

## *Destination Without Definition*

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Are we ready for the next phase? I hope so because God has one for us. This is not the same time as the church experienced 2,000 years ago. There are many things that are the provision of God that are the same, for he changes not. He will be whatever it is that we need as we turn to him from wherever we are. It's a peculiar aspect of this season in which we live today in history. It's the time that God is working forward to bring an expression, or a manifestation, of his purpose that has been from the beginning. It's something that has never yet been seen; it has not been testified to by manifestation. To some extent, Paul talked about it in as much as he brought us forward from the Old Testament into what we would term the New Testament in our understanding of the purposes of God, yet at the same time, he said, Eye hasn't seen, ear hasn't heard, and it hasn't entered into the heart of man that which God has for them that love him.

We are, in a very real sense, journeying with Abraham as a result of God's call to a destination that we don't have a definition for. We have some broad-brush strokes from Bible verses – the manifestation of the sons of God. We have some sense of a different government coming to this earth and being testified to, that the governments of this world are designed to become the governments of our Lord and his Christ, but it doesn't bring definition to us of exactly what that is going to look like. We have testimony of those that are going to live in that age that is opened up for earth's experience based on a manifestation of the sons of God that sets creation free, but we don't have a lot of sense of what that is going to look like or how it is going to operate. There's a lot of speculation. We are in a place where we have the opportunity of being made participants in that whole end-of-this-age experience that is going to be a provision for the earth from the heart of God that has not yet been appreciated by the earth. To a large extent, we can have as much access and participation to that as we make room for. It is ours to partake of by participation.

If we would look in Hebrews 6, there are two things that God has invested out of his heart toward man. One is a promise, and the promise, Titus tells us, is eternal life. The other is an oath, and the oath is, I will do this, says the Lord. It's talking about a new priesthood being established, not of Aaron, not of Levi, but of God, given the working title of priests after the order of Melchisedec. It references there that by two immutable things it's impossible for God not to keep what his intent was from the beginning. It sure doesn't look like that's working by what we see outwardly, so we've been challenged for faith to become that by which we relate so that what is not seen becomes of greater substance to us than what we see. That trust becomes more than what we know, and that we don't lean on our own understanding. Rather, we acknowledge him and allow him to work in us, fulfilling scriptures such as Hebrews 13, where it says, God must work in you that which pleases him. If he's going to like the result, he has to be the means by which the result happens. We find ourselves in a different place; certainly, I find myself in a different place than I've even been before.

I'd like to take the organization of this consideration from some writings of Paul's and draw a few conclusions. We begin in Romans 8:29, For whom he (God) did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. This gives us an access point to the life and the testimony that Jesus had when he was here – conformed to the image of his son, that he might be only the first of many born. Verse 30, Moreover whom God did predestinate, them he also called: and whom he called, he also justified: and whom he justified, he also glorified.

When we look at the last phrase in the 30<sup>th</sup> verse – to be glorified – and we look at a definition that we are given by Paul of Christ – that Christ in you is the hope of glory, we see in verse 30, it's not talking about the hope of glory. It's talking about being glorified. It's not just having an option, not just having potential, not just having a provision, but having taken advantage of the provision, the option, and coming to what Paul would later talk about in Ephesians 4, the measure of the stature of the fullness of Christ unto a perfect man, that we would grow up into him,

Jesus, who is the head in all things; that we would be in no way deficient.

This is the option that we have in front of us; this is the opportunity. Some may say, Well, I don't know if I'm called. Let's work backwards through this. There are five things that are mentioned in Romans 8:29-30, 1-foreknowledge of God, 2-predestination of God, 3-the calling of God, 4-the justification, and 5-glorification. My experience with God – and I would suggest that it may be true for everyone – is that my awareness of this five-aspect process came when I was called. Until I was called, I didn't know. But there were two things already in the works before the call: foreknowledge and predestination out of God toward me when I was not yet aware of him. My orientation toward God is not to originate anything toward God; my orientation toward God is to be responsive to what I received from God. It takes God to initiate in order for me to have a standing. This is something that we need to take great hope by. If there's something that the church of Jesus Christ lacks in this day, it is a functional hope – an expectation of positive, an expectation of going forward, an expectation of finishing. This is not the beginning of the church age. This is not laying a foundation of people being born again, baptized in the Holy Ghost. Three thousand were added because the Holy Spirit interpreted Peter's words to everybody's ears in their own native tongue; this is not talking about the miraculous. This is talking about the miracle of God working in my heart. Now, there's a testimony: that if it can affect me, then that creates hope for all men.

