

Vision for “A People” of Faith

The Biblical book of Proverbs is highly recognized for its profoundly wise sayings. One such declaration says: *“Where there is no vision, the people perish.”* (Proverbs 29:18) While this statement can apply to individuals, it actually speaks of the stabilizing value of interactive groups.

When any gathering does not maintain a common vision, a purpose and view of life beyond individuality, their interaction eventually ceases and they perish as ‘a people’. (Matthew 12:25)

So why is a vision such a good and righteous thing to embrace? Visions provide viewpoints that can elevate our perspective. A vision of a better life experience brings people together in marriages, fellowships, and nations. Gathering visions generally have a spiritual quality that helps us overcome past experiences, early perceptions, accepted norms, natural limitations, and current difficulties.

A vision can be a picture your spiritual eye sees. It can also be an inspirational thought that comes and causes you to see what you did not previously realize. Visions are inspiring moments that can improve a perception, a condition, even create something new. They can also be pursued or ignored.

While everyone seeks what is good for their life, a vision can unite us to work for a greater good, a benefit for the many. Commitments to a common vision enable a variety of gifts, abilities, and customs to function as a stabilizing factor. Visions lend strength to the weak among us; because they connect us to one another with an elevated purpose.

Scripture’s first mention of mankind, announces God’s desire to parent offspring and have a family of developing children. His first recorded statement regarding mankind was: *“Let Us make man in Our image, according to Our likeness.”* (Genesis 1:26) The Hebrew words for “image” and “likeness” can be translated as “reflection” and “resemblance.” Our created purpose is to reflect God as a mirror and resemble Him as a child. We are all not-so-good reflections and resemblances of God.

The Eternal One created this vast natural universe and our unique planet to be a place of limitation, where He could birth, grow, teach and develop His family. (Genesis 1:1-30) This would include the maturing activity for each one of us individually (Romans 8:14-17; John 3:5-8) and for all of us as His collective family. (Acts 17:22-29; 1 Timothy 4:10)

An Inspired Nation

Longing to see enlarged demonstrations of responsive offspring, God appeals to us as families, communities, and nations. Scripture verifies His interest in nations by saying: *“He sets up and brings down kings,”* and *“determines the times nations operate and sets their boundaries.”* (Acts 17:26-29; Job 12:23; Daniel 2:21) God establishes nationhood for *“the sake of His people.”* (2 Samuel 5:12)

History and Old Testament Scriptures record a time when God delivered a mixed multitude out of slavery with the vision of interacting as a free nation. During their Exodus, most of the enslaved servants in Egypt gravitated to the vision of a life where they would be free to live and prosper. God even called those coming out of captivity, *“My firstborn son.”* (Exodus 4:22-23)

Despite common perceptions, the invitation was not to the physical descendants of one family. The call to live as “People of Faith” made all who responded ‘as’ Abraham’s offspring. (Romans 4:9-16) The call was to all who desired to be free and live under God’s protective leadership. (Exodus 19:4-6)

Think about it – the Exodus happened just four generations after Abraham’s household of seventy people entered Egypt. (Genesis 46:27; 1 Chronicles 6:1-3) In the Exodus, there were over 600,000 men of war age. (Exodus 12:37-38; Numbers 1:44-46) Conservatively counting a wife and two children for the adult men, there were at least 2.5 million people responding: truly a vast mixed multitude.

Fifty days after the deliverance, the entire gathering heard God speak and invited them to personally interact with Him. (Deuteronomy 4:10-12; 5:1-4) Almost without exception, they said no and appointed Moses to mediate and convey what God would communicate. (Deuteronomy 5: 22-27; Exodus 20:18-20)

The national vision obviously needed time to settle in and change their enslaving concept of life under overlords. They needed time to adjust their outlook so they could own property, become responsible, and prosper as free people. God initially sent them on a two year journey. (Exodus 13:17-18) However, because of their elementary faith, the journey lasted forty years, a full generation. It was the children that grasped the fuller concept of faith – believing God and pursuing as He directs.

Once the delivered people accepted the freeing perception and entered the land, it was divided into 13 tribal areas. The nation functioned without a central government or ruling upper class by electing local elders and judges to consider circumstances and motivations. Their judgments sought to correct offenders and bring restoration to the offended. (Proverbs 3:12; Job 5:17; Isaiah 26:9).

