

The Lord Is Renovating the Whole Earth

by Stacy R. Wood, Jr

During at least one period in King Solomon's life he had a rather gloomy outlook on things. Speaking out of the disappointment of human accomplishment and earthly riches this wise man said, "All things are full of labor; man cannot express it. The eye is not satisfied with seeing, nor the ear filled with hearing. That which has been is what will be, that which is done is what will be done, And there is nothing new under the sun. Is there anything of which it may be said, 'See, this is new?' It has already been in ancient times before us. There is no remembrance of former things, nor will there be any remembrance of things that are to come by those who will come after." (Ec. 1:8ff; IKi. 3:1 Iff, 4:29ff). This quote comes from what some have called "the book of groans." Clearly, each of us must come to the end of our human aspirations and ambitions, so we can fully grasp the understanding of the hope of Christ that lies within us. (Col. 1:27).

On the other hand Jeremiah shows us that even in the most desperate of times each one of us can find a positive outlook. An example of this is found in the Book of Lamentations where he tells how the Lord removed him far from peace, causing him to forget prosperity and all that was good. As he considered his circumstances, he says, "My strength and my hope have wandered from the Lord. I remember the wormwood and the gall of my affliction and of my becoming an outcast. My soul still remembers and sinks within me." He then changes his focus and recalls to mind something that gave him hope in the midst of his despair. He said, "Through the Lord's mercies we are not consumed, because his compassions fail not. They are new every morning; great is your faithfulness. 'The Lord is my portion,' says my soul, 'Therefore I hope in him!'"

"The Lord is good to those who wait for him, to the soul who seeks him. It is good that one should hope and wait quietly for the salvation of the Lord. It is good for a man to bear the yoke in his youth. Let him sit alone and keep silent, because God has laid it on him; let him put his mouth in the dust; there may yet be hope. Let him give his cheek to the one who strikes him, and be full of reproach. For the Lord will not cast off forever." (Lam. 3:21ff).

Yes, by looking back Jeremiah realized that because of the Lord's mercies Israel was not consumed or fully destroyed. In recalling this to his thinking he comprehended that the Lord's compassion never fails. It is so good to know that the mercies of the Lord are new every morning. Great is the Lord's faithfulness. Remember! We are all sons of light and sons of the day. We are not of the night, nor are we in the darkness of ignorance. Therefore let us not sleep, as others do, but let us watch and put on the breastplate of faith and love, and as a helmet let put on the hope of salvation. For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Therefore comfort each other and edify one another, just as you also are doing. (1Th. 5:4ff).

"Behold, I Make All New Things!"

We must lift our vision to recognize that God is truly doing something "new" in the heavens and the earth. In the book of Revelation he who sits upon the throne says, "Behold, I make all things new" (Rev. 21:5). The word "new" comes from the Greek word "kainos," (Strong's #2537), which means new in quality and character. It especially describes the freshness that is given to something that was old or stale. Thus, we see that God promises to make everything fresh. In short, the quality and character of the creation are being renewed. We should be very glad that he did not say "Behold, I make all *new* things!" Think about it! If God had said, "I will make all new things," our concern would then be, what will happen to "all the old things?" Certainly, we would have a special interest in what was being made "new," since we came forth from times of old.

The Lord spoke through the prophet Isaiah concerning the "new things" that he would do. He said, "From now on I will tell you of new things. I will even tell you of hidden things unknown to you. I create them now, and not long ago. You have not heard of them before today. So you cannot say, 'Yes, I knew of them.'" (Isa. 48:6 ff). Moreover he said, "Remember not the former things, nor consider the things of old. Behold, I am doing a new thing. Now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert" (Isa. 43:18f). The reality is, God is taking the old creation and bringing forth out of its midst this "new" thing. It is something that has never been considered previously, so no one can say, "I knew this all along."

Long ago God spoke the word, and the mystery came into being. (Ge. 1:3; 2Co. 4:6; Eph. 5:8). He invested the word of hope and the seed of promise into the midst of the creation. (Ge. 3:15; 22:17f; 2Sa. 7:12ff; Ps. 22:30f; Acts 2:29f;

Gal. 3:16). This seed was a secret, a mystery hidden from ages and generations. It was kept secret since the world began, but is now being revealed through his apostolic and prophetic anointing. (Ro. 16:25; ICo. 2:7; Col. 1:26; Eph. 3:3ff).

