

Keeping The Faith

The question isn't "do you truly believe" but, "who do you trust"?

New Beginnings

God is all about new beginnings. We see the story of humanity starting out in Genesis with a new beginning; light and order being formed out of darkness and chaos.

And we see this theme of light and order echoed in the [new beginning that Christians find in Jesus](#). In 2 Corinthians 5:17, Paul the Apostle confirms that *"if anyone is in Christ, they have become a new person, a 'new creation'. The old life is gone, a new life has begun. And all of this is a gift from God, who brought us back to himself through Christ."* (NLT)

This is, of course, one of the key aspects of the gospel message of good news.

The Gospel Initiative

In the beginning, God made humans in His image, to be in close, harmonious relationship with Him – His family – and be His perfect image-bearers on this earth. But the first humans, Adam and Eve, sinned and in doing so, caused damage and disruption to the relationship between God and humanity. They were no longer able to be God's perfect image-bearers, as He had purposed for them, and were now subject to mortality and death, which would separate them from God for eternity.

Much of the Bible's message is subsequently taken up in

telling the story of God's efforts to address the problem of sin, and its consequent outcome, on our behalf. God began this firstly through a single man [Abraham](#), in whom He promises to bless the whole world (Genesis 12:1-3), then through a chosen people, the nation of Israel, who were Abraham's descendants (Isaiah 43:10), and then finally, through His perfect Son, Jesus Christ, the greatest of all Abraham's descendants (Revelation 3:14).

No one who came before Jesus was able to live a perfect life. Then Jesus arrived on the scene, a new kind of human, who fulfilled God's law and lived the perfect life as God's ideal image bearer. He willingly gave himself on behalf of the world as [a perfect sacrifice for sin](#). He died on the cross for the sins of the world (1 John 2:2) and was raised to life again three days later in a glorious new beginning (John 20:16-18). He was the first of many whom God promises will be just like him, if they confess Jesus as Lord and saviour (1 Corinthians 15:20-23). By [being baptised](#) "into Jesus", a person becomes a new kind of human – "a new creation"- and a whole new life begins.

This invitation to confess Jesus as Lord, to repent of our sins and to trust in Jesus' sacrifice for our forgiveness, committing to a new life 'in him', following him in all things, is offered to everyone! (2 Peter 3:9). God doesn't want [anyone to be lost](#) – so if you are convicted in your heart of sin and want to be baptised into Jesus, don't hesitate! (If you'd like to speak more about baptism with someone, I'd love to chat! You can get in touch via my contact details [here](#)).

Once a person has made [a commitment](#) to a new life by being baptised, they become part of the family of God. It's a new start, a new beginning, with a whole new life ahead of them.

But, as with new year's resolutions, new beginnings have a way of losing their gloss and the excitement and determination can begin to fade. The Christian life is full of ups and downs and

we can lose our passion, become discouraged, or forget the reasons why we even chose this life to begin with.

There are a couple of great examples of new beginnings found in the Bible that I believe can help us in this Christian life – whether we're just starting out or whether we've been at it for a while.

The Story Of Ruth

The first example is [the story of Ruth](#). You may already be familiar with the background of Ruth's story. She was a widowed Moabite woman, married to an Israelite man who had relocated to Moab ten years earlier. Upon his death, she chose to leave her country of birth and travel back to Israel, with her mother-in-law, both of them with little possessions and a very uncertain future. Her "new beginning", following on from the death of her husband, brother-in-law and father-in-law certainly looked bleak and her circumstances were very reduced. Her position in Israelite society would be expected to be marginal at best – the Moabites had been cursed in earlier times for their opposition and hostility to Israel (Numbers 24:9), and naturalised Moabites were forever excluded from the congregation of Israel (Deuteronomy 23:3).

We might initially look at her story and assume she was to be simply an inconsequential outsider to the plan of God, peripheral to His purpose. Her 'new beginning' certainly didn't shine with the kind of hope and 'homecoming' we would expect.

Our lives can sometimes look like Ruth's story and we may struggle to see through the reduced circumstances of our current moment, viewing them as the end rather than the beginning.

But God loves a good plot twist. When we think things are hopeless and we cannot see a way through, He confounds us,

perfectly weaving our own personal stories into the greatest story of all. What can seem like the end is really a different kind of beginning and those circumstances that seem hopeless are actually leading us to something beyond our expectations.

If you're in a season that feels like the end rather than the beginning, don't despair and feel that God has given up on your life. He hasn't.

If you're struggling with addictions, with issues in your relationships, with spiritual drift, or financial strain, don't feel that these things signal the end. God is still there and He is still working. You just need to believe that. The only thing that Ruth really had to go on was faith – faith that the end of her story would be worth the wait – and that's all you need too, even if your faith is only the size of a mustard seed!

Believe that God, who is Himself the beginning and the end of all things, is still intimately involved in your story, even if you're struggling to see the next chapter. The prophet Malachi tells us that the names of those whose lives honour God are specially written in His book – and that they are God's treasured possession. God's heart towards them is as a father of his son (Malachi 3:16). If all you take from today is this: remember you are greatly loved and God is for you!

The Story Of Nehemiah

The second example is the story of Nehemiah and the rebuilding of the walls of Jerusalem. After being in exile for many years, the people of Israel had been allowed to return and had finally begun rebuilding the temple and the walls of Jerusalem. This occurred under the leadership of firstly men called Zerubbabel and Ezra, and finally, a man called Nehemiah, who was cupbearer to King Artaxerxes, King of Persia. It was a time of great hope and fearless faith.

Rebuilding took place in three waves, with the building of the walls coming last, in the third wave under Nehemiah's leadership. This endeavour began with singleness of purpose and a spirit of reformation but after only 26 days into the project, people became discouraged and wanted to give up. Only 26 days in! Less than four weeks! They had become overwhelmed by fatigue, frustration, opposition, and fear.

