

KINGDOM NEWS

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

Volume 7, Issue 2

February 2013

Motto for the year of 2013

Come out from among them and be separated and I will receive you," says the Lord.
Know you not that you are the temple of the Living God? Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
(2 Corinthians 6:16-17, 7:1 KJV Adapted)

The Chief Cornerstone



Being an Effective Witness

During a recent discussion a most precious question bubbled to the surface. As I meditated on the question before the Lord to ask, Father how "rightly" ought this question be addressed. What He said, is still meddling with me. Do you mind if I "*think it through*" in your hearing?

Question: How to explain Christ to unbelievers, and thus become a more effective witness.

Answer: First let's properly structure the question. Behind the question is a litany of assumptions. Let's examine them, shall we.

Assumption #1: That the unbeliever needs to have Christ explained to them.

Assumption #2: That the Christian has the right,

Chief Cornerstone

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The Leadership Corner

Leadership Living, Inc.

Food of the Kingdom - Hungry?!?!

All scripture is KJV paraphrased.

Wow! I can hardly believe January is already gone. Now, it's time to begin to flesh out what God is doing in this new season. We spent last fall getting ready. We rolled into 2013 expecting great things. Now, we need to understand exactly "how" God is moving so we can fall in line with His plan.

This month we will look at how we are to nourish the people around us - according to Kingdom truths. We will come to understand that we are required to feed people in a particular way. Are you ready for this eye-opening discussion? Here we go....

Periodically in society various groups come up with slang or jargon. Well, God brought one slang term to my mind to explain a Kingdom nutritional principle to me. I remember hearing teenagers say "Bite Me!" Usually when I heard this phrase, it was supposed to be a defiant or rebellious term (often aimed at enemies or even parents).

God told me that in the Kingdom, this term is not defiant. On the contrary it is scriptural and we, as believers, should be able have people "bite us" in order to gain

The Leadership Corner

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Boot Camp

Changing the Mind of God



I'm sorry, how's that again!?!?

What is all of this talk about "*changing the mind of God*?"

Who says that God's mind needs to be changed?

Generally, it is the case that one seeks to change the mind of another, when there is found within that other one a disposition of heart or perspective that *needs* to be affected or changed. So we see why God seeks to "change our minds." Our minds need to be changed, so that our lives may subsequently be changed. ⁽¹⁾

But when it comes to us seeking to *change the mind of God*, we'll want to be a bit more critical about that undertaking. Our responsibility is to catch the heart of God, and to come into agreement with Him. I mean, who seeks to change the mind of One with whom they are in sublime agreement?

It is with this posture that we approach this foreign, albeit rapidly growing conception that "a *man* may change the mind of *God*." Now before we engage such lofty vertical goals, let's take a panoramic view of the horizon. Have you ever tried to change the mind of another human? Or your own child; how successful are you at changing their minds?

Now let it be known, that with all integrity of heart, I **can** certainly see where one would think that they could "piece together" Biblical support for this idea.

You remember when Moses was atop the mount in the wilderness, not many days after Israel crossed the Red Sea. Our Father was supremely wroth with Israel's heart of fear and unbelief. In not so many words, the Lord says to Moses, "Step aside, My son, and I'll deal with this stiff-necked brood. With one blast of My nostrils, I'll cover them with the hot sands of the Saharan desert; before their blood

stops running warm in their veins..."⁽²⁾

Or perhaps one might recall Abram's rounds of negotiation with the Lord, as they discussed the destruction of Sodom and Gomorrah. The Lord said to Abram, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know." Abraham drew near, and said, Will You also destroy the righteous with the wicked? The Lord said, "What righteous? ... Are you implying that there is someone righteous in Sodom?!? Abram, you're kidding right? ... If there were any righteous in Sodom, we wouldn't be having this conversation right here." Wait... Oh... I'm sorry... that was from the JCV translation of the Bible. So Abram goes on, "What if, there are fifty righteous within the city: will You also destroy and not spare the place for the fifty righteous that are there? My Lord, be it far from You to do after this manner, to slay the righteous with the wicked. Shall not the Judge of all the earth do right?" And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare both cities, for their sakes; because righteousness exalts a nation."⁽³⁾

This is what Lord knew about Abram: "*For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*"

But here's a question we MUST ask of ourselves, and ask of the scriptures. If it is possible for a man to "change God's mind," why didn't Jesus do it? I mean, who has known the mind of God? And who has been His counselor?⁽⁴⁾ If anyone knew the mind of God, Jesus did. I could not find in the scriptures any evidence of our Lord attempting to change God's mind? He told us, when they came to collect Him from the Garden of Gethsemane, "I could presently request 12 legions of angels to fight for Me."⁽⁵⁾ Instead He said there what He had earlier said in the Garden, "not My will, but Thine be done."⁽⁶⁾

responsibility or even the ability to "explain" Christ to anyone.

