne of David, his royal ancestor, and to rule wisely and well, not just over Israel but over the whole world. Not only was he the descendant of David and therefore the legitimate heir to the throne of Israel, he was also the Son of God and therefore the promised saviour of the world. The confluence of these two important aspects is no coincidence and we can only be astonished at how God chose to bring all these things together to achieve His purpose.

God has in no way forgotten his promises to individuals or to groups of people and implicit in that are literal promises to the people of Israel that still await fulfilment (Isaiah 52:7-9, Luke 2:25, Acts 26:6).

"And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12, NASB

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." – Micah 5:2, NIV

"Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where

David was?” – John 4:42, NIV

There are many layers to God’s great story, which finally converge in Jesus. “Jesus is all of Israel’s major leaders and more, he’s a new Moses and especially a new David and a new Solomon and a new servant and a new son of man and whole new redemptive order. His name – *Yeshua* – means ‘he will save his people from their sins’ (Matthew 1:21). The story is that in Jesus God now rules and God’s kind of ruling is saving, rescuing, atoning, justifying, and reconciling.” (Scot McKnight)

Keep Your Eyes On Jesus

We’re [called to a radical life](#).

This is a life in which we’re called to follow someone we’ve never seen. We’ve heard about him but we’ve never seen him with our own eyes. We’ve ‘believed the report’, the good message about who Jesus is and why he came, and our hearts have been convicted to follow him. And even though we haven’t seen him, we love him.

“Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory” | 1 Peter 1:8, ESV

The Redemptive Power Of His Sacrifice

We have come to realise that, without Jesus, we are nothing more than ‘dead men walking’.

We’re reminded of the story of the serpent placed on the pole during Israel’s wilderness wanderings (Numbers 21). Their

criticism of God and His way brought a plague of poisonous snakes throughout the camp. Moses was told to place a copper snake on a pole for all to see and anyone who fixed their gaze on that serpent on the pole would be healed and live.

A snake on a pole has come to represent medicinal healing throughout the medical world today and we can, of course, see the redemptive symbol in this story for our Christian lives. The bronze serpent is the clearest type of the saving work of Jesus. Jesus himself used this symbol to appeal to the people in his day (John 3:14). Like the serpent, Jesus was to be raised on a stake for all to see, and all those who looked to his redemptive sacrifice would live.

We fix our gaze on Jesus, crucified, believing in the power contained in his name, and though we are dying, yet we live! Death no longer has the final say.

*“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”
| 1 Corinthians 15:-20-23, NIV*

Believing And Becoming In Jesus

Our Christian life starts the moment we turn our eyes to Jesus and [acknowledge him](#) as Lord of our heart and our life. But our gaze must never leave him.

The Christian life is one of transformation; of more than just believing, but of becoming, where the impossible is possible. We are able to become more than conquerors through him who loved us.

“What, then, shall we say in response to these things? If God

is for us, who can be against us? He who did not spare His own Son, but gave him up for us all – how will He not also, along with him, graciously give us all things. No, in all these things we are more than conquerors through Him who loved us.” | Romans 8:31-32, 37, ESV

We are learning to follow where Jesus has gone already and we are learning, day by day, to trust him as our good shepherd.

A Leap Of Faith

Living the Christian life is often stepping out into the unknown. It's often an exercise in surrender, trust, and faith.

“Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.” | Hebrews 11:1-3, ESV

We look around us and see how things presently are, in this life, **and yet we believe that there is more** and that **we can be more**. This belief is underpinned by the [evidence of the risen Christ](#). Resurrection, the most unbelievable, incredible event to have possibly happened **has** happened. When Christians gather together for communion, we celebrate and witness to this remarkable event. The ramification for us as believers is not a small thing: the [same power](#) that raised Jesus from the dead now lives in us!

“I also pray that you will understand the incredible greatness of God's power for us who believe him. This is the same mighty power that raised Christ from the dead and seated him in the place of honor at God's right hand in the heavenly realms.” | Ephesians 1:19-20, NLT

“And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit, who lives in you.” | Romans 8:11, BSB

Jesus promised his followers that he would be with them, even to the end of the world. This is his promise to us. Sometimes he will lead us through fire and across water, through deep valleys and up high mountains. There is no promise that the Christian life will always be easy but he promises he will never leave us or forsake us.

