

Come Walk With Me

(Not a reader? Take a listen instead ↓)

Come walk with Me.

Imagine we are once again in Eden, walking together in the cool shade of the trees.

Listen to the sound of the great river, flowing through My garden paradise. Hear the rush of its distributaries, flowing north, east, south, and westward out from My garden. Living water springs from this place, refreshing and pure.

Close your eyes and breathe in the rich, loamy scent of this good earth. There is gold here, and precious stones too, hidden in abundance beneath the surface. Catch the sweet scent of resin floating on the crisp, clean air, the call of the mountain eagle soaring up and away from his nest, the whisper of the wind through the pasture grasses.

I am here with you. I am beside you, all around you. I go before you and I come after you; a burning torch and a defensive shield. I am closer than your very own breath. Nothing will hurt you in this place.

Catch your breath. Rest beside the quiet pools where you will find water for your thirsty soul. Rest here in the stillness. Feel My presence and be restored.

I see your weariness, your unsettled and aching heart. I know your questions and feel your pain. I see the heavy burdens that you are carrying.

Have you forgotten what a life walking with Me should be like? Have you forgotten that I am the One who has breathed life into your dry bones, that I know the very heart of you, and that I love you?

I am your refuge, your redeemer, your restorer. Lay your burdens down.

Rest alongside Me now, beside the still water, and let Me remind you of My love.

You are made for life, an abundant, overflowing, God-shaped and God-filled life. Of everything made in the beginning, your kind alone were made in My image, made to reflect My glory. Body and soul, you are marvellously made.

You were made for belonging, with others like yourself but most of all, with Me. You were made good, so, so good.

When catastrophe fell in Eden and a great chasm arose between us, I was not defeated. When darkness fell in your world, My light shone even brighter, a shimmering beacon of hope to bring you home. I had known from the beginning that this would happen and I had already made a way.

I sent My light into your world; the glory of My presence cutting through the darkness and lighting your path back to Me. I called you to Me and you heard the sound of My voice. Like a sheep that had wandered and was lost, you have returned to Me, the great shepherd of your soul.

As you drew close to Me, I drew ever closer to you; can you not feel Me close even now? I have not left you, you are not walking alone.

You feel small and insignificant but I tell you, you are My deeply treasured child. Does your heart not stir within you, as My Spirit testifies to this truth?

You say you are weak but I tell you, My power is made perfect in your weakness. I have put eternity deep within you, like treasure in jars of clay.

You say you feel inadequate and unworthy but I tell you that you have been made white like snow, whole and worthy in My

righteousness. You say you didn't know My saving power could look like this and I tell you, this is *grace*, *My grace*, and it is sufficient for you.

I am the bedrock on which your feet find firm footing, the Alpha and Omega, encircling you in My safety and protection. I will hide you in the shadow of My feathered wings and My faithfulness will be a shield for you throughout all your days.

I have wept for you, fought for you, bled for you, died for you, and I have been made alive again, for you.

There is nothing I wouldn't do for you.

Quiet those voices in your head, clamouring to be heard, telling you that you must earn My favour, that you must do something to deserve My love. I have borne the cost of our reconciling, it is My gift to you. I have secured your passage home and I will walk that path with you.

Quiet those voices around you, telling you that simply being in Me isn't enough. I tell you, I Am leading you and renewing you and transforming you. You need only abide in Me.

The curse of sin is broken. I have broken it and you are free in Me. My life flows into yours, My Spirit breathing its refreshing wind into your heart. Walk with Me and work with Me and you'll recover your life.

Are you feeling burned out, forced into patterns that are ill-fitting and heavy? Are you tired and anxious, carrying burdens too heavy to bear? I say again, lay those burdens down.

Lift up your weary head and take heart. I am still here, I have always been here and I will never leave you nor forsake you. The good work that I've begun in you, I promise faithfully to complete.

Come walk with Me, I'm all you need.