Assumption #3: That there is a "method" by which we may effectively "*explain*" Christ.

Assumption #4: That a Christian's ability to explain Christ to unbelievers is a sign of an effective witness.

Unpacking Assumption #1: The unbeliever needs to have Christ explained to them. Says "who?" Did Jesus Christ go about to try and prove Himself, His Deity, His Lordship to anyone? The "unbeliever" is *not* an "unbeliever" because "he" doesn't have a proper *explanation* of Jesus Christ. I believe that you'll find it to be more the case that unbelievers are what they are (just like we were), because they don't *like* what they understand about Jesus Christ. Paul, in taking to the church at Rome, said that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Paul goes on to say something that is earth shaking. The things about God that are "knowable" are not hidden. These realities are ever before our eyes. Can you hear the Seraphim, as the glory of the Lord filled the temple? They are calling to each other of the Holiness of God saying that "the whole earth is full of His "glory" or "expressions of the Person of God."⁽¹⁾ That which may be known of God is evident in them and to them; for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. God has even revealed His eternal power and Godhead; so that we are without excuse. The problem of the unbeliever is that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.⁽²⁾ That was once our testimony. The scriptures, called us "enemies" of God. Enemies of God and those who are ignorant of God are not necessarily the same.

The thief doesn't steal because he doesn't have a proper explanation of the illegality of stealing. Everyone knows "thou shalt not steal." Explaining to a thief that "it's not nice to steal," won't change him. I know, because I was that thief. But giving him a new heart towards the things of God, will teach him to be content with such things as he has, and the practice of stealing will naturally abate.

Response to Assumption #2: That the Christian has the right, responsibility or even the ability to "explain" Christ to anyone.

Do we personally know enough about the Person of Jesus Christ to *explain* Him? The presence of the

question proves in one sense that we don't. Doesn't it. And because we are such fair weather Christians, we might be quite surprised to learn that our friend "the unbeliever" actually knows more about Christ than we do.

Response to Assumption #3: That there is a "method or technique" by which we may effectively "explain" Christ. How does one "explain" God? Who says that God needs to be "explained?" If so, who's going to do the explaining? Christ cannot be "explained" He must be "revealed." The precursor to that revelation is "faith." Christ is only revealed to servants of God. Not to outsiders. I'm going to reach here: our Lord is not interested in being "explained to unbelievers." There are many reasons for this but a few are:

- a) God has to "do" something to our hearts and minds in order for us to begin to comprehend "of" Him. We must be "undone" to come into a deep and intimate relationship and knowledge of the Person of Jesus Christ. It would be an easier, more conceivable task, to try and explain to a 15 year old virgin, the pangs of child birth.
- b) The disclosure of God to man, has political and legal ramifications in the war between the two Kingdoms. Our Sovereign is very discreet, and close to vest, about His disclosures.

Our Lord's disciples asked, Lord why do you explain the parables to us and not to them also? The Lord explained that it is *not* "given" to them to know the mysteries of God. But to us it is given.⁽³⁾

Response to Assumption #4: That a Christian's ability to explain Christ, to unbelievers, is a sign of an effective witness.

Although I get the gist of the origin of this idea, unfortunately I'm not finding much scriptural support for it.

Our Lord's description of an effective witness is given to us in John 13:34-35, "A new commandment I give unto you, that you love one another; as I have loved you. By this shall all men know that you are my disciples, if ye have love for one another." Our witnesses are the expressions of *love* exchanged between us. The giving-up of "self;" the esteeming of another's wealth above our own,⁽⁴⁾ these are our witnesses. And very effective witnesses they are: for one does not have to love God to tell others about Him. But one does have to love God to love their neighbor

(and to love their enemy). The rest of the work, essentially, belongs to the Holy Spirit, for it is a "heart work." The work of convicting and convincing the heart of the unbeliever is the work or responsibility of the Holy Spirit. And He will do a fine job of it, if we "give Him something (in us) to work with;" lie love.

