

# Kingdom News

The Kingdom is Yours; the power is Yours and the glory is Yours, forever.... (Matt. 6:13)

Volume 5, Issue 2

February 2011

## *Motto for the year of 2011*

Render therefore unto God ... **the things that are God's.** (Matthew 22:21 KJV)

### **The Chief Cornerstone**



#### **Knowledge "Puffs Up"**

*1 Corinthians 8:1c*

You have probably heard the saying, "Knowledge puffs up." How exactly? What does that mean? Is there any value to knowing the meaning of this phrase?

To "puff up" implies a stretching beyond the normal boundaries of a thing. It can also imply that a thing is filled with "air;" or is inflated.

So when we hear that knowledge "puffs up," we are hearing that knowledge has a way of causing the mind to be "stretched beyond its normal boundaries." One would then have to ask, what are the "normal boundaries," of the mind? By way of refresher, the "mind" is often regarded as one of the three prominent faculties of the soul (mind, will and emotions). Allow me to enlarge on this a bit later, in this discourse.

For now, let us consider that if all we do is amass

Chief Cornerstone

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### **The Leadership Corner** ***Leadership Living, Inc.***

#### **Optimizing Your Personal Social Network in 2011**

Wow! It's already February. Where did the month of January go?!?!

Ok, so we started the year off with an understanding that God has a ton of opportunities for us this year. And, some of the opportunities will be veiled in conflict and opposition. Now that it is February some of us have begun to experience this truth. Are you facing some challenges right about now? If so, please don't forget to ask God to show you how He is at work in the situation (regardless of what you are facing, God is present and in control).

This month the Lord instructed me to start a discussion about how He will be working through our personal social networks. It is important for us to understand this so that we can keep an eye out for His fingerprints. With that, we will jump into our topic.

Have you ever stopped to think about who is in your personal social network? I'm not talking about who may be on your Facebook, Linked In, or Twitter sites because they know someone that happens to know you. I am referring to the people with whom you choose to interact with on a continual basis.

God spoke a word to me and said that He wants us, as

The Leadership Corner

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## Son of My Wisdom

### Ethos of God

Last month, we set forth the tentative 2011 Agenda for the discovery of the Kingdom perspective on the Ethos, Logos, and the Pathos of God and man. By way of brief recap:

Ethos represents *Character* and *Authority*  
Logos represents *Thoughts, Words, and Deeds*  
Pathos represents *Experience* and *Emotion*

This month we'll look closely at

*Ethos* of God – What we are to know first and foremost is that HE is the Lord our God and that beside Him, there is no other. The *Ethos* of God embodies:

1. Character of God
2. Authority of God

In searching scripture to see what God has said about His *ethos* I tried to consider what terms were used in scripture that in essence conveyed the idea of either Character or Authority. I came to the realization that the 'Name' is a term which designates not just Character or Authority, but both. The term 'Name' encompasses the idea of *ethos* as I am here addressing it. In remembering that *ethos* is comprised as Character and Authority, and that 'Name' is the scriptural term which we understand to convey 'ethos,' we shall consult scripture to see what God has taught us about His *ethos*, His Name.

Hebrews 11:6 says "*Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.*" To believe that God IS, is to acknowledge His Authority. To believe that He is "a rewarder of them that diligently seek Him" is to acknowledge His Character. As an aside, to say that without faith it is impossible to please God is to imply that the Gospel sets forth, for us, a manifestation of the Character and Authority of God which is both necessary and sufficient for us to believe unto salvation.

For in scripture we see "*that ye may know that I AM the LORD your God,*" (Ezekiel 20:20) and "*they shall know that I*



## A Journey to Intimacy

### As Unto the Lord

#### All to the Glory of God –

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.<sup>(1)</sup>

Historically, as with many cities (of that day, and this), the city of Corinth was filled with idolatry. In Paul's letter to the church at Corinth, He was addressing the social practice of eating and drinking foods offered to idols. He said to them, some of you who are more mature in the things of God; know that idols are nothing really.<sup>(2)</sup> () But there are those who are not yet mature concerning these things. And when they partake of the idol sacrifices they do so with a mind towards the idols (which of course sets them at enmity with the Living God).<sup>(3)</sup>

As you can see in the opening banner of the newsletter; 2011 is the year when we "render unto God the things that are His." A natural follow on question would be "What is His?" And to that question I would respond with an admonishment. Look upon yourself, and tell me "whose image and superscription is there?"<sup>(4)</sup> Is it Caesar's? If so, then render unto Caesar what belongs to him. But if the image and superscription is that of the Sovereign, Triune God, then render accordingly. A reasonable next question would be "how do I do that?" How do I render to God, the things that belong to Him? While it might seem "simple" it is a very integral question, if we really intend on delivering against it. We have not been socialized to "render unto God." Everything we do, we generally do them for reasons that are wise or at least justifiable in our own minds. We do them because they have a favorable Return on Investment (ROI) for us.

Think about it. Often when we assay to do things for the benefit of others; if we genuinely follow our motives to their ultimate source, we'll find that it returns some value or pleasure to us. We don't follow our motives to their origin; because we fancy that we are nobler than often we are. What is more important is that the Lord ALWAYS considers the origin of our deeds. He ALWAYS measures the motive for our activities. ALWAYS!!! I'm sure we're all aware that we can do noble deeds that stem from an ignoble motive. While man may applaud us (because they

## Precepts in Practice



### The AM-ness of God's Person



Grammy Joy and Grammy Jo Beeezlye

“Grammy Joy Beeezlye” is a one-hundred-and-five year-old (105) mouse. She and her twin sister, “Grammy Jo Beeezlye” are volunteers for the Family & Leadership Empowerment Network (FLEN) agency based in Dallas, Texas. If you can imagine, they each have soft gray hair, a cute little apron, and bifocal glasses that sit at the tip of each of their noses.

Before we get too far, I'd like to let you know that Grammy Joy & Grammy Jo Beeezlye are puppets. They came to the agency to assist the board and staff with the work that God determined the organization should do. FLEN provides comprehensive life skills to low-income families and individuals so that they may become self-sufficient and improve the outcomes for their children.

Both Grammy Jo and Grammy Joy have been Christians for most of their mouse lives. As a result, they have sage wisdom that they would like to share with our readers from time to time. In this article, we will discuss an interesting principle and Grammy Jo and Grammy Joy will help us.

We can “know” God in many ways. When I was a just a kid in church, I used to hear some of the old mothers say, “Yeah child, I know God as a healer.” I thought their use of language to be unsettling at the time. Over the next few years I pondered this concept of knowing God “as...” more intensely.

When I was a new Christian I believed that God could only be known as Lord and Savior or our Heavenly Father. I have come to realize that we can “know” God as so many different things (or in a variety of expressions). The concept is based on how we have experienced God

## Love and *The Truth*



### The Secret Life of a Christian

Here we will address the Life of a Christian. The proclamation of this particular work is as follows. The life of a Christian, the spiritual life is a secret life, a hidden life.