Pressures from without, burnout from within, unreasonable expectations, and fear of failure. Many Christians feel all these emotions and challenges, probably many times, at different stages in their Christian life. As with the people in Nehemiah's time, Christians need to be reminded of their purpose and reinvigorated with a sense of mission!

"If people can't see what God is doing, they stumble all over themselves" | Proverbs 29:18, MSG

If you're in a season of discouragement and feel like you're drifting or have lost your sense of purpose, this message is for you. Do not give up!

Although our purpose and mission may look different today from theirs back then, it's all part of the great story that God is telling. And we need to remind ourselves of this regularly, to maintain our focus and vision. New beginnings, even ones that start with passion and fearlessness, soon become simply 'the job at hand', and we need to be mindful of all the pressures, emotions, and challenges that come with it. ***It can be easy to lose sight of the fact that we're involved in the greatest, most radical project in all of history!*** What we do *is* important and *does* have value, even if we can't quite see through to the other side of the project right now.

The message from the story of Nehemiah is to make time to regularly step aside from everything that's going on in our lives and remind ourselves of the story that God is telling, and that we're now part of.

Humanity was always created with purpose, to be God's perfect image-bearers and the scope of this is so much greater than you or I, in our current moment. Remind yourself of the importance of the things you do every day, in pursuit of this purpose and mission, whether small or great. And realise that every contribution you make, in your ministry to God, has eternal significance.

How do you do this? Well, here's some ideas. Take 10 minutes out to read your favourite Bible chapter. Haven't got one? Make it your mission to find one. Have a coffee with a friend. Catch up with a mate after work. Invite another family around for dinner and reconnect over the good news in Jesus. Listen to a Christian podcast. Take a half-hour out for your own personal worship session with all your favourite songs – or make it bigger and include others! Take some quiet moments to think about your personal skills and gifts and consider what you can bring to ministry in your church. Start a new Christian book. Volunteer your time to help those more disadvantaged than yourself. Have a heart-to-heart conversation with God.

How about setting a reminder in your phone, in your diary, calendar, or notebook, and, using the story of Nehemiah as an example, remind yourself at least every 26 days to 'check-in and show up'. Go on, do it right now!

The New Covenant

Finally, I want to remind us of what has made all of this possible – the new covenant that came about through the death of Jesus Christ.

"In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'" | Luke 22:20, NIV

"Because of this oath, Jesus has become the guarantee of a

better covenant.” | Hebrews 7:22, NIV

“How much more, then, will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that He has died as a ransom to set them free from the sins committed under the first covenant.” – Hebrews 9:14-15 | NIV

God has personally dealt with the human condition of sin through the giving of His only Son. There is forgiveness of sins to all through this new covenant. By his blood and in his name, in his freedom we are free! There is no new beginning as awesome as the new beginning we find in Jesus Christ!

Amen!

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Ruth: The Inconsequential Outsider

The Weft And Warp Of Scripture

The word of God is like a vast tapestry, its main theme interwoven with many sub-plots and side stories that run like golden threads through an intricate design. Each of these

threads complements the complete telling of [God's story](#) and narrates again and again to us the way in which God views our world and us, the people who inhabit it.

The story of Ruth, a seemingly inconsequential outsider, is one of these golden threads. At face value, it appears to be a brief narrative concerning an unimportant family, living in a [small and insignificant rural village*](#). It hardly seems a grand stage on which the compelling drama of God's purpose is to be acted out.

The story is placed within the time period known as "The Judges" (thought to be around 1220 – 1050 B.C.), when heroes like Samson the Mighty and Ehud the Brave lived- impressive and inspiring characters, who took centre stage in the dramas that unfolded around them.

The story of Ruth seems, at first glance, a strange and somewhat ordinary inclusion in the rather extraordinary cast that surrounds it. And yet, when we consider each part of this remarkable story, we understand that we are being told something very important about God and about ourselves. We learn that God sees into our hearts (1 Samuel 16:7). He is more interested in what we can become, than in who we are right now, and that our very ordinariness is what God sees and works with to bring us to an extraordinary place.

In fact, God often does some of His best work with the most unlikely people, as the story of Ruth proves.

Who Was Ruth?

Ruth was, by definition, an outsider. She was not an Israelite but a native of the country of [Moab](#), a mountainous tract of land now in modern Jordan. She had married an Israelite man who was living in Moab with his family; his parents and his brother. The family had relocated due to a famine that had occurred in their homeland and in chapter 1 of the story, Ruth

and her husband had been married for 10 years before he, and his brother, both fell ill and died.

It seems tragedy had already befallen the family previously, with the death of Elimelech, Ruth's father-in-law, very soon after the family's relocation. The death of the sons now left Ruth, her sister-in-law, Orpah, and Naomi, her mother-in-law, as widows, in probably very bleak circumstances.

Ruth was, of all people, an unlikely heroine. Not only was she a woman, in a time when women were of minor importance, but she was also now a widow. Finally, she was poor and foreign and would have been considered an outsider to any true-born Israelite.

Ruth's Story

Ruth may have been poor in position but she was rich in love and faith. When Naomi, her mother-in-law, made the decision to return to her homeland of Israel, Ruth did not hesitate to follow her. She left all that was familiar, everything that she was culturally connected to, and, much like [faithful Abraham](#) before her, she *"went out, not knowing where she was going..."* (Hebrews 11:8).

She heard the call of God and she followed, with an implicit faith and unswerving devotion. She trusted the journey and embraced the destination, even though she hadn't yet seen it. This is the definition of faith (Hebrews 11:1-3). Faith is what distinguishes her character and faith is what motivated her choices, which become more and more evident to us as we discover her story.

The story is short in its telling and it's well worth pausing here and [reading it quickly for yourself](#).