It is actually required that we be changed, not just that we understand, not just that we have a culture. I have no problem with the culture of Christianity. It's a necessary outworking of the progress of the purpose of God in our lives: that we would develop thinking, that we would develop ways, that we would develop an order of worship and an order of praise. All these things are characteristic of us coming along a path and embracing the things of God, but if that is as far as we go, if we don't open ourselves up to the full purpose of God... We're talking about predestined to be conformed to the very image of his son. I don't know who has any knowledge of me and my history, but I'm going to confess right now, I am not in the full image of his son. I haven't come

to full stature as a son. I have exposure, I have experience, I have a measure, but we're talking about this only being concluded when there is that which is full – not the measure of Christ, but the fullness of Christ. We can turn over to Ephesians 4 and read where it says in the 7<sup>th</sup> verse that to every man is given grace according to the measure of the gift of Christ. That's Bible. That's a testimony that was inspired by God of a man who had a relationship with God and was speaking from a platform of sonship, and he later confessed, I am not saying that I have already attained, but I do say that I'm pressing forward that I may lay hold and apprehend that which laid hold and apprehended me.

We are faced with an opportunity and that opportunity is going to require of us that we lay our life down. If we want God for the provision of the going forwardness of our natural life, it may or may not be effectual, but it isn't God's purpose to provision the natural man. It's God's purpose to change some to become a testimony to God's purpose in the earth, that when there is for the first time a manifestation of a glorified body seen on this earth, it is going to fundamentally change things in this world. As I read scripture, there is nothing that is going to fundamentally change in this world until there is a manifestation of what has been hidden in the working of God's salvation in the lives of his sons.

I do not believe this is going to change by us going to heaven. I do not believe this is going to change by a rapture – going to heaven, being changed and coming back to earth. I do not believe that Jesus is going to come here and change things. I believe the Holy Spirit has been sent to carry forward the opportunity that Jesus opened to us when he was a provision that allowed us to be justified by his offering: the sacrifice of another on our behalf. When his life was sacrificed for our sin, it opened up a door for us to participate in the purpose of God as sons.

We see things in the works; we don't see a manifestation of things. The disciples themselves, when they were with Jesus, didn't see things as they were truly working. There was that exchange with Jesus and his disciples, and his statement to them was, If you had known me, you should have known the father also. What he meant by that wasn't that they didn't see a form, that they didn't walk with him and talk with him and touch him. What he was saying was, If you really saw how I live –

what I represent to this world as messiah, it is a dependency upon God for all things. He told them in other ways at another time, The works you see me do are not my works; it's the father that worketh in me. They could have responded and said, Well, it sure looked like it was you who was breaking the bread and the fish and filling up 12 baskets with the leftovers. What Jesus was saying was the testimony of the life that I'm living in your midst is not that I am the source, but because I'm dependent upon omnipotence, all things are placed under my feet. I could not have victory out of myself. Of myself, I could not successfully accomplish this. I accomplish this because I have learned to live embracing weakness as my normal, expected state.

There is prior testimony. There was a man who lived thousands of years before Jesus and he prophesied about the coming of messiah. He said, God is going to raise up a prophet like unto me. This man was Moses. It says in Numbers 12, Now Moses was the meekest man on the earth. As the story continues there in Numbers 12, Miriam and Aaron and others came to him, and they were just recently come through the Red Sea without getting wet or dying. They came to Moses and said, We are all God's children and we can all hear from God, and we think you're taking too much on yourself. God separated them and spoke to them and said, If I'm going to speak to you, I will speak in a dream or a vision, but I want you to know when I speak to Moses, I speak as though face-to-face. Moses had been out 40 years after knowing he was the deliverer, being broken, being stymied, going through confusion, going through self-doubt, going through the uncertainty of I'm not, and if I am, I'm going to be 80, what am I going to do then? When God spoke to him from a burning bush and said it's time to go, Moses never said, I'm not the man. He just said, I can't do it. There's the meekness; there's the recognition that whatever I can bring to bear to the problem at hand is woefully and tragically inadequate. So, we see God able to work and manifest his authority through Moses; that's something that Miriam and Aaron, coming late to the party, didn't recognize because they were riding coattails. They were in a relationship based on calling and gifting, but this was a man who had been through justification, and he was in the process of working toward the finishing of his relationship with God.

