

# Kingdom News

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

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## The Chief Cornerstone



### The World's Greatest Losers

*When to Lose is to Gain*

There is a sense in which it is impolite or politically incorrect to call someone a "loser." Perhaps it's because of how we've socialized the concept of "losing." Or perhaps it's the impact to one's self-esteem that such a label would seem to impose.

But there is another sense in which "to lose" is "to gain." Let's look at this particular expression of "losing."

The scriptures teach that whoever seeks to save his life shall lose it: and whoever is willing to lose his life in this world, for the sake of the gospel shall find it.<sup>(1)</sup>

Gypsy Smith had a little quote. "There are five gospels, Matthew, Mark, Luke, John and the Christian. And most people will never read the first four." Now each of these five gospels handles this particular truth very interestingly. Many of us already know what the first four gospels say. Now we will expand this to see how it works itself out in the "fifth" gospel (smiling).

#### The Fifth Gospel Extrapolation

We, the Christian, are the only gospel that many people will ever read. As followers of Jesus Christ, we are living stories of good news, intended to be read of men.<sup>(2)</sup> We daily present our bodies a living sacrifice to God ... so that our lives may prove that the gospel really is good news.<sup>(3)</sup> Our

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

### Living Bread

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It's great to chat with you again. As we move into the month of April, we are reminded that many Christians will celebrate Christ's resurrection. Now is the time when we pause to thank God again for the sacrifice of Jesus on the cross. And with that, we celebrate the resurrection that paved the way for the Holy Spirit to come into the earth realm. What an exciting time!

As I was meditating on what God would say to us, the Holy Spirit said, "I AM your bread." God said to tell my people, "I AM their bread." He then took me to John 6:33-35 where Jesus taught his disciples about the living bread. Jesus said, "I AM the bread of life. If you come to me you will never hunger" (KJV paraphrased).

Many of us have heard this scripture, but let's talk about what it could mean today. When the scriptures mention bread it refers to all food. The term "meat" is also interchanged with bread. In the natural, food (or bread) is what we eat to get the basic nutrition our bodies need to live. Nutritious food helps keep us alive and healthy. Our bodily systems are able to function as they should.

The same is true for our spirits. Nutritious spiritual food (or bread) helps keep our spirits alive and healthy. Of course, we know that we are to take in (or eat) the word of God. We are also to allow the Holy Spirit to bring light or revelation to the words we read.

It should not be too difficult to understand that the Holy Spirit IS the bread of life that lives inside of us. Jesus told his disciples that He was the bread of life and that they were to eat His flesh. If they would do

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# Son of My Wisdom



## Christ: Our Eternal Sacrifice

### *The Lamb of God*

I want to share with you something that God has been showing to me recently; which is the necessity and the sufficiency of Christ as our Eternal sacrifice.

#### THE FALL

Let's start with The Fall. "In the day that thou eat thereof, thou shall surely die," says God of the tree of the knowledge of good and evil.<sup>(1)</sup> Of course, we know "the woman...took...did eat, and gave unto her husband with her and he did eat." Hence, mankind fell. The follow on was that "all have sinned and come short of the glory of God."<sup>(2)</sup>

Man was created to be the image and glory of God.<sup>(3)</sup> Humanity could never fulfill its purpose of being the glory of God in this state, as God's glory is perfect.

#### THE SACRIFICE

Let us then discuss some of the aspects of a sacrifice. The points of this discourse are set forth to address and contrast the old covenant sacrifices with Christ, the sacrifice for the new covenant. The first point is "death," the death of the sacrifice.

**Rule 1:** The extent of reconciliation for the guilty depends upon and cannot exceed the type and extent of death endured by the sacrifice.

With that said, animals only die a natural death in sacrifice. The Lord told us in Matthew 10:29 that one sparrow shall not fall to the ground without the Father. So then, even in animals' death the Father is with them. He forsakes them not.

However, the Lord Jesus was verily forsaken, crying "My God, my God, why has Thou forsaken Me?" This was not simply a physical death that Christ died. He was forsaken of the Father on the cross; He died a spiritual death. The natural death of the animal is only sufficient to facilitate a natural reconciliation, and thereby natural well-being. However, the spiritual death of Christ Jesus is sufficient to facilitate spiritual reconciliation, and provide for salvation which is eternal.

Having considered death, let us next consider "life," the life of the sacrifice.

**Rule 2:** The life of the one reconciled is only as great or



## A Journey to Intimacy

*From Servants ... To Sons ... To Spouses*

### The Role of a Spouse –

As said before, in the Kingdom and in our relationship with the Lord, there are varying degrees of intimacy that we each may experience. Essentially, they can be loosely categorized as Servants, Sons and Spouses. Last month we looked at the role of a son, the month prior we looked at the role of a servant. As you can appreciate this month, we'll look at the role of a spouse.

Now I'm going to ask you to bear with me, as I must put forth two (2) disclaimers before proceeding.

#### DISCLAIMER #1

When you go to the movie theatre, as the opening credits roll you see there a warning (aka the movie's rating classification) stating that the following movie contains adult content, graphic details and is suitable for mature audiences only. Consider this the disclaimer for the content that follows.

It is only fair that I warn you that this discourse is not for the faint of heart. It will demand of each of us some of the most inscrutable considerations and will require open-hearted honesty with ourselves, before God.

You may experience a tendency of heart to deny the credibility of what's shared. And that's fine. Sometime we don't really know what our position is on a matter until the envelope has been pushed. As always, we ask that you at least give it an honest, objective hearing. Then where the heart may yet resist, let's ask the Lord for additional "breath and light."

Let me give a hypothetical analogy:

If I were to say to you (and to myself) that each and EVERY Christian has the ability and authority to live a life completely free from physical illness. Some of the thoughts that might cross your mind (and my mind) could be:

"That's ridiculous." "You won't find one shred of scripture to support that position." "I know Christians who love the Lord with all of their hearts and they don't live a life free from physical illness. Therefore, I do not believe that this is possible or true. At best it is absurd." Then we would comb through the Bible and

## Precepts in Practice



### God is in Our Environment

In our discourse of how to “reign” in a practical sense, we will discover that God is in our *environment*.