Like every great story, it contains all the important elements of interest; drama, grief, desolation, decision, redemption, and resolution. As a stand-alone story, it would be successful

in its own right. Yet it is the conclusion to the story that makes us really sit up and take notice. This is where we realise that nothing is an afterthought to God, nobody is *actually* inconsequential and His plan is purposeful and far-reaching.

He has a definitive purpose and plan and every single person can play their part. There is a place for all of us in God's story, if we choose it.

Ruth made the choice and decision to follow Naomi, to become part of God's plan. Yet even she couldn't have realised the extent to which God would involve her. The epilogue of the story contains an unbelievable twist, a beautiful thread that we almost have to read twice to believe.

Ruth's Defining Legacy

Ruth found a home, belonging, and happiness in Israel and went on to marry Boaz, a wealthy and respected landowner. She was accepted completely into the family of [Abraham](#), father of the Israelite people.

She also became the mother to a little boy called Obed (Ruth 4:16). Obed was the father of Jesse and Jesse, in time, became the father of David, one of the greatest kings in Israel's history. David would become famous, not only for his skill with the harp and his compassionate love for and protection of his sheep as a shepherd boy but also for his courage and bravery in fighting against the enemy Goliath, his stirring example as a brilliant military leader and king, and his complete trust and faith in God.

Most breathtaking of all, King David became an ancestor of Jesus Christ, God's own Son! This makes Ruth an incredibly significant and vital part of God's plan of salvation for the world.

God's methods often [confound and confuse us](#). He doesn't always

choose who we would expect or work in the way we would like. He sees all, from the beginning to the end (Isaiah 46:10), while we can only see a small portion of now. His purpose is perfectly orchestrated and remarkably interwoven in ways that amaze us.

In the story of Ruth, an inconsequential outsider, we see that God gets involved in the lives of all kinds of men and women, bringing about His purpose. We can take confidence and have faith that He can and will work in our lives, in the same way, and that we too can become part of [His story](#), if we choose it.

* Here's another plot twist for those of you who love a good story! Wondering about that "small and insignificant rural village", found at the beginning of this tale? That village is none other than the little town of Bethlehem, where, many years from Ruth's time, a small baby [would be born](#), in humble circumstances, and would be laid, sleeping, in a manger; [Jesus – the hope of the world!](#)

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Radical Social Change: A Letter To Philemon

"Injustice: unfairness, unjust act, Unfair: not equitable or honest, not impartial or according to rules, society: organised and interdependent community, system and organisation of this" – The Australian Oxford Dictionary,

Third Edition

The issue of social injustice* has always been one that is close to my heart. It's something that I like to talk to my kids about often, to try to impress upon them just how fortunate they are in many aspects of their life. They live in a modern, western country and are possessors of freedoms and rights still not available to many other peoples of the world. My daughters, particularly, have liberties still not accessible to many other [girls and women](#). And on the delicate subject of race, my children haven't had to endure the criticism or racial bigotry experienced by those who clearly display the truth of their indigenous ancestry by the colour of their skin (and who have been and are still being treated unjustly because of it).

Historically, social injustice has often been tolerated or, even worse, promoted on the basis of prejudice and [erroneously applied religious doctrine](#). Religious intolerance has fuelled many of this world's wars and God has been made the "scapegoat" for much of what is the worst of humanity.

One only needs to look, for example, at the [founding document](#) of the devoutly Christian American nation, the Declaration of Independence, to see that what people say and what people *do* are often two quite different things.

The statement in the second paragraph, **"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness"** did not prelude American citizens from denying those same rights to thousands of men and women during the infamous period of slavery, based simply on the colour of their skin.

Mistreatment of slaves was further bolstered by their ignorant and prejudicial application of Bible passages. It took nearly 250 years for the official practice of human trafficking and

slavery to be abolished in America and yet the affects of slavery are still felt and are at work today in many parts of America, and indeed the world.

Social injustice, however, is not just an American problem, or a historical problem. It's a world problem, manifested in many different ways, and is still a very relevant conversation for modern times.

"Over and over again, in the history of the world, man has made life into chaos." – Oswald Chambers

What Does God Have To Say About Social Injustice?

God, the creator of all, made all equal. The only difference commented on in Genesis, at the creation of humanity, was our genders – both uniquely special and individually reflective of God's glory. We're told throughout the Bible that God makes no distinction between people based on their social status (Jeremiah 22:3), their ethnicity (Acts 10: 34-35), or their gender (Galatians 3:28).

In fact, we're told that God is just, fair, and completely impartial (Deuteronomy 10:17, Romans 2:11). He despises mistreatment, discrimination or prejudicial treatment:

"Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause." | Isaiah 1:17 (ESV)

"This is what the LORD Almighty said: 'Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other' | Zechariah 7:9-10 (NIV)

“Do not judge according to appearance, but judge with righteous judgment.” | John 7:24 (NIV)

This impartiality is thrown into sharp relief against the story found in the letter to Philemon.

Philemon, squeezed between the epistle to Titus and the letter to the Hebrews, is often overlooked and under-read. But it is a truly astonishing and socially radical exposition of exactly how God views all men and women. It tackles the serious and often difficult shift in thinking that is required and shows that belief in and love of God must affect our relationships with others in positive ways and with complete impartiality.

Sometimes, these effects are profound and far-reaching, as in the case of Philemon.

Who Was Philemon?

Philemon was a wealthy, Christian slave owner, living in Colosse, a city which is now in modern Turkey. The area of Asia Minor was a huge melting pot of ethnicities and also one of the [first areas to flourish with converts to the new religion of Christianity](#). Overlaying this was the fact that this area was part of the hugely expansive [Roman Empire](#), at the height of its glory and, as such, was subject to Roman law and Roman customs.

In many cities in the Roman Empire, up to [30% of the population were slaves](#). They undertook the bulk of the work required to keep the empire running and were considered to be the legal property of their owners. There were some rules against cruelty, but we would recognise them as the equivalent of ‘animal rights’, certainly not as human rights. Owners, like Philemon, essentially had the right to treat slaves however they wanted.

