

491 Four “gods” of these times

In our recent Reflections we have been emphasising our need to honour in our prayers each of the three “Persons” of the Trinity, especially keeping in mind their individual roles within the Godhead.

It might be said that our need to name the particular Names within the Godhead does not really matter, for after all, the Bible has literally hundreds of mentions just of “God” – see your Concordance! But within the Hebrew and Christian Scriptures, the Old and New Testaments, it is perfectly clear throughout Who is being referred to by the single word “God”, namely Almighty God Himself: “I AM THAT I AM”, “I [am] the Lord thy God ... Thou shalt have no other gods before me” ... “I [am] the LORD, and [there is] none else, [there is] no God beside me” (egs., Exodus 3.14; 20.2-3 / Deuteronomy 5.6-7; 6.4-5 / Isaiah 45.5, KJV).

In the Hebrew Old Testament “Elohim” (a plural word ...) is translated as “God” and “Yahweh” as “LORD”, their equivalents in the Greek New Testament being “Theos” and “Kurios”. In the light of the Persons within the Trinity now having been more fully revealed, we can see that, generally speaking, “Elohim / Theos” refer to God the Father and “Yahweh / Kurios” refer to God the Son. So from the straightforward scriptural context we can see that there is nothing vague about the identity of the “God” Who is mentioned so often in the Bible.

The National Anthem was of course heartily sung many times by many people over the Queen’s Platinum Jubilee Celebrations last weekend. We can be thankful to the Queen herself for her lifetime of service, and more importantly, but less often mentioned during the various events, to Almighty God Himself for granting us such a monarch for 70 years. We are thankful to Him also for the fine weather, for security throughout, and for the Archbishop of York speaking simply and clearly, to “the Royals” and to the watching millions, about faith in Jesus Christ; (true to form, such words were ignored in the media in favour of his appropriate references to horse racing).

In all the goings-on we noticed something else – the constant mention of what we can term “four gods of these times”: the gods of Tolerance, Inclusivity, Diversity and Equality. These are all inter-related and truly comprise a strong T-I-D-E swirling around us all. It is timely to consider briefly these “gods” in the light of God’s Word.

Tolerance implies “Anything goes ... Each to his own ... No criticism of others ...”. Thus “right or wrong”, “good or bad”, and “true or false” no longer have any objective meaning; all is now merely subjective. Those words in Judges come to mind - “Every man did [that which was] right in his own eyes” (Judges 17.6b; 21.25). In response we simply ask, “But how tolerant is the Lord God Almighty when confronted with sin?”; His gracious patience and invitation in Christ should never be mistaken for His tolerance!

Inclusivity implies “Everyone is in ... All of us together ...”, especially these days, so it goes, all “ethnic minorities” and all “LGBTQ” people for example. But this “inclusivity” turns out to apply only to “the right sort”! Anyone not worshipping this Inclusivity “god” is quickly branded as “the wrong sort”, who then experiences what is termed the “Cancel Culture” especially via the social media. Inclusivity is clearly scriptural when it involves the children of Israel or all those “in Christ” for instance, but in both these cases, the Inclusivity is by God’s grace for a select group of people, with many still outside (eg., Matthew 10.32-39).

Diversity proclaims: “Within our Inclusivity we celebrate our Diversity!” This assumption is also scriptural when applied to “the body of Christ” for instance (eg., I Corinthians 12), but otherwise can quickly bring friction. In the Pageant last Sunday afternoon for example, Diversity loomed large, with many Hindus and Sikhs, described as representing “the South Asian community in Britain” doing their dancing and so on. But three identifiable groups were absent throughout – Jews as Jews, Christians as Christians and Muslims as Muslims: it is worth our asking, in each case, why their absence?

Equality, another manmade “god”, can mean very little in practice, though equality of opportunity for all is clearly a worthy aim. Once again Equality is scriptural (eg., Galatians 3.26-28) – all those in Christ receive equal blessings from God the Father, though their gifts, fruit and works will differ and will be rewarded accordingly (egs., Luke 19.11-27 / Romans 14.10 / I Corinthians 3.13-15 / II Corinthians 5.10).

So we see how these four fashionable “gods” are simply thin copies - satanically-promoted and humanly-wrought - of genuine scriptural truths, and as such, praise God, they are doomed to fail.

Our task remains the same, to proclaim the Gospel achieved by God the Father through God the Son, Jesus Christ. It is only when and where

Jesus Christ is truly accepted as Lord, that tolerance, inclusivity, diversity and equality can each gain their true, God-intended meaning.

© June 2022 Faithful Sheep Ministries – www.fsmins.org