Sure, we know He is a spirit and He speaks to our spirits. But, often we don’t realize that God is also present in each situation that takes place in our lives. It doesn’t matter if we interpret the situation to be good or bad, God is present with us at all times.

Psalms 46:7 & 11 tell us that the Lord of hosts is with us (KJV). Think about that. At no time are we without God. As Christians, we are *never* alone. We do not face any situation (good, bad, or ugly) by ourselves. To put some flesh on this concept, let me share a personal story with you. This might remind you of circumstances you may be facing and need to know that God is with you.

As my husband and I were planning to sell our home and downsize, the realtor sent us feedback from potential buyers once they had toured the house. Several of the people mentioned that the price seemed just a bit above what it should be. When we reviewed their comments, my husband and I prayed and discussed the issue. We then agreed that we would lower the price a little. We let our realtor know and he made the changes. He also sent word to all the realtors who had shown the house to let their buyers know the new price.

Once this happened, God reminded me that as we reviewed the comments of the buyers, he was speaking to us. Our realtor did not have to tell us to lower the price. God said, “Do you see? These buyers do not know each other. Yet, on three separate occasions, their comments were the same.” God went on to remind us that while we may get less than what we expect, He will provide for any shortage that may arise.

We understood that God was right there with us during this event. We consulted Him each step of the way and He guided us. This is what the scripture means when it says, “God is with us.” In every situation, every challenge, and in every trial, God is present. He does not leave us to handle anything on our own.

Now, sometimes we walk off and leave Him. We make decisions without consulting Him. But, that does not mean **He** left. It also does not mean that He is no longer involved. He will wait patiently until we decide to come to Him. In the meantime, we may make a bigger mess of things. Still, whenever we decide to seek Him, He will be found of us.

Psalms 46:1 says that God is our shelter and strength. And,

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## Love and The Truth



### The Two Become One – Part II

Scriptures paraphrased from the KJV

In the last article we talked about the coming together of two series: *The Great Why*, and *From Root to Fruit*. These two find commonality in 'relationship'. The answer to *The Great Why* is 'relationship'. God is an eternal, loving, intimate, abundant, triune relationship. This is one way to understand the nature of God.

Now looking at *The Great Why*, we see relationship, primarily focusing on God. We can also see relationship in *From Root to Fruit*, this time looking primarily at man. Man has desires that are to be fulfilled. However, they can only be truly fulfilled in relationship with and in God. Man must recognize that God created man's desires, and they are **a part of** his relationship with God, not **apart from** his relationship with God. Since God created these desires, we must ask Him what they really are, and how to manage them. So then we see the source of relationship in God, and the need for relationship in man.

Also, I hadn't seen before that even the column heading under which each series fell was also purposeful. From Root to Fruit, which emphasizes the relationship of son-ship was under the column heading Son of My Wisdom, which also indicates the relationship of a son. The Great Why, which underscores relationship as of the Father, was under the column heading, Love and the Truth, which also indicates the Father of relationship.

The previous being set forth, why does all of this matter? What is the goal here? Why do we even need to look at this? Ultimately we know that the Spirit of God lives in the Christian. We are the body of Christ. We are the temple of God. We are the dwelling place of God, just as our body is the dwelling place for our soul and spirit. This relationship that we have with God; that is conveyed everywhere in scripture; that is emphasized in and throughout the cannon; is ultimately being sanctified into the type of intimacy, and depth of communication that is had between the spirit, soul, and body of man.

The type of communication and sensitivity between the

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## Boot Camp Series - Ensemble



Worthy is the Lamb that was slain to receive POWER and RICHES and WISDOM and STRENGTH and HONOR and GLORY and BLESSING. (Rev. 5:12 KJV)

Some of you may recall that this series began with the article entitled *Process of Reciprocity* in the August 2009 edition of the *Journal to Intimacy* column. For the past seven editions of the *Boot Camp* column we have been exploring and receiving light on how we as believers have an obligation to the Lamb of God.

The following are excerpts from the original articles.

**Process of Reciprocity** - (August 2009 edition – Journey to Intimacy column)

Referencing Revelation 5:12 (given above) I asked the Father, “From whom does the Lamb receive these gifts?” The Father said that the Lamb receives these things from us, His servants. By this I was a bit puzzled. I said, Father “from where do we (servants) get POWER and WISDOM and HONOR and GLORY to give to the Lamb?”

He said “through (what I’ll call) the *Process of Reciprocity*.” Certainly, I was familiar with reciprocity in an ecological sense (water comes down to the earth as rain and returns through evaporation). I was familiar with reciprocity in a financial sense: *quid pro quo* (something for something). I had even heard of reciprocity in a benevolent sense (you do something for me and I’ll do something for you). I may even relate reciprocity in a biblical sense (do unto others as you would have them do unto you). But I had never, ever heard of such a process in a transcendent sense.

From here the Lord began to expand on each of these obligations and just what they would look like, in the life of the believer.

**POWER** - (September 2009 edition)

“POWER” is expressed in one’s ability or authority “to get things done.” There is a sense in which we all exercise POWER.

One manifestation of our POWER can be seen by how we regard our *appetite* (which includes preferences, desires, lusts, and passions). How we use our POWER to control our appetite speaks volumes about our ultimate dedication and allegiance. Our Lord has made full provision for the just gratification of all of our appetites. However the only

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## Living Waters



### A Prayer

*Small but Powerful*

A most peculiar series of events began to occur during a recent prayer (3/25/10 6:10AM). I’d like to share them with you. The prayer began this way:

“Father, we are not worthy to be called Your sons. Make us as the hired servants ...”