“So you’ll go out in joy, you’ll be led into a whole and complete life. The mountains and hills will lead the parade, bursting with song. All the trees of the forest will join the procession, exuberant with applause. No more thistles, but giant sequoias, no more thornbushes, but stately pines—monuments to me, to God, living and lasting evidence of God.” | Isaiah 55:12-13, MSG

Toxic Faith

(Not a reader? Take a listen instead ↓)

It seems hard to believe that people who have answered Jesus’ call to a life of freedom could so easily lose the sense of joy and relief they first felt. It’s difficult to understand why Christians who have been made free and ‘alive in Christ’ would choose to return to a kind of spirituality that slowly imprisons the mind and poisons the soul. How does a message that speaks clearly of God’s love – a life of salvation in Jesus by His grace – become perverted and distorted, becoming instead a culture of performance-driven expectations, demanded by an unfair and intolerant God?

“God didn’t go to all the trouble of sending His Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again.” | John 3:17, MSG

Yet for many Christians, this is exactly where they find themselves. It may be early into their Christian journey or many years later, but somewhere along the way, their perception of Christianity becomes misshapen and their sense

of peace, fulfillment, and relief dissipates.

Religious life becomes exhausting; they feel overwhelmed, emotionally drained and trapped. They may begin to judge themselves or others around them by what they do, what they wear, what they say. They become consumed by rules, preoccupied with fault and blame, and heavily focused on performance – their own or others'. Something that was meant to empower them and set them free has rendered them powerless – they are stuck, with no way forward and no way out.

The simple truth of being 'saved by grace through faith alone' has been turned on its head, becoming 'the gospel of acceptance with God through performance'. Their simple faith in Jesus as the only source of life and acceptance with God has become toxic. Or perhaps, sadly, they never had that simple faith to begin with.

Toxic Faith

Toxic faith is a destructive and dangerous relationship with a religious system, not with God, that allows this system to control a person's life in the name of God. It is a system where another gospel is preached – not one of freedom and liberty and acceptance through grace, but one, in reality, of enslavement to rituals and rules.

Seeking God's approval on the basis of your own religious behaviour is toxic faith. Anything that adds to our standing in the eyes of God, apart from the performance of Jesus on the cross, is legalistic teaching. A true and meaningful relationship with God can never be sustained on this basis.

This deconstruction of faith is not just a problem that modern Christians struggle with. The first-century church at Galatia also dealt with this issue and the damage caused by this 'false gospel' is catalogued throughout the letter written by Paul to the Galatians.

The tone of Paul's opening words is one of incredulity at the situation in which the Galatians find themselves.

"I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel – which is really no gospel at all." | Galatians 1:6, NIV

The Greek word used here for 'desert' means 'to defect'; and it's a defection, not from a denomination or doctrine, but from 'Him who called you by grace'. It's a severing of the real and personal relationship a Christian has with God. And it's a distortion of the gospel Paul first preached to them, Christ's gospel, of forgiveness of sins by grace – by Jesus' performance – and not by their own. In fact, Paul says, it's really no gospel at all.

Paul takes the issue the Galatians are dealing with very seriously. When a spiritual life of grace and rest is replaced with a life of imposed works, it's a hugely serious issue.

But what was happening in Galatia for Paul to be so up-in-arms? What induced him to tackle the situation with such passion, to the point of stating the following words, not once but twice?:

*"Even if we or an angel from heaven should preach a **gospel other than the one we preached to you**, let them be **under God's curse!** As we have already said, so now I say again: If anybody is preaching to you a **gospel other than what you accepted**, let them be **under God's curse!**" | Galatians 1: 8-9, NIV*

Law Versus Grace

Paul had been converted from a life steeped in [religious tradition](#) and law, a life that gave him privilege, prestige,

and power. He had used that power to persecute the church of God, systematically destroying it, until one day He was confronted by the risen Jesus, and a message that was radically different to everything he thought he knew.

Paul learned that God was not an impersonal force to be used to make people behave in certain prescribed ways, but a personal saviour offering life and freedom through the saving work of Jesus. Paul discovered that right standing with God was not to be achieved through law-keeping – and, in fact, was impossible to be achieved this way – but by personal belief in God's promises.

