



## VOX CHURCH :: Finding Colossus

Back to Eden

*Justin Kendrick :: Sunday, February 9<sup>th</sup>, 2020*

We start a new teaching series today called Finding Colossus. Genesis chapter 3 is where we're going to start today. Genesis 3:24, this is a sort of an obscure verse that you may not have really focused on or read but I think there's some gold hidden in this text. It says, "He drove out the man, and at the east of the Garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life."

Over 2000 years ago, in an ancient Greek city called Rhodes, the people of that city constructed a monument. It was their crowning achievement. It stood 108 feet tall, which is about the size of our Statue of Liberty in New York today. It was the largest statue ever built at that time, considered by historians as one of the great seven wonders of the world. It was known as The Colossus of Rhodes. No one knows exactly what it looked like. For 54 years it stood there, but after 54 years, there was a great tragedy. An earthquake struck this island and the statue snapped at its knees, buckled and toppled over. And what happened to its remains has been a mystery and a point of debate ever since. Some accounts say that this great Colossus fell into the sea and that it's still buried somewhere deep under the ocean floor right around the Island of Rhodes. Others say that it fell on the land. There are accounts that tell us that it laid on the land right on the harbor of Rhodes for many years until a merchant came and purchased the bronze, melted it down and carried it away on the back of 900 camels.

Still others contend that there never was a Colossus of Rhodes, that it's made up, that history created and exaggerated this statue, that the people of this day could not have built a statue like this and that it never actually existed except in folklore. But for over 2000 years, archaeologists and historians have been intrigued by this story. And I believe that one of the reasons the story of the Colossus of Rhodes lives on in the pages of history today is that it's more than a story about an earthquake or a statue, it is an echo of a deeper story. It is a picture, an illustration, an allegory of a broader, bigger story.

It depicts for us in real vivid detail the deep story of mankind and of humanity. That a long time ago, there was a time in this world where things were right. A time before violence, before injustice, before sickness, even before death and the human race stood above life like a great colossus and contained a sense of glory. But something went wrong. There was an earthquake that buckled mankind at our knees, and no one is exactly sure where the remains have fallen. Some would say that the remains of our glory have been sold off in pieces through a thousand little compromises, melted down, taken out on the back of 900 camels. Some would say that there never really was any glory in mankind, that we are just a biological accident and there's nothing transcendent about the human race.

But then others believe that the glory of man is still down there, buried beneath the surface of the sea, still available, waiting for someone to find it. That within every person there is a longing for more than the natural. A longing for more than this life. That inside of you there is an ache for eternity. That's what brought you here today in fact, and that's what brought me here today. This divine transcendent desire for something beyond this life, for something mythic. Now when I use that word "mythic," I don't mean fairy tale, I don't mean something fanciful or made up. At the core, when I say "myth," I mean something more than fairy tale. I mean a story that speaks an eternal truth. A story that is bigger than us. A story that is beyond us that tells us in a sense where we

came from, who we really are and the glory that is hidden beneath the waters.

I'm sure in your life you've caught a glimpse of this sense, this desire for something mythic. Think about the movies that do well in the box office today. If you look at the top grossing movies of all time, you'll find that each of them has this sense of the mythic within it. If you watch some of those movies, you'll discover that your heart gets drawn in. That when you read the book, you read the story, you watch the film, something about the mythic adventures of our time pulls us into another world. I can remember the first time I watched The Lord of the Rings series and I found myself pulled into the story and I'm sitting there watching this movie and I'm wishing that I was in Middle-Earth. I'm wishing that I could get on a horse (I don't know how to really ride a horse) and fight with Aragorn for the future of Middle-Earth.

I can remember as a kid watching The Wizard of Oz and thinking that green lady is terrifying. But even as I watched it, something in me was drawn to it, intrigued by it. I love what Dr. Roland Hinds said. He says, "Myths are, first of all, stories, stories..." Look at this, "which confront us with something transcendent and eternal, a means by which the eternal expresses itself in time." They're the kind of story that wakes you up and suddenly you say, "Yes, yes, this is what my life has really been about. Here is where my meaning and my destiny lie." I believe that there are some of us in the room right now who found that in your heart you've fallen asleep. That there's no longer a deep passion, no longer a deep longing for the transcendent, for the things of God. And I believe that by the spirit of Jesus over these next seven weeks, God is going to begin to wake your soul up in a whole new way, that you're going to find in your heart a greater desire for Him. A greater desire to seek Him, to know Him, to pursue Him that even now as I'm talking through this microphone the spirit of the living God is taking hold of your heart and growing inside of you a greater desire for something beyond this life.

