

Session 5: Jesus the King

Introduction

“The life, death and resurrection of Jesus Christ reframes everything, bringing hope, life and meaning to every part of human culture. And yet many of us can't see how our faith shapes much of everyday life and experience.”¹

“Sunday to Sunday, the in-between days, where was Jesus?”²

“I didn't think about the whole of who I am, what was I passionate about, or how God uniquely made me.”³

“What are God's purposes for us? What does it mean to be made in the image of God? How do we live in the world but not of the world?”⁴

“God wants to make us more ourselves.”⁵

“He is holding all things together and that he is reconciling all things to himself.”⁶

“We're exploring: How does the biblical story reframe our story?”⁷

“We live out of our stories.”⁸

“So be located in the story, the biblical story in which God reveals himself, his character, and his life.”⁹

¹ Mark Mayhew, Marketplace Institute, Regent College. (Mark is one of the main presenters of this Series.)

² Hugo Ciro, CEO of Level Ground Trading, Victoria, BC.

³ Christine Lee Buccholz, Consultant and Board Member, Restavek Foundation, Falls Church, Virginia.

⁴ Mark Mayhew.

⁵ Hans Boersma, Professor of Theology, Regent College.

⁶ Amy Sherman, Author, *Kingdom Calling*, Senior Fellow, Sagamore Institute.

⁷ Mark Mayhew.

⁸ Rikk Watts, Professor of New Testament, Regent College.

⁹ Sarah Williams, Professor of History, Regent College.

“We started ReFrame in Luke 24, after the resurrection. Two disciples were walking on the Emmaus Road, where Jesus met them on their journey. The disciples knew the Genesis story and the story of Israel, and they had hoped that Jesus was the Saviour that Israel was waiting for. But in the end, their hopes were crushed, and they were left feeling alone and confused. Are we any different?”¹⁰

Christine Buccholz’s Story

You're trained to think that your life is going to be so epic. And really, our lives are so ordinary, you know, analyzing these business problems and presenting them to the client and still doing all the ordinary things in life of having to clean my house and go grocery shopping. I think there's this mismatch in my head of like, what my life is supposed to be like.

“Christine Bucholtz, who we met in episode two, had a successful career in business alongside her family life. But for a long time she had great difficulty connecting all aspects of her life with her faith in Christ.”¹¹

I spent a lot of time in this kitchen cooking three meals a day for my kids – breakfast, lunch, and dinner, cleaning a lot of dishes, I'm on the floor a lot with a paper towel, cleaning up crumbs. And so, I think often that this is the bane of my existence. I feel it the most when I'm cleaning the floors and I feel like, wow, is this what my life is about? It just feels so ordinary and mundane and shouldn't my life be about more than this?

Growing up, I learned a lot about the importance of personal salvation and personal morality. But I don't think I grasped any sense of how my faith interacted with the world and how to live out my faith.

“We believe Jesus loves us and died for us, but why do we struggle to see Jesus connected to all the things we do?”¹²

¹⁰ Erin Antosh, The Washington Institute for Faith, Vocation, and Culture. (Erin is one of the main presenters of the Series.) and Mark Mayhew.

¹¹ Mark Mayhew.

¹² Mark Mayhew.

“The gospel story that many of us grow up with is an incomplete but true story. The basic story that Christians have today is something that goes like this: God loves you, you are a sinner, Jesus died for you, if you accept him into your heart, you can be reconciled to God, and when you die, you get to go to heaven. And so that story is a very narrow, private, personal salvation story. When we frame the basic story that way, it's all over when we accept Jesus. As a result of that, the Christian life is sort of a tac-on. It's what follows from getting saved so that you can spend forever with God. There is no task. There is no calling in culture, there's no calling to a job. There's no calling to an enhancement of this world on behalf of God.”¹³

“If many of us have an incomplete gospel story, what is the full story of who Jesus is and why he came?

“In this episode, our focus is on encountering Jesus afresh and hearing how all the Scriptures starting in creation and Israel find their fulfillment in him.”¹⁴

John 1:1 – 5, 14

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him, all things were made; without him, nothing was made that has been made. In him was life, and that life was the light of all people. The light shines in the darkness, and the darkness has not overcome it. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

“Well, I get to talk about the most exciting thing of all. Jesus: the climax of history.”¹⁵

First Century Israel

Now, in the previous session, Phil alluded to the fact that God would bring Israel back from exile. And we join this story after they've been in the land for 400 years. But there are problems. Most Jews still actually lived outside the land. They were ruled, not by the village king, but by the pagan Romans. You see that

¹³ Scot McKnight, Professor of New Testament, Northern Seminary.

