

Kingdom News

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

Volume 4, Issue 5

May 2010

The Chief Cornerstone



The Hidden Life

Expansion of: The World's Greatest Losers

Last month, in this column, we talked about what it means to be a “loser.” We saw that unless we were willing to lose our lives in this world, we could not gain life (in the Kingdom) in any real sense. Some natural follow-on questions would be, “Well if we lose our lives in this world, what life do we then live? If we don’t live our own life, whose life do we live?” Answer: The life of the Son of God, who loved us and gave Himself for us.⁽¹⁾

The “world’s greatest losers” live a “hidden life.”⁽²⁾

They do not seek anything for themselves; they give all; they suffer all; they do all to the glory of God. They seek first the preeminence of the Kingdom of God and His righteousness for their lives and for the lives of those around them.⁽³⁾ The preeminence of the Kingdom is a “principled life.” A life lived by the precepts of the Kingdom. The statutes of the Kingdom govern every area of their lives and every faculty of their being. It is indeed a “hidden life.”

They mourn over the lost, because they know that the blood of the Lamb was shed for all mankind. They know that it is not God’s desire that any be lost.⁽⁴⁾ What the Lord desires, they too desire. In fact, they don’t even know what *they* want, until they understand what *He* wants. Their hearts

Chief Cornerstone

Continued on page 5

INSIDE THIS ISSUE

- 1 The Chief Cornerstone & The Leadership Corner
- 2 Son of My Wisdom & Journey to Intimacy
- 3 Precepts in Practice & Love and The Truth
- 4 Boot Camp & Living Waters

The Leadership Corner *Leadership Living, Inc.*

Memorials

As we enter this month of May, we understand that for many it will be a time of remembering. In the United States there are three prominent holidays that will take place in May.

- Mother’s Day (May 9th) is used to celebrate the contribution mothers make (and have made)
- Armed Forces day (May 15th) was established to honor people who serve in any of the five branches of the military – Army, Navy, Marines, Air Force, and Coast Guard
- Memorial Day (the last Monday in May) is used to honor the fallen soldiers who have served our country and have paid the ultimate price

In addition to U.S. holidays there are several other holidays that people of various nationalities will be celebrating. For example, Cinco de Mayo is used to celebrate Mexican heritage and pride in various countries. Other holidays include:

- National Teachers Day (May 4th)
- National Family Child Care Provider’s Day (May 7th)
- National Clean Up your Room Day (May 10th)

People from all walks of life find reasons and ways to band together, remember joys and sorrows, honor contributions to society, and celebrate personhood. It’s amazing how important it is for people to remember, memorialize, and celebrate. Did you know that your ability to identify with who you are and where you want to go is associated with your memory? Many researchers and scientists will tell you that your memories make up the network of experiences of your life. They give you a sense of “self.” According to Richard C. Mohs, PhD, “Memories make you feel comfortable with familiar people and surroundings, tie your past with your present, and provide a framework for the future (How Human Memory Works –

The Leadership Corner

Continued on page 7

Son of My Wisdom



Christ: Our Eternal Priest

All scripture is taken from the KJV

In last month's edition of this column, we approached Christ as our "Eternal Sacrifice." We said that He was sufficient, indeed abundant, to propitiate for our rebellion, facilitate our reconciliation, and substantiate our salvation.

However, here we will approach Jesus another way, as "Christ, our Eternal Priest." *Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.*⁽¹⁾ It is Christ as our eternal sacrifice who is, Himself, given for us; but it is Christ as our priest who gives for us the eternal sacrifice.

First: We will look at the eternality of Christ's priesthood. If Christ is the eternal sacrifice (and He most certainly is that), then it is reasonable to expect that an eternal priest is required to ever stand as the giver of an eternal sacrifice. An eternal sacrifice (of necessity) requires an eternal priesthood. The only two hints of an eternal priesthood that I am aware that the scriptures represent are the priesthood of Melchisedec and Christ's priesthood. And we see that there is something of a corollary or relationship between the two of them. For as the scriptures tell us, it is Jesus who is "made a High Priest forever after the order of Melchisedec."⁽²⁾ The scriptures also declare that "every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin." This is the place of the priest, both of the Levitical order and of the Melchisedec order (of which Christ's priesthood is likened). However, the scriptures tell very little (if anything) about the sacrifices of the Melchisedec priesthood. On the other hand, we may come to understand a great deal about the sacrifice(s) of Christ's priesthood. Both Christ's priesthood is eternal and He is our eternal sacrifice. As long as Christ has been our Sacrifice (for we know that the Lamb was slain before the foundation of the world), He has also been our Priest. So we begin to glimpse both the reality and the necessity of the eternality of Christ's priesthood.

Second: To the same degree that Christ's self-sacrifice was "without blemish;" it is to that same degree that Christ's priesthood was "without blemish." The Levitical priests were men, born in sin and shaped in iniquity. They had first to offer sacrifice for their own sin, before they ever offered sacrifice for the people's sin. They had to deal first with their own reconciliation, and then with that of others. So we see the blemish of the Levitical priesthood (*no disrespect is intended to this ordained priesthood*). And we know that these sacrifices were offered year over year; because these

Son of My Wisdom

Continued on page 7



A Journey to Intimacy

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

The Ensemble –

Just as the woman is the glory of the man,⁽⁰⁾ so too is the spouse the glory of her Lord. What's more glorious than for one to be a reciprocal expression of our Lord? To be His expressed image and likeness. Wow!!

- There is *beauty* in the place of a servant.
- There is *strength* in the role of a son.
- There is *transcendent glory* in the service of a spouse.

Caveat: You'll remember that our intent here is to contrast varying degrees of intimacy in our relationship with God. Not to stigmatize either the roles, or the persons in the respective roles.

That being said; we come onto the kingdom as servants, what a blessed event. Belonging to ... but not quite knowing our Master. As we continue this walk we may begin to learn the "rules of the house" and to find our place in it, through increased knowledge and obedience. This is an opportunity that's available to us; but often that is not our experience. As a servant, we may learn the laws and ordinances of His kingdom, if we are so inclined.

Increased knowledge and obedience moves us from faith to faith. In some sense we move from the faith of a servant to the faith of a son. The faith of a servant, believes that Calvary has redeemed us from the penalty of sin. The faith of a son brings us to the realization that Calvary has also redeemed us from the power of sin.

As a son, we see that we are seated in heavenly places with Him. We may learn the correct use and employment of our dominion. A proper use of dominion leads us from glory to glory. In some sense we mature from the glory of a son to the glory of a spouse. The glory of a son recognizes that no weapon formed against us shall prosper (a defensive disposition); the glory of a spouse knows that we can do *all* things through Christ Who strengthens us (an offensive posture).