Who Was Onesimus?

Typically, a slave would take on the religion of his or her master and Onesimus, the subject of the letter to Philemon, was one such slave. Having converted to Christianity, he then, at some point, fled his master's household and travelled hundreds of miles to where Paul was, the heart of the empire itself, to Rome. Rome differed from Greek city-states in that freed slaves were allowed to become citizens and perhaps this was Onesimus' objective in seeking out Rome.

The testimony of a slave could not be accepted in a Roman Court and they had no rights at all under the law. A master could punish a slave, however he wanted, and punishments included branding, scourging, torture or death. The punishment for a runaway slave was often branding in the forehead and the deliberate breaking of bones or joints.

This was Onesimus' expected fate, under Roman law, and Philemon had every right, as a master and Roman citizen, to enforce such punishment.

Jesus Changes Our Culture

Paul's letter, however, is full of warm entreaty on behalf of Onesimus. He reminds Philemon that God's rule of love transcends any man-made law and that, in Jesus, both slave and master are equal. They are considered brothers, both children of a Heavenly Father. Paul was sending Onesimus back to Philemon, not as just a slave, but as family.

Paul tells Philemon to add any debt owed by Onesimus to his own account but, in fact, considers it a favour to be done for Jesus. Paul is more than confident of Philemon's response and gives much emphasis to "this faith we hold in common...and that people recognise Christ in all of it".

The remarkable transformative power of the Gospel spills from

the words in this letter – showing the dramatic ripple effect a response to God has in our personal lives. It challenges everything we do, our belief systems and possibly even misplaced prejudices about others. It compels us to behave justly to others, with impartiality, even though the world around us might not be just or impartial. **It compels us to do better and be better, simply because Jesus is.**

The Gospel of Good News often causes radical upheaval in our own lives as it forces our practices and beliefs to fall into line with the ideals of a true, loving, and socially just God.

“He’s already made it plain how to live, what to do, what GOD is looking for in men and women. It’s quite simple. Do what is fair and just to your neighbour, be compassionate and loyal in your love, and don’t take yourself too seriously – take God seriously.” | Micah 6:8 (The Message)

***In this article, “social injustice” is used in conjunction with the dictionary definitions noted at the beginning. Social injustice can be considered to fall into two categories, which are often inter-connected. These categories are defined as ‘Inter-Social Treatment’ and ‘Unequal Government Regulation’. “Inter-Social Treatment involves unequal treatment of a group(s) of people within the local and regional scale. The basis for this unequal treatment is usually due to a personal belief about that group(s): Unequal Government Regulations are laws and regulations that purposefully or otherwise, discriminate a group(s) from the same opportunities and resources, based on differences that are unique to that group(s)”**

(cited: <https://www.pachamama.org/social-justice/social-justice-issues>) Examples may include: unfair labour practices, racial, gender, age or ethnicity discrimination, inequality of health care or education based on certain criteria and to the worst degree, systematic genocide based on certain criteria.

Jesus: King Of The World

The final pages of the Old Testament come to a close with the prophetic words of Malachi, written around 460-430 BC. We find the people of Israel have returned from nearly 130 years of exile and are back in the land of their ancestors. Yet the nation is vastly diminished. The temple has been restored under the leadership of Nehemiah but it is a much smaller building than the previous, gloriously constructed temple of King Solomon's days. The royal line, although still in existence, no longer occupies the throne. Israel is a shadow of her former glory; a vassal state under the domination of the Persians, the great world power of the day. Ezekiel's prophecy against Israel – a result of their rebellion of God's sovereignty and their faithlessness as His witnesses – has been utterly effective:

"You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax. This is what the Sovereign Lord says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it." | Ezekiel 21: 25-27, NIV

Demoralised and disloyal, the people of Israel continued to go about their religious obligations but they had completely lost faith in God and doubted His love for them. They believed that nothing good ever came from following God and forgot, as they had many times before, His blessings and favour of them as a

people. They had no confidence He even cared about their future.

This final book of the Old Testament offers a glimpse into the hearts of those who had been specially chosen by God as His witnesses to the nations around them. Even with the perspective of their glorious history and events like the Great Exodus from Egypt, they had completely given in to apathy. They had neglected God's promises; and spiritual lethargy and a corrupt priesthood spread unfaithfulness, cancer-like, throughout the nation.

Malachi's words are the last message from God to His people and, for 400 years after, there will be silence.

God's Announcement – I Am Arriving!

It is to this vast length of silence that God finally speaks, announcing His impending arrival into the story of not just Israel, but the entire world. The work that God had been at for a long time was about to culminate in a tiny, obscure town in the middle of the demoralised and now Roman-occupied nation of Israel. The glory of God was about to be revealed to all humanity.

John the Baptist, God's messenger, bursts onto the scene, "preaching a baptism of life-change that leads to forgiveness of sins" (Mark 1:4). But there was more.

"As he preached he said, "The real action comes next: The star in this drama, to whom I'm a mere stagehand, will change your life. I'm baptising you here in the river, turning your old life in for a kingdom life. His baptism—a holy baptism by the Holy Spirit—will change you from the inside out." | Mark 1:7-8, MSG

John was simply the messenger. The 'star in this drama' was none other than God's own son, Jesus Christ. He was coming,

not only to save people from their sins but to be God's perfect image-bearer and to restore God's righteous rulership. Jesus had been prophesied to be king of the world ([Luke 1:30-33](#), [Matthew 21:5](#), [John 12:13](#), [Luke 19:38](#)) and his message of good news would totally change people's lives.

