

**Volume 1: CHRIST**

- 1) *The Glory of the Supremacy of God's Son*
- 2) *Christ Supreme: The Summation of Christian Hope*
- 3) *Christ Supreme: The Consummation of Christian Hope*
- 4) *Christ Supreme: The Approximation of Christian Hope*
- 5) **Christ Supreme: The Consuming Passion of Christian Hope**

*Interlude I*



---

5

---

**CHRIST SUPREME:**  
*The Consuming Passion*  
**of Christian Hope**

**Recover a Vision Shaped by the  
FERVENCY of His Supremacy**

---

At age 73 Lorin Maazel, long-time music director of the New York Philharmonic, reflected with keen insight on his years of conducting: “Great leaders elicit passion, not perfection. That’s my main job – to energize people. If they grind it out and couldn’t care less, then they wind up hating the conductor. Music without emotion is nothing. I’m never looking for a perfect performance. I’m looking for an *impassioned* performance.”

If that’s the sign of effective leadership, then surely it must mark the *greatest* Leader. By virtue of the hope He brings, Christ re-energizes Christian living. He elicits deeper desires for us to be His disciples. He impassions our pursuit of His greater glory. Our fervency for Him evidences to the world that His claims to supremacy must be taken seriously.

Although I have moved five times in the past twenty-five years from one coast to the other, each time I’ve prominently displayed a diploma-sized

plaque on a wall of my office. It frames a favorite prayer from the African theologian and bishop, Augustine. It exposes his heart of *passion*, a passion fueled by a vision of Jesus as Lord. It has become a lifelong liturgy of longing for me. Maybe it represents your prayer, as well:

You called, you cried,  
 You shattered my deafness.  
 You sparkled, you burned,  
 You scattered my darkness.  
 You shed forth your fragrance,  
 And I drew in my breath.  
 And I pant for you.

Using more contemporary phrases, psychologist Larry Crabb challenged Christians to respond with similar passion when he wrote the following (which I've formatted in blank verse style):

To every cry from your passion-filled hearts,  
 God replies, "*Christ.*"  
 Let your passion to explain  
 become a passion to know Christ.  
 Let your passion to be right  
 become a passion to honor Christ.  
 Let your passion to heal  
 become a passion to give hope.  
 Let your passion to connect  
 become a passion to trust a sovereign Christ,  
 who will do for you exactly what needs to be done.

Appeals, both ancient and modern, illustrate a key principle around which this chapter is built:

**A comprehensive vision of the supremacy of Christ  
 will always transform our hope in Christ  
 into a consuming passion for Christ.**

Since Christ is the heir of every promise God has given us — since He is the summation, consummation and approximation of all Christian hope — how could any commitment to Him require any less than *consuming* passion? Very unlike the deadly fate of a moth drawn to the warmth and beauty of a candle flame, the closer we get to our Radiant Redeemer the

greater our joys, the more energized our labors, the more enticing our prospects — the more *alive* we will feel! Paul urges us in Romans 12: “Never be lacking in zeal, keep your spiritual fervor, serving the Lord. Be joyful in hope” — which echoes Proverbs 23: “Always be zealous for the fear of the Lord. There is surely a future hope for you, and your hope will not be cut off.”

In this chapter we’ll explore the glory of Jesus’ kingship on one additional front: the *fergency* due His supremacy and inspired by it. We’ll discover that:

- **Passion for Christ is a chief evidence of a strong hope in Him.**
  - **The best definition of our passion for Jesus is found in His passion for us.**
  - **The best reason for our passion for Jesus is the Father’s passion for His Son.**
  - **Fervency requires Christian disciples to be *consuming* Christ.**
  - **Fervency requires Christian disciples to be *consumed with* Christ.**
  - **There are simple ways to test the state of your passion so you can let it grow.**
- 

## The FERVENCY of His Supremacy

(*Haggai 2:1-9*)

I regret not reading from the classic King James Version of the Scriptures more often. Its lofty language remains unparalleled in literature. Take, for example, its rendering of that wonderful verse in Haggai 2:8 (sung regularly in Handel’s *Messiah*): “The Desire of all nations will come”. It implies that Christ’s Second Coming will satisfy all the aspirations of human hearts. I like that. However, modern versions like the New International Version suggest the better translation of the Hebrew should actually say “the *desired*” of all nations will come, meaning the “treasures” of earth’s peoples will be offered up when multitudes worship God in the Consummation. They will honor the reign of His Son by laying their wealth at Jesus’ feet. (Rev. 21 expands on the same vision.)

And yet, to be quite honest, I think the King James was not far off by translating the Hebrew as “the *Desire* of all nations”. On That Day all peoples will have to acknowledge that every spiritual thirst we sought to satisfy with earthly refreshment was only quenchable by His glorious presence. From the beginning *all* of humankind’s heart-desires have been for *Him*, whether they understood this or not. Augustine’s “My heart is restless until it rests in Thee” speaks for all of us. That’s what makes our Lord Jesus the “desire” of all nations! That’s what makes fervency for His supremacy our destiny.

### **THINK WITH ME ...**

#### **Where do you see evidences of consuming passion today?**

So it makes sense to ask: In *this* life should our desire for Him be similarly “all or nothing”? Is it reasonable to pursue undiluted passion for Him *now*? Can His glorious greatness compel an all-out devotion equal in some measure to how we’ll love Him at the End?

A recent gathering of nearly three million teenagers answered with a resounding “Yes!” With groups forming on thousands of high school campuses at public flagpoles to pray, *See You at the Pole* celebrated its 15th annual event with this particular year’s theme word “*Consumed!*” Sponsored by a national network of hundreds of youth ministries, the promotional literature asked young people: “Do you want the fire of God to fall on your campus and in your community? Do you *really*? You must realize that when fire falls, it consumes *everything* that is unholy and ungodly. The fire of God purifies lives, melts hearts and devours sin. How desperately do you want the fire of God?” By the millions they rallied to their Savior that September day. They asked *Him* to be the fire in their lives, to *impassion* their outreach to the world. Many continued asking for this in organized daily prayer meetings the rest of the year. *Consumed!*

This event was followed four months later with another national convocation of nearly 20,000 university students to form what one delegate called “the world’s largest Christian missions academy”. News headlines proclaimed “a new generation of college students is making plans to transfer its passion for Jesus Christ from the campus to the mission field”. At the close nearly 10,000 committed in writing to short and long-term mission assignments. Surveying their zeal, the director of InterVarsity

Christian Fellowship's URBANA Conference stated unequivocally: "Students in the 21<sup>st</sup> century will be the greatest missionary force the world has ever seen."