For Jesus says *neither shall they say, Lo here, or lo there, for behold, the kingdom of God is within you.* <sup>(Luke 17:21)</sup> Again Paul says in his epistle to the Colossians *ye are dead and your life is hid with Christ in God.* <sup>(Colossians 3:3)</sup>

The level of secrecy of the life of a Christian is wonderfully exhibited in a beautiful illustration set forth by Jesus: that of the seed which either falls into the ground and dies, or abides alone. <sup>(John 12:24)</sup> Note that He says further if it does fall into the ground and die, *IT* brings forth much fruit. The seed, more than the tree, is the one bringing forth the fruit. The tree is the fruit of the seed: whereas the ‘apple,’ for example, is the fruit of the tree. That is, both the tree and the apple the fruit of the seed itself. The seed is the principle of life and the power by which the tree brings forth. However, after the tree and its subsequent fruit are manifest; what is the probability that you’ll still be able to find the original seed? Try to turn over the earth beneath the tree and see if the seed is anywhere to be found; I’m telling you try, try as you may! That seed will not be found. For as it has died in this world (above ground), it is springing forth as a principle of life in the other world (below ground). Nevertheless it brings forth a tree from that world (underground), which stands in this one and brings forth fruit (above ground).

Likewise, when we are come to repentance, and are found in Christ, we no longer live by the principle of this world. For the principle of life which is of this world is the fruit of the tree of the knowledge of good and evil. This is one of many reasons that we are admonished to “love not this world; neither the things that are in this world.” <sup>(1 John 2:15)</sup> For to love this world is to be energized by its principle of life. Rather, we live from the principle life of the world to come, and that by the Spirit of God. So the principle of life in the Christian is the Spirit of God, which is the life of our



“knowledge” it has the tendency to “puff up” to “enlarge” or “inflate” our view of ourselves. We can then see the intent of the scriptural warning “let no man’s inflated intellect cause him to have an enlarged or distorted view of himself.”<sup>(1)</sup> Much knowledge (if not properly so handled) also has the tendency of distorting one’s view of others. As well as, it causes one to misconstrue one’s relationship to the world around them. One expression of this unfortunate situation is that we see that people are becoming increasingly “self-centered” or increasingly “me-centered.” Just look at the world around us. Listen to the songs we sing. Look with scrutiny upon how the Marketing industry advertises to us. It appeals to our sense of “Self.” It sets “Self” upon a pedestal; and the funny thing about it, is that we don’t even seem to know it. Worst still is that we don’t seem (pardon the expression) to have sense enough to get down off that unstable pedestal. It is a woeful reality that we, by and large, regard the worth of a thing by the value that thing sustains to us, personally. Somehow “unbeknownst” to ourselves, “we” have become the center of our personal universes. And it is our use (dare I say our “misuse”) of knowledge that has ushered us into such a sad state.

Back to the topic at hand; the simple accumulation of “knowledge” for knowledge-sake also inflates, or renders our intellects (minds) “irregular” in shape and size; thus the term “to puff up.”

Again, the “mind” is one of the three prominent faculties of the soul (mind, will and emotions). Just the other day I heard the Lord make this analogy: “Just as the physical body is servant to the soul; so too was the soul created to be the servant of the human spirit?” Said otherwise, the faculties of the soul were created to serve the faculties of the human spirit.

The human spirit, the soul and the body serve some of the following functions:

- ❖ The physical body was *formed* to enable us to interact with this physical realm, the earth. It is by the body that we are conscience of the world around us.
- ❖ The soul (mankind) was *created* to enable the breath of Life<sup>(2)</sup> to express itself through the physical body. It is by the soul that we are conscience of our selves. The soul is the man, the person. Mankind was created to be an expression of God (the breath of Life) in the earth, thus our being created in His image and after His likeness.
- ❖ The human spirit was *given* to enable man to have access to the Living God. It is by the human spirit that

we are conscience of God. Neither the physical body, nor the naked (un-aided) soul can have direct access to the HOLY! HOLY! HOLY! God. We need a mediator; we have always needed a Mediator.<sup>(3)</sup> One reason we know that we’ve always needed a Mediator, is because One was provided prior to the foundation of the world.<sup>(4)</sup> And a hint of our need for one was given in our very own creation.

*The soul was created to serve the human spirit.* You’re not alone, when the Lord said it to me, it was the first time I had heard it too.

The soul is “the man (both male and female);” the soul is the person. The human spirit is the breath of Life (the breath of God). The man was created to serve Life (God). “The first man Adam was created a “living soul; the last Adam was made a “quickening spirit.””<sup>(5)</sup> The first Adam (living soul) was made to serve the last Adam (quickening spirit). This is one example where the first shall (have been) last and the last shall (have been) First.<sup>(6)</sup>

It was originally intended that the human intellect (mind) was supposed to be trained and enlightened by the Intuition of the human spirit. It was not intended that the “mind” itself should exist and operate alone. It is not good that man’s intellect (mind) should be alone or unaided.<sup>(7)</sup> In a much broader sense, it is not good that any faculty (mind, will or emotion) of man should operate alone or unaided. They are designed to operate under the sweet influences of the spirit of man; which is to be lead by the Spirit of God. (I’ll stop here; because the Lord had already given directives to share in-depth exposures of this amazing truth in the months to come, under the series “Public Enemy #1 – the Flesh; in the Boot Camp Column).

But what I am at liberty to share is the following. These are the faculties of each the human spirit and the human soul:

<b>Human Spirit</b>	<b>Human Soul</b>
<b>Intuition</b> (revelation & true knowledge)	<b>Intellect</b> (mind, information-gatherer, analyzer)
<b>Conscience</b> (judgment, etc.)	<b>Will</b> (decision-maker, volition)
<b>Communion</b> (intimacy)	<b>Emotions</b> (appetites, desires, passions)

The *mind* was designed to serve (or to be enlightened by) the Intuition; the *will* was designed to serve (or to

choose in accordance with) the Conscience; and the *emotions* were designed to serve (or to express) the Communion.

A few of the many functions of the intellect or mind (within the soul of man) is to be the receptor or facilitator of sensory information and the repository of our experiences. Here is how it is supposed to work; the mind (intellect) is supposed to receive two inputs from two different feeds or portals; one *external* and the other *internal*.

- The *external* portal, from which the mind receives input, is the world around us, via our senses.
- The *internal* portal from which the mind ought to receive input is the spirit's Intuition, via revelation.

Now the human spirit receives its knowledge from the Spirit and the Word of God. Remember, it is the Spirit of God that bears witness with our human spirits that we are sons of God. Likewise, the human spirit receives revelation from the Spirit of God. The Spirit of God reveals the Word of God to our spirit's Intuition. The human spirit then teaches the mind (intellect) "what thus saith the Lord." The intellect (mind) is supposed to "hide this Word in our hearts," from which we are to draw all of our governance and directives. "Wow," you say; "who's supposed to remember to do all of the back and forth relays between the intellect and the intuition?" Take heart. There's nothing to "remember" actually. This is a Kingdom principle and the more we walk the "way of the Kingdom;" the more naturally you find this law to work. It's as easy as breathing.

That is just a foretaste; there is much, much more to be illuminated here. But this is sufficient for now. Remember to follow the series in the Boot Camp column "*Public Enemy #1 – The Flesh*." In that series, there is more to come on the Master-Servant relationship between the human spirit and the soul.

The mind was not given to amass or to collect knowledge. The gaining of knowledge is a "means to another end." The gaining of knowledge is, however, not an end in itself. As we have discovered in a prior discourse;<sup>(8)</sup> the "possession" of knowledge is not enough. Just like the possession of "money" is not itself enough. It is intended that we would "do" something with the money we have; or that we would "become" something with the knowledge we gain.

