



## Divine Disruption

By Aimee Joseph

We are living in a season of upheaval and disruption. Disruption of schedules. Disruption of plans. Disruption of comfort. Disruption of the lie that racism no longer exists in our nation. Disruption of false peace.

Disruption, by nature, is uncomfortable, and each person responds to disruption differently. Some will cling to denial and keep heads turned back in nostalgia for what once was. Some will applaud long-sought change, eagerly welcoming disruption knowing that new growth often follows on its heels. Many will feel paralyzed and torn, confused and conflicted, fearing some part of the change and welcoming others.

For the believer, the person of Christ and the good news of His life, death, and resurrection must inform our view toward disruption. We know that all disruption passes through the hands of our Sovereign God. As such, the disruption of Covid and the recent disruption and eruption of the reality of race relationships in our nation and even within our own church are sovereignly divine disruptions.

When Jesus talked about faith with his disciples in Matthew 17, he speci-

fically talked about having faith like a grain of mustard seed. While many of us have heard that phrase for decades, what many of us don't know is that mustard seeds were illegal at that time likely due to their invasive and disruptive natures. Thus, we have Jesus speaking about the disruptive nature of faith. Even the incarnation of Christ was wildly though quietly disruptive. The God of the universe stepped into time to affirm the value of human life, even in all its brokenness.

When the religious leaders had made the Temple which was intended to be a place of prayer and worship into a place of personal gain, Jesus did not hesitate to disrupt the situation by overturning tables in righteous anger for His father's glory (Mark 21:12-13). The truths that Christ taught were considered disruptive and revolutionary to the established religious leaders and systems even within Judaism in real time. In fact, He was put to death by His own people for his bold disruption of their status quo.

All that to say, the gospel stands opposed to every thought, power, principality, and practice that wages war against the truths of God. That being said, the weapons we employ are so very different than the worlds. We pray, we forgive, we love, we listen, we peacefully protest.

*For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete. 2 Corinthians 10:3-6.*

At the same time, God is not a God of chaos for the sake of chaos. We know that from the beginning of creation, God was forming and ordering chaos. Paul wrote to the Corinthian Church to remind them that God is not a God of confusion, but a God of peace (1 Corinthians 14:33). God will disrupt false peace and fake peace to usher in His real and lasting peace.

In this disruptive season, may we be unified as a church around the person of Christ and the real peace he has purchased for all people. May we be quick to let false peace fall away, even if that means disruption of ideas, systems, and constructs we have held dear. May we let the Spirit overturn the tables of our own hearts.

For only when hardened soils and systems of brokenness are disrupted can there be space to plant seeds of lasting peace.