Journey to Intimacy

Continued on page 8

Precepts in Practice



Accepting the Path God Has Me On

During this month of May we will discuss how to reign by accepting the path God has each of us on. As we live and grow we often come face to face with the need to “accept” certain things about ourselves. For example, some people are taller than they would like to be, others are heavier, shorter, lighter, or darker than they care to be. Still other people are not comfortable with some physical or mental attributes they have like a large nose, long chin, protruding hips, facial pimples; or shyness, fear of heights, or a tendency to need the company of people most of the time.

All of these things are realities for some people. We go through life trying to deal with issues we have not accepted about ourselves. Usually our attempts to live productive lives without coming to grips with personal non-acceptance are unsuccessful.

Many times we continually wish we were “like someone else, had what someone else has, or could do what someone else does.” For the sake of this discussion, let’s treat this tendency as a disease and name it “**Some-body-else-ittis.**” All of us struggle with this disease now (in some area of our lives); have struggled with it; will struggle with it; or we know someone close to us who struggles with it.

Take a moment to think about something about yourself that you have not yet accepted. This means you are uncomfortable with it (i.e. physical features, mental or emotional tendencies, family situation, etc.). I’ll be honest and admit that some people have not taken the time to actually identify what it is about themselves (or their lives) they have not accepted. This is the first step to overcoming the “Somebodyelseittis” disease. If you can’t name your issue, how can you effectively deal with it?

As usual, I will use myself to flesh-out this concept. I happen to have very wide hips. All of my life I have hated my shape. Several years ago I set out to lose weight. I was successful at losing a little over sixty

Precepts in Practice

Continued from page 10

Love and The Truth



It was *Always* Faith

All scripture is taken from the KJV.

“Now faith is the substance of things hoped for, the evidence of things not seen.”⁽¹⁾

In the churches that I grew up in people would play on the “now” of that verse as if it were representing a present faith. They would say “faith now” or “faith right now is the substance...” referring to it as “right now” faith.

Though this was just a play on words, I would “now” like to speak of the ever present reality of faith. As Christians many times we forget that the only righteousness we have is by faith in the Word of God, and particularly the Word as personally revealed, whom we call Jesus Christ.

Here is where I've seen it in my life. I recently have found myself making more of what I'll call “at least ...” statements. An “at least” statement usually comes about like this. You're evaluating something that you said, did, or even thought; or you're simply remembering; or you're watching, hearing, or remembering something someone else has done. The thing itself was not honorable to God, not righteous, not holy, or not loving. Then, without warning, and under the guise of innocence the next thought creeps in; it is poisonous (it comes to steal, to kill and to destroy); and it begins with “at least” It goes something like this, “At least I didn’t do or say ... (something worse).”

Now, let me tell you something about this statement, however it ends. It is almost completely, absolutely, unequivocally, inescapably one of the most anti-Christian statements or thoughts you or I could make or think. Now I don't mean to scare you, but I do mean to drive this point home to both of us. When we say, “at least I didn’t do or say something worse;” we attempt to justify ourselves by our works (whether committed or omitted). In some sense we become a “law to ourselves.” We presume to redefine righteousness by our own standards; as if God’s standard of righteousness wasn’t sufficient enough.

Love and The Truth

Continued from page 6



Boot Camp Forgiveness



Forgiveness, now that's a word that I hadn't heard in awhile. What is forgiveness? And what do we need to understand about it?

Oh, that's that thing where when someone offends or hurts us, we "let 'em off easy." Right?

You'll recall that the Lord taught us to pray ...forgive us our trespasses (sins or debts); as we forgive those who trespass against us.⁽¹⁾

HOW THIS DISCUSSION CAME ABOUT

I had heard it said that there are certain things that we don't need to "ask" God for; we simply need to receive them from Him. Somehow I came to ask God, if this was true of "forgiveness." I don't mind telling you; that I don't quite recall how this came about. But I had asked the Lord, "Father, if there is any truth to this statement, please show it to me." I left that with Him and went on my way.

A few days later, while in the office, I sensed that my spirit felt a little "dry" and somewhat inattentive. This was very unusual for me. But I went on working, trying to press past it for some time; to no avail. I asked the Father, what was happening. He said, "Come take a walk with Me." I said, "Yes, Lord." Still pointing and clicking the mouse. He "looked" at me (as if out of the corner of His eye). You know how parents used to do, when they've asked you to do something and you don't move quickly enough. On that note, I dropped everything and got up and went outside for a walk. It was an exceptionally beautiful day.

As we walked, I recalled that I had inquired about the concept of "receiving" forgiveness vs. "petitioning or asking for" forgiveness. So I asked the Father, if we could discuss this topic, at that time.

THE LAW OF FORGIVENESS

He said to me, "When you pray 'forgive us our sins, as we forgive those who sin against us...' you are invoking a Kingdom law (very similar to the law of sowing and reaping). It has the characteristics of both a logical and of an analogical formula. The "if ... then" and "like ... as" imperatives.

Living Waters



Non Satis Scire

To "Know" Is Not Enough

There is a colloquialism in English that says "Knowledge is Power." Do you recall when you first heard that phrase? Do you recall the affect it had on you? Did you say, "That's a catchy phrase, I like it." Did you "look it over" briefly; decide that it made sense and relegate it to your "body of knowledge?"

Or did you ask, "What is knowledge and what makes it so powerful?" Probably not (I didn't). So often, we are prone to be "intellectually lazy and complacent." We're okay if someone else does our thinking for us (dangerous, very dangerous). No disrespect intended; I'm speaking from personal experience. Our intellectual slumber and complacency has made the marketing industry very lucrative. One reason is that marketing psychologists know, statistically, that they can "create a need" in the mind of the consumer and by that provoke them to action. And if you've ever studied the Marketing discipline, you'll probably recall some of the techniques used to influence "consumerism." One technique is the "power of suggestion," and its resulting effects. "Suggestions" are powerful influencers; especially when we don't engage in critical thinking ourselves. Oh, I'm sorry; I forgot that this is not a Psychology class (I got lost there for a moment. You will excuse me, won't you?) The point is this: it's time for us to "wake up" and start asking questions of ourselves. We must begin to "think" and put off our "sleep-walking" through life.

According to the American Heritage Dictionary, here is one definition of each knowledge and power:

- "Knowledge" is *familiarity, awareness, or understanding gained through experience or study*
- "Power" is *the ability or capacity to act or perform effectively*

That being the case, then the phrase "knowledge is power" means essentially that "*familiarity, awareness, or understanding gained through experience or study* gives one the *ability or capacity to act or perform effectively*."

Now, don't stop here. There is more ...

