

The Faith | Works 'Conundrum'

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Acceptance By Grace Through Faith Alone

The simple truth that we find acceptance with God by grace through faith alone is the Bible's most beautiful theme. Grace began long ago when God set in motion the means for humanity to find their way back to Him, to find their way home. He promised Adam and Eve that [a redeemer](#) would come who would save humanity from the [consequences of their sin](#). That redeemer would be His very own Son, born for the specific purpose of reconciling the world back to God (John 3:17). The earth waited, enduring times of difficulty and futility, restless and expectant for the promised Prince of Peace to appear.

With the arrival of Emmanuel, 'God-With-Us', the reality of a whole and healed relationship with God for every person was realised. Brutal tyranny at the hands of sin and death was finally overthrown in the person and ministry of God's Son, whose death on the cross struck the final blow to mortality.

"For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end." – Isaiah 9:6-7, NIV

Salvation Isn't Earned

This work of salvation, in its entirety, was set in motion and completed by God. Humanity had no contribution in any of this. The Bible is very clear that salvation is given freely, as a gift, and is never attained by works.

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God.”

– Romans 5:1-2, NIV

Paul the Apostle was a champion for the need for a grace-led, faith-full life. He had been converted from a life steeped in religious tradition and law, a life in which a man could become ‘more righteous’ before God than his fellow man, simply by achieving greater adherence to law. Yet Paul learned 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 and He speaks of it often throughout his letters in the New Testament – that of being ‘saved by grace through faith alone and not by works, least any man should boast’ (Ephesians 2:8-9).

Paul is very adamant that justification – that is, “right standing with God” – is by faith alone. What are we to make then of the words of Paul’s contemporary, James, who writes “As you can see, a man is justified by his deeds and **not by faith alone.**” (James 2:24). It seems, at least initially, that these two men are in contradiction with each other.

Justified By Deeds And Not By Faith Alone

In reality, James and Paul are actually in complete harmony and a closer look at James’ letter not only gives us a better understanding of what *faith really is*, but also warns us of the sobering reality that *information doesn’t always equal transformation*.

Paul wrote his [letter to the Galatians](#) addressing the growing idea at that time that right standing with God depended on what Jesus did **plus** additional ‘spiritual acts’ that are

undertaken, that we are made “right with God by **what we do**“. This is performance-based Christianity and Paul reaffirmed to the Galatians that anything which adds to our standing in the eyes of God, apart from the performance of Jesus on the cross, is legalistic teaching and counterfeit Christianity.

James, when writing his letter and speaking of ‘what we do’ is concerned with counterfeit Christianity of another kind – the unauthenticity of a life that is ‘Christian’ in name only. He is tackling another dangerous distortion of the gospel of grace, the idea that believers can ‘continue in sin that grace may abound’. That the new life is the same as the old life, the only difference being that a person has become ‘saved’. That is to say, that nothing about the way the believer behaves or lives after being [saved](#) is necessary to change, that verbally expressing our faith in Jesus is enough and that we don’t need to ‘do better’ because God’s grace covers all our shortcomings anyway.

The truth, James says, is that *yes, we are made right with God by believing and professing our faith in His promises. Yet, it cannot be real faith, the faith that counts with God, unless its demonstrated by an active, loving response to God’s grace.* This is, as Paul agrees, “faith working through love.” (Galatians 5:6), demonstrated in a Christian’s life by ‘what they do’.

James starts his letter by asking an important question:

“Do you think you’ll get anywhere in this if you learn all the right words but never do anything? Does merely talking about faith indicate that a person really has it? For instance, you come upon an old friend dressed in rags and half-starved and say, “Good morning, friend! Be clothed in Christ! Be filled with the Holy Spirit!” and walk off without providing so much as a coat or a cup of soup – where does that get you? Isn’t it obvious that God-talk without God-acts is outrageous nonsense.” – James 2:17-24 MSG

He goes on to reiterate his meaning in the plainest of language, saying “Just as the body is dead without breath, so also faith is dead without good works.” (James 2:26, CSB).

Works Are Essential Evidence Our Faith Is Real

The kind of faith that is real, saving faith is shown to be vital, living and demonstrable in action.

To illustrate his full meaning, James gives two examples from the life of [Abraham](#), whom he describes as ‘the friend of God’ (James 2:2). The first was when God promised Abraham a great line of descendants, even though at the time Abraham and his wife were both old and childless. Abraham didn’t doubt God for a second and James cites this faith (Genesis 15:6) as “reckoned to Abraham as righteousness.” Abraham believed God was ‘good for His word’ and this is why, James says, he was justified.

Paul, when also commenting at length on the life of Abraham (Romans 4), does not say “Abraham *worked* for God and therefore was justified.” Neither does he say “Abraham *undertook acts of love* and, because of this, was justified.” or that “Abraham *made progress in character reformation* and therefore was justified. He says, “Abraham **believed** God and that faith was credited to him as righteousness.” He and James are both referring to the same event in Abraham’s life and are both drawing the same conclusion – that Abraham was ‘made right with God by his faith.