While people refused to personally interact with God, they were still free of the stifling two class system of overlords and servants. Much like today’s middle class, they were free to live, worship, and prosper. The nation actually flourished under God’s oversight for several generations.

It was 400 years after their deliverance and journey into nationhood that the people chose to have a King so they could be like other nations. This introduced the two class system into the nation. From then on, distress and prosperity depended largely on the actions and attitude of their ruling king.

Scripture notes; *“This people has a stubborn and rebellious heart.”* (Deuteronomy 9:6, 13; Jerimiah 5:23) They failed to heed the caution, *“If you will...I will.”* (Exodus 15:26; 19:4-6) The Bible indicates every third generation came under oppression because the previous *“failed to properly teach their children.”* (Psalm 78:5-8) The nation continually strayed from God’s insightful guidance.

Historically, it was a vicious cycle. When an oppressed generation repented, deliverance came. Their children would then grow up content. As comfortable people, they would fail to teach their children about faithfulness. The grandchildren would grow up faithless and come under oppression.

The nation continually failed to be God’s influencing witness to the world. They fell short of the enlarged example of His guidance that would encourage others into His way of life. Because of their lack of faithfulness, the nation eventually ceased and the people were scattered. (Amos 9:8-9)

A New Kingdom Vision

Before the scattering, God said He would make a New (renewed) Covenant (Jeremiah 31:31) with a people who would maintain the vision of life under His guidance. The New Covenant perception of God’s reign would involve writing *“His laws and ways in people’s minds and hearts.”* (Hebrews 8:10; 10:16) His personal interaction would teach people how to think, act, and worship as “My People.”

Sure enough, approximately 1500 years after the first visionary call and deliverance from slavery, God intervened afresh. This second call to be “My People” focused on what the first group refused; one-on-one interaction with God’s presence. Jesus Christ proclaimed the New Covenant as the Kingdom (reigning influence) of God among us. (Mark 1:15; Luke 9:2; Romans 14:17)

By this time in history, the response to God's first call into freedom as a nation of people had deteriorated into a religion of rules and restrictions, containing over 600 Laws (Jewish Torah). As leaders of the old order opposed this unmanaged response to God, Jesus confirmed Daniel's prophecy concerning those who called themselves "*the holy people.*" (Daniel 12:7) Daniel declared Judaism's stifling oversight of God's "people of vision" would end as: "*One like the son of man*" would come to oversee God's kingdom. And, this oversight would never end. (Daniel 7:13-14, 18)

Jesus declared "*the generation*" alive at that time would see God's vision for people "*transfer to a more responsive people.*" (Matthew 21:43; 23:36; 24:34) The Apostle Paul affirmed the previous was "*becoming obsolete and growing old is ready to disappear.*" (Hebrews 8:13) To amplify the previous focus was no longer relevant; Jerusalem and the Temple were destroyed in 70 AD.

After the resurrection, Jesus appeared with the look of the man they had known, yet he was a Spirit. The perception of those who saw Jesus began changing from the anointed man of God. He was now appearing as a presence of God's Spirit. A few days after the ascension out of natural sight, Jesus returned to immerse people in Spirit. (Acts 2:33, 39) This is what John the Baptist foretold. (Mark 1:8)

Now they could understand how Jesus would always be with us. (Matthew 28:20; Hebrews 13:5) Jesus had declared "*I will not leave you as orphans, I will come to you...and will disclose myself...and we (my Father and I) will come...and make our abode*" (John 14:18-23) How could this be?

The Eternal One was previously revealed as the Creator. Some 2000 years ago, God's word, (Greek *logos* - spoken expression) appeared in time as a human Son, (John 1:1, 14, 18) to illustrate what offspring of God are designed to be. Since the days of Jesus, God is revealed as a presence of the Holy Spirit, to reveal the expressive and interactive presence of God as our Father and illustrated Son.