Again, unbelievers are not unbelievers because they do not have a proper "explanation" of Jesus Christ. They are (we are) unbelievers because we refuse to submit to His Lordship. Isn't that what we find in our own selves? We need only look at the "unbeliever" within, for a bit of empirical data. In the areas of our lives where we refuse to align with the mandates of God; do we hold this disposition because we genuinely do not understand what God requires of us? Probably not. We resist because we still want to be lord over our own lives.

Want an effective method of witnessing? Stop trying ... love. We cannot effectively **explain** Christ to an unbeliever (or to a believer, for that matter). But you can effectively **live** Christ. As difficult as it is, to truly "explain" Jesus Christ to an unbeliever, it is far more difficult to **live** Him. The scriptures speak plainly that no man knows (holds as an object of knowledge) the person of Jesus Christ, except him to whom the Father reveals Him. We can talk until we're blue in the face, if God does not reveal the Person of Jesus Christ; our efforts will amount to not much more than "spit and wind." Jesus Christ will by His Spirit "explain" Himself. Ask Peter. Jesus said to Peter, "Flesh and blood has not revealed to you (Peter) who I AM. It could not." And even now, it cannot. Spare yourself, the gauntlet. Live Christ and He will "explain" Himself in a way that we never could. The scriptures actually teach that if we lift Him up, He will draw others to Himself. What a most precious and sublime partnership. Let's enter into it. <<cc>>

Sr. Editor, JoAnn C. White, sMHG

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

⁽¹⁾ Isaiah. 6:3

⁽²⁾ Romans 1:18-21

⁽³⁾ Matthew 13:10: Mark 4:11

⁽⁴⁾ 1 Corinthians 10:24

JOHN 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God.

All things were made by Him; and without Him ...
NOTHING

spiritual nutrition and grow thereby. I'm guessing somebody would like me to connect this concept to a scripture so it does not seem like we are going off the deep end. No problem.

As people of God we are supposed to bear fruit that others can eat so they can grow spiritually. Here is proof. In St. John the 15th chapter (verses 1 through 8), we find Jesus teaching us about our responsibility to bear fruit.

He says, "I am the true vine and my father is the husbandman. Every branch that does not bear fruit is taken away. Every branch that bears fruit is pruned so that it can bring forth more fruit. He goes on to say, if we abide in Him we will bring forth much fruit. Finally, Jesus tells us that God is glorified when we bear much fruit and bearing fruit is a sign of us being His disciples.

Ok, now we see that we are to bear fruit. This brings two questions to mind. First, what is this fruit supposed to be; and second, what happens to the fruit.

The apostle Paul shared with the Galatians (5:22 & 23) what some of the fruit of the Spirit is. He included love, joy, peace, long-suffering (patience), gentleness, goodness, faith, humility, and temperance (self-control).

Peter continues this discussion of spiritual fruit in I Peter 1:5-8 when he instructs believers to bear fruit using a "building-block" method. He says to add to our faith virtue (moral excellence), knowledge, temperance, patience, godliness, brotherly kindness, and charity (love). Then he tells us that if we exhibit these behaviors we will not be unfruitful in Christ.

So, what exactly are we saying? There are concrete dispositions and behaviors we (as believers) are supposed to develop and exhibit in our daily lives. Then, as we interact with people on our jobs, in our families, at church, school, the grocery store, while driving, etc. in each of these situations, they should be able to feed on us and by doing so, they should experience God. This is transformational ministry that every believer is to engage in.

The scriptures are replete with examples, urgings, instruction, and admonitions for believers to grow up and begin to bear fruit. This simply means we yield our lives to God in such a way that we purposefully allow Him to build in us the character of Christ in a

very tangible way.

I'll go even deeper. Our agency teaches job-readiness skills to adults and youth. Some of the behaviors participants learn (which are important to employers) include dependability, consistency, honesty, teamwork, effective communication, ability to manage conflict, self-starter & self-motivated, personal organization, high quality work, attention to detail, and good time management.

I've got news for you. These soft skills are not only important in your place of employment. They are important in every area of life, and truth-be-told, they are manifestations of spiritual fruit (for believers). I'll give you some examples. If I call myself a mature, Christian my employer (as well as my family) should be able to depend on me when I give my word. If I agree to work from 8am to 5pm, guess where I should be at 8:00am? I should be at my work area doing what I've agreed to do (via my employment contract, job description, company policies & procedures, and my supervisor's directives. It does not matter if my supervisor is around or not. I should do what I've agreed to do because I honor God and respect the agreement I made with my employer.