There have been those through all ages who have been able to tap into this purpose through faith, who have been able to exceed the parameters of the confinement of the age in which they lived and the dispensation of God during that age. We saw Moses do it in spite of the law; we saw David do it in spite of the law; we saw the Syrophenician woman going to Jesus and he rebuffed her and said, I'm not sent to dogs. Scat. Go. She said, Master, even dogs get to eat the scraps that the children so carelessly disregard. And he said, Thy faith has gotten you a solution to your problem and your request is granted. She transcended the fact that she wasn't a Jew by the persistence and the faith that she had in the provision of God, and she received what she asked although she had been rejected out of hand to begin with.

We don't have that conflict right now. We are not as one born out of due season as was Paul. We are not one as Daniel who was told to go now, and take your rest, and you shall stand in your lot in the last days. We live during the era, during the provision, during the dispensation in which God is seeking to bring to a completion and a manifestation that which has been hidden from the foundation of the world. We're not talking as Paul who said my gospel has been hidden from the foundation of the world. We're not talking about a message; we're talking about the working of grace in the hearts of some. I want to promise you – and it isn't valid because I'm promising – but I'm promising you because of who God is and how God works, there's no one who is ever excluded from the workings of grace if they will trust in God as their provision.

If I owe a house payment and I'm trusting God for the house payment and it doesn't come, did God not respond to my trust? We're not talking about trusting him for an application of our natural lives. That may or may not take place as we go; that's totally in God's purview. But here's what Paul spoke from: he didn't say I'm believing God to live long enough to come to a manifested son's condition. He said, Whether I live or whether I die, I'm the Lord's. What happens is not in my control. What is in my control is whether I press forward by laying my life down before him. He said in Philippians 3, That I might know him even as I am known and the power of his resurrection and the fellowship of his sufferings, being made conformable. We are predestined to be

conformed, but part of the involvement of becoming conformed is because we are willing to be made conformable.

You know there's a lot of structure in my life that had to and still has to be torn down before I'm pliable enough for God to form what he wants. If he forms in us what we aren't compliant to, that's force. That's not a bride responding; that's a woman being compelled. God doesn't work that way; he just doesn't; he won't. It's against what he is to do that. The recording we have of that is in Romans 8, where it says that he subjected mankind to vanity not because he wanted them to be subject to vanity – not willingly; it wasn't that his will to subject man to vanity was so that man would suffer, but it was by reason of hope. That if we were placed as Adam in an environment that was difficult, we would at some point respond to the spirit of God and come into Christ and grow up to the full stature as Christ in order that there would be a manifestation of God's true purpose in the earth.

I hope that there aren't any of us that would suggest or respond to the story of the Genesis creation that God created eternal life. What God created in Genesis through the first chapter, right through the 31<sup>st</sup> verse of the first chapter, was temporal life. But he had a lamb that had been slain, and there was a provision to bring that which would humble itself before him as temporal and allow him to continue to work in the seventh day to bring forward through blessing and sanctification an expression of what his interest was at the beginning. If you think about it, if God had spoken eternal life into existence, it would have locked it into a continuity; it would have locked it into being defined by something that it hadn't chosen, it hadn't agreed to, that it didn't have any option for participation. That is a force that would confine mankind to an eternal existence that was not suitable to his interests. Let's look at it. Adam was given one commandment and failed. Israel was given fathers, was given patriarchs, was given leaders and prophets and preliminary saviors, junior saviors if you'd like, not the savior. They were given laws, they were given ordinances, they were given promises, they were given protection and provision, and they crucified messiah. They rejected him out of hand. He came to his own and his own received him not. This is the natural state.

Our participation in this is by faith, and faith works by your affection. What you really desire and engage through faith cannot fail to come to pass. When? What do we go through? Let's look back at Philippians 3. I want to know him and the power of his resurrection, and I have to go through territory that is known as the fellowship of his sufferings and being made conformable, that the structure of what I am has to be disassembled, that I have to be deconstructed, if you please, in order to be made conformable. This isn't talking about being made conformed; this is just getting to the state where God can work with me, where I'm not standing in opposition to his will, where I'm learning to live by faith.

