

7/1/2026

Week 27

Randy Robison & Blynda Lane

Kyle Idleman & Mark Moore

MALE ANNOUNCER: The following program is sponsored by friends of Life Outreach International.

MARK MOORE: When the Bible talks about sin, it's more social justice than personal morality. It's about the poor. It's about immigration. It is about protecting unborn children.

KYLE IDLEMAN: And so we can have this approach with our faith, kind of this individualistic approach, where we want to take what Jesus says and tailor-make it for, you know, what makes us comfortable, and yet what we know is that it was not written just for you individually or me individually.

ANNOUNCER: Next.

[music]

RANDY ROBISON: Welcome to "Life Today." I'm Randy Robison with you, and I've got some good guests. And we're gonna talk about a topic that might fill in some blanks for you.

There's a book out now called "The Missing Messiah." It's written by Kyle Idleman and Mark Moore, two pastors from different places, and it points to some things that if you're puzzling over maybe what's missing in your life or maybe in your theology or, you know, why some things just--they don't seem to line up, you might get some answers today.

So we appreciate you being here. Welcome, guys. Good to see you both.

KYLE: Thank you.

MARK: Yeah, good to be here.

RANDY: So, "The Missing Messiah." I think the obvious first question is, what's missing?

MARK: Yeah, that's a good question. This whole project began with a friend of mine from Tulsa who called me up and said, "Hey, I need a couple of hours." I said, "Okay, let's Zoom," and he goes, "No, I'm flying out." So I knew it was elevated for him.

And he sat across the table from me, and this guy's a businessman, he's not a pastor, but like many in your audience, a deep Biblical thinker. And he gave me two ideas. One was fresh, one was--I'd thought through before.

The one I'd thought through before is, eternal life is not what you get when you get to heaven. It's what you get when you get Jesus. Like John 17:3, "Eternal life is knowing God and knowing Jesus, the Messiah, who he sent." So, okay, good enough.

The second idea was, the word "Christ" and the word "Messiah," Hebrew "Mashiach," they're not the same thing. And I go, "They are the same thing. In the dictionary, they're the same thing." He goes, "In the dictionary, not on the street." Because whenever you take a word from one language and put it in another language, it can morph in its meaning, especially if you're not familiar with the word.

So, the Greeks who came into the church, they didn't know what a Messiah was, so they gave it their own meaning of kind of a savior, a spiritual leader. But for the Jews, he was a spiritual leader, but he was a king.

And so what is missing, to answer your question, is the idea that Jesus is our King. And what's happened, and it's been happening since the first century, is Jesus is our Savior of our souls, but not the Lord or the King of our lives.

And we're trying, in the book, Kyle does such a great job of articulating this in clear and fresh ways. What would it look like if Jesus didn't just save your soul for eternity, but if he led your life today?

RANDY: To your first point, you know, I think it's in Timothy. Paul tells Timothy, "Take hold of the eternal life to which you are called." Well, that's not a suicidal Scripture, right? He's saying, "You've got it now." So there's definitely more, I think, than we realize.

But what do you see, Kyle, that we might be missing? Because I mean, we don't have kings, right? We have rallies to say we don't have a king. And does anybody even have an actual, functional king in the world anymore? I don't even know. This stuff is foreign.

KYLE: Yeah, you know, a way that I might frame this up is that we tend to talk about our relationship with Jesus in a way that focuses on affection, which is not wrong. Like, that kind of connection, following Jesus in a way that's super-personal, that's not wrong, but it's incomplete. And so it's not just affection, it's devotion.

And I think the idea of Jesus as King challenges us in that way, that it's looking at my relationship with Jesus and letting it confront some things about me which is uncomfortable. So we tend to put Jesus kind of in this Savior box, and he wants to be in the Lord box as well.

If I think about Jesus as Messiah, that has implications on me when it comes to money that otherwise can kind of be left off the table. If I had to think of Jesus as Messiah, it has

implications for me as a husband and father. Now I'm looking at my money or my relationship with my wife and my kids, through this lens of, "Okay, I'm following Jesus as Lord. He's not just my Savior, but he's also the ruler of my life."