I then began to see (to glimpse, even) the Holiness of God. I there recognized that we are not even worthy to be called His servants. You’ll recall from Part 1 of the Journey to Intimacy series on *From Servants ... to Sons ... to Spouses*; <sup>(1)</sup> one of the roles of a servant is to increase the estate of his Lord. But we have nothing of any value to offer a Holy, Righteous God. We have nothing to “set before” Him. All of our righteousness is as filthy rags. We, of ourselves, are not even worthy (as servants) to abide in His tabernacle or to dwell in His holy hill. <sup>(2)</sup>

I then saw the friend who ran to his neighbor knocking and asking for three loaves of bread to offer another friend that had come from a far country. <sup>(3)</sup> Because he, himself, had nothing to “set before” the visiting friend. In the Jewish (and other Middle Eastern cultures) it was customary to offer “bread” which symbolized food, sustenance and good-will to a visiting friend or stranger. <sup>(4)</sup>

Next I saw God as that visiting One (from a far country). You remember when He dropped in on Adam (walking through the Garden in the cool of the day). <sup>(5)</sup> Again, you remember Abraham, sitting in the plains of Mamre, when the Lord strolled upon him. <sup>(6)</sup> And Jacob (at Beth ‘El), en route to meet Esau; the Lord stood above the top of the ladder. <sup>(7)</sup> Ah, Mary recalls a word from the Lord, in the mouth of the angel Gabriel. <sup>(8)</sup> And our beloved Paul, on the road to Damascus, was blind-sided by a Light from a far country. <sup>(9)</sup>

So God visits us ... but *we* have nothing to offer Him.

Then we see Jesus, as the Friend that sticks closer than a brother. <sup>(10)</sup> And we run to Jesus and ask Him

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lives ought to be lived as ones who always “bears about in the body the dying of the Lord Jesus;” so that the life also of Jesus might be made manifest in us.<sup>(4)</sup>

### SELF-DENIAL

When we talk about a willingness to lose one’s life, we recall one incident where Jesus said that “if any man will come after Him, let him deny himself; take up his cross and follow Me.”<sup>(5)</sup> Now we see why there were only twelve men following Him (and the jury was still out on one of them.) Just kidding.

One definition of the term “to deny” – is to abstain from indulging oneself ...<sup>(6)</sup> I probably should have said this before, Warning: This is going to be a very touchy subject. It will challenge some of our “undisclosed” presuppositions of how the Christian life is supposed to be lived out, in this world. You may even feel compelled to “argue” or dispute otherwise. I respect that. But may I ask that you at least hear it out? I will also ask that the light of the glorious gospel of Jesus Christ shines this truth abroad in our hearts; and that we are forever changed by it. Fair enough?

### AFFECTION

In the words of one of my mentors: “Yielding one’s affection (aka *love*) to the Lord may be viewed by the Christian to be a most difficult task, yet the Lord is concerned with one’s affection more than with any other matter.”<sup>(7)</sup> Our affections strongly influence our wills (our decision-making faculty); which in turn directs our (actions). The scriptures affirm this when it requires that we “love the Lord with all of our heart ...”<sup>(8)</sup> When we love the Lord with all of our heart ... (by a law of necessity) all of our words and deeds will be brought under subjection to the affections of the heart. This law is so perfect, that whatever we love (or whatever captures our affection) rules our lives. I’m sure that many of us already know this from experience. “The Lord demands that we present our affection<sup>(9)</sup> wholly to Him” that He may reign sovereign over them. This is what it means to “lose” our life in this world. It means to relinquish its governance to God, in humble obedience. Thereby, we die to the dictates of this world, as we come to live the life of the Kingdom<sup>(10)</sup> and with it gain eternal life.

**Caveat:** Within this discourse, we distinguish very strictly between “affection” and “emotion.” We admit that these terms can be used interchangeably; here we do not intend this. For the sake of this “discussion” the affections imply the motivating influence of our lives and our persons. It is that which dictates our actions; it is the disposition of our hearts. Example: Let’s say you that have a particular *affection* for someone (whether positive or negative). You may not always give expression to this preference or disposition. But whenever (and whatever) you do regarding that person, will be influenced by your affection for them. If you love them, you may not always be actively “thinking” about them. But

whatever actions you do engage, will be influenced by your affection for that loved one. *Emotions* on the other hand, are purely subjective (by a law of our natures). They result from some particular thought, provocation or posture of the mind. There is a sense in which emotions *follow* thought; whereas affections *lead* or influence thoughts and decisions. Affections can be instituted by an act of the will; whereas emotions cannot (you cannot *will* to be happy, but you can “think” yourself happy). We are to love God, by an act of our wills; as opposed to an act of our emotions. Granted the proper emotions will follow from the decision to love God. However, the emotions will never lead us to a proper love for God, or man.

The Lord asks for not just first place in our affection, He asks for the whole of our affection. Why? Why can we not effectively be affectionate towards (love) both God and self (or God and mammon)? It is because their demands are mutually exclusive. The demands of love (whatever its object) are all consuming. Love requires ALL, nothing less is true love. Paul teaches us in Romans, that the demands of the flesh are diametrically opposed to the demands of the Spirit and vice versa.<sup>(11)</sup> When medical science finds a cancerous growth in the body, they seek vehemently to subdue and eradicate it. Why? Because if cancer has its way (if it is left to its own devices); it will not co-exist agreeably with healthy cells. If it is not stopped, it must (also by a law of its nature) consume until there is nothing left.

In nature, there are species of what is called “desert mistletoe” it too has a consumptive nature. When it finds its way to a tree or shrub, it establishes a root system within the host tree. It consumes and consumes; compromising and killing the host tree or shrub as it grows. This is what the Lord is warning us about. A life that is “attached” to this world (a life whose focus is the things of this world); is consumptive. It demands and takes everything we have to give, and more. Interestingly enough, it doesn’t have a very attractive return on investment (in this world or in the world to come).