¹⁴ Mark Mayhew.

¹⁵ Rikk Watts, Professor of New Testament, Regent College. (Rikk is the main speaker for this session.)

Israel's story's on a knife edge at this moment, and the question is: where was God in all of this? What happened to all those promises of restoration? What does it mean to be Israel?

Now, it's interesting, because in the story of Jesus, the first person we meet is not actually Jesus. Surprising for some of us, but the first person we meet is none other than John the Baptist. And that's striking because I think there are very few Christians who, when they're talking to someone about Jesus, would think of starting with John. And there's a reason we do that. And that's because we don't actually take seriously Jesus' place in Israel's narrative. But all four gospels agree, you can't understand Jesus apart from John. He's the one. He's the link that connects Jesus to Israel's history.

So, what's John doing? What's his role in all of this?

Well, centuries before Jesus, the Jews who had returned from exile knew that things weren't exactly as they ought to be. Jerusalem and its temple, for those who could remember, was only a shadow of its former glory. There was no Davidic king, and the nations, far from being attracted to the glory of Jerusalem shining, hardly even noticed. So, they began to complain. They felt that God had not, in fact, kept his part of the bargain.

And then along comes Malachi, he's the last of the great writing prophets, and he tackles this head on. He declares that it wasn't God's fault, actually, but theirs. It was because of their continued disobedience that God had not come. What were they doing?

- They were failing to teach truthfully.
- The priests, the leaders of God's people, were divorcing their wives.
- They were offering God diseased animals.

In fact, it's an act of mercy, really, that God didn't come, because if he did, it wouldn't have been for blessing. It would have been for judgement. So, Malachi declared that God would one day send a messenger, someone like Elijah, to prepare his people before God himself arrived, lest the land be cursed. And that's who John is.

Messiah

You might have wondered why the Gospels describe John's garments. They're not interested in a new fashion line of desert wear or something – desert denims by John the Baptist Incorporated – that's not what it's about. He looks like Elijah. And what's he doing? He's in the desert and he's baptising people. Now, what's baptising people? That's taking people through water. Think about that. Where have you seen someone in the desert pass through some water? Yeah, exactly. You've got it. He's re-enacting the Exodus. Now, what's he doing? What's going on here? And notice this time, people are not leaving Egypt to go to the desert. They're leaving Israel.

You see, people have begun to realise that the real problem here is, in fact, God's people. So, what they do is they come out from their cities and their towns, into the desert, re-enacting their own personal exodus. And in being baptised and confessing their sins, they're affirming their commitment to become God's true people in preparation for his coming. And notice that Jesus' first act as an adult is to signal his identification with this movement. And not only that, not only does he affirm what John is doing, he actually takes up the fulfilment of John's message in himself. The baptism is key to all of this.

So, what happens at the baptism? A couple of things are worth noticing: in the narrative, the people confess their sins as they go into the water. Not so with Jesus. Jesus says nothing, but God confesses Jesus. And he does it two ways:

1. First of all, through sending his Spirit. Of course, if you know Israel's narrative, you'll know that the Spirit is absolutely critical to all of this. That's what Isaiah looks for. That's what Ezekiel is longing for. Joel speaks about this. Israel needs the Spirit. If they are actually going to be God's people, they can't do it on their own. And when Jesus goes through the water, what descends upon him? The long-awaited Spirit of God. This is the beginning of the new creation that God promised.
2. And then there's the voice. God speaks, and it's his declaration of who Jesus is and therefore what He is to do.

You are my son, whom I love; with you I am well pleased.

- Matthew 3, Mark 1, Luke 3

It picks up on two texts, Psalm 2 and Isaiah 42. Psalm 2 talks about the great Davidic Messiah, reigning in Jerusalem, and through his reign, God will exercise his worldwide rule over the nations. Isaiah 42, on the other hand, talks about this enigmatic servant of the Lord. No one's really sure who he is, but they know that God will put His Spirit upon him, and his job will be to restore Israel and himself also, to be a light to the nations. But the interesting thing about this servant is, he's not going to do it like a conquering warrior. He won't raise his voice in the streets. On the other hand, he won't break a bruised reed. He won't quench a smoking flex. Most people have almost lost hope. Thus, almost declining into total and utter weakness. This servant will take care of them. Extraordinary compassion. And the commendation is critical because what's going on there is, we're being told that David's great son has come. He's going to exercise God's rule over the nations, but not in a way that people were expecting.