I wanted to look at a few verses in the context of this relationship of five things: 1-foreknowledge, 2-predestination, 3-calling, 4-justification and 5-glorification. As I said earlier, my awareness couldn't come until I was called, but if I trust the scriptures as being a revealing of the heart of my father, there were two things that were already working in my life before I got born again. Could we all agree that I couldn't be born again until I was called? I couldn't respond to a calling until the calling was issued? But look what had already happened and I wasn't even aware of it. I was foreknown and I was predestinated. We could have a long, extensive discussion on predestination, but predestination is God helping those who through foreknowledge he knows will come. We could look at Moses's life and say that he was extraordinarily protected. He was a baby and he was saved from death. It certainly wasn't through his complicity; it wasn't through him joining anything that he was saved. Some could say he was saved and treated specially by God, don't say he wasn't; so unless I'm treated specially by God, what hope do I have? That's not the true picture. The predestination is according to foreknowledge. God provided for Moses because he knew what Moses would respond to. He knew what was necessary in the moment for a man to be dealt with in order to lead his children into the wilderness out of captivity, and that's why he preserved his life. We could say on the backend, it looks like he got the short stick; he didn't get to go into the promised land after putting up with an obnoxious people for over 40 years.



But God knows what I need; God knows what you need. That's the context of foreknowledge and organizing things that will bring me to interface with a calling and respond in a positive way to the calling of God so that I am beginning to learn to walk by faith, not by sight, not by knowledge, not by capacity, not by ability. You know, it isn't just that it isn't those things. Those things have to be defeated. Those things are still part of the expression of the human that lead to religion, that lead to deception, that lead to all kinds of things that are off the path. I have to be reconstructed from the inside out according to God's hand, and the initial phases of that are to be made conformable.

I think that we would all agree that you cannot be conformed if you're not conformable. There is no being conformed to the image of his son until we are first made conformable. That means letting go. That means counting things that had been considered by us gain as loss, not only considering them loss, but once it's out of our hands and we get a proper perspective, we said it wasn't worth anything to begin with; I don't even know why I held on to it so long. We go through these things in practical ways, but it's because there's an evidence of the working of God in our heart that is more than just the practical awareness we have of those things. This is a deep searching of the soul of man.

In Romans 3:24, talking about the foundation of this justification that we are called unto, it says, Being justified freely by his grace through the redemption that is in Christ Jesus. We know that without the shedding of blood there is no remission, and without remission there can be no expression going forward of redemption. Verse 25, Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Whom God hath set forth to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. We also know that the reason that we've been justified by faith is because the just shall live by faith. It's not an event whereby we just had our sins forgiven, but having had our sins forgiven, we enter into

the interface that we have to the Holy Spirit to work in us the very life of Christ in fullness.

Titus 3:4 says, But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. Our inheritance is eternal life. The hope that we have by our inheritance is to learn to live by faith so that we are formed, so that being made conformable, we can be conformed to the full stature of a son and what that is going to look like. What your experience is going to be on the path to that destination is custom tailored to you by the work of the Holy Spirit. There's no doctrine that covers this. What I've spoken today is very broad brushstrokes, giving a general aspect of an environment in which some live at the end of this age. When it says we who are alive and remain, it doesn't just say we who are alive when he comes; it's we who are alive and remain. What is the remaining? That we are in Christ, that we have finished, that we have come to an establishment and the full expression of something that is as immovable.

Jesus came to a process where he was tested; this was the experience of his sufferings. When Paul spoke of having a fellowship with the sufferings of Christ, he wasn't talking about being hung on a cross and scourged. He was talking about living in an environment that was totally contradictory to what was designed to work in you. He was framed by the law, and we know that by the law there is no salvation; there is no true righteousness by the law. The only thing that the law can generate is self-righteousness. Jesus didn't begin to have conflict with Pharisees just because he turned 30 and began a public ministry. He didn't have conflict with the self-righteous starting at thirty. He didn't have questions, Father, is this the right way only in Gethsemane? This is not what's going on around me. This is not the testimony of history. These people are living according to the law that you gave Moses. Why is this wrong? Why does this need to be set aside? He had to go through all of that, through an exposure to the working of the

spirit of God in him. These are the sufferings of Christ: to stand by God in an adversarial environment.