Paul learned of the **true gospel** – that of being 'saved by grace through faith alone and not by works, lest any man should boast' (Ephesians 2:8-9).

This is the gospel that He originally preached to the Galatians and which they had gladly received. Yet, it is with dismay that he hears that religious leaders of the old school had come into the church, reintroducing old ways, law-keeping, and an abundance of religious rules and regulations. One of these religious rules was the rite of circumcision, which they were insisting Christians should undertake. Circumcision, in that time, was the ultimate act of external religious performance, and was being promoted as added 'proof of spirituality'.

*'Yes', they would have said 'faith in Jesus is important and you absolutely must have it. But it's **not enough**. In order to find positive standing with God, you must also be circumcised'.*

In other words, there was a group in Galatia propounding the idea that right standing with God depends on what Jesus did **plus** additional 'spiritual acts' that are undertaken. This is completely in opposition to the message of the cross, that salvation comes through Jesus' performance, not our own:

“For Christ did not send me to baptise but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.” | 1 Corinthians 1:17-18, ESV

“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” | 1 Peter 2:24, NIV

This ‘different gospel’ was a serious perversion of God’s gift of grace and a not-so-subtle manipulation of the relationship between the individual and God. No wonder Paul was furious.

“Is it not clear to you that to go back to that old rule-keeping, peer-pleasing religion would be an abandonment of everything personal and free in my relationship with God? I refuse to do that, to repudiate God’s grace. If a living relationship with God could come by rule-keeping, then Christ died unnecessarily.” | Galatians 2:21, MSG

The Collision Of Grace And Spiritual Performance

The word of God is living and active, and, like a powerful sword, it cuts right through [to the heart](#), judging the thoughts and purposes contained therein. It can be used as an instrument of grace, by reminding us of God’s love and showing us how to bring order and purpose to our lives.

In the wrong hands, however, or wrongfully used, the word of God can be used in ungraceful ways, as a means of shaming others into performing someone else’s agenda, in the name of God. In the hands of performance-based people, it can be used as a weapon in order to pressure people into acting differently or to get rid of them if they do not. It can be

used to lay burdens on men 'too difficult to bear'.

"Woe to you experts in religious law as well! You load people down with burdens difficult to bear, yet you yourselves refuse to touch the burdens with even one of your fingers!" | Jesus, Luke 11:46, NET Bible

The appearance of Jesus on the Jewish scene was a dramatic collision between grace and spiritual performance. The conflicts the Pharisees initiated with Jesus were usually over minor issues such as fasting (Mark 2:18), sabbath keeping (Mark 2:24), eating with 'unclean' people (Mark 9:11), or attitudes towards civic duties, like paying taxes (Matthew 9:11) – all performance-driven markers of supposed spirituality.

The Pharisees 'majored on minors' because precise details of religious life were their passion, but in doing so, they were actually inverting spiritual values. They made uncompromising stands on matters of no particular spiritual importance, while issues of greatest significance were minimised.

Jesus called them out on their hypocrisy in the gospel of Matthew, where he says:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices – mint, dill and cumin. But you have neglected the more important matters of the law – justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel." | Matthew 23:24, NIV

Jesus, in contrast, set out the essential way that a person finds [right standing with God](#):

"I am the way, the truth, and the life. No one comes to the Father except through Me." | John 14:6, BSB

“I am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture.” | John 10:9, NIV

“Jesus said to her, “I am the resurrection and the life. He who believes in Me will live, even though he dies.” | John 11:25, NIV

“And there is salvation in no one else, for there is no other name under heaven given among men by which we must be [saved](#).” | Acts 4:12, ESV

Jesus is the only way to find right standing with God. The name of Jesus is the only means by which humanity can be saved. Jesus' performance, not our own, is what secures this extraordinary gift of grace.