However, James goes on to reference a second event in Abraham’s life, found in Genesis 22. Here, God is testing Abraham, looking for the kind of works that show Abraham’s faith to be not just words but real and living – demonstrable in action. This is not the same kind of justification which gave Abraham right standing with God, but rather a test of Abraham’s original profession of belief. Was it the living

kind of faith which produces a genuine response or a dead faith that has no effect on life at all?

James therefore has a different meaning in mind than Paul when Paul concludes that people aren't justified by works. James is answering another question entirely: **Does the ongoing and final reckoning of our righteousness depend on works as the necessary evidence of a true and living faith?** The answer to that question is an unequivocal yes!

If you were to ask James and Paul, "How does a person obtain right standing with God and receive '[the righteousness of God](#)'?", both men would answer "As a gift of grace. Trust God, believe His promise and that faith alone will be counted as righteousness."

However, if you asked them, "Does our final right standing with God depend on works of love?", Paul will answer "No, not if by 'works', you mean deeds done to show that we somehow deserve God's blessings" (his point in Romans 4) but James will answer "Yes, if by 'works', you mean evidence of a faith that is alive and active in a believer's life". Both are in agreement with each other, based on those definitions.

Works, in the way that James defines them, prove that our faith is real. When James says that we are not justified by faith alone, he means that the faith which justifies or makes us 'right with God' does not remain alone but bears the fruit of the new, spirit-led life. Any other kind of faith is counterfeit, in reality, dead, and completely useless.

What Does Living Faith Look Like?

"Dear friends, since God so loved us, we also ought to love one another." – 1 John 4:11

Living faith is really another name for [discipleship](#); learning to replicate the pattern and example left by Jesus in both

word and action. Paul concludes his letter to the Galatians by discussing this very thing, making it clear that being called to 'freedom in Jesus' is not an excuse to do whatever we want, but rather 'freedom to serve one another in love' (Galatians 5:14). It's in the **believing** and **doing** that faith is made alive, vibrant and visible.

James agrees with Paul in this, again referencing the life of Abraham:

"Wasn't our ancestor Abraham "made right with God by works" when he placed his son Isaac on the sacrificial altar? Isn't it obvious that faith and works are yoked partners, that faith expresses itself in works? That the works are "works of faith"? The full meaning of "believe" in the Scripture sentence, "Abraham believed God and was set right with God," includes his action. It's that mesh of believing and acting that got Abraham named "God's friend." Is it not evident that a person is made right with God not by a barren faith but by faith fruitful in works?" – James 2: 21-24, MSG

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.

"But what happens when we live God's way? He brings gifts into our lives, much the same way that fruit appears in an orchard—things like affection for others, exuberance about life, serenity. We develop a willingness to stick with things, a sense of compassion in the heart, and a conviction that a basic holiness permeates things and people. We find

ourselves involved in loyal commitments, not needing to force our way in life, able to marshal and direct our energies wisely.

Since this is the kind of life we have chosen, the life of the Spirit, let us make sure that we do not just hold it as an idea in our heads or a sentiment in our hearts, but work out its implications in every detail of our lives.” – Galatians 5:22-25, MSG

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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The Church | A Woman Of Valour

(Not a reader? Take a listen instead ↓)

This article is dedicated to the memory of William Tyndale (c 1490-1536), an active and passionate Christian writer and

translator, whose historical influence on the translation of the Bible into English cannot be overstated. Tyndale was convinced that the Bible alone should determine the practices and doctrines of the church and that every believer should be able to read the Bible in his own language *"The church of Christ is the multitude of all those who believe in Christ for the remission of sins, and who are thankful for that mercy and who love the law of God purely, and who hate the sin in this world and long for the life to come."* – William Tyndale

In my recent article, '[The People Of The Kingdom](#)', I noted that **the church is the tangible evidence 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). By looking more closely at how the Bible describes the church, we will also see what the advancement of this kingdom of God looks like, in reality, demonstrated in the lives of those men and women who gather together as the church.

What Does 'Church' Mean?

Our English language Bibles were translated from manuscripts written primarily in two languages; Hebrew (in the Old Testament) and Greek (in the New Testament). The translative history of the Bible is a fascinating journey, from an academic and historical perspective, and is well worth exploring. You can [read more about the translation process here](#).

In the New Testament, the word translated into English as *church* is not actually a translation or even a transliteration of the original Greek word. The translators of the first English language Bibles generally elected to use the English word *church* (which had emerged first as the word *kirk* and finally evolved through the centuries into the word *church*),

as an English equivalent of the original Greek word. The first usage of this word 'church' in English was as a building in which religious meetings were held, but eventually it came to be used for the people in the building too. By the time translators began translating the Greek manuscripts into English, it had been in accepted use in English for a long time. In all truthfulness, however, it wasn't an accurate translation of *ekklesia*, which is the original Greek word.

