

Kingdom News

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

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Motto for the year of 2011

Render therefore unto God ... **the things that are God's.** (Matthew 22:21 KJV)

The Chief Cornerstone



Laos ... Dike

Laos and *dike* are two Greek root words that make up the name Laodicea. Remember them? They are the other body of believers, whom Paul directed Colosse to read/share their respective letters or epistles. ⁽¹⁾ And they are also a description of a body of believers with whom the Alpha and Omega has contention.

[14] And unto the angel of the church of the Laodiceans write; these things say the Amen, the Faithful and True Witness, the Beginning of the creation of God; [15] I know thy works, that you are neither cold nor hot: I would [prefer that] you were cold or hot. [16] So then because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. [17] Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: [18] I counsel you to buy

Chief Cornerstone

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The Leadership Corner Leadership Living, Inc.

A Season/Lifestyle of Thanks

We have made it through most of 2011. This month we approach (once again) the season of "Thanksgiving." I have a question. What exactly does this mean, a season of thanksgiving? Does it mean that we are to be thankful only at this time of year? I think we would all agree that as believers in Jesus Christ, we are to be thankful all year round. So, what are we supposed to do when we get to the month of November? Many people set aside time to spend with family and friends (either in person or via cyberspace). Some people also use this time to do volunteer work like feeding the homeless. These are indeed activities that often make us feel all warm and fuzzy inside. I, too, enjoy connecting with people during the holiday season.

Is there, however, something else we could include in our Thanksgiving traditions? Let us see. If the Thanksgiving holiday season is a time when you do things that make you feel good about yourself and have hope for your life, maybe there is something that can be done to extend these feelings and hopes throughout the year.

I was recently reading something Paul was sharing

The Leadership Corner

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Son of My Wisdom



Practical: Sanctifying Man's Ethos

We saw earlier in the series that the foundation of man's character and authority (ethos) is God's character and authority (Ethos). *It is enough for the disciple that he be as his master, and the servant as his lord*, says Jesus ⁽¹⁾. God says also, *be ye holy, for I AM holy* ⁽²⁾. John has declared something else also: *as He is, so are we in this present world* ⁽³⁾.

What should be evident from this entire series is that man is made to experience and express God; man is created to make God manifest, that is to glorify God. How, then, is that to be accomplished? This is going to happen in one way, and one way only, God's way.

When man first believes *into* Jesus Christ, he is given a new heart and a new spirit ⁽⁴⁾. Both of these are required in order for sanctification to work. Now, man cannot do anything of his own to increase his authority, in any eternal or spiritual sense. Man cannot by his own deeds, and purposes increase his authority. But this is what man can do. Let me set the framework.

Before a man is saved (by grace, through faith) he cannot obey God. *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be* ⁽⁵⁾. The carnal mind is helplessly at variance with God. However, because God gives a new heart and a new spirit, man can now use a new mind. Now, if we are saved, *we have the mind of Christ* ⁽⁶⁾. The apostle Paul said, speaking of a particular place of growth: *I thank God, through Jesus Christ our Lord. So then **with the mind** I myself serve the law of God but with the flesh the law of sin* ⁽⁷⁾. We, therefore, *can* serve God. We can only serve Him, though, with our spirit, which is synonymous with saying by faith. You see, the mind is a component of the heart. But faith is a principle of the spirit. The both of them must be engaged to serve God as we ought. Insofar as they are both



A Journey to Intimacy

The Spirit of the Lord God is Upon Me (Part 2)

The Spirit of the Lord God is upon me; because the LORD has anointed me to preach good tidings to the meek; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, *recovering of sight to the blind* and the opening of the prison to them that are bound...⁽¹⁾

Last month, we talked about how Isaiah 61:1-3 was not just a description of the person of Jesus Christ; it is also a prophecy concerning our individual calling.

This month the Lord will expose us to additional light on the portion of scripture whereby we are told that *we have been sent to bind up (heal) the brokenhearted*. You may recall that in the last edition I mentioned that I ask the Lord: "Father, *HOW* do I bind up (heal) the brokenhearted...?" He said, "*You don't.*" Not by power, nor by might, but by My Spirit;" said the Lord. ⁽²⁾ He said, "It is the clear and genuine *proclamation of the gospel* that binds up (or heals) the brokenhearted..."⁽³⁾

So I asked further (you'd think I'd learn by now ... okay maybe not); "Father, *WHO* are the brokenhearted? What does it mean to be brokenhearted?" Certainly the disposition of "brokenhearted-ness" has to be more than our social and colloquial sense of "remorse over unrequited love."

In response to this question the Lord led this way: He said (in not so many words) that the heart constitutes the whole of man's spiritual make-up (excluding the physical body). Therefore the heart is fondly known to comprise "the human spirit and the soul."

We understand that in the spirit of man are the faculties of the intuition, communion and conscience. ⁽⁴⁾

Love and *The Truth*



Melchisedec in Laodicea

The primary text from this article comes from the book of Revelation (3:14-22).

And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods; and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Allow me to introduce you to a thought that has remained with me for some time, concerning this scripture. Most theologians that I've heard consider the seven churches, in Revelation, to be descriptions of the ages of the church, at large. Laodicea, is considered to be the church of the modern age, and is particularly identified as the description of the church condition in America, more so than the rest. Here's why.

The church, as a collection of congregations of people who profess Christ, is richer than she's ever been. There are more churches today than ever in history. Churches are bigger than they've ever been. There's more money in the churches than ever before. The church, in America particularly, is better off than ever. Yet, and this is a critical yet, the church has never been so at peace with the world. She has never been so accepted by a secular society. She has never been so spiritually weak. She looks nothing whatsoever like the church, as she was represented in the book of *the Acts of the Apostles*.