Some of you may be feeling the heat of those flames. Or perhaps you feel like your feet are sinking and you're going to drown. Raise your eyes and fix them on Jesus! He goes before us, he stands beside us, every day of this Christian life.

Faith Is Learning From History

We learn a lot from the story of Israel and their exodus from Egypt. When the children of Israel were delivered out of slavery, that moment only signaled the beginning of a journey of faith. And almost immediately, they were brought to the edge of the ocean, with churning water ahead of them and the enemy hard at their heels. There was no way forward and no way back. And then, suddenly, a miracle was performed and God parted the ocean before them – a way out – seemingly impossible but clearly visible. They had to make a decision of faith – to step into that path cut through the ocean and cross through to the other side. Moses, their leader, spoke boldly at this moment:

“Don't be afraid, stand firm and watch God do His work for you.”

Some of us may be in that moment right now, afraid of what is

behind us and unable to see a path ahead of us. Sometimes, the step of faith involves standing still and watching God go to work for us. Sometimes, faith asks us to step out into the unknown.

We have the story in Matthew 14:24-31 of Peter being called by Jesus to step out of the boat and onto the churning water. And we realise from reading this story that sometimes faith asks us to step out of the boat, out of the place where it feels comfortable and relatively safe and into the dark and churning ocean. In those moments, too, we must not lower our gaze. Faith will keep us afloat, fear will sink us.

We must look for Jesus and keep looking for Jesus. He is the good shepherd, who laid his life down for the sheep, and, like the Psalmist, we can confidently say,

“Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.” | Psalm 23:4

Keeping Our Eyes On Jesus

How do we keep our eyes on Jesus? How do we ‘follow him’ and keep him front and foremost in our minds, day by day?

We need to make him real! We need to learn about him, discover what kind of leader he is, read about his character, his personality, his emotions. We need to talk to him, tell him our struggles and our fears. We need to ask for his courage to be ours. We need to invest in **relationship** with him; deep and personal and transformational.

We need to be reminded and convicted in our hearts that he is not just our personal saviour and friend, but [the resurrected King](#), in whom all power rests and with whom all things are possible!

When we come together as church, we are reminded that the church was born from the sacrifice of a man who, while we were yet sinners, died for us. Who, for the joy that was before him, endured the cross. And whose resurrection assures us that the best is still yet to come.

“The word that saves is right here, as near as the tongue in your mouth, as close as the heart in your chest. It’s the word of faith that welcomes God to go to work and set things right for us. This is the core of our preaching. Say the welcoming word to God – “Jesus is my Master” -embracing, body and soul, God’s work of doing in us what He did in raising Jesus from the dead. That’s it. You’re not “doing” anything; you’re simply calling out to God, trusting Him to do it for you. That’s salvation. With your whole being you embrace God setting things right, and then you say it, right out loud: “God has set everything right between Him and me!” Scripture reassures us, “No one who trusts God like this – heart and soul – will ever regret it.” | Romans 10-10-13, MSG

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

Toxic Faith

(Not a reader? Take a listen instead ↓)

It seems hard to believe that people who have answered Jesus’ call to a life of freedom could so easily lose the sense of

joy and relief they first felt. It's difficult to understand why Christians who have been made free and 'alive in Christ' would choose to return to a kind of spirituality that slowly imprisons the mind and poisons the soul. How does a message that speaks clearly of God's love – a life of salvation in Jesus by His grace – become perverted and distorted, becoming instead a culture of performance-driven expectations, demanded by an unfair and intolerant God?

“God didn't go to all the trouble of sending His Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again.” | John 3:17, MSG

Yet for many Christians, this is exactly where they find themselves. It may be early into their Christian journey or many years later, but somewhere along the way, their perception of Christianity becomes misshapen and their sense of peace, fulfillment, and relief dissipates.

Religious life becomes exhausting; they feel overwhelmed, emotionally drained and trapped. They may begin to judge themselves or others around them by what they do, what they wear, what they say. They become consumed by rules, preoccupied with fault and blame, and heavily focused on performance – their own or others'. Something that was meant to empower them and set them free has rendered them powerless – they are stuck, with no way forward and no way out.

The simple truth of being 'saved by grace through faith alone' has been turned on its head, becoming 'the gospel of acceptance with God through performance'. Their simple faith in Jesus as the only source of life and acceptance with God has become toxic. Or perhaps, sadly, they never had that simple faith to begin with.