The original Greek word used in the New Testament – *ekklesia* – is a compound of “*ek*” (out of) and “*klesis*” (calling), a derivation of “*kaleo*” (call). A literal meaning would be “*a calling out*” or “*the called out.*” An *ekklesia* was originally a select civil body, summoned or convoked for a particular purpose and the word, in and of itself, didn't have any religious meaning attached. In Acts, the word *ekklesia* is used of a riotous mob (Acts 19:32 and 41) and also used to refer to a lawful gathering in Acts 19:39.

Ekklesia should perhaps be more accurately translated in English as *assembly* or *congregation*. However, the King James Version, the 'authorised' (and most commonly read) translation for many years, renders it *church* some 76 times, *churches* 36 times, and *assembly* three times. Most other translations follow the KJV's example. Essentially, the translators chose to replace *ekklesia* for another Greek word (*kuriakon* which, by this time, had already made its way into English as 'church').

Despite this, it would be true to say that the word *church* is now an extremely established and recognisable word in our modern English, and it has been used for centuries as the English equivalent of *ekklesia*, however erroneous the original translative methods were.

But What Does Church *Really* Mean?

Today, most people would understand the word *church* to mean one or all of three things:

1. A **place of worship** (the original meaning of the word *kuriakon* ('*belonging to the Lord*'))
2. A particular **denomination or religious group** within Christianity (when attached to a name, for example, an *Anglican Church*)
3. A **body of Christian believers** (*the church*)

The primary goal, when trying to understand the use of the word *ekklesia* (in the context of the Bible's original meaning) is not necessarily to reinstate a truthfully accurate translation of the original word (although that would, of course, be a more proper process of translation) but to correctly understand the **meaning** of the original word. We know that words change meaning over time and also that it's not the word itself that is important, but how we understand and use that word. Do we talk about and describe the church in the same way, today, that the first-century authors did? (For the sake of continuity, we will discuss the biblical meaning of *ekklesia* in this article using the established English equivalent *church*).

The Bible never speaks of the church in the sense of a building or organisation. Neither does it speak of the church in the sense of a particular denomination. The biblical definition of church is actually about the people – those who place their faith in Jesus Christ for salvation (John 3:16; 1 Corinthians 12:13). These people are the global community of believers who gather together in 'local expressions of church'. The Apostle Paul describes this community like the human body, a living thing – made up of real people (1 Corinthians 12:12). The New Testament authors don't describe many churches but one, simply expressing that '*where two or three are gathered in my [Jesus'] name, there am I among them.*' (Matthew 18:20).

In the early years of the church, these gatherings were known, for example, as *the church that met at Corinth* (1 Corinthians 1:2), or *the church at Ephesus* (Ephesians 1:12), communities

acknowledged to be the one body of the Lord 'scattered abroad' (Acts 8:1-4, 1 Peter 1:1). The church is about people – **the people are the church, the *ekklesia*** – called out, connected in relationship by Jesus Christ and assembled together for a purpose.

There's a very real sense that many Christians are returning to this original meaning behind the word used by the New Testament writers; that is, to view and speak of the church as an *organic identity*, made up of 'people who are called and gathered together as a community in Jesus'.

A 'Called Out' Community

In the first few chapters of Acts, we read of the birth of the church in a rush of wind and fire; a pivotal moment in history where people begin responding to the call of the gospel and the announcement of Jesus as the risen king and saviour. Peter's sermon in Acts 2:14-36 'cut many of the listeners to the heart' and his life-changing teaching regarding Jesus caused many to receive his words with gladness, believing that Jesus was both the risen Lord and [Christ](#) (Acts 2:36). This belief and repentance of their sin was demonstrated by them being baptised – 3000 people in one day!

Acts 2:42-47 describes how these individuals began gathering themselves together as a community 'called out to follow and serve King Jesus'. We begin to get a sense of the reason for the use of the word *ekklesia* by the apostolic writers to describe the formation and purpose of this one body of believers.

Throughout Acts, there are examples of the believers meeting together as a community and the purpose of these gatherings can generally be summarised by five key elements:

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**’

Being ‘called out’ is a common theme in the New Testament:

- Jesus came to **call** sinners (Matthew 9:13, Mark 2:17, Romans 8:30).
- By God’s [grace](#) and mercy, He **calls** people from among Jews and Gentiles to be His people (Romans 9:24-26).
- The believers in Corinth were **called** into fellowship with Jesus Christ (1 Corinthians 1:9).
- God **calls** believers to [peace](#) (1 Corinthians 7:15).
- The **calling** is by the grace of Christ (Galatians 1:6).
- The believers in Galatia were **called** to [freedom](#) (Galatians 5:13).
- Paul implored the saints at Ephesus to walk in a manner worthy of their **calling** (Ephesians 4:1, 1 Thessalonians 2:12).
- The believers at Colossae were **called** in one body (Colossians 3:15).
- God **calls** believers into His own kingdom and glory (1 Thessalonians 2:12).
- God **calls** believers to conduct their lives in holiness (1 Thessalonians 4:7, 2 Timothy 1:9, 1 Peter 1:15).
- God **called** the believers in Thessalonica by the gospel (2 Thessalonians 2:14).
- God **calls** believers out of darkness and into His marvellous light (1 Peter 2:9).

