



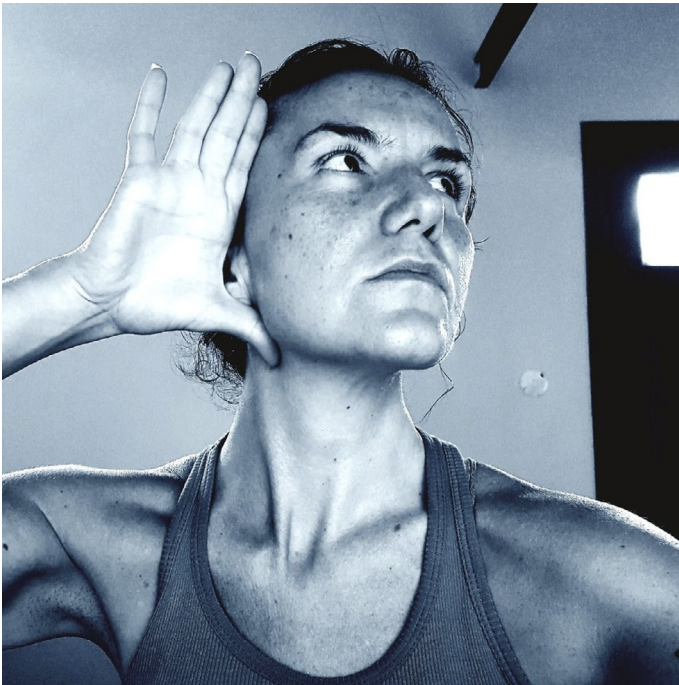
ZWTF

Zapping You Whenever Thoughts Flow

Volume 8, Issue 14

The History of the Universe, Chapter 11.

The spirit of God vibrates upon the Earth, Part 1.



Why did God disrupt the first Earth? He, Himself, didn't disrupt it; an antagonistic spiritual cabal of short-sighted dissenters, led by Satan, did it. But God created this cabal at arm's length to be what they were and to do what they did. They were His left-hand "men." The whole thing was *ultimately* of God; this is what He wanted to happen. But like our modern Christian contingent, the cabal imagined

itself operating independently of God according to the principle of free will. No member of the cabal felt any compulsion from without. This, too, was by design: *keep them ignorant of their role to assure that they fulfill it.*

The answer to the question, "Why did God disrupt the first Earth?" is an important one, especially in light of what occurred immediately after it. To answer this question in light of *everything* God has done subsequent to this event is to unveil a comforting yet astounding truth: God is in a big, fat, hairy, glorious predictable rut. That's right. God can be counted on for a certain pattern of behavior from which He has never deviated. Why do I call this truth "glorious"? Because God can often come across as so capricious, jittery, rash and unpredictable (does He drink too much coffee?) that we are hardly comforted by the concept of Him running the universe, let alone managing our lives. We *want* to like the idea of "God among us" (it seems like we should), but it feels a tad too risky. Because of this common conception of the Deity, we end up wanting to trust ourselves rather than Him. After all, we're not crazy.

But neither is God. Before I give examples of God's big, fat, hairy, glorious predictable rut, let me hand over to you the rut itself. We have already touched upon it in our analysis of the three-act play in chapter 5: 1) God creates raw material, 2) God wrecks the raw material, 3) God redeems the raw material.

Without any raw material, there can be nothing to wreck. Without the wreckage, there can be no demonstration of the power, love and grace of God. The power, love and grace of God depend on there being a field for their display. Love cannot be displayed apart from hate; grace cannot be displayed apart from sin. So God arranges for the entrance of these things into the universe. Again, it's the classic three-act play: 1) introduce characters, 2) get characters up a tree and throw rocks at them, 3) get characters down from tree, having educated and redeemed them by means of their enduring and overcoming trial.

Consider the man of John, chapter nine who was born blind. Most people aren't born blind. Why did *this* man enter the world in such a fix? Jesus explains it in the simplest words imaginable. It's the disruption of the world all over again. First, God needs the raw material. In this case, the raw material is a human being. Then God wrecks the raw material: the man is born blind. Then God redeems the raw material: Jesus grants the blind man sight. And there is the pattern, ladies and gentlemen. Nothing has changed since the disruption of the world.

Not even Jesus' closest friends understood this. They asked the Lord in John 9:2—

“Rabbi, who sinned, this man or his parents that he should be born blind?”

Typical humans. Never look at God. Look only at the human. Never start with the premise that God has a purpose. Start with the premise that human beings screw everything up and that God is continually rolling His eyes at them. Start with the premise that God has a bunch of good ideas and intentions but then, once He throws fallible humans into the mix, everything goes askew and God must hustle to fix it.

Jesus answered in 9:3—

Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him.

Well what do you know. There's the revelation of a lifetime. Humans aren't ultimately responsible for their own flaws. I will say that again: *Humans aren't ultimately responsible for their own flaws*. God habitually takes the raw material of humanity, purposely sows flaws into it, then eventually fixes the flaws in order to manifest His glory, love and grace. Paul puts this in a nutshell in 2 Corinthians 4:7—

Now we have this treasure in earthen vessels, that the transcendence of the power may be of God and not of us.

An earthen vessel is a sinning vessel. It's a weak vessel. It's a blind vessel—either literally or figuratively so. It's a vessel that has been purposely wrecked in anticipation of an act of God.

Now watch as it happens over and over again.

(To be continued.)

RICHMOND CONFERENCE



It is not too late to make plans to attend the one-day Richmond, VA conference on Saturday, May 11. I will be the only speaker. I plan on discussing themes related to the history of the universe, and perhaps upon the topic of the Potter and clay, as requested by conference organizer James Huff. I will probably be bringing five or six messages. There will be time for Q & A.

PLACE: Four Points by Sheraton, Richmond Airport.

DATE: Saturday, May 11

TIME: 9:30 AM -5:00 PM

CONTACT: James Huff: (804) 274-0577

Breaks between talks.

Lunch at noon. Books will be available on a contribution basis.

LODGING: The Four Points is expensive, so you may want to consider the Quality Inn, just a few minutes away from the Sheraton. The Sheraton is \$139, the Quality Inn is \$68.

James tells me that people will be attending from North Carolina, Nevada, Connecticut, Illinois, and possibly Colorado. I will be arriving Friday, and my plan is to have an informal get-together—a meet-and-greet—on Friday evening. Please text James Huff at (804) 274-0577 on Friday for time and place. *See you there.*

—Martin