

Diversity

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles.

– Luke 6:13 –

Diversity! I first started noticing the traction this term was gaining during the junior year of my undergraduate studies at the University of Pittsburgh – around 1994 or so. It was beginning to become a sacred mantra of the academic Postmodern thinkers, who, in turn, provide the philosophical foundation for our information peddlers, entertainers, and cultural architects. The stated intent of encouraging this secular mechanism of “diversity” is to be “inclusive” of all races, creeds, etc. But anyone with half a cluster of functioning neurons can perceive that in reality, “diversity” as it’s used in its increasingly powerful DEI context is more so a tool of division rather than unification; an ill-defined, virtue-signaling concept that infuses snake-oil selling politicians and ambitious professionals with a smoke-and-mirrors, utilitarian “morality” for the purpose of dividing and conquering the masses, while securely ensconcing themselves in positions of power.

If only modern man would look to the Son of God and His church for the true meaning of diversity! It all started with our Lord’s choosing of the apostles. Could there have been twelve individuals so different – in background, in ideology, in temperament. You had Peter, the bitter-tongued, rough-and-tumble Galilean fisherman – as impetuous as he was insecure, and as crusty as he was tender-hearted. (We must wonder if some secular psychiatrist would have “diagnosed” Peter as “bipolar” had he lived in our label-mad generation.) Then there was John, pensive and introspective, yet simultaneously subject to thunderous indignation, like his brother James. What about Matthew, the publican? What kind of sordid history he must have known prior to Jesus’ transforming grace. And Thomas – also known as Didymus (the Twin) – fickle as they come, ready to die with Jesus one moment, and doubting His resurrection but a short time later. And let’s not forget about Simon Zealotes, who, at least at some point near his tenure as one of the Twelve, had embraced the insurrectional philosophy (and perhaps tactics?) of the Zealots. And these are but a few of the earliest members of Christ’s church...

But the diversity didn’t stop with the Twelve. Nicodemus and Joseph of Arimathea, members of the Sanhedrin, found themselves rubbing elbows with the former demoniac, Mary Magdalene. Joanna, the wife of Chuza, Herod’s steward, would have been a breaker of bread with Mary, Martha, and Lazarus. Time fails us to explore the remarkable differences between the likes of so many other early believers – the searching Ethiopian Eunuch, the wealthy Roman Cornelius, the outcast and immoral Samaritan woman at the well, ad infinitum.

And it continues even today. The Name of Jesus is the greatest unifier of the most diverse expanse of humanity – drawing every tribe and nation and kindred and tongue into one giant, unified family of God. There is neither Greek nor Jew; circumcision nor uncircumcision, Barbarian, Scythian, bond nor free (we might append, black nor white; Hispanic nor Asian; etc.); but Christ is all, and in all. Let us rejoice that we are each and all part of this amazing organism that is comprised of more diversity than any man-made scheme could ever generate – the Church of Jesus Christ. --- *D. Murcek*