

KINGDOM NEWS

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

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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 The Anatomy of a Stronghold (Part I)

The weapons of our warfare are not carnal, temporal or horizontal. They are spiritual, transcendent and vertical. They are mighty through God; by them we pull down and abolish strongholds.⁽¹⁾ When you read that scripture, what does it make you think about? When you look into the mirror of that scripture, do you see your own reflection? I do.

The Lord is dealing with us on destroying our own personal strongholds. As it is His custom to be "simply amazing;" He began by disclosing to us the *Anatomy of a Stronghold*. It's called, "identifying the target." I believe we'll find that 50% of a solution; is to properly identify the problem. Once a problem has been properly identified, I submit that if we view it in light of the Word of God, the solution will be very easy to

Chief Cornerstone

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Shared Leadership

All scripture is KJV paraphrased.

This year is moving right along. We have now come into the first month of the second quarter of the year. God has accomplished so many things already and there is more work to be done. Does anyone need to take a moment to rest before jumping into the next project? If so, go right ahead.

The Lord told me to discuss the concept of "shared leadership." This has to do with the reality that each of us is a leader. Therefore, we are a part of the leadership team that God uses in the earth. None of us works in isolation. Everything we do is interwoven with what others are called to do, even though we may not be aware of what others are doing in the Kingdom.

It is very important for us to deal with this topic now because of what God has planned for this second quarter. We need to consciously work as a team with people we know and don't know. We need to fully understand that even the angels are a part of this same team and we need to operate in harmony with what they are doing.

Let's start by reviewing a story from the book of Judges. In chapter four we find that Israel had a female prophetess named Deborah. She was married to a fellow named Lapidoth. We also find out about Barak who is the man Deborah appoints to lead Israel in an attack against Jabin, the king of Canaan. In addition, we learn of Jael, the wife of Heber, a Kenite. Finally, there is Sisera who was the captain of the Canaanite military force.

The Leadership Corner

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Boot Camp

Destroying Strongholds (Part II)

Dismantling Strongholds



This is a follow on to the article in the Chief Cornerstone column, this month.

The anatomy of a stronghold consists of virtually two pillars: Deeds and Doctrine. Essentially they are that which one *believes* and that which one *does*, as a result of what one believes.

Strongholds are potentially most evident to us (and to others) by what we either *say/do* or *refrain from saying/doing*. But I submit to you (as you are probably already aware) that all "*saying/doing*" comes from "*believing*." It is true that "as a man thinks, so *is* he." It is equally true that "as a man thinks, so *says* he and so *does* he."

The foundation of ALL strongholds is a lie, a myth, a deception. Lies, myths and deceptions are ALL aberrations, or bastardizations of TRUTH, all of them. All lies, myths and deceptions MUST have in its *within its crosshairs*, TRUTH, which is seeks to shroud or contort. **No** lie, myth or deception exists of its own accord; these are fundamentally inappropriate responses to TRUTH. A "lie" technically is the antagonist or antithesis of TRUTH. Jesus says, "I AM ... the TRUTH" He also says of the devil that he is the father of lies.

In the construction of strongholds, these lies, myths or deceptions array themselves against the knowledge of God. That is to say that the enemy seeks occasion to oppose "what may be known *of* God; and what may be known *from* God." Both of these points of "knowledge" are expressions of *truth*. The enemy, in seeking to establish a stronghold, opposes TRUTH. The enemy seeks to pimp, prostitute or otherwise dislodge truth in the minds and hearts of the "host."

All lies metastasize from the TRUTH. And the more a lie resemblances the TRUTH, the more subversive and disastrous it tends to be.

A stronghold has at its root, or inception, the question, "*Hath God said...?*" I believe we'll find, whether "covertly or overtly" that all strongholds begin by seeking to beset something God has *said*, has *done* or has made *known* (or *revealed*).

Paul says to the church at Rome;⁽¹⁾ "*that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is*



A Journey to Intimacy That Which is ... *Not Bread*

As I was fingering through the Bible one morning, my eyes fell across the scripture that says, "Why do you spend your money for that which is *not bread*?" Now, I had seen this scripture before, but this time it was clear, it spoke directly to me.