None of this should catch us by surprise. From the beginning our Father created all of us, young and old alike — body, soul, spirit, will, intellect, emotions — to be passionate for His Son. We must never be afraid to give ourselves up to Him with unqualified abandon. Nothing about the Christian life can ever be dubbed as dull while following a Master who marched out of a graveyard to ascend the Throne of the Universe.

Listen to how Jesus fosters fervency for His supremacy: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever ... loses his life for me and for the gospel will save it" [consuming passion] (Mk 8). "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he cannot be my disciple.... Any of you who does not give up everything he has cannot be my disciple" (Lk. 14) [consuming passion]. "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me.... Whoever loses his life for my sake will find it" (Mt. 10) [consuming passion].

### **THINK WITH ME ...**

#### **How can passion for Christ *right now* reflect what it will *ultimately* become?**

In chapter 3 we learned that one day Christ will assert Himself openly as the center and circumference of everything, for everyone, for all time to come. Unchallenged He will continue to be what He has always been, though manifested to an infinitely greater degree: namely, supreme.

But Christ has not procrastinated on securing this reputation. From Acts 1 onward, long before the Climax, He has been actively pursuing preeminence in every believer's life as well as among the nations. He's not content to postpone inflaming our love for Him until some hour when He returns in glory. He wants to be engaged as Lord of All by the hearts of believers right now. *At this moment* He longs to incite increased homage toward Himself to intensify our daily obedience to His purposes.

In Christ, God's supremacy is on display for us — *today*. Therefore, our best response back is to put more of our affections for Him on display —

---

 QUOTABLE QUOTE

**If you are then “risen” with Christ, reach out for the highest gifts of Heaven, where Christ reigns in power. Give your heart to the heavenly things, not to passing things of earth. For, as far as this world is concerned, you are already dead, and your true life is a hidden one in God, through Christ. One day, Christ, the secret center of our lives, will show himself openly, and you will all share in that magnificent denouement.**

(COLOSSIANS 3 —  
PHILLIPS TRANSLATION)

---

*today.* We’re not to relegate such devotion until after He returns in triumph. We must offer Him now the ardent affection He will rightfully command then.

At the end of the Age the reality of Christ’s supremacy will secure one of two permanent reactions from every human who has ever lived: Some will reject it and despise it, only to shrink back in terror. Others will put their hope in Him more completely as (to borrow Augustine’s phrase) they “pant for Him” even more. God gives His creation no other options but these two. For the redeemed the Son’s unparalleled, unsurpassable, unending *royalty* will instigate unconditional, unwavering, unabated *loyalty* — not just during a millennium but throughout eternity. Why not encourage such passion to become the primary goal for every Christian along the way from here to there?

**THINK WITH ME ...**
**What does our passion reveal about the content of our Christology?**

The dictionary matches “passion” with these words:

- Enthusiasm
- Unquenchable zeal
- Fervent longing or craving
- Intense, driving emotions
- Ardent affection
- Strong devotion to an activity, person or object

Passion comes in many forms. It can be heard in a child’s cry to be held by caring parents. It may take the shape of wholesale campaigns among the nations — like the environmentalists’ “green revolution”, or the United Nation’s fight against AIDS. It can be seen among millions of Hindus who gather at the Ganges to wash away their sins in the river goddess. A world currently at war with fanatical Islamists promoting calls for Jihad has discovered a diabolical form of passion — a deadly combustible religious zealotry that blows up innocents.

Clearly, then, Christians have no edge on passion. The truth is, everyone is passionate about *something*. Whoever and whatever we consistently pursue — that is, what we turn to in order to find ultimate happiness or purpose in life — defines our preeminent passion.

Neil Postman in his book *The End of Education* maps out all the ways modern technology incites pseudo-religious fervor among Americans. With promises of a better future technology compels people to rely on it, then celebrate it, stand in awe of its mysteries, scorn those who reject it, feel bereft when denied access to it, and gladly alter our relationships, habits, lifestyles, schedules, goals and dreams to accommodate it. That's one form of consuming passion experienced by much of modern society.

There's a reason I share this with you. Note that every one of the main verbs in the preceding paragraph could be used equally to describe the kind of devotion the Father desires His children to give to their Lord. Passion is no stranger to Americans.

So let me ask you, dear Christian reader: In what sense are you a person of passion toward *Christ*? If I could observe its expression, what would the outward evidence of passion suggest about your convictions regarding His lordship? What would it show me about the extent of your hope in Him? What would your displays of devotion for God's Son tell me about the *magnitude* of your vision of Him as Redeemer of all?

It was his Christology that infected the ministry of Francis of Assisi, the great 13th century missionary leader whose initiatives changed the face of Europe. One biographer wrote: "Francis was always occupied with Jesus — Jesus in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in the rest of his members." That sounds pretty radical, to be sure. But since such fervor is our destiny at the Great Day when Christ appears, should we not anticipate at least hearty foretastes of it even now?

Francis did. For him, as for multitudes of saints in every age, to be "alive in Christ" meant to go hard after as much of the revelation of His glory as one could possibly embrace. In his case a whole army of humbly devoted messengers called Friars imitated him as they proclaimed the preeminence of Christ for generations throughout the Church.

**THINK WITH ME ...****Why does greater hope in Christ help increase passion for His Kingdom?**

In its final form our conversion to Christ will climax with nothing less than a full and final *180-degree turn*, a face-on encounter with the Redeemer in glory. In that hour we will be perfectly “pivoted” in the right direction. Christ will totally, thoroughly and forever occupy our attention, our affections and our allegiance.