These passages all cite the original greek word *kaleo* (‘to call’ or ‘called’) and have to do with a believer’s relationship with God and their connection to His eternal purpose. We can also see the connection here with the use of the Greek word *ekklesia* to describe the collective community of ‘called out’ people – believers that assemble together.

Metaphors For The Church

Other metaphors are used throughout the Bible to describe the community of believers, one of which is that believers form a spiritual 'house' – living stones to offer up spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:5).

Another metaphor is the human body, a living thing – made up of real people (1 Corinthians 12:12). Paul devotes a whole chapter in the book of Corinthians to the principles and purpose of 'church' and how each 'member' of the body is to be valued for the diversity and contribution they bring to 'the body'.

This metaphor of a body is further expanded as yet another metaphor, that of a particular kind of body, the body of a bride; the fiancée and intended wife of 'the lamb' (John 3:29, Revelation 3:12). We are given to understand from Ephesians 5 that the relationship between Jesus and the church wasn't modelled on the first marriage but, in fact, it was the other way around. God had the church in mind from the very beginning and our understanding of marriage is therefore modelled on the relationship that would exist between Jesus and his bride. Therefore, if we want to understand how the church, as the bride, relates to Jesus, we are to look to marriage and the examples given in both the record of creation in Genesis and Paul's writings in the New Testament. Marriage is our human way of experiencing and understanding how we, together as one body, relate to Jesus as his church.

"A wife should put her husband first, as she does the Lord. A husband is the head of his wife, as Christ is the head and the Savior of the church, which is his own body. Wives should always put their husbands first, as the church puts Christ first. A husband should love his wife as much as Christ loved the church and gave his life for it. He made the church holy by the power of his word, and he made it pure by washing it

with water. Christ did this, so he would have a glorious and holy church, without faults or spots or wrinkles or any other flaws. In the same way, a husband should love his wife as much as he loves himself. A husband who loves his wife shows he loves himself. None of us hate our own bodies. We provide for them and take good care of them, just as Christ does for the church, because we are each part of his body. As the Scriptures say, "A man leaves his father and mother to get married, and he becomes like one person with his wife." This is a great mystery, but I understand it to mean Christ and his church." | Ephesians 5: 22-32, CEV

The Birth Of The Church

We are to think of the church – this community of believers – as a woman, a woman whose very life and existence were framed by the death and resurrection of a man. Through this man's death and sacrifice, she is created and at his resurrection, she becomes a living creature. We see the obvious echo in the story in Genesis of the creation of Eve from Adam's side:

"The Lord God said, "It is not good for the man to be alone. I will make a companion for him who corresponds to him." The Lord God formed out of the ground every living animal of the field and every bird of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature, that was its name. So the man named all the animals, the birds of the air, and the living creatures of the field, but for Adam no companion who corresponded to him was found. So the Lord God caused the man to fall into a deep sleep, and while he was asleep, he took part of the man's side and closed up the place with flesh. Then the Lord God made a woman from the part he had taken out of the man, and he brought her to the man. Then the man said, "This one, at last, is bone of my bones and flesh of my flesh; this one will be called 'woman,' for she was taken out of man." | Genesis 2:20-23, NET

What an eloquent phrase: *'bone of my bones and flesh of my flesh'*! Adam looks at this new creation and exclaims *"this is my very own self, from my very own body"*. She is man's counterpart, not merely in feeling and sense – his flesh – but in his solid qualities. We also have another significant phrase – *'taken out of'* – echoing 'the call' that goes out in Acts 2. Here in Acts, we read of people being 'taken out of the dominion of darkness and transferred into the kingdom of light and life'; visible proof of the power of the Gospel to bring about a new creation. Without the death and resurrection of Jesus, there would be no church, no new creation, no bride. The insistence of the critical reality of the resurrection of Jesus being connected to the fulfillment of the gospel promise was the firm teaching of the first century Apostles and this remains the solid framework of the existence of the church today.

"Remember Jesus Christ, raised from the dead, descended from David. This is my gospel." | 2 Timothy 2:8, NIV

The woman in Genesis is the man's possession, not in the sense of ownership, but rather in the sense of belonging. She is from him and of him, they belong together and are as one body. Paul comments on this being 'profound' and that ultimately, he is referring to the church's relationship with Jesus (Ephesians 5:32).

A Woman Of Valour

The word used of Eve at her creation is the Hebrew word *ezer*, which is translated as *'helper'* in English. However, our understanding of *helper* falls far short of the original sense of the word, which is used elsewhere in the Bible to describe God as a helper to His people or of a king to his subjects. The primary idea of the word lies in *'girding'*, *'surrounding, hence defending'*, to *'protect or aid'*. The counterpart, therefore, to the man is *"a woman of valour, whose worth is*

incalculable" (Proverbs 31:10).