This unique revelation was first given to the apostle Paul so he could replete or complete the word of God. (Col. 1:25). However, he also declared himself to be one who was prematurely born into the knowledge of the Gospel. (ICo. 15:8). That is, the season for God's secret to become **fully** manifest to the creation had not yet arrived in Paul's day. Moreover, this apostle comprehended that the time of the unveiling of the sons of God was yet to come. (Rom. 8:18ff).

Jesus gave a key to the time of this revealing when he said, "Behold, I cast out demons, and I do cures today and tomorrow, and the third day I will be perfected." (Lu. 13:32). If one day with the Lord is as a thousand years and a thousand years as one day we are now standing in the third millennial day from Jesus. (2Pe. 3:8). This simply indicates that God's chosen hour is now upon us. It is time for God to bring this promised seed to full manifestation and fruition.

God Planted A Kernel Of Wheat

God is sprouting a brand new creation out of the midst of an old, stale one. We could compare this, as Jesus did, to a farmer who plants a kernel of wheat in the ground. He said, "Verily, verily, I say, Except a corn of wheat fall into the ground and die, it abides alone. However, if it dies, it brings forth much fruit, or many seed." (Joh. 12:23ff). The apostle Paul taught, "The first humanity, Adam, became a living soul. The last Adam, became a life-giving spirit. The spiritual did not come first, but the natural, or "soulish," and after that the spiritual. The first humanity was of the dust of the earth, the second humanity from heaven." (ICo. 15:44ff).

The soul of humanity is as the soil of the earth and represents the old stale creation. It became filled with decay and death because of the sin principle. (Rom. 3:23; 5:12). However, when the heavenly seed, which is called Christ falls into the earthen soul, and dies, it brings forth much fruit. The seed of Christ is a seed filled with hope and newness of life. As it sprouts and grows to maturity it will produce the manifestation of Christ's life within the earthen soul or soil. It is the process of death working upon the seed that is planted within the earth that produces life. (2Co. 4:7ff, 12:9f). That is, a seed sown in the earth first swallows up the nutrients that death and decay produce in the soil. This is when the saying comes to pass, "Victory swallowed up death!" (ICo. 15:54ff). That is, life comes forth out of death. "Therefore if anyone is in Christ, there is a new creation. The old is passed away and continues to pass away. Behold, all is become and continues becoming new. All is out of God, who reconciled us to himself by Jesus Christ. He also gave to us the ministry and word of reconciliation." (Joh. 12:23ff; ICo. 15:44ff; 2Co. 5:17).

Something new is happening. I thank God for renovating the spirit or attitude of our thinking and giving us understanding of what has not yet been. This newness that God is producing includes much more than religious tradition. It involves our partaking of life and life more *abundantly*. (Joh. 10:10).

Christian's Be Not Ashamed

Now those who embrace this newness of the Christ life are most often called "Christian." The term "Christian" was first given to the followers of Jesus Christ at Antioch. To become a "Christian" simply implies that one has become "a follower of Christ." Since that time believers call themselves "Christians," as they rightfully should call themselves. Peter said, "If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name." (Acts 11:26; 1Pe.4:15f).

Some have said, "I am not a Christian and do not want to become identified with Christians." Yet, there is no shame in becoming identified as a follower of Christ Jesus. Paul taught, "If we deny him, he also will deny us. If we are faithless, he remains faithful; he cannot deny himself." (2Ti. 2:12f). An example of the Lord's faithfulness to those who are faithless is seen in Peter's life. Peter made one of his rash statements when he said to Jesus, "Lord, why can I not follow you now? I will lay down my life for your sake." However, Jesus knowing that Peter meant well, but that he had spoken without faith, answered him saying, "Will you lay down your life for my sake? Most assuredly, I say to you, the rooster shall not crow till you have denied me three times. Let not your heart be troubled; you believe in God, believe also in me." (John 13:37ff). It is so wonderful to understand that where we stand faithless, Jesus Christ remains faithful, because he cannot deny himself. Praise the Lord!

A Revamping Is Needed In The Church

God is changing our faith/essness to faithfulness! He is doing this by giving us understanding of his purposes. We understand there is a need in this hour to revamp many traditional ways in which the church functions. Probably one of the greatest needs for revision is a change in our perception of what the church really is. This transformation of thinking must take place in order for the church to manifest agreement with the purposes of God.