God's Kingdom And The Arrival Of The King

We were created intentionally and with purpose, to be the image-bearers of God, the king of the earth. We were destined to be like Him and enact His will throughout the world. The first humans, Adam and Eve, were given the authority and privilege of ruling over God's good creation, filling all the earth with His glory and accomplishing His purpose. This is where we first see the concept of God's reign – His sovereignty – displayed (Genesis 1:26).

However, instead of partnering with God, Adam and Eve sought to undertake this rule on their own terms, setting in motion the destructive cycle the world has been subject to ever since. The story of human history is really the story of human failure in accomplishing God's purpose, and God's continual involvement in the chaos and mess that we have created, to save us from ourselves.

For centuries, God's story of liberation and redemption – part of His 'Kingdom Mission' – has been enacted, over and over again in the history of the world. Firstly, with covenants made to [Abraham](#), through whom God promises to bless all the world (Genesis 12:1-3, Genesis 13:14-17, Genesis 15:1-21, Genesis 17:1-11). Then with Abraham's descendants, those who came to be known as the people of Israel, who were intended to be God's witnesses to His Kingdom Mission.

"But you are my witnesses, O Israel!" says the LORD. "You are my servant. You have been chosen to know me, believe in me, and understand that I alone am God. There is no other God – there never has been, and there never will be. Yes I am the

LORD, and there is no other Saviour.” | [Isaiah 43:10-4, NLT](#)

Finally, God personally steps into the drama in the person of His Son; [born as a human like us](#), yet expressing and embodying the entire fullness of God’s nature (Matthew 21:37, Matthew 1:22-23, Isaiah 7:14, John 1:14, John 14:9, John 12:45, Hebrews 1:3, Colossians 2:9). The relationship between humanity and God, broken in the Garden of Eden, was going to be reconciled. God’s good creation, damaged by Adam and Eve’s disobedience, was going to be restored. Not only that – God’s Kingdom Mission – that all the earth be filled with His glory – was finally breaking through into the kingdoms of mankind. It had been advancing for centuries but finally, it had arrived and the message was clear. God was still king – He has always been king – and His reign, fractured early on in human history (Genesis 2), was going to be properly reinstated through His Son, Jesus.

“From the days of John the Baptist until the present, the kingdom from heaven has been forcefully advancing, and violent people have been attacking it.” | Matthew 11:12, ISV

“The time promised by God has come at last!” he announced. “The Kingdom of God is near! Repent of your sins and believe the Good News!” | Mark 1:15, NLT

God’s Upside-Down Kingdom

The idea of ‘the kingdom of God’ was consistent with the Jewish hope of a saviour and the arrival of the one who would be the ‘consolation of Israel’. (Isaiah 52:7-9, Luke 2:25, Acts 26:6). The prophet Isaiah speaks poetically about the one who would bring peace, justice, and righteousness again to Israel. This national hero would be from David’s royal line and Isaiah predicted that his kingdom would have no end.

“The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone....for to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.” | Isaiah 9:6-7, ESV

“And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” | Isaiah 11:12, NASB

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” | Micah 5:2, NIV

“Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” | John 4:42, NIV

“Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” | [Luke 1:30-33, ESV](#)

Yet God's kingdom was not going to arrive in the way that the

nation of Israel expected. In reality, this kingdom had very little to do with Israel's nationalistic hopes of liberation from the Romans. This messianic saviour was also intended to be the saviour of the world and the righteous king of God's choosing. Israel was correct to expect him to be from David's royal family line but pitifully ignorant to think that he would only be coming to overthrow the Romans and restore Israel's monarchy.

So while the nation of Israel expected a royalist and a revolutionary, one who would come to conquer and overthrow by violence and force, their saviour arrives instead in the humblest of forms, a small baby, born to an insignificant family. As this child grows into a man, he teaches of a kingdom of service and love, not of domination or force. This kingdom is about repentance and return to the one true king of the world. This kingdom will deliver humans from the worst kind of domination; slavery to sin and death, and bring them back to a whole and restored relationship with God.

This is not what the nation of Israel expected and even Jesus' disciples, his closest companions who knew him best, were dismayed and confused by his arrest, trial, and subsequent death, not fully understanding his purpose and mission:

"And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened." | Luke 24:17-21

The Kingdom Of The King

Jesus came as the perfect example of what God is like. [The Word became a man](#), like us, that we might truly know and appreciate the depth of God's reconciling work on our behalf. In the person and ministry of Jesus Christ and his death and resurrection, all families of the earth, of any nationality, are able to be blessed and experience the righteous rulership of God.

Jesus was born to be king and He is God's perfect king. He upholds the requirements of God's righteous laws and enacts justice on behalf of his people. His power is not demonstrated in ruthless coercion, but in love, poured out on the cross. His might is not revealed in political coups and military advances, but by redeeming humanity and transforming our hearts.

"We need to shed our unearthly and nonsocial and idealistic and romantic and uber-spiritual visions of kingdom and get back to what Jesus meant. By kingdom, Jesus means: God's Dream Society on earth, spreading out from the land of Israel to encompass the whole world." | Scot McKnight

As more people come to believe in Jesus and the power of his message, surrendering to his rulership in their lives, God's kingdom grows and develops, until one day it will fill the whole earth. One day, the relationship between humanity and God will be totally restored, [the earth will be completely filled with God's family](#) and the last great enemy, even death itself, will be destroyed ([1 Corinthians 15:25-26](#)).

"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever." | Daniel 2:44, NASB

This is a kingdom that has been advancing for thousands of years. It is the core message of the gospel, which confirms to us God's purpose with humanity and how God's Kingdom Mission can become our story too. And the king of this kingdom is none other than Jesus Christ, born to be king of the world!