Furthermore, love (affection) fulfills the whole responsibility of the law.<sup>(12)</sup> By this shall all men know that you are My disciples, in that you love one another.<sup>(13)</sup> The only way another can see our love for God, is by seeing our love for one another. Trying to see one’s love for God (apart from our love for one another) is like trying to read hieroglyphics. Very few can identify them; and fewer still can effectively translate them.

### LIFE

What constitutes life? It would be a lot easier if I tell you what does NOT constitute life. A man’s life does not consist in the abundance of the things that he possesses or knows.<sup>(14)</sup> But his life will certainly be circumscribed and

controlled by the abundance of the things that possess him.

What does it mean to willingly lose one's life? Let's not "reinvent the wheel on this one." Next to our Lord's expression, Paul said it well. He said, "everything that I have gained, I count but lost that I may apprehend that for which I have been apprehended ..." <sup>(15)</sup> Said otherwise, "I do not considering my knowledge, my reputation, my self-image, my self-esteem, my stuff ... as anything worthy of preservation or protection. I gladly exchange each of them (and all of them) for the gift of knowing and serving the living God. Then we see Jesus, Who on the cross, laid down His life. "Father, into Your hands I commend my spirit." <sup>(16)</sup> In that same breath, He sighed, "whatever comes of My life, I leave that to Your charge, Father."

I bow my head before My King  
And He will lift it up  
A crown to place upon my head  
When I have done all that He's said

He offered up His life as a sacrifice to the Father for the propitiation and reconciliation of man. Are we willing to so give our lives that the Kingdom of Almighty God may come in the earth?

Please know this; that the Kingdom of God has (and will) come in the earth. And the will of God is being (and will be) done in the earth. <sup>(17)</sup> This is a foregone conclusion. The question we face is: "what will be our role in this momentous event?" Will we stand empty-handed before our Commander-in-Chief, having loved this world, at the expense of our very own souls? Or will we willingly and tenaciously surrender our lives in this world (thereby we may gain the life of the next)?

It is evident that we brought nothing into this world, and it is certain that we shall take nothing out ...

A prudent man once said that "he is wise who gives what he cannot keep to gain what he cannot lose."

I agree. Your thoughts? <>CC<>

Sr. Editor, JoAnn C. White, sMHG

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

<sup>(1)</sup> Matthew 10:39; 16:25-26; Mark 8:35-35; Luke 9:24-25; John 12:25

<sup>(2)</sup> 2 Corinthians 3:2-3

<sup>(3)</sup> Romans 12:1-2

<sup>(4)</sup> 2 Corinthians 4:10

<sup>(5)</sup> Matthew 16:24; Mark 8:34; Luke 9:23

<sup>(6)</sup> Second College Edition, the American Heritage Dictionary

<sup>(7)</sup> The Spiritual Man by Watchman Nee, 1868, written 1927-1928, Vol. 2, Pt. 7, Chpt. 2-3

<sup>(8)</sup> Matt. 22:37-40

<sup>(9)</sup> Romans 12:1-2

<sup>(10)</sup> Matthew 6:33

<sup>(11)</sup> Romans 8:5-8

<sup>(12)</sup> Romans 13:10

<sup>(13)</sup> John 13:35

<sup>(14)</sup> Luke 12:15

<sup>(15)</sup> Philippians 3:12b-13

<sup>(16)</sup> Luke 23:46

<sup>(17)</sup> 1 Kings 19:18; Romans 11:4-5

## THE TEMPLE MOUNT



**Many of the works which God has intended to lead His child into; He must temporarily suspend because that one is motivated by his own *desire*. God will begin to lead His child again to these works once he is completely yielded to Him.**

- Watchman Nee (The Spiritual Man)  
Pt7, Ch3, Pg218



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substantial as the life which can be imputed from the sacrifice, itself. <sup>(4)</sup>

All animals are going to die, whether man sacrifices them or not. Creation is already subject to vanity, and bound by corruption (meaning death). Therefore, the only life that could be imputed from them is likewise subject to vanity and bound by eventual death.

However, the life of Christ our Lord is not subject to vanity or bound by corruption. So then, because of Christ's spiritual death on the cross and His eternal life, He could both atone for death for us and impute eternal life unto us.

The third point is this. <sup>(5)</sup> Each animal dies once at one particular point in time. Later more people sin; then more animals must be sacrificed. So then you have a temporal death and a corruptible life in the animal. Yet what we need and hope in God for is our everlasting reconciliation to Him and eternal well-being. Because of this we see that the animal sacrifice is here clearly insufficient. Christ on the other hand has endured an everlasting death, being slain from the foundation of the world. <sup>(6)</sup> Now, we recognize that Jesus is not in a perpetual state of death (or dying); but of life. However, the affliction He endured at the cross was simply a manifestation (or descriptive expression) of the pre-commitment to death that He has borne within Himself since before time, for our sakes. The Lord God had willingly committed to die for his people,

this they would have the bread of life living inside of them. In everyday language, to eat Jesus' flesh simply means to accept His sacrifice for our sins by faith; then, to allow the Holy Spirit (the living word of God) to be resident in us.

So, here is how this living bread works. We come into the presence of God with a variety of things which include the written word of God, concerns, questions, challenges, or pretty much anything on our minds. We ask the Lord to breathe on these "things" (help us to have a right perspective about them).

Then, the Holy Spirit does His work. He causes all that we bring to Him to nourish us by shedding light on each item, helping us to extract the good out of each situation, and showing us how to cooperate with how He plans to handle our circumstances. He may also give us instructions or tasks to do related to (or seemingly not at all related to) what we've discussed with Him. Further, He might correct some unacceptable behaviors hiding in us. This process is how he turns everything we bring to Him into bread or nutritious food by showing us how to "take from them what we need to grow and let go of the rest."