Now, that's not all. Notice that Jesus is also called Son. Now, think about this. He's passing through the water, he's called Son, and then he goes into the desert. For how long? For 40 days. Where have you seen that before? Exodus 4:22, God says to Pharaoh through Moses: Israel is my firstborn son, and then he leads them through the water and into the desert for 40 years. What's going on? Jesus is taking up Israel's narrative into himself. He's actually going to embody the Israel that Israel was never really able to be. And just as Israel was tempted in the desert, so too Jesus. And the difference is, he doesn't fail.

Now, Matthew and Luke relate these same three events in a different order, but the basic point remains the same: Will Jesus betray his Sonship? Will he use his power in ways that deny God's character? And the first test? *You're hungry. Dying is not much good. Here, use your power, turn the stones into bread.* Jesus might be tempted to do that, you see. But with so much at stake, Jesus makes a really important statement: *It is not just about eating. A life that's not committed to doing what God says is actually not a life at all. I will not use my power for my own benefit, even if it means my death.*

Satan takes him to a high mountain, shows him all the armies of the world. *The kingdom of God, it's a big job. Kingdoms need armies. My armies can help. Just*

do it my way. Jesus says, No. I will not coerce people. This kingdom is about trust given willingly.

Finally, to the temple full of religious people, all waiting for God to come, evening sacrifice, praying for deliverance. Satan says *I've got it all worked out. A sequined jumpsuit, big J on the front, put you on the top of the temple, I've got U2 hired to play, 'I've Still Not Found What I'm Looking For', right in the climax of the moment you can leap off and from 10,000 stories. So, what's going to happen? And suddenly a rumour of feathers and they bear him up, and man, after that, you can have them all with you.* And Jesus says, *No way. I will not manipulate people's deepest religious longings.*

And the Gospels tell us that because of this, because he does not betray his Sonship, he does not betray God's character, he comes out of the desert in the power of the Spirit, announcing the kingdom of God, but in keeping with God's character.

“It's Jesus reliving Israel's experience in the wilderness. Being tempted as Israel was. Only this time, the good news is that Jesus is victorious and obedient, unlike Israel in the wilderness. Therefore, He enters into the land as the conquering king, and he assigns governorship of the land to 12 apostles as it was assigned to 12 tribal leaders in Israel. Now we have 12 tribal leaders for the new land, for the new Israel, with a new king. And Jesus is beginning to usher a revolution -- a kingdom revolution -- all rooted in the story of Israel. None of this stuff makes sense without the story of Israel.”¹⁶

“The Gospels have very clearly revealed Jesus to us as the fulfilment of all of Israel's hope. Taking it back to the kingship of David to show Jesus as the true King of Israel, they also take him back to Abraham as the true Israelite, the one who, by faith, believed God and was promised a land and that he would be a blessing to all the nations. But they also take him all the way back to Adam as the new Adam, the one truly made in the image of God, who fulfils what Adam was supposed to be for the world. And he shows us what it is to be in the image

¹⁶ Scot McKnight.

of God and shows us what it is to be truly human, not just fallen human, but what humans were created to be.”¹⁷

Mighty Words and Deeds

Now two things in particular characterise what Jesus does: his mighty deeds and his mighty words. First of all, his mighty deeds. Now much has been said about Jesus' miracles, what the New Testament itself calls his mighty deeds. I'm going to focus on just two elements.

Iain, earlier, spoke of people being made in God's image. God said to Moses, I am the one who gave people eyes to see, ears to hear, mouths to speak. One of the key aspects of Jesus' healings is precisely this: his healing of the blind, the deaf, the lame, the mute is what? God's commitment to restoring his image in human beings.

And alongside that stands Jesus casting out of unclean spirits. Humans were designed to be indwelled by God's Spirit. So, what Jesus does is he anticipates the time when God's Holy Spirit will be poured into every human being who believes in Him. And in preparing for that, he cast out these unclean spirits, striding through the land, left hand, right hand, out they go, great stuff.