We have this extraordinary *woman of valour* fleshed out in more detail in Proverbs 31:10-31; a famous passage celebrating 'the virtuous woman (or wife)'. We would perhaps understand *virtuous* to mean '*having or showing high moral standards*', but the original Hebrew words *eshet* and *chayil* used in these verses don't convey virtue or virtuousness in the same way we would understand '*virtuous*' today. The Hebrew word *eshet* is the construct form of *isha* (woman) and *chayil* connotes bravery (Psalm 76:5); capability (Proverbs 12:4); triumph (Psalm 118:16); or strength (Psalm 84:7). In the 17th century (when the first English Bibles were translated) *virtuous* still suggested the French '*virtu*', which at the time meant '*manly*' or '*brave*.' A better translation of the Hebrew words *eshet chayil* is '*woman of valour*' (as translated by the Tanakh Jewish Bible (1917)). This *virtuous woman* is the same woman who is also, in the King James translation, '*clothed in strength and honour*' (Proverbs 31: 25).

If marriage is modelled on the church and her relationship to Jesus, then it's not such a stretch to recognise the ideal woman in Proverbs as a detailed portrait of what the well-functioning, organic body of the church looks like.

"She obtains wool and flax, and she is pleased to work with her hands. She is like the merchant ships; she brings her food from afar. She also gets up while it is still night, and provides food for her household and a portion to her female servants. She considers a field and buys it; from her own income, she plants a vineyard. She begins her work vigorously, and she strengthens her arms. She knows that her merchandise is good, and her lamp does not go out in the night. Her hands take hold of the distaff, and her hands grasp the spindle. She extends her hand to the poor and reaches out her hand to the needy. She is not afraid of the snow for her household, for all of her household are clothed with scarlet. She makes for herself coverlets; her clothing

is fine linen and purple. She makes linen garments and sells them, and supplies the merchants with sashes. She is clothed with strength and honour, and she can laugh at the time to come. She opens her mouth with wisdom, and loving instruction is on her tongue. She watches over the ways of her household, and does not eat the bread of idleness. Her children rise up and call her blessed, her husband also praises her..."
| Proverbs 31: 13-22, 23-28

What a remarkable description of the capable, industrious, joyful reality of the organic church; a living, breathing *woman of valour*, of which every believer is a member and valued part.

The Bride And The Lamb | The Story's Resolution

Yes, Christians are stones making up a house (1 Peter 2:5).

Yes, Christians are branches connected to a vine (John 15:1-7).

Yes, Christians are subjects and citizens of a kingdom (Ephesians 2:19).

Yes, Christians are children of a heavenly Father (1 John 3:1).

Christians are all these things. But these are still metaphors for the individual. It's only when we consider marriage, as a metaphor of the church and the king being brought together, as one, that we understand that the Christian life isn't intended to be experienced as individuals but as a collective community. The church – the *woman of valour* – is created from the body of Jesus, who was crucified, buried and raised the third day, just as the first woman was taken from the first man. Together, Jesus Christ and the church are one body. She, the church, is the bride of Jesus and He, Jesus, is the

spotless lamb who was slain from the foundation of the world (Ephesians 1:22-23, Ephesians 4:4, 2 Corinthians 11:2, Acts 20:28, Colossians 1:24, Revelation 13:8).

The first two chapters of Genesis are where we first discover God's eternal purpose for humanity. The last two chapters of Revelation tell us of the glorious resolution of God's story. And Paul's words in Ephesians assert the *"supremacy and centrality of Jesus Christ in all this, together with his counterpart, the church, which should dominate our understanding of everything physical and spiritual."* – Frank Viola

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

"Let us rejoice and be glad and give Him the glory. For the marriage of the Lamb has come, and his bride has made herself ready." | Revelation 19:7, BSB

"The heart of her husband has confidence in her, and he has no lack of gain. She brings him good and not evil all the days of her life." | Proverbs 31:11-12, ESV

Author's Comment: A Further Brief Note Regarding The Translation Of 'Church'

The English language was first spoken as a Germanic dialect,

known as Old English or Anglo-Saxon, beginning in northern England some years after the Anglo-Saxon conquest (circa 449 AD). The earliest written Old English, however, did not appear until approximately 800 AD. Probably sometime around 500 AD, the people in northern England started referring to a building erected for worship as a *cirice*, later, *chirche*, and finally, a *church*.

By the time William Tyndale translated the New Testament from Greek to English (known as the "Tyndale Translation", 1525 AD), the word *church* had been in use for centuries. Throughout these centuries, the state church had maintained its power over the people through bloody crusades against resistance groups for the sake of "doctrinal purity." It was claimed that the Apostle Peter had started the church (based on Matthew 16:18); and therefore the church should be lead by a clergy and not placed in the hands of any "congregation or assembly." Not only that, prior to the fourteenth century, a complete Bible in the English language, for the common people, didn't exist. Even for modestly educated clergy, the Bible was mostly inaccessible – available only in the Latin language and in large folio copies of two or three volumes. These Bibles were ridiculously expensive, limited in number and difficult to access. For the most part, the clergy had to rely on the small portions of scripture that were included in prayer books.