The testimony to that is varied. It's many experiences, but the obvious one was when he was in the wilderness, being tested of Satan, and he passed the test with flying colors. Later, he said, he's gone for a while. Later after that, he said, he comes but this time he has nothing in me. I have passed out of a domain whereby he has something in me that he can lay tension to anything that might be of interest. So, there was the ongoing work of the Holy Spirit in Jesus's life as well. He spoke to John's disciples who came and said, Herod wants to see you. Jesus said, you go tell that fox that this day and tomorrow I do signs, miracles and wonders, and the third day I will be perfected. There was still a working of salvation that was going on in his life. If we struggle with that in anyway doctrinally, let's just take a picture of the Garden of Gethsemane when it is obvious that he was not the provision that enabled him to finish his own course. Father, if there be any other way; nevertheless, not my will but thy will be done. It wasn't a reconciling of the purpose for which he was called; that had been reconciled. It was the capacity that would allow the power of God to be what was the provision for the world through him, that God would be in Christ reconciling the world, that he would be under that authority and dependent upon that authority to finish his course to the day that he said it is finished. He was the expression of someone who was totally dependent. Moses was only the meekest man on the earth because Jesus hadn't shown up yet.

Meekness isn't just weakness. There is a sense in which we can't do; that's weakness. However, there's a sense in that which we can do, and we have to willingly be subject to him, and that's power under authority. That, to me, is the definition of meekness. Weakness has no choice. Weakness just has to be under because it can't do it, but meekness is becoming a love slave of that which you are under. I will only do what I see my father do. I do nothing of myself. This is a man who had laid his life down. He said this in two separate places in scripture. He said I lay my life down; therefore, does the father love me. In another place, he said I lay my life down and I take it up again. This commandment have I received of my father. These are Jesus's

marching orders, and these are the marching orders we have an opportunity to receive and respond to. This is not for me to express my life; this is not for me to express anointing and ministry and knowledge. This is for me to lay my life down.

We've had 2,000 years of church, and there hasn't been a manifestation yet of a glorified body on this planet. I know there has been one already here. Jesus had a glorified body, but it wasn't seen as a glorified body even by his disciples. They walked with him on the road to Emmaus and they didn't nudge one another and say, Hey, I think we have just seen our first glorified body. Mary didn't say, Oh, Lord, you have a glorified body today. She didn't even know it was him. The disciples worried about whether he was a spirit or not. Thomas was afraid. Jesus said, Thomas, you can put your hands in my wounds if you want. A glorified body comes with wounds, I guess, but were the wounds manifested on the road to Emmaus? They might have known who he was, right? A glorified body can just be what it needs to be; it can be where it needs to be. It isn't confined any more by nature; it isn't limited by physics. It doesn't have geography; it doesn't have time.

This is the only thing that's going to take Satan's hands off the controls of this world. Is he on a chain? Is he on a leash? Can he do anything that God hasn't given man to, to be governed by vanity? No, he can't. But, will Satan resign the influence he has on the earth until he's forced to? No, he won't. This is what it says is designed to accomplish this: that it's the manifestation of the sons of God that sets creation free. I have to be honest, I don't have to look at the news to see that creation isn't free, yet.

We see our calling. The calling isn't to go out and deliver something; the calling is to get delivered. The calling isn't to go out and prove something; the calling is to provide a working place for God, to give God a workshop. To become conformable so the potter can form what he wants out of what has been made conformable. We sing a song or there has been a song sung, I do not resist the potter's hand. I want to be found faithful, but it isn't going to be because I understand how to do things right. It's going to be because I make a presentation of myself unto him because I see the depth of the need that yet functions in my own life. I'm born again. I'm baptized in the Holy Spirit. I've been

called of God, but I'm still working through this justification so that glorification can take place. Are you independently separated on a constant basis from condemnation and doubt? That's being justified. Who shall lay anything to the charge of God's elect? It is God who justifies.