There is an idiom in Latin that says "non satis scire;" which means "to know is not enough." Can this be true? If so, then I have another question. If "*knowledge is power*," then how is it that "*to know is not enough*?" Doesn't the

stand in awe of the wisdom and preferences of the everlasting God. The things that move the heart of God move their hearts too. They are saddened by the things that sadden the heart of God. They rejoice in the things that cause the heart of God to rejoice. Their estimation of “sin” and “righteousness” is fully aligned with the ordinance of the throne of God.

They lack nothing; because they want for nothing that is not already fully supplied in Christ Jesus Himself. They know, from personal experience, that the Lord has a vested interest in the things that bring Him glory. He has a pre-commitment to sustain that which exalts His name. Of which they are one. Their treasures are laid up in heavenly places, where moth and rust do not corrupt.⁽⁵⁾ Where thieves cannot break through and steal. So they do not worry about their earthly possessions (be they many or few) nor do they fret over their relationships; they say “the Lord gives, and the Lord takes away. Blessed be the name of the Lord.”⁽⁶⁾ They understand that their steps are ordained by the Lord. And if it is His pleasure to allow them to suffer the loss of “things” then they, themselves” would not have it any other way. And they know that all of their petitions, regarding the promises of God have been answered “Yes” and in Christ Jesus “Amen.”⁽⁷⁾ They know, that for all intents and purposes these promises are already “signed, sealed and delivered.”⁽⁸⁾ They are readily in possession of them.

They have set their affections on things above, not on the things of this earth.⁽⁹⁾ They sustain a relationship of “death” to the things of this world: the lust of the flesh, the lust of the eye, and the pride of life.⁽¹⁰⁾ Their life is hid with Christ in God. With open arms, they daily receive their crosses; that they may honor God. Everyday, all day, they present their bodies a living sacrifice. By this God proves what is good and acceptable to Him. His yoke, they gladly take upon their necks; for they would be bound to no other. They study the movement of His lips; His Words they drink in like water. They trace His hands and seek to know His ways.⁽¹¹⁾ As His heart beats ... so beats their heart. As His eyes see ... so see their eyes. As His thoughts are stirred ... so are the stirrings of their thoughts. Because *He IS*; they are.⁽¹²⁾

They are aware that they have this immense treasure in their earthen vessels, the Excellency of which is not mistaken for their own.⁽¹³⁾ They are acutely aware that this Excellency emanates from and belongs to God, and not them. All the praise and glory that they receive, they immediately give to Him.⁽¹⁴⁾ For they know that they were created for only one “Glory” and that is that they may express the “image and likeness” of their Lord.⁽¹⁵⁾ They seek the reflection of His face, in their hearts. They look intently for His fingerprints throughout the affairs of their lives.

They give, out of the good treasure of their heart.⁽¹⁶⁾ And they can give endlessly, because He is (in them) a well of *Living Water*, gushing up to quench the thirsty. Infinite streams of Life pour forth from their broken cisterns. They

do not hide their wounds and their scars; they gladly disclose the nail prints in their hands and feet. For they know that they look like every other man. They are not better, they are not smarter, and they are not higher. They know that the way of the Master is one of service. They seek to serve, and not to be served.⁽¹⁷⁾

They are a tree of life to all who know them; whose leaves are for the healing of the nations. Everything they touch prospers.⁽¹⁸⁾ Not because they have great hands. But because their hands belong to Another; and the work of their hands is assigned by One, Who does all things well.

They are a city that is set on a hill; the light of which can be seen for miles, hundreds of thousands of miles even.

They are planted by the Rivers of Water. Their leaves don’t wither. Their fruit is borne in peace; for they are peace-makers.⁽¹⁹⁾

They are easily fed, for they have one appetite. They hunger and thirst for righteousness ONLY.⁽²⁰⁾ They eat the Bread of Life daily. The name of their Heavenly Father is hallowed in their words and deeds. The Kingdom of Almighty God, governs their lives. His Will reigns supreme, over them.

The Lord makes them to lie down in green pastures; He leads them beside the still waters; their soul is restored.⁽²¹⁾ Goodness and mercy follows them, all the days of their lives. Their perpetual place of residency is in the house of the Lord. It is even in the secret place of the Most High; where they abide under the shadow of the Almighty.

They do not seek ungodly counsel. They do not sit in the place of scorners; nor do they wag their finger in the faces of others. They see themselves in the brokenness of their neighbor. When their brother falls, there they see their own fallen-ness. They hold up their brothers and their neighbors; because the Lord holds them up. The Lord teaches them how to delight in His law; and His law is ever their meditation.

Although they have a temporary place in this war-torn world, they do not engage in warfare after the manner of this world. The weapons of their warfare are not, in any sense, impotent. Their weapons are the very might and majesty of God. By these weapons, they decimate strongholds; they vanquish imaginations; they prostrate every high thing that exalts itself against the knowledge of God. In their “hands” are the keys of the Kingdom. They bind in the earth that which has been bound in heaven. They loose in the earth, that which has been loosed in heaven. And the gates of hell CANNOT prevail against them. They trample the very fortresses of the enemy beneath their feet as they proclaim liberty to them that are bruised and open the prison doors. They snatch from the very jaws of hell, those whose name is written in the

Lamb's Book of Life. Because they live in the presence of the Lord, blinded eyes are opened; deaf ears are unstopped; the plans of the enemy are undone, before them.

They live their life at the foot of the Throne of the Exalted One. They pant after every word that proceeds out of His mouth. They esteem the words of His mouth, more than their necessary food. In their hearts His words are sacred; they watch over them to perform them. They hide His words in their heart that they may not sin against Him.

Their life is a continual sacrifice. When they get out of bed, they get on the cross; because we know that we have been crucified with Christ and that we bear about in the body the dying of the Lord Jesus. And although they know that they are not worthy of the least of His graces; they receive from His hand what-so-ever He wills to give. And whatever He refrains, they dare not desire. The words of God (as spoken over their lives) shall not return to Him void. His words concerning them accomplish His pleasure and prosper in their respective assignments.

This is the "hidden life." This is the life lived by those who are willing to lose their life in this world; for they know that they shall find it unto life everlasting.

It is an expensive life; it will cost them everything they have and everything they are. Even so, it will never cost as much as a life lived otherwise; a life of rebellion and non-compliance to the things of God. Although it is not their primary goal, the rewards of this life are eternal. The weight of which cannot be measured; the depths of which cannot be sounded.