The mind is supposed to collect data from our senses

and our experiences. The mind is supposed to take counsel with the human spirit to receive God's mind regarding the data that we've collected from the external world; and how to dispose our duty regarding it. Here we see yet again, why we are admonished to "walk by faith and not by sight."<sup>(9)</sup> The concept of "walking by sight," implies the collection of external data in the mind; and the disposition of one's duty being directed solely by one's intellect (mind); as opposed to receiving light and life from the spirit; which receives its direction from the Spirit of God.

So the phrase "knowledge puffs up," represents the fact that when we do not corroborate our experiences with the revelation of God's Word it tends to distort the shape and function of the human mind. Man ... shall live by every word that proceeds out of the mouth of God;<sup>(10)</sup> and not solely by the "bread" (knowledge and life's experiences) he receives from the earth realm.

When the mind operates "out of phase" or "out of concert" with the human spirit, we find ourselves "thinking more highly of ourselves than we ought."<sup>(11)</sup> We find ourselves thinking less of others. We find a resident, odious arrogance and pomp about ourselves. And this is primarily because we do not recognize that the mind, will and emotions are servants; not truly masters. And where they fail their role as servants, they assay to take the role of headship and we see the cause of the ruin that pervades many areas of our lives. There is hope, though.

As servants of the Living God, how do we restore the proper relationship between the intellect (mind) and the Intuition? This is done by studying the Word of God, as a way of life; and by being lead by the Spirit of God, to live the Word that we learn. The natural relationship between the spirit and the soul will grow from this practice. The human spirit will take its rightful place of leadership and the soul will serve to its fullest capacity. We will see and experience worlds of untold beauty and riches; of depth and breadth; of life and liberty.

Romans (12:2) hints to us that we are transformed by the renewing of our minds; or by the renewed use of our minds. "How is the mind renewed" you ask; by the Word of God, of course. The Lord said, "I will write my laws into their mind ..."<sup>(12)</sup>

Hebrews (4:12) tells us how the Word of God, divides the human spirit and soul. This is very important. Because of their several diverse faculties and functions, it is important that we do not misconstrue the human

spirit and soul as being a single entity. We'd miss the essential master-servant relationship between these two entities. In as much as the human spirit does not lead the soul, it is to that degree; that our ability to love the Lord with our whole heart is compromised.

The improper use of the mind in its relationship with knowledge renders us "spiritually-challenged." Knowledge puffs up, but charity (love) edifies.

*Sr. Editor, JoAnn C. White, SMHG*

### **Scripture References - King James Version (KJV)**

- (1) Romans 12:3
- (2) Genesis 2:7
- (3) 1 Timothy 2:5
- (4) 1 Peter 1:20
- (5) 1 Corinthians 15:45
- (6) Matthew 19:30; Mark 10:31
- (7) Genesis 2:18
- (8) May 2010 Living Waters column – article entitled *Non Satis Scire: To Know Is Not Enough*
- (9) 2 Corinthians 5:7
- (10) Matthew 4:4; Luke 4:4
- (11) Romans 12:3
- (12) Jeremiah 31:33; Hebrews 8:10; 10:16

## **My Personal Version of The Lord's Prayer**

Our Heavenly Father,

Oh King live forever!!

As be hallowed, Your name, in heaven; so be hallowed Your name in me (us).

As be come, Your Kingdom, in heaven; so be come Your Kingdom, in me (us).

As be done, Your Will, in heaven; so be done Your Will, in me (us).

Thank you, Lord,

... for *feeding* us the bread of life today;

... for *forgiving* us as we forgive others;

... for *leading* us by Your Spirit;

... for *delivering* us from evil

The Kingdom is Yours, the power is Yours and the Glory is Yours forever, Amen.

Matthew 6:9-13

— JoAnn C. White (Dec 2010)

believers, to learn a key principle that applies to our personal social networks. Often we pray that God will do a particular thing (i.e., provide money for a class, help us get a job, develop a relationship with someone special, etc.). What we may not realize is that God has made provision for us, in many cases, within our personal social network.

One of the challenges many people face is that they don't know how to effectively construct and manage a personal social network. We don't really know what it is, who should be in it, how much it costs, and what should be the outcome of having a personal social network.

As part of our organization, Leadership Living, Inc., one of the skills we teach people is how to develop and manage the personal social network resource. In this article we will discuss a couple of tidbits from the training we provide.

Last year each of us had a personal social network (unless someone lived in a bubble or on a desert island). Some of us also had goals we wanted to achieve. What we may or may not have known at that time is that there is a relationship between personal goals and growth and our personal social network.

Yes indeed, each one impacts the other. If you had a goal, desire, or passion in 2010 that you did not achieve, what was the reason? With few (and I mean very few) exceptions, there is no reason why we can't achieve reasonable goals and progress steadily forward in our lives each and every year. It's actually a Kingdom principle.

Deuteronomy 14:28 & 29 (KJV paraphrased) gives us a glimpse into this far-reaching law. Here the Israelites are taught that they are to set aside a percentage of their personal increase (i.e., corn, wine, bread, etc.) to provide for various individuals that are "within their gates."

In current day terms we can understand that to involve several factors.

#1: There are people in our lives that are "within our gates." For the sake of our discussion this means these people are in our personal social network. They could include family members, friends, colleagues, a few acquaintances, and some

strangers.

#2: We are instructed to “set aside” some of our personal resources (i.e., time, money, energy, expertise, support, accountability, etc.) to meet the needs of some of the people who are in our personal social networks (or “within our gates”).

One principle many people don’t understand is that we have responsibilities to the people in our network and they have a responsibility to us. Here is something for us to think about. When we are in covenant with God (all believers are in covenant with God), we agree to abide by the rules of the covenant.

Scripture teaches us (Matthew 22:36-40) that we are to love our neighbor. Many of us understand that love is an action word (i.e., for God so loved the world that He gave....). So, when we declare that we love someone, we should understand that it requires that we make ourselves available to address some of their needs (from time to time).

The challenge comes in when we want to know, “Who is my neighbor?” Scripture answers this question for us, as well. In Luke 10:25-37 we learn that everyone is our neighbor. It is our job to show ourselves neighborly to those we come in contact with.

Now, there are people that we will never meet. They are nevertheless our neighbors. For this first group, we may just need to pray for them and follow what God places on our hearts concerning what He wants us to do each day (in general).

In addition, there are people who are our neighbors who are “within our gates” (in our personal social networks). For this second group, scripture told us what to do in Deuteronomy. We are to make our resources available to them and they are to do the same for us.

Here is what the Lord is saying. While we can always come to Him to request that He meet our needs, He is going to begin to let us know how He has already provided for us via our personal social network. He will also instruct us to be prepared to assist those in

our network (as His arms and legs).

What do you need God to do right now? Identify what you need. Then, ask God to show you who to talk to in your network to assist you. And, while you are in the presence of God, also ask Him to instruct you as to how to be neighborly with those in your network (on a regular basis). This might mean setting aside time to chat with a particular person weekly while he or she is going through a crisis. It may also mean offering to babysit for someone. Are you starting to see the big picture? Sometimes we, as Christians, pray and behave as if God is going to answer our prayers without involving anyone else. **News Flash...** He doesn’t work this way. Whatever God is going to do for you will involve other people. And, most often, it will involve people in your personal social network.

Ok, let’s get busy optimizing our personal social networks so that God can accomplish His heart in the earth – through each of us! ~LLI~

Joyce M. White, MSW

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## THE CROSS OR THE THRONE

The Lord has nailed our flesh to the cross, at Calvary.  
And if we leave it there, we’ll be fine.