Perhaps it spoke so pointedly to me at this time, because one of my strongholds is "irreverence for money." This is not to say that *money* as such should be *esteemed*, not at all. But it is to say that it is not without its purpose, in my life. And if a portion of it has been assigned to me; I have a duty before God to dispose of it in a fashion that is reverences God. And so the question stares me right in the face: "JoAnn, why do you exchange your money for that which is *not bread*?" the question rang loud and clear. But I had no answer; only more questions.

I had questions like, "What is *bread*?" You see, there is "*bread*" and there is "*not bread*." "Why should we avoid spending our money on "*not bread*?" I had more questions like, "if I'm not spending my money on "*bread*," then what am I spending my money on?" Oh, I see "*not bread*." I cannot promise that I'll answer all (or any) of these questions here, but let's look at what the Lord shared.

The Lord says, "*Bread* is symbolic of that which satisfies a legitimate appetite." "Wow," I thought. I had never really intentionally considered the difference between "legitimate and illegitimate" appetites. With these considerations now being placed squarely before our eyes, it seems simple enough to differentiate between "legitimate and illegitimate" appetites, doesn't it? Or does it?

A *leaner* look at the scriptures shows:

see. For many of our problems are simply "*solutions turned inside out.*"

Here is how the Lord has led us.

The Anatomy of a Stronghold is comprised both of actions (*i.e., words and works*) and of doctrines (*aka beliefs*); also referred to as vain philosophies or traditions of men. Strongholds are systems of belief that are contrary to the truths of God, at their foundation. They result from a lie or deception that seeks to exalt itself against something that God has *said*, has *done* or has *revealed*; whether or not the host is aware of it. It is then believed, imbibed and subsequently acted upon. A stronghold is a citadel, from which the enemy seeks to govern the life of a person (especially a Believer). A stronghold can be disguised as a personality trait (assertiveness, self-willed, low self-esteem, domineering, etc.); it can also be disguised as a preference, predisposition or proclivity (perfectionism, procrastination, loquaciousness, etc.); it can be disguised as something inherited from one's parents (I have my father's temper; I have my mother's sharp tongue, etc.). I believe that we'd all be surprised at the lengths and depths to which our adversary will go, to disguise a stronghold as an otherwise acceptable or desirable trait, characteristic or attribute.

Because it's easiest to "see," we may tend to identify strongholds solely as a particular behavior (or the absence of a behavior). I submit to you that a stronghold is far less "*what we do/say*" (which is the fruit of the tree). It draws its strength from "*what we believe*" (which is the root, the trunk and the branches of the tree). Has not the Lord said, that our "*saying and doing*" comes out of our "*believing*?"⁽²⁾

If you are serious about destroying your personal strongholds you may certainly (and MUST certainly) change your behavior. But deeper still is the need to be transformed by the renewing of your mind. When we consider the changing of the mind, we are not just implying "thinking about the world in new and different ways...." We're saying that we must (on one hand) launch an "all-out" attack, to militate against the lies and deceptions that seek to find their home in our heart. And on the other hand, we must put an APB out on all existing deceptions that have robbed us of our obedience to Christ.

The mind is the place where the lies and deceptions cast their anchors. We must expose our philosophies, presuppositions and assumptions to the light of God's Word. We must intentionally challenge, and allow

ourselves to be challenged, regarding our erroneous belief systems.

I submit to you that you'd be surprised how many things we have come to believe and have taken for granted that simply are not true; many of them oppose the truth of God's Word. And these "unchallenged" deceptions have been the governor's chip that has set the tone and tempo of our lives for years. "*Time out*" concerning our unwillingness and our resistance to allowing the Word of God to take its rightful place upon the throne of our heart; so that it may captain our lives.

What do you believe ... about ... well ... anything?

What do you believe is a proper use of time? A wise man said once, "Lord, teach us to number our days, that we may apply our hearts to wisdom."⁽³⁾

What do you believe are acceptable uses of money?" Another wise man asked, "Why do you spend your money for that which is not "bread." And your labor for that which does not (and cannot) satisfy?"⁽⁴⁾

What do you believe is a proper means of taking care of the body?" What? Know ye not that our body is the temple of the Holy Ghost ... and we are not your own? We have been bought with a price: therefore we have an obligation to glorify God in our body and in our spirit (the soul is implied here too, as a part of our spiritual makeup), which are God's.⁽⁵⁾ We have an obligation to glorify (or reflect) God both physically and spiritually. No part of us is free from this mandate.