In his translation of Matthew 16:18, Tyndale rightly translates the Greek word *ekklesia* as *congregation*, as opposed to the word *church*, signalling a return to a correct understanding of the organic reality of the church. Tyndale's accurate translation of this one word threatened the power and control of the entire state church system. Knowing Tyndale's translation was soon to become public, to be read by the common people in their own language, presented a real threat to the power of the religious institution of the day. Tyndale was told to amend his translation. Despite being threatened by the religious leaders of his day, William Tyndale would not revoke his translation of the word *congregation*. Ultimately, he was betrayed, sentenced to death, and burned at the stake in 1536.

In 1604, King James of England and Scotland commissioned a new translation in response to perceived problems or flaws with earlier translations which did not "*conform to the ecclesiology and reflect the episcopal structure of the Church of England and its beliefs about an ordained clergy*". Instructions were given to the translators that the new version would conform to the ecclesiology of the Church of England (which, by now, had broken with and was directly in opposition to the Roman Catholic Church). As such, certain Greek and Hebrew words were to be translated in a manner that reflected the traditional usage of the church, now long-entrenched and in common use. Ecclesiastical words such as *church* were to be retained and not to be translated as *congregation*.

The King James Authorised Version was published in 1611 and quickly grew in popularity. It still remains a significant and popular English translation today. Unfortunately, however, the inaccurate use of the word *church* to replace the original *ekklesia* became firmly embedded in most translations with many readers unaware of the problematic nature of its translative history.

Can we unravel and reverse nearly 500 years of linguistic and cultural understanding that now surrounds the word *church*? Can we edit and reprint millions upon millions of editions of the Bible in English, which, in truthfulness, used a word that was an inaccurate representation of the original? Should we withdraw every copy of errant English Bibles from circulation, simply because it contains the word 'church'? Is it possible to determine what was genuine translative prerogative or suspect ecclesiastical bias, then or now? The answer is clearly 'no' to all these questions.

A better solution, perhaps, and one worthy of investing our energy and resources to, is to rediscover the original meaning that the New Testament writers had in mind – the organic reality of a community of believers – and to speak, think and believe this of the church today, recognising that wherever the church gathers together, its guiding and functioning principle is simply to incarnate Christ.

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.

What Is A Disciple?

The word disciple occurs frequently throughout the Bible and [‘discipleship’](#) is something that the Bible references often. But what does the word *disciple* actually mean? And what does it mean to be a *disciple of Jesus*?

What Is A Disciple?

Our English language Bibles were translated from manuscripts written primarily in two languages; Hebrew (in the Old Testament) and Greek (in the New Testament). The translative history of the Bible is a fascinating journey, from an academic and historical perspective, and is well worth

exploring. You can [read more about the translation process here](#).

In the original language of the New Testament, the word *disciple* is translated from a Greek word, *mathētēs* (μαθητής), from *manthano*, meaning “to learn”. *Mathētēs* therefore means (unsurprisingly) *a learner, a pupil or a scholar*. More accurately though, it means to be a learner *in the style of an apprentice*, that is, someone who not only accepts the views of their teacher but is also practising the same so as to eventually become like their teacher (Matthew 10:24, Luke 6:40).

It’s a word that would have been in common use during ancient times and its meaning was applicable beyond a Christian or religious setting (ie as a disciple of Plato or Socrates). Although the word has several applications, in the widest sense it refers to those who accept the teachings of anyone, not only in belief but also in life and practice.

Who Is A Disciple Of Jesus?

When we come to the Bible, we see the word *disciple* used most often in the context of a follower of Jesus and sometimes of John the Baptist (Matthew 27:57, Luke 14:27, Matthew 11:1, John 3:25). Throughout the gospels, it’s the only name used for those who followed Jesus, and even those who had only been baptised with the baptism of John the Baptist (and hadn’t received the Holy Spirit) were called disciples (Acts 19:1-4).

It would be accurate to say that a disciple of Jesus was someone who [believed the teachings of Jesus](#), who surrendered to his leadership, and who endeavoured to imitate his life.

When we move into the early history of the church (found in the book called the Acts of the Apostles), we see these disciples began to be called *Christians* (from the Greek word Χριστιανός (*Christianos*), meaning “follower of Christ”) (Acts

11:26).

The Acts Of The Apostles

The book of the Acts of the Apostles provides a unique glimpse into the story of the early Christians, and to a time when these disciples of Jesus took their faith and began boldly proclaiming it to the world. In Acts, we are observing the very birth of Christianity – the movement which recognised and preached a resurrected Jesus as the promised saviour and king of the world.

The Book of Acts opens with this introductory paragraph by its author, Luke, also one of the four Gospel writers and one of Jesus' 12 closest disciples:

“Dear Theophilus, in the first volume of this book I wrote on everything that Jesus began to do and teach until the day he said goodbye to the Apostles, the ones he had chosen through the Holy Spirit, and was taken up to heaven. After his death, he presented himself alive to them in many different settings over a period of forty days. In face-to-face meetings, he talked to them about things concerning the kingdom of God.” | Acts 1:1-4, MSG

The book's narrative describes the disciples as first-hand witnesses to the resurrected Jesus; witnesses to the astonishing truth of the Gospel message, and how they took that Good News to the world, beginning first in Jerusalem, then moving throughout Judea and eventually to the ends of the earth (Acts 1:7-8).