**QUOTABLE QUOTE**

**The Holy, the True – David’s key in his hand, opening doors no one can lock, locking doors no one can open — speaks: “I see what you’ve done. Now see what I’ve done. I’ve opened a door before you that no one can slam shut .... I’m on my way; I’ll be there soon. Keep a tight grip on what you have so no one distracts you and steals your crown. I’ll make each conqueror a pillar in the sanctuary of my God, a permanent position of honor.”**

(REVELATION 3 — THE MESSAGE)

Which is to say whether here or in Heaven, passion must concern itself with this — the *direction* of our lives. Christ wants us to *face Him*. He also wants us to face the same *future* He faces. Furthermore, He wants us to *follow* Him into that future — to head out with Him as far as He intends to go, both to the ends of the earth and the End of Time. The uniqueness of Christian passion lies in its response to an *eternal Person* as well as to an *eternal hope* guaranteed and encompassed in that Person.

The “direction of affection” — This comes out clearly in two important confessions all Christians must make: First we confess what we do *not* have. This is the passion to *flee from* our own emptiness and bankruptcy into the finished work of Christ. But our second response is to confess what we *need*. This is the passion to *pursue more* of everything Christ is and offers. Fervency for His supremacy makes us want to lay hold of Him more firmly.

Jeremiah (called “the weeping prophet”) provides a great case study of the impact of hope on passion. It is found in his book, *Lamentations* (a pretty passionate word in itself). Despite all the judgments and sufferings he and Jerusalem were forced to endure, the promises of God gripped his soul. Time and again in that one little volume, Jeremiah exudes burning zeal for God’s eternal purposes with Israel. He exhibits passion for the promised reign of God. Listen: “I call this to mind and therefore I have hope: His compassions never fail, they are new every morning. Great is your faithful-



ness. I say to myself: The Lord is my portion, therefore I will wait for him. The Lord is good to those who hope in him, to the one who seeks him. Though He brings grief, he will show compassion, so great is his unfailing love” (see Lamentations 3:17 3: 17-23, 24-29, 36-58).

How much more, therefore, should I as a *Christian* exhibit passion for the One in whom God’s never-failing compassion has permanently enveloped me — King Jesus? Consider some examples of a grace that’s new for us every morning:

- God promises to usher Christians into eternal blessings in heavenly realms with Christ Jesus (Eph. 1). How could we not be passionate for the *gifts* that come through Christ alone?
- God promises to bring every facet of Christian existence under the redeeming control of Christ Jesus (Heb. 1). How could we not be passionate for the *reign* found in Christ alone?
- God promises to conform every believer to Christ’s image so that who He is now is what we’re about to become (Rom. 8). How could we not be passionate for the *beauty* of Christ alone?
- God promises to magnify His Son’s glory among the nations, using disciples like us to do it (Acts 1). How could we not be passionate for the *mission* of Christ alone?
- God promises to move Christians forward victoriously with His Son, consummating the journey in His Day of Glory (Phil. 3). How could we not be passionate for the *praises* of Christ alone?

Every God-given expectation we treasure, drawn from thousands of promises throughout Scripture, was designed to nurture in us deep affections for the One who secures and embodies such hope. He is the key to the future — to *our* future. We can never think too highly of God’s Son, nor put too much stock in Him, nor grow too deeply in love with Him. As some traditions sing:

Standing on the promises of Christ my King,  
through eternal ages let His praises ring;  
glory in the highest we will shout and sing —  
standing on the promises of God.

**THINK WITH ME ...****What does sagging passion for Christ tell me about my relationship to Him?**

On the other hand, a feeble (rather than fervent) passion for Christ ought to suggest one's outlook is seriously lacking in Kingdom-sized hope. Complacency may indicate we've lost (or, maybe never had) wholehearted convictions about who Christ is, where He leads and what He imparts.

Sometimes our passion founders because we simply never think enough about eternal realities to get very excited about them in the first place. Many forget to stoke heart-fires for the Final Day when every creature throughout all creation will confess the truth that the Jesus who is *our* Lord is also Lord of ALL (Phil. 2).

C.S. Lewis understood. In one of his most oft-quoted sentences he observed: "Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that our Lord finds our desires, not too strong, but *too weak*." Once we do grasp the *grandeur* of God's promises in Christ, it is impossible to remain neutral or dispassionate toward Him for very long.

As Christ's disciples we ought to live with such holy ambitions for His praises that our lives are inexplicable apart from the great truth of Christ and His supremacy (1 Pet. 3). Hope in Christ ought to *possess* our hearts with zeal for Him as Lord. At the same time this hope ought to *dispossess* us of every other affection outside of our love for Him (2 Pet. 3).

Thus, my thesis for this chapter remains solid:

*A comprehensive vision of the supremacy of Christ  
will always transform our hope in Christ  
into a consuming passion for Christ.*

**THINK WITH ME ...****What kind of passion is owed to Jesus as our Supreme Commander?**

When an armored division is ready to attack, cautious timidity must not be tolerated among the troops. Reticence at that point indicates either fuzziness of objectives or fear of failure. In either case, if left unchecked it could seal a platoon's doom. Once the order to advance is given, every muscle must engage with full resolve. Every soldier must act as if victory is

certain. To waver not only confirms lack of confidence about the outcome but can also permit self-fulfilling prophecy ending in disaster. Hope and passion are intertwined with victory.

In like manner the commanding confirmations of Christ's supremacy – His irrepressible grace, irresistible glory and irrefutable purpose – should be enough to compel each of us to rally to Him for battle without hesitation. He is our Commander-in-Chief. He deserves unconditional trust and undying allegiance (2 Tim 2).

The book of Ephesians, itself a “fireworks” of phenomenal promises in Christ, concludes by enlisting every reader into an army. Our assignment is to hold the ground as we “wrestle with spiritual rulers in Heavenly realms” who oppose the fulfillment of God's purposes in Christ. But what armor are we to wear? The answer Paul gives: *Christ Himself!* We're to don His strength inside us, the breastplate of His righteousness to cover us, His salvation as a helmet to secure us. We're to let our faith in Him serve as a shield to fend off Satanic arrows, while our message about Him equips us for action like boots equip a soldier (Eph. 6).

Talk about being fervent for someone – even obsessed with someone! Paul calls us to engage the battle not only by following Christ as our Leader, but actually by *wearing* Him as both protection and weapon. The radical nature of this intimacy should not surprise us. After all, in every spiritual conflagration, with His Kingdom at stake, He alone is our future, our destiny, our supply, our strategy, our refuge, our commander, and our guarantee that we'll prevail. Why should He not also be our armor? Why should His power and presence not be “all over us”?