A second thing: Jesus in the boat with his mates one day with his disciples (that's probably a better way of talking about it, than mates, being Australian, of course) and a great storm arises. They're terrified and he's asleep. So what do they do? Will, they come, *We do not presume to come to this, you're sleeping bins _____ your righteousness, Lord*. No, they don't do that. They say, *Wake up! do something!* And he does. What he actually says is, *Sorry, shut up*. It sounds a bit blunt, but the staggering thing is it does. And the gospel writers tell us, the disciples are more afraid of Jesus than they were of the storm. Now, why? Because they're Jewish people, and they remember in their history, there's only one who tells the sea what to do. So, you think you're in the boat with a prophet. What do you do when you find yourself in the boat with God? No one is expecting that.

And then immediately after, he comes across a guy who's infested with Legion, a whole military host of demons. Jesus casts them out, they run into some pigs,

¹⁷ Mariam Kamell, Associate Professor, New Testament Studies, Regent College.

so we have militarised porkers. Right. And they run them into the sea and drown. And here's the question. Where have you seen someone command the sea. And immediately after, a military host is drowned there in.

Do you know who this is? Can you see? You thought he was just the Messiah? No, no, no, no, no. There's much more going on here. And in case you missed it, he then goes and feeds people in the wilderness. Got it? Wink, wink, nudge, nudge. Say no more. Sure.

And then, of course, there are Jesus mighty words. Even his enemies recognise his astonishing authority. He wants to deal with two particular questions, or at least I want to. And they are, What is God like and what is the nature of holiness?

Jesus tells a story about some men who lost their land. One of them was reduced to living hand-to-mouth. If he worked, he ate. If he didn't, he wouldn't. Now imagine, you've got a seven-year-old daughter, you didn't work yesterday, what did you feed her? She's hungry. Few things will destroy a man as quickly as not being able to provide for his family. And now you understand this story. Here's this guy, desperate to feed his daughter. He's in the marketplace first thing in the morning, and no job. He still waits, comes lunchtime, noonday sun still waiting, no job. All through the hot afternoon,² getting desperate now. What's he going to do? Still no job. And finally, at the last hour, someone says, Hey, you want a job? Yes. Now, do you think he's thinking about his work? Not at all. He's working out where the pay shed is and working his way to that corner of the field so that when the bell goes, he's the first one in the line. And it works. He's got it all planned. He'll be first down to the bakery. Not enough money for food for himself, but at least a little loaf for his daughter. It's worked. And then he opens his hand. And what does he have? A whole day's pay. And Jesus says, *this is what God is like*. A compassionate God who doesn't give us what we deserve. He gives us what we need. That's what Israel was meant to be. It's what we ought to be known for.

On another occasion, Jesus goes up the mountain to teach. You've seen someone teaching on a mountain before? Sure you have, at Sinai, the giving of the Law. Back then, there were warnings. There was a fence around the mountain. Cross the fence and you're dead. And only a few select people

managed to go up to the top. But look at this mountain. There's no fence around the bottom. Anyone who wants to can go up and encounter Jesus. And what does he say? There are not warnings. What does he say? His first words are these. *Is there anybody here who just knows that they cannot do the God thing? Anyone here who is just poverty stricken in spirit and know that they just don't have what it takes. Anyone here?* Jesus says. *Congratulations. Because yours is the kingdom.* An amazing picture. Astonishing. But it also raises the second question: What then is holiness, which is really important.

Holiness

Israel was called to be holy, to reflect God's character, to show the world what he was like. So what does God look like?

Well, one day Jesus and his mates again, or disciples, as you would have it, were walking through the wheat field, having a little snack along the way. And guess what? Up jump the Sabbath police. Now, come on. What kind of people spend their one day off a week lurking in wheat fields, looking for Sabbath breakers? We have some issues, don't we? Now, Jesus could have actually had a nice little discussion and pointed out, you know what? Actually, they're not breaking the law. But he had a bigger point to make. He said to them, you know, your creation story is all wrong. You think God made the Law and then noticing that something was missing thought, goodness me, I should create people to keep the Law. He said that's not the truth at all. God made the Law to keep people. And you know why? Because only people are made in God's image. Not the temple, not the Sabbath, not even the Scriptures. Only people are made in God's image. Every last one of them.

