

The War On Gender

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There's a troubling trend arising in our [postmodern age](#), an era that has also given rise to 'post-truth'. New information platforms, social upheaval and the overabundance of global communication networks are giving this idea traction and we're seeing it take root and grow, with potentially devastating consequences.

This is the generation that has unequivocally waged war on 'gender'*.

Firstly, What Is Post Truth?

[Post-truth](#) can be summarised in the following way:

"Truth, many will assert, is merely subjective – in reality, there is no such thing as 'truth', or 'the truth', only 'truths'; plural. These are felt differently by individuals and are as real and as true as each other. All emotions, thoughts, feelings or beliefs are correct, inasmuch as the person feels or believes them to be true. Validity and public opinion is based on emotional appeals, not necessarily connected to factual or provable information. In fact, facts themselves are potentially viewed as restrictive, negative, pessimistic, anti-society, or phobic in nature. "Post-truth is the burial of objective facts under an avalanche of emotional and personal belief. Post-truth is not only about winning votes, siding with friends, or dealing with political foes. It has more sinister effects. It is a [gaslighting](#) exercise." | ([The Conversation](#)).

The History Of Post-Truth

“More than 30 years ago, academics started to discredit “truth” as one of the “grand narratives” which clever people could no longer bring themselves to believe in. Instead of “the truth”, which was to be rejected as naïve and/or repressive, a new intellectual orthodoxy permitted only “truths” – always plural, frequently personalised, inevitably relativised.” | [The Conversation](#)

Post-truth discourse includes communication which is simply hot air, often a clever mix of nonsense, humour, and boldly presumptive assertions. It all sounds impressive but is never based on factual objective examination of a subject. The ‘importance of truth’ may be talked about a lot, as part of these conversations, to lend credibility to the statements or claims.

“The proponents of post-truth communication relish things unsaid. Their bluff and bluster is designed not only to attract public attention. It simultaneously hides from public attention things (such as growing inequalities of wealth, the militarisation of democracy and the accelerating death of non-human species) that it doesn’t want others to notice, or that potentially arouse suspicions of the style and substance of post-truth politics. This engendered silence is not just the aftermath or “leftover” of post-truth communication. Every moment of post-truth communication using words backed by signs and text is actively shaped by what is unsaid, or what is not sayable.” | [The Conversation](#)

How Post-Truth And The War On Gender Are Connected

The war on gender seems to fall squarely in the camp of post-truth proponents.

We're seeing more and more, in the media, in public conversation, in our schools and communities, the push for a redefining of what is meant by 'gender' – to the point where facts and provable science relating to human biology are being discounted or ignored.

Gender has traditionally been agreed to be [determined at fertilisation](#) and confirmed (assigned) at birth. Broadly speaking, and in normal fetal development, there will be 23 pairs of chromosomes (46 in total), one of which are a pair of sex chromosomes (either X or Y). One X chromosome is always required. Two of the same sex chromosomes (XX) means the foetus is female. Two different chromosomes (one X and one Y) means the foetus is male.

Despite seeing gender clearly defined all around us as distinct and fixed (male or female), gender is now being described as 'fluid' or even non-existent. Descriptions such as 'non-binary', 'genderqueer', 'transitional' or 'transgender' are common-place. In fact, there are now over 53 recognised and accepted terms used to describe gender now found in our vocabulary.

Men and women are different in many ways. These differences include both biological phenotypes and psychological traits. Some of these differences are influenced by environmental factors. Yet, there are fundamental differences between the sexes that are rooted in biology.

“Of particular interest are sex differences that have been identified in the brain. Although the brains of men and women are highly similar, they show consistent differences that have important implications for each sex. That is, brain sex differences uniquely affect biochemical processes, may contribute to the susceptibility to specific diseases, and may influence specific behaviours. Such biological differences should never be used to justify discrimination or sexism.” | [US National Library of Medicine](#)

A [recent conclusion](#) by Professor Robert Plomin of Kings College London, drawn from 45 years of research and hundreds of studies, is that “the single most important factor in each and every one of us – the very essence of our individuality – is our genetic makeup, our DNA.”

Yet ‘gender’, determined at the level of our DNA, is being increasingly thought of as ‘fluid’ or unfixed. ‘Gender’ can also be used to mean ‘gender identity’, now considered to be a spectrum on which you can decide, on any given day, which you ‘feel’ you are.

*“And then I found that gender can have fluidity, which is quite different from ambiguity. If ambiguity is a refusal to fall within a **prescribed gender code**, then fluidity is the **refusal to remain one gender or another**. Gender fluidity is the ability to freely and knowingly become one or many of a limitless number of genders, for any length of time, at any rate of change. Gender fluidity **recognises no borders or rules of gender**.” | Kate Bornstein, *Gender Outlaw: On Men, Women and the Rest of Us*, 1994 (emphasis is ours)*

The idea that gender isn’t rigid and fixed but rather a choice, based on feelings, is put forward as the higher ideal of utopian society:

“Ideally, we’d live in a world where everyone could exist as whatever gender they are without constantly having to explain or defend themselves. In a world like that, we might not have to put a name to a gender. But that’s not where we’re at right now. Instead, we live in a world where gender defaults to man or woman, and society at large rarely talks about genders that exist outside of that binary.” | Refinery29

Parents are being applauded for raising their children as ‘non-gender’ or ‘gender-neutral’ (*they’ll decide when they’re older*) or withholding announcing the gender of their child at

birth (as if stating a biological truth is a negative). Even asking the most natural of questions ('*did you have a boy or a girl?*') has become potentially fraught with disapproval.

Gender Dysmorphic Disorder And Gender Reassignment Surgery

Reading through the [statistics regarding children and gender issues](#) is alarming, to say the least. In the UK, children as young as four are being referred for gender reassignment surgery, with 50 children a week visiting a GP to discuss gender.

*"Figures suggest a record number of kids now **believe they were born in the wrong body and are being sent for controversial treatment.**" – [The Sun](#)*

Children 11 and older are being prescribed powerful hormones to stunt puberty in preparation for future gender reassignment surgery.

Closer to home, in Australia, an estimated 45,000 school-aged children (1.2%) are thought to identify as transgender. Being transgender or gender diverse is now considered to be "part of the natural spectrum of human diversity."

"Gender may be the most important dimension of human variation, whether that is either desirable, or inevitable. In every society, male and female children are raised differently and acquire different expectations, and aspirations, for their work lives, emotional experiences, and leisure pursuits. These differences may be shaped by how children are raised but gender reassignment, even early in life, is difficult, and problematic. Reassignment in adulthood is even more difficult." | [Psychology Today](#)

In the mid-twentieth century, [John Money, Ph.D.](#) helped

establish the views on the psychology of gender identities and roles. In his academic work, Money argued in favour of the increasingly mainstream idea that gender was a societal construct, malleable from an early age.

[John Money's ill-advised experiment](#) in gender identity however proved ultimately disastrous for identical twins, Bruce (later David) and Brian Reimer. Reading through the [twins' story](#) and the outcome of Money's interventions is difficult and disturbing.