Now, you may wonder how being dependable at work has anything to do with bearing spiritual fruit. They go hand-in-hand. One of the fruit of the spirit is virtue. This means a person's character is of high quality and as such, this person's behavior, work product, and human interactions are also of high quality. This includes paying attention to details, managing time so as not to be habitually late with projects, etc. The list goes on.

One of the issues believers have is that we don't always tie scriptural truths to daily activities. We somehow think we can love God in a spiritual realm, and behave very carnally in the natural realm with the people we interact with.

God is telling us that in the Kingdom, this is not acceptable. People, including our children and relatives, friends, employers, neighbors, coworkers, strangers, and enemies, need to experience God each time they interact with us. When this happens, they are actually "eating our fruit." This is how society gets the opportunity to become "open" to God and the ministry of the Holy Spirit.

Sometimes we think if we just "tell" people about

God's love, this should be enough to persuade them to give their lives to Him. Can I tell you a secret? It's not enough because "talk is cheap!" It doesn't cost me anything to tell my coworker or my child that Jesus loves them. I could also say it to my neighbor, the person that cut in front of me while I was driving, one of my arch enemies, and strangers.

Words are free and very inexpensive. What costs, is when I have to humble myself and allow God to work in me the Christ-like attitudes and behaviors that bring life to those around me. However, when people can see and experience the peace of God, unconditional love, respect for others, patience, self-control, dependability, and consistency - when they engage with me; this is the spiritual fruit that goes from my spirit into their spirits. This is how we change lives.

As we enter into February 2013, we've got one month down and eleven to go. The clock is ticking and there is much work to be done. God is into agri-business. He works with produce. Jesus is the vine, God is the husbandman (farmer), we are the branches, and our lives must bear the kind of fruit that brings life and the transformational love of God to every person in our environment.

Are you ready to commit to allow God to prune you? People all around us are starving to experience God in a very practical way. If you and I are up to the challenge, do you know what we can say to these starving people to bring them life? **Bite Me!** (LL)

Joyce M. White, LMSW

Psalm 1:1-5

Blessed is the man that walks not in the counsel of the ungodly...

His delight is in the law of the LORD...

He brings forth his fruit in his season...

Whatsoever he does shall prosper....

Had He not already also said, "I do always those things that please the Father?"⁽⁷⁾ And what I see My Father do, is what I do.⁽⁸⁾

Is it possible that the Lord's discussions with Abram⁽⁹⁾ and with Moses⁽¹⁰⁾ and even when our Lord "checked" Job⁽¹¹⁾ ... is it possible that these are all "*object lessons*?" It has always been known that God created us in His image that we might, at length, become sons. And isn't it also known that the true mark of a good son, is that he begins to "look like and to think like His Father?"

In the process of being confirmed into the image of Christ, if our hearts agree (or disagree) with God, how is that to be known? How might a Sovereign God and Father make known or disclose to others what is in the heart of His children? Is it possible that it is the wisdom of God to discover to the principalities and powers, what it looks like for a "man" to take up the burden of the heart of God? And to fight, wrestle even, for those things that mean so much to God, Himself. Did not our Lord say that it is His intention that the principalities and powers in heavenly places might know, through the church the manifold wisdom of God?⁽¹²⁾ How then does the Lord disclose, manifest ... discover to the "powers that be" the hearts of His servants?

Isn't this verily the way of life for the servant of the Lord?!? The situations that God puts us in; where we're allowed to "negotiate with God" are called "*object lessons*." They are specifically crafted to "prove us." Why, you ask. Fair enough, I'll tell it to you like the Lord told it to me. God knows the heart of man.⁽¹³⁾ But NO ONE else knows our heart (including us).⁽¹⁴⁾ In order to disclose to both us and the enemy, what is in the hearts of man, God crafts these "situations of negotiation" so that everyone else knows what is in our hearts. It is an ETERNAL imperative ... that our hearts be discovered to us and to ALL. "Why?" you ask. God will disclose our hearts, so that it may be apparent to all, for ages to come, that God is both just when He speaks, and clear when He judges.⁽¹⁵⁾ And that

no legitimate indictment may be leveled against Him.