Holiness, then, is not so much about Sabbath keeping, but people keeping. That's what holiness means. And that's why he says, in that Sermon on the Mount, what sums up the Law and the prophets? Do to others what you would have them do to you. This is the Law and the Prophets. And notice the order. We are not nice to people because they've been nice to us. We are nice first. Why? Because that's the character of God. That's what he is like. His wonderful gift of creation, his kindness to us in giving us life, his generosity in filling the world with amazing things. And we know it's broken. But even so, the bounty is astonishing. This is what God is like. Jesus says, *Learn to live like this.*

“Jesus was fantastic in the way he related to people. He questioned anything in his religious environment that threatened the full life of people, anything that put rules and regulations before people. I mean, the Sabbath is made for people, not people for the Sabbath. And so, his whole expression of God's purposes through his life was one of prioritising people, especially people at the margins, people that were rejected by society, especially people that were not part of that of the nice, beautiful, Hollywood people of the day.”¹⁸

“I think one of the things I've most come to appreciate about witnessing Jesus as He enters into this historical context is seeing how he both plays on their expectation and yet adjusts them quite oppositely. They expect power, but he does acts of Yahweh, by calming the storms. He does works that only God can do, that are signs of God's presence in God's power. And they expect probably some sort of teacher, but then, what we see when Jesus shows up and goes up to the mountain to give the Sermon on the Mount, all the other rabbis would say, *Well, the law says or so-and-so says* and give authority elsewhere. And Jesus says, *But I say*, and he then gives the new Law. Matthew 7, it says, And the crowds were astonished. And I think we often miss that because we're so used to hearing Jesus as a teacher and we just don't even think about how shocking it was that he took this authority and gave a new Law.”¹⁹

“He chose these run of the mill nobody's for the establishment. They weren't people of power. There's a Mary, there's a Peter. He engages them in his work. No matter what field of work we're involved in, no matter where we live, I can take your skills, your capacities, your area of expertise and use it for my purposes. All you need to do is follow me and follow me means live as I did, prioritise what I prioritise, value others as I value others, engage with the Father as I engage with the Father.”²⁰

¹⁸ Ruth Padilla DeBorst, Networking Team, INFEMIT Latin American Theological Fellowship.

¹⁹ Mariam Kamell.

²⁰ Ruth Padilla DeBorst.

Conclusion

Well, all this has some pretty staggering implications. What does it mean, then, for Jesus, God, and Israel? Well, the first one is, who is this?

Who IS this?

Yes, we know he's the fully, truly human, messianic son of David and servant of Israel. We know that. But he's so much more. He says to the lame man in front of his opponents, *Stand up and walk, actually, your sins are forgiven*. And they go. *You can't say that. Only God can. Yes, you can*. Man gets up and walks. He controls nature. He sets his authority over the scriptures: You've heard it said to those of all, but I say unto you. And then he rescinds the food laws: *Nothing going in can defile you, only that which comes out*. Implications of this are astonishing. They're amazing. Astounding. Gobsmacking, even. However mysterious it might be for us. Jesus is none other than the Lord himself among us. And the consequences, he's remaking Israel around himself.

Remaking Israel

That's why he chooses 12. A radical reworking of Israel's long defined identity. No longer is it about observing the Law. It's about following Jesus. But one can only do that if one re-understands, thinks again, about the nature of holiness. You can only do to others what you'd like them to do to you if we first take up our crosses. That's why he summons us to cross-bearing discipleship. I have to let go of my agenda if I'm going to put yours first.

Well, it's no surprise this arouses some serious and deadly opposition. Something has to give. Israel's authorities -- the Pharisees, the Sadducees -- it's not going to be them, so they hand over Jesus to the Roman authorities. But amazingly, even this, even this betrayal he uses. He will take humanity's murdering him and use it to redeem us.

Remember the baptism and the temptation? David's promised rule over the nation through a suffering servant. Remember the temptation? *I will not use my power for my own benefit, even if it kills me*. So anticipating his coming death, Jesus initiates a new Passover, where instead of the meat of the lamb, it's now the bread and wine speaking to us of his body given to any who believe in him. It's no longer an exodus from Egypt, but a much greater cosmic exodus, this

time from the worst exile of all, death. His death will become the basis of a new covenant of life for all people.

There are different ways to understand this. When it's boiled down, it means whenever we abuse other people, we're actually abusing God's image, which in effect, says we don't want God to rule over us. Now, the problem is God is the Lord of life. And if you don't want his rule, he can arrange that. It's called death. And because each of us have treated people badly, there's all this death hurtling around the place and there's nothing we can do about it. Because none of us have life within ourselves. Look at me. I'm dying. We all are. We're in desperate trouble. The only one who can rescue us from this is someone who can take death into himself and overcome it. And that's exactly what God does in Jesus. He absorbs this, takes our death into himself.