Toxic Faith

Toxic faith is a destructive and dangerous relationship with a religious system, not with God, that allows this system to control a person's life in the name of God. It is a system where another gospel is preached – not one of freedom and liberty and acceptance through grace, but one, in reality, of enslavement to rituals and rules.

Seeking God's approval on the basis of your own religious behaviour is toxic faith. Anything that adds to our standing in the eyes of God, apart from the performance of Jesus on the cross, is legalistic teaching. A true and meaningful relationship with God can never be sustained on this basis.

This deconstruction of faith is not just a problem that modern Christians struggle with. The first-century church at Galatia also dealt with this issue and the damage caused by this 'false gospel' is catalogued throughout the letter written by Paul to the Galatians.

The tone of Paul's opening words is one of incredulity at the situation in which the Galatians find themselves.

"I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel – which is really no gospel at all." | Galatians 1:6, NIV

The Greek word used here for 'desert' means 'to defect'; and it's a defection, not from a denomination or doctrine, but from 'Him who called you by grace'. It's a severing of the real and personal relationship a Christian has with God. And it's a distortion of the gospel Paul first preached to them, Christ's gospel, of forgiveness of sins by grace – by Jesus' performance – and not by their own. In fact, Paul says, it's really no gospel at all.

Paul takes the issue the Galatians are dealing with very seriously. When a spiritual life of grace and rest is replaced with a life of imposed works, it's a hugely serious issue.

But what was happening in Galatia for Paul to be so up-in-arms? What induced him to tackle the situation with such passion, to the point of stating the following words, not once but twice?:

*“Even if we or an angel from heaven should preach a **gospel other than the one we preached to you, let them be under God’s curse!** As we have already said, so now I say again: If anybody is preaching to you a **gospel other than what you accepted, let them be under God’s curse!**” | Galatians 1: 8-9, NIV*

Law Versus Grace

Paul had been converted from a life steeped in [religious tradition](#) and law, a life that gave him privilege, prestige, and power. He had used that power to persecute the church of God, systematically destroying it, until one day He was confronted by the risen Jesus, and a message that was radically different to everything he thought he knew.

Paul learned that God was not an impersonal force to be used to make people behave in certain prescribed ways, but a personal saviour offering life and freedom through the saving work of Jesus. Paul discovered that right standing with God was not to be achieved through law-keeping – and, in fact, was impossible to be achieved this way – but by personal belief in God’s promises.

Paul learned of the **true gospel** – that of being ‘saved by grace through faith alone and not by works, lest any man should boast’ (Ephesians 2:8-9).

This is the gospel that He originally preached to the

Galatians and which they had gladly received. Yet, it is with dismay that he hears that religious leaders of the old school had come into the church, reintroducing old ways, law-keeping, and an abundance of religious rules and regulations. One of these religious rules was the rite of circumcision, which they were insisting Christians should undertake. Circumcision, in that time, was the ultimate act of external religious performance, and was being promoted as added 'proof of spirituality'.

'Yes', they would have said *'faith in Jesus is important and you absolutely must have it. But it's **not enough**. In order to find positive standing with God, you must also be circumcised'*.

In other words, there was a group in Galatia propounding the idea that right standing with God depends on what Jesus did **plus** additional 'spiritual acts' that are undertaken. This is completely in opposition to the message of the cross, that salvation comes through Jesus' performance, not our own:

"For Christ did not send me to baptise but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God." | 1 Corinthians 1:17-18, ESV

"He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness; "by his wounds you have been healed." | 1 Peter 2:24, NIV

This 'different gospel' was a serious perversion of God's gift of grace and a not-so-subtle manipulation of the relationship between the individual and God. No wonder Paul was furious.

"Is it not clear to you that to go back to that old rule-keeping, peer-pleasing religion would be an abandonment of

everything personal and free in my relationship with God? I refuse to do that, to repudiate God's grace. If a living relationship with God could come by rule-keeping, then Christ died unnecessarily." | Galatians 2:21, MSG

The Collision Of Grace And Spiritual Performance

The word of God is living and active, and, like a powerful sword, it cuts right through [to the heart](#), judging the thoughts and purposes contained therein. It can be used as an instrument of grace, by reminding us of God's love and showing us how to bring order and purpose to our lives.

