

So You Want To Follow Jesus?

Maybe you've been thinking you want to follow Jesus and become a Christian, but just aren't sure how to take that step. You *think* you might know what it means *to follow Jesus*, but it'd be good to get some clarity and direction – *what's next?*

Or maybe you've never thought about following Jesus...until now. But something has got you interested, you don't know what exactly, but you want to know – who is this Jesus person your Christian friends at school or uni call 'Lord and Christ'? What does *that* – *Lord and Christ* – even mean?

separated by sin

In my previous article '[A guide for LGBTQ Christian teens](#)', I talked about how much God loves each one of us. He loved the world so much that 'while we were yet sinners, Christ died for us' ([Romans 5:8](#)). You could be thinking, '*sure, that's nice, but what does it mean 'sinners'? I haven't done anything wrong*'.

Sin is not necessarily a hot button topic in our world today. You're more likely to be encouraged to '*live your truth*' than told '*you are a sinner in need of forgiveness*'. If we do stop to think about sin, we probably tend to view it as *really bad things*, like *murder* or *hating on someone* or *lying*. Most of us would probably think of ourselves as *pretty good people*, but the truth is, when compared alongside a completely holy God, we all fall far short of His standard of 'good'.

Sin is not just about specific actions; it also refers to a broken relationship with God and a tendency to stray from His holiness. The reality is that you are separated from God because of your sin, no matter how small or insignificant it might seem.

The Bible describes our situation as being like slaves.

Although humans were created to rule over this world and all the creatures that live in it wisely and well, as God's image-bearers, we gave that up in the Garden of Eden to give our allegiance to someone other than God. We allowed ourselves to be mastered by sin and so became its slaves (2 Peter 2:19).

No doubt this resonates with your own life experiences. Even when you've wanted to do the right thing or tell the truth, we often don't make the right choice in the moment. You've probably done things or made decisions that you now regret but it seemed impossible at the time to choose differently.

But the good news is that God didn't want to leave humanity in a state of brokenness and separation from him. He wanted to fix up the issue of sin, to make a way for us to be forgiven for our mistakes, and to show us the way to live in right relationship with Him.

He sent Jesus to save us, to redirect our lives towards His good and abundant way of living, and to help us see that our true reality, who we *really are*, is *one beloved of God*, intended for glory and greatness.

Lord + Christ

God sent His Son Jesus into the world "not to condemn its people but to save them! Everyone who has faith in him will have eternal life and never really die." (John 3:16-17, CEV).

Being saved involves *having faith* in Jesus. So the logical next question is, *who is Jesus?* Who *is* this person that I would put my faith in him? What does it even mean to *put my faith in Jesus?* Great questions!

The best place to start* to learn about who Jesus was is in the New Testament with the gospels of Matthew, Mark, Luke, and John.

The gospels provide an account of the life, teachings, death,

and resurrection of Jesus Christ, and are foundational texts for understanding His ministry and message. In them, you'll read many amazing stories of what Jesus did, the miracles he performed, who he said he was, the reason why he came, and, finally, the almost unbelievable account of his resurrection from the dead, which validated Jesus' divine identity and his claim to be the Son of God.

The gospel of John comments that *"these [things about Jesus] are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name."*

(If you haven't read the gospels for yourself, why not take some time over the next few weeks to read through what they say about Jesus...)

The book of Romans, written by the Apostle Paul, says that "this is the very message about faith we preach: If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Romans 10:9

He's telling us that *having faith in Jesus* means believing that Jesus is the one that God sent to save us from our sins (*Christ* or *Messiah*, means 'anointed one' (Isaiah 61:1), that Jesus is Lord and therefore has rightful authority over our life, and that he really is the Son of God, as proven by his resurrection from the dead.

The gospels therefore offer both an invitation and a challenge. Do you accept that you need forgiveness, that you are separated from being in right relationship with God? Do you believe Jesus is the one sent into the world to offer that forgiveness and restore you to God? Do you believe that his claim to be the Son of God is true and that he really did rise again from the dead? Do you believe he is Lord of all, just as capable now, as then, of commanding the winds and waves, and will you trust him with the direction of your life?

