

This story begins at the dawn of time. There are many players in this story. The Creator: the omniscient, omnipotent, omnipresent Being that made the world we know today. (Gen. 1:1) The Creator's Son, one with the Creator, begotten, not created; the complete image of the Creator born to a woman and taking on human form. (John 1:1, 14; Luke 1:26-38) The Spirit, sent by the Son to guide, comfort, and encourage the reconciled. (Acts 1:4-5) Man, one of the creations of the Creator, created to commune and worship the Creator and, by an act of willful disobedience, eternally cut off from communion with the Creator. (Gen 1:26-27, 3:1-24, Rom. 3:10-12)

The Son, sent by the Creator, was born to a woman, taking on humanity. (Luke 1:26-38) He was sent with the purpose of reconciling those separated from the Creator. (Mark 2:17) He lived a perfect life, healing and helping those he came to save. As he began his Earthly ministry, he surrounded himself with a small group of twelve men. It is by the Spirit that these men spread the Son's message of reconciliation.

During his time on Earth, the Son served and healed many. He reconciled many to the Creator's kingdom. There exist many accounts of the Son's service. In one, the Son feeds a multitude of people with only a few pieces of food. (Matt. 14:13-21) In another he heals a lame man. (Mark 2:8-12) He silenced those who tried to trick him and ensnare him with words. (Luke 20:27-40) In an act of humble service he washed the feet of the group of twelve men following him. (John 13:1-17) It is this characteristic of humble servant-hood that marks the life of the Son. He followed the will of the Creator perfectly and completely.

To complete the mission for which he was sent, the Son had to give up his very life. (2 Cor. 5:15) He did this freely, though not without angst and torment. He was wrongly accused of crimes he did not commit, beaten and killed to fulfill the purpose and plan of the Creator. (Acts 2:23) The Son freely gave up his life that he might save each and every person from eternity without the Creator. After death, the Son was raised to life by the Creator and given all authority. (Acts 2:24) He made many appearances after his resurrection and then sent the Spirit to enable those reconciled to the Creator and to be a comfort to them.

I know the Son, Jesus Christ, of whom I speak. I began my relationship with him when I was seven. I have walked with him from then until now. There is nothing that could change my decision to follow him. He has been my faithful companion all these years. He is my Savior and Lord. I desire to follow him and to obey his will. He has died and been raised to life for me and my sake. His sacrifice has changed my eternal destiny. I was destined to be separated from the Creator, God, and the sacrifice that Jesus Christ made has allowed me access to commune with God for the rest of eternity. Jesus Christ, through the Spirit, enables me to change for the better day by day.

In terms of evaluating the change, Roger's "Diffusion of Innovations," is helpful. It provides criteria by which we can evaluate the adoption of an innovation. There are five characteristics that determine the rate of adoption of an innovation. They are: relative advantage, compatibility, complexity, trialability and observability. Relative advantage describes the way in which the innovation will make the situation for the adopter better than before. This may mean increased productivity or completing a task with less effort than prior. An example of this is a software program that allows a teacher to average grades automatically rather than having to do it manually. This allows the teacher to do the

same task faster and with less effort. The relative advantage that the teacher experiences causes the innovation to be adopted more quickly. Compatibility describes the way in which the innovation is similar to previous practice or how the innovation meshes with the needs and beliefs of the adopter. An example from the educational setting might be a school adopting an online reading program when they have already moved to another online service or program. The anti-example would be of a company that currently relies on hardcopy files being encouraged to move to a digital format. The innovation is not as compatible with the company's current practice. Complexity is a simple concept. The more understandable an innovation is, the more readily the innovation will be adopted. Trialability discusses the way in which an adopter can adopt the innovation. An innovation that allows the adopter to try it a little at a time has high trialability and will be more likely adopted. Trialability also refers to the ability to revert back to the previous state. An adopter may be more willing to try an innovation if they know that they can go back to the previous state. Observability is how the innovation can be observed by the intended adopters in others who have already adopted the innovation.

In regard to the Son, the change agent, and the innovation that he proposes and created, the relative advantage is a personal one, of great magnitude. The innovation brings about the change in the eternal destiny of a person. The innovation allows a person to have the destroyed relationship with the Creator mended. Many people have chosen to adopt this innovation. They see the relative advantage of a changed destiny and choose the innovation.

In terms of compatibility, this innovation is incompatible with the previous state. When and if an adopter chooses the innovation, the innovation necessitates a turning from the previous state. The adopter cannot adopt the innovation and maintain the previous state. In this aspect the innovation is absolute. (2 Cor. 5:17) This for some is reason for non-adoption. They see the innovation as incompatible with their current state and reject the innovation.

This innovation made possible by the Son is not complex. It is a simple choice. It is, however, difficult for some adopters to accept the innovation. This was pointed out by the Son when he said that, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Mark 10:25) This means that for those with affluence and many ties to this world, or their current state, adopting the innovation is difficult. For those though, that understand the simplicity of the innovation it is a very easy one to adopt. The simplicity is that there is nothing that an adopter has to do or can do to win or earn the innovation. It is a realization and acceptance of the innovation that allows one to adopt it.

Similar to compatibility, this innovation lacks trialability. If one supposes that an adopter could try out the innovation and then go back to the previous state then one would have to ask if the innovation was really accepted. When this innovation is adopted it can only be fully adopted. It also cannot be un-adopted. This is another reason for a possible adopter to refuse the innovation. It is at the same time, an encouragement to those who have accepted the innovation. It is difficult for some to completely accept the innovation as it means relinquishing one's own will and putting oneself under the authority of the Son. (John 14:23) For others this same innovation requirement is seen as part of the relative advantage in that the adopter has a source of purpose, direction and encouragement that he or she did not have before.

This innovation proposed by the Son has great observability. There are almost countless examples that a possible adopter could observe. This observability has been and will continue to be the one of the best and worst aspects, for and against the innovation. For those that have fully adopted the innovation and live it out daily the ability of others to observe them will increase the adoption of the innovation. For those that have not adopted the innovation in reality, or those that are not living out the innovation, provide the adopter reason to not adopt the innovation. When an adopter sees a person who professes that they have adopted the innovation and this person does not appear to live any differently than the adopter, the adopter has no reason to adopt the innovation. If, however, the adopter can see result of the innovation in the life of a person who has accepted it, then the adopter will be more likely to accept the innovation.

The Creator and the Son desire that no one would reject the innovation and so be cut off from access to them. (2 Peter 3:9) It is up to the adopter to make that decision. It is not forced upon them. The only urgency is the brevity of life and the inability to choose the innovation once life here has ended. Many have chosen the innovation and many have not. The Son does not shout or plead to have the innovation accepted. He only knocks and waits. There is coming a time when he will wait no longer, but until then, we may choose the innovation or not.

### ***References***

Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright 1973, 1978,1984 International Bible Society.

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