The problem is that we don’t want to leave it there.

When the flesh is on the cross, we don’t want the things we ought not to want.

When the flesh is not on the cross, then evil is always present with us.

- JoAnn C. White (2010)

AM the LORD,” (Ezekiel 12:16) and “they shall know that I AM the LORD their God,” (Exodus 29:46) and “the Egyptians shall know that I AM the LORD,” (Exodus 14:14) and “they may know from the rising of the sun, and from the west, that [there is] none beside Me. I [AM] the LORD, and [there is] none else.” (Isa 45:6) In all of these we see that it is important, yea critical to know God, both that He is and Who He is. We shall explore some of the many Names of God, which is to say they are many expressions of the *ethos* of God.

The ‘LORD- Provider’ is the first name of God that I will address. This name is formally introduced, as such, first in Genesis (22:14). I believe however that we see it first practically in the creation of man. For, God had created the entirety of man’s dwelling and domain before He created man.

Also, in the creation of man is found the second name of God in my list ‘Creator’ found in 1 Peter (4:19). The scripture is clear that by His Word God created the worlds. (Hebrews 11:3)

After God provided for man, and created man He covenanted with man. “Of every tree of the garden thou may freely eat: but of the tree of the knowledge of good and evil, thou shall not eat of it. For in the day that thou eat thereof thou shall surely die.” (Genesis 2:16-17) We have all of the components of a covenant: God’s providence/promise, God’s commandment to man, and God’s recompense concerning the violation thereof. Within the covenant we see another expression of the *ethos* of God, and another name given to describe it. The ‘LORD-Judge’ is the next name. For, it is God who judges us as either being within the covenant or without. Adam broke the covenant and thereafter hid himself from God. This hiding was of course deception; for God is ‘LORD-Who Sees.’ (Genesis 16:13)

Beyond this we see God being merciful unto mankind by cursing the fruit of the womb for woman’s sake, and the fruit of the ground for man’s sake. For this reason the next name referenced is ‘Merciful.’ For, as revealed in *The Gifts of Genesis* from the August 2010 edition of Kingdom Newsletter, the Genesis 3 declarations of God to man and woman are gifts, not curses. However, these gifts are unpleasant because of the context from which they came, in which they were needed, namely the fall of man. In this way we see that God, in a minor way here and in a total way at the judgment, is the ‘God of recompense.’ We see God referred to in this sense in Jeremiah (51:6). Since this time God has revealed Himself in general as He is referenced in Exodus 34:14, as the Lord whose name is Jealous. He has gone to painstaking lengths to love us. Our God has verily shown Himself to be a jealous God. For he has

endured rejection, dishonor, disregard, disbelief, scourging, reviling, persecution, and death at the hands of sinful man in order to save sinful man. He has thus revealed Himself by yet another name ‘Yehshua,’ that is, God our Savior. He has further more revealed Himself as our Redeemer, Deliverer, Sanctifier, Righteousness, Sanctification, Wisdom, and great and many other names.

These names are all an expression of the Name of God, the *ethos* of God. We have in each of these names some view of the Character and the Authority of God. It will do us much good to take a name or characteristic of God for a day, and meditate on that characteristic throughout the day. We ought to have before our eyes each day something which God has revealed of Himself. For, “Thou will keep [him] in perfect peace, [whose] mind [is] stayed [on Thee]: because he trusts in Thee.” (Isaiah 26:3)

In closing out this article, though, we should note a particular relationship between Character and Authority. Character presents itself as foundational and fundamental to Authority. We simply note this for now, and we will expand upon it later as it will help us understand more clearly our own *ethos* when we get to that portion. Till next time. -SOMW-

David L. White

## “TO WILL” OR “NOT TO WILL”

### THAT IS THE QUESTION

For “to will” is present with me <sup>(1)</sup>  
Because it is God, Who works in me “to will” <sup>(2)</sup>

But how to perform that which is good I find that it is not in me (that is in my flesh) <sup>(1)</sup>  
Because it is God who works in me (that is in my spirit) to perform that which is of His good pleasure <sup>(2)</sup>

#### Scripture References - King James Version (KJV)

<sup>(1)</sup> Romans 7:18

<sup>(2)</sup> Philippians 2:13

look on the outward appearance); God recoils (because He judges the heart's motive).<sup>(5)</sup>

If I recall, the question "on the floor" was "How do I render to God, the things that belong to Him?" The answer to that question is to ensure that "whether we eat, or drink, or whatsoever we do; we are to do all to the glory of God."

Consider carefully that it may be the case, that to do anything, for any reason other than "to glorify God;" is very closely akin to *idolatry*. In one real sense, *idolatry* is the "giving of one's self, service, resources to/for someone or something other than the True and Living God." If that is true (and I believe that it is) then it begins to become painfully clear why the Lord teaches us, through Paul's letter to Corinth, to govern our motives. To ensure that everything we think, say or do stems from a heart to the glory of God. Why?

*What profit hath a man of all his labor which he takes under the sun? (Ecclesiastes 1:3)*

There are many, many reasons. But one reason is because every motive, other than, the glory of God; has a very, very short shelf-life. Their "value" diminishes either upon receipt, upon accomplishment or at the grave.<sup>(6)</sup> They will not serve us at the Judgment; only what we do for Christ will last. Motives other than the "glory of God" either renege on their promises. Or when they keep their promises, the vanity of the deliverable is deplorable and empty.<sup>(7)</sup> Okay, so you work hard and study very diligently to attain to a particular socio-economic standing. Somehow, you believe that this position or status will deliver the ultimate "happiness, power or esteem." However, when you arrive you find that there is no such "gold at the end of the rainbow."<sup>(8)</sup> Now what? The time invested; the efforts exerted; the expense incurred; the resources employed and the sacrifices made; are all expired. They cannot be recaptured.

The Lord says some amazing things to us in Matthew 6 (vv.1-8), about governing our motives. He said something to the effect that:

When you "give," don't call the 6 o'clock news. Maintain such a degree of confidence that even your left hand doesn't know what you've given with your right. He shows that the hypocrites make a circus of giving alms. And they have as their motive: *that they may*

*have glory of men*. He returns, "Oh! is it attention and applause that motivates you?" There you have it; you have your reward.

He goes on to say that when you "pray" do not pray with the same practices and motives as the hypocrite. Now, I think we can all appreciate the import of prayer, as a transaction. However, the Lord was not looking at the transaction of praying itself; He spoke very pointedly of the practice (*public exhibition*) and the motive (*that they may be seen of men*) for the hypocrite's prayer. The Lord then singles out the heathen and their practices (*vain repetitions*) and motives (*to make God hear them*). He pronounces a very solemn decree: "They have their reward."

There's something very important about having God, announce upon your sacrifices and offerings that "You have your reward." Essentially He is saying that if your motive for doing, giving, saying or being is other than the glory of God. You're on your own. Then whatever comes of your efforts: "you have your reward." This means that God is not invested. And that He has no responsibility regarding your efforts, your labor, your sacrifices or your offerings. I know it sounds hard (I'll take the blame for the method of delivery, please find a way to forgive me). We want to believe that God hears every single prayer; that everybody prays; all the time. And we want to believe that He has some obligation to answer them ALL.