Christians must not be drawn to extremes in a misguided zeal for religious purity but pay attention to the essentials that Jesus so patiently explained. We must be on guard to avoid systems that employ the use of 'formulas' and 'doctrines' to press good people of faith into conformity with a system instead of conformity to Christ. Particularly, we must be on the lookout for cultures that promote or enable power posturing, performance preoccupation, unspoken rules, and a lack of balance.

“God's steward, an overseer (leader) must be above reproach – not self-absorbed, not quick-tempered, not given to drunkenness, not violent, not greedy for money. Instead, he must be hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it was taught, so that by sound teaching he will be able to encourage others and refute those who contradict this message. For many are rebellious and full of empty talk and deception, especially those of the

circumcision, who must be silenced.” | Titus 17-10

*“Leaders are given to the church to protect the flock from legalists, who push religious performance as the means of right standing or favour with God. In Paul’s letter to Titus, he says that the rebellious men **must be silenced**. Unfortunately, in many churches, not only are the leaders not protecting the flock against those who push religious performance, they are the pushers and in bondage to performance themselves.” | Johnson & VanVonderen*

Jesus had no interest in setting up rigid religious and social guidelines for his followers. He chose instead to major on the significant agendas of the kingdom of God. Paul confirms Jesus’ way of living in his final words to the Galatians:

“For my part, I am going to boast about nothing but the cross of our Master, Jesus Christ. Because of that cross, I have been crucified in relation to the world, set free from the stifling atmosphere of pleasing others and fitting into the little patterns that they dictate. Can’t you see the central issue in all this? It is not what you and I do – submit to circumcision, reject circumcision. It is what God is doing, and He is creating something totally new, a free life! All who walk by this standard are the true Israel of God – His chosen people. Peace and mercy on them!” | Galatians 6:14-16, MSG

“Then you will know the truth, and the truth will set you free.” | John 8:32, NIV

Toxic: ‘Mid 17th century: from medieval Latin toxicus

'poisoned', from Latin toxicum 'poison', from Greek toxikon (pharmakon) '(poison for) arrows', from toxon 'bow'. (Oxford Dictionary). 'Containing or being poisonous material especially when capable of causing death or serious debilitation' (Merriam-Webster Dictionary). Faith: 'Great trust or confidence in something or someone.' (Cambridge Dictionary)

Grasping Hold Of Grace: Repentance

Imagine a man lost the middle of the Atlantic ocean. He doesn't remember how he got there or where he's going, all he knows is this endless swimming in circles. No ships in sight, he's been treading water for hours and now he's beginning to tire. There's a very real danger that he will actually drown – that's if the hypothermia doesn't get to him first. He doesn't realise this, however. He thinks he'll be fine, that there's nothing precarious about his situation. He'll make it to shore.

Suddenly, almost miraculously, a ship appears on the horizon. The man gazes at it in interest. It could be useful to him – the water is becoming colder and he feels very tired. The ship slowly draws closer and the captain appears, signalling from the bow.

"You poor creature! You look like you could do with saving! Luckily for you, I've got everything you need right here on board; food, water, dry clothes, first aid... the only thing you need to do is grasp hold of the life buoy I'm going to throw to you."

He leans over the side and throws the buoy into the water, where it lands near the man's head.

The man's expression changes and he looks at the buoy disdainfully. "Conditions for rescue? I've never heard of such a thing. I shouldn't have to do anything, I've been swimming for hours. In fact, I was doing fine before you arrived. I really don't need your help. If you want me to get in the boat, you'll have to come down here and get me."

"Believe me", the captain replies. "I've thought of everything and this is the only way for you to be saved. I promise the buoy is large and easy to grasp and not heavy at all. You won't have any trouble, you just need need to reach out and take hold of it."

The man shakes his head. "Nope. I'm not happy with those conditions. It doesn't seem fair to me. I don't see why I should have to do anything. And look, if we're being honest, I was doing pretty fine on mine own anyway. You can keep going, thanks."

"Well, look, you really don't have to do anything, apart from take hold of the buoy", the captain replied. "I've done everything else for you. I'll pull you in...just grab hold."