The apostle Paul taught that the church, is the body of Christ, a living organism made up of many members. The building and assembling around dead, lifeless rituals, doctrines, and ceremonies is never called church in the Bible. Through Paul's teaching we find that just as the human body is made up of many members, so also is the church. Peter taught a similar concept when he said believer's are, "as living stones," which are being built up a spiritual house." (Eph. 1:23; IPe. 2:5). Just as it takes many members to make a complete human body, or many stones to build a house, so also is Christ made up of many members.

Through one Spirit, God baptizes each believer into this one body, which is called the church. He did not inaugurate the modern concept, which says, "Join the church of your choice," but he places every member in the body where he determines they should be to please him and best fulfill his purpose. (ICo. 12:18).

After God places us in the body, we are exhorted to walk worthy of the our calling. That is, we are called to walk with all lowliness and meekness, with longsuffering, forbearing one another in love. Moreover, we are to endeavor to keep the unity of the Spirit in the bond of peace. This is because there is one body and one spirit or attitude, just as we are called in one hope of our calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (ICo. 12:12ff, 18, 27; Eph. 1:23,4:1ff).

The body does not consist of one member, but many members. (ICo. 12:14). Therefore, no one is to think of himself more highly than he ought to think. He not only placed every individual where it pleases him, but he also gives each of us the function for which we are designed. Then, he gives to each entity a measure of faith from which to operate. Likewise, we have many members in our natural body and all the parts of the body do not have the same function. So also are the many members of the church, they are one body in Christ. Yet, each individual member is coexistent and reliant on all the other entities that make up the whole body. (Ro. 12:1ff).

Yes, as Paul said, the body of Christ is made up of many members and each is a member in particular. The use of the Greek word "meros," which is translated "in particular," does not emphasize individuality, but it actually declares that we each have an allotment or share in the whole of what God is bringing forth. Just like the human body, the church has both attractive and unattractive members. Some parts of the human body we even cover up because they cause shame. While other parts are displayed because they bring recognition and acceptance. In the same body there are both stronger and weaker parts. There are also some members to honor, and some to dishonor. (2Ti. 2:19). However, every member is necessary to complete the whole. Yes, it takes every part to make up the healthy function of the whole body. Now God has been forming a living organism that consists of many different members.

He is ready to bring this body of Christ into visibility upon the earth and you can be assured they will not be cut from the same mold or cookie cutter. Regarding this new expression of the Christ, God says, "I create it now!" (Isa. 42:9). He does it this way so we cannot look back and say, "Oh, I already knew it would be like this."

What God is doing in us is indeed a first time event. The corporate expression of church has never been seen before in the measure it is now appearing. It is so new that we need a revelation of its existence before we can truly become a partaker of its fulness. We can no longer look to what has been to understand what will be. Now, as at no other time, it is necessary to press into the mark, or groove of the upward calling in Christ Jesus. This is necessary so we can obtain the prize that God has set in front of us. (Ph'l. 3:14).

We could pattern ourselves after those great patriots of the faith that are written up in biblical history, after all, these obtained a good testimony through faith. However, they did not receive the promise, because God provided something better for us, that they should not be made perfect apart from us. (Heb. 11:40)

Thus we see that even though we are surrounded by so great a cloud of witnesses, these patriots of old, we need to run with endurance the race that is set before us. Making a diligent effort to attentively consider Jesus, the author and finisher of the faith. (Heb. 11:39ff). Moreover, looking back on what God did in the latter rain of 1906, could become a hindrance to those who want to grow to maturity. We cannot look behind us and say, "What God did in 1948, he is doing again, and I know it is right for today." What is needed in the present day church is for a people willing to forget what is behind them, while learning to press on and upward into the heavenly calling. This is

necessary if we are to obtain our full inheritance. (Eph. 1:11-14; Heb. 3:1).

The experiences of the past have been wonderful. In the fulfillment of the Feast of Passover we learned to trust after we heard the word of truth, the gospel of our salvation. Then, in the realization of the present reality of the Feast of Pentecost we were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance. However, we must now move into the experiential fulfillment of the Feast of Tabernacles to participate in the full acquisition of our inheritance, which was purchased for us at Calvary. (Eph. 1:11-14).