What do you believe about the Law of the Lord? The Law of the Lord is perfect, and if "submitted to" will convert the soul.⁽⁶⁾

What do you believe about the precepts of God? In the words of Wisdom: "I esteem all of God's precepts, *concerning all things to be* right. Therefore I hate every false way."⁽⁷⁾

The Word of God MUST be both the *Preamble* and the *Final Authority* over EVERYTHING we believe. For out of our *believing* comes all of our *thinking, speaking and doing*.

We see that the foundation of our strongholds is rooted in the lies, myths, and deceptions that litter our beliefs. As we commit or recommit ourselves to being transformed by the renewing of our minds we will

compromise and dismantle the fabric of lies that makes up the anatomy of our strongholds. <cc>

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

(1) 2 Corinthians 10:4+

(2) Matthew 15:18-19

(3) Psalm 90:12

(4) Isaiah 55:2

(5) 1 Corinthians 6:19-20

(6) Psalm 19:7

(7) Psalm 119:128

The Leadership Corner

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In this story God had planned to deliver the people of Israel from the Canaanites. His strategy included three key leaders which were Deborah, Barak, and Jael. The secondary actors include the other people we named.

The story goes basically as follows. Deborah told Barak God said he is to lead the Israelites into battle against the Canaanites. She told him God would deliver Israel and he would use a woman as a key actor. Barak handles the military piece and goes to war with the Canaanite army which was led by Sisera.

As the Canaanites were being slaughtered, Sisera escapes and goes to the tent of Heber because at that time the Kenites were not at war with the Canaanites. Because he was very tired, he fell asleep in the tent. Then, Jael took one of the nails out of the base of the tent and hammered it into Sisera's head and killed him in his sleep. Consequently the Israelites destroyed the king of Canaan and gained their freedom.

Now, as it relates to the Israelites in this story, was there one leader, or were there multiple lead actors? Indeed it took a leadership team to accomplish the plan of God. Without each person understanding his and her responsibility the outcome would have been very different.

Deborah had to hear from God, deliver the message to Barak, and go with him to the place of the battle. Barak had to accept what Deborah said, assemble the warriors, and lead the battle against the Canaanite army. Then, Jael had to stay abreast of what was going on in her community, be on the lookout for what her role might be, invite Sisera into the tent, and execute judgment on him by nailing him to the ground.

Of course there were numerous other actors and factors at play, but we can get the gist of the concept by focusing on the key players. We also want to keep in mind that scripture does not tell us if Jael had any knowledge of what Deborah and Barak discussed. But, even without this knowledge, she was part of the leadership team that God had assembled for this task.

Guess what? God does the same thing in our lives. In order to

accomplish His plan He assembles a team of leaders to carry out the necessary tasks. Let's take a moment to think about the things that have happened just this year in our lives, homes, and communities.

The previous events have set the stage for what God has planned for the second quarter. Now, we have to digest and embrace this concept of shared leadership. When we "share" something, we utilize this item in common with others.

When we "lead" we direct, guide, and influence people and situations. Therefore, if we are sharing leadership (from a Kingdom perspective) we understand that we are part of a team of people that have been called to work in tandem with each other to bring about the plan of God in the earth.

Doesn't this concept sound wonderful, nebulous, and unnerving all at the same time? I agree. However, we are in a season where we, as leaders, must embrace this 'shared leadership' concept in order to move forward.

Here is how it may look in our individual lives. First, we take this back to God in our quiet time to discuss it with Him. He will give each of us a personal perspective of what it means in our lives. Then, we recommit ourselves to God as part of his team. We understand we don't know who all of the players on the team are (and we don't have to know this).

We go a step further and begin to hold our team members up in prayer on a regular basis. With that, we start to handle our responsibilities knowing that our team members are depending on us to do our part, so when they do their part, it will connect as planned.

On the day-to-day it looks like this. We meet with God each morning (however long). We yield our hearts, schedules, plans, etc. to Him. We go into our day keenly aware that when God places something in our hearts to do, it is directly related to the tasks our team members will have to handle. We walk out our day knowing the importance of doing our piece.