*"After a botched procedure for circumcision at six months resulted in severely damaged genitals, and on the advice of John Money, Bruce Reimer's parents decided to raise Bruce as a girl. Physicians at the Johns Hopkins Hospital removed Reimer's testes and damaged penis, and constructed a vestigial vulvae and a vaginal canal in their place. The physicians also opened a small hole in Reimer's lower abdomen for urination. Following his gender reassignment surgery, Reimer was given the first name Brenda, and his parents raised him as a girl. He received estrogen during adolescence to promote the development of breasts. Throughout his childhood, Reimer was not informed about his male biology. When he was fourteen, Reimer began the process of reassignment to being a male. In adulthood, Reimer reported that he suffered psychological trauma due to Money's experiments, which Money had used to justify sexual reassignment surgery for children with intersex** or damaged genitals since the 1970s. As an adult, he married a woman but depression, and drug abuse ensued, culminating in suicide at the age of thirty-eight." | [The Embryo Encyclopedia Project](#)*

Money's ideas about gender identity were forcefully challenged by Paul McHugh, a leading psychiatrist at the same institution as Money. The bulk of this challenge came from an analysis of gender reassignment cases in terms of both motivation and outcomes.

McHugh denied that reassignment surgery was ever either medically necessary, or ethically defensible. To bolster his case, McHugh looked at the clinical outcomes for gender reassignment surgeries. He concluded:

“Although transsexuals did not regret their surgery, there were little or no psychological benefits: They had much the same problems with relationships, work, and emotions, as before. The hope that they would emerge now from their emotional difficulties to flourish psychologically had not been fulfilled.” | [Paul McHugh, Ph.D](#)

There is no doubt that there is a marked increase in children, young adults and adults who are distressed with their assigned gender. Gender dysphoria is a real and observable phenomenon. Yet surely gender reassignment is not the solution, but simply a band-aid approach to a deeper, far greater and more serious issue.

Intelligent Design: Let's Talk About God

“He created them male and female and blessed them. And he named them “Mankind” when they were created.” | Genesis 5:2 (NIV)

The Bible, once considered a verifiable source and its author, the intelligent designer of all creation, states that humanity's genders were clearly defined from the beginning – as male and female. Bible language, throughout all 66 books, confirms this by using specific pronouns such as 'he' and 'she' – gender-specific and certainly not ambiguous. Jesus himself believed and confirmed the Genesis record in Matthew 19:4 (also Mark 10:6), saying “Haven't you read that at the beginning the Creator 'made them male and female.'”

The differences between the genders are unique and distinctive, both designed by God with purpose in mind (Titus

2:1-5, 1 Peter 3:7) (1 Timothy 3:1 – 4:16). Both genders are intrinsically valuable and precious to God, and we see His characteristics displayed by the perfect merging of both the masculine and feminine traits. These distinct genders are the fundamental building blocks of God's creation and are part of God's plan for His family. His definition of marriage (Genesis 2:24) and the procreation of the species (Genesis 1:28) is the natural outcome of the union of male and female and clearly supports the biological truth embedded in our DNA.

The diversity found in humanity is to be celebrated at the same time as the definitive nature of our gender is to be applauded.

Furthermore, [the church](#) (the 'body of Christ') is described in poetic language as a bride (female), with Christ as the groom (male) (Ephesians 5:22-33); the symbolic language echoing the reality of human biology.

"While technically God's design for man and woman may not be a [salvation truth](#), practically it is indispensable for every person to know and experience in order to live their lives as [followers of Christ](#) in this world, as beings created by God as male or female by design and for a purpose." – [Crossways](#)

Yet, the rejection of a Creator, of intelligent and purposeful design or a greater purpose at work, leads to the inevitable outcomes that we are seeing take root in today's society. We are being encouraged to believe that there is no truth, only *truths* (each individual's truth as true as any other), and subjective at that. Definitions and boundaries are deemed to be outdated and irrelevant.

And it seems gender won't be the only casualty to result from the post-truth era – reason and the pursuit of knowledge and understanding are being lost in the clamour of opinion and emotional verification and in their place we find an epidemic of [narcissism, arrogance and cynicism](#).

“Come now, and let us reason together”, God says in Isaiah. Although His ways are higher than our ways and His thoughts higher than ours (Isaiah 55:8-9), He encourages humans in the pursuit of knowledge, He takes pleasure in the reasoning of the human mind and the desire of mankind to understand the intricacies He has created.

“It is the glory of God to conceal a matter; to search out a matter is the glory of kings.” | Proverbs 25:2

Paul McHugh, Ph.D Has The Final Word

*“In a [recent] interview from his home in Baltimore, where he still sees patients, McHugh explained that the “duty of all doctors who propose a treatment is to know the nature of the problem they propose to treat. The issue of transgender [people] is, the vast majority coming for surgery now don’t have a biological reason but a psychosocial reason.” While McHugh successfully lobbied for more than 30 years to keep gender-reassignment surgery from becoming a Medicare benefit, he supports the operation for those born with an intersex** condition, which means having a reproductive or sexual anatomy that doesn’t fall into the typical definition of male or female. People with abnormalities of development should be helped to find their place as they see it best,” McHugh said. “But they are a tiny number of the transgender population seeking and being given treatment.” | [The Washington Post](#)*

I recognise that this is a controversial topic and one that is being fiercely debated, all around the world and from both points of view. I also acknowledge that my opinions and thoughts on the matter are obviously based on a certain worldview and my belief in an intelligent designer (God), and that you, the reader, may not share these views. This article

is not intended to be offensive or divisive in nature, but rather to open a channel of respectful conversation about a subject that is deeply important to many people. I do not encourage discrimination, hate-speech or sexism towards anyone, at any time, but, particularly in this instance, towards anyone who does not share this point of view.

*Historically, 'gender' and 'sex' are words used to describe and define the anatomical and physiological differences between men and women. Modern terminology uses 'sex' to refer to biological characteristics and 'gender' to refer to the individual's and society's perceptions of sexuality and the concepts of masculinity and femininity. This article is using 'gender' and 'sex', as defined in the historical sense.

**This article also purposely does not address or discuss the issues surrounding chromosomal abnormalities or intersex conditions.

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People Of The Kingdom

[Deciding to become a Christian](#) has its origins in believing the things about Jesus, certainly, in an intellectual sense; who he is and what he came for – but there's more to it than that. We are also choosing to surrender to his guidance and leadership in our life as a willing subject of God's designated king.

Jesus has been given all authority in heaven and earth, he becomes the first claimant on our affections, the motivating force in our decisions and the final judge of our soul (Matthew 28:18-20, Isaiah 9:6, Luke 1:33, Acts 10:36, 1 Corinthians 15:27, Colossians 1:27, Romans 8:10, Ephesians

3:16, Acts 10:42, John 5:22. 2 Timothy 4:8, James 1:21, 1 Peter 2:25).