We Are Like Them That Dream

Yes, we must change our focus from the things of the past and view with anticipation what is before us. At the same time it is necessary to recognize the faithfulness of our Creator to keep us even in the midst of our most difficult times. (1Co. 10:13). In the Book of Psalms we find a collection of fifteen songs, believed to have been compiled by Hezekiah. Each psalm bears the title "Song of Ascents" or "degrees." That literally translates "Song of Ascending." Though there is some disagreement as to the precise use of these psalms, the view most generally accepted is that they were sung by the Jewish worshipers as they went up to Jerusalem to celebrate the three great feasts each year — Passover in the spring, Pentecost in the early summer, and Tabernacles in the fall. The nature of these Psalms of Ascent is five trilogies. The first psalm of each trilogy is a psalm of despair, followed by a psalm of faith, and then a psalm of victory.

In Psalm 126, the writer says, "When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, 'The Lord has done great things for them. The Lord has done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south.' They that sow in tears will reap in joy. They that go forth and weeping, bearing precious seed, will doubtless come again with rejoicing, bringing their sheaves with them" (Ps. 126).

When we take a closer look at this Psalm a nugget of truth can be discovered hidden within its words. The scriptures are full of these golden nuggets of reality. However, if a person only scratches the surface of the biblical text they miss discovering many of these hidden treasures.

The meaning looks simple enough in the King James Version of the Bible. The first portion of the psalm communicates a truly uplifting and encouraging word. It speaks of the Lord bringing a release from captivity to his people. The liberation is like a dream come true and it causes God's people joy and singing. The expression of supreme well-being causes even the unbelieving to recognize the goodness of the Lord toward his people. However, when I saw the latter portion of this same psalm, verses four through six, I thought, "Lord, this Psalm is not totally positive, or elevating." "There is something wrong with the writer of this psalm." After God releases his chosen people from captivity the writer appears to pray for their captivity to return. Why would the writer ask the Lord to bring back Zion's captivity? Can captivity be the state in which God wants his people to dwell? Does the Lord really want us to live in a dream world? Who in their right mind would call out for more captivity?

This is when I realized that something deeper and more profound is hidden within this passage. After all, I do not want to become a captive, nor do I know anyone else who wants to become a prisoner. It is not God's desire for us to become enslaved again. The very purpose for Jesus coming into the world was to set all humanity free from bondage. He came to save humanity and set them free from all condemnation. Jesus even said, "If anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world." (Joh. 3:17ff, 12:32f, 47; Rom. 3:3f, 5:6ff, 6:6; 1 Cor. 15:22ff; 2 Cor. 5:14ff).

Such knowledge is wonderful and it might cause one to ask, "If this is true, why is it that we still see so many in bondage to sin and death?" Moreover, "Why is the church in bondage to the religious dogmas and traditions of Babylon?" Let us consider these last two questions for a moment.

In answer to the first question, "Why is it that we still see so many in bondage to sin and death?" One must first recognize that it was through the disobedience of the first humanity that creation became subjected to sin and death. That is, God subjected all humanity to futility, disappointment and misery because of Adam's transgression. This sinful condition did not come upon any part of the creation because of its own choices. Rather, everyone became enslaved to sin and death because God determined that the choice and action of the first humanity would effect the entire creation. (Rom. 5:12, 15-19; 1Co. 15:45ff).

In the same manner God subjected all the creation in the hope or expectation of the unveiling of the sons of God. That is, sons of God would be revealed in the midst of creation to liberate them from the groan of futility. Yes, God

determined before time began that all creation will be set free from its bondage to decay, or corruption. Thus, the whole creation waits with eager longing for the sons of God to step out from behind the veil that conceals them. For it is through this unveiling of God's sons that the creation will obtain the glorious liberty that comes with becoming the offspring of God. We know that the whole creation has been groaning in travail together until now. They eagerly await on tip toes with their necks outstretched for those who are God's sons to step out from behind the veil, which conceals them from sight. (Rom. 8:18ff, 11:30ff; Gal. 3:22). Thus, all who are presently in bondage to sin and death, are there because they are awaiting God's sons to become unveiled.