If we accept the work of the Holy Spirit, we are then able to grow and allow God to do in us, with us, for us, and through us all that he has ordained. Jesus is the bread of life. The Holy Spirit is the living bread inside of us. He turns everything we bring to him into nutritious, spiritual bread for us by showing us how to properly perceive and interact with our circumstances. He also changes us in the process. So, here is God's charge to us during this resurrection memorial.

### *Eat the living bread of the Holy Spirit.*

Bring everything in your life to Him. Then allow Him to minister life to you related to each of these things. When you do this, God will cause every situation to be bread for you. They will nourish and prosper you in every area of your life.

Wow! I'm starting to get a little hungry. I'd better get with God to receive his bread.

Be blessed! ~LLI~

Joyce M. White, MSW

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before his people ever existed. He had provided for our reconciliation before we had ever fallen away. Phenomenal ... absolutely phenomenal!!!

This willingness leads us to the fourth point and rule #3. Jesus died *willingly* for our sins. Animal sacrifices never died willingly. Not even their natural death was the result of the animal's choice. They had been subjected to vanity and death because of our decisions. Christ, however, embraced the death ... unto reconciliation.

**Rule 3:** Death embraced is unto reconciliation, whereas death rejected is unto damnation, and destruction.

Christ embraced the death of the cross unto our reconciliation.<sup>(7)</sup> We likewise, embrace that death, the death of the cross, by faith, unto reconciliation. So then, we always bear about in the body the death of the Lord Jesus that the life also of Jesus might be made manifest in the body.<sup>(8)</sup>

### CONCLUSION

Animals are not sufficient as sacrifices upon which to base faith in God for eternal life because:

1. Their death is only natural, and not a propitiation because they would have died anyway.
2. Their life is temporal, and corrupted, and therefore cannot sustain the eternal life imputed to us.
3. Their death is temporal, and therefore many would need to be sacrificed continually.
4. Their death is involuntary, and not embraced.
5. Extra: *Where there is a testament, there must also of necessity be the death of the testator.*<sup>(9)</sup> The death of the animal is not sufficient to eternally seal the covenant. The animal is not a testator.

Christ is quite sufficient as the sacrifice upon which to base faith in God for eternal life because:

1. Christ's death is both natural and spiritual. It meets the eternal criteria for propitiation. He would not have died otherwise.
2. Christ's life is eternal, and incorruptible, and therefore can sustain the eternal life imputed to us.
3. Christ's death is everlasting, and therefore he only needed to die once manifestly.
4. Christ's death is voluntary, and he embraced His cross.
5. Extra: *Where there is a testament, there must also of necessity be the death of the testator.*<sup>(9)</sup> The death of Christ is sufficient, yea abundant to seal the new covenant. Christ is the Testator.<sup>(10)</sup> – SOMW-

David L. White

### GLOSSARY

Propitiation – *n* that by which God is rendered propitious,

i.e., by which it becomes consistent with His character and government to pardon and bless the sinner. The propitiation does not procure His love or make Him loving; it only renders it consistent for Him to exercise His love towards sinners. 4/1/10 from

<http://dictionary.reference.com/browse/propitiation>

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

- (1) Genesis 2:17
- (2) Romans 3:23
- (3) 1 Corinthians 11:7
- (4) Hebrews 2:11
- (5) Hebrews 9:25-26, 28
- (6) 1 Peter 1:18-21; Revelation 13:8
- (7) 2 Corinthians 5:18-21
- (8) 2 Corinthians 4:10
- (9) Hebrews 9:16
- (10) Hebrews 7:22

## THE OUTER COURT



**The “self” in man cannot remain silent when an unjustified fault is leveled at him. He cannot accept what is given him by God nor can he stay for God to justify him. He believes God’s justification will come too late; he demands the Lord to justify him at once so that everybody may behold his righteousness in no uncertain terms.**

**All of this is but the ferment of soulish desire.**

**Were the believer willing to humble himself beneath the mighty hand of God, at the instance of misunderstanding, he would discover that God wishes to use this occasion to equip him to deny this “self” more deeply; that is to deny once and again his soulish desire.**

**This constitutes the Christian’s practical cross.**

**Each time He accepts a cross he experiences once more its crucifixion. Should he follow his natural concern and rush to defend himself, he shall find the power of the “self” more formidable to subdue on the next occasion.**

- Watchman Nee (The Spiritual Man)  
Pt7, Ch3, Pg217)



find every instance, where someone was justifiably ill and still a Christian. And there we would feel that we’ve justified our disposition on this matter.

After this parade of thoughts, conflicts, disputes we would confirm ourselves to remain in the same frame of mind, we began with.

There are more examples, but the point is simply this. We, as people, have a tendency to want to make “truth” comply with our experiences and knowledge. Instead of being willing to set aside the perceived “authority” of our experience and knowledge in exchange for the Lord giving us increased light and knowledge of what He is both willing and able to do in us, to us and for us. If we’re honest with ourselves, often we would rather believe that what we know and the way we presently live is very close to right and acceptable. This way, we are not pressed to surrender more; to give more; and to die more, that we may live more. Just this, is my point.

**DISCLAIMER #2**

The term “spouse” in this discourse intends to identify the “bride,” as opposed to the “bridegroom.” We recognize that both the husband and the wife are each the spouse to the other, in the natural realm. Things get a bit sticky, with the use of these terms in the spiritual realm, especially where men are involved.

Again, you’ll recall that we’re talking specifically about our relationship with our Lord. With that in mind, the use of the term “spouse” always references “us” (the Body of Christ, collectively; and the Christian, individually). Gentlemen please do not miss this opportunity to see increased intimacy with our Lord, by relegating this discourse to *women*. You, too, are intended to be the “bride” of Christ. The whole husband/wife relationship is intended to represent the intercourse between Christ and the Body of Christ.

The reason that I am leading in with these two disclaimers is because the following discourse will challenge each of us to revisit what we believe and what we live, in light of more challenging “truths.”

The prior two editions explored the place of the “servant” and the place of the “son” in our relationship with God. In this edition we’ll discover the place of the “spouse;” possibly making incidental reference to the other two roles.