The interactive map below shows the power of their witness to the gospel message, demonstrating not just areas where professing Christians are the majority of the population, nor where Christianity has been declared the national religion, but also the true extent of the global spread of the gospel since the first century. It's a powerful, visual reminder of

God's promise to save people "from every tribe and language and people and nation." (Revelation 5:9)

What Was The Good News?

Peter the Apostle, when making his speech to the Jews in Jerusalem after the day of Pentecost, summarised the Good News in this way:

"Jesus the Nazarene, a man thoroughly accredited by God to you – the miracles and wonders and signs that God did through him are common knowledge – this Jesus, following [the deliberate and well-thought-out plan of God](#), was betrayed by men who took the law into their own hands, and was handed over to you. And you pinned him to a cross and killed him. But God untied the death ropes and [raised him up](#). Death was no match for him...All Israel, then, know this: There's no longer room for doubt – God made him Master and Messiah, this Jesus whom you killed on a cross. Change your life. Turn to God and [be baptised](#), each of you, in the name of Jesus Christ, so your sins are forgiven. Receive the gift of the Holy Spirit. The promise is targeted to you and your children, but also to all who are far away—whomever, in fact, our Master God invites." | Acts 2:26-40, MSG

Peter is attesting to the validity of Jesus of Nazareth, as God's appointed saviour and king. He is witnessing to the truth of the resurrected Jesus and the confirmation of his true identity as Son of God. And he is urging his listeners to believe this truth, to surrender their lives to Jesus and receive God's promise of forgiveness of sins and the hope of life, even after death. In short, he is urging them to become disciples of Jesus, followers and imitators of the Christ. He is urging them to become Christians!

The number of people who heard his message and believed his words on that day was incredible! The book of Acts tells us

that over 3000 people [were baptised](#). And not only that, every day their number grew as God added those who were saved. (Acts 2:47)

“That day about three thousand took him at his word, were baptised and were signed up. They committed themselves to the teaching of the apostles, [the life together](#), the common meal, and the prayers.” | Acts 2:41-42, MSG

The Teachings Of Jesus: The Gospel Of Good News

Peter was, in reality, only reconfirming the teachings of Jesus; that of the Good News of salvation for humanity and truth of the kingdom of God; God’s rightful rule and sovereignty over all the earth ([Matthew 16:27](#), [Luke 21:26-27](#), [James 2:5](#), [1 Corinthians 2:9](#), [Numbers 14:21](#), [Psalm 22:27](#), [Habakkuk 2:14](#)).

“Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.” | Mathew 4:23, NIV

“Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. “The time is fulfilled,” He said, “and the kingdom of God is near. Repent and believe in the gospel!” | Mark 1:14, BSB

“The Spirit of the Sovereign LORD is upon me, for the LORD has anointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to proclaim that captives will be released and prisoners will be freed.” | Isaiah 61:1, NLT

“Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but

sinners.” | Matthew 9:13, ESV

Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.” | Luke 17:20-21, NKJV

How Do I Become A Disciple?

Becoming a Christian and becoming a disciple of Jesus Christ **is the same thing**; we just don't really use the word disciple much anymore. The basis for us to become Christians remains the same as for those in the first century, who were Jesus' followers. So what is it that makes us a *disciple of Jesus*? What is it that makes us a *Christian*?

We need to look no further than Peter's words to the people at Jerusalem (Acts 2:22-42):

- We must believe that Jesus was **God-sent and God-endorsed, as the appointed saviour and king of the world**. We acknowledge that Jesus came as one of us, [like us in every way](#), so that he could defeat sin and death on our behalf (1 John 4:14, Galatians 4:4, John 3:16, Hebrews 2:14-17, Romans 5:12).
- We must believe that Jesus **died for the sins of the world** and was [raised to life, never to die again](#) (1 John 2:2, John 4:42, 1 John 3:5, Acts 2:32, Acts 3:15, 1 Corinthians 6:14, Romans 8:11).
- We must be **convicted of our sin, acknowledging our need for God's forgiveness and recognising that [the name of Jesus](#) is the only name under heaven by which humanity [can be saved](#)** (Ecclesiastes 7:20, 1 John 1:9-10, Romans 3:23, James 1:15 Acts 4:12, 1 Timothy 2:5).

- We must believe in the teachings of Jesus and **surrender to his [guidance and leadership in our life](#)**, not only as an apprentice to a teacher, but 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).
- We must **follow [the example of Jesus and be baptised](#)**, as directed in Mark 16:16. Baptism is God's arrangement for a person to gain a clean conscience based on their faith in the sacrifice of Jesus Christ. We choose to end one kind of life and begin another and the way of demonstrating that choice is to be baptised 'for the repentance of our sins'. The Bible compares baptism to burial, 'dying' to our past course of life and beginning a new one as a Christian, dedicated to God and saved through Jesus (Matthew 3:15, Matthew 10:28, Acts 22:16, 1 Peter 3:21, Colossians 2:12, Mark 16:16, Matthew 28:19-20, Ephesians 4:4-6).