They've counted the cost and they have come to the conclusion that the sufferings of this present time (the things they endure; the things they allow; the things they tolerate) are not worthy to be compared with the glory that shall be revealed in them.⁽²²⁾ They choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of this world. By faith they forsake "Egypt" without fear; for they endure because they see Him. Who is invisible.⁽²³⁾ They are not weary in well doing, for in due season, they know that they shall reap if they do not faint.⁽²⁴⁾

If YOU want to live this life, it's yours for the asking. Simply ask God in Christ Jesus; "show me how to lose this life ... show me how to live the hidden life." Ask knowing that he, who comes to God, must first believe that He is. And that He rewards them that diligently seek Him.⁽²⁵⁾

What most others consider a thing to be grasped, they count but loss. Such are the marks of the life of a "loser." Such are the trophies of a "hidden life." So we see that they have not lost at all; in fact they have gained. They have gained ALL. *LW*

Sr. Editor, JoAnn C. White, sMHG

Scripture References - King James Version (KJV)

- (1) Galatians 1:20
- (2) Colossians 3:3
- (3) Matthew 6:33
- (4) 2 Peter 3:9; Ezekiel 33:11
- (5) Matthew 6:19-20
- (6) Job 1:21
- (7) 2 Corinthians 1:20
- (8) 1 John 5:14
- (9) Colossians 3:2
- (10) 1 John 2:15-16
- (11) Matthew 11:29
- (12) Acts 17:28
- (13) 2 Corinthians 4:7
- (14) Matthew 5:16
- (15) Genesis 1:26-27; Romans 8:29
- (16) Matthew 12:35
- (17) Mark 10:45; Matthew 20:28
- (18) Psalm 1:3
- (19) James 3:18
- (20) Matthew 5:6
- (21) Psalm 23
- (22) Romans 8:18
- (23) Hebrews 11:25-27
- (24) Galatians 6:9
- (25) Hebrews 11:6; Jeremiah 29:13

Love and The Truth

Continued from page 3

It MUST be remembered, that we are justified by the grace of God, through faith. There is nothing else for us to cast ourselves upon; no works of righteousness that we have done; NOTHING. It is by faith that we receive that justification. It is by faith that we cast ourselves upon God. It is by faith that we forsake our "at least ...;" which is to say our self-justification. It is by faith in the Word of God, alone. Lack of faith or perverted faith will lead (without fail) to sin. For the scriptures tell us that whatever is not of faith is sin.

Let's look at the first such event. We all know about the eating of the fruit of the tree of knowledge of good and evil. Prior to the actual act of "eating" and more foundational than that was the conversation that occurred between Eve and the serpent.

Eve: ...of the fruit of the tree in the midst of the garden, God has said, you shall not eat of it, neither shall you touch it, lest you die.

Serpent: Ye shall not surely die: for God knows that in the day you eat thereof, then your eyes shall be

Love and The Truth

Continued on page 11

sacrifices could never make the petitioners perfect. Thus we see the blemish of the sacrifice itself. You may remember from a prior article that there's a sense in which death is for reconciliation, and life is for salvation.⁽³⁾ Christ, however, did not have to offer a sacrifice first for His sin. He did not have to be first reconciled to God, for He is God. So we see that His priesthood is "without blemish." And the sacrifice of His own life is sufficient to render the petitioner perfect (in right standing with God). So we see that His sacrifice is "without blemish."⁽⁴⁾

Third: Christ our Eternal Priest is the Mediator of an Eternal Covenant. It's important to understand that God did not intend by the Mosaic covenant, that people would have everlasting life. John 3:16 tells us how God intended to bring one to inherit everlasting life. The promise of the Mosaic covenant was that they would live long upon the earth. However, Christ's priesthood facilitated (or ushered in) an eternal covenant with God, whereby our day is everlasting, and our life is not only long **upon** the earth, but extends and transcends far **beyond** the earth.

Now we see the contrasts between Christ's priesthood with the Levitical priesthood:

- The Levitical priesthood was earthly, and therefore served to facilitate our earthly wellbeing.
- Christ's priesthood is everlasting, and serves to facilitate our everlasting wellbeing.
- The Levitical priesthood was blemished and spotted by the fallen priests who offered for the people, as shown above.
- Christ's priesthood, however, was without blemish, as was His self-sacrifice.

Christ's priesthood facilitated an eternal covenant with God. The purpose here was not just that we could live long upon the earth, but that we could live forever, beyond the earth. This priesthood both "self-sacrificial and without blemish" was for the sake of an Eternal Covenant. This is the priesthood that we are called to. -SOMW-

David L. White

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

- (1) Matthew 20:28
- (2) Hebrew 6:20
- (3) Romans 5:10; Revelation 1:6; 5:10
- (4) 1 Peter 1:19-20

howstuffworks.com).”

In a spiritual sense we can understand the importance of remembering because scripture tells us how God required the Jewish people to celebrate "Passover" (Exodus 12:14). There were also many other feasts that were to be held. These ceremonies helped the people to focus on God, remember how He brought them out of past trials, and commit to stand in faith that God would continue to guide, protect, and provide for them.

Today, we as Christians could benefit from taking time to focus on God, remember where he has brought us from, and recommit ourselves to stand in faith as He moves us forward in the plan He has for our lives. As mentioned earlier, our memories create a framework that allows us to perceive our current situations as we do, and establishes how we will proceed into the future. Our memories help us understand who we are.

With this in mind, believers know that we are the sons and daughters of God. We serve a King who is gracious, merciful, and mighty. We never have to wait for Him to provide for us because in reality, God always provides everything we need before we need it. When we take time to remember how He's been with us in the past, this should encourage us to know He will continue to be with us now and in the future.

Maybe you will take some time this month to remember, honor, and celebrate those people who have made a positive impact in your life. It would also be most appropriate to remember, honor, and celebrate the God Who gives us life and provides for all of our needs. When we do this, He will illuminate us with the wisdom, courage, and ability to take the next step He has prepared for us. ~LLI~

Joyce M. White, MSW

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

For additional information leadershiplivinginc@yahoo.com

FIRMAMENT



There is no distance between the earth and heaven; just a difference.

(Bishop Alexis A. Thomas 4/14/10)



HELP IN TIME OF TROUBLE



Who is able to keep you from falling?

Jude 24-25



As a servant you know that you have been purchased by the precious blood of the Lamb.⁽¹⁾

As a son you know that you have been begotten of God and that you are joint-heirs with Christ.⁽²⁾ As a spouse you fellowship in His suffering; and know the glory of His resurrection.⁽³⁾

Each of these roles has its proper place and time. None of them are to be despised. However, we must be watchful when as we ought to be teachers, we still have a need for someone to teach us the first principles of the faith.⁽⁴⁾ A need to be taught is not a problem; but an unwillingness to mature to the place where you can be an example of righteousness and properly discern between good and evil is potentially detrimental. When we ought to be (if I may say it this way) an asset in the Kingdom; we may still find ourselves very much a liability. When we ought to be bearers of others' burdens; we are still something of a burden ourselves. It is socially reasonable that a child will grow and mature to the place where they can be regarded as a contributing member of society. And so it is in the Kingdom.