The man shakes his head again, angry now. "I really resent you saying you'll save me and making me do all the work. I'm supposedly the rescuee – I shouldn't have to do anything! Nope, I don't like that at all. And in fact, I don't need saving anyway. You can take your buoy and get lost."

The captain shakes his head sadly. "I know you need the buoy. I'm not going anywhere – I'm hoping you'll see sense and change your mind". The man turned his back on the buoy and continued treading water...

Needless to say, the man drowned several hours later.

Although this is a somewhat absurd and unlikely story, it's an apt illustration of how humans often choose to view God's saving grace.

Grasping Hold Of Grace

God's [saving grace](#) is a remarkable subject, permeating every aspect of [the Gospel](#), giving it weight and power. The saving

acts of God, due to the work of Jesus on the cross and Jesus' resurrection from the dead bring reconciliation ("atonement") between people and God. This is why the Gospel is described as a message of hope for the whole world ([Luke 14:15-24](#)).

We see God's love for humanity demonstrated in His grace – His undeserved favour and kindness, bestowed on the human race. God's grace was shown in action – in [sending His son](#), to save the world through him. This important work was planned and has been done, on our behalf, long before we even existed. We had no part in this, nothing we did or didn't do has influenced God's decision or His plan to save humanity, or how He would achieve this. God loves because of **who God is**, not because of who we are.

"For God so loved the world that He gave His one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16, NIV

"He saved us, not because of righteous things we had done, but because of His mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit." – Titus 3:5, NIV

There are no disqualifying factors to who is eligible – it's not offered on the basis of race, gender, age or moral character – God's saving grace is offered to everyone. In spite of racial and ethnic prejudices, Christians in the first century came to understand that no one was to be denied hearing and obeying the message of good news.

"...God shows no partiality. Indeed, whoever fears Him and does what is right is acceptable to Him in any nation." – Acts 10:34-35, ISV

God wants to save us, He chose to save the world because of **who He is**. His love outweighed our desperate sin and He went to extraordinary lengths to save us.

“The Lord is not slow in keeping His promise, as some understand slowness. Instead He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” – 2 Peter 3:9, NIV

And yet, there is a catch to grace – a condition, if you like. Saving grace exists in the same way that the life buoy floats on the ocean. Available, accessible, obtainable. We exist in the same way as a man treading water in an endless sea. Hopeless, helpless, dying. God calls to us – *I can save you, I can offer you hope and life – just grab hold.*

Like the drowning man, in the middle of the frigid ocean, we must grab hold of the life buoy if we want to be saved. There is a condition. We must do **something**. The condition to receiving grace is **receiving grace**.

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” Romans 6:23, ESV

“For it is by grace you have been saved, through faith and this is not from yourselves, it is the gift of God.” Ephesians 2:8, NIV

Receiving Grace: Repentance

The Bible calls receiving God’s grace *repentance*. Literally, repentance means to turn back, to change one’s mind. However, the Bible tells us that true repentance is not only a change of mind but is also a change in actions.

*“...but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, **performing deeds in keeping with their repentance.**” – Act 26:20, ESV*

The Acts of the Apostles focuses heavily on the aspect of repentance relating to salvation. It wasn't a new theme – John himself had preached the baptism of repentance, but now the apostles really seek to impress on believers and non-believers alike the connection between repentance and receiving God's grace – His saving work through Jesus:

Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." – Acts 2:38, NIV

"Repent therefore, and turn back, that your sins may be blotted out." – Acts 3:19, ESV

"When they heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life." – Acts 11:18, NIV

Acknowledging our need for God's grace – changing how we think about sin – and then acting in accordance with that change of mind is the true definition of biblical repentance. It is looking away from our hopeless, ungodly self and looking to God's grace. It is **believing that we need saving and reaching out to receive it.**

We choose to end one kind of life and begin another and the way of demonstrating that choice is to be baptised 'for the repentance of our sins'. The Bible compares baptism to burial, dying to our past course of life and beginning a new one as a Christian, dedicated to God and saved through Jesus.