We have never had so many Bibles as now. Yet, we've never been so scripturally uneducated or illiterate. We've never had so many denominations. We've



Boot Camp

Submission - *The Sanctification of the Soul*



Milestone #3 – His Cross, Our Cross

The Spirit of God intends, by the human spirit, to mentor and lead the soul into sweet submission and obedience to the Word of God. Thereby we become progressively sanctified into an amazing expression of "Son-ship."

Last month, we explored our Lord's directive to "deny self." This month we'll receive from the Father, something of what it means to "take up our cross."

Let us begin this way; by taking a few steps back, before proceeding. One this is certain; there will be no "taking up of any crosses;" where there has not first and far most been a denying of the self life. There will be no "marching down the Via Dolorosa, where there has not yet been Gethsemane's "nevertheless."⁽¹⁾ It was true for our Lord; it is true for us. It is enough that a servant should be as his master. For the crosses of our life are not taken up in the public trials of Gabbatha "the judgment hall." The cross is chosen in the secret place of the garden of Gethsemane. Although a few of the disciples did to with our Lord to the garden. None of them could go with him to the place of "nevertheless."

A heart that will not cede its lordship to the Sovereign Lord God, will never ... I mean NEVER, take up its cross. It cannot. For the cross is the antagonist of the self life; they are at enmity with one another. The humiliation of the cross, the disrespect and embarrassment of the cross, will not be borne of the self life. The Self loves to be pampered, to be coddled and it longs to be the recipient of homage (especially that which belongs to God alone).

The wood of the Cross was hewn from the tree of Life. The Cross will absolutely splinter the tree of knowledge of good and evil; that has long been the warp and woof of our self-government and the bane of our existence, apart from God.

In taking up of the cross, *we* say to the world (and to the enemy); hit me with your best shot, for this cause came *I [JoAnn]* into the world. Here are a few very

Living Waters



Personal Testimony

October 17-19, 2011

Please allow me to share with you an interesting series of things that happen *to* me. Not sure where this will go, but here's where it is now.

Over the past few months...years... I have been praying for one of my son's in the gospel. There had been this "thing" plaguing his steps through life. We have been collectively at the feet of our Lord, seeking relief. We have received the promise of God concerning it. I (personally) have received specific prophecy regarding the manifestation of things "post-relief/deliverance" in his life. The Lord has said, "this is who he [my son] is so stay the course." Those things notwithstanding, we rode this roller coaster of life: *one step forward, 1.5 steps backwards. Here a little, there a little.*

The Lord had been winking at me a very interesting complexity of the nature of relationship in the Kingdom (more details forthcoming). I saw glimpses of *it* but was not sure exactly how it worked. It seemed to "fly in the face of the things that I currently knew and understood." So as you can appreciate it, it was a cup that I was "not quick to drink from." But from time to time over the past year or so (I had been seeing it).

Yesterday, the Lord said to me as I drove home from the office; "Suppose it is the case that your son's relief (deliverance) is connected to your obedience?" I toyed with the idea of that. I shrunk from the weight and gravity of it. A part of me wanted to ask, Lord how can that be?!?! How can it be possible that our lives are connected in this way? When I say "our lives" I was not just talking about "myself and my son." I was asking the Father, how it can be the case, within the body of Christ that our lives are so inextricably connected in such a fashion; as that one person's obedience affects another person's life, well-being, and/or affairs. Admittedly part of this "asking" was the off-spring of my Western inculcation (*teaching*).

Covertly and mistakenly, my disposition was that of the "West:" we are "individuals." We are *islands*, "our waters never wash upon anyone else's shores," so we are taught to think. And so was my thinking.

I asked silently in my heart, "Father why could not we cast out this "thing?"⁽¹⁾

What the Lord was "telling" me, that I didn't want to hear, was that "*your waters DO wash up on someone else's shores*, get used to it. And govern yourself accordingly."

The Lord said, "JoAnn, what a strange question you ask. For is not this the story of the whole gospel? For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."⁽²⁾

Is it okay, if I tell you that this is a responsibility that is far, far too great for me? I cannot bear it!!! I am brought to tears just remembering the implications of this truth. And to me, the Lord says, "thou hast well said, that this responsibility is far too great for you, JoAnn. With men this is impossible; but with God all things are possible. Take up your cross and take My yoke upon you and make straight paths for your feed."⁽³⁾

Sr. Editor, JoAnn C. White, sMHG

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

⁽¹⁾ Matthew 18:19-32

⁽²⁾ Romans 5:19

⁽³⁾ Matthew 16:24; 11:29; Hebrews 12:13

Great Gain of Godliness

by Thomas Watson (p19)

**The godly fear and sin not
The wicked sin and fear not**

**The lack of the fear of God is the innate
cause of all wickedness and
disobedience.**

of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye salve, that you may see. [19] As many as I love, I rebuke and chasten: be zealous therefore, and repent. ⁽²⁾

There are a couple of things that we'll want to take note of over the next few editions:

To whom do the scriptures address this letter? In the cannon of scripture, this letter is addressed to the angel of the church of the Laodiceans. Laodicea was one of seven cities located in Asia Minor to whom the Lord directed His attention.

On a broader note, (as you can appreciate) this does not mean that the Lord only had contention with or gave appraisal to these specific churches. In fact, the angels of these churches are also Overseers of other bodies of believers, the world over (throughout the ages). In every age you will find bodies of believers with the spirits of at least one of these churches. Just because the historical Jezebel is dead, does not mean that the *spirit* of Jezebel is dead. Nor is it the case with the doctrine of Balaam. These are the workings of principalities and power; not of people.

Interesting discovery, the definition of *laos* is “a people,” in general. The definition of *dicea* which is more properly represented as *dike* (pronounced *dee kay*) means judgment, punishment, and vengeance. Now when I first read this I mistook the name and its meaning. Afterwards, while walking out to the car, the Lord said (to me) the Laodiceans are a people who have so cast off judgment (or discernment) that they provoke the punishment and vengeance of God. Now lest we cast dispersion in our thoughts of them, remember the scriptures teach that when we see our brother over taken in a fault, we are to approach the matter in meekness, considering our self, lest we also be overtaken. ⁽³⁾

Now, we can tell that Laodicea had lost their sense of judgment; that they have lost their way, because of the scattered footprints that they left abroad:

They say “I AM rich and increased with goods ...” These declarations, in their mind, were bragging rights. Whereas the scriptures seemed to say otherwise: that the “cares of this world, and the deceitfulness of riches, and the lusts of other

things entering in, choke the word, and it becomes unfruitful. Furthermore, it warns that a rich man shall hardly enter into the kingdom of heaven. ⁽⁴⁾ The rich He sends away empty. ⁽⁵⁾ This we saw happen with the “rich young ruler” ⁽⁶⁾ who came to Jesus, as it were, looking for eternal life; but left “with his hat in his hand.”

Quick detour ... why is this (the foregoing) the position of the Kingdom regarding riches? It is the case that the riches of this world promise everything and deliver little, (my bad) they deliver nothing. The riches of this world *take*; they do not *give*. Those who have riches trust in their wealth, and boast themselves in the multitude of their riches. None of them can by any means redeem his brother, nor give to God a ransom for him. ⁽⁷⁾ Of the things that really matter to God, riches cannot procure any of them, not one. So again, why do we chase this vaporous, illusive “thing?” Riches will not serve us well in the Day of Judgment.

They say “... I have need of nothing ...” The scriptures do not say “blessed are those who have need of nothing.” It says blessed are the poor in spirit; those who know their need of God. ⁽⁸⁾ Our brothers and sisters of Laodicea are of the illusion that they have “no lack.” When in fact, they are “broke and busted and can’t be trusted.” It is this very misconception that cloaks their nakedness. It is altogether less than fig leaves. And this cloak is much like the Emperor’s New Clothes; wherein the Emperor is the only one who “sees” them. Others are not so deceived. For the Lord says to them, “You cannot even tell, that you are naked;” which is quite indicative of the loss of discernment.

When examining their statements of themselves, it is difficult to think that they knew anything of scripture; or that they knew anything of the Person of Jesus Christ. It seems that they had lost the ability to discern their poverty. We are warned that if a man thinks himself to be something, when he is nothing, he deceives himself. ⁽⁹⁾ Rich is a comparative term (in one real sense). Therefore, if they believed that they were “rich,” to what (or to whom) could they have been comparing themselves? It is clear that they are not comparing themselves to the standard of righteousness or uprightness, as expressed by our Lord and Savior. We can then see how any other standard of measurement would leave one with an upside-down view of their situation.

Here's an interesting consideration, the statements that they make about themselves are only, really true of God. They say, "I AM rich ... and I don't need anything else." Ahhh the deception of the fruit of the tree of knowledge of good and evil; for it says to us "you shall be as gods."⁽¹⁰⁾ Is that the posture of *your* heart today? Is it the case that *you* do not seek God for your daily bread, because you have an oven of your own? Is it the case that you have stopped thanking God for your income, your provisions, your resources, because you mistakenly believe that you are "where you are" due to some cleverness or skillfulness of your own? It has been said that "Rome fell in a day."

Again, the statements that the believers of Laodicea made about themselves are truth statements that apply to the Living God, primarily. And to those who are "of Him," secondarily; to those who live and move and have their being IN HIM. And even for those who find their place IN HIM; their testimony is that "it is the goodness and mercies of God, that we are not consumed."⁽¹¹⁾ When we shall have done all those things which are commanded us, we are to say, "We are unprofitable servants: we have done that which was our duty to do."⁽¹²⁾ Blessed are the meek.

It is the Lord who will say of us, "Well done, My good and faithful servant..." It is not a statement that we make of ourselves. I hear you ... some of you are asking "Why can't we make such statements of ourselves, if they are true?" Valid question, which implies that such a statement, could be true of us. Nevertheless, there are a couple of reasons why we "as servants of God" are not to employ such tactics in dealing with ourselves.

Why are we not to say *of ourselves* "well done?" (Or other such things, of that nature.) There are many reasons, but of them here are a few:

- 1) The Lord knows how we are scripted; He knows how frail and vulnerable we are. He knows that as long as we are in this body, the flesh will seek every occasion to vaunt itself. And the banner, "well done" is just the fodder it needs to escalate itself (and you) to a place of idolatry. Please let us not be foolish enough to think that we are exempt. It happened to Lucifer⁽¹³⁾ and he was closer to God, than we.
- 2) Every servant of God (angel and man, alike)

knows that all goodness comes from God. If we have done well, it is because the Spirit of the Lord God is working in us to will and to do according to the Lord's pleasure.⁽¹⁴⁾ If left to ourselves, we would betray God, a million times "before our feet hit the floor in the morning." And with that in mind, we can appreciate that our Lords mercies are renewed to us each morning.⁽¹⁵⁾

- 3) On another note, there is a physiological reason we ought to refrain from saying of ourselves "well done." To the mind or the intellect, "well done" is a statement of finality or completion. You've seen it, when a runner crosses the finish line, they instinctively stop running. We've not crossed the finish line yet.

Let's take a panoramic view of things. How does the Lord address Himself to the various churches?

You'll find that the Lord addresses Himself to each of the churches in Revelation, somewhat differently.

- To Ephesus, He addresses Himself as He that holds the seven stars in His right hand, Who walks in the midst of the seven golden candlesticks
- To Smyrna, He addresses Himself as the first and the last, which was dead, and is alive
- To Pergamos, He addresses Himself as He which hath the sharp sword with two edges
- To Thyatira, He addresses Himself as the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass
- To Sardis, He addresses Himself as He that hath the seven Spirits of God, and the seven stars
- To Philadelphia, He is holy, he that is true, he that hath the key of David, he that opens, and no man shuts; and shuts, and no man opens
- To Laodicea, He is the Amen, the Faithful and True Witness, the beginning of the creation of God.

So how does our Lord, introduce Himself to the church at Laodicea, as the

Amen – I agree with the Father

Faithful – shows His allegiance to the Holy

One

True Witness – in that He will identify (or give witness to) exactly what He knows to be real and true in the presence of God

The beginning of the creation of God - You are worthy, Lord ... for You have created all things, and for Your pleasure they are and were created.⁽¹⁶⁾

Q) What is His indictment to the church?

A) I know your works, that you are neither cold nor hot: I would prefer that you were either cold or hot. But because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth.⁽¹⁷⁾ To be lukewarm is the same as being double-minded.⁽¹⁸⁾

Lukewarm is to be “not fully committed” to the way of the Kingdom, nor to be openly opposed to the things of God. Lukewarm is to be wearing the jersey, but not know the play book. The Lord is saying to them (and to us); “You show up for practice; but I can’t put you on the field. A benchwarmer is of little use to Me in a war of this magnitude. Do Me a favor, either be *all in* or *all out*. Otherwise, you put Me in a precarious situation; because you’ll look like a *son*, but I’ll have to treat you like a *stranger*.”⁽¹⁹⁾

Q) Why such an indictment?

A) Because you say, “I am rich, and increased with goods, and have need of nothing.” But what you haven’t said (because you didn’t know) is that you are wretched, and miserable, and poor, and blind, and naked. Being broke is not a problem, if you know that you’re broke. At least you may ask for assistance. The problem with “he who knows not, but knows not that he knows not” is that you can’t help them. You cannot counsel of them to buy of you gold (to supplement their poverty) and white raiment (to cover their nakedness).

Q) What is the Lord’s recommendation?

A) I counsel you to buy of Me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye salve, that you may see. (more on this next edition)

Q) Why did the Amen say this to Laodicea (and to us)?

A) Because He loves us!!! For He has said, “as

many as I love, I rebuke and chasten: be zealous therefore, and repent.”

Some believe that we live in the Laodicean church-age. When you look at the particulars regarding the Laodicean body of believers, you can readily see their point. So when we go back and read through this article a second time, let’s remove the Laodicean name and replace it with our name. And then let’s take up our Lord’s recommendation to buy of Him gold, and white raiment, etc.

Next month (the Lord willing) we’ll expand on the application of our Lord’s recommendations.

Be warmed and filled. <ccc>

Sr. Editor, JoAnn C. White, sMHG

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

⁽¹⁾ Colossians 4:15-16

⁽²⁾ Revelation 3:14-19

⁽³⁾ Galatians 6:1

⁽⁴⁾ Mark 4:19; Matthew 13:22; 19:23-24

⁽⁵⁾ Luke 1:53; Psalm 52:7

⁽⁶⁾ Matthew 19:16, 22

⁽⁷⁾ Psalm 49:6-7

⁽⁸⁾ Matthew 5:3

⁽⁹⁾ Galatians 6:3

⁽¹⁰⁾ Genesis 3:5

⁽¹¹⁾ Lamentations 3:22

⁽¹²⁾ Luke 17:10

⁽¹³⁾ Ezekiel 28:5-6

⁽¹⁴⁾ Philippians 2:13

⁽¹⁵⁾ Lamentations 3:22-23

⁽¹⁶⁾ Revelation 4:11

⁽¹⁷⁾ James 1:8

⁽¹⁸⁾ James 1:8

⁽¹⁹⁾ Matthew 7:21-23

Psalm 37:1-5

[1] Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

[2] For they shall soon be cut down like the grass, and wither as the green herb.

[3] Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

[4] Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

[5] Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

with the church at Philippi. In Philippians 4: 6-8, at the end of his letter, Paul took some time to encourage the church and give some sound advice. He instructed them to refrain from worry. He said they should make their requests known to God with earnest prayer. By doing this Paul said the people would be able to experience a kind of peace that bypasses our natural understanding.

If we think back over the events that have taken place in our lives this year, as well as globally, it could be enough to cause serious anxiety. But, Paul says we are to place our requests on the altar and rest in God's hands no matter what is going on in our situations. Not an easy task, but then Paul does not leave us here. He continues.

In verse eight, Paul says “finally brethren, think about the things that bring you peace and joy” (KJV paraphrased). This is the part I believe we miss sometimes. We pray to God about our situations, but then we may continue to think about the negatives to the exclusion of recognizing what is actually positive.

I realize that some of the situations we have to go through can be pretty painful, shocking, and uncertain. At the same time, God has promised that He never leaves us and He never allows us to go through anything that we cannot handle. Speaking from personal experience, there are some things God has allowed my family to experience that we did not **want** to go through, but He kept us through the those situations. Then, just as He promised, He brought us out of each situation as victors.

So, what does all of this have to do with the Season/Lifestyle of Thanksgiving? Paul has given us the key to having a lifestyle of thanksgiving. He tells us to lay before God any issues, concerns, or requests we may have. He is careful to let us know that when we approach God with our request, we are to have a heart of thanksgiving. He goes on to say that if we do this God will flood our hearts with His peace. And, Paul tells us how this will happen. Paul says we are to “think on the things that bring us peace and joy.”

We are in partnership with God. It is important to note that as believers, God routinely works with us (not without us). So, when the scripture says God will do something (anything), we can be sure we always have a part to play in the deal. God will give us peace, if we will focus on what is peaceful.

God will give us joy, if we will focus on what is joyful. God will give us rest, if we will do what is restful. Are you starting to see a pattern? God works supernaturally in us as we live in agreement with His directives. When Paul speaks to us he is sharing a kingdom principle.

So, as we approach this season of thanksgiving, may we encourage ourselves and others to think on things that bring us peace and joy so that we can truly allow God's peace and joy to overwhelm us? When we do this, that same peace and joy can then flow out to other people with whom we interact. This is also the gospel.

As we train ourselves to think about being thankful, at peace, joyful, and so on, we can develop a lifestyle of thanksgiving. We can thank and praise God in every situation if we focus on what is good, what is true, what is lovely, what is peaceful, and what is joyful – even as we face difficult situations.

May we be encouraged during this season of thanksgiving to commit to develop a lifestyle of thanksgiving.

Be thankful for we are abundantly blessed – or like the “old folks used to say, we are blessed above a moving million!” [LL]

Joyce White, LMSW

.. **All scripture is KJV paraphrased.**

Hello (click, click, click) ... Hello!!!

If you can't get through to God, you're never going to get through to people.

Gerhard Du Toit

engaged, you are obeying God. For practical purposes I would just say obey God. In so doing, you will be engaging both the heart and the spirit; for you will be walking by faith.

The more you continually obey the word of God you will find that a most peculiar thing begins to happen. Your character will be undergoing a metamorphosis. You will find that you are changing from a caterpillar, to a butterfly (smiling).

We saw earlier in the series that in the Kingdom, *character* is both foundational and in some sense a priori to *authority* (in that authority proceeds necessarily from one's character). Now we already said that man cannot change his authority. But what man can do is, insofar as he is regenerate (new heart/spirit), he can obey God. **Obedience persisted, yields godly character. Upon godly character God confers his authority.**

The principle is this: *whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted* ⁽⁸⁾. In due time, God withdraws his authority from those who exalt themselves (character flaw). That means all those who live their own lives their own way, who have exalted themselves as God, shall be abased (the enemy included). Those, however, who have humbled themselves (character) under the mighty hand of God, He will exalt.

The community of grace is this: *let no man seek his own, but every man another's wealth* ⁽⁹⁾. I grayed 'wealth' because it does not appear in the original language, and understanding the sentence without the word 'wealth' gives the sentence its robust intent. In the places where you see one exalting his own and himself, you can be sure destruction is nigh at hand. I believe that the scriptures teach that pride and self-exaltation precedes destruction and abasement.

In the community of grace, the community of God, each one is seeking to exalt another. You see it among the Godhead. Ahh! How beautiful is, what I like to call, the *Deference of Sovereignty*. You ought, therefore to see it among the body of Christ.

As we obey God we humble ourselves before Him. We thereby set apart our character unto Him, for His particular use. In fulfillment of covenant, God sets apart His authority unto us, only as submitted and faithful sons. You can certainly appreciate the Lord's need to be preferential in His dispensation of authority. For our Lord's authority (whether expressed by Him or by us) governs not only the earth; but the heavens also.

The other piece of this secret may be revealed in this word from Jesus. *As the Father knoweth me, even so know I the Father: and I lay my life down for the sheep... Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father* ⁽¹⁰⁾.

Many people have believed that commandments were given to restrict us, or to bind us. God forbid, for Jesus says here that He has power by means of a commandment from His Father. You see, the first statement there is of knowledge of God as Father. This knowledge causes Jesus to lie something of His down (His life). This is His humbling: *he humbled himself, and became obedient unto death, even the death of the cross* ⁽¹¹⁾. But his resurrection was his exaltation, which according to scripture is, *by the glory of the Father* ⁽¹²⁾. It was the commandment, by which this power was conferred.

Now our Lord has given us the very same power, by means of a commandment. We would do well to follow it. Here is the commandment which Jesus followed, and which He bids us follow, which conferred so much authority, and power. *Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. For, whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it* ⁽¹³⁾. This is the commandment which the Father gave to Jesus, and the very commandment which Jesus gives to us. In humbling ourselves to this

commandment at each point and particular, we are found to be of Christian character. Upon such character is conferred our Lord's power and authority, because upon such character is the Holy Ghost come in His fullness.