Here's another reason why we are admonished to "... do all to the glory of God." Because God is only invested in that which brings Him glory.<sup>(9)</sup> He's intimately invested in what glorifies Himself, His Word, His Son, His Name, His.... Of course you wonder how that reflects on us, as His children. Well, we only have identity with God; in so much as we are found *in* Christ Jesus, right? It is "*in Him*" that we live and move and have our being. We have no standing before God "on our own two feet."

We must be found up under the skirts of His garment. You may recall that the oil of anointing runs down from the head, to the skirts of the garment.<sup>(10)</sup> When God (the Head) is glorified (anointed); we receive of His glory, as Life-giving oil flowing down upon us.

We must abide under the shadow of the Almighty.<sup>(1)</sup> For it is beneath His wings that we are safe from the snare of the fowler; from the noisome pestilence. It is within His embrace that a thousand shall fall at our side and ten thousand at our right hand.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. \*JTI\*

*Sr. Editor, JoAnn C. White, SMHG*

**Scripture References - King James Version (KJV), unless otherwise stated.**

<sup>(1)</sup> 1 Corinthians 10:31

<sup>(2)</sup> 1 Corinthians 8:4

<sup>(3)</sup> 1 Corinthians 8:7

<sup>(4)</sup> Matthew 22:20; Genesis 1:26

<sup>(5)</sup> Matthew 23:28; 1 Samuel 16:7

<sup>(6)</sup> Ecclesiastes 2:18

<sup>(7)</sup> Ecclesiastes 2:11

<sup>(8)</sup> Ecclesiastes 1:8

<sup>(9)</sup> Isaiah 42:8; 48:11

<sup>(10)</sup> Psalm 133:2

<sup>(11)</sup> Psalm 91:1-10

Living Waters

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they'll be following your lead. A wise thing for you to do at that point would be to "mark well your behavior;" so as not to damage, harm or lead these little ones astray.

And so our Lord has walked into the "room" or earth; and the people that sat in darkness saw a Great Light.<sup>(1)</sup> And by your "profession of faith" He has pointed to you and said, to the **world**, "This is your **light**. Whatever you see him do; you do." He has pointed to you and said to the **earth**, "This is your **salt**, be subject to whatever "flavor" he effects upon you; for I surely will hold him accountable." And so I say to you (and to myself) "Mark well your behavior and manner of life. By letting your light shine before men, that they may see your good works and glorify your Father which is in heaven."<sup>(2)</sup> The eyes of the world are upon you; a city that is set on a hill cannot be hid. The heart of all creation groans for the manifestations of the sons of God; the elements groan for the earth to be salted.

Now that this grave responsibility has been placed squarely upon our shoulders; what is one to do? How to we discharge our duty as "salt and light?" We'll come back to this, but first one notable mention.

Living Waters

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in our lives.

For example, if you have been ill and God healed you (and you are clear that it was God that brought you back to health), then you "know" God in this expression. You may have been without basic essentials like food, clothing or shelter, and God supplied your needs. In this situation, you can say that you "know" God as a provider.

Hold on... what? Grammy Joy Beeezlye says that she knows God as a dentist.

And what else...? Grammy Jo Beeezlye says that she knows God as a companion.

Ok ladies, you can't just throw these statements out there without some supporting information. Our readers are quite sophisticated.

Grammy Joy, you go first. What do you mean when you say that you know God as a dentist?

**Grammy Joy:** Wellll, when I was just a youngster, about 30-yearsss-old, I had a terrrrible toothache. You might nnotice that I only have tttwo big teeth in the front of my mouth. It was the tttooth on the left side that was hurting. I knnew then that if I was going to be able to eat the fffoods that I love like cheese and bread crumbs, I needed God to dooo something about my toothache. So, I prrrayed in agreement with one of my favorite scriptures. It's Isaiah 53:5 (KJV paraphrased) and it says, "By Jesus' ssstripes I am healed." So, I told God that my bbbig left tooth needs to know that Jesus paid the prrrrice for my healing. Then, I told my tooth that it was healed. And, since it's hard for mice to get dddental insurance, I just left it in the hands of the Lord. A fffew days later I noticed that the pain was completely gggone. You know what I did after that? I had a ffeast on Asiago cheese cubes and sourdough bread crumbs. Now do you uuunderstand that I know God as my dentist?

Umm... Yes Grammy Joy, I believe I understand. Ok, Grammy Jo, how did you come to know God as a companion?

**Grammy Jo:** Whoowizzzziiit?

Grammy Jo, it's me. I'm asking you to explain to our readers how it is that you came to know God as a companion. Did you forget you are supposed to be helping me with the article this month?

**Grammy Jo:** Whoowizzzziiit? I' mmm sorry! I fell asleep while I was waiting my turn. I do know God as a companion "crunch-crunch."

Grammy Jo, what is that noise?

**Grammy Jo:** I'm eating my lunch "crunch-crunch." I have sesame seed crackers. Please don't disturb me while I'm talking "crunch-crunch." When Grammy Joy and I were very young mice, about ten-years-old "crunch-crunch," we were separated for a few years. Our mother had fifty children "crunch." It was hard for her to keep up with all of us "crunch-crunch" mice. And, we all attended different mice schools. So, I had to walk to school by myself every "crunch" day. Then, one "crunch" day, I told God that I felt soooo alone "crunch." He then let me know that I was really not at all alone. He reminded me of a scripture that I had learned in mouse Sunday school. In Psalms 23:4 God says He is "crunch" with me when I walk... (KJV paraphrased). Once I understood "crunch-crunch" that God walks with me every day, I started talking to Him. We "crunch" would sing together, walk together, and play "crunch" together. I "crunch" realized that I am never alone "crunch" because God is my constant companion "crunch-crunch." Now, "crunch" do you understand what I mean when I say I know God as a companion "crunch?"

Yes, Grammy Jo, I believe I do.

So, now that we've gotten a perspective on "knowing" God from the mouse community, we could no doubt apply these concepts to our lives. We can truly experience God in a myriad of ways. We just have to ask Him to be whatever it is we need Him to be.

This actually takes me back to a scripture where God basically let us know that He is indeed all that we need. In Exodus (3:13-14) Moses was having a conversation with God about who He is. God had told Moses to go to Pharaoh and tell him to let God's people go. Moses, being the stately person that he was, requested to know God's name so that he could properly represent God to the Hebrews, as well as to Pharaoh. God replied, "I AM THAT I AM. Tell them that I AM sent you."

For years I never paid much attention to this explanation of God's person. But, recently God gave me a deeper revelation on it. God was basically telling Moses (and everyone else) that He would be whatever His people needed Him to be. There is absolutely nothing we could possibly need that does not rest in God's Person.

When we need finances, God says "I AM finances." When we need legal assistance, God says "I AM legal assistance." When we need peace in stressful situations, God says "I AM peace." Here is an interesting revelation. When we need something and we pray to our Heavenly

Father to meet our needs, He does not go somewhere to manufacture what we need. Instead, He opens our blinded eyes so that we can see what He has already provided for the current situation.

This principle can be referred to as the "AM-ness" of God's person. He does not "have" what we need. God says "I AM" what you need. He simply has to remind us that whatever we will ever need *from Him, of Him, or by Him*, has already been provided *in Him*. And, because we have the Holy Spirit living inside of us, we have the "AM-ness" of God resident with us.

So, you say, how do we tap into this "AM-ness" and get what we need? You don't let anything get past you. Ok, let me briefly explain. Let's say I am four months behind on my mortgage note and the house is going into foreclosure. I pray that God will save the house miraculously and not let this terrible thing happen to me and my family – nothing wrong with that desire.