The spouse is to be a *reciprocal* expression of the husband. There is a sense in which the words and deeds of the spouse are to fully mimic and represent those of the husband. I respect that this is a little hard to swallow. Because in this world, we have been socialized and influenced by feminist and individualist ideologies. In the words of our Lord, “... but from the beginning it was not *to*

be so.”<sup>(1)</sup> Look at our relationship with our Lord; is it not intended that we are to be *reciprocal* expressions of Him? By the foreknowledge of God it was predestined that we should be conformed into His image ....<sup>(2)</sup>

Now let's have a closer look at the idea that we are ultimately to be *reciprocal* expressions of our Lord. One mathematical definition of “reciprocal” is a quantity “divided into one.” Doesn't that just do something to your mind? I mean how, exactly, do you divide something into one? I believe that the scriptures say it this way: “for this cause shall a man *leave* his father and mother ... and the two of them shall be *one* flesh.”<sup>(3)</sup> So we see the principle; that we are to leave that, by which we were given birth, that into which we were born and we are to become one with something else. Well, let's see, we were shaped in iniquity and in sin did our mothers conceive us.<sup>(4)</sup> So we see the “mother and father” that we are to leave; that explains the concept to *divide*. Then there is the other part of the equation ... “*into one*.” Our Lord was asking the Father for something very specific on our behalf. “That they all may be one; as You, Father, are in Me and I AM in You; that they may be one is Us.”<sup>(5)</sup> Now, let me see if I have this: we are to leave the iniquity and sin into which we were born, and be joined to Christ ... to become one flesh, with Him. This ... is the role of the spouse.

The servant obeys his Lord. The son extends the legacy of the Father. But the spouse becomes one with Him. The spouse leaves everything and everyone else, and becomes one with Him. Paul put it this way (as I take creative license): “I have many things of which I may boast in the flesh (pedigree, knowledge, status, power, and you name it). The things which were once thought to be emblems of my success are altogether worthless to me now. In this world, they may mean a great deal; but in the next world, they are but so much hay and stubble. I see this now. Beyond the shadow of a doubt, I regard all of those things as refuse. I prefer instead the excellency of the knowledge of Christ Jesus, my Lord. Take them all, give me Jesus. Oh, that I might be found in Him. Oh, that I may be a reciprocal expression of His glory; the power of His resurrection; the fellowship of His suffering. That I may *know* Him (intimately); if that I may apprehend that something, for which also I am apprehended of Christ Jesus.”<sup>(6)</sup> This ... is the role of the spouse.

The role of the spouse is to glorify the Lord, and to finish the work given by the Lord.<sup>(7)</sup> As Paul prepared to “hand the baton” to son Timothy, He said, “I have finished my course ....”<sup>(8)</sup>

The spouse speaks the words of the Lord. The spouse enters into the thoughts, into the very heart of the Lord. This ... is the whole life of the spouse, to seek the Lord; to desire and long after Him. Not His house, not His car, not His things, but HIM and HIM along.

We pray for you that God would count you worthy of this calling ... that the name of our Lord Jesus Christ may be glorified in you ... and you in Him.<sup>(9)</sup> -JTI-

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

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

<sup>(1)</sup> Matthew 19:8b

<sup>(2)</sup> Romans 8:29

<sup>(3)</sup> Matthew 19:5

<sup>(4)</sup> Psalm 51:5

<sup>(5)</sup> John 17:21-23

<sup>(6)</sup> Philippians 3:3-15

<sup>(7)</sup> John 17:4

<sup>(8)</sup> 2 Timothy 4:7

<sup>(9)</sup> 2 Thessalonians 1:11-12

Precepts in Practice

Continued from page 3

he is a very present help in time of trouble” (KJV paraphrased). This is important to remember because when things begin to turn sour, we can call on Him. However, I would like to introduce another principle.

Instead of waiting until things get ugly to call on God, why not include Him from the beginning? Yes, it's true that when we are at the end of our ropes and we call on God (from a pure heart); He will hear and help us. But, we need to know that things don't have to get this bad in the first place.

We don't necessarily have to lose our homes, forfeit our relationships, get fired or released from our jobs, become terminally ill, and so forth. While some of these events may take place in our lives (and God is present when they do), it is possible in several cases to actually avoid some of the drama by bringing God into the picture a little earlier. Or, when we do have to go through these types of trials, God is able to reduce the “fall out” if we keep Him at the center of our worlds (instead of bringing him in at the last minute).

Let's go with another example. Doctors and nutritionists tell us (the general public) frequently to take preventive measures to manage our health. We are encouraged to eat wholesome foods, get regular exercise, drink water, and get enough sleep sufficient for our bodies. In addition, we should have preventive check-ups and screenings periodically. We know that some people follow these guidelines more closely than others.

Let's take **Person A**. She does not think these preventive guidelines are that important. She is 22-years-old. She eats high fat foods, leads a sedentary lifestyle, and abuses alcohol. She continues this type of behavior into her forties. Then, unexpectedly she has to be rushed to the hospital and discovers she has had a heart attack, has dangerously high levels of the bad cholesterol, and has high blood pressure. The doctors are able to treat her, but they also let her know

that her heart and kidneys have been permanently damaged. They may have to do heart surgery in the coming months.

Now, let's take a look at **Person B**. She is also 22-years-old. She has been taught to take care of her body. She tries to eat healthy most of the time. She also gets plenty of exercise and sleep. She only drinks alcohol sparingly at social functions. She also gets regular preventive exams. In her early forties she discovers she has high cholesterol. The doctor tells her that since she leads a healthy lifestyle, he will prescribe a slightly different diet for her that should manage the cholesterol with no need for surgery or anything else.

Now, granted, each of these situations could have had a different and unexpected ending (as they do in life). However, we understand that doing what we know to do on a regular basis increases our chances of leading a longer, healthier life. The same is true for our relationship with God. There are no guarantees that if we walk with God, certain negative events won't happen. However, we can often avoid some of the issues and reduce the impact of others when we keep our focus on God on a daily basis.