I love how John Eldridge says it, he says it like this, he said, "Myths are not fantasy, not lies but things coming to us from beyond the walls of this world." You've felt that before: a story that wakes something up inside of you, that calls to you from beyond the walls of this world. I remember when I took my wife to go see the Broadway show The Lion King and I'm sitting there in the audience watching as Mufasa calls out to his son Simba. And he's saying, "Simba, Simba" and he's going, "Dad, is that you?" And he says, "Son, you are not all that you've been called to be. There's something greater in you. You must return..." And I'm watching this and I'm like, "God, is that you?"

Something inside my heart was drawn! I love how theater director, Tyrone Guthrie said it, "We are looking for ideas large enough to be afraid of again." I love that. We are looking for ideas large enough to be afraid of again. We live in a world that everything's figured out. Everything's ones and zeros. Everything's been simplified. And far too often, we silence the voice that calls us to the mythic. Far too often, we write off anything that our rational minds can't calculate. Far too often, we miss God's divine call for us to step into a story bigger than ourselves. We've embraced this cultural narrative that says, "Hey, you're just a collection of chemicals. You're just an advanced mammal. That's all you are. All you are is just a bag full of biology. There's nothing sacred, nothing transcendent about you."

And so, we go through these routines. Try to save enough money, try to get the degree, try to get the job, go to work, get the family, on and on, build the business, launch a new thing. On and on and on. And then you get to maybe 30 or 40 or 50 or 60 or 70 years old and you look back and you go, "Wait, is this all there is? Just living and dying, eating and sleeping? Is this all there is?" Could it possibly be that I was destined for more? That I was created for more? That there is the echo of the divine Creator written in your soul? Then you will not be satisfied until you find your way back to Eden.

I believe that the secret to understanding yourself is that you must first learn the myth. You must first learn the story that transcends the natural, that comes to us from beyond the walls of this world. Genesis chapter 1 begins the historical account of the mythic reality of man. And the first thing that we are told is that there is a creator

God. That he made the heavens and the earth. Good news for you today. You're not an accident. You're not just a chemical collision. You didn't just show up here without purpose or meaning, you were designed by a divine Creator who knows every nuance of your being.

You are fearfully and wonderfully made. That's a word for somebody who's battling thoughts of loneliness, thoughts of meaninglessness. I pray the spirit of God would speak to your heart right now and tell you that you're no accident, that it's not even an accident that you're listening to me right now, that God's spirit sent you here so I could tell you He designed you for a purpose.

He designed you for a mission. But we're told that there's an earthquake that occurs spiritually in Genesis chapter 3 (if you're familiar with the story) and the golden man breaks at the knees. (And you and I, we're born into the story way down the road, okay? The story has already had a few chapters and it's taken a dark turn.) So, we come up in a world where we see the ravaged brokenness of sin all around us. The wounded world. The depravity all around us. You remember the stories when Lucy first enters Narnia and discovers that it's always winter and never Christmas, right? When Dorothy first enters Oz and discovers that the Tin Man has lost his heart and the Lion has lost his courage because a witch has brought a curse upon the earth. All the stories where Frodo leaves the Shire only to find out that there are dark riders seeking his life and a great eye looking to destroy him. We are living right now in the consequences of what theologians call the fall of man.

In Genesis chapter 3, we're told the story that there was a garden, a great garden. And in the center of that garden, there was a tree of life. This tree of life represented immortality, the opportunity to have access to God. The union between God and humanity, perfect, unbroken, unsullied. But then there was a second tree, and it was known as the tree of knowledge of good and evil. And God warns Adam and Eve and says, "Don't eat from that tree. For the day that you'll eat of it, you'll surely die." God gives them choice but also gives them restrictions. And it's the serpent that speaks to Eve and begins to sow seeds of deception into her mind. It's important for us to even notice how this brokenness is conceived.