If the answer is yes to all of these, then *this* is what it means to follow Jesus! This is what it means to be a Christian.

disciples not decisions

Every Christian's life starts at a certain point, with a decision, but that one decision alone is not enough. Following Jesus is a life marked by *discipleship*, which is really just the process of learning to be like Jesus more and more each day. That's a topic I intend to talk more about in a later article.

But following Jesus *does* start with *having faith*: confessing that Jesus is Lord, and believing that God raised him from the dead.

So if this is you, if you find yourself fully convinced about who Jesus is and what he came to do, and that he truly was the Son of God, whom God raised to life again, the Bible says that as soon as you realise this, you should declare your faith publicly by being *baptised* – fully immersed in water.

Baptism is God's arrangement for a person to gain a clean conscience based *on their faith* in the work of Jesus Christ. I'll be talking a bit more about that in my next article in this series (Letters To My Kids) so look out for that soon, but if you'd like to chat about baptism in the meantime, I'd love to hear from you!

Let me know your thoughts on this topic (you can message me publicly or privately here or on my socials), or any questions you'd like answers to on this topic (or anything else) in upcoming articles!

“And now what are you waiting for? Get up, be baptised, and wash your sins away, calling on his name.” – Acts 22:16

* the gospels aren't the only place we read about Jesus. Both the Old Testament and New Testament have a great deal to say about Jesus and who he was! In fact, the promise of Jesus is found in the very first book of the Bible, Genesis. [Here are 55 Old Testament prophecies](#) about Jesus, covering his birth, ministry, death and resurrection, and role in the church.

In Him Was Life

New Testament holiness is a joyous privilege, not a heavy burden and duty.

Keeping The Faith

The question isn't "do you truly believe" but, "who do you trust"?

John Writes A Letter

(Not a reader? Take a listen instead ↓)

"God is love. When we take up permanent residence in a life of love, we live in God and God lives in us. This way, love has the run of the house, becomes at home and mature in us,

so that we're free of worry on Judgment Day – our standing in the world is identical with Christ's. There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life – fear of death, fear of judgment – is one not yet fully formed in love. We, though, are going to love – love and be loved. First we were loved, now we love. He loved us first. If anyone boasts, "I love God," and goes right on hating his brother or sister, thinking nothing of it, he is a liar. If he won't love the person he can see, how can he love the God he can't see? The command we have from Christ is blunt: Loving God includes loving people. You've got to love both." – 1 John 4:17-21, MSG

Authentic Christianity

Loving God includes loving people. You've got to love both.

John's words on this subject are blunt and straight to the point. *"You cannot be a Christian and hate other people"*. It's incompatible and hypocritical. Not only that, it's a blatant subversion of everything that is intrinsically bound up in a Christian's salvation by God's grace. We love God, because He **first** loved us and, despite our complete unworthiness, He sent His son to die for us. There is no greater love than a man dying for his friends, and there could be no greater demonstration of what love looks like, to die, even for those who were your enemies.

"What marvellous love the Father has extended to us! Just look at it – we're called children of God!" – 1 John 3:1, MSG

Of all the people on this earth, it would seem obvious that Christians would understand the implications of this. We are the recipients of a love so deep and vast and completely undeserving, it should be impossible for us to not respond to this in our relationships with others. We haven't received from God what we should have. And what we shouldn't have

received, we have. Grace, freely given, has been demonstrated by a love lavished on us in abundance. This recognition of grace should empower and transform us to demonstrate the same kind of love in all our relationships, and especially to our Christian family.

Grace is, perhaps, the easiest concept to speak about in the enthusiastic language of a born-again believer ([John 3:1-21](#)) but, in reality, the hardest virtue to assimilate into our Christian lives. Legalism, not grace, is one of the first lessons we learn in life; that all things come with a price and that nothing is given for free. We can tend to persist in this mentality after our conversion, even on an unconscious level, viewing God and each other in this light.

“The one who won’t practice righteous ways isn’t from God, neither is the one who won’t love a brother or sister.” – 1 John 3:10, MSG

Are We Really Born Again?