Scripture declares the reality of this renewed vision: "*Behold, the tabernacle of God is **among** men, and He shall dwell **among** them, and they shall be His people, and God Himself shall be **among** them...the first things have passed away...Behold, I am making all things new.*" (Revelations 21:3-5)

Jesus proclaimed the reality of the New Covenant had begun. (Mark 1:14-15) This call of faith did not come with a sign for the world to observe, for "*the Kingdom of God is in your midst.*" (Luke 17:20-21) Responders live a more "*abundant life,*" (John 10:10) as a more "*fruitful people*" (Matthew 21:43)

The new vision was clearly proclaimed as: "*The Kingdom of God is at hand.*" God's overseeing presence is right here within your grasp, among you, and readily available. (Matthew 3:2; 9:35; 10:7) God's reign in the minds and hearts of people does not come by force; yet "*everyone is forcing his way into it.*" (Luke 16:16; Matthew 11:12) God continually calls willing hearts to pursue His way of life.

The instruction of Jesus was to "*follow me,*" my example, (Matthew 16:24; John 12:26) and respond to our Eternal Father the same way "*as you see me*" respond. (John 13:15) Jesus even prayed; "*That they would be as I am,*" actively following God's guidance during this natural life. (John 14:3; 17:24)

The reality of this vision of God's New Covenant Kingdom "*would never end or cease to be in the earth.*" (Daniel 7:13-14; 2:44-45) When Jesus ascended out of natural sight, he said; "*I am with you always.*" (Matthew 28:20; Hebrews 13:5-6) His presence of Spirit that is with us fulfills the promise.

Multitudes began experiencing this "*new birth*" of awareness (John 3:3-6) and "*immersing baptisms*" in God's Spirit. (Acts 1:5; 2:1-6, 41) People began to relate to the abiding presence of God-in-Christ in

empowering ways. Collectively, they became the spiritual and physical “*Body of Christ*” in the earth; a visible illustration of God’s guiding presence. (1 Corinthians 12:27; Romans 12:5; Ephesians 4:12)

Acceptance of the presence of God-in-Christ was a vast improvement over the refusal of the first gathering of people of faith, who did not want to personally interact with the presence of God. This time, multitudes responded and allowed God to be their insightful and anointing presence of Spirit.

Despite rulers and overlords, a new class of free people arose. They began to be called Christians. Like airplanes that function and soar within the limitations of gravity, people of faith learned to live Godly lives within the restrictions of their circumstances and their various cultures.

For over 300 years and several generations, people of faith proclaimed “God is with us!” (Romans 8:31) The new reality “*upset the world*” concept of God and His ways among us. (Acts 17:6)

While believers were scattered among nations, God was no longer relegated to a temple or emblem on a shelf. This New Covenant vision focused on their relationship with God wherever they lived.

Overlords Assume Control

Jesus Christ renewed the call into freedom as a spiritual awakening. It involved personal one-on-one experiences with the presence of God and in fellowships where people lived. This new class of free people responded to God’s presence as their primary guide and principal source of wisdom.

Local men and women, recognized as elders, discerned between disputes just like old Israel’s first elders and judges. (1 Corinthians 6:1-5) As partakers of God’s Kingdom influence, believers and fellowships became godly examples of love and light in their cultural communities.

For 300 years people responded to the presence of God, even though their perceptions of Him appeared to vary in different societies. The Eternal One responded to their hearts desire to be more like Jesus and become better expressions of His character, attitude, and personality. While God did not have a problem with their different perceptions, men began to want to be the ones in control.

Three generations following the earthly days and life of Jesus, teachers began to promote the idea that men should function as authorities over areas. The idea was initially rejected but eventually was accepted. Once again, an upper class society was introduced into Kingdom life.

Eventually people of faith began to submit to the controlling ways of religious overlords. Just like Israel of old, as leaders were empowered and exercised control, freedoms began to slip away.

In 313 AD, the converted Roman Emperor Constantine assembled area authorities called bishops, into councils to form a standardized belief system. After many days of arguments, over several historical councils, official doctrines were declared, labeling other views and experiences as heresy.

Up to this time people met in homes, in the woods, catacombs and cemeteries. Paul defines their gatherings as open meetings: “*When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation.*” (1 Corinthians 14:26)

Rome had many temples for different gods. So Constantine constructed the first house of worship for Christianity. It had a place for participants and a platform for ministers chosen to be spiritual leaders. Ignoring the Scripture: “*For there is one God, and one mediator also between God and men...the man Christ Jesus.*” (1 Timothy 2:5) Others began to follow suit, building houses of worship.