We also understand that none of us has to "do it all" nor do we have to "get it all done in one day." Just as God has distributed the tasks, He is also in control of the Kingdom calendar. This is good news because we don't have to stress out; feeling like the weight of the world rests on our shoulders.

I'll share a personal example of the "shared leadership" concept.

A couple of days ago I was doing "home visits" with some of my clients. My day was pretty packed. At mid-morning, God told me to call a particular client to see if I could come earlier. When I called she told me she needs to cancel our appointment because she is moving out of town.

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After I hung up with her, God prompted me to go into the office. It turned out that one of my staff members had a situation where she needed me to be present to handle. She had set the project aside hoping I would be available. She had no idea I was coming back to the office (because I was not scheduled to come in until much later and she would have been gone).

Here is how the "shared leadership" concept works. We have to understand that God has people on the leadership team that we are unaware of. My staff members (who are also committed believers) are on the same leadership team God has me on. Colleagues, family members, friends, neighbors, and strangers that have committed their lives to God are all on this leadership team.

In my example, my staff member had a need. God answered her need by cancelling one of my appointments and instructing me to go into the office early. If I didn't understand the shared leadership concept, I could have gotten upset that my client cancelled (because I wouldn't get paid for that visit).

Here is the point. As we move into the second quarter, we want to be mindful that we are part of God's leadership team. Everything we do affects what our team members do (and vice versa). God gives each of us specific pieces of work to accomplish. We don't have to stress trying to do everything ourselves.

God has team members working with us, including the heavenly hosts. When God prompts us to do something, we can feel confident that we have the support we need to do the task. We can also rest assured that God won't overload us. If we start feeling overworked, can ask God to show us where we are trying to do things that have been assigned to our team members, or are scheduled for a different time.

We can also temper ourselves when unexpected events happen. On many occasions things happen that may seem negative. If we understand "shared leadership" we know that there is a bigger picture than what we see. We also know there are other "hands" involved; working on the issue with and for us. This should help us calm our thoughts and emotions and cause us to focus on what God is doing through His team.

Shared leadership is something we want to get used to. Life does not rise and fall solely on what we can do. Instead, we are part of a Kingdom team, with God as our Supreme Leader. He alone schedules our time and our tasks. And, He does it in concert with everything else He has going on, and with the others on His team.

Be blessed!

Joyce M. White, LMSW

manifest in them; for God has shown 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, even his eternal power and Godhead; so that they are without excuse."

Our Lord teaches that the thief comes (for no other reason than) to steal, to kill and to destroy. ⁽²⁾ You'll notice that each of these efforts or tactics require something "apart from itself." God is "I AM;" He is self-existent and does things after the counsel of His own will. ⁽³⁾ God speak and does out of "Who He is." Not so for the enemy; he speaks and does as a result of something God has *said*, has *done* or has *revealed*.

All of that is to say, that the strongholds in our hearts and lives are the direct result of the theft, the murder or the destruction of something God has *said*, has *done* or has otherwise *made known*. We've seen this, it has been right before our very eyes all of the time. We saw it when the sower went out to sow. ⁽⁴⁾ As he cast his seed abroad: some fell by the wayside, some on stony ground, and some fell among thorns. In each case the seed (*Word of God*) was either stolen, killed or destroyed.

Let's revisit the statement (above) "*In the construction of strongholds, these lies, myths or deceptions array themselves against the knowledge of God.*" We see then that our warfare is to cast down every high thing that exalts itself against what God has *said*, has *done* or has *revealed*. ⁽⁵⁾ This of course means that we cannot afford to be cavalier about the Word of God. Once a genuine word from God comes, along comes the enemy of our souls, to steal, to kill or to destroy. It is our responsibility to guard our hearts with all diligence for out of the heart, comes the "*saying and doing*" of life.

I believe that we will find, at length, that the destruction of strongholds in our lives will be quite a simple task. I submit to you that the MOST difficult things that we will encounter in the destruction of strongholds will be:

- 1) "Believing" that it is "do-able" and
- 2) "Believing" that it is as simple as it is.