Renewed Vision of God and Humanity

Well, that results then, finally, in a renewed vision of who God is and what it means to be human. In the Gospel of John, the Cross becomes the place where God's true glory appears in all its splendour. And this is really what Jesus' Transfiguration pointed to. It comes just after Jesus announced that he's going to Jerusalem to die. Why is that so important? Because if you want to know what God is like, you look at Jesus on the cross. Because he's a God whose first concern is not about his safety or his power. He's a God who will take even the punishment of rebels who hate him, upon himself, that they might have life. Here is his glory, full of grace and truth. This is where the light of the world shines most brightly: Jesus' self-giving for his enemies. So, a new vision of God, and a new vision of humanity: To be fully human is to reflect God's character. But as the disciples on the road to Emmaus understood, all this would mean little if it ended with the crucifixion. But it doesn't because it didn't. As we will learn when we get together next time.

The achievements of the incarnation are of such kind and number, that if one should try to enumerate them, he may be compared to men who gaze at the expanse of the sea and wish to count its waves.

- Athanasius, 4th century

“The great thing about the incarnation, about Jesus, it's so improbable. It's so improbable. It's so out of the imagination. There was very little in Jesus to impress anybody. He didn't come from a privileged home, his birth was unexceptional. I mean, to the world. And yet, this becomes the place where we realise that everything about God is liveable by people like us.”²¹

“The incarnation, the life of Christ, the crucifixion, and the resurrection are astounding. First and foremost, because God, the transcendent God, was infinitely different from us and infinitely beyond our stories and beyond our history, identifies himself with those stories, identifies himself with this history, comes to us in Jesus Christ, takes on you're my flesh, and says, I am going to identify with you in order that you might come to me and might identify with my life. Now, that is an astonishing claim. In other words, it is the incarnation, God taking on human flesh, that fills this story, that fills this history of ours with incredible significance.”²²

“What does it mean to understand God, if the revelation of God in his most complete form, is Jesus? It is really a profound question. That God in his inner being is a God who self-sacrifices in a cruciform way so that the cross is not the far end of the kingdom where God acted most unlike God. But instead, this is the very core of the divine being. That cruciformity is the very being of God, a self-sacrificing love for the other. When this takes, when this happens, we get a new view of God, we get a new view of Jesus, and all of a sudden, Christianity is revolutionised. Anybody connected to Jesus is connected to salvation because he's the Saviour, but he's more than a Saviour. He's the Messiah and he is creating a world, a kingdom, a society, a city, a new world order in which he is the ruler. That's the message of the story of the Bible, that God will dwell with us through Jesus and will rule us, redeem us, so that we can become the people of God in this world.”²³

“What is our end? What is our purpose? Well, our end, our purpose, is to be like Christ. We are made in the image and likeness of Christ. God wants to make us more ourselves. If you keep in mind that the end goal is to be Christ, to be in Christ, to share in his anointing, to be prophet as he is prophet, to be king as he

²¹ Eugene Peterson, Professor Emeritus and Author, *The Message*, Regent College.

²² Hans Boersma.

²³ Scot McKnight.

is king. When we become Christ-like, we share in his way of being truly human. Then we become really ourselves.”²⁴

Christine Lee Buccholz’s Story cont’d

So, there are a lot of things that I've been thinking about as a mom and how this understanding of who Jesus is, as Jesus who cares about all of who we are, not just our personal morality, but how we engage with other people... When I think about what my sense of calling is, it is to help others thrive. And so, and it affects me in the work that I might do and how I engage with the world around me.

My job as a partner to my husband is to help him thrive and with my kids, is to help them thrive and to know that they are loved by God, that they are given unique skills and talents and passions. And my job is to help cultivate that in my community with my neighbours and the school community that we're a part of. I feel like my role there is to help others to thrive.

My kitchen represents a lot for me. I mean, there are times where I'm washing dishes again and again, especially in the summer when the kids are home from school. It just feels so ordinary and mundane. And yet I'm reminded that the Son of Man did not come to be served, but to serve. And in this space in life, I think it is about being obedient to what God has called us to do and being faithful and these little things.

“Literally billions of people have had their lives transformed by Jesus. They've discovered something astounding and incredibly exciting about him. He's not just the Saviour, but the Lord and the King, the fulfilment of all of Israel's hopes. And He invites us to follow him in restoring the whole of creation, loving God, and loving our neighbours in the same way God has loved us. In the next episode, we'll ask, if God is giving us a new start, what kind of world is he building and how does the end of the story impact us today?”²⁵

²⁴ Hans Boersma.

²⁵ Mark Mayhew and Erin Antosh.