But, when I pray, I remember that while I want God to let me keep this house, what I really need is shelter for my family (whether it's this house or someplace else). So, I back my prayer request up and pray that God's will be done concerning His decision about housing for my family. I pray that He open our eyes so that we can see what He has provided for us in Him.

I may have told you this story before. This actually happened to my family. God did not have us keep the house we were in. Instead, he told us to quickly move into an apartment and place the house on the market (this was before it was actually in foreclosure, but because no one would buy the house, it did go into foreclosure). Then, in the "eleventh hour" (so to speak), God brought a cash buyer. She, however, purchased the house for less than what we owed.

The bank accepted the offer. We sold the house. We moved into an apartment. And today we have shelter – which by the way, was what my prayer was really about in the first place.

Wouldn't it be great to truly get a hold of the "AM-ness" of God's Person? It's the reality that God does not wander around trying to "do" stuff for us based on the prayers we pray. Instead, His word lets us know how He operates based on Who He IS.

What is God's name? "I AM THAT I AM." Would you like to "know" God in the "AM-ness" of His Person? Talk to Him about that at your next opportunity. It will revolutionize your life. -PIP~

Joyce M. White, MSW – CEO Leadership Living, Inc.

spirit. Do know this; it is out of your principle of life that you have the ability to live. As the Spirit of God is now our principle of life, and as we have now the ability to live thereby, we are commanded to walk therein. For we are admonished that “*if we live in the Spirit, let us also walk in the Spirit.*” (Galatians 5:25)

Again, here is the proclamation of this work: The life of a Christian, meaning both the *principle* of life and the *way* of life, is hidden both to and from this world. So as in the illustration above (of the seed and the resulting tree): out from the hidden principle of life we live the hidden way of life.

The central scripture of this article hitherto unmentioned is this, Matthew chapter 6. It is here that I believe we get to see the privacy, indeed the secrecy of the life of a Christian. The ENTIRE chapter is about the privacy of the Christian life.

In verses 1-5, we’re told **not** to do charitable deeds or ‘alms’ as a public thing, with the intent, to be seen of men. We’re told not to sound a trumpet, which is to say, do not talk to others about, or alluding to, our gift giving. Furthermore we are told in verse three, not to let our “left hand know what our right hand does,” that is to say, don’t meditate on or continue to think about the good deeds that we’ve done. Our alms (giving) is to be so secretive, that even within ourselves, the “deeds of the right hand are to be kept secret from the left hand.” The only ones, who should know about our alms, are: the recipient, God and the hand that did the deed (so to speak) and no one else. For we dearly love to make much of our generosity. The intent is that our alms are to be secret, *and our Father which sees in secret shall Himself reward us publicly.*

In verses 6-15, we’re told not to pray so that we are seen of men; or to be esteemed as spiritual. Rather we are to cultivate a secret prayer life. *And when you pray, enter into your closet, and when you have shut the door behind you* (Matt 6:6)... Attend to prayer before God in secret: and again *our Father which sees in secret shall reward us publicly.* He says *use not vain repetitions*, which are another outward show. He teaches us the best format for prayer in Matthew 6:9-13. Note that He begins, *our Father which art in heaven.* Remember that per Jesus heaven is within, is private, is secret, heaven is hidden. He is our Father which is in “secret.” The prayer is fundamentally spiritual, not natural. The concerns which show up in this prayer are fundamentally heavenly.

In verses 16-18, as our alms and our prayer go; so goes our fasting: it is not to be done to be seen of men. It is as private as the rest of the Christian life.

Are you beginning to see a pattern? I am. *Our* giving, praying and being are to be private. The Father sees in secret and rewards us openly. Why is that? Perhaps it is because if we do not maintain the required levels of privacy; men would see *us* doing/saying/being “praiseworthy.” As you can appreciate it, if we market ourselves: pride is the result. On the other hand, if our doing/saying/being are kept private (by us) and the Lord rewards publicly; then men will see the *Lord* doing/saying/being “praiseworthy.” Then men will see our good works and glorify our Father which is in heaven.

There is to be a private *practice* of fasting, a private *life* of fasting. Again, we see where Jesus says *this kind can come forth by nothing, but by prayer and fasting* (Mark 9:29). Do you think He meant for them to fast “right then.” Did Jesus fast “right then?” Do we even see Jesus praying “right then?” He only takes the boy and casts out the demon. As a matter of fact, do we ever see Jesus pray in order to cast a spirit out? I’m not aware of it anywhere. Many will say that it’s because He was God. I’m not convinced. He lived as a man, and further declared that the things that He did, we shall also do...and greater!!! Even where we see Jesus praying to perform a miracle (in John 11:41-42), [let’s build this out a bit more] >>> At the tomb of Lazarus, Jesus prayed just prior to performing a miracle. You’ll also see that He says that He did it for the sake of those watching, and that He always knew that the Father heard Him. Quick detour: there are two very beautiful points of interest here; let’s examine them closely.

- 1) “*For the sake of those watching....*” It is very different from what the Lord warns us against (above). There is a sense in which to do something “to be seen of men,” and to do something for the “sake of those watching” are two different things. To do something “to be seen of men” is to seek to gain the approbation (approval) of man (versus the approval of God). And we see that the scriptures say that when we seek the approval of man, we have our reward. And Jesus was very clear on why He prayed audibly and why He prayed the specific prayer that He did, at the tomb of Lazarus. His reasoning was so that the on-lookers would know that Jesus

Christ was sent by God. So that the on-lookers would know that there was a Divine Partnership in the works that Jesus Christ performed. He said (Mark 11:42), "That they (man) may *believe* that Thou (God) hast sent Me." Is this not one of the purposes of the Gospel message?

- 2) "*He knew that the Father always heard Him.*" This is very interesting to me, personally. We don't see a great many public prayers from Jesus. So it is safe to understand that much of His praying was private. We see His habit of going aside to pray; of going away or apart to pray, even in the garden of Gethsemane. (Matt. 14:23; Luke 6:12, 9:28; Mark 6:46, 14:32; etc.) But He says something else here that provokes my curiosity. How did the man Jesus Christ *know* that the Father always heard His prayers? May I submit to you that Jesus knew that God always heard His prayers, because of how the Father always responded to them? The scriptures plainly teach that when the Father sees our secret prayer, He responds (favorably) and publically. Some of the Father's public responses were the opening of blinded eyes; the healing of diseases; the raising of the dead; the casting out of devils, the ... (you name it). I'll challenge you that the reason we don't still see much of this is not because the Father is no longer predisposed to do it. It is very likely that we are not predisposed to find ourselves walking in the life of private prayer. Okay then, I've got one more thing to say before I continue. *And I'll be the first one in this line*. Is it possible that we prefer to believe that it's God, Who is not willing to heal and deliver, instead of believing that it's us, who are not willing to take the requisite posture. By this I mean, so few of us maintain a genuine, abiding, Christ-centered, **prayer-life** that we ought not to wonder why the miracles that Jesus did are rarely, if ever, seen in this day.

So again, we see that Jesus' public prayer at the tomb of Lazarus, was for the sake of the on-lookers. Ought not our *public* prayer to be for the same reason, that is, for the purposes of a public expression of Divine

Partnership undergirded by a secret life lived before the eyes of God.