St. Patrick certainly thought this was the way to go. The Christian leader exhibited what Brennan Manning terms “magnificent monotony” – a single-minded preoccupation with the majesty of the Lord he loved. In the midst of extraordinary 6<sup>th</sup> century missionary work in Ireland, Patrick wrote a hymn to capsule how he turned his hope in Christ into a passion for Christ:

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

Everywhere Patrick looked Christ held full-orbed fascination for him. To describe what this meant he employed words that one might normally expect a Christian to use if he or she were standing directly before Christ at the Eternal Throne. What does this tell us? Simply put, Patrick's Christology required him to respond to Jesus as his Commander right now, the way he expected the whole universe to respond before long. Surely this good Celtic missionary would endorse the basic thesis of our chapter:

*A comprehensive vision of the supremacy of Christ  
will always transform our hope in Christ  
into a consuming passion for Christ.*

So how can the rest of us experience the kind of passion Patrick had? Let's take a look.

## **Our Passion Defined by Heaven's Passion** *(Hebrews 12:1-4)*

One of America's best-known worship leaders recently confided to me a personal heartache he faced repeatedly in churches where he ministered: "Often it feels to me as if, for many of our people, singing praise songs and hymns on a Sunday morning has turned into an *affair* with Christ." I was stunned by his imagery. But I was curious.

He continued: "Too many of us are far more passionate about lesser, temporal concerns such as getting ahead at the office, finding personal happiness in a hobby, driving a new car, beefing up homeland security, or rearing well-balanced children. But we rarely ever get that excited about Christ Himself, at least on any consistent basis. Except when we enter a sanctuary on a Sunday. Then for awhile we end up sort of '*swooning*' (he said) over Christ with feel-good music and heart-stirring prayers — only to return to the daily grind of secular seductions to which, for all practical purposes, we're thoroughly '*married*'."

He concluded, "Christ is more like a '*mistress*' to us. He's someone with whom we have these periodic affairs to reinvigorate our spirits so we can

return, refreshed, to engage all the other agendas that dominate us most of the time.”

Frankly, his insights hit where it hurts! Let’s admit it: Our affections for Christ can prove pretty anemic! How frequently infatuation with His exaltation turns fickle and fades! Then where do we go? How do we rehabilitate frail fervency? How do we get our passion back to the level where it needs to be? — where He deserves for it to be?

There are answers. They require us to go back to the *source* of every legitimate passion any of us will ever experience: *Christ’s passion for us*.

### **THINK WITH ME ...**

#### **How passionate was the King about you from the beginning?**

I made a fascinating discovery the other day. In my *Webster’s New Collegiate Dictionary*. Along with a half dozen synonyms for “passion” (like those mentioned above) I found to my amazement that the very first definition it offered read: “*Passion: Christ’s sufferings from the Last Supper to His death on the cross.*”

Amazing, I thought! A standard secular dictionary is perceptive enough to highlight Christ’s unique moment of agony as the measure for human passion — and rightly so. I wonder how many Christians would make the same connection? How many even know why we call our Lord’s final days “Passion Week”?

Actually the English word comes from the Latin “passus” meaning “having undergone suffering”. In other words, Jesus loved us so much it hurt. He thought He would die — and then He did. He “loved me and gave Himself for me” (Gal. 2). In 2004 many got an eye-full of the extent of His suffering with the release into theaters worldwide of Mel Gibson’s graphic but Biblically sensitive portrayal “*The Passion of the Christ*”. Reports were legion about viewers sitting in their seats weeping uncontrollably at the end.

Renowned American pastor Dr. John Piper wrote: “The closer you get to what makes Christianity ghastly, the closer you get to what makes it glorious.” That’s why we are able to recover consuming passion for Christ (and renounce periodic “affairs” with Him) to the degree we learn to cherish His *Cross*.

The Cross radiates billboard-like the full extent of the passionate heart of the Lord Jesus for all the world to see. This is precisely what the Greek word

translated “*portrayed*” means (literally “like a large sign”) when Galatians 3:1 states: “Before your very eyes Christ Jesus was clearly portrayed as crucified.” Paul called the Cross a marquee advertising Christ’s unfathomable love for the Elect — hung before the nations, unavoidable, irrefutable, beyond doubt. Like a jumbotron (the word Paul might use today) in a cosmic stadium, the Cross witnesses to the everlasting costliness of the King’s compassion for His subjects, a truth that will be explored and shouted by them forever.

In a very real sense, on the Cross *Christ* was consumed with passion for *me*. He was consumed with His vision for my destiny to display His glory. I thrive in the wake of the Suffering Servant who, with heart-and-soul, embraced to His own demise the totality of my desperate plight in order to rescue me from oblivion (Isa. 53). Because of “the joy set before Him” (Heb. 12) — that is, because of His own great hope about the wonders God would perform for you and me through His death — He willingly bore my sin on the Tree. All eternally bright prospects, all promises in God’s Word, were sealed by the Son’s “passion” for me — by a substitutionary death that was for me.

So what is to be my response to His deep devotion to me? Answer: I must be willing to experience the same kind of consuming passion *for Him*. I must be willing to value wholeheartedly the same joy He embraced, the same glory for God He died to vindicate, and the same Kingdom advance over which He reigns as the Lamb slain. I must enter into all of that not just for my sake but for *His* sake.

James Caviezel, who played Jesus in Gibson’s movie, described in a *Newsweek* interview that he endured quite a bit of personal pain while making the epic — from accidents during the flogging scenes, to hanging on the cross for day after day of filming, to being struck by lightning during one mountainside episode, to dislocating his shoulder while carrying the cross in another scene. When the interviewer asked “Did playing Christ deepen your faith?”, Caviezel (already a strongly committed Catholic believer) responded: “I love Jesus now more than I ever knew possible. I love him more than my wife, my family. There were times up there on the cross when I could barely speak because the continual hypothermia was so excruciating. But it was there that I connected with Him where I could have never, ever gone otherwise. I don’t want people to see me. All I want them to see is Jesus Christ.”