In the wrong hands, however, or wrongfully used, the word of God can be used in ungraceful ways, as a means of shaming others into performing someone else's agenda, in the name of God. In the hands of performance-based people, it can be used as a weapon in order to pressure people into acting differently or to get rid of them if they do not. It can be used to lay burdens on men 'too difficult to bear'.

"Woe to you experts in religious law as well! You load people down with burdens difficult to bear, yet you yourselves refuse to touch the burdens with even one of your fingers!" | Jesus, Luke 11:46, NET Bible

The appearance of Jesus on the Jewish scene was a dramatic collision between grace and spiritual performance. The conflicts the Pharisees initiated with Jesus 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.

The Pharisees 'majored on minors' because precise details of

religious life were their passion, but in doing so, they were actually inverting spiritual values. They made uncompromising stands on matters of no particular spiritual importance, while issues of greatest significance were minimised.

Jesus called them 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

Jesus, in contrast, set out the essential way that a person finds [right standing with God](#):

“I am the way, the truth, and the life. No one comes to the Father except through Me.” | John 14:6, BSB

“I am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture.” | John 10:9, NIV

“Jesus said to her, “I am the resurrection and the life. He who believes in Me will live, even though he dies.” | John 11:25, NIV

“And there is salvation in no one else, for there is no other name under heaven given among men by which we must be [saved](#).” | Acts 4:12, ESV

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.

Christians must not be drawn to extremes in a misguided zeal for religious purity but pay attention to the essentials that Jesus so patiently explained. We must be on guard to avoid systems that employ the use of 'formulas' and 'doctrines' to press good people of faith into conformity with a system instead of conformity to Christ. Particularly, we must be on the lookout for cultures that promote or enable power posturing, performance preoccupation, unspoken rules, and a lack of balance.

"God's steward, an overseer (leader) must be above reproach – not self-absorbed, not quick-tempered, not given to drunkenness, not violent, not greedy for money. Instead, he must be hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it was taught, so that by sound teaching he will be able to encourage others and refute those who contradict this message. For many are rebellious and full of empty talk and deception, especially those of the circumcision, who must be silenced." | Titus 17-10

*"Leaders are given to the church to protect the flock from legalists, who push religious performance as the means of right standing or favour with God. In Paul's letter to Titus, he says that the rebellious men **must be silenced**. Unfortunately, in many churches, not only are the leaders not protecting the flock against those who push religious performance, they are the pushers and in bondage to performance themselves." | Johnson & VanVonderen*

Jesus had no interest in setting up rigid religious and social guidelines for his followers. He chose instead to major on the significant agendas of the kingdom of God. Paul confirms Jesus' way of living in his final words to the Galatians:

“For my part, I am going to boast about nothing but the cross of our Master, Jesus Christ. Because of that cross, I have been crucified in relation to the world, set free from the stifling atmosphere of pleasing others and fitting into the little patterns that they dictate. Can’t you see the central issue in all this? It is not what you and I do – submit to circumcision, reject circumcision. It is what God is doing, and He is creating something totally new, a free life! All who walk by this standard are the true Israel of God – His chosen people. Peace and mercy on them!” | Galatians 6:14-16, MSG

“Then you will know the truth, and the truth will set you free.” | John 8:32, NIV

Toxic: ‘Mid 17th century: from medieval Latin toxicus ‘poisoned’, from Latin toxicum ‘poison’, from Greek toxikon (pharmakon) ‘(poison for) arrows’, from toxon ‘bow’. (Oxford Dictionary). ‘Containing or being poisonous material especially when capable of causing death or serious debilitation’ (Merriam-Webster Dictionary). **Faith:** ‘Great trust or confidence in something or someone.’ (Cambridge Dictionary)

Is Church-Going Still Relevant?

Despite Christianity still being Australia’s largest religion (61.1% compared with 7.3% of all other religions combined), the proportion of Australians identifying as Christian has

been steadily declining over the past century. Compared to 1911, when 96% of people identified as Christian, the 2001 census recorded the figure of 68% and the latest Census, taken in 2011, recorded a drop to 61.1%.