We will have to diligently guard against the temptation to over-complicate the process. Let's not shroud it in mysticism and hocus-pocus. The Lord talks to us about approaching the things of the Kingdom, "as a little child." Mark 10:15 says it this way, be certain of this, "*...whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.*" Psalm 19:7 says it this way "*The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*" The law of the Lord is the "principle" by which the Kingdom of God, and its government, operates. They are communicated to us in very simple terms, such that a child might receive them and walk in them: thus implying the inherent "simplicity" of the way of the Kingdom.

Example (*hypothetical*):

If one of my strongholds is that "I sweep and mop my floors once a month."

- The "deeds" are the schedule by which I sweep and mop my floors.
- The subliminal "doctrine" is that since I'm the only one who lives in the house and I am very rarely home, that should be sufficient to cleanliness.

If one day I happen across a scripture in Proverbs 31, that says a *virtuous woman sweeps and mops her floors once a week*. Then I stumble across the Beatitudes in Matthew 5, that say, *blessed are the virtuous, for cleanliness is next to godliness*. I am faced with a dilemma: to sweep and mop my floors once a month, because it fits my schedule and my predispositions OR to sweep and mop my floors once a week, because "God hath said. . . ." My stronghold has just come face to face with its "undoing." The scriptures also say it this way: The law of the Spirit of Life in Christ Jesus (*if we will be subject to it*), undoes for us the law of sin and death.⁽⁶⁾ The question for me is "whose report will I choose to believe."⁽⁷⁾

I now have a choice to make. Moses, in talking with Israel said it this way: "I call heaven and earth to record this day against you, that I have set before you life and death, blesses and curses: therefore choose life that both you and your seed may live. . . ."

I must now choose between "death and life." Choices regarding strongholds (and other things) are more often than not, matters of "life and death." Any decision whereby one must choose between submitting to something God has required or choosing something else, is a "life and death" choice. It is less the case that we're choosing the "thing itself;" it is more the case that we are either choosing (or not) very God. It is difficult (aka impossible) to separate, God from His word. When God has spoken, He offers to us Himself (in his Word). When we choose, it is a very personal choice: "God" or "not God."

Quick sidebar: All choices that involve the Word of God on one hand and something else on the other, is a choice between "life and death." Choose wisely.

In our example above, the destruction of the stronghold begins with my "change of heart and hand" (i.e., *metanoeo*, in the Greek). The stronghold begins to break down when I begin to sweep and mop my floors on a weekly basis. The fruit of the Spirit: love (*which keeps the commandments of God*) renders the enemy without a legal injunction against us.⁽⁸⁾

With this change of heart, the edifice of the stronghold begins to be dismantled (brick by brick; week by week; obedience by obedience). We now see the implications of 1 Cor. 10:6, which says "And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

Translation: The weapons of our warfare (sword of the Spirit and the shield of faith) are poised to disarm all disobedience, when we have fulfilled our obedience. In fulfilling our obedience, we create an environment that is hostile to strongholds. And that necessarily subjugates all disobedience.

I adjure you by our Lord Jesus Christ that you not walk away from these realities (*concerning strongholds*) as one who has just delighted himself (*includes herself*) in a good meal; or as one who has titillated his intellect with a good book. For then we shall be like a man beholding himself in the mirror of God's Word and walking away, straightway forgetting what manner of man he discovered in the mirror. Instead put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.⁽⁹⁾ It is the "doer" of the Word who is blessed to dismantle strongholds, not those who are "hearers only."⁽¹⁰⁾

The enemy no longer has a place to hide; nor has he any longer a citadel from which to govern my life. In the light of God's word, the enemy is undone!

Bye-bye strongholds.

I bid you, God speed. <(BC)>

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

- (1) Romans 1:18-20
- (2) John 10:10
- (3) Ephesians 1:11
- (4) Matthew 13:3-7; Mark 4:3-8
- (5) 1 Corinthians 10:4
- (6) Romans 8:2
- (7) Romans 10:16; Isaiah 53:1
- (8) Galatians 5:22-23; John 14:15
- (9) Romans 13:14
- (10) James 1:25

Hebrew 13:20

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 for ever and ever. Amen.