Sidebar: Since the beginning of time, the enemy has been seeking an occasion to indict God as "unjust;" especially in God's interactions with man. We see hints of this in the serpent's conversation with our mother Eve. The serpent asked, "Hath God said...? Seeking to cast dispersions upon the "thou shalt not's" of God. We get another hint of this in the Satan's discussion with God, concerning Job. The enemy's case was that, the only reason Job served God was *for the fish and loaves*; because God bribed Job.⁽¹⁶⁾

Our Lord has scheduled and structured the events of our lives, in such a way as to discover to us our hearts. In His wisdom, He does this by making known our "words" and our "works." Why these two modalities? Well, it is by these two metrics that we will be judged.⁽¹⁷⁾ I know... I know ... we don't like talking about the fact that we'll be judged by our "words and works." But until God changes His mind about this reality, it shall be kept before us; as a living reality, to which we must give credence.

So we see that in God's wisdom, He has fitted for us situations and circumstances that provoke us to "negotiate" with God. Nevertheless, He has not intended that we should arbitrarily seek to "change His mind." These situations are designed to discover to ALL, the posture and condition of our heart and its relationship of agreement (or disagreement) with the heart of God. Now for the sake of discussion, let's press the initial matter to its natural out-workings.

What are the implications of a man "changing the mind of God? And what type of heart does it take to want to change the mind of the Sovereign God? The Lord says *I know the thoughts that I have for you; thoughts of peace and to bring about an expected end.*⁽¹⁸⁾ What pray tell, would you then want Him to think differently?

The Lord said that "Every good and perfect gift comes from God." So if what you want to do is

good and/or perfect, it came from Him.” So again, in what sense would we think that we want to “change His mind?”

As God led Israel through the wilderness He shares with us His purpose for doing it, in the manner that He used. Israel had been in Egypt so long that they had forgotten themselves. They thought that because their Egyptian masters were "bad" that they were necessarily "good." After all, they pretty much did what their master commanded; and thus took upon themselves a mantle of self-righteousness. Add to that the fact that they are God's chosen. So when they got to the wilderness, they thought themselves "grand" and their deliverance "justifiable." I mean, after all, Israel had been oppressed for some 400+ years. That's just plain wrong, isn't it? What Israel didn't realize (and what we don't realize) is that often it was the force of the oppression that kept our hearts "in check." We think that we are ourselves "good," because "we're not like those Publicans." (19) "We tithe our mint and cummin. We fast every-first-Thursday-before-the-new-Moon." What we need is to have our hearts discovered to us, so that we see what God sees. And for this reason God led Israel through the wilderness for 40 years, to "prove them, to humble them and to show them what was in their hearts." (20)

In summary, the Lord says that *we* are to be transformed by the renewing of our minds. (21) And the purpose of this transformation is that we may be able to know and submit to the will of God. The same ***is not*** true of God; He does not need to be transformed by the renewing of His mind, so that He knows and accords with our will.

If God's mind needed to be changed (*blasphemy*) it would take a Sovereign to do it. So can we see how that disqualifies us? <(BC)>

Sr. Editor, JoAnn C. White, sMHG

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

- (1) Romans 12:2
- (2) Exodus 32:7-14
- (3) Genesis 18:19-26
- (4) Romans 11:34

- (5) Matthew 26:53
- (6) Luke 22:42; Matthew 26:36-39
- (7) John 8:29
- (8) John 5:19
- (9) Genesis 18:23-33
- (10) Exodus 32:7-16
- (11) Job 38:1-3
- (12) Ephesians 3:10
- (13) John 2:24-25
- (14) Jeremiah 17:9
- (15) Psalm 51:4
- (16) Job 1:9-10
- (17) Matthew 12:36-37; 16:27
- (18) Jeremiah 29:11
- (19) Luke 18:11
- (20) Deuteronomy 8:2
- (21) Romans 12:2

FAITH AND OBEDIENCE

From the perspective of *Justification* ...
 FAITH alone, rides in on the white horse. We are justified by FAITH, and not by works of the law. (Romans 3:28)

From the perspective of *Sanctification* ...
 First we are *justified* by faith; then we are by that same faith, sanctified unto OBEDIENCE. (1 Peter 1:2) Or we obey unto sanctification. The difference is that the faith that justified us; now produces works of love that sanctifies us. We see the same with our Lord. Although the Father had *sanctified* Christ and sent Him into the world; He said "If I ***do not*** do the *works* of My Father, then you are free not to believe on Me." (John 10:36-38) Because faith that does not lead to works of love and obedience is DOA.