It is expected that we will actually be conformed into the image of Jesus Christ. This is not a promise locked into "the world to come;" it is expected that we will begin to realize this truth in our individual lives "here and now." It is expected that we will approach levels of intimacy with God such that the statement that Jesus made in John 14:9 (KJV) ... "he that has seen Me, has seen the Father" would potentially be true of us. For we know that the whole earth groans and travails in pain (we see it every day). They are waiting for the manifestation of the sons of God.⁽⁵⁾ When they interact with us, they want to experience what it feels like to be "loved by God ... to be forgiven by God."⁽⁶⁾

On a Personal Note

For some of us, the "role of a spouse and increased degrees of intimacy" are like fairy tales of lands far, far away. To these it's enough to have the destination address. For at least we can conceive that such a place really does exist. For others of us, we're satisfied to have a map and a compass. For then we always know that we could "go there" if we were ever so inclined. Then there are those of us, who will not stop (and will not be stopped) until we "get there."

As hard as it is to say, and harder still to believe; everyone does not want the role of a "spouse." Others like the idea of being a "spouse;" but will find the price

tag a bit discouraging. Some desire it but will not allow themselves to believe that it's attainable *for them*.

In relationships an "acquaintance," spends a little time when it suits them. A "friend" sacrifices more and tolerates the greater impositions of the relationship. But the spouse must become someone else altogether. The spouse gives up *self* for the intimacy of the relationship. The spouse assumes a whole new identity. A spouse is no longer an individual, but becomes a part of a unity; a community even.

The Servant

Again, there is a sense in which we all enter the kingdom the same way (as servants); still having the "smell of smoke in our clothes," as it were. As time goes on, some still find that they are sitting just inside the gates of the Kingdom, peering back across the waters into "Egypt." Others wonder why the Kingdom cannot be a bit more like the world that they just left, sans the hurts, pains and frustrations.

Disclaimer: for the sake of this discourse, we are illuminating only one expression of a "servant," a "son," and a "spouse." The example of a "servant" in the Kingdom is intended to tell many stories (if I could represent it this way). There is an expression of "servant-hood" that teaches humility and self-sacrifice. We intend to discover these in later editions, as the Lord wills. Presently we are looking at the expression of the role of a servant in a slightly different light. Here it is being contrasted with increasingly more intimate roles in the Kingdom. Thank you for understanding.

The Son

There are those who are glad to be rid of the former life, with all of its empty promises.⁽⁷⁾ They don't prefer it; their natural temperament is more amenable to a chaste lifestyle. They are anxious to learn the way of the Kingdom, so that they can order their affairs accordingly. Once they "know the rules," they feel confident that they can live this new life just fine. They are no longer alive to sin; but neither are they ... quite ... dead ... to ... self. As long as they do not admit egregious acts of outright transgression; they feel quite reasonably justified within themselves. They are not quite aware that the

perturbations of the soul or “self” are also obstacles to increased degrees of intimacy.

The Spouse

There is a sense in which the spouse recognizes that we are obliged to both put off sin and also to put off the lordship of self-righteousness. ⁽⁸⁾ *Sin* is not the only “contender” to the throne of the heart. *Self* is also intent on holding sway over the whole being. You’ll recall, in the Garden, that the forbidden tree brought both the knowledge of “good” and the knowledge of “evil.” Perhaps because we’ve wrestled so long with the “evil;” we’ve forgotten that the “good” must also be judged and set aside. This “good” that we reference here is not the “good” of the spirit; it is the “good” of the soul. It is what the scriptures reference when it speaks of *our* “righteousness” being likened to filthy rags before God. ⁽⁹⁾ The soul is not only predisposed to do “evil;” it has a predisposition to “good” too. This feature of the soul is prominent in persons who are not “believers” but they are morally descent and socially respectable people. As we begin to mature from sons to spouses, we begin to see a real need for the Word of God to divide asunder soul and spirit. ⁽¹⁰⁾

In summary, (for the sake of this discourse) there is one sense in which the life of the servant is governed primarily by the appetites of the *body*; as was the case prior to conversion. In that same sense, the life of the son is governed by the appetites of the *soul*. Likewise, the life of the spouse is governed by the appetite *spirit*.

Again, as servants we enter the Kingdom not quite knowing the “rules of engagement.” We find ourselves “under new management;” having yet to learn our place in the Kingdom. For some of us, many of the appetites of the *body* are still very much alive. As we approach the intimacy of a son, by the grace of God, the body has been brought under subjection. Now the *soul* (with all of its grand and august ideas) attempts to reign supreme. The soul will interpret *for itself* the laws of God; and establish *for itself* rules of behavior and statutes by which to live. Here the soul is certain (albeit mistakenly so) that it can do all that the Lord requires. As we mature into the role of the spouse, we word of God had begun to divide the soul and the spirit. The *spirit* is able to hear the beckoning of God, to draw near. The spirit, as lead by the Holy Spirit, begins to take its rightful place of “headship.” Here we are most able to be lead of the Spirit of God, because the voices of the body and soul have been

sufficiently chastened.

The spouse has buried both of these husbands (sin and self).⁽¹¹⁾ The spouse has died to both of these “lords” and no longer trusts his/her own heart.⁽¹²⁾ The spouse walks after the leading of the Spirit.⁽¹³⁾ The spouse knows that we have been crucified with Christ and that the life that we now live we live by the faith of the Son of God.⁽¹⁴⁾ Now shines quite a different light on the truth that Jesus Christ shared, “The Son can do nothing of *Himself*. For whatever the Father does, the Son does likewise.”⁽¹⁵⁾

And so it is with the spouse, who seeks to be a reciprocal expression of the Lord. -JTI-

Sr. Editor, JoAnn C. White, sMHG

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

- ⁽⁰⁾ 1 Corinthians 11:7
- ⁽¹⁾ 1 Peter 1:18-19
- ⁽²⁾ Romans 8:17
- ⁽³⁾ Philippians 3:10
- ⁽⁴⁾ Hebrews 5:12-14
- ⁽⁵⁾ Romans 8:19, 22
- ⁽⁶⁾ John 20:23
- ⁽⁷⁾ 1 John 2:17
- ⁽⁸⁾ Romans 10:3
- ⁽⁹⁾ Isaiah 64:6; Philippians 3:9
- ⁽¹⁰⁾ Hebrews 4:12
- ⁽¹¹⁾ 1 Corinthians 7:39
- ⁽¹²⁾ Jeremiah 17:9
- ⁽¹³⁾ Romans 8:1-2, 10-12
- ⁽¹⁴⁾ Galatians 2:20
- ⁽¹⁵⁾ John 5:19 adapted

DO YOU UNDERSTAND?



Understanding “glory” is more impartation than information.