"Wherefore (or *Why*) do you spend money for "*not bread*?" And why do you exchange your labor for "*not satisfaction*?" Listen very carefully to Me, and eat that which is good ... (Isaiah 55:2)

How do we know what's "good?" Well, that which is good and proper, both *satisfies* and it *glorifies*. That which is "good" is a legitimate means by which a legitimate appetite is satiated; and it is a means by which God is glorified. That which is good *answers* the appetite. The scriptures teach that the blessing of the Lord makes rich and He adds no sorrow, with it. ⁽¹⁾ Sorrow (*like interest*) is compounded when the "*not bread*" neither satisfies nor glorifies.

We've looked at "bread." Oh ... and "*not bread*." Now let's look at money; because the opening scripture referenced an exchange between "bread" and "money."

In this context, "money" is symbolic of not just currency, but the labor and the time exchanged for it. It represents a medium of exchange; and in some instances it is "said" to be translatable into "power" or the ability to "do" something. In some cultures, a man pays a dowry to take a woman as his bride. ⁽²⁾ He is willing to exchange his time, labor, money or some other resource, for a wife. We see also that Jacob exchanged seven years of both time and labor each for Leah and for Rachel. ⁽³⁾ We see David exchanging 200 foreskins of the Philistines for Saul's daughter, Michal. ⁽⁴⁾

So we have "money" which symbolizes our *time and effort*. And "bread" which typifies that "thing" that may legitimately satisfy our *appetites*, all of them. So when the Lord asks us "why do we spend our money for that which is not bread; He's saying so very much more than what comes immediately to mind. He is asking, "Why do you exchange your time, your labor and your life (which all belong to Me) for those things that *do not*; that *have not* and that *cannot* legitimately satisfy your appetite. Nor do they satisfy your legitimate appetite. They cannot, for they are "*not bread*." What's in your life, your heart or your possessions

that masquerades as, or feigns, "*bread*" but does not (spelled "c-a-n-n-o-t") satisfy? It over-promises and under-delivers. Such are the marketing techniques of "*not bread*."

When Jesus talked with a Canaanite woman about her petition that Jesus heal her daughter. ⁽⁵⁾ Jesus brought up the subject of *bread* ... of all things. At least when Jesus talked with the woman at the well, He spoke of Living Water, and being thirsty, etc. It seemed appropriate for a conversation at a well. But here chatting with the Canaanite woman, who wants her daughter to be healed. Our Lord talks of "bread." "Why!! my Lord, "Why here? Why bread?!?"

It is the wisdom of God that I was born at such a time as this. I might then have disqualified myself from that conversation. As yet, I have not the integrity of the Canaanite woman. My cynical mind, might have pondered (with furrowed brow) "*are we talking ... about ... bread?!?*" And that would probably have followed the question, "*... did you just call me a dog?!?*" Pray for me, some of us require an extra dispensation of grace.

Why did Jesus bring up the subject of "*bread*" in this discussion? Frankly, I don't know.

But may I tell you what I see? Jesus had already said, to his disciples, "*Give not that which is holy to the dogs.*" ⁽⁶⁾ Why not? Is it because that which is "holy" is not given *for* the dogs? And that for many reasons: 1) Dogs do not regard that which is holy? and 2) because dogs return to their (*pardon the expression*) vomit. ⁽⁷⁾ To give a dog "bread" when he might just as well be satisfied with, hmmm, "not bread" is an unwise use of resources.

What was the "holy" thing in this situation? The "*bread*" is holy. This Gentile (*Goyishe*) woman was asking that the devil be cast out of her daughter. That's Holy (*on a whole other level*). "How so?" you ask. The reason we ask this question, is because our 21st century conception

of "healing" is that it is a matter of convenience. But in the heavens, "healing" is the intrusion (or the intervening) of the Kingdom of Heaven into the earth realm. It is the Kingdom of Heaven usurping authority over the kingdom of darkness. It is the binding of the strong man, and the spoiling of his house.⁽⁸⁾ Our Lord said it, this way: "*But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*"⁽⁹⁾ Translation: If Jesus casts out the devil from the Canaanite woman's daughter, then the Kingdom of God comes to this Canaanite's woman's house. Thus the Canaanite woman may, *by faith*, enter into the Kingdom; which is a bit premature, *dispensational(ly)*. Jesus was still laboring to introduce the Kingdom of God to the Jewish people. And He had not yet, sealed the New Covenant with His blood. Even so, Jesus had threatened that the publicans and harlots (*and dogs*) would enter the Kingdom of God before those who had been given "first right of refusal" [the Jewish people]. For salvation is of the Jews.⁽¹⁰⁾

But something different was happening here.