Disclaimer: Please do not misunderstand the use of the term "secret" or "private" to have any association with "dishonesty or covertness." It means something completely "other." If you watch the way of the Spirit of God, it is a very meek and humble way. How the Spirit saves us; how the Spirit sanctifies us; how the Spirit conforms us; are all kept from the naked eye. Often the process is even kept from our eyes. Sometimes you do not even know that you've been delivered from something until you are tested again. And much to your surprise, the things that used to provoke you to anger or to recourse, no longer have that affect on you. Ah, how wonderfully the baby is formed in the belly of the mother; apart from the bustle and contamination of the external world. Likewise, are the sons of God beautifully fashioned and matured in the womb of the spirit.

It is becoming clear, by the grace of God, that where our secret *prayer* life, secret life of *giving*, and our secret life of *consecration* (fasting) is developed, our public life will be a life of reward, a life utterly transformed from the powerlessness we see in today's professing church. We will walk around in the power that Jesus walked in, if we cultivate the relationship with the Father that Jesus cultivated. If we will give ourselves to being alone with God, not just praying; but being broken there; seeking Him; fasting in solitude sometimes; laboring for the contrition of heart that pleases Him, then we will find a knowledge of God which defies description. We will receive power, which the imagination (in groping after) is faint to apprehend. We will walk in the authority which is available to us in Christ. The glory of God will be a manifest reality in us and all around us, as never we could conceive before. But we must be vigilant in our spirit and violent against our flesh. We must covet our private time with our Heavenly Father. *Indeed he that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.* (Psalm 91:1)

The secret Christian life consists of a private *practice* of giving; a private *life* of praying; a private *way* of fasting; yielding a private *source* of power with very public glory to God. -LATT- **David L. White**

As already stated in this month’s Chief Cornerstone column, the soul (mankind) was *created* to enable the breath of Life<sup>(2)</sup> to express itself through the physical body. It is by the soul that we are conscience of our selves. The soul is the man, the person.

What is useful to know about the soul?

The *soul* is that for which the Lord has ordained salvation. Now the just shall live by faith ...and believe to the saving of the soul.<sup>(3)</sup> At the hour appointed, our *spirit* will return to God. For it is the breath of His Life.<sup>(4)</sup> Our body will return to the dust of the ground;<sup>(5)</sup> for it is the only part of our being that was taken from the ground. Therefore it is the only part that will “return” there. At our Lord’s coming our bodies will be changed from natural to spiritual; from mortal to immortal; from corruptible to incorruptible.<sup>(6)</sup> But the soul; the person; the “I,” will be required to give an account of itself before God. As told to us by the parable of a *certain rich man* who said to himself, “Soul ... eat, drink and be merry.”<sup>(7)</sup> To whom the Lord said, “How foolish! You may certainly eat and drink. But you will not be merry tonight; come near and give an account of yourself.”

Now, the functions of the soul are its ability to think, to choose and to express itself.

You’ll recall, from one of our prior discussions, that the soul is neither constitutionally moral nor immoral. Its standing before God is determined by its “lordship.”

*Do you not know, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death, or of obedience unto righteousness? But thank God, whereas you used to be the servants of sin; but now you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness.*<sup>(8)</sup>

The soul is a servant. It will either serve the *flesh*, whose law is sin (rendering its standing before God as immoral). Or it will serve the *spirit*, whose law is life (rendering its standing before God as morally acceptable). You’ll notice that when we are converted, we do not get a new *soul*; our heart is cleansed and our spirit is renewed;<sup>(9)</sup> by the blood of the Lamb and the Word of God. But the soul “simply” comes under “New Management.”

By way of summary, we have seen that the *flesh* as depicted in the New Covenant, is the fallen nature of mankind. It will not be reasoned with; it must “reign” or it must “die.” Because the law of the nature of the flesh is unruly, and opposes the Living God every chance it gets; it is a menace to society (ours and everyone else’s).

The soul will either serve the *spirit* or it will serve the *flesh*. The rules of engagement here are hard-coded; there is no middle ground. The Lord through Moses said very succinctly, “I have set before you life and death....”<sup>(10)</sup>

You choose. ~BC~

*Sr. Editor, JoAnn C. White, sMHG*

Scripture References - King James Version (KJV), unless otherwise stated

- (1) Daniel 11:32-33a
- (2) Genesis 2:7
- (3) Hebrews 10:38-39
- (4) Genesis 2:7; Ecclesiastes 12:7
- (5) Genesis 3:19
- (6) Romans 8:11; 1 Corinthians 15:35, 42-44; Philippians 3:21
- (7) Luke 12:16-20
- (8) Romans 6:16-18
- (9) Psalm 51:10
- (10) Deuteronomy 30:19

REPENT FOR THE KINGDOM OF HEAVEN IS AT HAND !!!!!

We don’t repent on your “knees.”

We repent on our “feet.”

– JoAnn C. White November, 2010

Did you notice that the Lord has given *us* to the **earth as “salt;”** and He gave *us* to the **world as “light?”** Why? What does this mean?

### **SALT**

The Lord has given *us* to the **earth as “salt.”**

For the most part when you see the term “earth” in scripture, it represents the physical plant, its elements, up to and sometimes including the universe, mankind, the heart of man, etc.

The earth is under a curse (judgment) or a burden. <sup>(3)</sup> Its elements are under the jurisdiction of mankind; and as a result of the Fall, they are also at the disposal of the enemy. “Salt” is a preservative. While we cannot undo the curse, we can preserve what vestiges of life are left in the earth. And in some real ways we can make the earth to serve again, the will of God and the purpose of man. Just like mankind, the earth was made to serve in the Kingdom of Heaven.

May I show you something?

On Day #5 of the earth’s Restoration<sup>(4)</sup> the Lord called forth in the seas multitudes of living creatures and blessed them. Prior to the curse, this is how the waters were supposed to serve (both God and) man. Now mark the events that occurred when Peter and his boys were out fishing on a couple of different occasions:

- 1) Before Jesus’ crucifixion at the lake of Gennesaret (*please read* Luke 5:4-7);
- 2) After His Resurrection at the sea of Tiberius (*please read* John 21:1-6)

On both occasions, they had toiled all night and caught nothing. I’m sure Peter was asking himself, “Where were all of those fish that were commanded to fill the waters?” Wherever the fish were, when Jesus showed up, they did too; and there they served the purpose of God and man. The waters behaved according to their original decree, at the command of Jesus.

(You remember our example above?) At the marriage supper of Cana of Galilee; Jesus’ mother walked into a room and pointed to Jesus and said to the servants “Whatever He says “do;” see to that.”<sup>(5)</sup> And at the command Jesus, water was again made to serve the purposes of God and man.

During a very large healing conference, the people were hungry and all of the restaurants were closed.<sup>(6)</sup> And at

the command of Jesus, the earth (two fish and five loaves of bread) was again made to serve the purpose of God and man.

One evening during a storm, Jesus was asleep on a ship. The winds and the waves became irritable and began to misbehave. At the rebuke of Jesus, the elements were again made to cease and desist; they were made to serve both God and man.<sup>(7)</sup>

One evening as Jesus came down out of the mountain after prayer; saw His disciples in a ship amidst an unruly sea. The elements were boisterous. So he walked across the sea.<sup>(8)</sup> At the will of Jesus, the waters were made to obey peace, and be still; the wind and sea were made to serve God and man.