Becoming a Christian is, therefore, primarily a matter of the heart; a reorienting of our life and decisions in line with our allegiance to the king.

The People Of The Kingdom

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

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

Yet the kingdom of God – the sovereignty and rule of God – has always existed and will always exist (Psalm 47:7, 1 Chronicles 29:11, Exodus 15:18, Psalm 103:19). ‘The kingdom’ existed in the past, it exists now and it will exist in the future. Our hope, as Christians, is not just some distant, far-off expectation but a reality that exists right now as we choose to yield to Jesus’ rule and live ‘kingdom lives’ under his dominion. Believing in Jesus and being baptised doesn’t just grant us forgiveness of sins; through God’s grace, we also receive an entirely new identity; our small, individual stories becoming part of the much bigger story that is being told. We become kingdom people right now! (Matthew 13:38, Philippians 3:20-21, Ephesians 2:19).

Five Things That Make A Kingdom

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

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

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

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

4. A **kingdom** must have a governing LAW. In OT times, this was achieved through the Torah, also known as the Law of Moses.

When Jesus (God's perfect king) arrived, he didn't destroy this law but fulfilled it completely, and by his life, death and resurrection, a greater law came into being – the Law of Cruciformity; loving as Jesus loved. Jesus stated that the entire law of the new covenant, the law which governs people of the kingdom, is summarised in these words "Love the Lord your God with all your heart, soul, and mind. Love others as much as you love yourself." (Matthew 22:37-40, CEB)

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

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

Soteriology: "Small-Story" Gospel

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

ecclesiology; theology about the nature and structure of the church.

The truth is; when we are saved by Jesus, God also brings us into family and puts us in community! The gospel is not just about our own personal salvation but includes larger theological implications of ecclesiology – that Christian people, gathered together, are church people, who are kingdom people!

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

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

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

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

Don't get me wrong. **Sin is absolutely a problem for us, as is mortality.** It is the thing that separates us from a whole

relationship with God and absolutely needs addressing in our individual lives as well as in the collective human experience (Isaiah 59:2, Isaiah 53:6, Acts 3:19, Galatians 5:19-21, Romans 5: 12-21, Hebrews 7:25).

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

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

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

A New Day In An Old Story

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

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

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

"When Jesus came preaching the kingdom of God, he was preaching much more than personal salvation for the individual. He was preaching "a new day in an old story – the story of God the King – and God as king in King Jesus. The one gospel is about Jesus the lord, the king the messiah and the

saviour. This is the story that alone makes sense of Jesus' choice of the word kingdom to explain the mission of God to the world." (Scot McKnight)

"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force." | Matthew 11:11, NASB

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

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

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

The Significance Of "The Kingdom"

"To grasp the significance of the message of the kingdom in the ministry of Jesus, we can also resort to a statistical analysis. The term *basileia* (kingdom) occurs 162 times in the New Testament and 121 of those are in the Synoptic Gospels where the preaching of Jesus is recorded. The formula "kingdom of God" or the "kingdom of heaven" occurs 104 times in the Gospels. This message is not only the inaugural message of Jesus and the focus of His great Sermon on the Mount, it is his final message. "After he had suffered, he also presented himself alive to them by many convincing proofs, appearing

during forty days and speaking about the kingdom of God” (Acts 1:3). The gospel of the kingdom includes the necessity of salvation since the very message begins with the call for repentance, but it goes beyond the call to salvation and includes the demand for kingdom-focused living. **It insists that we are saved for a purpose.**” – SBC Life

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

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

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

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

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

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

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

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

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be

ruler over Israel, whose origins are from of old, from ancient times.” – Micah 5:2, NIV

“Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” – John 4:42, NIV

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

Jesus: King Of The World

The final pages of the Old Testament come to a close with the prophetic words of Malachi, written around 460-430 BC. We find the people of Israel have returned from nearly 130 years of exile and are back in the land of their ancestors. Yet the nation is vastly diminished. The temple has been restored under the leadership of Nehemiah but it is a much smaller building than the previous, gloriously constructed temple of King Solomon’s days. The royal line, although still in existence, no longer occupies the throne. Israel is a shadow of her former glory; a vassal state under the domination of the Persians, the great world power of the day. Ezekiel’s prophecy against Israel – a result of their rebellion of God’s sovereignty and their faithlessness as His witnesses – has been utterly effective:

“You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax. This is what the Sovereign Lord says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it.” | Ezekiel 21: 25-27, NIV

Demoralised and disloyal, the people of Israel continued to go about their religious obligations but they had completely lost faith in God and doubted His love for them. They believed that nothing good ever came from following God and forgot, as they had many times before, His blessings and favour of them as a people. They had no confidence He even cared about their future.

This final book of the Old Testament offers a glimpse into the hearts of those who had been specially chosen by God as His witnesses to the nations around them. Even with the perspective of their glorious history and events like the Great Exodus from Egypt, they had completely given in to apathy. They had neglected God’s promises; and spiritual lethargy and a corrupt priesthood spread unfaithfulness, cancer-like, throughout the nation.

Malachi’s words are the last message from God to His people and, for 400 years after, there will be silence.

God’s Announcement – I Am Arriving!

It is to this vast length of silence that God finally speaks, announcing His impending arrival into the story of not just Israel, but the entire world. The work that God had been at for a long time was about to culminate in a tiny, obscure town in the middle of the demoralised and now Roman-occupied nation of Israel. The glory of God was about to be revealed to all

humanity.

John the Baptist, God's messenger, bursts onto the scene, "preaching a baptism of life-change that leads to forgiveness of sins" (Mark 1:4). But there was more.

"As he preached he said, "The real action comes next: The star in this drama, to whom I'm a mere stagehand, will change your life. I'm baptising you here in the river, turning your old life in for a kingdom life. His baptism—a holy baptism by the Holy Spirit—will change you from the inside out." | Mark 1:7-8, MSG

John was simply the messenger. The 'star in this drama' was none other than God's own son, Jesus Christ. He was coming, not only to save people from their sins but to be God's perfect image-bearer and to restore God's righteous rulership. Jesus had been prophesied to be king of the world ([Luke 1:30-33](#), [Matthew 21:5](#), [John 12:13](#), [Luke 19:38](#)) and his message of good news would totally change people's lives.

God's Kingdom And The Arrival Of The King

We were created intentionally and with purpose, to be the image-bearers of God, the king of the earth. We were destined to be like Him and enact His will throughout the world. The first humans, Adam and Eve, were given the authority and privilege of ruling over God's good creation, filling all the earth with His glory and accomplishing His purpose. This is where we first see the concept of God's reign – His sovereignty – displayed (Genesis 1:26).

However, instead of partnering with God, Adam and Eve sought to undertake this rule on their own terms, setting in motion the destructive cycle the world has been subject to ever since. The story of human history is really the story of human failure in accomplishing God's purpose, and God's continual involvement in the chaos and mess that we have created, to

save us from ourselves.