There’s a serious crisis amongst Christians. It seems we can talk a lot about love, but we’re actually woefully inadequate at demonstrating it. Instead of showing real, authentic love, demonstrated in graceful, multi-faceted ways, we see the opposite in many of our Christian communities. We’re often religiously wealthy but morally bankrupt; devoid of any real expression of a grace-led life. We say we’re born again but are we really? Has grace really touched our hearts?

Jesus told a story to illustrate what a life untransformed by grace looks like – that of the *ungrateful* servant ([Matthew 18:21-35](#)). Despite having been forgiven a massive debt of some several million dollars by his master, the servant proceeded to demand repayment of a debt owed to him by a fellow servant, of only a few dollars. When the fellow servant was unable to immediately repay, he had him thrown into prison, ‘until he

could repay the debt' – which would have been practically impossible from his prison cell. The master soon heard of the ungrateful servant's behaviour and the conclusion of the tale is sobering:

“Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.” [Matthew 18:32-35, ESV](#)

The parable was designed to impress upon the listeners the importance of their attitude towards each other in response to the forgiveness they had received from God. In fact, there is a direct connection between our professed love for God and our love for our 'fellow servants'. John puts it this way:

“Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.” [1 John 4:20, NIV](#)

What Does Real Love Look Like?

“Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.” – 1 Corinthians 13:4-8, ESV

These are all attributes of a life that is lived walking with God; [led by the Spirit](#). The implications of a Spirit-led life find their way into every aspect of our lives: affection for

others, understanding and compassion for their failings, forgiveness of their mistakes (and our own!), confidence in God's love and kindness, a commitment to cultivate close and loving relationships built on mutual respect and sacrifice.

These are attributes of a person who has fully grasped the weight and implications of saving grace and whose life is being transformed, day by day, following the example of the One who went before – Jesus Christ. They are choosing every day to put aside the unfruitful works of darkness and to walk in the Spirit, producing the fruit that comes from living God's way (Galatians 5). The bright light of Christ makes their way plain.

Hate Will Destroy Us

The opposite of love is hate. And let's get real. Hate, in all its forms, whether displayed passively or aggressively, is like a poison that destroys our soul. It will ruin our life – and not just ours. It causes havoc in our families, our relationships, our churches and, critically, to our witness of the Gospel. We may think that we have never been guilty of 'hating our brother or sister', but when we harbour bitterness in our heart, when we gossip about them to others, when we withhold doing good on the basis of preference, when we are angry at them, when we don't treat them with dignity and honour, 'esteeming all better than ourselves', we are hating them.

So heinous is the position of hate before God that John says that a person who hates is said to be walking in darkness and not the light ([1 John 2:9](#), [11](#)). It's entirely possible for a person to continue professing religion but remain at enmity with their Christian brother or sister. The Bible states unapologetically that such a person is a liar ([1 John 4:20](#)).

They may fool everyone else but they cannot fool God.

Hate Is An Issue Of The Heart

We need to be on our guard in our Christian communities that we are not unwittingly or, worse, complicit in allowing lives to be ruled by hate, in all its insidious forms. While we may be vocal on what are perceived to be more serious sins (such as murder or immorality), we tend to overlook or excuse things like slander, gossip, envy, enmity, strife, jealousy, bitter disagreements, divisions or backbiting. Do we speak against these things and model a better way? We are all capable of such things and we are all responsible for preventing the spiritual disease that results from overlooking these things in our Christian communities.

We are warned over and over in the Bible of how hatred and bitterness can destroy us. We are encouraged to love one another, keep short records of wrongs, and forgive others, not harbouring bitterness or anger in our hearts.

We know that all these issues find their source in the darkness of the human heart.

“For from within the hearts of people come evil thoughts, sexual immorality, theft, murder, adultery.” – Mark 7:21, ESV

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. – Ephesians 4:31, ESV

When we struggle with issues like gossip, slander, bitterness, anger or envy, the problem lies inside us, deep in the recesses of our heart. The issue is not with the person at whom our hate is directed but with us. And if it were not a problem that all Christians face, the many writers of the epistles, especially John, wouldn't have taken the time to warn us of it.

If we can't love our Christian brother or sister, then, quite simply, we don't [understand grace](#).

How Can We Change The Narrative?

