



*The Podcast Focused on  
Revitalizing Conventional Christianity  
—One Person at a Time*

Inside Jimbo's Head™

Series 1, Cultural Christianity Versus Kingdom  
Christianity

Episode 13, How Should A Christian Interact with  
Their Native Culture, Hide, Seek, or Something  
else? Part II, The Biblical Perspective©

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## **Introduction**

Here it comes. Are you ready? I'm opening my head one more time!

*Sound Effects: Opening Jimbo's Head*

I know, I know . . . Some of you think I should leave all the pranks and funny stuff out and just get down to business. Others of you want me to leave all the funny stuff and the Stories From the Frontlines of Ministry and get rid of the serious teachings.

When I first started on my ministry journey, a very wise leader told me, "You can please some of the people some of the time and part of the people part of the time, but you will never please all the people all the time. So focus on one thing and one thing only. Please God all the time!"

I think that was a rewording and even maybe a distortion of something Abraham Lincoln once said, but it was sound advice back then, and I still try to live by that advice today. Anyway, you are warned in every opening of these podcasts that I am a wild and crazy guy. But I am also a guy who is very serious and focused on Jesus and His kingdom . . . I mean, just in case you haven't already figured that one out. So when you listen to me, you get wild and crazy, serious

and provocative, and hopefully even some inspiring content.

Speaking of Jesus and His kingdom, some people have asked me why I use them, while others have derided me for using them. Using what? Counting the cost questions like you heard about in today's "Story From the Frontlines of Ministry."

When I started working with disconnected higher risk youth back in my youth center days, I eventually learned how to emphasize the attitude of Jesus in ministry over an event/message model of ministry. A few years ago, I went through a time of physical problems that kept me down for almost three months. I couldn't do much during that time, but I was able to listen to and follow along with Bible readings. Because my life and ministry were focused on the attitude of Jesus, I decided I had not really spent enough time in the gospels. So I listen straight through all four gospels. But as usual, I do not do things the easy way. Have you figured that one out yet? I also couldn't do much more than this, so I listen to all four gospels in order all the way through sixty times. Yes, that right . . . sixty times!

The truth of the matter is that changed my life and perspective. Sometimes Father allows us to spend an extended time lying down in green pastures. This transformed me in ways I would have never been changed if Father hadn't allowed this time of restoration, both physically and spiritually. You see, most Western people who study the New Testament focus on the epistles, especially the epistles of Paul. Most of our theology is focused on the teachings of Paul. Thus we have a tendency to sift everything through Paul's teachings. I, as a product of conventional Christianity, was no different until that extended stay beside still waters.

When Pauline teachings are our main focus while only sifting the main emphasis of the gospels, the kingdom of God, through that theological strainer, our perspective is skewed. It is often skewed toward our Western culture and causes confusion for many in interpreting the teachings of Jesus with the teachings of Paul.

You see, my friends, the emphasis of Paul's ministry, as observed from the 3,000-foot view, in Acts chapter twenty-eight and of Jesus' teachings as seen in the gospels, was the same thing, the kingdom of God. This is what ties them together. It is the only thing that allows us to make sense of their teachings. It is also why Jesus always used counting the cost questions when someone wanted to follow Him as a disciple. Why? Salvation, the entrance into Christ and His kingdom, is free. However, the power of that salvation is so transformative it will turn your world inside out and upside down. If you are not interested in that change . . . well, just remember the gospel is not about going to heaven someday but living in, thriving in, and expanding the kingdom established by Messiah Jesus. There is no other purpose or reality for one who is in Christ, one who is His disciple.

If faith is at work in your life, you will desire that above all things. It is authentic, active faith that caused Jesus to allow people to follow Him. It is the same today. If it is authentic faith that is drawing you to Jesus, the counting the cost questions are but joyful reminders of where the Spirit of God is taking you. Where? He is taking you to the place where you can enter into Jesus and His kingdom so you can live in it, thrive in it, and become focused on the expansion of His

kingdom. This, and this only, is what glorifies the Father.

This is so radically transformative it pulls us right out of our native culture, putting us into the government, the kingdom, which rests upon the shoulders of Jesus. When we try to move back into that native culture and its ways of life, even what seems to us as a moral way of life . . . Well, we run right into our one-minute comedy skit with a punch. We make and focus our lives around stupid excuses. Everyone else is doing it so it must make my doing it right . . . or at least ok. Bet you never allowed your children to get away with that one! Do you really think your heavenly Father will?

Most evangelical Christians can understand how stupid and insincere that excuse is when it comes to morality. However, our lives in Christ go far beyond morality. It is fighting to live a moral life that Satan uses to keep us from the real struggle, the expansion of the kingdom of God. Our lives in Christ are all about the kingdom Jesus established and into which we are translated through repentance and active faith.

Giving our allegiance to another government (kingdom) and living by different cultural mindsets and processes other than those of the kingdom of God causes us to live a bipolar life. And that . . . well, that is not healthy, and it definitely is not the way to honor the one who came and established the greatest kingdom that has ever been established in all history. