

Kingdom News

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

Volume 6, Issue 6

June 2012

Motto for the year of 2012

You are worthy, Lord, to receive glory and honor and power: for You have created all things, and for Your pleasure they are and were created. (Revelation 4:11 *KJV adapted*)

The Chief Cornerstone



Silence is **NOT** Consent

Over the past few weeks, I have been in my share of meetings, OMG!!!! While some meetings are valuable and yield accordingly; many are much like the rides at an amusement park. Each person watches the other, to see who screams first.

You're familiar with them; "*meetings*" where people get together to collaborate about a particular event, issue, intended outcome, etc. While there, I'd notice a peculiar (and reasonably acceptable) practice. When a question is put to the floor, such as: "Does anyone have any objections?" Or "does anyone disapprove?" And the room (or the call) falls silent for a period. The host or facilitator (in the interest of time) says, "I'll take that (*silence*) as consent." It kind of reminds you of a wedding ceremony, where the Officiator, says "... can anyone show just cause, why this couple should not be joined in holy matrimony..." or something of the kind. After a moment of silence, the Officiator goes, on to say "...let them speak now or forever hold their peace." And again silence is taken as "*consent*."

Chief Cornerstone

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The Leadership Corner *Leadership Living, Inc.*

The Lord is My Shepherd ... Or Is He?

All scripture is KJV paraphrased.

I was recently contemplating the famous scripture that many of us learned early in our lives, the 23rd Psalms. Some of us had to memorize this scripture when we were barely old enough to walk or talk. Others of us learned it later in life. But, it doesn't really matter when we learned it, as Christians, most of us would say that we agree with the verses in this passage.

We would say, "Yes, the Lord IS my Shepherd!" But, I would like to take a little time and space in this month's article to challenge each of us. I submit to you that for many Christians (dare I say you and me included), that the Lord God Almighty is really **NOT** our Shepherd. Or, at least we don't act like this is the case.

Let's take a leisurely stroll down the verses of this passage. We won't delve into each verse, but we will highlight just a couple to see if God is truly our Shepherd.

Verse One

The Lord is my shepherd; I shall not want. Now, this is an interesting verse. It speaks of a "cause and effect" relationship. Here David speaks of how he will experience life because of who he believes God to be. He is in essence saying "because God is his shepherd, he will never experience not having what he needs in life." This is a weighty statement.

So, let's think about this concept in our lives. If I believe that God is my shepherd (keeper), then I also believe that it is

The Leadership Corner

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Boot Camp

Do After Their Words – Not After Their Deeds



Do as I "say" and not as I "do" (Finale)

Then spoke Jesus to the multitude and to his disciples; saying, the scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.⁽¹⁾

As we wrap up this short, but delightful journey we'll take a look back across the landscape to encapsulate what the Lord as revealed to us and what contemporary applications and effects it bears.

This journey began with a morning walk. I was multi-tasking: both meditating and listening to the reading of Matthew.

I was meditating on the scriptures that show us that our God is a jealous God (peculiar starting point, huh). I began to contrast that truth with the fact that for the servants of God, jealousy is not one of the nine fruits of the Spirit;⁽²⁾ nor is it a virtue in us. I thought, God is jealous; and we are not to be jealous. Just here, I heard the reading of the portion of Matthew 23, given as the opening scripture (above) "... All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." I was caught by the interesting similarity on a purely human level.

Regarding "jealousy" God is intimating "do as I say, not as I do." And regarding the teaching of the scribes and Pharisees, the scripture is saying "do as they say, not as they do." From there, the Lord began to talk and I began to listen intently.

The "do as I do" and the "do as I say" are two modalities for teaching, learning and influencing. Both modalities are very powerful and quite useful in the Kingdom. But we are to be watchful and discerning in their employment. These two models are so vital and pervasive that you'll find them EVERYWHERE in life (whether in this world, or in the Kingdom).

Think of the things that you do. Why do you do them? Some of them you do because you saw the behavior modeled by someone else. Others you do because you were told, you heard, or because you read about them. Others still will have been a combination of both of these models. I submit to you that all of our learning has come from either one, or a combination, of both of these models.

The things that we have learned by way of the "do as I do" teaching modality have, with few exceptions, **not required** the consent of the intellect. You've *purchased* things or your children have *done* things and when inquired into the response comes, "I guess I just wasn't *thinking*." More often than not, these have been regretful events, although not always disastrous. Are there items in your home, or transactions on your credit card statement that you wish you had given more thought to?

Contrariwise, the things that we have learned by way of the "do as I say" teaching modality have, with few exceptions, **required** the participation of the thinking faculty. Why the difference? Well, in order to convert something "heard or read" into something "done," the command must be translated (from an *idea* to an *action*) via the intellect. Have you foregone making purchases (large or small) after some genuine thought or contemplation revealed that you didn't really have a need for it?

Regarding the application of these two principles, they both have benefits if employed appropriately. And they both can yield unfavorably, if misused or taken lightly.

DO AS I DO

In this world ... the enemy seeks to bring us into bondage, by misuse of the "do as I do" influence modality. Frankly, the Marketing industry banks on our "eyes-closed-tightly" allegiance to this influence modality. They seek to draw one into compliance (read "slavery") by showing that "everyone else is doing it;" which is a classic fallacy. The enemy also uses "peer pressure" to enslave us. Now, "peer pressure" is not *just for kids* anymore. Peer pressure for adults sometimes looks like social coercion.

In the Kingdom ... the "do as I do" discipleship modality has many applications. One application is that it is for the young and ones whose Kingdom-mindedness is still in its developmental stages. We see that the mature have an obligation to make straight paths for their feet, so that the lame (or one whose walk is not fully developed) may "do as we do."⁽³⁾ Even Jesus said, "For I have given you an example that you should do as I have done to you."⁽⁴⁾

The "do as I do" modality may also be used in a human's relationship with the Sovereign Lord God. Because when a human (even a son of God) approaches the Sovereign (either through prayer, through His Word, etc.) we sustain to Him, the relationship of "one whose Kingdom-mindedness is still in its developmental stages." Therefore we may learn by doing as we discern His "doings." As we familiarize ourselves with the Word of God, we see in it the "doings" of God. We see the forgiveness of God, and are inspired to likewise be forgiving. We see the meekness of God and are inclined to be likewise, meek. Our Lord

Nutrition, Health & Wellness

◆◆ ◆◆ ◆◆ ◆◆ ◆◆ ◆◆ *My Life! ... A Vineyard? (Part 4)*

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. (Genesis 1:29)

We are looking at our lives as a vineyard. By this I believe that the Lord will lay for us a solid foundation upon which to understand the purpose of nutrition, health and wellness. Why should God be invested in or even care about our health? Except that it ultimately serves the purpose of the Kingdom. I know to some that may sound cold. That's not my intention.

However, it is my intention to express that God cares (primarily) about those things that directly serve His Kingdom purpose. Even so, He may regard (secondarily) those things that indirectly support His goals.

Bodily exercise is profitable (but its ROI is comparatively small): but godliness is profitable in all things, having promises that are to be realized both in the life that now is, and that which is to come. (1 Timothy 4:8)

But for those things that do not intentionally hallow His name, promote His Kingdom or contributing to the doing of His will, Wisdom bids Him leave. Proverbs 16:4 teaches us that God has created all things for Himself. Our Lord is so strategic in His doings that even the wrath of man shall glorify and serve the purposes of God, or it shall be restrained.⁽¹⁾ That is to say that nothing about the character of God obligates Him to invest in those things that bring glory to another, our nutrition, health and wellness included.

In the prior editions, we talked about the *hedge* and the *winepress*. This brings us to discover the purpose of the *tower* in the midst of the vineyard.

Repeat: The **tower** is the person, place or thing to whom we pay homage, or deference; or that we

esteem. The tower is the oracle of our life; that to which we go to for guidance or wisdom. ... The **tower** is not only useful in the oversight of the vineyard, it is imperative. It provides a sufficiently high perch for the "watcher" over the vineyard. In our lives we have a "watcher;" and we are to regard its presence and its warnings. For the Christian the *conscience* performs the function of a "watcher." If we allow, the Spirit of God will guide and protect the "watcher."

What are some of things that the scriptures say to us about *towers*:

The Lord was talking to Jeremiah, about Israel and said "I have set you for a *tower* and a fortress among My people that you may know (discover) and try (prove) their way."⁽²⁾ The word *tower*, here, represents one who investigates or examines. It also means one who proves metal. Metal is proven in the furnace of affliction. Job said it this way, "the Lord knows the way that I take, and when He has tried me, when He has proven me, I shall come forth as pure gold."⁽³⁾ As in the vineyard, so too is the *tower* in our lives. It is from the *tower*, that our character is proven (discovered); the good, the bad and the ugly. It is from the *tower* in our life that little foxes are seen. You may recall that it's the little foxes that destroy the vine. (Song of Solomon 2:15)

The scriptures also teach that the name of the LORD is a strong *tower*: the righteous run into it and are safe.⁽⁴⁾ Here I see a most beautiful display of the goodness of God; both vast and broad. Watch very carefully.

Between these two scriptures, here let me set them side-by-side:

- I have set you (Jeremiah) for a *tower* and a fortress among My people that you may know (discover) and try (prove) their way.... (Jeremiah 6:27-30)
- The name of the LORD is a strong *tower*: the righteous run into it and are safe. (Proverb 18:10)

The Lord is showing us something absolutely amazing. Both in God's placement of Jeremiah as "a tower and a fortress;" and in His description of Himself as a "strong tower" He is covering the vertical and the horizontal breadth and width of the land. He is speaking both to Israel and to the Body of Christ. He set Jeremiah in the midst of Israel; and He is Himself set among the righteous. By the use of the words "tower and fortress" in Jeremiah and the "strong tower" in Psalms, God is making the same declaration. He is saying, that He will

With that mental template in place, go with me through the first chapter of Judges. A couple of days ago, this was my assigned reading. I had just come out of the book of Joshua. So Judges is the natural follow on, right?!? So off, I went down the road to Judges. And for the life of me I kept stumbling over something along the way.

The book and chapter opens with "*Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying ...*"⁽¹⁾ but as I kept reading I begin to see something that troubled me. All along the way, I saw...

Judges (Chapter 1):

- And the LORD was with Judah; and he drove out the inhabitants of the mountain; but *could not drive out* the inhabitants of the valley, because they had chariots of iron. (v19)
- And the children of Benjamin *did not drive out* the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day. (v21)
- *Neither did Manasseh drive out* the inhabitants of ... but the Canaanites would dwell in that land. (v27)
- And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and *did not utterly drive them out*. (v28)
- *Neither did Ephraim drive out* the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. (v29)
- *Neither did Zebulun drive out* the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries (or slaves or taxpayers). (v30)
- *Neither did Asher drive out* the inhabitants of ..., nor the inhabitants of ..., nor of ..., nor of ..., nor of ..., nor of ... for *they did not drive them out*. (v31-32)
- *Neither did Naphtali drive out* the inhabitants of ..., nor the inhabitants of ... nevertheless the inhabitants ... became tributaries unto them. (v33)
- And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: ... yet the hand of the house of Joseph prevailed, so that they became tributaries. (v34-35)

Have you caught the pattern here? Now if you have not had the

opportunity to read this portion of scripture yet, it might slip past you. Allow me to tease it out for you.

The chapter *opened* with Israel asking the Father, who shall lead them into war. It *moves* to the various conquests of Israel over the nations of Canaan. It *deteriorates* to the places where, and reasons why, Israel neglected (or refused) to destroy the inhabitants of Canaan.

Now the thing that caused "my breath to catch in my throat," was how that in the early part of the chapter, "Israel asked ... and the Lord said; Israel went ... and the Lord was with them." Nevertheless, 60% of the way through the telling of these events, you'll notice how that Israel *stopped "asking" for direction from the Lord*. Not long thereafter (even in the telling of it) Israel had begun to faint and compromise. Now there was one thing more that "caused me to trip over my feet." I noticed that, in chapter one, there was no chastening from the Lord regarding this behavior. Israel had begun to allow the enemy to abide (or to retain residency among them), and it seems that the Lord was silent. Now just because these events were condensed into a single chapter, let's not allow that to lull us to sleep. These transactions didn't occur in a single weekend. Over a period of time, Israel moved from "seeking the face of God" to "doing what was right in their own eyes."

While I was reading the first chapter of Judges, I asked "Lord, what's going on here? Please *weigh-in* on this." About then, I pass on into the second chapter of Judges. Aaahhh! Chapter 2 leads in with "...the angel of the Lord came..."

The Lord intimated to me, "JoAnn, My *silence* does not give consent." He went on to reveal and to remind me that He had made clear to Israel how they should handle the enemy (both near and far).

In Deuteronomy⁽²⁾ the Lord begins by telling Israel that when they come upon a city to fight against it, first offer peace. If the city returns a response of peace; then Israel may save alive the inhabitants as servants and taxpayers. But if the city is not willing to declare peace, then Israel is to make war and take the city by force; and kill every male (saving the women and children with their possessions). Sounds reasonable, huh? BUT not so for the Canaanites!!!! God's directions for Israel towards the inhabitants of Canaan were clear and concise; "Israel, you shall utterly destroy them." Now for those of you who are going, "Aaahhh, how cold and unfair is that..." allow me to caution you (lest you be found foolish in judging the infinite wisdom of the Living God). The Lord had a very specific purpose for the utter destruction of the inhabitants of Canaan.

Quick historical bit: One, of possibly many, reasons why Israel was going in to dispossess the Canaanites of their land in the first place, is because their lease had

expired. And they were being evicted.⁽³⁾ Many, if not all, of the tribes of Canaan were descendants of Anak (Nephelim, or giants), who were descendants of the transactions in Genesis 6 (vv1-7) by which the Lord brought the flood of Noah's day. God had told His friend Abram that four generations later He would bring Abram's descendants back to Canaan. The Lord sort of "willed" the land of Canaan to the seed of Abram.⁽⁴⁾

Now we see why there is such a fierce tug-of-war for the land of Israel. The enemy is still trying to get in the way of God keeping His promise to Israel. So what, in the 21st century, looks like a "dirt fight" between two brothers (Isaac and Ishmael) over the land of Israel, is really a physical manifestation of a spiritual war in the heavens (very specifically against the Kingdom of the Heavens). The enemy is not willing to tolerate the restoration of the throne in Jerusalem (which was given for an inheritance to Judah,⁽⁵⁾ from which our Lord Jesus descended). Jerusalem is the city of the Great Kings(s), both past (David) and future (Jesus). You'll remember that our Father promised King David a seed to sit upon his throne.)

Back to the book of Judges, while it is a historical book; prophetically its implications are quite transcendent and presently relevant. In one sense, (as revealed to one of my confidantes) Joshua, both the man and the book, intimates the work of the Holy Spirit. As a follow on, the book of Judges specifically approaches "the work of the Holy Spirit in the life of the Believer."

And so, we see how that the book of Judges opens up with Israel having come into Canaan (the land of promise) "kicking b--- and taking names." With yet much land to be conquered, we see a frightful development. Israel begins to make excuses for allowing the enemy to reside among them. Sound familiar?!? Sound a little too close to home ... a little too personal? The Lord is telling us something. Give ear, O son of the Living God.

Listen closely, please

The translator of the book of Judges writes, "*And the LORD was with Judah; therefore Judah was able to drive out the inhabitants of the mountain. But for some strange reason, it seemed that Judah could not drive out the inhabitants of the valley, because they had chariots of iron.*"⁽⁶⁾ Wait a minute (let me read that again) ... is that rightly translated? Judah c-o-u-l-d n-o-t drive them out? That's weird. If I recall, Pharaoh of Egypt, had chariots. The last time we saw them, they were 'drinking up' the Red Sea.⁽⁷⁾ How could that be?!? Are you saying to me that the same God, Who pulled the Red Sea over Pharaoh and his armies, like a blanket; could not help Judah drive out the inhabitants of the valley, whom He had had His fill of? God may have been "mad" at Pharaoh; but He was fed up with the Amorites and the inhabitants of the valley.⁽⁸⁾ Oh, you say, "the scriptures do not say that Pharaoh's chariots were "made of iron," therefore this is an

apples-to-oranges comparison." Then I'd have to ask you "is there anything too hard for God?!?" I submit to you ... (no, I'll let you answer that question for yourself); because the answer to this question must be REAL to you. Not because I said so, but because you personally know it to be so. Again, I ask, "is there anything too hard for the God, who made the heavens and the earth?!" Perhaps it is the case the Judah, did not drive on the inhabitants of the valley (or the low places) because Judah "would not" drive them out. Not that they "could not." To say, that they *could not* drive them out is a misnomer, it is potentially an indictment against the God of Israel. To say that Judah *could not* drive out the inhabitants, because Judah had turned their back on the Living God; would be a truer statement.⁽⁹⁾ But that's *not* how the scriptures read. To say that Judah *could not* drive the inhabitants out, because of their iron chariots is patent absurdity.

By now you might be saying, "JoAnn, I think you are taking entirely too much license, or too much liberty; from whence cometh this brazen disposition?" You have every right to feel that way. Will you allow me to substantiate this ardent posture?

When I began to read the scripture (initially Judges 1:19) I was personally offended. I'm very serious. I was angry at the saying that "*God was with Judah and they prevailed in the mountains; nevertheless, God could not be with Judah and they prevail in the valley.*" This was personally offensive to me. (We'll come back here, shortly) Even King David said of God, "even though I walk through the valley of the shadow of death, I will fear no evil; for You are with me. Both Your rod and Your staff cause me to prevail."⁽¹⁰⁾ I respect that I was reading the scriptures, but no amount of convincing could make me understand that (*apart from indwelling sin*) Judah COULD NOT drive out those who dwelt in the valley (chariots of iron or not).

So I began to comb through the scriptures. Someone was going to "tell" me what was happening there. I came upon two events, I'm sure there are more. I'll give two events; you can add other events in scripture, if you like.

EVENT # 1

In the book of Joshua, as the land was being divided among the children of Israel, it was reported that Manasseh, "could not" drive out (there's that phrase again!) the inhabitants of the cities that were bestowed to them. Even when Israel had strengthened itself, the most they did was to enslave and tax the Canaanites; leaving them dwell in the land.⁽¹¹⁾ The tribe of Joseph (Ephraim) must have "overheard" Manasseh talking with Joshua. But it appears that Ephraim approached the matter from a different angle. He asked Joshua, "Why did you only give us one lot (division)? We are a great people." Joshua said, "Great, huh? Well "great" people, can make their own way in life. Take the land of the Perizzites and the

giants." Now the truth comes out. Ephraim is intimidated by the chariots of iron, too. Joshua says to Manasseh and Ephraim (the tribe of Joseph), "drive out the Canaanites, and don't let their strength or their iron chariots intimidate you."⁽¹²⁾

EVENT # 2

In Deborah's day (she was one of the judges of Israel), the Lord put to shame the army of Jabin, the king of Canaan; along with his military captain, Sisera and his 900 chariots of iron. They were so discomfited to the point that Sisera jumped down out of this iron chariot and began to run away, on foot. And the verdict was passed: "all the host of Sisera fell upon the edge of the sword; and there was not a man left."⁽¹³⁾

So we see that the fact that the enemy has "chariots of iron" is of NO consequence; When the Lord says destroy the enemy; He means just that, and nothing short of it.

I would not pass the court of the other contributing authors in this newsletter, if I didn't tell you why I've labored so intently to press home this matter. And right they are to hold me accountable for practical application. With that in mind, let's return to the statement:

"God was with Judah and they prevailed in the mountains; nevertheless, God could not be with Judah and they prevail in the valley."

While I was writing this piece, I heard the Lord say, (as best I can translate it) the following (I'll tell it as a story):

In one sense the term "mountains" implies spiritual magistrates, and transcendent powers. We see the intimation of this when we see that the worshippers of idols, build their altars and groves (where possible) in the mountains. On the other hand, the "valley" is where we live; you and I. Our life is etched out in the valley. One reason Judges 1:19 was so personally offensive to me is that it seemed to speak dismissively of the God of our salvation. Another reason along those same lines, was that it said to me that "*God with us; the Hope of Glory*" could wreak havoc of, or spoil principalities and powers; making an open show of them; triumphing over them in the Cross.⁽¹⁴⁾ But Emanuel COULD NOT, by that same Cross, help us drive out the enemies in our daily life, in the valley.

Wonderful that the "Great I AM" humbled the adversary in the heavens!!! But *I* cannot be witness to that reality; it remains a theory, if I do not experience the triumph of the enemy (or the destruction of the chariots of iron) in the valleys of my life.

I submit to you (Judah) that not only CAN we drive out the inhabitants of our valleys; but we MUST!!! The Lord would not (then) and will not (now) consent to the enemy continuing to dwell in the midst of Israel (or in our midst),

for good cause. He knew, as said as much; that the presences of the enemy would turn our hearts from serving the Living God; and cause us to sin against Him.⁽¹⁵⁾

Be not deceived, God is not mocked; that He seems silent regarding the sins in our lives ... is **not** consent.

Sr. Editor, JoAnn C. White, sMHG

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

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|---------------------------|---------------------------------|
| (1) Judges 1:1 | (2) Deuteronomy 20:10-18 |
| (3) Genesis 15:13-16 | (4) Genesis 15:18; Numbers 13:2 |
| (5) Joshua 15:63 | (6) Judges 1:19 adapted |
| (7) Exodus 14:7-9 | (8) Genesis 15:16 |
| (9) Joshua 7:11-13 | (10) Psalm 23 |
| (11) Joshua 17:12-18 | (12) Joshua 17:14-18 |
| (13) Judges 4 | (14) Colossians 2:14-15 |
| (15) Deuteronomy 20:17-18 | |

DON'T CURSE THE DARKNESS

Often we "chew up the clock" dealing with the *people, places and things* that do not support the outworking of the Kingdom, in our lives.

Once, while contemplating that, I heard the Lord say the following:

JoAnn, you don't pour emptiness (or that which *is not*) out of a glass. You deal with the half empty glass, by pouring substance into the glass.

Don't waste your time and energy dealing with that which **is not**. Invest yourself dealing with that which *is* (or dare I say) He **Who IS** and that which *is not*, won't be.

That which *is not* will cease to be a consideration or concern when "**He Who IS**" is present and accounted for.

We see this then we look at the scripture that says, "*Walk in the Spirit, and you shall not fulfill the lust of the flesh.*" (Galatians 5:16)

Don't preoccupy yourself with trying to turn the darkness OFF; simply turn the lights ON. The Light will take care of the darkness.

- JoAnn C. White 1/23/10

absolutely **“impossible”** for me to **NOT** have everything I need at every moment in my life. How could this be? I’ve been a Christian for many years and during this time I can count off several times in my life when I’ve experienced not having what I believed I needed at the time.

Let me give you a personal example. At 20-years-old I married a person who turned out to be a drug addict and alcoholic. We were married for about ten years. Because of his destructive habits I lost everything I owned. He would steal my purse and take all of the money we had out of our bank account.

I actually left the relationship several times (and came back believing he would change) before I finally filed for divorce. During that time, there were many days when my daughter and I didn’t have food to eat. Now, keep in mind, at that time I was a Christian. What happened? Did God take a vacation from being my shepherd? Why did He let these things happen to me and to my daughter?

Surely, you too have experienced situations that made you wonder where God was and why these things were happening to you. Was it a joke, did God have some strange sense of humor? Did He know what was happening? And, if so, why didn’t He stop what was going on? Why didn’t He intervene?

Of course there are reasons for what we all have experienced (and things we are experiencing now). Before we address the “why” let’s look at one more verse in this chapter.

Verse Three

He restores my soul; he leadeth me in the paths of righteousness for his name’s sake.

This is also an interesting verse. Let’s break it down. To restore something means to bring it back to its original condition or to make something or someone whole. Here the scripture is saying that God wants to make us whole.

Ok, that sounds good. But, what part of us does God want to make whole? Great question. The passage says He restores my “soul.” The properties of the human soul are the mind, will, and emotions. And, when you add the human spirit “breathed upon by the Holy Spirit” it encompasses the “living soul.”

So, we see that God is interested in making us whole in our spirit, mind, will, and emotions. We realize that while God heals our bodies, this is not His highest goal because our physical bodies will not go into eternity. And, we know God is an eternal God and He is genuinely interested in our eternal destinies.

Therefore, when the scriptures speak of restoring our souls, it is speaking about God’s desire and intention to heal us where it matters most (on the inside). His tactics include all of the events and situations we experience in life. He wants to wash

our inner being so we can see the way He sees and engage in our lives focused on experiencing our God as we experience the life He has blessed us with.

The second part of verse three talks about where God takes us in life. It says He leads us “in the paths of righteousness.” What in the world might this mean? Well, at first glance it sounds like God will guide us to live our lives according to godly principles. Hmmmm...

While God WILL lead us according to His principles, He will also lead us in and out of situations so that we can experience Him in specific ways. You see, God wants us to “know Him.” He exists in a multiplicity of realities and he uses circumstances and situations to “bring us to Him” in these realities. Would an example help us navigate this concept? Ok.

I’ll borrow from the elders. When I was growing up, I used to hear the “old folks” say, “I know God as a Healer” or “I know God as a Keeper.” I used to wonder what that meant. How can we know God as something specific? It’s because God exists in many realities. And, He invites us into situations (sometimes seemingly negative situations) so that we, too, can get to know Him.

Several years ago, I was homeless. God let me lose my home. Yes, it involved some poor choices I made (in ignorance), still it happened and I was a believer at that time. Now, when it was happening, I couldn’t understand how any good could come of this. However, little did I know that God’s “path of righteousness” was to have me become a social worker helping families with issues like homelessness and how to deal with those issues.

Having gone through that situation, I also came to “know” God as a Keeper. I finally realized that God kept me while I was sleeping on the floor at a relative’s home and while my daughter was separated from me living with a different relative.

God allowed me to “see” him as someone who would keep me and my daughter even when we were separated. Once He made me comfortable that He would keep my daughter, He later blessed my daughter to win a full ride scholarship to a college preparatory high school five states away from where we lived. Guess what, that first experience prepared me for the “path of righteousness” God had for my daughter. God knew she would leave me at age 14. So, He prepared me by separating us when she was younger and bringing us back together.

God’s “path of righteousness” includes the path of life He wants us to explore and experience. It may include moving to a different state (or country). It may include having children, getting involved with a particular community need, working at a specific company, or any number of things. He will have us experience life in ways that allow

us to get to know Him.

With all of this in mind, it brings us back to the original question. Is God truly our shepherd? The answer is a resounding "Yes!" Is it true that we cannot possibly lack something we really need as we journey along the path He has for us? "Yes!" It's true that God places along our path (or His path for us) everything we need to get to know Him.

This includes our need to experience a variety of circumstances. God will keep us no matter what we must face. He will be everything we need and we can experience Him in His many realities if we will just come to Him. Come to Him when we are afraid. Come to Him when we feel along, guilty, ashamed, and when it seems like we don't have what we need. Come to God and say, "Father, please show me what you have provided for me at this time." God is truly Faithful. He is the faithful Shepherd.

Is God our Shepherd? The real question is, "Will we trust Him as our shepherd and come to Him in every situation?" If we will do this, we will experience Him. We will get to "know" Him in ways we never dreamed of.

Be blessed! [LL]

Joyce White, LMSW

Boot Camp

continued from page 2

Jesus says "I do what I see my Father do."⁽⁵⁾ And so the Man Jesus Christ sustained such a relationship to the Father as that Jesus "did as the Father did."

DO AS I SAY

In this world ... the enemy seeks either to avoid the use of the "do as I say" influence modality. Or he seeks to bastardize the use of the "do as I say" influence modality, by disassociating it from its "parent." Both of these principles have their origin in the Kingdom. There the parent of the "do as I say" influence modality, MUST be that God is the author of what is "said." Now you see why the enemy would not be interested in the original version of this learning modality. What did he say to Eve, "has God *said* that you shall not eat of every tree of the garden?"⁽⁶⁾ Even in asking the question, he begins by manipulating "what God has said." He then proceeds to mutilated "what God has said" by assuring Eve that, "You shall *not* surely die." So we also find the "do as I say" influence modality in the Marketing industry. It's everywhere, but I thought I'd focus on a single reference (marketing) for purposes of allowing comparisons. One practice of the psychology of marketing is to close a marketing pitch with a "call to action" (buy now or call now). The "do as I say" influence modality is only useful to the enemy if it is sufficiently covert as to minimally invoke the engagement of the intellect.

In the Kingdom ... the "do as I say" discipleship modality is for ones who are both willing and able to properly discern by the work of the Holy Spirit and the Word of God how to translate commands into action. Jesus said something amazing. He said, "I have power to both lay down my life and to take it up again. For this commandment I have received of the Father."⁽⁷⁾ I have received a commandment of the Father, and I am committed to "do as He says."

Jesus consistently, said "you are my disciples if you "do as I say."⁽⁸⁾ He went a step further by asking "why do you insist on calling Me Lord, Lord and do not "do as I say?"⁽⁹⁾

In summary, we see that both principles: the "do as I do" and the "do as I say" influence or teaching modality have their origin in the Kingdom and are useful means by which we are brought to Son-ship. But they are also tools by which the enemy seeks to subvert the people of God into mindless allegiance to the world. We are to be discerning and watchful in interacting with or being led by these principles. We are to become familiar with the scriptures and watch how the people of God and obeyed and honored God then "do as they do." We are to, from the scriptures, know the statutes, ordinances and commands of God and "do as He says," thereby proving what is that good, and acceptable and perfect will of God.⁽¹⁰⁾ -BC-

Sr. Editor, JoAnn C. White, sMHG

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

- | | |
|-------------------|-----------------------|
| (1) Matthew 23:3 | (2) Galatians 5:22-23 |
| (3) Hebrews 12:13 | (4) John 13:15 |
| (5) John 5:19 | (6) Genesis 3:1-4 |
| (7) John 10:18 | (8) John 8:31 |
| (9) Luke 6:46 | (10) Romans 12:1-2 |

WHERE IS YOUR "TRUST?"

Show Your marvelous loving kindness, You are the God that saves, by Your right hand, them which put their trust in you; from those that rise up against them.

Psalm 17:7
(Slightly adapted)

both "be" and will use man to "be" to us a "judge and a defense;" both a rod and a staff. (More on this shortly)

I hear you ... I hear you, "God wouldn't use a *man* to judge me." That's very distasteful to us isn't it? Because after all we are not allowed to judge others.⁽⁵⁾ How then could God be just in using others to judge us and then condemn us for judging others? We'll shed some light on this below.

Meanwhile, I submit to you that God uses other men (human beings) to judge us ALL THE TIME and vice versa. Please follow very closely here. Let me be crystal clear on what I am and what I am not saying.

- **I AM** saying: that God uses other men (human beings) to judge us ALL THE TIME.
- **I AM NOT** saying, therefore, that grants us license to judge other people. It does not.

One definition of a judge is "that person, place or thing that causes us to clearly discern the difference between two extremes."

A "crazy" but useful example: A "benched" Judge helps a criminal discern the difference between himself/herself and other law abiding citizens by laying the offender alongside the law. It is exactly the same case here. Judges (3:1, 4) shows how that (because Israel refused to destroy them) God left many of the inhabitants of Canaan to prove (judge) Israel. One manner in which they judged Israel was the case that they were clearly idolaters (this was not a secret). So when at length, Israel found themselves bowing at the same altars or offering up the same incantations; it became crystal clear to Israel that they too were idolaters. Whew, is it getting warm in here, or is it just me?!?

Here let's not just talk about our big brother Israel. I have my own, personal skeletons (lots...of...them, actually). I have so many of them, that I had to have extra closets built "in my house" to store them (just kidding...well maybe not).

SKELETON...

I recall a personal experience, where I was frequently interacting with a very dear friend of mine. And during one period of time, I began to notice how *judgmental and critical* this person was. It had become increasingly distasteful to me. One afternoon, as I was talking to the Lord about how unappreciative I was about this situation. There was

this long pause in our conversation. Have you ever had the sense that someone was staring at you so hard, it seemed as if they could see right through you? That is what was happening. But that wasn't good enough the Lord came right out and told me. He said, "*JoAnn, the reason this is so distasteful to you is because you're just like that. You're looking at yourself; but you won't notice it in yourself. So I had to give you a mirror.*" If I said that at that very moment I had a *paradigm shift*, it would be a euphemism for "I had just had my mail read on national TV." I was FINISHED. When Jesus said "it is finished; He was talking about me. I was DONE. I wanted to be delivered, and I was not going to stop until the Lord freed me from that *judgmental and critical* prison. But you'll notice that before I heard it from God, I was judged by a *man*. Now aside from the fact, that I openly confessed it to that person; they would never have known that their behavior had judged me. They were being their natural self; I was looking into the mirror of their distasteful behavior, and saw myself.

Caveat: Shortly, I'll pull back the covers of my own heart; so that you can see the application or praxis. Now the examples and responses given below are simply a few (from my own experiences). But there are many, many more within each class. I do not intend that these examples are exhaustive or comprehensive. These are just a few broad categories that will serve to draw out the point. It is also a transparency of how the Lord began to show me myself along this particular "Via Dolorosa."

From the contemplation of these (repeated) experiences; of coming face-to-face with myself in the people around me; came one favorite and sobering "saying" of mine; that "*Throughout life, God gives us to ourselves, in the people around us.*" This discovery has revolutionized my heart and life. It has been extremely instrumental in the development of "humility" in me. I am now able to see that when I am confronted with someone else's brazen, flamboyant, or imposing disposition, character trait, etc. that I am looking in the mirror. I hear your questions ... perhaps this will shed some light.

Perhaps, we are often confronted with someone

else's character flaws. But when we are provoked to irritation or we feel "put upon;" perhaps we have what amounts to three choices. We can respond either "offensively, defensively or neutrally." Here's what that looks like:

Neutral Response: It "passes" right by us; like a random person walking down the street. Or we don't even *notice* it as such.

Example: Someone is, by some standards, being particularly *disrespectful* (whether intentionally or unintentionally). **Quick note:** The idea of *disrespect* can be a very subjective, cultural or socially-defined classification. While perhaps there is such a thing as objective "disrespect." There is more the case of "*disrespect*" as classified by the beholder, the social group, the family, the culture, etc. When we sit, sometimes we cross our legs. In Arab countries, if you cross your leg the wrong way, it is regarded as a flagrant offense. It is both personally and socially disrespectful.

Responses: 1) We see it, but we allow that the *disrespectful* person is "human" and that they have a right to their feelings. While you know that they **do not** have a right to impose upon "your" feelings; you elect to grant them a "pass." 2) Or perhaps you are familiar with the source of their behavior. Therefore you are more provoked to compassion; because you've "been there." And you don't even notice their behavior, as such. No provocation or response ensues.

Defensive Response: We justify it. Sometimes we notice that same disposition or behavior in ourselves, but we make excuses for it in others. Because to judge it in them, is to also judge it in ourselves. And frankly, we may not be ready to deal with it, in ourselves.

Example: Someone is being particularly emotionally volatile (whether intentionally or unintentionally).

Response: We can see how that a particular behavior, circumstance or event could move someone to such anger; especially when it is not focused on us. So we judge and outlaw the person, place or thing that "caused" the anger; instead, of realizing that we are each personally responsible for our behavior. And that the dispositions of our mind, will and emotions are

under our jurisdiction. Whether we like it or not, we are accountable to both God and man for them. The scriptures teach us to "love our neighbor as ourselves." ⁽⁶⁾ Therefore, we owe them a duty⁽⁷⁾ to so manage the faculties of our being (mind, will and emotions) in such a way as to exhibit genuine, godly love.

Offensive Response: We take offense, or we are put off by the behavior. We judge or critique their particular disposition of heart. Sometimes we go so far as to put ourselves at odds with the offender. We cut them off, we distance ourselves from them. We shut the door on them.

Example: Someone is displaying flagrant arrogance and pride.

Response: We identify it straight away. We recognize it as categorically "wrong" and as soon as we formulate the proper words, we're going to be sure that they are apprised of their offensive words or behavior. After all, that's just wrong or inappropriate, and someone should set them straight. The scriptures teach that if we see our brother "overtaken in a fault" those who are spiritually mature are responsible to work (*if the offender is willing*) to "restore" that one.⁽⁸⁾ Don't look at me that way, it's in your KJV Bible too. Just because it is handled differently on "Days of Our Lives" or "As the World Turns;" that does not abdicate or rescript our responsibility before God. **Sidebar:** This particular word "fault" represents any offense, sin, or trespass (both willful and unintentional).

So we see that Jeremiah was set as, both, a tower (or judge) and a fortress (or defense) for Israel. Meaning that in their disobedience, the Word of the Lord in Jeremiah's mouth judged their sin. And when they repented, the Word of the Lord in Jeremiah's mouth covered and protected them. So it is with the *name of the Lord* as our strong tower. When we are disobedient, the name of the Lord stands against us. It is a "call to order." And when we are obedient, it is a refuge or defense. In one sense, the *tower* is both a "rod and a staff." Remember the Lord uses people, places and things as "a rod and/or a staff."⁽⁹⁾ Among other things, the *rod* is used for fighting, punishing, chastening, reproof and correction; the *staff* represents sustenance, support and protection. And this is what we find with the tower in the midst of our vineyard

(or life).

Sidebar: Psalm 23 when the scripture says that the rod and staff of God shall **comfort** us. It intimates the functions of a two-edged sword. Which also intimates the Person of the Holy Spirit; Who, when He comes will convict us of sin, righteousness and of judgment. He is to us both a rod of correction and a staff of the Bread of Life. (Perhaps we'll have an opportunity to expand on this in another place and time).

We can see how that Jeremiah was set in the midst to Israel, to help them discern the way of the Lord. And that the name of the Lord, as a strong tower. It is, both, set for our defense (when we are obedient. But it is also set to judge and chasten (either directly or indirectly).

And so the Lord has placed in the midst of our vineyard (life) a tower (with both vertical and horizontal effects).
NHW

Sr. Editor, JoAnn C. White, sMHG

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

- (1) Psalm 76:10
- (2) Jeremiah 6:27-30
- (3) Job 23:10
- (4) Proverb 18:10
- (5) Matthew 7:1+
- (6) Matthew 22:37-40
- (7) Romans 13:8
- (8) Galatians 6:1; Matthew 18:15
- (9) Isaiah 10:5-6

FRUIT? ... WHAT FRUIT?!?

In the vineyard of your life, find on your vine the fruits of the Spirit...

- LOVE
- JOY
- PEACE
- LONGSUFFERING
- GENTLENESS
- GOODNESS
- FAITH
- MEEKNESS
- TEMPERANCE

... against such there is no law.

Galatians 5:22-23

Are You Sure?

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

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

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

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

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

Be Sure!

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

- (1) Phillipians 2:12
- (2) John 15:1-2; Luke 13:7
- (3) Matthew 21:17-19
- (4) Gleanings and adaptations from A.W. Tozer's Man: The Dwelling Place of God, p.62-68
- (5) Hebrews 13:20-21

~ SUMMARY ~

The Chief Cornerstone



By now you might to be saying, "I think you are taking entirely too much license, or too much liberty; from whence cometh this brazen disposition?" ... Will you allow me to ...

When I began to read the scripture (initially Judges 1:19) I was personally offended.

Boot Camp



In this world ... the enemy seeks to bring us into bondage, by misuse of the "do as I do" influence modality. Frankly, the Marketing industry banks on our ...

In the Kingdom ... the "do as I do" discipleship modality has many applications. One application is that it is ...

~ SUMMARY ~

The Leadership Corner

I submit to you that for many Christians (dare I say you and me included), that the Lord God Almighty is really **NOT** our Shepherd. Or, at least we don't act like this is the case.

So, let's think about this concept in our lives. If I believe that God is my shepherd (keeper), then I also believe that it is absolutely "**impossible**" for me to **NOT** have everything I need at every moment in my life. How could this be?

Nutrition, Health & Wellness



I hear you, "God wouldn't use a *man* to judge me." That's very distasteful to us isn't it; because after all we are not allowed to judge another man? ⁽⁵⁾ How then could...

I submit to you that God uses other men (human beings) to judge us **ALL THE TIME** and vice versa.

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