Reliance on God apart from the official belief system was eventually forbidden. The concept of the *Body of Christ* dependent on *God with us* began to fade. Historical records relate how all sacred

writings were removed from the public in 500 AD. Scripture was restricted to Latin and the ministry class. Life under God's guidance shifted to the control of men as a veil came over the minds and hearts of people. Within a few generations God's presence with us became a forgotten reality.

We can learn a lot from these two historical calls for people of faith and their response to God's freeing vision in the Old and New Testaments. The salvation God offers us involves much more than an eventual blessing in the eternal realm; it includes the freedom to be faithful people in this life. We are intended to live free of the enslaving ways of the servant/master two class system.

Are we "waiting" for Jesus to return before we see and experience the Kingdom reign of God? If so, we are overlooking the fact that the expression of God that became the man Jesus returned a few days after ascending out of natural sight, to be "*with us*" as the spiritual presence of the Father and the Son. (Hebrews 13:5, 8; John 14:23) The influencing reign of God in the hearts and lives of people of faith has been available to all, within our reach for over two thousand years.

Thankfully, the *Eternal I Am* understands this life's difficulties. Our Eternal Father patiently calls and recalls us into personal experiences and an ongoing fellowship with His insightful presence.

A Third New Day

Some 1500 years after the appearance of Jesus, God began to call afresh for a gathering of People of Faith. While the Bible Old and New Testaments provide details of the first and second call into Kingdom life, they also tell of a third call to live, to worship, and to prosper in freedom. This third call is a gathering of the "*scattered*" people of faith. (Deuteronomy 30: 1-3, 6; Isaiah 43:5-7; 56:8)

We want to remember, God gave the name 'Israel' to natural people who became people of faith. Scripture always refers to Israel as those who, in faith, seek God's guidance. (Galatians 3:6-9; Romans 4:9-16) They were not one specific race or ethnic group. In the Old Testament God called a multitude of servants and in the New Testament He gathered 'who-so-ever will' unto His governing influence.

One prophet put God's third call into nationhood this way: "*And I will gather them from the remote parts of the earth...He who scattered Israel (God's son) will gather him and keep him as a shepherd keeps his flock.*" (Jeremiah 31:1, 8, 10) While people of faith were gathering to God's presence where they lived, He would once again gather them into nationhood.

This third call for people of faith to live under God's insightful influence was revealed, in time, in three historical stages: A Reformation, Great Awakening Revivals, and Spirit Baptisms.

The first revealing stage was in the Reformation of the 1500s which began 1000 years after written Scripture was removed from public access. The newly invented Gutenberg Printing Press began printing Bibles in the common language of people. God's written word began to shine afresh!

Scripture revealed afresh that saving faith is not restricted to one belief or mode of worship. People began to assemble and worship free of the restricting ways of the established order. One delivering message was given by Martin Luther: "*Every believer is a priest before God.*" (Exodus 19:6; 1 Peter 2:5, 9) People began to feel free to live and worship as they perceived God was leading.

While many people and reformers broke away from the ruling order, the assurance of God's favor in this life remained an unanswered question. The primary message was: "Do your best, at death you will find out." By the late 1600s, interest in religious services had declined significantly.

The second stage was revealed in the Great Awakening Revivals of the early 1700s. It revealed the insight: sincere repentance allows us to *feel* God's cleansing presence and *know* His favor is with us. Additionally, we can be as "*born from above*," (John 3:3; Ephesians 2:1) and find deliverance from our habitual sinful ways. People responded and found freeing release from relentless condemnation.

The revivals gave people more of a sense of purpose for this life. Emboldened, people began to break away from the stifling over-rule of kings. The freedom to self-govern is called *Democracy*. The awakened Body of Christ in the earth began to function as a brand new *middle class*. Free of restricting overlords, people began to produce new products and services to improve everyday life. As personal income thrived, a new economic system began to develop that is called *Capitalism*.

What became known as "the new world" provided a gathering place for all who sought the freedom to live, prosper, and worship as they desired. A newly developing 13 colonies eventually became a nation, free of the reign of a ruling upper-class. Soon after freeing releases from the two class system began to arise in other areas around the world.

These unveilings of God's vision for people of faith began to help multitudes enter the reality of God's Kingdom. The freedom to live, worship, and prosper as we perceive God is leading has inspired the creation of many new conveniences, modes of travel, and ways of communication. Life under God's guidance was improving the quality of spiritual and natural lives all over the globe.