(Bishop Alexis A. Thomas – 4/14/10)



pounds. But, to my dismay I found that even at a size 4/6, my hips still protrude significantly! Originally, this was very upsetting. I was sure that when I lost weight my shape would change. During and after the weight loss I consulted with several “experts” and tried a number of methods to shrink my hips. Of course, none of the techniques worked.

When I was at the end of my rope, God spoke a word to me (you know how God can be; in the midst of your turmoil, he will speak ever so calmly). He said, “You need to realize that the problem was never your weight, it was that you have not accepted how I made you.” He went on to say that I could diet and work out until “Jesus returns” and my hips will not change their shape. Why? He made me this way.

God let me know that my issue with my weight also carried over to other areas of my life. If I would just ask him to help me accept how he made me, my life would improve in every area. As you can expect, my self-acceptance did not happen overnight. Like everything else in our lives, this was a process. God let me know that there is nothing “wrong” with my shape. He taught me to stand in front of the mirror and really look at my whole self (front, back, sideways, etc.). As I did this, I could hear him telling me that I am accepted. So, I began to tell this to myself, “I am accepted, I am accepted...” and day by day my attitude towards my hips began to change. I accepted what God said about me and how he made me.

Later, I found God dealing with me on other areas of my life that I had not accepted. One by one, he would bring to my attention issues I had with myself or my life (i.e. how much money I made, my family relationships, health & finance areas, etc.). He would have me ask him to reveal to me how I truly felt about these issues. When he showed me my thoughts and emotions about each item, I was able to receive his wisdom on just how “perfect” my body and life are based on the plan he has for me. God said, “I made you the way you are to fulfill the plan I have for you.” Accepting this revelation has changed my entire self- and world-view.

I am not supposed to “be” anybody else. I am supposed to be me. I am not supposed to “have” what anybody else has. I am supposed to have what I have. And, I am not supposed to “do” what anybody else does. I am supposed to do what I do. Why, because it pleased my heavenly Father to make me this way,

give me what I have, and cause me to do what I do.

As I’ve come to accept who I am, God has delivered me from that dreadful, debilitating disease “Somebodyelseitis” and he has caused me to focus on what he is doing with what he made me to be. In scripture Paul gives Timothy this same type of encouragement. He says, “godliness with contentment is great gain” (I Timothy 6:6 KJV). Paul was telling Timothy that in order for him to fulfill the plan of God in his life, he first had to accept who he was and the path God had him on.

What path does God have you on? Are you married, single, engaged; are you employed fulltime, part-time, under contract, or have your own business; are you in college, working on your GED, studying a foreign language; or are you renting an apartment, purchasing a house, or living with a relative? Wherever you are right now, it is easy to want to be somewhere else; doing something else that you may feel would be better than what you are doing now. May I share something with you? If you feel this way, maybe you are suffering from a bit of “Somebodyelseitis.”

Now, you may say that there is nothing wrong with wanting to do something different than what you are doing now. And, I would agree with you. God places in our hearts goals, dreams, passions, and desires. He also guides our paths to pursue and obtain these goals (as a backdrop to getting to know him more personally). The challenge we face is when we have not accepted what we have now, who we are, and where we are today. We need to know that **today** (and everything that goes with it) is part of God’s plan for our lives. Whatever we don’t have yet, is for tomorrow, not today. If we were supposed to have something other than what we have today, God would have given it to us.

We must come to accept what we have today AND walk in faithful obedience to God to accomplish what he has for us tomorrow. Having this perception is (like Paul said) very prosperous for us. It allows us to focus on, learn from, and enjoy wherever we are today and pursue what God has for us tomorrow.

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

JESUS CHRIST



To Him be Glory, Honor, Majesty and Power.



opened, and you shall be as gods, knowing good and evil. ⁽²⁾

There is a sense in which Eve's statement represented what she believed God to have said, concerning the tree. The serpent's statement (on the other hand) was an attempted to pervert or undo whatever faith Eve had in the Word of God.

I want you to remember this. Because, before sin can ever be committed, there has to be some lack of faith or some perversion of faith in God as He has revealed Himself.

More than our "sin" problem, our "self" problem, our "submission" problem, we need to deal with our "faith" problem. We need to get before God in prayer and supplication, even to the point of anguish, so that our faith problem is rectified. We cannot do anything successfully without faith in what God has said (about Himself, about His Son, about you, about everything).

For where our hope in God is given substance by faith, and manifested by love; there is no lack of the reality of Christ in our lives, and the manifestation of us in His life.

For here are three issues that we will have to wrestle and reckon with: faith, hope, and love; ⁽³⁾ sometime going forward we will dig further into each, and how they relate. -LATT-

David L. White

Scripture References - King James Version (KJV)

⁽¹⁾ Hebrews 11:1

⁽²⁾ Genesis 3:2-5

⁽³⁾ 1 Corinthians 13:13

A ROSE

Mary watching Jesus on the Cross

Her face showed grief but not despair
His head though bowed, had faith to spare
And even now she could suppose
His thorns would somehow yield a rose

Her life, with Him, was full of signs
That God writes straight with crooked lines
Dark clouds can hide the rising sun
And all seem lost, when all be won

(Ravi Zacharias quoting Jeremiah Denton)

It reads like this

IF/THEN

If I forgive those who sin against me, *then* Father please forgive my sins against You.

LIKE/AS

And in *like* fashion *as* I forgive others, then in this SAME fashion forgive me.

Now the "If...then" or logical formula is clear cut. It is much like an on/off switch. The light is either "on" or it's "off." It's not a little bit "on" and kind of "off." It's off or it's on. There are no shades of gray. If I forgive others, then please forgive me (lights on). If I do not forgive others, then please do not forgive me either (lights off). ⁽²⁾ That's simple, right?

H-O-W-E-V-E-R!!!!

The "like...as" or analogical characteristic of this law is quite different and imposes another set of attributes to the whole forgiveness "thing." There are many, many ... many shades of gray. And there are many dependent qualities in effect; such that one Person's behavior is dependent on another person's behavior.

THE 31 FLAVORS

Let's back into this....

In the Kingdom there is only one "flavor" of forgiveness. Plan ole' vanilla. You're either forgiven, are you aren't.

Now in this world we have your basic "31 flavors" of forgiveness. You know ...

- Strawberry cheesecake "forgiveness" – we "forgive" because as a Christian, we're supposed to.
- Rocky road "forgiveness" - we "forgive" but we don't forget.
- Peaches & crème "forgiveness" – we say that we "forgive" with our mouth; but our heart is still uncommitted.
- Pecan brittle "forgiveness" - we "forgive" but we ex-communicate the offender.
- Peppermint "forgiveness" – we "forgive" but "don't ever speak to me again and you are so not welcome in my world."
- Double chocolate, fudge brownie, butternut crunch "forgiveness" – we will eventually, someday, in the not-so-near future, get around to forgiving the offender; just not right now.