So framing it up with this kingship helps me focus more on the surrender and the alignment, which just oftentimes gets overlooked because it feels a little threatening to us.

RANDY: Yeah, yeah, well, I mean, I see Savior, obviously, major, major deal, major part, you know. Christ came to save. But that's the beginning.

And I think what I hear you saying is that the idea of king, that kingship, the idea of even kingdom, which you see tons in Scripture, it's sort of the, after the salvation moment, now what do I do? Is that a little bit of the positioning?

MARK: Yeah, and I think--I've thought through this a lot as the book's come out, and I've let the book minister to me. There are some implications of having Jesus as Savior but not as Lord.

Here's one implication. Is eternal life something you look forward to someday or what you're experiencing today? John 10:10, "I've come to give you life and life to the full."

Here's another implication. When you pray, do your prayers gravitate more to "Jesus, here's what I want you to do for me," or "Lord, I want to know what you want me to do for you"?

Here's another implication. When Jesus is a savior, that's very personal. When he's Lord, that's very public. So are your prayers more private? Is your giving more private? Is your Bible reading silent? When you take communion at church, is that the most individualistic time of your service?

Like, think about that. Communion is the most private time of our service. We've got something wrong.

The final, and this, I think, is bigger than I've even wrestled with, how do you define sin? Like, if you made a list of sins, you'd probably come up with, well, you know, adultery, that's a sin, and drunkenness is a sin, and lying, stealing, cheating.

But when the Bible talks about sin, particularly under a kingdom, it's more social justice than personal morality. It's about the poor. It's about immigration. It is about protecting unborn children. It is about the disparity, economically, between the richest and the poorest.

So this does have massive implications. If we're missing half of Jesus, and that's really what we're saying, we're missing the lordship half, it will alter the way we live our lives, and I mean we, not me.

RANDY: It sounds like you're getting awful close to a social gospel there now, Mark. Is that some of the criticism you may get on that kind of end? Like--and I mean, isn't the gospel somewhat social? Jump in.

KYLE: Well, so the way I would frame this up is our Western culture puts an emphasis on us as individuals. So the way I talked about this in the book is kind of the Netflixification of faith, that when I am queuing up my Netflix, it knows what I want to see, it's appealing to me, it's not taking you into consideration. So I start to get pretty comfortable with that in every area of my life.

Like, what do I want? And same thing with social media, right? Like, the algorithm is going to know what is most appealing to me.

And so we can have this approach with our faith, kind of this individualistic approach where we want to take what Jesus says or want to take the Gospels or Scripture and tailor-make it for, you know, what makes us comfortable, what might be convicting to us personally. And yet what we know is that it was not written just for you individually or me individually.

Like, there's a place for it to be personal, but we understand it more accurately when we read it in community, when we--like, when I--let me give you an example of this.

I know what I can use, is when I was in college, he was a professor of mine, and so he had four of us guys over to his house, four of us college students over to his house, on the regular, maybe once a week. And we would read through the Gospels together, and what I learned is that reading stories of Jesus with others challenged my understanding, kind of my individual ideas about what it means to follow Jesus.

And I needed that, because it confronted some things in me that, left to myself, I was gonna leave alone. And so, allowing it not to be just this individual, you know, this algorithm approach to faith, but recognizing it's not just personal, that it's for community.

RANDY: Interesting. Was he one of your better students?

MARK: Oh, 100%.

RANDY: But, okay, so here's the thing when you talk about a king, that does stand out to me that we don't have in, like, a democracy. Probably a good thing. But it's the idea of authority, you know, because human kings can go bad, and when they have authority over you, we don't want that.

But, if Christ is a righteous king, a good and just, always, good, perfect king, what are we missing when we don't operate as ambassadors of his kingdom, because we don't live really under his authority, which is a little bit of what I hear you expressing?

MARK: Yeah, one of the things I've thought about a lot is, you alluded to it, the social gospel. Socialism says, "What's yours is mine, I'll take it." Christianity says, "What's mine is God's, I'll share it."

And so now you have a church--if we had a church where we all, together, submitted our gifts and submitted our resources, submitted our time together, and now we can approach the world, the true problems that the world is facing.