For centuries, God's story of liberation and redemption – part of His 'Kingdom Mission' – has been enacted, over and over again in the history of the world. Firstly, with covenants made to [Abraham](#), through whom God promises to bless all the world (Genesis 12:1-3, Genesis 13:14-17, Genesis 15:1-21, Genesis 17:1-11). Then with Abraham's descendants, those who came to be known as the people of Israel, who were intended to be God's witnesses to His Kingdom Mission.

“But you are my witnesses, O Israel!” says the LORD. “You are my servant. You have been chosen to know me, believe in me, and understand that I alone am God. There is no other God – there never has been, and there never will be. Yes I am the LORD, and there is no other Saviour.” | [Isaiah 43:10-4, NLT](#)

Finally, God personally steps into the drama in the person of His Son; [born as a human like us](#), yet expressing and embodying the entire fullness of God's nature (Matthew 21:37, Matthew 1:22-23, Isaiah 7:14, John 1:14, John 14:9, John 12:45, Hebrews 1:3, Colossians 2:9). The relationship between humanity and God, broken in the Garden of Eden, was going to be reconciled. God's good creation, damaged by Adam and Eve's disobedience, was going to be restored. Not only that – God's Kingdom Mission – that all the earth be filled with His glory – was finally breaking through into the kingdoms of mankind. It had been advancing for centuries but finally, it had arrived and the message was clear. God was still king – He has always been king – and His reign, fractured early on in human history (Genesis 2), was going to be properly reinstated through His Son, Jesus.

“From the days of John the Baptist until the present, the kingdom from heaven has been forcefully advancing, and violent people have been attacking it.” | [Matthew 11:12, ISV](#)

“The time promised by God has come at last!” he announced. “The Kingdom of God is near! Repent of your sins and believe the Good News!” | Mark 1:15, NLT

God’s Upside-Down Kingdom

The idea of ‘the kingdom of God’ was consistent with the Jewish hope of a saviour and the arrival of the one who would be the ‘consolation of Israel’. (Isaiah 52:7-9, Luke 2:25, Acts 26:6). The prophet Isaiah speaks poetically about the one who would bring peace, justice, and righteousness again to Israel. This national hero would be from David’s royal line and Isaiah predicted that his kingdom would have no end.

“The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone....for to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.” | Isaiah 9:6-7, ESV

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

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

“Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” | John 4:42, NIV

“Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” | [Luke 1:30-33, ESV](#)

Yet God’s kingdom was not going to arrive in the way that the nation of Israel expected. In reality, this kingdom had very little to do with Israel’s nationalistic hopes of liberation from the Romans. This messianic saviour was also intended to be the saviour of the world and the righteous king of God’s choosing. Israel was correct to expect him to be from David’s royal family line but pitifully ignorant to think that he would only be coming to overthrow the Romans and restore Israel’s monarchy.

So while the nation of Israel expected a royalist and a revolutionary, one who would come to conquer and overthrow by violence and force, their saviour arrives instead in the humblest of forms, a small baby, born to an insignificant family. As this child grows into a man, he teaches of a kingdom of service and love, not of domination or force. This kingdom is about repentance and return to the one true king of the world. This kingdom will deliver humans from the worst kind of domination; slavery to sin and death, and bring them back to a whole and restored relationship with God.

This is not what the nation of Israel expected and even Jesus’ disciples, his closest companions who knew him best, were dismayed and confused by his arrest, trial, and subsequent death, not fully understanding his purpose and mission:

“And they stood still, looking sad. Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.” | Luke 24:17-21

The Kingdom Of The King

Jesus came as the perfect example of what God is like. [The Word became a man](#), like us, that we might truly know and appreciate the depth of God’s reconciling work on our behalf. In the person and ministry of Jesus Christ and his death and resurrection, all families of the earth, of any nationality, are able to be blessed and experience the righteous rulership of God.

Jesus was born to be king and He is God’s perfect king. He upholds the requirements of God’s righteous laws and enacts justice on behalf of his people. His power is not demonstrated in ruthless coercion, but in love, poured out on the cross. His might is not revealed in political coups and military advances, but by redeeming humanity and transforming our hearts.

“We need to shed our unearthly and nonsocial and idealistic and romantic and uber-spiritual visions of kingdom and get back to what Jesus meant. By kingdom, Jesus means: God’s Dream Society on earth, spreading out from the land of Israel to encompass the whole world.” | Scot McKnight

As more people come to believe in Jesus and the power of his

message, surrendering to his rulership in their lives, God's kingdom grows and develops, until one day it will fill the whole earth. One day, the relationship between humanity and God will be totally restored, [the earth will be completely filled with God's family](#) and the last great enemy, even death itself, will be destroyed ([1 Corinthians 15:25-26](#)).

"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever." | Daniel 2:44, NASB

This is a kingdom that has been advancing for thousands of years. It is the core message of the gospel, which confirms to us God's purpose with humanity and how God's Kingdom Mission can become our story too. And the king of this kingdom is none other than Jesus Christ, born to be king of the world!

"Hail, the prince of heaven comes, angel choirs sound the call, for this babe wrapped in a cloth is the incarnate word of God. All the kingdom and its power, resting now in this child, prince of heaven, Jesus: hope of the world." | [Prince of Heaven](#)

"Something happens when people tell the story of Jesus and start living like he really is the king of the world. That's when this gospel becomes the best news that you've ever heard." | [The Bible Project](#)

The kingdom is also described in the Bible in other ways, such as 'the kingdom of heaven' (the gospel of Matthew), 'the everlasting kingdom of our Lord and Savior Jesus Christ' (2

Peter 1:11), 'the kingdom of Christ and God' (Ephesians 5:5) and 'the kingdom of God' (the gospels of Mark and Luke). You can read more about the kingdom in the article '[The Kingdom | Now, But Not Yet](#)'. You may also enjoy [this podcast](#), produced by The Bible Project: Jesus and the Kingdom of God.

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>

Who Moved The Stone?

That [Jesus](#) existed, there is no doubt. There is a great deal of written historical evidence, both from Christian and non-Christian writers, supporting the fact that Jesus was a genuine historical figure, living at the beginning of the first century AD. When applying the standard criteria of historical investigation, virtually all New Testament and Near East historians assert the historicity of Jesus as certain.

[Dr Michael Grant](#) (1914-2004) wrote “Jesus: An Historian’s View of the Gospels,” published in 1977. In it, he applied the standard disciplines of the historian’s profession and reached the conclusion that the four Gospels are sufficiently reliable to deserve the utmost respect. Subsequent discussions about the historical Jesus widely reference his work.

“If conventional standards of historical textual criticism are applied to the New Testament, we can no more reject Jesus’ existence than we can reject the existence of a mass of pagan personages whose reality as historical figures is never questioned.” – Michael Grant, Historian

Nearly all modern scholars are also in agreement about two key events in Jesus’ life, which they consider to be accurate and certain – that of his baptism and of his crucifixion.