What's your flavor of "forgiveness?"

Now the "like ... as" principle imposes just this ordinance.

If your "forgiveness" of your neighbor's offense is a double, chocolate, gooey ... someday after you've paid sufficient penance flavor; then the Father's forgiveness of you is just that.

Remember when you pray, "Father, forgive me "like/as" I forgive my offenders;" you're invoking a solemn pledge that the Lord is not "permitted" (pardon the expression) to forgive beyond your forgiveness.

Supporting documentation: There is this little bitty scripture that says, "if you do not forgive your brother his offenses, God WILL NOT forgive you of your sins."³ Then there is this little parable of the servant who (after having received forgiveness from his Master) refused to forgive his neighbor and was thrown in jail.⁴ Then we are admonished to "do to others what we would like done to us." Why is it that we are thus admonished? Because (in the Kingdom) the law of "sowing and reaping" governs forgiveness too.⁵ If we sow "pecan brittle" forgiveness' viola we reap "pecan brittle" forgiveness from both God and man. God is no respecter of persons.⁶ He respects His name, His word and His law; and when we line up with these, we reap accordingly.

Now allow me to admit something to you. When the Lord was sharing this with me (4/18/10), I questioned whether or not some of the readers would misunderstand me to be talking about the forgiveness that leads to salvation. So I asked the Lord how I would address such a concern.

The Lord then said, "In the Kingdom there is a forgiveness of the CROSS then there is a forgiveness of the BLOOD." Of course, never having heard this before, I didn't understand. So He went on to say that the forgiveness of the CROSS was a once-for-all transaction. As indicated by the fact that Calvary is a single historical event; for us, etched into our history.

Whereas the sprinkling of the BLOOD on the mercy seat before God is an eternal, ever-present truth. The scriptures reference that traditionally the priest entered into the Most Holy place annually with BLOOD, for the sins of the transgressions of the people. But Jesus entered once as an eternal, ever-

present token of our right to petition forgiveness of a Holy, otherwise, unapproachable Sovereign.

Here we're not addressing the forgiveness of the CROSS per se, by which is established our son-ship. Instead we are here referencing the forgiveness of the BLOOD, which we daily require.

If you presently regard unforgiveness in your heart (you pick the flavor). You are very likely finding the temperature of the throne room a bit chilly. You most likely sense that there are "closed doors" between you and the Father. Or prayers seem to be left unanswered.

The request for forgiveness that Jesus taught in the model prayer (aka the Lord's Prayer) is not strategic "salvation-centric" forgiveness. It is transactional "relationship-centric" forgiveness (in some sense). Give us this day, our daily bread, and while You're doing that forgive us ... as we forgive. Fundamentally, we cannot even get to the transactional requests for forgiveness; until we've dealt with the strategic request for forgiveness.

Some of us are a bit resistant to concede that God extends anything other than plain 'ole vanilla forgiveness. You say, "God is Righteous, how could He do anything else?" Just this is the point. If you're still unable (or unwilling) to see this thing as it is then consider the obvious. This is the method of prayer that God Himself provided. If He only knows how to extend plain 'ole vanilla forgiveness then He would not have based His forgiveness of our transactional sins on our forgiveness of our neighbor's transactional offenses. If God only extends plain 'ole vanilla forgiveness, He could have left out this clause of the prayer altogether.

On a broader note: While talking with a group on the topic of "forgiveness" a young lady brought up a great point. She asked (in not so many words) how one should handle an inherited mindset that incorporates generational unforgiveness (race-related prejudices, etc.). While she was asking the question I heard the Lord say this, "The blood that was shed on Calvary was not shed for one particular race of people, to the exclusion of all others." I believe that John 3:16 is very clear; that "...whosoever will..." may come. So here we have a sovereign, omnipotent God, against Whom an eternal offense has been leveled. He is not only *willing* to forgive us, but He bore the expense

and met us “half way.” If He is willing to forgive our eternal offense against Him; aren’t we willing to forgive someone else’s social, cultural or generational offenses? While you answer that in the privacy of your own heart, let me offer something to encourage an honest consideration of the facts, see Matthew 18:23-35.

By way of wrap-up, we must know the heart of God. The Lord fully prefers the plain ole’ vanilla forgiveness; you seek forgiveness, He grants it fully and completely. However, His righteousness forbids Him to restore one to good standing who is committed to being an outlaw. Unforgiveness make one an outlaw.

If you do not forgive another it may be because you unwittingly despise the forgiveness of God. The Lord prefers plain ole’ vanilla forgiveness; and is willing to readily extend it. However if you refuse to extend this same flavor of forgiveness to everyone else then it is clear that you don’t like plain ole’ vanilla forgiveness, so in God’s wisdom He has elected not to force feed it to you.

You see how simple it is.

- You extend plain ole’ vanilla forgiveness; you receive plain ole’ vanilla forgiveness.
- You extend strawberry cheesecake forgiveness; you receive strawberry cheesecake forgiveness. Etc.

Essentially our behavior represents to God our preferences; and He responds in kind.

May I offer a suggestion? Every morning when you awake, commit to extending plain ole’ vanilla forgiveness, to everyone who offends you. Then daily receive that same forgiveness from God for your offenses. =BC=

Sr. Editor, JoAnn C. White, sMHG

Scripture References - King James Version (KJV)

- (1) Matthew 6:12; 18:21-22; Luke 11:4
- (2) Matthew 6:14-15
- (3) Matthew 6:14-15
- (4) Matthew 18:23-35
- (5) Galatians 6:7
- (6) Acts 10:34

apostle John teach (in the gospel) that, “You shall know the truth and the truth shall make or set you free?”⁽¹⁾ Yes, of course he does. Then is this Latin idiom wrong? They can’t both be right ... can they? Well ... here’s a good place to engage in some *critical thinking*. What else do the scriptures say about “knowing truth?” It says a great deal, but John (in his epistle) says something more. He says, “If we say that we *have fellowship with Him*. If we say that we are *familiar with Him* If we say that we *know Him*, and walk in darkness, we lie, and do not the truth.”⁽²⁾ Now wait just a minute John, you’re confusing me. On the one hand (in the gospel), you said that if we *know* the truth ... we’re free. Then on the other hand (in the epistle), you begin talking something about “doing” the truth. Which one is it? Isn’t it enough to “know” the truth? Or is there more? Well in the words of our Latin idiom, “*to know is not enough.*”

Sidebar: John’s epistles (first, second and third John) were written during the first century A.D. He was communicating to a people among whom Gnosticism was a social norm or a philosophical predisposition. One attribute of the Gnostic mindset was that knowledge was the means by which one attained a transcendent or lofty standing with God and man. In the gospel account of John, he is quoting Jesus “...you shall know the truth ...” Which of course, is 100% true. Nothing is to be added to it; and nothing is to be taken from this truth. The thing to be guarded against is an improper understanding of it. This is where errors such as Gnosticism originate.