Written about 300 years after the birth of Christ, [the Apostles' Creed](#) summarises foundational Christian beliefs taught by the early church and is a bold declaration of our faith in Jesus Christ. It particularly affirms the teachings regarding Jesus, that of his virgin birth, his crucifixion, his death, and his subsequent resurrection; core elements of the gospel of good news. It is a primary statement of faith shared by Christians around the world, uniting them in common union with the work achieved in and through Jesus.

Not Just A Disciple Of Jesus But Family

Of God

Welcome to the family! When God puts you in Jesus, He also puts you [in community](#). When you believe and are baptised, you become a disciple of Jesus – a Christian – but not only that, you also become a valued member of God’s family (1 Corinthians 12:27, Galatians 4:7, Romans 8:17, Galatians 3:26, 1 John 3:1-2, Ephesians 2:18-19, Ephesians 3:14-19). Becoming a Christian means you join a great cloud of faithful witnesses to the truth of the resurrected Christ (Hebrews 12:1), as believers of the message of Good News and disciples of Christ the King.

“If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.” | [Romans 10:10, NIV](#)

<https://vimeo.com/113801439>

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%.

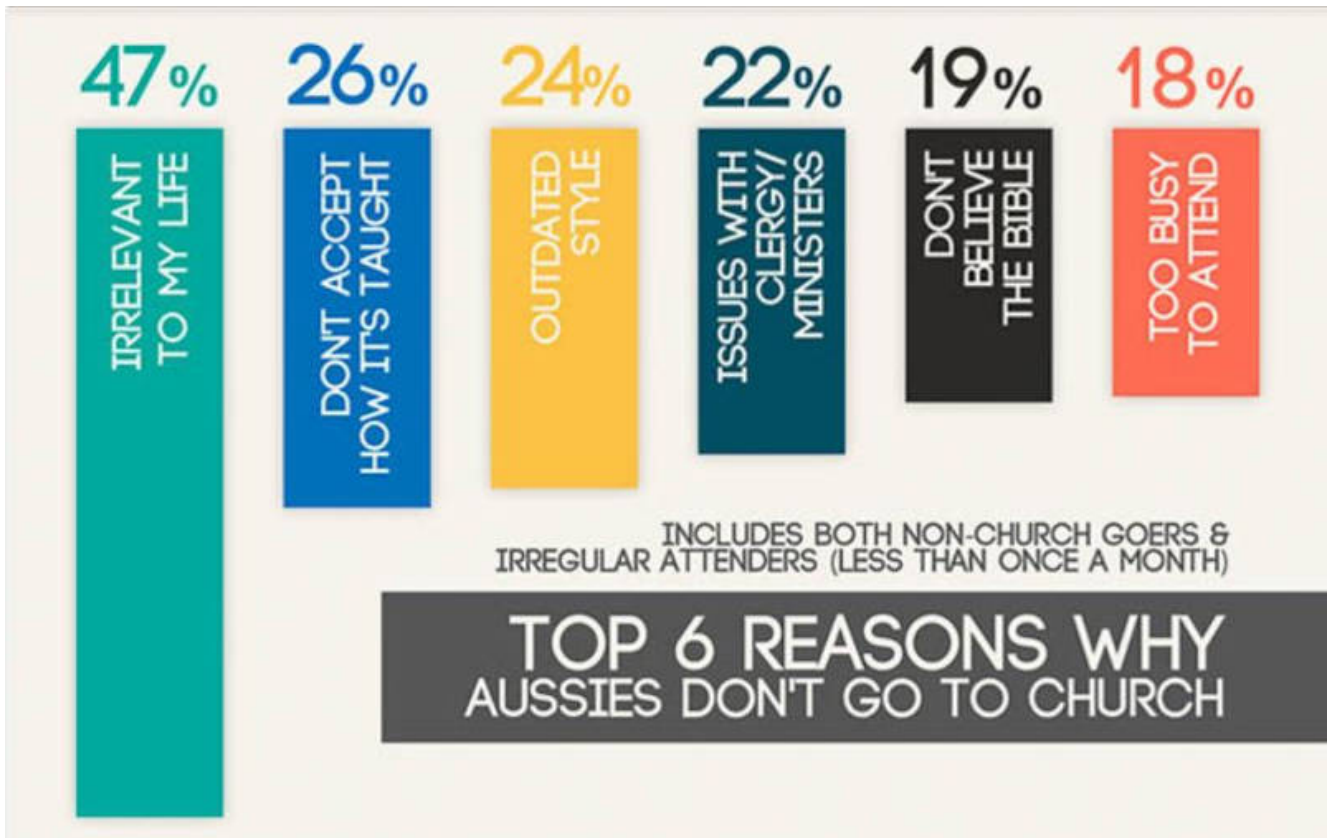
New figures released in 2017 show that some 7 million Australians (30.1% of the population), said they did not identify with any religion at all, a figure that's up from around 4.8 million (22.3%) in 2011's Census.

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.