One April 15<sup>th</sup>, A.D. 32 Peter was concerned that they would miss the tax deadline, that evening. Jesus saw the fretting of his brow and asked, “Peter, what’s on your mind?” Peter was slow to respond; so Jesus told Peter what was on Peter’s mind. He gave them His ATM card, and sent them to the bank (I mean the seaside) to get money for taxes. The fish and sea were made to serve the purpose of God and man.<sup>(9)</sup>

We could go on ... and on ... and on, but I believe you get the point. Jesus gave us great examples of how “salt” preserves the earth so that it is again able to serve the purposes of God and man. Take up your responsibility as “salt” and “these things and greater shall you do.”<sup>(10)</sup>

### **LIGHT**

The Lord gave *us* to the **world as “light?”**

For the most part the scriptures use the term “world” to represent the overarching system that operates in and that is birth from the “mental/intellectual and emotional” realm of our existence. Read that again, please. I don’t want to belabor the matter, but it is imperative that we are on the same page, so that the balance of the disclosure will resonate with you. That being the case, please allow me to indicate that our economic, social, philosophical, and many of our religious systems and disciplines are all birth out (and are largely comprised) of our mental and emotions outputs. While they may make use of physical elements, they exist apart from them.

There is a sense in which the term “world” represents the “power centers” of this realm of existence; man’s power and the influence of the enemy’s power (*there is*

*a great deal more here; but time forbids that we should enlarge upon it at this time).* Unlike the term “earth” the term “world” it is not, by and large, inclusive of the physical universe and its solar and stellar systems and planets; although on occasion it has been translated as such. One of the best implications as to what the scriptures mean when it rightly represents the term “world” is given to us in 1 John (3:15-17) when it warns:

*Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof ...*

You see there that none of the descriptions of the world’s contents are physical. They are outputs of our appetites, lusts, passions, thoughts and intentions.

What is light? “That which does make manifest, is light.”<sup>(11)</sup> What does light manifest? Light manifests, identifies, flags up those things which do not meet with God’s approval. Light discovers and sets apart those thoughts, words and deeds that dishonor God and/or offend man. Now, light also illuminates the things that are approved of God. But for the present discussion, our focus is on the things that meet with the disapproval of God, because the Lord is here awakening us to our responsibility in the eyes of the “world.”

Here’s where it gets difficult. When we discharge our duty as “light;” sometimes we make more enemies than we do friends. Not exactly what you signed up for, huh? Please recall that Jesus didn’t ask our permission before He told us that we were the “light of the world.”

The scriptures say, “*For God sent not his Son into the world to condemn the world; but that the world through Him might be saved. He that believes on Him is not condemned; but he that believes not is condemned already, because he has not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that does evil hates the light neither comes to the light, lest his deeds should be reprov’d. But he that does truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*”<sup>(12)</sup>

In a very interesting sense, we are given to the world as light; just as the Law was given to Israel as a type of “light.” Paul admitted that he didn’t even know what lust was until the Law reprov’d his covetousness.<sup>(13)</sup>

As the light of the world our manner of life, by its nature, reprov’s the world’s manner of life. Such are the characteristics of light.

In summary, how do we discharge our duties as “salt and light?”

- We recognize that we are poor in spirit; and that we do all things through Christ; and we can do nothing without Him.
- We mourn for the lost; that they may be reconciled to God, or reprov’d.<sup>(14)</sup>
- We walk the way of meekness; thereby the hearts of men may be entreated..
- We hunger and thirst after righteousness; so that we may feed the hungry and give drink to the thirsty.
- We extend mercy.
- We have singleness of focus from a heart that is unmixed; we display purity of heart.
- We MAKE peace.
- We endure when we are persecuted for righteousness sake.
- We rejoice and are exceedingly glad when we are reviled.

Remember, man shall not live by bread alone, but man shall live by every “BE” attitude that proceeds out of the mouth of God. =LW=

*Sr. Editor, JoAnn C. White, sMHG*

#### **Scripture References - King James Version (KJV), unless otherwise stated.**

<sup>(1)</sup> Matthew 4:12-17; John 1:4-10

<sup>(2)</sup> Matthew 5:16

<sup>(3)</sup> Genesis 3:17

<sup>(4)</sup> Genesis 1:20-22

<sup>(5)</sup> John 2:1-10

<sup>(6)</sup> Matthew 14:14+

<sup>(7)</sup> Mark 4:38

<sup>(8)</sup> Matthew 14:23-32

<sup>(9)</sup> Matthew 17:24-27

<sup>(10)</sup> John 14:11-12

<sup>(11)</sup> Ephesians 5:13

<sup>(12)</sup> John 3:17-21

<sup>(13)</sup> Romans 7:7

<sup>(14)</sup> 1 Corinthians 5:1-2

➤ SUMMARY ➤

### The Chief Cornerstone



When the mind operates “out of phase” or “out of concert” with the human spirit, we find ourselves “thinking more highly of ourselves than we ought.”<sup>(1)</sup> We find ourselves thinking less of others. We find a resident, odious arrogance and pomp about ourselves.

### Son of My Wisdom



I came to the realization that the ‘Name’ is a term which designates not just Character or Authority, but both. The term ‘Name’ encompasses the idea of *ethos* as I am here addressing it. In remembering that *ethos* is comprised as Character and Authority, and that ‘Name’ is the scriptural term which we understand to convey ‘ethos,’ we shall consult scripture to see what God has taught us about His *ethos*, His Name.

### Precepts in Practice



When we need finances, God says “I AM finances.” When we need legal assistance, God says “I AM legal assistance.” When we need peace in stressful situations, God says “I AM peace.” Here is an interesting revelation. When we need something and we pray to our Heavenly Father to meet our needs, He does not go somewhere to manufacture what we need. Instead, He opens our blinded eyes so that we can see what He has already provided for the current situation.

### Boot Camp



We have seen that the *flesh* as depicted in the New Covenant, is the fallen nature of mankind. It will not be reasoned with; it must “reign” or it must “die.” Because the law of the nature of the flesh is unruly, and opposes the Living God every chance it gets; it is a menace to society (ours and everyone else’s).

➤ SUMMARY ➤

### The Leadership Corner

God spoke a word to me and said that He wants us, as believers, to learn a key principle that applies to our personal social networks. Often we pray that God will do a particular thing (i.e., provide money for a class, help us get a job, develop a relationship with someone special, etc.). What we may not realize is that God has made provision for us, in many cases, within our personal social network.

### Journey to Intimacy



There’s something very important about having God, announce upon your sacrifices and offerings that “You have your reward.” Essentially He is saying that if your motive for doing, giving, saying or being is other than the glory of God. You’re on your own. Then whatever comes of your efforts: “you have your reward.”

### Love and the Truth



It is becoming clear, by the grace of God, that where our secret *prayer* life, secret life of *giving*, and our secret life of *consecration* (fasting) is developed, our public life will be a life of reward, a life utterly transformed from the powerlessness we see in today’s professing church. We will walk around in the power that Jesus walked in, if we cultivate the relationship with the Father that Jesus cultivated.

### Living Waters



And so our Lord has walked into the “room” or earth; and the people that sat in darkness saw a Great Light. And by your “profession of faith” He has pointed to you and said, to the **world**, “This is your **light**. Whatever you see him do; you do.” He has pointed to you and said to the **earth**, “This is your **salt**, be subject to whatever “flavor” he effects upon you; for I surely will hold him accountable.” And so I say to you (and to myself) “Mark well your behavior and manner of life.

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