If you take the church out of the world today, science would be poorer, education would be poorer, healthcare would be poorer, prison systems would be poorer. And what we've done, because we've individualized our faith, is we've offloaded the social obligations to a government that does not know God, instead of the church that does know God.

And if we are going to really minister to society, we have to let Jesus be Lord of all of us together to approach the systemic sins that are doing more damage to individuals than any individual sin.

RANDY: Yeah, and historically that can be proven, you know. I'm currently in a church that is very involved with helping with the pra--and of course, we do that at at Life Outreach, so that means a lot to me.

But you know, the funny thing is, you really can't read Scripture and get around the fact that we have a responsibility to help people in need. And it's all through Scripture, to the point that I think if we don't, then we are doing a little bit of what you're talking about. We're missing much of the Messiah in our own lives, and therefore in our community and our family.

KYLE: Yeah, and I'll tell you a story. I got an email not that long ago from this guy who was leaving our church, and he sent an email kind of saying here's why he was leaving. I didn't know him, but as I'm going through it, I thought, "You know what? I'm just gonna pick up the phone. I'm just gonna call him and pray for him and check on him."

And as we were talking, he made this comment, just off the cuff. He said, "I think really the problem is when I come there, I feel like you're trying to interfere with my life." And I'm like, "Oh yeah, that's like the job description. Like, that's what we're trying to do."

But like, it showed me that the mentality there, going to your question about authority, is that felt out of bounds to him. Like, he felt like his understanding of church and faith was, "Hey, I should be able to go to church and I should be able to study Scripture and that shouldn't interfere with, you know, the parts of my life."

So, but his issue was on who's in charge. His issue was authority, and he didn't even know it. But I think, you know, if we're honest, we all--we may not, like, the three of us might know better than to say it, but we still get that, you know? Where I wanna follow Jesus, but I'm not sure I want him to interfere with this part of my life.

I was talking to a young lady recently who's really struggling with forgiving someone, and she just didn't feel it. She just did not feel it. And I was talking to her about the fact that forgiveness, as a follower of Jesus, is an authority issue. It's an obedience issue.

RANDY: Yes, it is.

KYLE: And you might have to be obedient to forgive today, and you might have to be obedient to do it again tomorrow. But be obedient today and forgive, be obedient tomorrow and forgive.

But what was interesting to me is that really helped her. Like, it made it easier for her. Like, she was trying to decide, am I gonna forgive this person based on, you know, how do I feel and what's the emotion, and she was never gonna get there.

But just by saying, "No, you're a follower of Jesus and he's told you to forgive, so you need to forgive," and that took this pressure off of her because now she's not in charge of making this decision. She has surrendered that. And all of us, you know, have space to grow in that.

RANDY: So here's the question. When you start talking about things like authority and obedience and that, the ditch on the other side of the road is legalism, you know? Is there a freedom, though, when we surrender some of those things and we're obedient?

I mean, Christ talks about obedience. "These commands I give to you," you know, "if you love me you'll do what I say," kind of stuff. How do we surrender to God's authority as King, without slipping into a legalistic mindset like the Old Testament law which brings death?

MARK: Yeah, so I'm gonna theologize here a little bit. The greatest danger of legalism is saying to God, like Adam and Eve did, "I will do it myself. I'm gonna earn this for me." The problem is not simply the behavior. The problem is, where are you getting your self-esteem? Where are you getting your value from?

When you make Jesus truly King and Lord, you have a king who loves you. You have a savior who died for you. All of that self-esteem issue is settled at the cross. Now I can work not merely for his benefit but for others' benefit and for mine.

And really quick story, you'd mentioned about the poor need our help. No, I need the poor. I was in Mexico one time. There was a little boy, I was a teenager. This little boy was pulling on my leg and saying, "Apa, apa," and the missionary said, "He wants you to give him a piggyback ride."

But he had urine stains in his crotch, his head was shaved because of lice, and at that time, I'm not gonna lie, I was gorgeous. I had hair down past my shoulders. And the Holy Spirit said, "Put that boy on your shoulders." And when I did--do you remember when Jesus touched the leper and the leper became clean? No one expected that. When I touched him, I became clean, because Jesus was hiding in a little boy in Ensenada, Mexico.