The imperative first step for anyone struggling with these issues is to spend some time considering God's grace and work of salvation in their life. Make it personal. Consider what it meant for God to give His Son for you, that you might live. Consider the weight of your guilt and inability to fully satisfy God's righteousness, and comprehend the fact that, in Jesus, you are forgiven and set free, fully reconciled and made right with God.

Perhaps you don't truly believe this to be true for yourself and this is the root cause of your fear and judgment of others. Make it a priority to [find peace and true reconciliation](#) with the God who is for you and not against you. Allow the dark places of your heart to be flooded with the light of Jesus. Ask for God to soften your heart, for Him to remove the bitterness, envy and hate. Confess to Him how ashamed you are of allowing that root of bitterness to grow and ask Him to help you prune it from your life.

And, as Christian communities, we must all love enthusiastically, hating sin but loving the sinner, remembering that we were all at one time enemies of God. We must not tolerate those things that allow hate or division to flourish but show our faith by cultivating [works of the Spirit](#), against which there is no law! (Galatians 5:22-24).

“So don't lose a minute in building on what you've been given, complementing your basic faith with good character, spiritual understanding, alert discipline, passionate patience, reverent wonder, warm friendliness, and generous love, each dimension fitting into and developing the others. With these qualities active and growing in your lives, no grass will grow under your feet, no day will pass without its

reward as you mature in your experience of our Master Jesus.”
– 2 Peter 1:5-9, MSG

“Anyone who claims to be intimate with God, ought to live the kind of life that Jesus lived.” | 1 John 2:6, MSG

A Powerful Witness To The Truth Of Jesus Christ

Jesus tells his disciples in John 13:35, that by loving one another as he has loved them, all the world will know that they are his disciples. *The world will see your love for each other and know, without even having to ask, that you are followers of the King.* How we love, as Christians, therefore, is either a powerful witness to the truth and reality of the risen King and our allegiance to him; or a public denial of our belief in the King and his ability to truly transform our hearts. By not loving as the King loves, we demonstrate for all to see that the *ruler of this world* still controls us; that we are allowing this rule to flourish in our lives and govern our actions towards others.

Real faith in the King is more than the words we say, the emotions we feel, ideas we debate or a truth we believe. Real faith is something we do; expressed in visible ways, deeply rooted in and flowing from this focused centre; that “one man died for everyone.” Real faith shows up in our life – particularly in the way that we love the King’s people.

‘Sometimes called “the Proverbs of the New Testament”, the book of James practically and faithfully reminds Christians exactly how to live so as to be compelling witnesses for the name of Jesus Christ. From perseverance to true faith to controlling one’s tongue, submitting to God’s will, and having patience, this book aids readers in living authentically and wisely for Christ.

Many have claimed that James and the Apostle Paul differed on the question of faith versus works, but in reality, the spiritual fruit that James talks about simply demonstrates the true faith of which Paul wrote.’ (taken from the introduction to James, ESV 2000). *If you claim to be a Christian, James says, **prove it by your actions.***

The kind of faith that is real, saving faith is shown to be vital, living and demonstrable in action. Depending on God and accepting His gift of grace – truly accepting it – will radically transform our lives. It will challenge everything we do, our belief systems and possibly even misplaced prejudices about others. It will compel us to behave justly to others, with impartiality, even though the world around us might not be just or impartial. It will compel us to do better and be better, not so that we ‘earn God’s favour’ but so that our faith can be seen as a reality, not just a matter of empty words.

Awareness of, and responding to the love of God is at the heart of our Christian lives. We are who we are, first and foremost, because of God revealed in Christ. Yet if our ‘loving union with God’ doesn’t result in a living faith, shown by our good works to others, then, as [1 John 4:7-21](#) says so eloquently, our love for God **simply isn’t real**. This kind of faith is a counterfeit Christianity and nothing more than a corpse.

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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.

Searching For Identity

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

Searching For Identity

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

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

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

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

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

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

We Are Kingdom People!

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

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

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

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

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

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

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

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

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

The Process Of Discipleship

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

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

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

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

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

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

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

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

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

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

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

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

world or the world to come.” | Ephesians 1:18-21, JB Phillips

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

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

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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.” |

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

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.