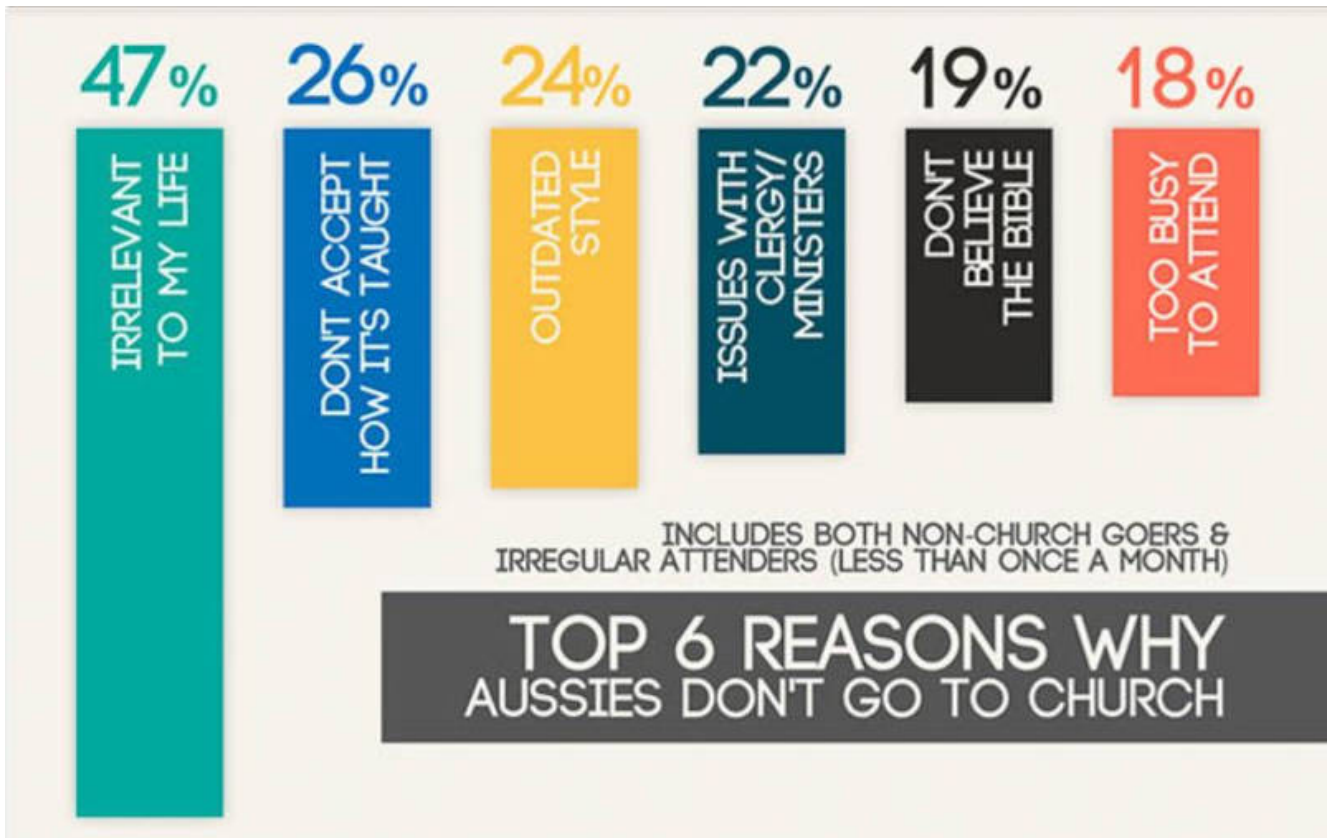
New figures released in 2017 show that some 7 million Australians (30.1% of the population), said they did not identify with any religion at all, a figure that's up from around 4.8 million (22.3%) in 2011's Census.

The average church attender's age has increased to 53 years and while the 70+ age group is still strongly represented, the younger generation is increasingly underrepresented. For example, 20-39 year olds make up about 34% of the national population but only 21% of church attenders.

Australia has more churches (13,000) than schools (9,500) yet church attendance has also declined. Those attending at least once per month has dropped by more than half when compared to [statistics](#) taken in 1972 (from 36% to the current attendance rate of 15%). Less than one in seven of the Australians who ticked "Christianity" on their census form regularly attend a church.

Six Top Reasons Why People Don't Go To Church

For many people (as much as 47%), church is considered to be irrelevant to their life. The following diagram shows the top six reasons why Aussies aren't going to church. This is a survey of both non-church goers and irregular attenders but these reasons are perhaps also relevant for those once-regular attendees who have dropped off.