“There is a consensus of sorts on the basic outline of Jesus’ life” in that most scholars agree that Jesus was baptised by John the Baptist, and over a period of one to three years debated Jewish authorities on the subject of God, gathered followers, and was crucified by Roman prefect Pontius Pilate who officiated 26–36 AD.” – [Amy Jill Levine](#)

The [criterion of embarrassment](#) is used as the metric for establishing events such as Jesus’ baptism and crucifixion. Both events are considered to be accounts which would cause a high degree of embarrassment to the author and would therefore have no reason to be invented. Christians simply would not have invented the painful death of their leader, nor the baptism of Jesus by John, as it is a story in which John baptised for the remission of sins and Jesus was viewed as without sin. The conclusion then is that these events are historically accurate.

The Resurrection of Jesus – Who Was He Really?

The debate therefore is not whether Jesus existed, but whether he was who he said he was. He claimed to be the son of God (John 5:25, John 10:36, John 1:4, John 17:1). He claimed to be the promised deliverer of the Old Testament (John 11:25; Luke 4:17-21, John 18:37, Luke 24:27). Not only that, he claimed that he would be betrayed, put to death and after three days would be resurrected to life again.

“The Son of Man is going to be betrayed into the hands of his enemies. He will be killed, but three days later he will rise from the dead.” – Mark 9:31, NLT

It is easy to discount these claims as the words of a highly charismatic Jewish prophet, who met a cruel death at the hands of Roman power.

“That he was crucified is as sure as anything historical can ever be, since both [Josephus](#) and [Tacitus](#) ... agree with the Christian accounts on at least that basic fact.” – John Dominic Crossan

What is more difficult to explain is how Jesus could have orchestrated his own death in such a way so as to corroborate with prophecy, or, more to the point, why he would even want to.

What is more confusing and unexplainable is the effect that Jesus' death had on his followers. If, as history supposes, Jesus was a common man who lived a somewhat extraordinary life, it is hard to explain the complete explosion of the Christian faith in the years that followed. It was, after all, founded on the basis of “a risen Christ”. If this was a fabrication, the rulers only had to produce the body to prove the assertion to be false. If the disciples themselves had stolen the body, it seems psychologically improbable that their story, or their conviction, would be believable or maintainable, they themselves knowing it to be false.

We have the account of Thomas, the doubter, Peter, the denier, a small group of fishermen, a gathering of a few women – simple and ordinary people without status or connections who, within a relatively short passage of time (only some six or seven weeks), were completely transformed by a profound conviction.

“The actual position is peculiar and, I believe, quite unique in history. It is that the whole party, including the nine men who had fled at the arrest, and certain independent persons who have not previously come into the story, were convinced that something had occurred which changed their entire outlook. It turned their dejection into triumph and their sorrow into an intense joy.” – Frank Morrison

Despite perhaps wanting to believe otherwise, the story of the arrest, death and resurrection of Jesus carries a strange ring of authenticity. Nothing can account for the strangeness of the narrative in the Gospels. The moved stone, the empty tomb, the baffled religious leaders, the transformed disciples – let's be honest – *“by the ordinary standards of human reasoning, the mystery attached to the person of Christ ought to have terminated with his death and burial”* (Frank Morrison).

It isn't our intention in this post to prove conclusively the resurrection of Jesus from the dead. It is simply to bring the reader's attention to a subject, which on first glance, is assumed by many to be fabrication, but on closer inspection seems to arrive at no other explanation than that which is claimed – that Jesus did in fact rise from the dead, as asserted in the Bible!

Who Moved The Stone?

This article is an extremely condensed summary of the excellent book by Frank Morrison, entitled *“Who Moved The Stone?”* For anyone with a genuine interest in examining the historical accuracy of the Bible's claims regarding the resurrection of Jesus, this book is highly recommended.

Frank himself confesses that he set out to write quite a different book. He first began to study the life of Christ as a young man and did so with a very definite feeling that the history of Jesus rested on very insecure foundations. He wasn't wrong in his concerns – there was an entire school of thought throughout the 'nineties that denied even the historical existence of Jesus. Frank Morrison didn't find himself in this group at all – he says that *“for the person of Jesus Christ, I had a deep and almost reverent regard.”* but he wanted to write an article, more for his own peace of mind than publication, about the supremely important and critical phase in the life of Christ – his last seven days. Ten years

later, the opportunity fully arrived to study the subject as he had first wanted, and *“slowly but very definitely the conviction grew that the drama of those unforgettable weeks of human history was stranger and deeper than it seemed.”*

The Christian faith hinges completely on this key doctrine of the literal resurrection of Jesus. Without the veracity of this event, Christianity falters. [The Gospel](#) isn't the good news of anything and we would have to concede that the world had been duped by one of the great delusions in history.

Of course, this conundrum is for every person to consider and decide for themselves. However, there are certain questions and discrepancies that cannot be easily explained away. We believe that an honest examination of all the facts leads to an irresistible logic of their meaning.

*“Now, let me ask you something profound yet troubling. If you became believers because you trusted the proclamation that Christ is alive, risen from the dead, how can you let people say that there is no such thing as the resurrection. If there's no resurrection, there's no living Christ. And face it – if there's no resurrection for Christ, everything we've told you is smoke and mirrors, and everything you've staked your life on is smoke and mirrors. Not only that, but we would be guilty of telling a string of bare-faced lies about God, all these affidavits we passed on to you verifying that God raised up Christ – sheer fabrications if there's no resurrection. If corpses can't be raised, then Christ wasn't, because he was indeed dead. And if Christ weren't raised, then all you're doing is wandering about in the dark, as lost as ever...but the truth is, Christ **has** been raised up, the first in a long legacy of those who are going to leave the cemeteries.” 1 Corinthians 12-20, MSG*

To purchase “Who Moved The Stone” by Frank Morrison, [Click](#)

[Here](#)

True Religion

Religion is defined as *“a cultural system of designated behaviours and practices, world views, texts, sanctified places, prophecies, ethics, or organisations, that relates humanity to supernatural, transcendental, or spiritual elements.”*

Yet, there is no actual consensus among scholars as to what precisely constitutes a religion.

Nearly 85% of the world’s population identifies as being religious, claiming affiliation with one of the five largest religions; [Christianity](#), [Islam](#), [Hinduism](#), [Buddhism](#) or forms of [folk religion](#). These different religions all have distinct rules, regulations and beliefs that form part of that particular religion.

Christianity is the world’s largest religion, with over 2.4 billion followers. Growing out of Judaism – its earliest converts were Jews who were followers of Jesus Christ in the first century – it quickly spread from Judea into Asia Minor and then further abroad. By the fourth century, Christianity had become the official state religion of the [Roman Empire](#). Christianity has, in fact, played a major role in the shaping of western civilisation.

What Is Religion?

When the [Latin](#) word *religio* found its way into the English

language as *religion*, around the 1200s, it took the meaning of “life bound by monastic vows” or monastic orders. It eventually came to distinguish the domain of the church and the domain of civil authorities.