You'll recall that "*dogs don't recognize the holy.*" But this woman, of Canaanite descent, identified Jesus (not as Rabbi, not as a Good Teacher); but as a descent of King David.⁽¹¹⁾ In a singular declaration, she identified Jesus as both the "Promised One" and rightfully heir-apparent to the throne of David. I submit to you that "flesh and blood had not revealed this to her...." She identified Him as Messiah. This she did, while many of the contemporary Jews were insisting that Jesus Christ was "the Son of Joseph and Mary."⁽¹²⁾ This was no common Canaanite woman. It seems that this woman was herself, awaiting the "Promised One; the consolation of Israel." Had she "read" of the Lord's resume, in the prophet Isaiah?⁽¹³⁾

The fact *that* the woman's daughter needed to be delivered was a legitimate appetite (desire). And the fact that the woman sought to satiate her appetite at the feet of Jesus, was a legitimate means. She could not be denied. Jesus told us that they that hunger and thirst after righteousness, would *not be denied*.

Quick sidebar: Jesus' response, to the woman, was amazing. It reads, "It is not meet for me to give the children's *bread* to dogs." He said essentially, that it was not yet time for Me to be given to the Gentiles. Dispensational(ly) the gospel had not been sanctioned for the Gentiles, yet.

Again, "what is bread?" *Bread* is symbolic of that which satisfies a legitimate appetite. Jesus said, "I AM the Bread of Life." Said otherwise, "*I AM* that which satisfies ALL legitimate appetites."

Let me ask you something. What are you hungry for? Is the appetite legitimate? Are the means by which you seek to satiate that appetite legitimate? If so, then Jesus Christ is just what you need. If Jesus Christ cannot satisfy your appetites, then our appetites are illegitimate.

God speed. [TTP]

Sr. Editor, JoAnn C. White, sMHG

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

(1) Proverbs 10:22

(2) Deuteronomy 22: 28-29

(3) Genesis 29:18-30

(4) 1 Samuel 18:25-30

(5) Matthew 15:22+

(6) Matthew 7:6

(7) 2 Peter 2:20-22

(8) Mark 3:27; Matthew 12:29

(9) Matthew 12:27

(10) Matthew 21:31; John 4:22

(11) Matthew 15:22

(12) Matthew 16:17; John 1: 45; Matthew 13:55

(13) Matthew 12:17-18, 21; Luke 2:25; Isaiah 49:6

Proverb 17:2

A wise servant shall have rule over a son that causes shame, and shall have part of the inheritance among the brethren.

The Doctrine of Balaam

Here is an excerpt from an article that has not yet been published....

.... The question at hand is this: "What does *mathematics* have to do with life?" I'd like to take a stab at answering the question, if I may. Here, the use of the term *mathematics* is intended to encompass the whole body of the laws of numbers (and all that they represent); from basic arithmetic to the most mind-numbing quantum calculations. Whew!!!!

With that in place, I submit to you that the collective body of *mathematics* (from its most basic to its most complex iterations) is one of the purest expressions of fundamental logic. "Logic" in this case is defined as "the relationship of element to element to whole in a set of objects, individuals, principles or events."⁽¹⁾ In laymen's terms, "*mathematics* is probably the most objective framework in which to understand relationships." And we know that "relationships" are the substance and fabric of philosophies, cultures, economies, theology, life, etc.

There is a branch of Philosophy called the *philosophy of mathematics* that studies the philosophical assumptions, foundations, and implications of mathematics. The aim of the *philosophy of mathematics* is to provide an account of the nature and methodology of mathematics and to understand the place of mathematics in people's lives. The logical and structural nature of mathematics itself makes this study both broad and unique among its philosophical counterparts.⁽²⁾

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

⁽¹⁾ Second College Edition, the American Heritage Dictionary, Houghton Mifflin ISBN 0-395-32944-2

⁽²⁾ Collected 1/30/12 from http://en.wikipedia.org/wiki/Philosophy_of_mathematics

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