If we don't engage the world where Christ is, what we're missing is him in the poor among us that we're called to serve.

RANDY: Ooh. That's a tough thing, I think, for a lot of people to hear. We don't like to get dirty, you know? We wanna be unstained by the world. I think I can have a Scripture back me up on that one, you know? But--obviously not in the right context.

But I don't know, I think it's interesting when people do go overseas, especially for the first time, because you'll watch them, you'll watch them kind of break down, in a sense. And we're so insulated here that being untouched by the world means to be unaffected in the way that we should be.

MARK: And not be vulnerable.

RANDY: And not be vulnerable.

MARK: I have to admit that I need the other person as much as they need me, and that's the whole purpose of spiritual gifts, given differently to different people. It's not just that I have a gift and I'm needed, so I'm valued. I need you, and it's that mutuality of interdependence that is the brilliance of the church that we're losing in every other institution.

Our culture needs the church. Even if they don't know they need Jesus, they need the church for relationships, for interdependence, for mutuality, and respect.

What happens when we allow Jesus to be King, to be Messiah, to be Christ, all the things that he says he is? What takes place when those missing things come into place?

KYLE: I think of what Jesus invited his followers to in Luke 9:23 when he said, "If any one of you would come after me, you must deny yourselves, take up your cross daily and follow me." But then he says, you know, "For whoever wants to save his life will lose it, but everyone who loses his life for my sake and for the sake of the gospel will save it."

And so there's this irony, like there's this twist that happens when we start to live in that kind of surrender, is that we're afraid of what we're missing out on if we go down that path, but what we end up discovering is that fullness of life that Jesus describes there.

And I think maybe the most miserable people that I'm around are the people who try to follow Jesus as Savior without following him as Lord, where they try to kind of have that relationship while still not surrendering this part of their life to him.

And so, you know, that fullness of life that Jesus talks about, discovering that by giving you actually find, by losing your life you actually save it, like, that gets found out when we take up our cross, when we deny ourselves and follow him. But that is just, you know, that is so counterintuitive that, "Wait, by denying myself I find myself?" But that's what Jesus

promises, and I would say the only way you really discover that to be true is by experiencing it.

RANDY: Absolutely, okay. If you're one of those people and you're like, "I don't know quite what they're talking about, but I feel like there's more to this Christian life, and I wanna experience that," we'd love to send you "The Missing Messiah," just as a road sign to point you to the Messiah and to help explain some things.

We talked about some pretty deep things, and by the way, there's a few more things--I have a few more questions. Can we keep the conversation going?

KYLE: Let's do it, yeah.

RANDY: Okay, all right. But I will say this. Denying yourself, giving, reaching out to someone in need, that is core Scripture. Christ did it, the disciples did it. They basically said, "This is part of the gospel," to reach out to those in need, where it's dirty, where it's miserable sometimes, where there's death, where there is pain and sorrow.

When we go into those places, it affects us. I'm gonna invite you into one of those places right now, and just open up your heart and say, "Lord, what would you have me do?"

JOHN YEATTS: I know right now you may be standing in your kitchen, preparing a meal for your family, washing dishes at your sink, using water out of the refrigerator that's filtered. You never stop to even think for a moment that that water could kill your children. I'm asking you to help me make sure that this mother never has that fear again.

Ree's story really captures me. Her daughter, for ten years, was able to run and play and do all the things that normal children do. Well, for the last three years she has suffered because of this water sickness, and the doctors have made it very clear that it's because of the water that she is now suffering, not only in her health, but in her mind.

And this is a little girl that should have been able to grow up and marry and have children of her own, have an education, have a dream. But now she lays on her bed crying and has no ability to communicate or be with people anymore. And it's all because of something that was so preventable.

We can bring a well to this village. It is a clean well, it's gonna be mechanically drilled, it'll be lined all the way to the water source. It will be set up in a way that it will never be contaminated, and they'll never have to fear again.

Join James and Betty. They've given their whole lives to this. They have done everything they can do to put the arms of God around the world, and they've asked us to be a part of it.

We can make a difference, friends. Through Water for Life, we can drill a well in this village. You can extend God's perfect love in this moment and cast away the fear that this village lives with.