Here is one way that might play out in our daily lives. We can practice thanking God for what he plans to do in our day. We would then engage as usual. Then, as situations arise (good, bad, or ugly), we take just a minute to acknowledge that God is **still** present. We seek His guidance and thank Him in advance for guiding us and the situation as a whole. Then, we must trust that however it turns out (at least for us), God did what he determined was best.

This is how we learn to walk with God in our environments. We don't just chat with Him in our prayer time and forget that He is with us when "the rubber meets the road." God is present in our environment and He waits for us to check in with Him before things get out of control. By doing this, we can avoid or reduce the negative impact of the issues we face. We can also increase the positive impact related to our personal growth and the glory we bring to God by trusting in Him.

Until we chat again, know that God is present with you each and every day! ~PIP~

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

soul and the body is to be had between the Spirit of God and the temple of God, between Christ and the body of Christ. This is why there is so much emphasis on the will of God, and our obedience to the will of God. Our sensitivity to and responsiveness to the will of God is to be as real and innate as the body's responsiveness to the will of the soul. This is something of the work of sanctification, to bring us from just doing what is right, to being so very one with God that if He whispers, we move surely, authoritatively, consistently, and persistently to accomplish His will. As Christ taught, our meat is to do the will Him who hath sent us. (John 4:34) -LATT-

David L. White

item on His menu is "righteousness."

To "seek first the Kingdom of God and His righteousness" and to "hunger and thirst after righteousness" represent the same thing. There is a sense in which we are to have one appetite; righteousness. When our appetite for righteousness drives what we think, what we say and what we choose (essentially, our use of POWER), we are giving back to God in sacrifice and obedience exactly what He was gracious enough to give to us. A proper use of POWER brings wealth and RICHES.

**RICHES** - (October 2009 edition)

RICHES are *wealth or abundance*. Whatever we have that is more than we presently need, we have a degree of wealth or RICHES. We are to make a *true* assessment of our *real* needs, and with the resources available to us, we are to provide for them. And in like manner we are to make an equally *true* assessment of our neighbor's *real* needs and with the resources available to us, we are also to provide for them as well.

RICHES are intended to be shared; that we may establish community and communion within the family of man. In so doing, we honor God and invite Him into the transaction. Thus we give to the Lamb ... RICHES .... The sharing of our RICHES is a show of WISDOM.

**WISDOM** - (November 2009 edition)

WISDOM is a personality; she abides in the presence of God. For me it is important to acknowledge the personification of WISDOM for at least two reasons. 1) Because the scriptures portrays WISDOM this way. 2) Because I want to deal with truth, the way the scriptures deal with truth.

**THE INNER COURT**



And, behold, the man clothed with linen ... reported saying **I have done as thou hast commanded me.**

(Ezek. 9:11 KJV)

Thy will be done in earth, as it is in heaven.

(Matt. 6:10 KJV)

Granting the personification of WISDOM, enables me to understand how she can say, "I love them that love me;" inanimate objects cannot "love." The scriptures teach that when we fear the Lord, our relationship with WISDOM begins. We can learn things like how we can seek her; the import of heeding to her counsel. WISDOM says that all the words of her mouth are in righteousness.

God gives us WISDOM so that we may offer it to Him as a sacrifice. We *give* WISDOM when we make decisions from wise counsel. We *give* WISDOM when we speak in accordance with the ordinances and principles of WISDOM. When we give WISDOM we give that which belongs to God and that which comes from God. Essentially we *give* God. When a person receives from us wise counsel, or sees WISDOM in our decisions; they are actually receiving something of God, Himself. The exercise of WISDOM is done from a position of STRENGTH.

#### **STRENGTH** - (December 2009 edition)

There is a sense in which STRENGTH is defined as *firmness of will, character, mind or purpose, moral courage or power*. STRENGTH can be identified in one's resolve to hold a particular position against resistance or opposing force. We are told that if we faint in the day of adversity our STRENGTH is small. To set one's mind and to hold to one's purpose are signs of STRENGTH.

God gives STRENGTH and power to his people. We are commanded to love the Lord with all of our ... strength. To love the Lord with our STRENGTH is to love our neighbor with our STRENGTH. This is how we HONOR God.

#### **HONOR** - (January 2010 edition)

We are familiar with the concept of HONOR where one expresses a high regard for another; or where one esteems the integrity or character of another. It seems, to us, reasonable to HONOR a person or thing based on some virtue inherent in the person or object itself.

We see how that our colloquial understanding of the term HONOR commends itself to the characteristics of virtue inherent in the person or the object itself. However, in the Kingdom, the Lord commands HONOR based on *His* ascribed values of persons or objects. He directs us to submit in HONOR to leaders. And (you'll love this) He didn't only tell us to submit to leaders who are "honorable." He directs us to submit in HONOR to leaders who may in some sense be dishonorable. Wow, that's quite a departure from our traditional understanding of the concept of HONOR. Why is this?

When we HONOR one who is "honorable," the motive for our behavior is inherent in the person or object itself. But when we HONOR one who is not necessarily "honorable," but who holds a position of HONOR (as established by

God); then the motive for our behavior is inherent in the Person of God; as ought to be the case for all of our motives. We are then giving HONOR based on the transcendent wisdom of God; which sometimes allows dishonorable persons to hold positions of HONOR for an appointed time.

Quote: God is not as interested in making your circumstances right; as He is interested in your circumstances making you right. – by Pastor Dave Shepardson

We are mistaken to think that we hold no obligation to HONOR, based on the perceived absence of virtue(s) in a person or object; especially where the Word of God has said otherwise.

The Lord fully intends that our focus and motive for behavior rest in Him and His Word. Not some external person or object and their perceived inherent virtues or vices. When we give HONOR according to our Lord's directives; we are giving that HONOR to the Lamb, Who is Worthy. To HONOR to the Lamb is give GLORY to God.