Is Church-Going Still Relevant In 2019?

Nearly 50% of Australians believe the answer is 'no'. It's interesting to note in the following diagram that out of a list of 13 facilities and services that people agree a community needs, a local church comes in at 13 and 9 respectively (only scrapping ahead of English classes and migrant support, in the case of the latter). Clearly, for many people, church-going is not only personally irrelevant, it's also considered practically superfluous to a community's needs.



Church-going has become less relevant for Christians and non-Christians alike. Considerations such as meaningful engagement, purposeful worship, approachable ministry or authentic beliefs are all issues for people questioning the relevance of church and church attendance in their life.

Does Church-Going Make Me A Better Person?

It depends.

Similar to the colloquial, often humorous question “how long

is a piece of string?”, the answer is; it depends. *It depends on how you measure it.*

Church-going, in and of itself, doesn't make a someone a better person (or Christian, for that matter). No-one would suggest that hanging out in the local soccer club means you'll become a better soccer player. Or that spending time every week in a car sales yard will make you a better driver. Attendance at church, in itself, really means nothing at all.

And, in fact, it could be argued that if you are attending because of the wrong motivations, then church-going could actually be detrimental for you. Going to church, just to keep your spouse or family happy, because you feel guilty if you don't, or because you feel a sense of religious obligation, are never meaningful reasons to attend. Religious obligation – a 'works-based' mindset – is often one of the major causes of [church burnout](#).

But when the *purpose* of church and church-going are both considered, we can measure the outcomes in a different way and get quite a different answer.

Church Is About People

The Greek word *ekklesia*, which has been translated as 'church' in our English Bibles, is found 114 times in the New Testament (the original word is actually translated *assembly* three times, *church* 74 times, *churches* 35 times, and *congregation* twice). The original definition is of *an assembly of people convened at a public place*, often for the purpose of deliberating.

The root meaning of *church* is not that of a building, but of people and it was used by the New Testament writers to describe the community of believers gathering together. These believers would meet in various places, such as homes (Romans 16:5) or the temple (Acts 2:42). It wouldn't be incorrect to

express their meetings in this way; that the early believers 'churched together' (or assembled together).

The word *church*, in time, also came to be used to describe the building in which Christian believers would meet and so 'church' is now understood to be either the people, the building or both.

Yet the biblical definition of 'church' is actually about the people – those who have placed their faith in Jesus Christ for salvation ([John 3:16](#); [1 Corinthians 12:13](#)). These people are the community of believers who gather together and the Apostle Paul describes it like the human body, a living thing – made up of real people ([1 Corinthians 12:12](#)). In fact, he devoted a whole chapter in the book of Corinthians (in the New Testament) to the principles and purpose of 'church' and how each 'member' is to be valued for the diversity and contribution they bring to 'the body'. In essence, church is about *relationship*.

“Church is not an event you go to. It’s a family you belong to.” – Rick Warren

What Is The Purpose Of Church?

The purpose of church (believers getting together) can be briefly summarised as follows:

- To honour God and His Son – 'worship'
- To grow community – 'fellowship'
- To develop personally – 'discipleship'
- To provide service to others – 'ministry'
- To share the [Good News](#) – 'evangelism'

These purposes are all outworked in the context of *relationship* – with God, His son and with each other. Church-going is about 'giving' and 'getting'. Church life is designed to enrich our lives, ease our burdens, and provide supportive

relationships for hard times. It develops character growth and maturity so that we can support others, when needed. Service within a church should be something that fills a person with joy and deep personal fulfillment – the natural outworking of a life based on being a certain kind of person, not doing certain kinds of things. Church life – life with Jesus – is for those who are weary and burdened – because in Jesus we find rest.

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls....” – Jesus, Matthew 11:28-29

Church-going provides opportunity to undertake all the purposes that a community of believers consider to be important aspects of their Christian life.

So if we ask the question again – does church-going make me a better person? – the answer is *yes – depending on how you measure it.*

If going to church makes you feel like you have a place to belong, gives you support and encouragement, fosters a sense of individual growth and development ‘in Christ’, without judgment, and provides opportunity for you to extend God’s love to others, then yes, church-going can help you be a ‘better person’.