The Spirit of God is conferred in a word. The word given/spoken is faith in verbal form. The word, received is faith in mental form. The word obeyed is faith in living form. Faith lived, is how we walk in the Spirit, which conforms our character. And it is said of the Spirit, ye shall receive **power** after that the Holy Ghost is come upon you. This is how the ethos of man is sanctified unto the ethos of God. -SOMW-

David L. White

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

- (1) Matthew 10:25
- (2) Leviticus 20:7
- (3) 1 John 4:17
- (4) Psalm 51:10; Ezekiel 11:19; Ezekiel 36:26; 2 Corinthians 3:3
- (5) Romans 8:7
- (6) 1 Corinthians 2:16
- (7) Romans 7:25
- (8) Matthew 23:12
- (9) 1 Corinthians 10:24
- (10) John 10:15, 17, 18
- (11) Philippians 2:8
- (12) Romans 6:4
- (13) Matthew 16:25

Bible Study (Anyone?!?)

For your Bible Study during 2012, here are some suggested considerations.

Psalm is divided into five (5) books. Each book of psalms correlates in a very interesting way to the books of the Pentateuch

- ❖ Psalm 1-41 correlates to the book of Genesis
- ❖ Psalm 42-72 correlates to the book of Exodus
- ❖ Psalm 73-89 correlates to the book of Leviticus
- ❖ Psalm 90-106 correlates to the book of Numbers and
- ❖ Psalm 107-150 correlates to the book of Deuteronomy.

Excerpt from teacher Ray C. Stedman's *Folksong of Faith* regarding the book of Psalms

Intuition – The place of knowing that which is transcendent

Conscience – The place of identification between right and wrong

Communion – The place of intimacy

We understand that in the soul of man are the faculties of the mind, will and emotions. ⁽⁴⁾

Mind – The seat of our intellect; our capacity to facilitate thought and ideas; the ability to perceive the things of this world

Will – the executive faculty of our volition or decision-making (it is here that we choose)

Emotions – the seat of our appetites, desires, passions, and various other such expressions

We see the implications of the heart comprising the human spirit and soul; when we understand that the heart is said perform the following functions:

- The heart can know (*intuition*) ⁽⁵⁾ ...
- The heart can think or reason (*mind*) ⁽⁶⁾ ...
- The heart can choose (*will*) ⁽⁷⁾ ...
- The heart can judge or discern (*conscience*) ⁽⁸⁾ ...
- The heart can seek intimacy discourse with God (*communion*) ⁽⁹⁾ ...
- The heart can express emotion (*emotions*) ⁽¹⁰⁾ ...

So it seems to be the case that the heart of man is the composition of the human spirit and the soul. It would follow then, that a *broken* heart is one where the human spirit and the soul are shattered or disheveled. A broken heart is in a disjunctive condition; or it there is a schism between (or within) the faculties of the human spirit and the soul; or between the inner man and *his* external environment. (The term "his" expressing the whole of mankind, this is a pre-liberal use of the term.)

We see this condition in persons who have been enslaved, oppressed, outcast, injured or afflicted; persons whose heart has been humbled or are

made to be contrite. Often as a result of this brokenness; a person “finds themselves at odds even with themselves;” and not altogether sure how to break free.

Another expression of brokenhearted-ness (one that is probably considerably more familiar to us) is the situation where we find ourselves: between our “initial conversion experience” and a “full on commitment to live a life that’s pleasing to God.” Whew!!! That was a mouthful.

Okay, let’s see if we can break this down into bite-sized pieces. Contrary to popular belief: it is the intention of the Lord God, that when we come to a saving faith in Jesus Christ and the work of Calvary; that we move (preferably quickly) but definitely steadily from an embryonic state to place of godly maturity in the things of God and the ways of the Kingdom. The Lord has provided sufficient grace to do just that. The Cross of Christ and the Blood of the Lamb **are not** impotent. They are fully capable to save us (old phrase) “from the gutter-most to the uttermost” in 0.625 seconds. But we are not so inclined to be rushed from the ways of the world; to seeking first the Kingdom of God and His righteousness. We would probably prefer not to believe that God intends to move so quickly in His recovery efforts concerning the salvation of the soul. And I quite understand why we are reluctant to adapt such a Maverick method of salvation. It seems that we would prefer a “Yugo” approach to sanctification. That’s pronounced “you-go” as in “you go first.”

Quick Sidebar (humorous): What do you call a Yugo with a flat tire? Totaled. What’s included in every Yugo owner’s manual? A bus schedule. What do you call a Yugo that breaks down after 100 miles? An overachiever.⁽¹¹⁾

Why do we prefer a “Yugo” approach to sanctification? Is it perhaps because we still want to have “one foot in the world, and the other in the church?” Is it because we have forgotten that our Lord has said that “friendship with the world is enmity with Him?”⁽¹²⁾ The Lord has a word for this straddled approach to Christianity, it’s called *lukewarm*. And from the looks of things it is quite

distasteful to Him. He said “I would that you were either hot or cold” (pick one).⁽¹³⁾ Perhaps it is the case that we think that we’ll “miss something.” Whatever the case may be, these are some of the causes of our “brokenhearted-ness.”

We “confess” the Lordship of Jesus Christ one Sunday. We go out to dinner. We return home and pick up the remote control. And we continue life as usual; with one ever so slight exception. We not adorn the label of a “Christian.”

We now have a new jersey in our closet. We have agreed to show up for “practice” on Sunday and Wednesdays.

But not much else has changed ... Or so we think.

When one is genuinely converted, the human spirit is awakened (that’s step #1). The next step is to begin to bring the faculties of the soul (mind, will and emotion) under subjection to the dictates of the new Kingdom into which we have been inaugurated. But customarily that’s not what happens. Voila !!!! And as a result of this misstep, the human spirit and the soul are at odds with one another (there is a breach within the heart of man; hence the term *brokenhearted*). The Spirit of God is seeking to bear witness with our spirits that we are now the children of God.⁽¹⁴⁾ The seeds of the gospel are beginning to be sown in the heart. But because the fallow ground of the heart has not been broken up or properly prepared, the seeds land by the wayside, or on stony ground; or among thorns. The word of God that was sent to edify and mature the newcomer, is caught away; has no root, or is choked by the cares of this life and is rendered fruitless.⁽¹⁵⁾ In walks the proclamation of the gospel.

But the Lord has said *to* us (and *of* us); that the Spirit of the Lord God is upon us, for He has anointed us to be living proclamations of the good news. He said those who are meek, will see and be saved. He goes on to say, that He will parade us (our lives, our obedience) before

the eyes of the brokenhearted. And those who are meek, among them, will see and be healed.

The story of the gospel is just this: Repent and believe that God so loved the world that Jesus Christ has been given to save us from our sin. For the Kingdom of heaven is at hand, and whosoever will may enter; let them come.⁽¹⁶⁾

The proclamation of the gospel says to the *brokenhearted*, “You have left your first love. You have left the One who first loved you. Repent and return and I will spread the skirts of My garment over you, for I am your near kinsman. I will exchange your spirit of heaviness for a garment of praise. I will take you into My banqueting house and My banner over you will be *love*.”⁽¹⁷⁾

You’ll recall that the proclamation of the gospel (glad tidings) is for the “meek only;” for they are the ones who will receive the gospel. $\infty\pi$

Sr. Editor, JoAnn C. White, sMHG

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

- (1) Isaiah 61:1; Luke 4:18-19
- (2) Zechariah 4:6
- (3) Psalm 147:3
- (4) Brief reference to *The Spiritual Man* by Watchman Nee, 1968 Christian Fellowship Publishers, Inc. NY
- (5) Proverb 14:10; Ecclesiastes 1:17
- (6) Proverb 23:7; Ester 6:6; Ecclesiastes 1:13; Luke 9:47; Daniel 2:30; Hebrews 4:12
- (7) Psalm 119:2, 34, 36, 112; Proverb 16:9; 2 Corinthians 9:7
- (8) Isaiah 51:7; 1 John 3:20-21
- (9) Exodus 25:22; Psalm 4:3-4; 77:6, 11-12
- (10) Psalm 4:7; 37:4; 28:7; Prov. 17:22; 23:17; Ecclesiastes 2:1
- (11) The Yugo: Worst Car Ever? By Kayla Webley, publisher Time, March 16, 2010
- (12) James 4:4
- (13) Revelation 3:15-16
- (14) Romans 8:16-17
- (15) Matthew 13:18-22; Luke 8:11-14
- (16) Matthew 3:2; Matthew 4:17; Mark 1:4; John 3:16; Acts 2:38; etc
- (17) Revelations 2:4-5; 1 John 4:19; Isaiah 61:3b; Ruth 3:9; Song of Solomon 2:4

never had so many books, and so little living, vibrant, and Spirit-filled lifestyle to show for them.

None of this is intended to be harsh, but come on. Read the book of Acts. You’ll know from the outset that this aberration, called 21st century Christianity, looks more like a fairytale than a historical account of the body of Christ. If the church of Laodicea is actually a description of the present age of the church, then that would explain why I feel so far removed from our spiritual forefathers, like: Paul, Peter, Philip, Stephen, etc.

I recall that 1 Peter 2:5, which says “*Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*” This holy priesthood referred to here is the priesthood of our Lord Jesus Christ.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. (Hebrews 3:1) Now this was not your traditional, historical, Levitical or Aaronic priesthood. *Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.* (Hebrews 4:14) *And being made perfect, he became the author of eternal salvation unto all them that obey Him; called of God a High Priest after the order of Melchisedec.* (Hebrews 5:9-10) We, like our Lord, are a priesthood after the order of Melchisedec, not Levi.

So my question became this: **“How does Melchisedec live in Laodicea?”** Why did Christ identify himself as He did to Laodicea? What does the description of Laodicea mean? Also, what is this remedy that Christ has given us, and how are we to live such remedy? These are questions that we need answers to; as we have a responsibility as priests after the order of Melchisedec, who are living in a “Laodicean age.”

In the next article we’ll begin to dig into these questions. Until then, I’m asking you to do a little digging on the Laodicean situation, and see what you can find. -LATT-

David L. White

interesting little nuggets.

- 1) The scriptures said of our Lord that “He bearing His cross went forth into a place called “the place of a skull...”⁽²⁾ How peculiar is this (tongue-in-cheek), when you consider that the taking up of our cross will also bring us forth to the place called the skull?⁽³⁾
- 2) Our Lord was hung between two thieves. And so it is that we too, will be hung up between two thieves: the *flesh* and the *world*.⁽⁴⁾ Both of them fighting to distract us, to gain our allegiance and get us off course.

It was on the Cross that our Lord destroyed the works of the enemy. He spoiled principalities and power and made a show of them openly, triumphing over them in it.⁽⁵⁾ Like Master, like servant. In like manner, it is on the cross that we shall destroy the works of the enemy in our lives and in our lands.

The Cross ... the Cross ... the Cross ... all this talk of the cross; what meanest this peculiar enigma?

The Cross is where our Lord nailed both the flesh, and the handwriting of ordinances (or bench warrants) that served as our persecuting attorney.