It helps to personalize it. Right? We *know* that the scriptures teach that we are to love our neighbor as our self. Don’t we? We know this truth. ... Are we free? ... No? ... Why not?

There is a “knowing” and then there is a “knowing.”

In this world, there a concept of “knowing” that does not necessarily result in a “doing.” It is essentially the amassing of volumes of propositional statements of truth. Thus we feel that we know things. I’m sure we’re all familiar with that (me first). Example: You run a red light. The police pull you over, and ask “did you *know* that your light was red?” You say, “Yes officer.” (If we’re honest.) What does the officer ask you, next? He or she would probably ask; “if you *knew* your light was red, then why didn’t you stop?” Why in the world would the police ask such a question? What makes that question reasonable? Perhaps, because there is a sense in which we still believe that “knowing” ought (in some real sense) to express itself in “doing.” A “knowing” that does not result in “doing” is questionable (at best) and lethal (at worst). Isn’t it?

In the Kingdom, there **no** such thing as a “knowing” that does not result in a “doing.” The secular, contemporary concept of “knowing” that results in merely a possession of

information, ideas and precepts does not exist in the Kingdom. Now let's go back and look at the gospel of John again. What did Jesus mean when He said that "freedom comes from knowing the truth?" Well, what he really said is this: "If you continue in My word, then are you my disciples indeed. The proof of your discipleship is "love."⁽³⁾ From there your "knowing of truth" will result in freedom." There is a vital qualifier to this truth, right.

Let's read that again: "If you are committed to a lifestyle that is governed by My word (which is the constitution of the Kingdom), then your discipleship will be evidenced in your deeds. And your knowledge of Truth will ensure your freedom; because your knowledge of Truth will necessarily result in coextensive behavior."

To be in possession of "knowledge" is (by itself) dangerous. Because it imposes upon us a responsibility to "do." And if this responsibility is left unfulfilled, we find ourselves in violation of another Kingdom ordinance. To him who knows to do good, and does it not, it is sin.⁽⁴⁾

Knowing that we have a responsibility to "love our neighbor as our self" is barren, alone. It has the ring of a tinkling cymbal or the clank of brass. It is of no use to us or to our neighbor, until we actually begin to "love" our neighbor. Why in the world are we again, rallying around this particular truth? Because my friend, just beyond the horizon; are winds of change blowing.

So then we see that although "knowledge is (in some sense) powerful" the possession of that knowledge is itself insufficient. Until "knowing" truth equates to "doing" truth, then (in this case) knowledge is not very powerful. And the Latin idiom "non satis scire," has a ring of truth. <CC>

A wise one said once:

We don't need to *know* more truth
We simply need to live the truth that we already know

Sr. Editor, JoAnn C. White, SMHG

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

- (1) John 8:32
- (2) 1 John 1:6
- (3) John 8:32; 13:35
- (4) James 4:17

WHAT DOES IT MEAN?

PERFECT – Conforming precisely to its definition and purpose. God is perfect because every aspect of His nature corresponds precisely to the essential definition of that aspect. Example: God's love corresponds precisely to the essential definition of what it means to be loving

IMMUTABLE – Of an unchanging nature. When we speak of God's immutability, we affirm that His essential nature, attributes and motives are the same in all circumstances, even though they may manifest themselves differently depending on those circumstances. God remains fully God in all situations and His love justice, mercy, power, goodness and other attributes are not diminished or corrupted under any circumstances.

TRANSCEDENT – Going beyond normal boundaries; when applied to God. Not contained within the physical universe or the range of human understanding. God's full nature and character transcends any confines we can imagine. It is clear that this is a necessary attribute of God, for He could not have created the universe if He were contained entirely within it.

OMNISCIENT – Knowing all that is, as it truly is. God's knowledge of things is fundamentally deeper than our knowledge. Being Creator of the space-time continuum and all it contains, He knows all that goes on in it, as it truly is, without subjective bias or physical limitations. Not bound by the constraints of time and space.

OMNIPRESENT – Present to all; that is closely related to His omniscience. God is not merely abstractly aware of everything, but knows all that is by virtue of His direct presence in all that happens. His presence is experienced differently according to the relationship of the individual to God. God frequently hides Himself to preserve our freedom.

PERSONAL – Possessing a personality. To possess a personality one must at least possess a center of consciousness, volition and intelligence. God exists as three persons each possessing His own personality and each united in seamless cooperation with each other.

Ralph C. Wagenet on The Coherence of God

THE TORAH

←←←←← →→→→→

... IT IS WRITTEN ...

←←←←← →→→→→

❧ SUMMARY ❧

The Chief Cornerstone



It is an expensive life; it will cost them everything they have and everything they are. Even so, it will never cost as much as a life lived otherwise; a life of rebellion and non-compliance to the things of God.

Son of My Wisdom



Christ, however, did not have to offer a sacrifice first for His sin. He did not have to be first reconciled to God, for He is God. So we see that His priesthood is “without blemish.” And the sacrifice of His own life is sufficient to render the petitioner perfect (in right standing with God). So we see that His sacrifice is “without blemish.”

Precepts in Practice



Many times we continually wish we were “like someone else, had what someone else has, or could do what someone else does.”

Let’s treat this tendency as a disease and name it “Some-body-else-ittis.”

Boot Camp



Remember when you pray, “Father, forgive me “like/as” I forgive my offenders;” you’re invoking a solemn pledge that the Lord is not “permitted” (pardon the expression) to forgive beyond your forgiveness.

❧ SUMMARY ❧

The Leadership Corner

It would also be most appropriate to remember, honor, and celebrate the God Who gives us life and provides for all of our needs. When we do this, He will illuminate us with the wisdom, courage, and ability to take the next step He has prepared for us.

Journey to Intimacy



The glory of a son recognizes that no weapon formed against us shall prosper (a defensive disposition); the glory of a spouse knows that we can do *all* things through Christ Who strengthens us (an offensive posture).

Love and the Truth



More than our “sin” problem, our “self” problem, our “submission” problem, we need to deal with our “faith” problem.

Living Waters



To be in possession of “knowledge” is (by itself) dangerous. Because it imposes upon us a responsibility to “do.” And if this responsibility is left unfulfilled, we find ourselves in violation of another Kingdom ordinance. To him who knows to do good and does it not, it is sin.

Website: www.kingdomnewsonline.com

Online you may collect copies of our historical editions of Kingdom News, dating back to January 2007. Enjoy them and feel free to share the newsletters at your leisure.

We welcome questions or comments on any of the articles represented in these newsletters (past or present). Please send us an email at KingdomNewsletter@yahoo.com.