In this context, church-going is definitely still relevant and, it could be argued, essential for healthy, well functioning communities. Church – true church – helps people grow in the ways that matter most – in their relationship with God and Jesus and their relationship with others. This is the Bible’s definition of true happiness and a flourishing life.

“In the biblical sense, true human flourishing [happiness] and well-being can only be found in relationship with God and

through alignment with His coming kingdom..it is important to see that this flourishing can never occur fully apart from a proper relationship with the creator God. All of the Bible's vision of human flourishing both now and in the age to come either assumes or explicitly states this fact.” – Jonathan Pennington, PhD, [A Biblical Theology Of Human Flourishing](#)

Overcoming Negative Experiences Of Church

For many people, however, church is not the experience they hoped or thought it would be. Rigid expectations, subtle (or not so subtle) spiritual manipulation, a performance-driven culture or unhealthy theology all combine to ensure the experience of 'church' is one of failure, disconnect, disappointment and isolation, from both community and God. This is a sad but nonetheless true fact and the experience of many people.

God's gift of freedom, found in His [gospel of grace](#), is easily perverted and often squandered by men or women placing religious burdens and [rituals](#) on their fellow man. Jesus condemned the religious leaders of his day for exactly this, commenting that *“they tie up heavy, burdensome loads and lay them on men's shoulders, but they themselves are not willing to lift a finger to move them...”* ([Matthew 23:4](#)).

God – and by extension, church – should not be an impersonal force to be used to make people behave in certain prescribed ways. God is a deeply real and loving Father who invites us into a personal relationship with Him and whose love and acceptance should be manifested by those who 'church together' in His name.

So, Is Church-Going Still Relevant?

“Christians need relationships to grow. We don't grow in isolation; we develop in the context of fellowship” – Rick

Warren

Communities also need relationships to flourish and grow, to provide stability and support, and to offer compassion and encouragement. Church can play an important part in people's lives, both Christian or non-Christian, to facilitate these endeavours. Not only that, with the weight of life's pressures and the uncertainty of life's big questions bearing down on people, church is often the place people will turn to '[find God](#)'.

Church is (or should be) the place where the Good News of God's salvation is joyfully lived and unconditionally offered – a place of support and fellowship for those who believe and a place of [welcome and hope](#) for those who don't. Discovering that God has a plan and purpose for you – if you want it – is the most empowering, life-changing realisation in the world!

“God's way is not a matter of mere talk; it's an empowered life.” -1 Corinthians 4:20

God's love is demonstrated to the world through a Christian's application of it to others (John 13:35), and this love in operation becomes concrete evidence of [the power of God's message](#), as given through Jesus, to transform lives. 'Church' (a community of believers gathering together) provides a powerful opportunity to do that, and benefits believers and non-believers alike.

“If it isn't good news, it isn't the Gospel. The Gospel is about what God has done for us and what we can become in Christ; it's about Christ being the answer to our deepest needs. The Good News offers lost people what they are frantically searching for: forgiveness, freedom, security, purpose, love, acceptance and strength. It settles our past, assures our future, and gives meaning to today. It is the best news in the world.” – Rick Warren, A Purpose Driven

If your experience of church or church-going has been one of hurt, you are not alone. Many people have experienced the disillusionment and distress of discovering that church is not perfect. Church is made up of humans; damaged and sinful by their very nature. In fact, it would be surprising to *not* find hurt within a church, given this fact. Not every church hurts people, but most churches have hurt someone at some point, simply because churches are made up of imperfect people. This reality can leave people reluctant to re-engage, afraid of being hurt again, wanting to protect themselves, and questioning the place of church or even God in their lives.

However, it's important to separate human failure from the love and freedom that God offers. Take time to recover from your negative experience. Let yourself heal. And then find a church where you are able to live freely, with a light heart in response to the [freedom and forgiveness given by God](#).

Be mindful though; if you are looking for another church because you don't feel you can really be "spiritual" without it, or you believe attending church makes God love you more, you really need to examine what true spirituality is and (re)acquaint yourself with what the [grace of God](#) means. If, however, you long for warm, accepting fellowship, spiritual encouragement and growth, and the opportunity to serve others in love, then you're on the right track.

While this approach should not minimise your experience or negate your feelings of hurt or pain, it does enable you to move past the burden of bitterness, which, in the end, will destroy peace, joy, freedom and life itself.