From the perspective of *Judgment ...*
OBEDIENCE, which is the off-spring of faith, is the fruit by which we will be judged. Doesn't it dishevel you that our FAITH will be judged by our OBEDIENCE?

Why is that, you ask? Essentially nothing of our faith can be known, without its complementary obedience. Our faith cannot be manifested (it cannot be known) without obedience. We here see why James (tongue-in-cheek) said to his contender "Show me your faith without your works." (James 2:18-22) He does this because he knows and make known to us, that it's impossible to prove or produce faith without works of obedience.

James goes on to chide: "Can't you see how that true faith is wrought or manifest by its subsequent work and is thereby brought to its sublime completion. You see then how that by works a man is justified, and not by faith only. (James 2:24)

Summarily, faith is both the precursor and the proof of justification. Faith leads to justification; justification leads to faith; faith leads to obedience; obedience leads to righteousness; righteousness sanctifies to holiness. (Romans 6:19)

A FAITH that does not produce OBEDIENCE is no faith at all.

In the words of Dietrich Bonhoeffer, "only he who believes obeys; and only he who obeys believes."

- JoAnn C. White

Are You Sure?

There is a healthy contemplation that drives us to check our commitment to our various relationships with others. While I have your attention may I ask another question? Do you ever wonder if you're really saved? I don't mean to intrude ... okay maybe I do intend to intrude. Do you contemplate your loyalty and commitment to your relationship "with Christ" very specifically? Respectfully, we are not talking here about your relationship with a religious institution. We're asking about a very up-close and personal relationship with the Person of Jesus Christ. The scriptures encourage us to periodically check our "fruit." We are admonished to work out your own soul's salvation with fear and trembling. ⁽¹⁾

I can just imagine Jesus standing before the fig tree, asking "Hey guys, what type of tree is this?" His disciples replied (almost snickering), "My Lord, it's a fig tree." And Jesus asks again, "How can you tell, that this is a fig tree?" His disciples reply again (almost bursting at the seams), "Teacher, we can tell by the leaves." Jesus once again, "Okay, let Me ask you guys one more question ... what is the purpose of a fig tree, if it won't bear figs." They all fell silent. Jesus cursed the fig tree saying, "Any branch in Me that does not bear fruit, My Father will remove. It will not be allowed to continue to make demands of (or trouble) the ground." ⁽²⁾ He looked at the disciples and walked away en route to Bethany. ⁽³⁾ So I ask again, how do we know that we have a personal covenant with God?

May I make a few suggestions on ways to discover the truth? ⁽⁴⁾

- 1. How does your covenant with Jesus Christ affect your concept of God and your attitude towards Him?**
- 2. How does your relationship with God affect your attitude towards Jesus Christ (Him as a Person and His Lordship over your life)?**
- 3. How does your covenant with God affect your attitude towards the Holy Scriptures?**
- 4. How does your relationship with Christ affect your attitude towards your "self-life" or your "flesh"?**
- 5. How does your covenant with Christ affect your relationship with and attitude towards your fellow Christians?**
- 6. How does your relationship with Jesus affect your relationship with and attitude towards the world?**
- 7. Last, but in no way least, how does your covenant with Jesus affect your attitude towards sin?**

Perhaps we should take the next couple of weeks or months and grapple with this? Try to answer each question thoroughly in light of the scripture's mandates on each of these respective relationships. Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory forever and ever. Amen. ⁽⁵⁾

Be Sure!

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

(1) Philippians 2:12 (2) John 15:1-2; Luke 13:7

(3) Matthew 21:17-19

(4) Gleanings and adaptations from A.W. Tozer's Man: The Dwelling Place of God, p.62-68

(5) Hebrews 13:20-21

❧ SUMMARY ❧

The Chief Cornerstone



The thief doesn't steal because he doesn't have a proper explanation of the illegality of stealing. Everyone knows "thou shalt not steal." Explaining to a thief that "it's not nice to steal," won't change him. I know, because I was that thief....

The Leadership Corner

People all around us are starving to experience God in a very practical way. If you and I are up to the challenge, do you know what we can say to these starving people to bring them life?

Boot Camp



Our Lord has scheduled and structured the events of our lives, in such a way as to discover to us our hearts. In His wisdom, He does this by making known our "words" and our "works." Why these two modalities? ...

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