Yet the ancient and medieval world understood the word *religio* quite differently. For the ancients, it carried a meaning of *individual virtue of worship*, never as doctrine, practice, or actual source of knowledge. In Hebrew, the language of the Old Testament, there is no precise equivalent of the English word *religion*. The Greek word *threskeia*, used in the New Testament, is sometimes translated as religion, however, the term was more correctly understood as ‘worship’, well into the medieval period.

In the Quran, the Arabic word [*din*](#) is often translated as religion in modern translations, but up until the mid-1600s, translators expressed *din* as law.

Religion, in itself, is a modern, western concept and it was understood in quite a different way by those who lived in the ancient world. Today, religion would perhaps be explained as a system of rules or practices governed by certain beliefs. The ancient world would have viewed this concept as *law* and saw *religion* quite differently; as the idea of worship or reverence of God or the gods, careful pondering of divine things and piety, or diligence.

Religion Has A Bad Reputation

Discussion about religion is often long, complex, divisive and inconclusive. It doesn't come as any surprise that the IPSOS Global Poll released in 2017 shows that a majority of Australians (63%) believe that religion does more harm than good. Only one in four Australians say religion defines them as a person.

Religion has been much maligned – and [perhaps with good](#)

[reason](#). Unfortunately, when men and women get their hands on religion, it is often for the purpose of control and manipulation of others. Many [terrible acts](#) have been committed 'in the name of religion' and supposedly with a divine blessing – yet God is often furthest from the minds of those perpetrating such acts. In reality, God is often the last priority; intolerance is the driving force behind many actions that claim permission on religious grounds.

“Christianity itself has a long history of such intolerance, including persecution of Jews, crusades against Muslims, and the Thirty Years’ War, in which religious and nationalist rivalries combined to devastate Central Europe.” | [The New York Times](#)

What Is True Religion?

The aim of this article is not to impress on any reader the 'rightness' of our particular beliefs or doctrines. Whether a man or woman chooses to be religious, or not, should be a deeply personal consideration, without manipulation or coercion from others.

Rather, it is intended to be an honest examination of what 'true religion' should be for any committed Christian, professing belief in Jesus' saving work and God's divine plan for the world.

If we have accepted Jesus as our saviour, our beliefs and our practices must line up and work together in harmony. We must profess and practice true religion, not merely an inadequate form, which hasn't touched our hearts. Timothy warns against a form of godliness, which appears righteous from the outside but in reality denies the power that godliness has to radically transform us (2 Timothy 3:2-5).

The word *religion* is only used a few times in the Bible. But the concept of religion, as it was originally understood,

actually permeates the entire Bible. True religion, at its core, is about the relationship between God and ourselves and how this transforms us from the inside out.

This understanding began early on in the book of Genesis, where men began to call on the name of God (Genesis 4).

“Now men began to worship God, not only in their closets and families, but in public and solemn assemblies. The worshippers of God began to distinguish themselves: so the margin reads it. ‘Then began men to be called by the name of the Lord’ – or, to call themselves by it. Now Cain and those that had deserted religion had built a city, and begun to declare for irreligion, and called themselves the sons of men. Those that adhered to God began to declare for Him and His worship, and called themselves the sons of God.” | Benson Commentary

Another commentary has this to say:

“The name of God signifies in general ‘the whole nature of God, by which He attests His personal presence in the relation into which He has entered with man, the divine self-manifestation, or the whole of that revealed side of the divine nature, which is turned towards man’. In Genesis 4, we have an account of the commencement of that worship of God which consists in prayer, praise, and thanksgiving, or in the acknowledgment and celebration of the mercy and help of God. Those of the family of Seth began, by united invocation of the name of God of grace, to found and to erect the [kingdom of God](#).” – Keil and Delitzsch Biblical Commentary on the Old Testament

True religion – pure religion – is the acknowledgment of our need for God’s mercy, our worship of Him and what He has done for us and the application of His character in our lives, because of our thankfulness.

True religion is the seamless unity of believing *and* doing and it's demonstrated throughout the Bible by countless examples of [faithful men](#) and [women](#). (Hebrews 11:1-40). It's an **active faith**, shown by both word and deed and not just empty talk.

"Anyone who sets himself up as "religious" by talking a good game is self deceived. This kind of religion is hot air and only hot air. Real religion, the kind that passes muster before God the Father, is this: Reach out to the homeless and loveless ('the fatherless and the widow') in their plight, and guard against corruption from the godless world." – James 1: 26-27, MSG

Jesus put it in another way:

"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.'" Matthew 22:37-39, NIV

And again, in Hosea:

"For I desire mercy, not sacrifice, and the knowledge of God rather than burnt offerings." – Hosea 6:6, BSB

What True Religion Isn't

True religion isn't rules-based or rituals-based but is instead firmly rooted in faith. Faith, in response to God's action in our lives, [alters everything about us](#); our daily relationships, our perspective on life, our interactions with family, neighbours, friends and community. When God is present and completely sovereign in our lives, when we adhere to God and declare for Him and His worship, God calls us His children and part of His family. This is religion in its purest and most true form.

God's gift of freedom 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 is not an impersonal force to be used to make people behave in certain prescribed ways. He is a deeply real and loving Father who invites us into a personal relationship with Him. It is always an invitation, never coercion or guilt-driven; we are given space and freedom to answer His invitation. [Through Jesus](#), we have been set free and are invited to participate in God's saving work with humanity.

How important it is for any sincere and genuine Christian to constantly promote this extraordinary message of God's grace and ensure we don't unwittingly return to a life of rule-keeping, which God finds no pleasure in.

What people need to see and experience from us is **true religion** – active, transformative and inspiring. The kind of religion that Jesus demonstrated every day.

*"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 modern concept of the meaning behind the word religion is an abstraction that involves distinct sets of beliefs or

doctrines. Its usage, in this way, began with texts from the 17th century, resulting from events such as the splitting of Christendom during the Protestant Reformation and globalisation in the age of exploration.

However, the word religion, from the Latin *religio*, meaning 'to bind', is a word which in the ancient and medieval world was used to refer to *individual virtue of worship; respect for what was sacred, and a reverence for the divine*. It described an attitude of *being* rather than *creed*.

You may be interested to read more in the article: [From Religion To Cruciformity](#).

The Gospel Of Good News

When we think of the gospel, we can tend to think of it in only 'New Testament' terms. We might be of the impression that the gospel was something that came about around the time of Jesus and subsequently spread throughout the world by his followers. While this is somewhat true, upon more extensive reading we learn that the message of good news is much older than we thought. Yes, it concerns Jesus but it was preached long before his actual birth. In reality, it's a message as old as time itself and its inception stretches right back to the garden of Eden. And it's a message of good news and hope for all people!

A Little Background On The Word "Gospel"

"Good news" is the English translation of the Koine Greek word 'euangélion' (εὐαγγέλιον) (εὖ eû "good" + ἄγγελος ángelos "messenger"). In Old English, it was translated as 'gōdspel' (gōd "good" + spel "news"). The Old English term was retained as 'gospel' in Middle English Bible translations and has

subsequently been carried forward into Modern English translations.