First, Eve starts to doubt God's motive. She says, "I wonder if God's trying to hold something back from me. I wonder if he's trying to keep something good from me. I wonder if his motives are evil and selfish." And she starts to doubt His motives and then she begins to question His fairness and she says, "I don't think it's fair that I don't have the right to this tree. I don't think it's fair that I have this restriction in the knowledge of good and evil, that I don't get to taste of its fruit." And then thirdly, she starts to doubt her role in the story and starts to think, "Is it right that I'm submitted to my creator? Why don't I just live independent of my creator? And on equal footing make my own way, make my own choices?" And so, both Adam and Eve choose to disobey. And that disobedience is called sin. What is sin? Sin, at its root, friends, is a failure to conform to the standard of God. That's the simple understanding of sin. Any failure to conform to the standard of God, both in attitude, in heart and in action. And it follows this same route in all of our lives.

You're here today and you know this path because you've had moments where you've doubted God's motive and you said, "You know, I'm not sure if he's really good. If I did everything he said, I'd be restricted. I wouldn't get to do what I want to do. I'd miss out on pleasure. I'd miss out on opportunity. I can't trust that he's really for me." And then after you doubted his motive, you began to doubt his fairness and say, "It's not fair that those people died. It's not fair that that person left this earth early. It's not fair that that person got the promotion and I didn't." All the fairness issues, we say, "Oh, life's not fair. I don't see how God could be fair." And then from there you start to question your role and you say, "I don't think I'm supposed to live submitted to God as my king. I think I'm supposed to live making my own choices, doing what I want to do."

And when sin got in the human heart, it didn't just sever our relationship with God, it also created an inner corruption that has been passed down and corrupted all of creation. Think of it as if creation was a great clock and humanity was the primary piece of that clock and somehow you opened up the clock and humanity pulled out its particular moving part. And when it was taken out, it fell into all the other bolts and parts of the clock

until the clock started to slow. Then the clock started to hiss, and then the clock started to smoke, and then eventually the clock stopped. So it is with this life: God put man and woman above all of creation, and now every ounce of brokenness that we see can be traced back to sin in the human heart. The tree of the knowledge of good and evil caused humanity to stop looking to God as the measure of all things. Maybe you see this in yourself. There was a time where human beings naturally looked to God as the measure of all things. In other words, "I understand good and evil in relation to him. What does he say?" Now, because of sin in our hearts, our natural inclination is to measure good and evil not by God but by our own opinion. Not by what he says but what we feel, or our inclination. We become our own measurement of what is good and evil, and we naturally resist the idea of a God who rules over us because we intrinsically question his motive.

Verse 24, "He drove out the man. And at the east of the garden of Eden he placed the cherubim and the flaming sword that turned every way to guard the way to the tree of life." I believe that this little verse is a picture of your inner condition, that every one of us in this broken world experiences this. This searching for purpose, this understanding that there is a tree, understanding that there is a garden. There's something in you that wants that divine spark. You watch that movie, you read that book, you see that film, and something inside you does come alive, something mythic talks to you. But you don't know what you're called to do or how you're called to do it, and you feel somehow that you're on the outside. And so, what do we do? We grasp for natural things. We try to build the business, we try to have the perfect family, we try to get everything in order. And it's not enough, it's not enough, it's not enough. So we need more, we need more, we need more. Always searching, always hoping, always seeking, never feeling like you've obtained. Never feeling like you're enough. Always aching with this sense of being on the outside. What's your heart looking for? Your heart's looking for Eden. Your heart's looking for fellowship with God. Your heart's looking to taste the tree of life.

Now in verse 24, I want you to notice something important. God does not uproot the tree. He could've ripped the tree out of the ground and said, "That's it." Instead, God blocks access to the tree. Now this tree, among other things, is a symbol. And we find this symbol making its way into many of the myths, both in our time and in times past. Think of the movie Avatar and the gigantic tree called the Tree of Souls. And then there's Grandmother Willow in Pocahontas. Or do you remember that Rafiki lived in the Tree of Life in The Lion King? All these symbols. What do they mean? Well, the tree constantly means immortality. It means life.

Now one of the strangest things about the New Testament writers is that they frequently refer to the cross as a tree. And this is strange. They do it again and again. Peter does it, Paul does it, the writer of Acts does it, frequently referring to the cross as a tree. Look at it with me, in Acts 5, for example, it says, "The God of our fathers raised Jesus whom you killed by hanging him on a tree." Now we read that and we go, "Well, not really, it wasn't a tree, it was a cross. It was a piece of wood. That's not a tree. Right? Why would you say it's a tree?" 1 Peter 2, "He himself bore our sins in his body on the tree."

