

Majors And Minors | The Danger Of Extremism

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The appearance of Jesus on the Jewish scene was a dramatic collision between [grace](#) and spiritual performance. Jesus came preaching repentance and forgiveness for all people; not on the basis of their social status, their ethnicity, or their gender, but on the basis of God's generosity and undeserved grace (Mark 16:15, Luke 14:23).

"For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through him." | John 3:16-17, NIV

Grace gives us what we don't deserve and cannot earn. This is why it's so frequently contrasted against the Law of Moses (the Torah), which still resulted in condemning every man or woman, no matter their sincerity or good deeds. Righteousness could never come by law-keeping, simply because it was impossible for it to be kept perfectly in its entirety.

Straining Out Gnats, Swallowing Camels*

Many of the conflicts that were initiated with Jesus came from the Pharisees, members of a Jewish religious party that flourished in Palestine from around 515 BCE–70 CE. The movement was marked by both a meticulous adherence to their interpretation of the Torah as well as their particular eschatological (end times) views.

The precise details of religious life were the Pharisees'

passion and the conflicts they engaged in 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](#). They made uncompromising stands on matters of no particular spiritual importance, while issues of greatest significance were minimised or neglected.

The Pharisees 'majored in these minors', presuming that this kind of religiosity made them more spiritual and 'right with God'. In reality, they were actually inverting the spiritual values that God was really interested in, like mercy, justice, and [faithfulness](#).

They should have known better. God had already made plain to His people what He required of them. He'd already told them that He found the saccharine solemnity of their religious assemblies nauseating and the melodious noise of their songs infuriating.

"He has told you, O human, what is good; and what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God?" | Micah 6:8, ESV

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps, I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream." | Amos 5:21-25,

Jesus called the Pharisees 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

The Pharisees could recite the law by heart yet they couldn't have said what the heart of the law really was. They failed to see or understand Jesus had no interest in setting up rigid religious and social guidelines for his followers. His focus instead was on majoring in the majors; the gospel and the significant agendas of the kingdom of God.

The Danger Of Extremes

Legalism takes different forms at different times and is often hard to pin down, manifesting itself in subtle ways.

There is much that can be said about legalism and the hypocrisy that arises from it. An emphasis on externals makes it very easy to fake what is really going inside. Promoting or insisting on conformity to these outward markers of 'spirituality' often results in people who may look spiritual on the outside but who are, in reality, suffering from deep inner turmoil and sin.

“I know of only two alternatives to hypocrisy: perfection or honesty. Since I have never met a person who loves the Lord our God with all their heart, mind, soul, and loves their neighbour as themselves, I do not view perfection as a realistic alternative. Our only option, then, is honesty that leads to repentance. As the Bible shows, God's grace can cover any sin, including murder, infidelity, or betrayal. Yet, by definition, grace must be received, and hypocrisy disguises our need to receive grace. When the masks fall,

hypocrisy is exposed as an elaborate ruse to avoid grace.” | Philip Yancey

The focus of this article, particularly in light of the global pandemic, is another issue that I believe arises from a spirit of legalism. This is the issue of extremism; when we begin majoring in the minors instead of majoring in the majors.

Right now, the world is being sharply delineated. Nearly as quickly as the virus has spread, so too has the chatter and the differing opinions about both the cause and the cure. There is an ocean of information and propaganda, together with an overabundance of access to information, some of it accurate and some of it not.

However, the most disturbing aspect of all this is the noticeable polarisation of people into two opposing groups; *them and us. And the church is not unaffected in this.*

We, the church, are being drawn into extremes, into focusing on external makers (*whether you believe covid is real or not, whether you choose to vaccinate or not...*). We're using these markers as some kind of external test of authentic Christianity and displaying the same misguided zeal for religious purity as the Pharisees of Jesus' day. We're gazing outward, looking for specks of sawdust in other people's eyes, instead of looking inward and paying attention to the plank in our own eye.

The dangers of this kind of religiousness – extremism – are as great a threat in the twenty-first century as they were in the first. As Philip Yancey comments, *“the spirit of law-keeping stiffens into extremism. I know of no legalism that does not seek to enlarge its domain of intolerance.”*

Our focus in this [global crisis](#) seems to have shifted away from our most basic and guiding principle: that is, to incarnate Christ in a darkened and impoverished world, and,

instead, Christians are showing themselves to be intolerant, judgmental, and divisive to those who think differently to themselves.