This brings us to the next question, "Why is the church in bondage to the religious dogmas and traditions of Babylon?" It is clearly manifest that not only does the creation groan to be set free, but even those who have the first fruit of the Spirit groan inwardly, as they wait for the complete placement of sons to take place. (Rom. 8:23f).

What is lacking among God's people at this present time? The Lord tells us through the prophet Isaiah why his people become prisoners. He says, "My people are gone into captivity, because they have no knowledge." (Isa. 5:13). Moreover, God said through the prophet Hosea, "My people are destroyed for lack of knowledge. Because they rejected knowledge, I will also reject them, that they will not be priests to me." (Hos. 4:6). The Hebrew word that is translated "knowledge" in these verses is "da'ath," (Strong's 1847), and it speaks of being pragmatic, such as prudent. This entails more than gaining intellectual information. It speaks of being intelligent and wise in handling practical matters. Knowledge apart from the exercise of good judgment and common sense is worth very little. Thus we see that the Lord's people enter into a place of restraint or captivity, because they do not use common sense with what they know.

The people of God are taught to trust in the Lord with all their heart, and lean not on their own understanding. In all of their ways they are to acknowledge God, and he will direct their paths. (Pr. 3:5f). The endless testimonies of the saints throughout the ages show that the Lord is all powerful. On every hand we are given the experiential knowledge of the Lord's sovereign reign in every matter. The apostle Paul says, "We know that all works together for good to those who love God, to those who are the called according to his purpose." (Rom. 8:28). Now, this does not say that everything that comes our way is "good." However, it does tell us the bitter and the sweet work together for good. However, in the midst of life situations many of God's people wrestle the distress and discomfit of life and do not acknowledge the Lord in all that happens about their lives. That is they continually wrestle against a devil and his works long after the Lord rendered the devil and his works ineffective and powerless. (Heb. 2:14; 1 Jo. 3:8). Moreover, they concern themselves with the powers of the world and the political corruption that is all around them, rather than acknowledging the world was crucified and they are now more that overcomes in all things.

Simply put, it just is not enough to know about God or about what he purposes for the creation. Quoting the Bible and grasping the doctrines or teachings of the Bible will not suffice to set one free. (Joh. 8:32). What one hears must become a pragmatic or the living application in one's life and circumstances.

The practicality that is missing in the lives' of many Christians is the ability to truly apply what they believe into their everyday experience. Many say they believe there is nothing impossible with God. Yet, they are continually warring and struggling with the difficulties of life after God gave them total victory and tells us to enter his rest. The ability to enter God's rest begins with faith, which come through hearing the word of God. (Rom. 10:17). However, just hearing the word is not enough, because Israel heard but did not apply the word by entering into the promise. That is, they did not mix the faith they received with the word that they heard. (Heb. 4:2). We are told that it is impossible to please God without faith.

(Heb. 11:6). Now, the faith that pleases God is the confidence of things hoped for and the conviction of matters not seen. (Heb. 11:1). Faith is the very foundation or support of one's hope. It is the persuasion that enables one to adhere to, rely on and trust in the very thing that he becomes convinced is true.

The good news came to Israel of old just as it has come to us. However, the message which they heard did not benefit them, because they did not co-mingle it with faith. (Heb. 4:1 f). That is, they were not convinced or persuaded to the point of acting upon what they had heard. Thus, when they came to the place of entering into the pragmatic application of the promise, they refused.

Their refusal was based on the "evil" or "slandorous report" that they heard. (Num. 13:32). That is, those who went before them saw giants in the land. The sighting of these giants caused them to see themselves as grasshoppers, and so they believed they were grasshoppers in the sight of the giants. (Nu. 13:33). It was this false report that caused

the entire nation of Israel to miss entering the promise. They would wander in the wilderness for forty years, until the unbelieving generation would pass, for they could not enter God's promise of rest.

If sons are to please God they must first believe that he exists. Then, they must believe that he rewards all who diligently search for him. That is, he compensates such as investigate, crave after him. (Heb. 11:6). It is not sufficient to just give a mental assent or intellectually grasp the existence of one true God. Even demons believe there is one God, but their trembling does not change their state of being. (Jam. 2:19). Those who are sons of God must become diligent and enter the rest of the finished work of Calvary. This is so they do not lead anyone to fall according to the same example of disobedience that Israel of old displayed by not entering into the promise. (Heb. 4:11).