Incidentally, our modern word, evangelise or evangelist comes from the original Greek and carries the same meaning – one who preaches or tells good news, a ‘messenger of good’. The writers of the gospels are sometimes known as the Four Evangelists, for this reason.

The message of ‘good news’ is taught throughout the books of Matthew, Mark, Luke and John and it’s certainly no coincidence that these books are collectively known as The Gospels.

But What Is The Good News?

The Gospel is described as “the good news of the Kingdom of God and the things which concern Jesus Christ”. Jesus himself preached about the coming kingdom of God, together with John the Baptist. Later, men like Paul the Apostle and Peter continued the message of good news

“Jesus came into Galilee, preaching the gospel of the kingdom of God.” – Mark 1:14, KJV

Repent, for the kingdom of heaven is at hand’ . . . And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom . . .” – Matthew 4:17, 23, NIV, KJV

“But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptised.” – Acts 8:12, HCSB

“For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. He proclaimed the kingdom of God and taught about the Lord Jesus Christ—with

all boldness and without hindrance!” – Acts 28:30-31, NIV

In The Beginning...

[God's purpose](#), from the beginning was populate earth with people He could call His family, who were like him in every way. God created humans with this in mind and established the principle of **free choice**. He wanted us to **choose** Him, to **want** to be like Him. This kind of living, that reflects a desire to honour God and manifest His character to the world is what God calls the beginning of the kingdom of His son ([Colossians 1:13](#)).

Unfortunately, when given the choice, humanity chose wrong. We acted in a way completely foreign to God's character. Motivated by pride and selfishness and driven by impatience, we chose to “make ourselves like God” on our terms, not His. This choice, the first act of sin in the world, brought about its awful consequence – mortality, and being driven from God's presence in shame and disappointment. This is the story of Adam and Eve and their banishment from the garden of Eden.

Jesus Is The Good News

Yet God didn't give up. His desire to be at one with us, to complete His purpose with humanity, was so intrinsic that He immediately put in place a plan to bridge that ravine, to heal the breach between Himself and His creation. He did not allow His purpose to be compromised by our choice. This extraordinary plan was revealed in [His son, Jesus](#).

“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

and that He was buried, and that He was raised on the third day according to the Scriptures.” – 1 Corinthians 15:1-4, BSB

The saving acts of God, due to the work of Jesus on the cross and Jesus' resurrection from the dead, bring reconciliation (“atonement”) between people and God and it is a message of hope for the whole world (Luke 14:15-24). Through Jesus, we have forgiveness of sins and the blessing of God's grace.

The Message Isn't New

It would be easy to assume that the gospel was introduced by Jesus during his earthly ministry. Yet, this message isn't new at all – it's much older than that and, in fact, Revelation 14:6 calls it ‘the eternal gospel’, “proclaimed to all those who dwell on earth.”

In Galatians 3:8, we read the following: “Scripture foresaw that God would justify the [Gentiles](#) by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” Here, Paul is referencing a time in Abraham's life, [shortly after he left Ur](#), when God blessed him and told him the purpose He had with him.

“I will bless those who bless you, but I will put a curse on anyone who puts a curse on you. Everyone on earth will be blessed because of you.” – Genesis 12:3, CEV

This blessing is further clarified by the words of Peter the Apostle in Act 3:28, where he was addressing the Jews, Abraham's descendants. He tells them, “You are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in your descendants shall **all the families of the earth be blessed**. Unto you first God, having raised up his Son Jesus, sent him to **bless you**, in **turning away every one of you from his iniquities**.” (Act 3:25-26)

Jesus Christ himself revealed that the Kingdom of God has been prepared for us for far longer than we can imagine.

“Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” – Matthew 25:34, ESV

God’s plan of blessing has been in place since the beginning. It was made known to Abraham and he was promised a descendant who would fulfill God’s promise of blessing for the world, first to the Jewish people and then, to all peoples of the world. In this way, Abraham was able to look forward in faithful anticipation of the future when the saviour would be born, to fulfill the promise of blessing made to him. Jesus confirms this, when speaking to the Jews (who doubted he was the one who had been promised).

“Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.” – John 8:56, NIV

Our Purpose Is God’s Purpose

Our purpose and the reason for our creation is to be part of God’s family. The good news is that through Jesus, we can be! We can become part of God’s family and part of His kingdom community right now, saved through the work of Jesus. Not only that, we can look forward to a future that is full of hope and blessing, trusting in God’s promise that has been established from the beginning of the world.

God has great plans for you, if you choose to accept them. The gospel message is one of hope and blessing and **everyone** is invited to take part.

“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” – Jeremiah 29:11, NIV

Abraham | Father Of The Faithful

(Not a reader? Take a listen instead ↓)

I heard a sermon recently about the life of Abraham and it got me thinking a lot about the man, his life and the choices that he made. There are very good reasons why he's described in the Bible as "the father of the faithful" (Romans 4:12) and "the friend of God".

It's worthwhile considering these two great epitaphs about a man who provides so much inspiration and encouragement for our own lives today.

Who Was Abraham?

Abraham, originally named Abram, was born (c 2000 BCE) and lived in the city of Ur, in what is now modern-day Iraq. Abraham was the son of Terah, ninth in descent from Noah, who was the main character in the Great Flood narrative found in Genesis 6-9. After the Great Flood, Noah's descendants settled and spread out from what is now modern Turkey, moving south into the region of Mesopotamia.

Ur was an important [Sumerian](#) city-state in ancient Mesopotamia. Mesopotamia, meaning "land between rivers", has long been called the cradle of civilisation and the region was one of the four riverine civilisations where writing was invented. Once a coastal city, near the mouth of the Euphrates on the Persian Gulf, the coastline has shifted over time and Ur is now well inland, on the south bank of the Euphrates, in

modern-day Iraq.

As with all the city-states, Ur was centered on a temple dedicated to the particular patron god or goddess of the city. The city was ruled over by a priestly governor or a king, who was intimately tied to religious rites that took place in the city.

It was a wealthy, prosperous and advanced city, with culture, religion and social statras firmly established. This cradle of civilisation was also the seat of a vigorous polytheism, chief of whom was *Nanna*, the Sumero-Akkadian moon god.

It is with this rich and complex background that Abraham is introduced to us in Genesis 12. This is where God appears to Abraham for the first time, telling him to leave all that was familiar and travel to an unknown place.

Hebrews 11, the great dissertation on faith, expands further, telling us that *“by an act of faith, Abraham said **yes to God’s call** to travel to an unknown place that would become his home. When he left, he had no idea where he was going”* (Hebrews 11:8-10).

The Call Of Abraham

God’s call has been echoing down the centuries, appealing to any who would listen. Isaiah 55 likens this call to the provision of thirst-quenching water, free of charge, to those who are dying of thirst.

“Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.” Isaiah 55:1, ESV

Abraham, surrounded by gods of every description, was dying of spiritual thirst and eagerly accepted the call of the one true God when it came. However, the most interesting and thought-

provoking aspect of Abraham's acceptance is the fact that **he had no idea where he was going.**

Think for a moment what Abraham was leaving behind in Ur; the comforts and security of a highly advanced civilisation, the birthplace of culture, learning, and writing. A well-established society, wealthy and prosperous.