#### **GLORY** - (February 2010 edition)

The scriptures make a great deal of references to the "GLORY" of God. One such reference is that "the heavens declare the GLORY of God." It is also true that the whole earth is full of His GLORY.

Another such expression of the GLORY of God can be seen in the moon's relationship with the sun and the earth. We understand that the light we see from the moon is a reflection of the sun's light on the surface of the moon. This is a beautiful expression of the GLORY of God, in nature. It also tells us something very powerful about our relationship with God. When Jesus was in the world He was the light of the world. Now it's our turn.

As the moon receives its light from the sun; so too do we receive our light from the Son. This is the GLORY of God; that we would reflect the light of His Son upon the earth; just as the Son reflected the GLORY of the Father. The GLORY of God is the BLESSING of man.

#### **BLESSING** - (March 2010 edition)

To BLESS means to bestow or intend good-will upon one. How do we learn how to BLESS the Lamb of God? Allow me to share my understanding of it. In the office, when I want to "BLESS" or reward someone on my team, I ask this question. "What matters most ... to them?" This is the first thing I want to discern, before attempting to be a BLESSING to someone.

And so we ask this question of God. "Lord, we want to be a BLESSING; what matters most ... to You?" Now you can

elect to decide on God’s behalf, what you think matters most to Him. I wouldn’t advise it, though.

We see that the Son of man came to seek and save that which was lost. How exactly? The whole sum and substance of the work of Calvary and indeed the plan of salvation is expressed in one word “LOVE.” Love fulfills the law and ordinances of God. Love is the social and economic climate of the Kingdom. God *is* Love. So we begin to see what “matters most” to God. God cares about the souls of men, He loves them. He made them for Himself.

We can BLESS the Lord, by caring about the things that He cares about. For God so loved the souls of men, that Calvary is a very prominent and permanent historical event in our time. We can show that we care about the things that God cares about, by taking the things that He has BLESSED us with and using them to express the love of God to others.

In conclusion, we see that through our transactions and relationships with each other we are able to offer to the Lamb of God what we receive from God; this is the *Process of Reciprocity*. =BC=

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

**Scripture References - King James Version (KJV)**  
Most of the scriptural references have been retained in their original articles.

## THRONE



... Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a Great High Priest that is passed into the heavens, Jesus the Son of God; let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

(Hebrews 4:13-16 KJV)



## ALTAR



Then the LORD answered Job out of the whirlwind, and said, “Where were you when I laid the foundations of the earth? Where are the foundations of it fastened? Who laid the corner stone thereof?”

(Job 38:1, 3, 6 KJV)



for the Bread of Life (Himself); that we may offer Him to the visiting One (God). Jesus is our offering; He appeases the heart of the Father on our behalf. He was offered once; but He ever lives to make intercession for us.<sup>(11)</sup>

Now while we, ourselves, are not worthy to be called sons. Our Lord has procured for us an eternal inheritance, in Himself.<sup>(12)</sup> Let us therefore come boldly before the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.<sup>(13)</sup>

Amen \*LW\*

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

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

- (1) February 2010 edition
- (2) Psalm 15
- (3) Luke 11:5-8
- (4) Genesis 18:5; one of many more such examples
- (4) Genesis 3:8
- (5) Genesis 18:1+
- (6) Genesis 28:10+
- (7) Luke 1:26-27
- (8) Acts 22:6+
- (10) Proverbs 18:24b
- (11) Hebrews 7:25
- (12) Hebrews 9:15c; 1 Peter 1:4; Acts 20:32
- (13) Hebrews 4:16

## ❧ SUMMARY ❧

### The Chief Cornerstone



Gypsy Smith had a little quote. "There are five gospels, Matthew, Mark, Luke, John and the Christian. And most people will never read the first four."

### Son of My Wisdom



**Rule 1:** The extent of reconciliation for the guilty depends upon and cannot exceed the type and extent of death endured by the sacrifice.

**Rule 2:** The life of the one reconciled is only as great or substantial as the life which can be imputed from the sacrifice, itself.<sup>(4)</sup>

**Rule 3:** Death embraced is unto reconciliation, whereas death rejected is unto damnation, and destruction.

### Precepts in Practice



Instead of waiting until things get ugly to call on God, why not include Him from the beginning? Yes, it's true that when we are at the end of our ropes and we call on God (from a pure heart); He will hear and help us. But, we need to know that things don't have to get this bad in the first place.

### Boot Camp



Series Ensemble: Some of you may recall that this series began with the article entitled *Process of Reciprocity* in the August 2009 edition of the *Journal to Intimacy* column. For the past seven editions of the *Boot Camp* column we have been exploring and receiving light on how we as believers have an obligation to the Lamb of God.

## ❧ SUMMARY ❧

### The Leadership Corner

The same is true for our spirits. Nutritious spiritual food (or bread) helps keep our spirits alive and healthy. Of course, we know that we are to take in (or eat) the word of God. We are also to allow the Holy Spirit to bring light or revelation to the words we read.

### Journey to Intimacy



#### DISCLAIMER #1

... It is only fair that I warn you that this discourse is not for the faint of heart. It will demand of each of us some of the most inscrutable considerations and will require open-hearted honesty with ourselves, before God.

### Love and the Truth



Our sensitivity to and responsiveness to the will of God is to be as real and innate as the body's responsiveness to the will of the soul. This is something of the work of sanctification, to bring us from just doing what is right, to being so very one with God that if He whispers, we move surely, authoritatively, consistently, and persistently to accomplish His will.

### Living Waters



Then we see Jesus, as the Friend that sticks closer than a brother. And we run to Jesus and ask Him for the Bread of Life (Himself); that we may offer Him to the visiting One (God). Jesus is our offering; He appeases the heart of the Father on our behalf. He was offered once; but He ever lives to make intercession for us.

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