See, for modern thinkers, there's no connection between a tree and a piece of wood. But for first century Jews, they understood that dying on a cross was the same exact thing as being hung on a tree. That's important because Deuteronomy 21 in the Old Testament tells us that if a man is hung on a tree, it takes the symbol of life. The tree, right? It takes the symbol of life. You could go to Psalm chapter 1. It talks about the tree as a symbol of life. It takes the symbol of life and it transforms it when a man is hung on it to become a symbol of the curse of sin. Now the tree with a man hung on it means cursed. It means sin. It tells us in Deuteronomy 21, "Cursed is any man who hangs on a tree." And so God, knowing the beginning from the end, orchestrated the type of death Christ would die so that we could clearly see what was actually taking place in the spiritual realm. Galatians 3 says it like this, "Christ redeemed us from the curse of the law." He set us free from the need to perform before God. The curse of not being good enough. The curse of not obeying perfectly. The curse of being condemned for our broken potential and inability to perform. This redemption came by, "becoming a curse for us." Because it's written, "Everyone who's hung on a tree is cursed."

Do you see it? **Christ hung on the symbol of life, a tree, so that he could become the symbol of the curse to**

**absorb the penalty of sin that you deserved.** When Jesus approached the cross, they put a robe on his back and then they put a crown on his head. Remember what the crown was made out of? Thorns. They put a crown of thorns on his head. See, God was speaking through all the symbols of history and time so that we could catch a glimpse of something. In Genesis 3, we're told that thorns are a symbol of the curse on the earth. He says, "Cursed is the ground because of you, thorns and thistles it will produce all the days of your life." And so Christ literally takes the curse of the earth, places it on His head and then goes up on the tree, hung there as a symbol of the curse so that in a divine exchange, He could become the curse of sin and you could become the child of God.

That's why when the thief next to him repents and says, "Oh, forgive me, Jesus," Jesus says to him, "Truly I say today, you will be with me in paradise." Now the word he uses for paradise is the same word used in the Septuagint, the Greek Old Testament, for the word Eden in Genesis 1. And so, paradise, He says there's a spiritual, heavenly Eden. That's why in Revelation 2 He says, "Whoever has ears, let them hear what the spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God." In other words, there is a heaven.

There is a heaven. And all these pictures of paradise and trees and fruit and all these pictures are telling us one simple thing, that Jesus really has opened a way to eternal life. Oh man, if you believe that, how different would life be? I'm saying if that got in your bones, how different would life be? How small would your problems look if your soul was convinced "I will reign with Christ forever in eternity?"

Don't miss the symbols. Revelation 22, "Blessed are those who wash their robes." How do you wash your robe? You come to Christ. He cleanses you in his blood. When Christ shed his blood, it was the cleansing power. God became man, and he had blood. If life is in blood, and through the shedding of blood comes the remission of sins, then how much life is in the blood of God? Enough to cleanse the sins of the whole world. And so he says, "Blessed are those who wash their robes, washed in the blood of Christ, so that they may have the right..." That's interesting, you get the right to come to heaven not because you did good, not because you performed but because you washed your robes in the blood of Christ. It says, "Blessed are those who wash their robes that they may have the right to the tree of life and may go through the gates into the city." Amen.

We read that and our hearts go, "Yes!" There's something mythic written inside of you, so you go, "Yes, yes, I'm going through the gates of the city." What city? What gates am I going through? I don't know. It's going to be good though.

Well, let's look at verse 24, "At the east of the garden of Eden he placed the cherubim, the flaming sword which would turn every way to guard the way to the tree of life." The east. That's interesting. Why are you posting an angel on the east? What about the west? What about the north? What's up with the east? Why are we doing east, God? It seems like a random little factoid in verse 24, doesn't it? Did you know that when the temple in Jerusalem was constructed, God specifically told them to face it east? Did you know that the entrance into the city of Jerusalem, that the main gate entering into Jerusalem is the eastern gate? There have been many different names for the eastern gate through history, it's been called the gate of mercy, the gate of repentance, the gate of eternal life, (and my favorite name for the eastern gate) the gate called "beautiful." It's prophesied in the book of Ezekiel that the Messiah will enter through the eastern gate. See, you have to realize that God's been writing a story through creation, through history, and through time. When the wise men came to Jerusalem and they said, "We've come to worship the savior of the world who was born in Israel. And he came and we know he is here for we have seen his star rising in the...East."