"Hail, the prince of heaven comes, angel choirs sound the call, for this babe wrapped in a cloth is the incarnate word of God. All the kingdom and its power, resting now in this child, prince of heaven, Jesus: hope of the world." | [Prince of Heaven](#)

"Something happens when people tell the story of Jesus and start living like he really is the king of the world. That's when this gospel becomes the best news that you've ever heard." | [The Bible Project](#)

The kingdom is also described in the Bible in other ways, such as 'the kingdom of heaven' (the gospel of Matthew), 'the everlasting kingdom of our Lord and Savior Jesus Christ' (2 Peter 1:11), 'the kingdom of Christ and God' (Ephesians 5:5) and 'the kingdom of God' (the gospels of Mark and Luke). You can read more about the kingdom in the article '[The Kingdom | Now, But Not Yet](#)'. You may also enjoy [this podcast](#), produced by The Bible Project: Jesus and the Kingdom of God.

What Is A Disciple?

The word disciple occurs frequently throughout the Bible and '[discipleship](#)' is something that the Bible references often. But what does the word *disciple* actually mean? And what does

it mean to be a *disciple of Jesus*?

What Is A Disciple?

Our English language Bibles were translated from manuscripts written primarily in two languages; Hebrew (in the Old Testament) and Greek (in the New Testament). The translative history of the Bible is a fascinating journey, from an academic and historical perspective, and is well worth exploring. You can [read more about the translation process here](#).

In the original language of the New Testament, the word *disciple* is translated from a Greek word, *mathētēs* (μαθητής), from *manthano*, meaning “to learn”. *Mathētēs* therefore means (unsurprisingly) *a learner, a pupil or a scholar*. More accurately though, it means to be a learner *in the style of an apprentice*, that is, someone who not only accepts the views of their teacher but is also practising the same so as to eventually become like their teacher (Matthew 10:24, Luke 6:40).

It’s a word that would have been in common use during ancient times and its meaning was applicable beyond a Christian or religious setting (ie as a disciple of Plato or Socrates). Although the word has several applications, in the widest sense it refers to those who accept the teachings of anyone, not only in belief but also in life and practice.

Who Is A Disciple Of Jesus?

When we come to the Bible, we see the word *disciple* used most often in the context of a follower of Jesus and sometimes of John the Baptist (Matthew 27:57, Luke 14:27, Matthew 11:1, John 3:25). Throughout the gospels, it’s the only name used for those who followed Jesus, and even those who had only been baptised with the baptism of John the Baptist (and hadn’t received the Holy Spirit) were called disciples (Acts 19:1-4).

It would be accurate to say that a disciple of Jesus was someone who [believed the teachings of Jesus](#), who surrendered to his leadership, and who endeavoured to imitate his life.

When we move into the early history of the church (found in the book called the Acts of the Apostles), we see these disciples began to be called *Christians* (from the Greek word Χριστιανός (Christianos), meaning “follower of Christ”) (Acts 11:26).

The Acts Of The Apostles

The book of the Acts of the Apostles provides a unique glimpse into the story of the early Christians, and to a time when these disciples of Jesus took their faith and began boldly proclaiming it to the world. In Acts, we are observing the very birth of Christianity – the movement which recognised and preached a resurrected Jesus as the promised saviour and king of the world.

The Book of Acts opens with this introductory paragraph by its author, Luke, also one of the four Gospel writers and one of Jesus’ 12 closest disciples:

“Dear Theophilus, in the first volume of this book I wrote on everything that Jesus began to do and teach until the day he said goodbye to the Apostles, the ones he had chosen through the Holy Spirit, and was taken up to heaven. After his death, he presented himself alive to them in many different settings over a period of forty days. In face-to-face meetings, he talked to them about thing concerning the kingdom of God.” | Acts 1:1-4, MSG

The book’s narrative describes the disciples as first-hand witnesses to the resurrected Jesus; witnesses to the astonishing truth of the Gospel message, and how they took that Good News to the world, beginning first in Jerusalem, then moving throughout Judea and eventually to the ends of the

earth (Acts 1:7-8).

The interactive map below shows the power of their witness to the gospel message, demonstrating not just areas where professing Christians are the majority of the population, nor where Christianity has been declared the national religion, but also the true extent of the global spread of the gospel since the first century. It's a powerful, visual reminder of God's promise to save people "from every tribe and language and people and nation." (Revelation 5:9)

What Was The Good News?

Peter the Apostle, when making his speech to the Jews in Jerusalem after the day of Pentecost, summarised the Good News in this way:

"Jesus the Nazarene, a man thoroughly accredited by God to you – the miracles and wonders and signs that God did through him are common knowledge – this Jesus, following [the deliberate and well-thought-out plan of God](#), was betrayed by men who took the law into their own hands, and was handed over to you. And you pinned him to a cross and killed him. But God untied the death ropes and [raised him up](#). Death was no match for him...All Israel, then, know this: There's no longer room for doubt – God made him Master and Messiah, this Jesus whom you killed on a cross. Change your life. Turn to God and [be baptised](#), each of you, in the name of Jesus Christ, so your sins are forgiven. Receive the gift of the Holy Spirit. The promise is targeted to you and your children, but also to all who are far away—whomever, in fact, our Master God invites." | Acts 2:26-40, MSG

Peter is attesting to the validity of Jesus of Nazareth, as God's appointed saviour and king. He is witnessing to the truth of the resurrected Jesus and the confirmation of his true identity as Son of God. And he is urging his listeners to

believe this truth, to surrender their lives to Jesus and receive God's promise of forgiveness of sins and the hope of life, even after death. In short, he is urging them to become disciples of Jesus, followers and imitators of the Christ. He is urging them to become Christians!

The number of people who heard his message and believed his words on that day was incredible! The book of Acts tells us that over 3000 people [were baptised](#). And not only that, every day their number grew as God added those who were saved. (Acts 2:47)

"That day about three thousand took him at his word, were baptised and were signed up. They committed themselves to the teaching of the apostles, [the life together](#), the common meal, and the prayers." | Acts 2:41-42, MSG

The Teachings Of Jesus: The Gospel Of Good News

Peter was, in reality, only reconfirming the teachings of Jesus; that of the Good News of salvation for humanity and truth of the kingdom of God; God's rightful rule and sovereignty over all the earth ([Matthew 16:27](#), [Luke 21:26-27](#), [James 2:5](#), [1 Corinthians 2:9](#), [Numbers 14:21](#), [Psalm 22:27](#), [Habakkuk 2:14](#)).

"Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people." | Mathew 4:23, NIV

"Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. "The time is fulfilled," He said, "and the kingdom of God is near. Repent and believe in the gospel!" | Mark 1:14, BSB

"The Spirit of the Sovereign LORD is upon me, for the LORD has anointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to proclaim that captives will be released and prisoners will be freed." | Isaiah 61:1, NLT

"Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners." | Matthew 9:13, ESV

Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." | Luke 17:20-21, NKJV

How Do I Become A Disciple?

Becoming a Christian and becoming a disciple of Jesus Christ **is the same thing**; we just don't really use the word disciple much anymore. The basis for us to become Christians remains the same as for those in the first century, who were Jesus' followers. So what is it that makes us a *disciple of Jesus*? What is it that makes us a *Christian*?

We need to look no further than Peter's words to the people at Jerusalem (Acts 2:22-42):

- We must believe that Jesus was **God-sent and God-endorsed, as the appointed saviour and king of the world**. We acknowledge that Jesus came as one of us, [like us in every way](#), so that he could defeat sin and death on our behalf (1 John 4:14, Galatians 4:4, John 3:16, Hebrews 2:14-17, Romans 5:12).
- We must believe that Jesus **died for the sins of the world** and was [raised to life, never to die again](#) (1 John

2:2, John 4:42, 1 John 3:5, Acts 2:32, Acts 3:15, 1 Corinthians 6:14, Romans 8:11).

- We must be **convicted of our sin, acknowledging our need for God's forgiveness and recognising that [the name of Jesus](#) is the only name under heaven by which humanity can be saved** (Ecclesiastes 7:20, 1 John 1:9-10, Romans 3:23, James 1:15 Acts 4:12, 1 Timothy 2:5).
- We must believe in the teachings of Jesus and **surrender to his [guidance and leadership in our life](#)**, not only as an apprentice to a teacher, but as a willing subject of God's designated King. Jesus has been given all authority in heaven and earth, he has first claim on our affections, he is the motivating force in our decisions and the final judge of [our soul](#) (Matthew 28:18-20, Isaiah 9:6, Luke 1:33, Acts 10:36, 1 Corinthians 15:27, Colossians 1:27, Romans 8:10, Ephesians 3:16, Acts 10:42, John 5:22. 2 Timothy 4:8, James 1:21, 1 Peter 2:25).
- We must **follow [the example of Jesus and be baptised](#)**, as directed in Mark 16:16. Baptism is God's arrangement for a person to gain a clean conscience based on their faith in the sacrifice of Jesus Christ. 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 (Matthew 3:15, Matthew 10:28, Acts 22:16, 1 Peter 3:21, Colossians 2:12, Mark 16:16, Matthew 28:19-20, Ephesians 4:4-6).

Written about 300 years after the birth of Christ, [the Apostles' Creed](#) summarises foundational Christian beliefs taught by the early church and is a bold declaration of our faith in Jesus Christ. It particularly affirms the teachings

regarding Jesus, that of his virgin birth, his crucifixion, his death, and his subsequent resurrection; core elements of the gospel of good news. It is a primary statement of faith shared by Christians around the world, uniting them in common union with the work achieved in and through Jesus.

Not Just A Disciple Of Jesus But Family Of God

Welcome to the family! When God puts you in Jesus, He also puts you [in community](#). When you believe and are baptised, you become a disciple of Jesus – a Christian – but not only that, you also become a valued member of God's family (1 Corinthians 12:27, Galatians 4:7, Romans 8:17, Galatians 3:26, 1 John 3:1-2, Ephesians 2:18-19, Ephesians 3:14-19). Becoming a Christian means you join a great cloud of faithful witnesses to the truth of the resurrected Christ (Hebrews 12:1), as believers of the message of Good News and disciples of Christ the King.

"If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 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](#)

<https://vimeo.com/113801439>

Only A Suitable Redeemer Will

Do

One of the most startling pieces of information that we are given in relation to Jesus is the fact that he was **made like us**. Jesus' redemptive work *on behalf of humanity* was deeply connected to *his own humanity*. Although he was born "[the Son of God](#)", and radiant with His Father's glory, he participated in every way in all the experiences of what it means to be human. His ability to sympathise with us and to reconcile on our behalf springs from a complete understanding of what it is like to be human; with all our doubts, fears, temptations and failures. He understood humans because **he was** human.

"For this reason he (Jesus) had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people." – Hebrews 2:17, NIV

"For we do not have a high priest who is unable to empathise with our weaknesses, but we have one who has been tempted in every way, just as we are – yet he did not sin." – Hebrews 4:15, NIV

These remarkable concepts of atonement, redeeming and redemption were subtly foreshadowed many times throughout Old Testament stories; one such example is the well known tale of Joseph of the multi-coloured coat and his descent into slavery at the hands of his brothers.

However, the law of *the kinsman* or *the kinsmen redeemer* had been written into the weave of Israeli life from very early times, clearly foretelling what Jesus' work was to be and how it was to be accomplished. We find the narrative of **the redeemer and the redeemed** poignantly depicted in the [story of Ruth](#)

A Story Of Redemptive Love

The [story of Ruth](#), the inconsequential outsider, is one of joy and heartbreak, desolation and hope. Ruth, of all people, was an unlikely heroine. Not only was she a woman, in a time when women were of minor importance, she was also a widow, poor and foreign and would have been considered an outsider to any true-born Israelite. Yet the conclusion of this seemingly insignificant tale brings us to the interesting discovery that Ruth eventually became an incredibly significant and vital part of [God's plan of salvation](#) for the world – she was an ancestor of [Jesus Christ](#).