He left all this on the word and promise of God (Genesis 12:1-3). He chose to enter into God's story and this choice was the turning point in his life. It was a risky decision from Abraham's perspective, based only on trust, and it is this extreme act of faith that enabled God to count him righteous ("justify" him) and guaranteed him the title of father of the faithful. He "*trusted God to set him right, instead of trying to be right on his own*" (Romans 4:1-3)

Paul, when 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."

It is the one aspect that elevates Abraham to the superior example of what faith is and why, without it, it's impossible to please God (Hebrews 11:6). Hebrews 11 further indicates that faith is not about what we 'know' but is confidence and trust in God and belief that His promises are sure.

I find this remarkable: the word *believe* used in Mark 16:16 in relation to the preaching of the gospel ("whoever *believes* and is baptised will be saved, but whoever does not *believe* will be condemned") is the same word used in Hebrews 11:6 describing Abraham's decision to leave Ur. It's a translation of the Greek word *pisteōs* (πίστεως) and means 'to have faith'

or 'to entrust'.

Abraham *believed* that God exists and that He rewards those who seek Him (without any facts or proof at that time that this was true). Then, he then acted upon it (living faith).

He demonstrated the kind of faith/belief that was worth commentary in Hebrews. And not just commentary, it's the kind of faith we are to model.

It certainly wasn't built on His 'correct doctrinal understanding' of God. It was trust *in* God. The reality is that when he left, he had no idea where he was going and, likely, a limited revelation, at the time, of the God whose call he was responding to. He simply *entrusted* his story into God's safekeeping and believed that God was good for His word. This is the definition of belief.

God looks to our heart. He's far more interested in who we can become, than in who we are right now. He's also not impressed by the amount of catechisms we can recite or how much we know. None of those things are equivalent to the biblical meaning of 'belief'. 'Believing' is *to have faith*, specifically, to have faith in the promise of God, not 'to have agreement to doctrine'.

Believing is firstly a posture of the heart. *Having faith* is trusting God and believing in His provision of 'water without cost'. Faith is looking away from our hopeless, ungodly self and looking to God's grace.

The fulfillment of God's promise to us depends entirely on trusting God and embracing Him and what He is doing.

This book [the Bible] is different. This is a world of revelation: God revealing to people just like us – men and women created in God's image – how He works and what is going on in this world in which we find ourselves. At the same time that God reveals all this, God draws us by invitation and

command to participate in His working life. We gradually (or suddenly) realise that we are insiders in the most significant action of our time as God establishes His grand rule of love and justice on this earth (as it is in heaven). 'Revelation' means that we are reading something we couldn't have guessed at or figured out on our own." | Eugene Peterson

Abraham Becomes A Father

Abraham is, quite literally, the father of the Jewish and Muslim peoples of the world but he became a father, long before either of his sons, from whom these descendants would come, were born. He was and is styled "father" of all those people who would embrace what God is doing for them and who believe and trust in that work. Abraham is the father of us all, if we choose it (Romans 4:18).

Accepting God's call in our own life, entering into the same promises made to Abraham, and trusting that God will make good on His word brings us into the great story of what God is doing with humanity.

"Long ago the Scriptures said God would accept the Gentiles because of their faith. This is why God told Abraham the good news that all nations would be blessed because of him." | Galatians 3:8, CEV

Abraham – The Friend Of God

God really wants us to know Him and trust Him. He always has. His plan from the very beginning was to have a relationship with us. Even when it seemed like we had ruined every chance of that, He went out of His way to put measures in place to repair the relationship, by sending His son to save the world.

"For God so loved the world, that He gave His only Son, that whoever believes in him should not perish but have eternal

life.” | John 3:16, ESV

Faith is what brings us to that place of being “put right with God” but it is faith, meshed with action, that really brings us into a full relationship with Him.

The all-encompassing meaning of belief is intrinsically linked with the actions that back it up – seamless *believing and doing*. It isn't the doing that makes us right, but it's impossible to show our faith, without the doing. James tells us that it's like separating a body from the life force or spirit within – all you end up with is a corpse (James 2:18-26).

It is this [faith, coupled with action](#) – *believing and doing* – that elevates Abraham from being not just a “father of faith” but also the “friend of God” – participant in a close and intimate relationship of knowing and being known.

Abraham is now regarded as one of the most influential people in all of history. The world's three largest monotheistic religions—in fact possibly monotheism itself—found their beginnings with him. Over 3 billion people in the modern world cite Abraham as the “father” of their religion. Abraham was promised by his God descendants as numerous as the stars of the sky, but today two branches of his family, the Jews and the Muslims, continue to battle for his birthright. – [Encyclopedia.com](#)

Epilogue

What did Abraham find in a strange and unknown place?

What Abraham found was grace in the eyes of God, through faith alone. God drew him to faith and God counted that faith as righteousness – as a “right standing with God”.

His great legacy and true birthright is as the Father of Faith

to countless people who have come after him, regardless of their social status ([Jeremiah 22:3](#)), ethnicity ([Acts 10:34-35](#)), or gender ([Galatians 3:28](#)).

Having faith or believing isn't measured by an exhaustive list of facts we say we agree with but rather the act of entrusting our lives to God [through the work of His Son] and acting and living in a way that shows we believe His promise to be true.

The phrase *to believe* can sometimes be hijacked and become synonymous with *agreement to a list of doctrines*, but to make it this loses the living reality of what is meant by the word and contradicts the examples given to us of those who *believed* ('had faith').

The solid rock of confidence in Christ must be the starting point of a Christian's faith, not an extensive list of facts to which they may give agreement, but their heart possibly remains unconverted.

Abraham knew very little but gave all his heart in confidence and trust to God. Perhaps we would call this *allegiance*. Perhaps we ought to speak more of *allegiance* and less of *doctrine* when evangelising.

We're not joining a club when we become Christians, we're giving our lives in trust to the Master and this trust will hold us far more steadily through the buffeting waves of life than all the facts (true or otherwise) that we've collected in our heads.

Having faith like Abraham looks like not always knowing what the next step is, what the future will look like, or even how we'll get there. But it also looks like movement and transition; a stepping forward in confidence, believing in the One who does know what the future holds, trusting that He is a good, good Father and a rewarder of those who seek Him.

"We don't believe something by merely saying we believe it,

or even when we believe that we believe it. We believe something when we act as if it were true.”| Dallas Willard

Abraham’s journey in faith towards the great unknown can become ours too. We just have to accept God’s call and take that first step...

Further Recommended Reading

1. The subject of faith, coupled with action, is one of the great threads running through the Bible and makes for interesting and inspiring reading. I would recommend the following chapters as further reading on the subject: Genesis 12, Romans 4, Hebrews 11, and James 2.

2. As always, I value feedback and conversation, so I’d love your comments and thoughts on this subject!