When Jesus entered Jerusalem, we're told He came in on a donkey, fulfilling the prophecy of Daniel that told us that the savior would come in at a specific time and specific way the exact day the exact time in which Jesus in fact did come in riding on a donkey as the prophets foretold. And so, he comes in humble on a donkey and they say, "Hosanna in the highest," and they welcome him in. Of all the doors He could have gone through, we are

specifically told that he came down the Mount of Olives through the eastern gate. In the 1500s, the Ottoman Empire conquered Jerusalem. They knew the prophecies and they were scared that the people of Israel would revolt against them, so you know what they did? They sealed up the eastern gate, poured 16 feet of concrete, closed that eastern gate, it still exists today, hundreds of years later, still sealed up unopened, the oldest gate in all of Jerusalem and it's sealed because they thought if they could just seal that gate, they could stop the Messiah from coming to Israel. But what they didn't realize is you can't stop God and they were way too late because he had been writing this story since the dawn of time. In fact, He even made sure that the sun rises in the East, so that we would catch the idea that Jesus Christ came, his star is in the east, he entered through the eastern gate, the sun rises in the east. So also the Son of God took on death and rose from the grave as the sun rose on Sunday so that we would know that He's provided entrance back to the garden of God for you and me.

Oh friends, I hope you see it today. You can so easily blow by verse 24, not realizing that there's so much gold in this little verse because we're told that there's an angel at the eastern gate, the angel stands there with a flaming sword. And it says he turns every way. Now the Hebrew there is awkward. Translators have struggled with it for years because it doesn't technically say that he turns every way. But what it does technically say, on the outside it doesn't seem to make sense, and so they don't really know how to translate it. You'll notice that different translations struggle with the "turns every way" part because it's weird. If you translated it literally, the literal Hebrew translation many scholars would argue is, "The flaming sword that guards the way to the tree of life turned back on itself." I wonder if you have ears to hear and eyes to see today that the Son of God hung on a tree, the symbol of life, transformed into the symbol of the curse. He wore the crown of thorns, the symbol of the cursed earth so that he could become a curse for you. And in the Spirit, he approached the heavenly Eden, and the sword was turned on himself so that he could open the gate to eternal life.

He went under the sword. He allowed the sword to be turned on Himself, dying as your substitute so that the way back to Eden could be opened for you. "Truly I tell you, today, you'll be with me in paradise." Why is this so important? Why all these symbols? Well, among other things, God is trying to lead you back to who you really are. He's trying to reveal to you who you really are, he's leaving you clues, he's leaving you symbols and signs. And every single sign is pointing to the same place. Every symbol, every sign is pointing to Jesus. It's pointing to Jesus. Paul said it's in him that all the treasures of wisdom and knowledge are hidden. It's pointing to Jesus, he's the morning star, he's the open gate, he's the rising sun, he is God with us, Immanuel. He's the lamb that was slain before the foundation of the world, he's the door of life, he's the living word speaking over you what you need to hear most.

See, we live in a world where people tell you to be yourself. You have to discover yourself. And we try to discover ourselves by looking within. I can remember as a kid going to health class and the teachers saying, "Be yourself" and leaving the class going, "Yeah, I am, I'm going to be myself." Who's myself? Right? And so what do we do? Well, we collect things from our family, from our accomplishments, from our talents, from our titles and put them all together and try to build this sense of self. But below the surface of all of our things, there's still an ache for more. There's this colossus call. There is this ache inside of you that is transcendent, that is eternal, that is beyond this life, and all along God is trying to reveal to your heart a simple truth that we seem to frequently miss, trip over or discard. The truth is that you will never find yourself by trying to find yourself. The only way to really find yourself is to forget yourself. The only way to really discover who you are is to throw all your energy and effort not into finding yourself but into finding Christ. This is what Jesus meant when he said, "If you want to save your life, you'll end up losing it." If you collect all these accomplishments and accolades and reasons for your own importance, you'll discover in the end that they're empty and hollow. But if you'll lose your life for my sake, you will find everlasting life.