Ruth's story powerfully underscores the importance of love's redeeming power to transform lives. (You can read more about it [here](#).)

Yet hidden within the narrative lies a deeper significance; a story within a story, that has remarkable bearing on the work and purpose of Jesus himself. Hidden, in plain sight, is the way in which God intended to save the world, through His Son.

'The Nearest Kinsman Redeemer'

The book of Ruth is set during the time of Israel's history known as 'the Judges' (circa 1220 – 1050 B.C.). It was a period of religious and moral decline, frequent foreign oppression and national disunity. The people of Israel were often at the mercy of enemies from without and discord from within. Yet although it was a time of great instability, certain laws and customs helped to form an integral part of Israelite society. Many of these laws can still be found throughout the Old Testament, in the books of Leviticus, Numbers and Deuteronomy.

One law, in particular, was known as the law of the *nearest kinsman* or the *kinsmen redeemer*. The kinsman-redeemer was a **male relative** who, according to various laws of the

Pentateuch, was responsible to act on behalf of a relative who was in trouble, danger, or need. The Hebrew term for kinsman-redeemer (*go el*) designates *one who delivers or rescues*, either property or person. **The redeemer had to be related to the person being redeemed and could not be a stranger.**

The *kinsman-redeemer* or *guardian-redeemer* was the proper legal term for the nearest male kinsman who was able to redeem or vindicate a relative (Leviticus 25:25-55).

*“If your brother becomes poor and sells part of his property, then his **nearest redeemer** shall come and **redeem** what his brother has sold.” – Leviticus 25:25, ESV*

*“If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband’s brother shall go in to her and take her as his wife and **perform the duty of a husband’s brother** to her. – Deuteronomy 25:5, ESV*

*“If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger’s clan, then after he is sold he may be **redeemed**. One of his brothers may **redeem him**, or his uncle or his cousin may **redeem him**, or a close relative from his clan may **redeem him**.” – Leviticus 25:47-49, ESV*

While these laws may seem strange and somewhat archaic to us in the 21st century, they were instituted to protect the impoverished or marginalised members of society who might otherwise suffer permanent loss of life, freedom or property.

The Law Cannot Redeem

Ruth appealed to a wealthy landowner and relative of her mother-in-law, named Boaz, who was eligible to undertake the rights and responsibilities of the *nearest kinsman*. Boaz immediately tells Ruth he is willing to redeem her, however there was a kinsman nearer than himself. If this kinsman could not, or would not, then Boaz promises Ruth he will certainly redeem her.

“And now do not be afraid, my daughter. I will do for you whatever you request, since all my fellow townspeople know that you are a woman of noble character. Yes, it is true that I am a kinsman-redeemer, but there is a redeemer nearer than I. Stay here tonight, and in the morning, if he wants to redeem you, good. Let him redeem you. But if he does not want to redeem you, as surely as the LORD lives, I will. Now lie here until morning.” – Ruth 3:11-13, BSB

Boaz’s conversation with the nearer kinsman soon makes it clear that this kinsman cannot redeem Ruth. He offers Boaz this right of redemption, which Boaz accepts.

“Take my right of redemption, because I cannot redeem it...At this, Boaz said to the elders and all the people, “You are witnesses today that I am buying from Naomi all that belonged to Elimelech, Chilion, and Mahlon. Moreover, I have acquired Ruth the Moabite, Mahlon’s widow, as my wife, to raise up the name of the deceased through his inheritance, so that his name will not disappear from among his brothers or from the gate of his home. You are witnesses today..” – Ruth 4:6, 9, BSB

The nearer kinsman in this narrative represents the Law of Moses, under which Israel was governed. Instituted soon after the Israelites had migrated from Egypt, an event also known as ‘The Exodus’, this law remained in place until Jesus’ time and

still forms a central part of [Judaism](#) today. Yet, while the Law came first, prior to Jesus, and imposed many values of morality and justice, ultimately it could never put a man or a woman right with God. ***It was unable to redeem.***

“The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent His own Son in a body like the bodies we sinners have. And in that body God declared an end to sin’s control over us by giving His Son as a sacrifice for our sins.” – Romans 8:3, NLT

No amount of doing good or attempts at obedience can remove the stain of sin from a person’s life. All believers must come to understand that obeying God’s laws cannot produce the righteousness needed for salvation. It is only [dependence on God](#), in faith, to put things right, that makes it possible to be ‘[right with God](#)’.

The law was only a shadow of better things to come; acting as a guardian until all humanity could come to understand their need of a Saviour.

Jesus’ Humanity Was Crucial To Redemption

“Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, [the devil](#).” – Hebrews 2:14, NIV

Only a human could break the power of sin and death which had gripped humanity in a stranglehold for over 4000 years. Only the **kinsman-redeemer** could redeem.

Yet no ordinary human could possibly have achieved this remarkable feat. God, in His infinite love, did not leave anything to chance, causing His Son to be born, with the mind

and character of Himself, the exact representation of His being and radiant with His glory (Hebrew 1:3), yet flesh and blood like us. Conceived by the Holy Spirit, Jesus became *Emmanuel*, “*God-With-Us*”, strengthened in will and purpose and redeemer of the world.

Only A Suitable Redeemer Will Do

Jesus was human and ‘our brother’ in every way, made like this so He could be a suitable redeemer.

He fulfilled the essential requirements of being made ‘like his brethren’, human in every respect necessary, so that he could conquer sin and death for all those who shared in his same humanity.

Only in this way, being completely mortal and subject to pain and death, could it be said of Jesus that “*he must suffer and that, by being the **first to rise from the dead**, he would proclaim light both to [the Jews] and to the Gentiles*”, thereby giving the rest of humanity hope of also escaping the finality of mortality and death.

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