This same passion burned in 18<sup>th</sup> century German Moravian missionaries as they circled the globe laying down their lives for the Gospel in foreign fields. They marched to the beat of their memorable motto: “The Lamb has conquered. Let us follow Him!” How can Christians choose to advance under any lesser banner? About the year the Moravian movement rallied around the Lamb, Isaac Watts expanded on their vision this way:

When I survey the wondrous cross  
on which the Prince of Glory died,  
all the vain things that charmed me most,  
I sacrifice them to His blood.

Were the whole realm of nature mine,  
that were a present far too small;  
love so amazing, so divine,  
demands my soul, my life, my all.

### **THINK WITH ME ...**

#### **Why must the Father’s passion for His Son deepen ours?**

The full measure of our passion draws upon something else equally profound: How the Father responds in love for His Son. The Father is *also* consumed with infinite love for Him. The Father finds deepest fulfillment (if we might say it that way) in their relationship. He has for all eternity. He too is thoroughly caught up in promoting among the redeemed the adoration His Son deserves. This is the Father’s active agenda — past, present, future.

The Father *boasts* in His Son – both in His superior life and in His sacrificial death. The Father celebrates Jesus *glorified*. He holds dear Jesus *crucified*. This is at the core of the Father’s passions. Toward His Son His affections display their full measure.

To use human terms the Father is “sold out” to everything Jesus is passionate about. Above all that includes the Savior’s unquenchable commitment *to us*. The Father longs to lavish on *us* fervent affections that originally He reserved for His Son. “In love, he predestined us to be adopted as his sons through Jesus Christ, to the praise of his glorious grace, which he has freely given us in the One he loves” (Eph. 1). “Behold, what manner of love the Father has for us, that we should be called the children of God. And such we are. It does not yet appear what we shall be, but we know that when Christ appears we shall be like Him for we will see Him as He is. Those who

have this hope in Christ purify themselves, even as He is pure” (1 Jn. 3).

Talk about the zeal of love! “Consuming” does not appear to be too strong a term when applied to the passions found around the Throne. Clearly, mere “infatuation” for the Son has no home in the heart of the Father! So we should not expect Him to allow it among the saints who surround Him with praise.

But there’s more. The *Spirit* gets involved in this “love fest”.

As the Spirit inhabits believers, He makes it possible for us to experience the unbounded affection shared within the Godhead. Daily the Comforter shapes our vision of the preeminence of the Son so that it corresponds to how the Father sees Him. The nearer He brings us to Christ the larger our King and His dominion appears to us. The larger Jesus appears the more we find ourselves compelled by what we see to keep drawing nearer to Him. Let’s call this unending encounter — this Spirit-induced spectacle — hope’s *magnificent obsession*. It will be the sole celebration at the Grand Finale just ahead of us (2 Thess. 1). Passion is embedded wherever the Holy Spirit enflames a revived heart. We simply need to learn how to let this love loose in us! Writing about this in the midst of the Fourth Great Awakening, Bessie Head said it well: “O Breath of Love, come breathe within us, renewing thought and will and heart. Come, Love of Christ, afresh to win us. Revive Thy church in every part.”

## Consuming and Consumed With

(Revelation 5:1-14)

Some may consider phrases like “consuming passion” as little more than stained-glass rhetoric designed by Christian activists to make the rest of us feel guilty about how much we lack. For me the phrase does just the opposite. It *inspires me!* Here’s why.

As noted in chapter 3, the word “Consummation” has the word “consume” at its center. That should alert us, we concluded, to two prevailing expressions of any Christ-dominated hope, whether for saints in heaven or on earth, whether in this age or the age to come: (1) *consuming Christ* is one, and (2) *consumed with Christ* is the other. As Paul puts it in 2 Thess. 1:



“On the day He comes to be glorified in his holy people [consuming] and to be marveled at among all those who have believed [consumed with] ... so that the name of our Lord Jesus may be glorified in you [consuming], and you in him [consumed with], according to the grace of our God and the Lord Jesus Christ.” Let me apply this perspective specifically to our experiences of loving Jesus right now.

### THINK WITH ME ...

#### **How do we go about *consuming* God’s Son day by day?**

Augustine’s prayer, you’ll recall, is filled with palpably earthy images — seeing, smelling, hearing, then *tasting*. Biblical metaphors often describe our relationship to Christ specifically in terms of eating: panting for Him like a thirsty deer does for a stream; feasting on the bounties of heaven; drinking-in His presence, savoring Him like fine wine; supping at a banquet table set in the Kingdom of God.

This brings to mind the Old Testament sacrifices. Offered at the Temple altar, whether sheep or wheat, they were literally to be eaten on the spot, either by a priest or by the worshippers themselves. The very animals whose blood provided temporary atonement for the Israelites’ souls doubled as nourishment for their bodies. Eating was an inseparable part of making sacrifice to Jehovah, a demonstration of their true passion for God’s glory.

Which brings us to the Eucharist (or Lord’s Supper): When we take the cup and bread, the Bible says we “proclaim the Lord’s death *until He comes*” (1 Cor. 11). The sacrament announces future triumphs in Christ even as it recalls His ancient agonies. We act out this testimony with others in a very graphic way: eating and drinking. In so doing, we dramatize how we must spiritually “consume” Christ and His finished work on the Cross.

“Consuming Christ” expresses quite well, I think, what Luther meant by a Christian’s “sweet desire” for the Savior. It speaks of intense, hope-filled

---

### QUOTABLE QUOTE

**How changed are my ambitions! Now I long to know Christ and the power shown by his resurrection: now I long to share his sufferings, even to die as he died, so that I might perhaps attain, as he did, the resurrection from the dead. I keep going on, grasping ever more firmly that purpose for which Christ Jesus grasped me. I leave the past behind and with hands outstretched to whatever lies ahead, I go straight for the gold — my reward the honor of my high calling by God in Christ Jesus.**

(PHILIPPIANS 3 —  
PHILLIPS TRANSLATION)

---

longings that never go away, and are never fully quenched in this life. It is the opposite of the complacency that makes a heart temporarily satiated by the world's deceptive delicacies. Rather, consuming Christ leads to *increased* hunger to see, seek and savor more of Him and His blessings upon our lives. A passion to consume Christ renders us dissatisfied with anything short of Him. It keeps us "greedy for God", as it were — desperate (like starving beggars) for God's promises to become reality in our walk with Jesus.