We have to become a free woman. We have to become that which is provisioned solely by that which is from above. Our reference for being in the earth isn't that we are other worldly. We can function as well or better because of the freedom in this world, but it's just that we are not of this world. The assignment that Satan has postured against the church is that the church is so heavenly minded, it's no earthly good. If you track scripture, you will find that has never been the case. There has never been a case of someone who was so heavenly minded that they didn't bring a provision to this world out of that sense of their accountability to God. Naaman got healed because somebody was heavenly minded. There was an impact that was made as a result of it. This isn't to take us out of being responsible to live in this world and to be productive in this world. This is to change what is inside us so that our influence on the world isn't limited just to what we do; but that God can reach down through vessels that are wholly disposed to him, and it will be God in the body of Christ bringing freedom to this world from a bondage that can come no other way. That principalities and powers might know by the church. There will be some who will come to live that life and manifest the full expression of being fully resurrected because they have fully laid down their life so that there can be a release and an authority in the earth that reserves Satan from his influence in the earth and establishes righteousness for all nations.

This is God's heart. This is what his intent was from the beginning, but he has reserved these things so that man had full opportunity to express every expression that he could come up with for self-government and find out that it's totally and woefully short. I am finding that in my own life. Me living my own life by my own government has been an extreme fail, and even more obviously a fail if you look at, Do you have a glorified body, yet? No. Then, how big is the failure? It's total; it's complete. This one thing has got to captivate the hearts of some before we will prostrate ourselves before God in the

measure of faith and trust that it's going to take in order for this work to be completed.

God is seeking to bear testimony to me and to us as a people. That only just began when his mercy kept me from getting what I deserved because, as great and as necessary and as important as it is that I don't get what I deserve, it's more important to see mercy as a provision whereby I can receive everything that God has without having to earn it. You cannot put God in your debt. Christ is a free gift, but it doesn't come without qualifying; it doesn't come without us joining the purpose of God. As we have received Christ, we can only continue the same way, by receiving. So, the three-fold cord. It begins in two phases with God: first, his promise, it reveals his intent; second is his oath, the only thing that can overcome what's impossible is that which is omnipotent. I promised and I will do it. In whom I will do it will be determined by those who will join me in my purpose and will allow me to perform this in them according to what is necessary today. I can't join God's purpose in an expression tomorrow; I can only join it right now.

I don't know what I need; I don't know what yet has to be accomplished in me. Can I list things that I don't like? Can I list things that you probably wouldn't like if you saw them? Sure, I can. You can, too. But I don't know if that's what God is doing today or not. I can't guide his hand. At what point, Isaiah said, does the clay look over his shoulder at the potter and say what are you fashioning here? This is not an expression of self. This is a laying down in humility and desperation to one who has promised to be faithful. My faithfulness is to stay in faith, to justify God, to not hold him accountable in my court for what I would think rationally about things that have happened in my life, around my life, to others. God is functioning in an expression of a life that is so far beyond natural that I can't put these things together. If I try to tie things together rationally to understand God, there will always be a point of disengagement because this isn't the old man justifying God. This is the new man presenting himself to God to be completed as a work of God.

The work of God in Christ only begins by quickening, by birth. There's an ongoing aspect of the relationship and the dynamic between the two, which is son and father, that no man knows. Didn't Jesus say it – both

sides? He said, no man knows the father but the son, and no man knows the son but the father. This is a tight group, and it's very personal. My interaction with that is based on my love. What I have affection for will have a place in my life. If there's any other thing before God – Thou shalt love the Lord, thy God above, beyond, first, foremost; him only. There's one of the end-time farms that had posted on the wall about three years ago the scripture that says, When you seek me with your whole heart, I will be found of you.

This thing of justification includes being blessed and it includes being sanctified. Being made pure, being purified, being distilled, being extracted, having extracted from me. This purification is an ongoing work of the Holy Spirit. When that purification is complete, there's a habitation that God will move into suddenly, and there will be in this earth a release from the captivity that has pervaded the earth since before the world was made. The world didn't come into captivity because it was created; it was created in captivity. He made man subject to vanity and he did not create a world that had continuity out of itself. He created a fragile environment; he created an environment that can be destroyed.

This is a hope that we have: that if I will humble myself before God, he will work, and when he lifts me up, I will be the expression of his purpose. This thing can be in its application very complicated, but in its pursuit, it can be very simple. I lay my life down; therefore, does the father love me.