



# Berean Christian Fellowship

## DEVOTIONAL 190.0

June 15  
2018

### Holy Spirit: Universal Humanity—P1

**“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28).**

It is a poorly illustrated point that the Holy Spirit has changed the world for the better through the Church. This is no secret, for Jesus said that He would: *“And He, when He comes, will convict the world concerning sin and righteousness and judgment”* (Jn. 16:8).

It is an undeniable truth that all the peoples of the world have truly been blessed by the testimony and labors of the Church, and as the Gospel spread from Jerusalem, the world changed in many ways from how it had been before Christ. Why is it then that so many scholars and pundits try to lay only blame and bad reports at the feet of the Church, giving man the credit for the good that Christ has brought through His Bride? Increasingly, books and reports paint the Church as a blight to the world—a relic of ignorance, superstition, and cruelty. The opposite is actually true.

Take the idea of universal humanity. It is seen as a sign of human progress that we understand ALL human life is innately valuable—poor, rich, tribal warrior, or door-to-door salesman. It is considered an “evolved” sensibility to *know* we are all alike and equally and innately valuable. Even by these statements we are acknowledging that this wasn’t always understood. This idea of innate human value was not practiced in the world in ancient times when races, tribes, and peoples prided themselves on their differences—their bloodlines, their positions by birth, and the will of their racial gods. They segregated themselves into Jews, Greeks, and barbarians, each claiming superiority to dominate, subdue, and abuse the other. Men were elevated to kings and

lowered to slaves. This was the way of the world at the time of Christ. But something changed. The Gospel of Christ came to them: *“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him”* (Jn. 3:16-17).

No matter who they were or what others said of them, people heard that God loved them—and not just them—even their enemies! He loved the whole world, not just Jews or Greeks! And He does not wish *“for any to perish but for all to come to repentance”* (2 Pt. 2:9), from the lowest slave to the highest king, *“for God shows no partiality”* (Rom. 2:11).

Indeed, *“He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children’ Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man”* (Acts 17:26-29). *“In the generations gone by He permitted all the nations to go their own ways”* (Acts 14:16), but *“overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead”* (Acts 17:30-31).

The concept of a universal humanity in which each individual is innately valuable—even, and especially to God Almighty—comes from the Word of God by the Church. Amen.

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