When I consume a meal, my body ingests the food on my plate to provide power for physical activities. A noontime sandwich is "sacrificed", in a sense, in order to keep me going at the office. This is no less true with the passion to "feed" on Christ daily. In fact Christ is called our Passover feast, a meal we're to munch-on habitually (1 Cor. 5). In John 6 Jesus actually urges us to persist at eating His body and drinking His blood, spiritually speaking, infusing us with eternal life now, so He can finally raise us up to banquet forever at The Marriage Supper of the Lamb (Rev. 19).

From another angle, in Revelation 3 He knocks at the heart-doors of disciples, asking full entrance for the express purpose of sharing a meal with them in intimate conversation. Solomon pictures this poetically: "He brings me into His banqueting hall, and His banner over me is love" (Song of Solomon 2). Again God appeals through Isaiah: "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat!" (Isa. 55)

In the imagery of one New Testament parable, the Father sends out invitations to come and dine with His Son saying: "Come to the table, for everything is now ready" (Lk. 14). The Kingdom of God knows nothing of a McDonald's-style fast food, drive-thru window. Ours is a sit down banquet with an unlimited menu set before us now ("in the presence of my enemies" says Psalm 23) as well as in Eternity. Christ comes to us as "appetizer, entrée and dessert" combined! He permits us to make Himself the main course for now, just as He will be our only necessary provision in the Consummation when it comes (Lk. 13). Supremacy means Jesus is totally sufficient to feed the hunger of God's holy people forever. No wonder Peter writes: "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good" (1 Pet. 2).

Theologian Jonathan Edwards preached this truth one Sunday in 1742 to

his Massachusetts congregation, concluding: “There is an admirable conjunction of diverse excellencies in Jesus Christ.” His sermon proceeded to lay out how justice and grace, glory and humility, majesty and meekness, obedience and dominion, resignation and sovereignty all converge in an infinite display of Christ’s sovereignty. Then he described candidly for his people his own zeal for such a vision: “The excellency of Jesus Christ is suitable food of the rational soul. The soul that comes to Christ feeds on this, and lives on this. It is impossible for those who have tasted this fountain, and know the sweetness of it, ever to forsake it.”

In *The Weight of Glory* C.S. Lewis concurred, modifying the metaphor. He likened this experience to the transfixing beauty of a sunset and then described how the viewer lingers, trying to absorb every fading ray of its splendor. Similarly (to paraphrase Lewis): We do not want merely to see the beauty of Christ. We want to be united with the Christ we see, to pass into Him, to receive Him into ourselves, to bathe in Him, to become part of all He is. That’s the passion to consume Him. It’s one major step toward the cure of the crisis of supremacy.

### **THINK WITH ME ...**

#### **How do we go about being *consumed with God’s Son* day by day?**

Most of us have heard how believers were hounded by their enemies during the opening centuries of the Christian era. As countless martyrs perished in Roman arenas, they showed a holy boldness that spectators could not refute. With fierce hope in their own resurrection Christians bore testimony to all tormentors of their unwavering conviction that the Lord of Life had power to reclaim His people by giving them victory over the grave. So potent was this witness that Roman officials often would burn the martyrs’ remains after the spectacle and scatter the ashes in an attempt to remove all possibility of being raised from the dead. But pagan defiance of Christian passion proved utterly futile in turning back the advance of the Gospel. The persecuted were consumed *with* Christ which meant, at times, they were consumed *for* Him — literally.

Consumed *with* Christ — this is the other side of a passion incited by our hope in His Kingdom. But what does this mean? Here are two metaphors that have helped me understand.

In order to consummate a *business transaction* a contract needs to be signed. Financial investments are committed in writing. Legally, once that

happens there is no turning back no matter how costly the agreement becomes later on. It is legally binding. We have “consummated the deal”, we say. Our resources are now consumed with the projections spelled-out in the contract.

In the same way, Christians become so confident about Jesus — about all He promises us and His ability to carry it off — that we invest everything we have into who He is and what His Kingdom is all about. *No turning back* no matter what the cost. Hope in God stirs in us courage to press on without reservation to make Christ and His Kingdom our singular venture. Our contract with Him is *consummated*. We are *consumed with* Him and all He offers.

Or consider how a man and woman consummate *a marriage*. Though they exchange their vows in front of many witnesses, they seal those vows privately in a most profoundly meaningful way by sexual union in the honeymoon suite. It involves an unforgettable exchange. There is nearly total abandon of two bodies and souls to each other — an unconditional giving of everything that’s precious, with no holding back. They “consummate their love”, we say. With vigorous affection they are *consumed with* the promises they bring to each other as lovers.

For Christians there must be *no holding back* either. We must consummate our commitment to the Lord Jesus Christ. We must allow ourselves to be increasingly enraptured with Him, to become more intimately involved with Him. We must desire to be thoroughly abandoned to the destiny He offers us as His beloved ones. Daily we must embrace Christ as our bridegroom, abandoned to every hope of glory He holds out to us. In this way our relationship with Him is consummated. Increasingly we can be *consumed with* our love for Him.

Both illustrations reinforce how fervency for Christ’s supremacy renounces any reservations. Neither implies reckless enthusiasm or uncontrollable compulsions. Rather, both involve two sobering realizations: As happens in consummating investments or marriages, our hope in the Lord Jesus requires that there be *no turning back* and *no holding back*. We are saved to be consumed with Him!

We may use eight hours a day for sleep, eight for work. The rest may be given to prayer and service, for friends and family, or in recreation. But all 24 hours are claimed for *eternity* as far as God is concerned! In God’s eyes every day is designed for the Kingdom of His dear Son. He wants every moment to be consumed with Jesus. After all, “our God is a consuming fire”

(Heb. 12) — which means He never stops burning! Why then should we?

If the Consummation could be defined as Christ-obsession *universalized*, then daily discipleship should be defined as Christ-obsession *personalized*. We're to become obsessed, utterly preoccupied with what's on His heart — *fanatics* for His glory (from the Latin “fanum” meaning “temple dweller”, referring to a Roman so in love with his deity that he never left the idol's presence day or night).