"What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer? Or don't you know that all of us who were baptised into Christ Jesus were baptised into his death? We were therefore buried with him

through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” – Romans 6:1-4, NIV

“Having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.” – Colossians 2:12, NIV

Baptism and the steps that lead up to it are God’s arrangement for a person to gain a clean conscience based on his faith in the sacrifice of Jesus Christ.

“This water symbolises baptism that now saves you also – not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ.” – 1 Peter 3:21, NIV

Preaching the [good news](#) of salvation was the great commission given to the apostles by Jesus and baptism formed an essential part of accepting the gospel and receiving God’s saving grace.

“And He said to them, “Go into all the world and preach the gospel to every creature. Whoever believes and is baptised will be saved, but whoever does not believe will be condemned.” – Mark 16:15-16, KJ2000

The truth is, we are all adrift at sea – drowning in our sins. The only way of being saved is to accept that fact and believe that we need saving. Accepting Jesus as the saviour provided by God for the sins of the world and being baptised as an acknowledgement of our belief is true repentance. It is the way home to a [relationship restored](#).

“For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.” – Romans 10:10, NIV

The White Flag Of Grace

The subject of God's grace permeates every aspect of [the Gospel](#), giving it weight and power. The saving acts of God, due to the work of Jesus on the cross and Jesus' resurrection from the dead bring reconciliation ("atonement") between people and God. This is why the Gospel is described as a message of hope for the whole world (Luke 14:15-24).

The word 'grace' itself is described by one author as "the last, best word" in English, remaining unspoiled over the years in its meaning. Its many usages still retain some of the glory of the original, with words like *gratitude*, *gratuity*, *congratulations*, and *gratefulness* all carrying the idea of something that brings delight, joy, happiness, or good fortune.

The White Flag Of Grace

The word 'grace' in the Bible (*chen* in Hebrew, *charis* in Greek), literally means 'favour', with the idea of bending or stooping in kindness to another, together with graciousness in manner or action. The Old Testament use of the word includes the concept of those who "show favour" by undertaking gracious deeds, or acts of grace, such as being kind to the poor and showing generosity. Examples of God's graciousness are also seen throughout the Old Testament, as in Deuteronomy 7:8, Numbers 6:24–27, Psalm 119:29 and Psalm 27:7.

In the New Testament, the word grace has many layers of meaning, including the deepest and most transformative – God's saving grace, as defined by Ephesians 2 – the gift of eternal life, freely given through Jesus Christ. In God's language, His grace gives us what we don't deserve and cannot earn. This

is why it is so frequently contrasted against the Law of Moses, which still condemned every man or woman, no matter their sincerity or good deeds.

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” – Romans 6:23, ESV

“For it is by grace you have been saved, through faith and this is not from yourselves, it is the gift of God.” – Ephesians 2:8, NIV

“For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him.” – John 3:16-17, NIV

We see God’s love for humanity demonstrated in His grace – His undeserved favour and kindness, bestowed on the human race. God’s grace was shown in action – in [sending His son](#), to save the world through him.

God’s Grace Is A Gift

Paul the apostle frequently described God’s grace as a gift because he, of all people, understood how easy it was for Christians to be deceived into believing they could earn God’s love or forgiveness. Paul, previously known as Saul, had been an extremely zealous [Pharisee](#). He was strictly religious, scrupulously lawful and he actively persecuted the new Christian religion (believing them to be heretics) – consenting even in their murder, in the misguided belief that he was doing God’s will (Philippians 3:5-7).

Yet Paul was confronted on his way to Damascus in a very real way by the [risen Jesus](#), who made it clear to him that God’s grace is something that is given freely, not earned.

The truth is, we cannot “earn anything” from God and we don’t “deserve anything”, apart from the sentence passed on humanity for [Adam and Eve’s disobedience](#) in the beginning – mortality. Yet God generously offers us something quite different, something undeserved – forgiveness and life, **as a gift**. God has, in effect, raised the white flag of grace, enabling a way for us to be reconciled back to Him.