The third stage for people of faith was revealed in the early 1900s. Baptism experiences in God's presence began revealing God's desire to be more than a knowing or a feeling in this life. John the Baptist said Jesus would baptize us in Spirit. John illustrated baptism by immersing people in the Jordan river. Baptism speaks of immersion experiences in water and in Spirit.

Our Bibles say early believers were 'filled' with the Holy Spirit. (Acts 2:4) The Greek word *pletho*, means to fill, make full. It was illustrated at the crucifixion when a sponge was 'filled' with vinegar. (Mark 15:36; John 19:29) Immersions do not fill us as a container, but as a sponge.

Baptizing occasions in God's presence allows us to absorb, like sponges, aspects of His character, attitude, and personality (CAP). Our absorbing experiences in His presence enable us to receive the enabling gifts, anointing, and revealing insights God wants to share with us. These experiences can be emotionally overwhelming and they can be quiet inspirational moments. Rather than a feeling that we now have, we absorb from God's presence often lest we, as sponges, dry out.

The prophet Ezekiel conveyed a vision he saw. In the vision God's voice spoke of three gathering and empowering developments. (Ezekiel 37:1-14) The first directive was, "*Call the scattered bones together*" giving them a cohesive purpose as skeletons. Then, *cover the bones with flesh*," making them natural people. Lastly, "*breathe the spirit of life into the valley*," so they become spiritually inspired and equipped as an army with a cohesive purpose.

Did you notice how God's three activities in Ezekiel's vision relate to the three revealings of the last 500 years? The Reformation of the 1500s revealed a purposeful response to God's call (bones). The Great Awakening revivals of the early 1700s revealed faith was relatable to natural life (flesh). Spirit immersions sense the 1900s come to draw us into a more active fellowship with God (spirit).

The first phase of this third call for people of faith was to deliver us from the enslaving overlords of the established religious system. The second phase revealed we can experience the presence of God, know we are forgiven, and live as re-born people. The third phase, although not openly taught, revealed we can live in an anointing and gifting fellowship with the abiding presence of God.

As individuals and gathering peoples, we can know and experience God within and outside of the religious system. As repentant people, we can experience a rebirthing awakening of God's forgiving favor. We can experience life improving immersions in God's presence for He is always available. Really, God's loving mercies are boundless, beyond our ability to exhaust. (Romans 11:33; 8:35-39)

Inspired and Improving Influence

As we experience spiritual, mental, and emotional releases from strict oversight we can perceive and see more clearly. Previous insight can remain relevant if they do not restrict more light. As a mid-day sun adds to the morning dawn, all revealing insight prepares us for new awareness.

People of vision perceive there is clearer truth to know, insight to receive, and more to experience both naturally and spiritually. Visionaries not only see and perceive beyond current situations and circumstances, they actively work through the often complicated details. We often recognize visionaries as explorers, discoverers, inventors, entrepreneurs, reformers, and even parents.

Remember, God's purpose in each of our lives has always been natural 'and' spiritual. Yes, men complicate this truth by dividing our purpose in life as natural or spiritual, as if one or the other applies. Our life is intended to include our full involvement as natural people who are inspired and led by the Spirit of God. Just as the enslaved multitude that came out of Egypt, we are all natural people gravitating to the promise of a better life in this world, not just waiting for an after-life.

Since the Reformation began and for the last 500 years, people have gathered to live free of the two class system with its privileged upper class and devalued under class. In today's world, we can personally experience just one or all three of God's revealing calls to gather together under His leadership and live natural lives, as spiritual people responding to His guidance.

The emerging worldwide prosperity was measured in research by British Economist Angus Maddison. His research illustrates that historically, until the 1820s, 94% of the world's population lived in abject poverty. His research found that in 2015 only 9.6% still remain in abject poverty. As people of faith, we are free to live and prosper so everyone can benefit. This is a fulfillment of the promise God gave to Abraham, the father of the faithful. (Genesis 22:18; Galatians 3:6-9; Romans 4:9-16)

God loves all of His offspring even when we ignore Him, are hesitant to hear His voice, stray from His guidance, respond as silly children, or are not religious. We want to realize God's Kingdom in this earth is not intended to be a utopian state or states of perfection. It includes a host of variables; from different ethnic origins, colors, languages, and various belief systems.