“*Decisive devotion*” — that's my all-time favorite description for practical daily heart-felt zeal for our Living Lord. “*Decisive devotion*” reminds us that Christ-obsession will always call Christians to a *purpose* — a purpose beyond themselves. It will point to a passion for God's promises that takes us somewhere, that results in strategic (decisive) action to advance the work of Christ's Kingdom. “*Decisive devotion*” suggests that affections for the Savior must become *ruthless*. We must resolve to eliminate everything in our lives not compatible with the focus, fulfillment, fullness and fervency of His supremacy.

In another well known prayer Augustine expressed the same radical love for Jesus:

He loves too little  
who loves anything together with Thee  
which he loves not for Thy sake.

### THINK WITH ME ...

#### **What might a congregation look like if it was controlled by consuming passion?**

As we visited in his office, the senior pastor of the world's largest church shared with me a most fascinating answer to a question I'd held for a long time: “Is there one Biblical text that summarizes how the explosion of Christ's work in your congregation came about?” He responded: “One passage defines better than most others the kind of people that make up

---

#### QUOTABLE QUOTE

**If anyone would come after me, he must deny himself and take up his cross and follow me ... whoever loses his life for me and for the gospel will save it.**

(MARK 8:34-3)

**No one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life.**

(LUKE 18: 29-30)

---

many of our 700,000 members” (as well as the 40,000 elders who serve them!). He read to me Matthew 11:12: “The Kingdom of God is forcefully advancing, and people of force are laying hold of it.”

“Mirroring God’s forceful efforts to promote His Son’s glory,” he said, “true seekers of God’s purposes display a similarly aggressive spirit toward the cause of Christ. Seizing God’s Kingdom mission, they grab onto His sovereign initiatives and go with *Him*. Within my own city this passion has taken the form of thousands of cell groups. They operate on virtually every city block. They pray for, and reach out to, nearby friends and neighbors to bring them to Christ. That’s how we’ve grown from 100 to nearly three quarters of a million in just 40 years!”

The good news is that every congregation has been redeemed for this same kind of adventure, not necessarily in terms of numbers but certainly in terms of dynamics. Local churches everywhere are invited to pursue the advancement of the Kingdom by prayerful dependence on, and righteous cooperation with, our Lord. I’ve met such seekers all over the world. I’ve found them not only in mega-churches in Korea and Brazil but also in unassuming house churches, like those that blanket so much of China. They are abiding in Christ, fervently bearing the abundant fruit He has promised (Jn. 15).

Such passionate churches are not necessarily more spiritual. They are simply more *restless*. They sense impending breakthroughs. They are convinced that since Jesus reigns, God is always ready to unveil exciting expressions of His promises in Christ for those “laying hold” of His global cause. They have moved beyond curious fascinations with the Savior to insatiable hunger for more of His Kingdom. More often than not such churches are filled with Messengers of Hope, Prisoners of Hope and Vanguards of Hope — terms which we will discuss in the final chapters of *Joyful Manifesto*. Each term implies that in many different ways every Christian can express a consuming passion for Christ and His glory.

### **THINK WITH ME ...**

#### **How did Paul exhibit the consuming passion we can all experience?**

Writing at times from dismal dungeons, Paul referred to himself as “a *prisoner* of Christ Jesus”. But there was so much more to Paul’s fanaticism than sitting hostage in dank Roman cells. He was chained to a triumphant

vision, the vision of Christ's cause spreading worldwide. For him it was a blessed bondage!

Looking at God's grand designs up ahead for which Christ laid hold of him, Paul made an extraordinary choice. He discounted everything about himself that the world prizes in order to seize the opposite. As he put it, he wanted to "be found in Christ" so as to "know Him, in the power of His resurrection and the fellowship of His sufferings" and then to "press on to win the prize for which God has called [me] heavenward in Christ Jesus." Furthermore, he reassured the Philippians, all maturing believers should expect God to teach them to be equally passionate in hope (Phil. 3).

In fact he went so far as to present himself as "Exhibit # 1" of the devotion *every* Christian was meant to display: "... whatever you do, do all for the glory of God.... For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of Christ" (1 Cor. 10:30-11:1).

More concisely than anywhere else Paul outlines in Colossians 1:24-29 (see the accompanying "Quotable Quote") the consuming nature of his hope in Christ — the vision that captivated him, the desire that drove his whole mission — the fervency for Christ's supremacy that God wants burning in all of us.

### THINK WITH ME ...

#### **How do you respond to these probes on passion?**

Maybe it would be helpful for you (or your small group) to pause right here to reflect on a few questions most of us have never been asked before. They might help pinpoint where your passion for Christ needs to grow stronger in order to confront and cure the crisis of supremacy in your life or the life of your church.

---

### QUOTABLE QUOTE

**Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions for the sake of his body, which is the Church. I have become its servant by the commission God gave me to present to you the Word of God in its fullness — the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory. We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me.**

(COLOSSIANS 1:24-29)

---

1. What usually absorbs my affections on a daily basis? What genuinely preoccupies me? What are my main obsessions?
2. What challenges arouse my interest? What causes inspire my commitment? Where do my true ambitions lie?
3. What do I consider to be the pinnacle of my life-purpose — the reason I was created and redeemed in the first place?
4. In what ways has a vision of the glory of God's Son and the hope this guarantees ignited in me fervency for His supremacy?
5. How has Christ's passion for me ennobled all my passions and desires toward Him?
6. How has the Father's passion for His Son stirred up my own desire to love Christ so much more?
7. Do I ever fear being labeled as one who has become too fanatical about Jesus or too radical for Him? Why is that? What is it I really fear?
8. How do I intend to increase a life of decisive devotion toward my Redeemer — a passion that makes a difference in what I say (as a messenger), how I grow (as a prisoner) and what I show (as a vanguard)?
9. Am I prepared like Paul to pour out my life for an awakening in the Church to Jesus for *all* that He is? How will I confront the crisis of supremacy in my life or my church so that Jesus might receive the greater praise He deserves? What might this cost me?