It Is Time For Unified Faith

Growing into the faith that fulfills God's purpose takes a processing. Even Jesus, God's uniquely begotten son, did not come forth mature and full of wisdom, but he increased in wisdom, in maturity, and in favor with God and humanity. (Lu. 2:52). Even though he was a son, he learned obedience through the things which he suffered. After he was perfected, he became the author of eternal salvation to all who obey him. (Heb. 5:8f). Likewise, the Bible teaches that the church, which is the body of Christ, is to increase in knowledge, and in maturity, and in favor with God and humanity. (Rom. 14:17f; Eph. 4:13).

The apostle Paul tells us the gifts of Christ will continue to function in the church until we all attain to a unification of the faith or persuasion. Yes, until we come to the full recognition of the son of God, growing up into a completed corporate expression that measures up to the maturity of the completed Christ.

The Lord gave to each of us grace according to the measure of the gift of Christ. (Eph. 4:7). These graces continue functioning in the church and they are sometimes referred to as the five-fold ministry. Included in these operations of ministry are apostles, prophets, evangelists, pastors and teachers.

Some believers think these ministries are no longer valid, or necessary, because they were a part of Pentecost, or what is referred to as "the second-day" order. However, it needs to be recognized that these functions were given by Jesus to the church, after he ascended far above all heavens. That is, they were given subsequent to his becoming the High Priest after the order of Melchizedek. Thus, these graces continue to operate in the church and will until the body of Christ comes to the full acknowledgment of the Son of God. That is, they will function until the entire corporate expression grows to the measure of the stature of the fulness of Christ. So let us rejoice as we continue to grow into the faith or confidence, which enables us to identify with Christ and take full possession of the promise. We need not fear anything that says, "We are not yet able to possess the promise." Yet, since a promise remains of entering God's rest, let us fear lest anyone comes short of it. (Heb. 4:1). God's sons do not need to fear that their Father will abandon them, or eternally punish them if they make a mistake or miss the mark. After all, if one "misses the mark" they were at least trying to hit the bulls eye. Remember. "Your own adversity will correct you, and your apostasy will rebuke you." (Jer. 2:19). This is because, when the fear of God is not in us life becomes an evil and bitter experience. (Ps. 111:10; Pr. 1:7, 9:10). Yes, God loves his sons and promises that he will chasten them with the rod of the mortal, and with the stripes of the sons of Adam, if they commit iniquity. He further declares that he will never leave or forsake them. (2Sa. 7:14; Heb. 13:5-6).

Every son recognizes that Father rewards those who diligently seek him. They also perceive that everything works together for good to them who love God and to all who are called according to his purpose. Moreover, they learn in everything to give thanks; for everything is the will of God in Christ Jesus concerning them. (1Th. 5:18). This is because, "whom God foreknew, he also did predestinate conformed to the image of his Son." God did it this way so Jesus might be the firstborn in many brothers. (Rom. 8:28f, 11:36; Eph. 1:4, 4:7, 1 Iff). To these sons, experiencing God emotionally is not sufficient. They need the truth and the ability to make application of the reality in and about their lives. It is through their experiential application of the truth that they experience total liberty from bondage. Moreover, it is the experience of liberation that strengthens these to love and serve the Lord God with all of their heart, soul, mind, and strength. (M't. 12:30; Joh. 8:32).

No one wants to continue suffering the captivity and frustration of sin and death. It is the desire of all creation to experience life and life more abundantly. (Joh. 10:10). For the cry of every human heart is to experience this fullness of liberty from the old nature, the world, sin, death, and the adversary. (Rom. 6:6; Gal. 6:14; Jo. 3:9; 2Ti. 1:10; Heb. 2:14).

There is a company of sons, who desire this liberty on behalf of all creation. They hunger to fully recognize the sovereignty, even the righteousness of God. Knowing that this cognition will bring true freedom into their lives. These realize that by their manifesting the freedom of Christ, all creation will perceive the reality of God's provision. Thus, they will be no longer bound by earthly limitations and will become enabled to arise out of their captivity and rejoice in the Lord. (Rom. 8:18ff). God's people need to recognize the reality of the freedom God gave to them at Calvary. The experience of this liberty must take place in the saints, before the world can ever see that God also loosened them from their captivity and groan.

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