Quick Notes (handwriting of ordinance):

The "handwriting of ordinances" described in our text above is the Greek word *cheirographon*. It was a legal document of the Roman Empire that signified an obligation that must be paid. If an individual borrowed money or owed taxes, a document would be drawn up that would formalize his debt. When the debt was paid off, a magistrate would write across this, *cheirographon*, *Tetelestai*, or "finished." Similarly if someone were guilty of a crime, this "handwriting of ordinances" would be prepared to document their offense and the sentence. This document would be nailed above the cell for all to read. If one was sold into slavery, his master would hold the *cheirographon*. Only in the event that a redeemer appeared to buy the slave out of bondage would the document be canceled.

Paul used this familiar term to describe the condemnation of the law hanging over every person. This handwriting of ordinances describes

our multiplied failures to live up to the obligations of the law and our just condemnation to eternity apart from God. Yet God "... hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 *Corinthians* 5:21). Once Jesus had borne the entire judgment for sin and completed the task of our redemption, He requested a drink and made one final proclamation. "When Jesus therefore had received the vinegar, He said, It is finished [*Tetelestai*]; and He bowed His head, and gave up the ghost" (*John* 19:30). Upon proclaiming "Tetelestai" Christ had legally paid our debt and provided us with the choice to accept His payment of our obligation. The *cheirographon* is nailed to the cross and by faith we become free of its power.⁽⁶⁾

Before we are converted the enemy, in his audiences with the Living God, wagged our bench warrants at the Throne. He sought leave to destroy us; the Lord, in His graciousness, would forbear. When (by grace through faith) we were saved, our bench warrants were nailed to the Cross (figuratively). But ... you say, weren't the bench warrants nailed to the cross some two thousand years ago (as opposed to at the time of our conversion)? Let me say it this way: What happened at Calvary some 2,000 years ago was akin to a "class action suit."

Quick Notes (class actions):

In the *Manual for Complex Litigation, Fourth*; in section 22.923 Criteria for Evaluating the Merits of a Proposed [*Class Action*] Settlement

A judge examines the proposed settlement terms and determines "whether the compensation for loss and damage provided by the settlement is within the range of reason, taking into account the balance of costs to defendant and benefits to class members," and "whether the claims process under the settlement is likely to be fair and equitable in its operation."⁽⁷⁾

The Sovereign Lord God is the eternal Judge of the proceedings. He has determined that the sacrifice of the Lord Jesus Christ (the Blood of the Lamb) is sufficient compensation for the loss and damage to His Name and to His Throne. He likewise has set forth and approved the "claims process;" in that He said, "Whosoever believes in Him..." It is, however, up to each of us to stake our claim in that suit.

So we see how effective our Lord's Cross was in putting away the *penalty of sin*. As we take up our cross (daily) we will live to see how effective it is in

putting away the *power of sin*, in our lives.

Once more, off we go, down the Via Dolorosa realizing that we must deny our self-life and take up our crosses.

If “die” we must; then “die” we shall. For in three days we get up. -BC-

Sr. Editor, JoAnn C. White, SMHG

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

- (1) Matthew 26:39
- (2) John 19:17
- (3) Romans 8:6; 12:2
- (4) Galatians 6:14; Romans 8:8; 1 John 2:15-16
- (5) Colossians 2:13-14
- (6) It is Finished by David Woetzel, collected 10/31/11 from <http://www.icr.org/article/18923/>
- (7) Collected 10/31/11 from http://www.fjc.gov/public/home.nsf/autoframe?openform&url_1=/public/home.nsf/inavgeneral?openpage&url_r=/public/home.nsf/pages/470

He Chooses, Whom He Uses

When God wants to drill a man, and thrill a man, and skill a man,
 When God wants to mold a man, to play the noblest part;
 When He yearns with all his heart, to create so great and bold a man,
 That all the world shall be amazed.

Watch His methods, watch His ways!
 How He ruthlessly perfects whom He royally elects!
 How He hammers him and hurts him, and with mighty blows converts him,
 Into trial shapes of clay which only God understands;
 While his tortured heart is crying, and he lifts beseeching hands;
 How He bends but never breaks, when his good He undertakes;
 How He uses whom He chooses, and with every purpose fuses him;
 By every act induces him, to try His splendor out
 God knows what He's about

(author unknown)

Are You Sure?

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

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

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

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

Be Sure!

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

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

~ SUMMARY ~

The Chief Cornerstone



... the Laodiceans are a people who have so cast off judgment (or discernment) that they provoke the punishment and vengeance of God.

Son of My Wisdom



What should be evident from this entire series is that man is made to experience and express God; man is created to make God manifest, that is to glorify God. How, then, is that to be accomplished?

Boot Camp



It was on the Cross that our Lord destroyed the works of the enemy. Like Master, like servant. In like manner, it is on the cross that we shall destroy the works of the enemy in our lives and in our lands.

Love and the Truth



So my question became this: **“How does Melchisedec live in Laodicea?”**

These are questions that we need answers to; as we have a responsibility as priests after the order of Melchisedec, who are living in a “Laodicean age.”

~ SUMMARY ~

The Leadership Corner

We are in partnership with God. It is important to note that as believers, God routinely works with us (not without us). So, when the scripture says God will do something (anything), we can be sure we always have a part to play in the deal. God will give us peace, if we will focus on what is peaceful.

Journey to Intimacy



What does it mean to be brokenhearted?” Certainly the disposition of “brokenhearted-ness” has to be more than our social and colloquial sense of “remorse over unrequited love.”

Living Waters



Covertly and mistakenly, my disposition was that of the “West:” we are “individuals.” We are *islands*, “our waters never wash upon anyone else’s shores,” so we are taught to think. And so was my thinking.

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