## Come! and Come!

(2 Corinthians 11:1-6; 13:5)

In Revelation 22 Scripture concludes with two invitations (almost commands) related to a Christian's life of passion. Interestingly, both invitations involve the word "Come":

- **COME!** (vs. 17) ... One voice urging us is spoken by *Christ* to believers. He invites us to enter His presence in order to *consume* Him. He invites us to drink deeply of all He has to offer of the Water of Life which He actually is for us. It is a call to embrace His *centrality* in our lives and churches.
- **COME!** (vs. 20) ... The second invitation is issued back to Christ from *believers*. We welcome Him to invade us so fully that we are *consumed with* the splendors of the revelation of His righteous rule over Heaven and earth. It is a longing for richer experiences of His *supremacy* in our lives and churches.

Consuming passion — whether expressed by God's Son or God's people — cries out in unison with God's Spirit: "Come!" Both cries draw directly from the breadth and depth of ALL Jesus is. Both cries rise from a largeness of vision for God's Son — from joy in His centrality, but most of all from passion for His supremacy. It is the only response that matches the magnitude of the hope His Kingdom inspires.

If that's the destiny to which Scripture points us, should our personal, daily walk with Jesus be shaped by anything less than a desire for the same two "comings" — our coming to Him (consuming Him) and His coming to us (consumed with Him)?

*Come!* In this one-word invitation the streams of centrality, supremacy, hope and passion converge.

---

As we bring **Volume One** to a close, I don't know about you, but personally, *I feel like shouting!* These past chapters have drawn us to mountain peaks of Jesus' majesty many have never climbed before. What a view! And the trek is not over. There's more to come. **Volumes Two and Three** will continue to help us recover all the hope we are meant to have in Him.

Before we press on, maybe it's time for all of us *to shout!* As one familiar chorus puts it: "Shout to the Lord all the earth, let us sing. Power and majesty, praise to the King. Mountains bow down and the seas rejoice at the sound of Your voice ... Nothing compares to the promise I have in You!"

To help you "shout" I've developed a little reading called ***Interlude I: Hope-Filled Christians Arise!*** I suggest you take time to reflect on it right now. (You may find it works best if you read it aloud.)

After that, please join me in **Volume Two**. There we will begin to unpack more fully "*The Crisis of Supremacy*" that forms the greatest challenge the Christian movement faces in this hour — the key culprit in the curtailing of a consuming passion for Christ.

## INTERLUDE I

---

# Hope-Filled Christians, ARISE!

Hope-filled Christians can arise within any nation, from any race, at any age, out of any denomination. They are first of all *Christians* — that is, “Christ’s ones” — preeminently committed to Christ Himself. He sets the devotion, the direction and the destiny for their lives, and they know it. At the same time these Christians are *full of hope*, hope in the supremacy of God’s Son.

### **WILL YOU ARISE to be a Hope-filled Christian?**

Those who do arise can’t help but delight in the supremacy of God’s Son because:

- He ***sums up*** before them the heights of God’s promises, for now and forever. Therefore, they prize the *focus* of His supremacy.
- He ***consummates*** for them the breadths of God’s promises, for now and forever. Therefore, they profess the *fulfillment* of His supremacy.
- He ***approximates*** within them the depths of God’s promises, for now and forever. Therefore, they pray for the *fullness* of His supremacy.

- He **consumes** them with a passion for God’s promises, for now and forever. Therefore, they pursue the *fergency* of His supremacy.
- His lordship acts as a sharp lens for **refocusing their vision on Him**. (Focus)
- His lordship creates a launch pad for **releasing their mission for Him**. (Fulfillment)
- His lordship opens up healing streams for **renewing their life in Him**. (Fullness)
- His lordship forms a firebrand for **re-igniting their love toward Him**. (Fervency)

### WILL YOU ARISE to be a Hope-filled Christian?

For those who do arise it means:

- **They intend** for Jesus to be known as “all in all” for themselves and every believer — all they see, all they hope in, all they love and live for, all they wait and long for, all they pursue, all they worship and praise, all they share with each other as well as with the nations.
- **They believe** that God is ready to act, not intending for His people to remain indefinitely unaware of all Christ is, or to remain deficient in hope and passion toward the glorious greatness of His Son.
- **They are praying** for God’s Redeemer, King of Heaven, to revisit His people in power, to reveal to them greater dimensions of the Father’s promises, in order to re-engage them passionately with who *He* is, where *He’s* headed, what *He’s* doing and how *He’s* blessed.
- **They are preparing** themselves and others, with great expectations, for the wonderful awakening to the Lord Jesus Christ that’s coming to the Church in answer to many prayers.
- **They are willing** to reshape their daily discipleship, so that it becomes *Person*-driven — dominated by God’s Son for ALL that He is and for ALL that He promises.
- **They are committed** to speak about His supremacy at every opportunity, as part of a Campaign of Hope where they live. They are convinced this is strategic for the re-awakening of the Church to Jesus as Lord as well as the restoration of its hope and passion toward Him.

**WILL YOU ARISE to be a Hope-filled Christian?**

Those who do arise want to join in a Campaign of Hope because they realize:

- A **deficient vision** for Christ's glory plagues today's Church.
- A **desperate loss of hope** in Christ's glory exhausts today's Church.
- A **pervasive loss of passion** toward Christ's glory weakens today's Church.
- A **diminished worship** of Christ's glory impoverishes today's Church.
- A **debilitated pursuit** of Christ's glory shames today's Church.

**WILL YOU ARISE to be a Hope-filled Christian?**

Those who do arise will join in a Campaign of Hope designed to:

- **Re-convert** God's people back to Christ and to the full extent of His supremacy.
- **Re-awaken** God's people to the hope shaped by the glory of Christ's supremacy.
- **Re-deploy** "Messengers of Hope" who proclaim to God's people the hope found in Christ's supremacy.
- **Re-capture** "Prisoners of Hope" who devote themselves to living in the light of Christ's supremacy.
- **Re-activate** "Vanguards of Hope" who prepare themselves to get strategically involved in increased manifestations of Christ's supremacy in churches, communities and among the nations.

**WILL YOU ARISE to be a Hope-filled Christian?**

If so, from here on out:

- **Hope in Christ's supremacy** will become the dominating perspective of your life.
- **Passion for Christ's supremacy** will become the driving motivation of your life.
- **A Campaign of Hope** will become the decisive ministry of your life, as you help fellow Christians recover all the hope and passion that Christ's supremacy is meant to inspire for them.