Jesus described God's Kingdom experience in Matthew's chapter 13 as: "*Full of mystery,*" (v. 11) yet "*a hearing and understanding that becomes fruitful.*" (v. 19, 23) It is "*a costly treasure*" (v. 44-46) that can "*appeal to everyone.*" (v. 47) It is "*spread as sowing seed*" (v. 24, 31) and "*expands to affect everyone it touches.*" (v. 33) God's ruling influence in the earth "*includes divisions and stumbling blocks,*" (v. 36-43) while our pursuit of it "*brings righteousness, peace and joy.*" (Romans 14:17)

Everyone responds differently to God's guidance; "*as shallow, joyful, worrisome, and some become fruitful.*" (Matthew 13:18-23) In His Kingdom there are "*tares among wheat, yeast among flour, hidden treasures, a dragnet drawing both good and bad fish.*" (Matthew 13:24-55) There are "*goats among sheep, wolves clothed as sheep, and people building on sand.*" (Matthew 25:32; 7:15, 24-27)

The vision God gives for a Kingdom is not confined to one religious approach. God's Kingdom in this earth is an ever expanding and improving reality that allows for different levels of response, even times of rejection. His revealing vision for "a people of faith" is not limited to one nation but

is experienced by all who seek to “do the right thing.” (Hebrews 10:24; Romans 7:12) God welcomes our imperfect responses and encourages our improving adjustments.

The Light of God’s Way

We want to remember “*our faith in God is as dead (useless) if not supported by our righteous works.*” (James 2:20, 26) We must be involved and counter bad policies lest our inactivity unwittingly complicates the blessings God wants to shower on us. “*It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.*” (Galatians 5:1)

Will we, as a people, proactively choose to continue under God’s guidance as free people? If so, we must teach our children to refuse the deception that wants to ‘take care of us’ and eventually enslave us. When the vision for living together under God’s guidance is ignored, forgotten, or dismantled; the strengths that are featured in our gatherings are weakened.

Our life improving responses to God and His ways, although far from perfect, are very visible in everyday life. When we share our light as different perspectives and discuss issues under a common vision, we become an overcoming force. (Isaiah 1:18; 43:26) This is why we need to share our light with one another as unifying factors, so we can all see more clearly.

“Who among you is wise...Let him show by his good behavior...the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits.” (James 3:13-17)

We do not want to be complacent and assume God’s will, without our involvement. We must “*work out*” into our personal and national lives what “*God who is at work in you,*” so we can “*appear as lights in the world.*” (Philippians 2:12-15) As our light shines brighter and brighter, (Proverbs 4:18-19) levels of darkness are dispelled and destructive extremities that seek to divide cease to control us.

God wants us to be proactive in our limitations and imperfection: “*Arise and shine for the glory of the Lord has risen upon thee...the Lord will rise upon you and His glory will appear upon you.*” (Isaiah 60:1-3) Jesus encouraged us to: “*Let your light shine (where?) before men (how?) in such a way that they may see your good works, and glorify your Father.*” (Matthew 5:16)

While some do not realize or recognize the Kingdom of God is actively functioning in the earth today, it does not negate its reality. The freedom to live, worship and prosper with liberty and justice for all is a God given vision. Many nations function as liberating lights to the oppressed.

While we are thankful for the quality of life God has blessed us with in our day, things can always be better. Let us continue to press for the better. This is a Kingdom principle that requires us to focus more on what God ‘is’ saying and doing and less on the shortcomings of His instruments.

Fresh insight into God’s freeing and enabling vision brings us into broader experiences of God’s influencing and inspirational oversight. God calls us to respond beyond individuality with a vision as groups, communities, and nations. Together, we can experience the “*greater works.*” (John 14:12)

Are we *feeling* and *living* the truth that God is with us, among us and in our midst? How well are we *hearing* and *seeing* God’s involvement in our lives as visionary people?

Let us exercise our right to choose the better and let our influencing voice be heard and our vote counted. This is a peaceful and powerful way to counter the efforts of all enemies of God that are bent on dividing and destroying our gatherings as fellowships, states, and countries.

May we continue to hear and respond to God’s vision for life as a people and impact our world!

Keith Carroll

www.RelationalGospel.com

keith@relationalgospel.com