Not only that, we're being distracted from majoring in the majors; *the gospel*, and *the significant agendas of the kingdom of God*.

I think we must be careful, particularly right now, but in any circumstance, to ensure that the hills we're choosing to die on are the ones that have a cross firmly planted at their summit.

Majoring In The Majors: The Gospel + Kingdom Of God

While the global pandemic is certainly is a troubling and anxious time, I don't believe *our personal opinion* about it changes anything in relation to our right standing with God. Certainly, there are considerations around [our response to the crisis](#) which must be thought about in relation to our Christian witness, and these are convictions that each Christian must personally decide for themselves, in the light of scripture.

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. And in Jesus, God is saving, rescuing, atoning, justifying, ruling, and reconciling people for the glory of His name, all in pursuit of His purpose.

This is what the Bible describes as *the gospel* and *the kingdom of God*. These are the major agendas that Jesus focused on and these should be our focus too.

The world is changed by our example, not our opinion. Our primary purpose and responsibility as Christians and,

collectively, as the church, is to point the world to Jesus. We do this, not by imposing our opinions or judging the world, but by *being salt and light*.

The significant agendas of the kingdom will be seen in lives that are surrendered to the guidance and leadership of God's designated king, Jesus. Jesus has been given all authority in heaven and earth, he becomes the first claimant on our affections, the motivating force in our decisions, and the final judge of our soul.

Therefore, we will also be on guard to avoid any kind of system that employs the use of 'formulas' and 'doctrines' to press good people of faith into conformity with a system instead of conformity to Christ. We will be on the lookout for cultures that promote or enable power posturing, performance preoccupation, unspoken rules, and a lack of balance.

And we will resist mindsets that seek to quantify authentic Christianity by anything other than a confession of trust in the saving name of Jesus Christ.

What Does This Look Like In A Pandemic?

The ability to exercise critical thinking is an important reality for every person, but, in the end, opinions must be formed by each person for themselves and never coerced or compelled upon us by others.

Christians may therefore see a situation in very different ways but this doesn't make them any more or less Christian than each other. It's important to understand that *unity as Christians* is based on our commonality *in Jesus*, not our uniformity of thought or opinion about *non-essential* topics.

Whether I think covid-19 was created in a lab, whether I think covid-19 is no worse than seasonal flu, or whether I think covid-19 is some kind of elaborate ruse enabling Bill Gates to digitally track the world's population through microchip-

carrying vaccines, doesn't make me *any less Christian* (although, arguably, at least one of those opinions infers I'm probably less adept in critical thinking than I should be).

How we *respond* or *behave* as Christians, however, is clearly set out for us in scripture and, in this, we should be united. The Apostle Peter, when encouraging the early church in their Christian witness in relation to the pressures they were under, had this to say:

- Keep your conduct honourable ([1 Peter 2:11-12](#))
- Respect and submit to authority ([1 Peter 2:13](#))
- Love earnestly and do good ([1 Peter 1:22](#))

What I think this looks like right now, in practical terms, is this; that Christians will be people of peace, kindness, and compassion. That we'll look for opportunities to do good and love others well. That we'll give no cause for the name of Jesus to be brought into disrepute and no opportunity for the kingdom mission of God to be thwarted.

That we'll have soft hearts and open minds, willing to listen and understand, rather than judge and disparage. That we'll realise that this time of trouble, at its core, is no different to any other crisis or trouble that Christians have faced and that, in all things, Jesus is over everything.

That we'll choose to not let our differences divide us, but instead, we'll be reminded of what truly unites us.

And that we'll be people who choose to major in the majors, those things that the world needs most; the *gospel of good news* and the *significant agendas of the kingdom of God*.

***The Jews had a law that forbade eating any flying insects that did not have jointed legs for hopping (Leviticus**

11:20–23), and in this, they were strictly observant. Because water could have insects and insect larvae in it, pious Jews were careful to strain the water through a cloth before drinking it. They did not want to accidentally ingest an unclean insect and thus violate the law. Jesus mentions this practice in His proverb and then contrasts it with a hyperbolic picture of gulping down a camel. In this way, Jesus accused them of taking great pains (straining out gnats) to avoid offence in minor things of little importance, while tolerating or committing great sins (swallowing camels) such as deceit, oppression, and lust. | [Got Questions](#)

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)