RANDY: You know, for many years, Life Outreach International, really viewers like you, have made it possible to solve that problem of clean drinking water, but the need is still great. They tell us that over two billion people globally lack access to clean drinking water. So we continue. We continue to share God's love with people just like those that John has visited there.

I gotta tell you, several years ago I was in Cambodia. I knelt down next to a grave where a grandfather had lost several grandchildren. Now I am a grandfather. I would do anything to make sure my grandchildren didn't suffer that fate.

And when you're talking about children, typically under the age of five, and the waterborne disease, it's a killer. It's a bad combination. And yet, as John showed you there, the solution is so simple. Some places there is no water to drink. Other places there's plenty of water. Yeah, you can drink it, you'll see them drinking it, but the ramifications can be sickness, death. It's tragic.

You and I have the solution, because you and I are the solution. Together, we can drill over 350 wells this year in 20 nations. That's our goal. I'd love to surpass that. We can do that with your support.

We drill a water well. It costs an average, around the world, it varies, average of \$4800. That's to do what John said, which is to drill down, way down to where the clean water is and to case that thing all the way up, to cover it at the top, put the pump on it. It lasts for an average of 70 years. That's why we call it Water for Life. We do this right, because we want people to have clean drinking water the rest of their lives.

When we come together, your gift of \$48 would basically serve ten people for life, give them clean drinking water for life. A gift of \$144 will give that water to 30 people. Some of you can drill a well. We've had many of you drill multiple wells. And I gotta tell you, from the bottom of my heart, thank you.

But right now, the situation is so urgent in many places. They cannot wait. A child who is sick cannot wait a month or two or three for clean drinking water. That child needs clean drinking water right now. That's why we're asking you to do something and to do it today, whatever you can, whatever God puts on your heart. Will you join us? You can make a difference. We really need to hear from you.

ANNOUNCER: Every day, far too many lives are lost to waterborne disease, and tragically, children under the age of five are the most vulnerable.

Through Mission Water for Life, you can give desperate mothers hope and precious children a future by helping provide clean, life-giving water before it's too late.

Our goal this year is to drill 350 water wells in areas where the need is greatest, but it won't be possible without you. Today, your gift of \$24 will help provide clean water for five

children. A gift of \$48 will help provide for 10, and \$144 will help provide life-giving water for 30 people for a lifetime.

In thanks for your gift of any amount, we'll send you "Prayers for My Spiritual Health." This beautifully-crafted prayer book will meet you in the places where anxiety, grief, and spiritual weariness run deep, guiding you through prayers for inner peace, emotional healing, and intimacy with God.

With your gift of \$100 or more, you may request the "Your Life of Prayer" bundle. This collection includes "Prayers for My Spiritual Health," along with "Prayers for My Physical Health" and the "Life Prayer" journal, three companions to help strengthen your walk with Christ.

Finally, please consider a gift of \$1200 to help provide water for 250 people, or a gift of \$4800 to help sponsor a complete well, and request our inspiring bronze sculpture, "The Good Shepherd." Please call, write, or make your gift online today.

RANDY: I do hope that you will join us. We need your support. We can't do it without you. Go online, go to the phone, make the best gift you can. And if you'd like to request "The Missing Messiah," we would love to send that to you today.

And I'll just say thank you publicly. You guys have given these books to us to give to our viewers.

MARK: Well, it's because we care about what you're doing. And you are making Jesus famous in a tangible way where he's not known.

RANDY: And I appreciate that. And our gift to you is we're gonna talk to Kyle and Mark about this a little more, and if you missed any of the programs, go to lifetoday.org. They're all there. We'll see you again next time.

[music]

MARK: We're asking the wrong question. We're asking, "What can Jesus give to me?" rather than, "What will Jesus demand from me?"

ANNOUNCER: A fuller picture of Jesus.

ANNOUNCER: "Life Today" is made possible by the supporters of Life Outreach International. Your gift will be used exclusively for the exempt purposes of Life. The ministry features specific outreaches as examples of the programs it supports and

conducts. Gifts are considered to be without restriction as to use unless explicitly stipulated by the donor. The ministry is a member of the ECFA.