



Loving Division

Many people both inside and outside the church tend to view Jesus primarily as a gentle healer, a compassionate teacher, and a loving Savior. This picture is true, but it is incomplete. When churches preach only this side of Jesus, they unintentionally create a version of Christ who never confronts sin, never divides, and never demands repentance. The unbelieving world often embraces this softened image because it requires nothing from them, no surrender, no obedience, no transformation. But believing only this one side of Jesus is spiritually dangerous. It produces a church that is unprepared for the cost of discipleship and a world that assumes Jesus affirms every lifestyle. A half Jesus cannot save. A half Jesus cannot sanctify. And a half Jesus cannot call people out of darkness. To know Him as Lord and Savior, we must know Him as He truly is, full of love, yes, but also full of authority, judgment, and holy expectation.

Jesus Himself warned that His coming would bring division, not because He delights in conflict, but because salvation demands allegiance. In Matthew 10:34-36, He declares, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.” He goes on to say that loyalty to Him may divide “a man against his father... and a daughter against her mother.” In Luke 14:26, Jesus intensifies this truth: “If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, and sisters... he cannot be My disciple.” This is not a call to literal hatred but to supreme loyalty. Following Jesus may cost relationships, careers, comfort, and in some cases even life itself. In Matthew 16:24-25, Jesus says, “If anyone wants to come after Me, he must deny himself, take up his cross, and follow Me.” Salvation is free, but discipleship is costly. Jesus divides because truth divides, and those who follow Him must be prepared to choose Him over the world, over sin, and even over those they love most.

Yet today, many churches have become places where anything goes, where lifestyles are affirmed rather than transformed, and where holiness is optional. But Jesus never preached a gospel of acceptance without repentance. To the woman caught in adultery, He said, “Go. From now on do not sin any longer” (John 8:11). The Bible teaches that in Christ we become a new creation (2 Corinthians 5:17), meaning the old sinful life is not to be embraced but surrendered. The church is called to lovingly support those turning from sin, not by affirming the sin, but by walking with them toward holiness. Christians who use “God’s love” as an excuse to tolerate or celebrate sin will answer to God. James 3:1 warns, “Let not many of you become teachers... knowing that as such we will incur a stricter judgment.” And Romans 1:32 condemns not only those who practice sin but also those who “give hearty approval to those who practice them.” Love does not affirm sin; love leads people out of it.

This leads to a sober warning for Christians and churches that choose comfort over conviction. There is a growing trend to prioritize peace, unity, and cultural acceptance over the truth of God's Word. Some Christians uplift sinful lifestyles in the name of "love," while others allow the teachings of other religions to shape society without challenge. The call is not to violence or hostility, Jesus forbids that, but to bold, unwavering proclamation of the Gospel.

Christianity is not one path among many. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father except through Me" (John 14:6). When we as Christians choose silence to avoid conflict, we abandon the very mission Christ gave us. This warning should leave us convicted. If you have chosen peace over truth, comfort over obedience, or acceptance over holiness, then you have chosen the world over Christ. Jesus came to bring salvation, and that salvation will divide. The question is whether we will stand with Him, no matter the cost.

Study Questions:

1. Jesus said, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). How does this expose the danger of presenting only the gentle side of Jesus while ignoring His authority and commands?

2. In Matthew 10:34, Jesus said, "I did not come to bring peace, but a sword." How have you avoided this dividing aspect of discipleship in your teaching, parenting, or leadership?

3. Jesus warned in Matthew 7:21 that "not everyone who says to Me, 'Lord, Lord,' will enter the Kingdom of Heaven." How does this challenge churches that preach salvation without repentance?

4. In Romans 12:2, Paul commands, "Do not be conformed to this world." Where have you allowed cultural values to shape your church or community more than God's Word?

5. Jesus told the adulterous woman, “Go. From now on do not sin any longer” (John 8:11). How does this confront churches that affirm lifestyles the Bible clearly calls sinful instead of calling people to holiness?

6. 2 Corinthians 5:17 says believers become a “new creation.” How have you or your church failed to call people into this transformation, and what has been the result?

7. Romans 1:32 warns that God condemns those who “give hearty approval” to sinful practices. How should this verse confront Christians who remain silent or supportive of sinful cultural movements?

8. In Ezekiel 33:6, God rebukes the watchman who fails to warn the people. How does this apply to pastors and Christians who refuse to confront sin in their communities?

9. Jesus said, “If anyone wishes to come after Me, he must deny himself” (Matthew 16:24). How have you allowed comfort, acceptance, or fear to silence your witness?

10. John 14:6 declares Jesus as the only way to the Father. How have you allowed other religions or belief systems to influence your community without challenge, contradicting the exclusive truth of the Gospel?

11. In Galatians 1:10, Paul asks, “Am I now seeking the favor of men, or of God?” How does this question expose areas where you have chosen peace, popularity, or cultural approval over obedience to God?

12. Jesus warned the church in Revelation, “I have this against you, that you have left your first love” (Revelation 2:4). If Christ examined your life, your church, and your influence today, would He find faithfulness or compromise, and what must change immediately?