Some of us who are here you're trying to find yourself in work. "Oh, if I just accomplish this through my job or my career, then I'm significant." Friend, trade your pursuit of self in work for a discovery of self in worship. Begin to worship Jesus. Begin to worship him. Begin to lift him above self and you'll begin to see who you are. Some of us, we think we can build identity on success. No matter how much success you have, you'll never

know who you are. You have to build your identity on surrender. Surrender to him, everything you have, all that you are, and you'll discover a true sense of self. Paul says it like this in Ephesians 1, "It's in Christ that we find out who we are and what we are living for." **The reckless unhindered pursuit of Christ leads to the full revelation of self.** That's why every symbol points back to him, why every story points back to him, why the angel, the sword, the garden, and the tree, all point back to him.

God is trying to stir us even now to a radical revelation of self-identity, of the Colossus that he's hidden within you, of the glory that He has put in your soul as a human being made in His image, but you'll never fully discover who you are until you fully discover whose you are. You'll never fully know the breadth of what God has for you until you experience the revelation of his glorious light. When you see him, when you pursue Him, when you forget self, you find self.

You might be here this morning, you're 17 years old, or you're 47, or you're 77, and if you're honest, you have no idea who you are. Maybe you've gone through a divorce or two, maybe you've gone through an abortion or two, maybe you've gone through a failed business or two. Failed relationship. You look at your life now and you say, "You know, I'm not where I thought I'd be." Well, here's a question, "If you did get to where you thought you'd be, do you really think you'd know who you are then?" You got your ladder leaned up against the wrong building. You can't find yourself by trying to find yourself. You have to find yourself by remembering the story that's bigger than you.

When I was a kid, one of my favorite movies was the movie Hook with Robin Williams. If you've seen the movie, it's the story of Peter Pan, but Peter Pan comes back to earth and he grows up. He has kids, gets married and he becomes kind of a jerk and businessman. And that's fine, he's living his life, doing his own thing until one day Captain James Hook breaks into planet earth from Neverland and kidnaps Peter Pan's kids. And this is when Wendy Darling, who is now very, very old pulls Peter aside and she says, "Peter..." (This is the quote, I feel like God's about to speak to you through Peter Pan right now.)

She says, "Peter, the stories are true. You must go back. You must make yourself remember." He says, "Remember? Remember what?" And then she looks at him and she says, "Peter, don't you know who you are?" You're here today battling depression, feeling lonely, even thinking about hurting yourself. You're here today with a list of failures that you think define you. The spirit of Jesus is to grab a hold of you right now and say, "Don't you know who you are? Don't you know who you really are? You're not a list of accomplishments. Remember. Remember." Well maybe your true identity is something you clung to years ago but it's broken at the knees because of your own choices. Fallen deep into the bottom of the sea. It feels like it's lost. Or maybe you've sold pieces of yourself for so many years that you feel like now you're all melted down and there's nothing left. Carried out on the back of 900 camels, left with nothing. Or maybe you're here and you've believed the lie. Said there never was a Colossus, there never was a divine spark, I'm just biology that's all that I am, there's nothing transcendent or sacred about me. Friend, that is not true.

How do you find your way back? Oh soul, are you wearied and troubled? No light in the darkness you see. There's light for a look at the Savior and life more abundant and free. So, turn your eyes upon Jesus. Look full in his wonderful face, and the things of earth will grow strangely dim in the light of his glory and grace. You have a choice. You can focus on yourself and remain incomplete or you can forget yourself and turn inwardly to Jesus, worship him right now. Exalt him. Magnify him above yourself and surrender every part of who you are. And it's in this self-surrender that Christ leads you to self-discovery. It's in coming low that he brings you high. It's in humbling yourself that he exalts you.

Right now, would you close your eyes and pray with me? Would you open your heart to Jesus? Because I believe that today, the spirit of God wants to baptize you with a divine spiritual fire. That he wants to begin to fill you with that mythic sense of purpose again. That he wants to breathe on you a story that's bigger than you and I. That he wants to sweep you up in a divine and sacred call that goes way beyond what you see in the

natural world. God is calling you into sonship. He's calling you to be his own. He's drawing you up into something bigger than yourself, but you only get there as you fix your eyes on Jesus.