“He has saved us and called us to a holy life – not because of anything we have done but because of His own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.” – 2 Timothy 1:9, NIV

God’s call to saving grace has been echoing down the centuries, appealing to any who would listen. Isaiah 55 likens this call to the provision of thirst-quenching water, free of charge, to those who are dying of thirst.

“Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.” Isaiah 55:1, NIV

The Spirit Of Ungrace

Grace is, perhaps, the easiest concept to speak about in the enthusiastic language of a born-again believer (John 3:1-21) but, in reality, the hardest virtue to assimilate into our Christian lives. Legalism, not grace, is one of the first lessons we learn in life; that all things come with a price and that nothing is given for free. We can tend to persist in this mentality after our conversion, even on an unconscious level, viewing God and each other in this light.

Yet, the concept of grace flies in the face of what we perceive to be deserved or fair and offers a completely different way of seeing things – less like ourselves and more like God. Jesus taught in his now famous prayer, known as “the

Lord's prayer", that we should ask God to forgive us **as we forgive others** (Matthew 6:9-13). Peter later tried to clarify exactly what Jesus meant by this, asking him to specify how many times he was required to forgive (Matthew 18:21). Peter hadn't grasped the 'unreasonableness' of grace, as God sees it. We are to forgive **as God has forgiven us**. Wholeheartedly and without reservation.

Peter's question prompted Jesus to tell another story – that of the *ungrateful* servant (Matthew 18: 21-35). Despite having been forgiven a massive debt of some several million dollars by his master, the servant proceeded to demand repayment of a debt owed to him by a fellow servant, of only a few dollars. When the fellow servant was unable to immediately repay, he had him thrown into prison, 'until he could repay the debt' – which would have been practically impossible from his prison cell. The master soon heard of the ungrateful servant's behaviour and the conclusion of the tale is sobering:

"Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart." [Matthew 18:32-35, ESV](#)

The parable was designed to impress upon the listeners the importance of their attitude towards each other in response to the forgiveness they had received from God. Keeping score or imposing limits of forgiveness simply do not find a place in Christian behaviour. God has already forgiven us a debt so mountainous that any person's wrongs against us shrink to anthills in comparison. How can we not forgive in the light of what we ourselves have received?

In fact, there is a direct correlation between our professed

love for God and our love for our 'fellow servants'. John puts it this way:

"Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen." 1 John 4:20, NIV

Forgiveness Is An Act Of Faith

"One day I discovered this admonition from the apostle Paul, tucked in among many other admonitions in Romans 12. Hate evil, Be joyful, Live in harmony, Do not be conceited – the list goes on and on. Then appears this verse, "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." At last I understood: in the final analysis, forgiveness is an act of faith. By forgiving another, I am trusting that God is a better justice-maker than I am. By forgiving, I release my own right to get even and leave all issues of fairness for God to work out. I leave in God's hands the scales that must balance justice and mercy. When Joseph finally came to a place of forgiving his brothers, the hurt did not disappear, but the burden of being their judge fell away. Although wrong does not disappear when I forgive, it loses its grip on me and is taken over by God, who knows what to do. Such a decision involves risk, of course: the risk that God may not deal with the person as I would want. (The prophet Jonah, for instance, resented God for being more merciful than the Ninevites deserved.) I never find forgiveness easy, and rarely do I find it completely satisfying. Nagging injustices remain, and the wounds still cause pain. I do so because the Gospel makes clear the connection: God forgives my debts as I forgive my debtors. The reverse is also true. Only by living in the stream of God's grace will I find the strength to respond with grace toward others." – [Henri Nouwen](#)

The long and short of it is this: if we cannot show even the slightest resemblance of grace in our lives to one another, then we have totally misunderstood who God is and what exactly it is that He has done for us.

Grace teaches that God loves because of **who God is**, not because of who we are. Therefore, we choose to show that same attitude of grace in our behaviour to others. Showing grace isn't because we **should forgive**, it's because we're reminded that we **have been forgiven**.

“And this righteousness from God comes through faith in Jesus Christ to all who believe. There is no distinction, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that is in Christ Jesus....” Romans 3:22-24, BSB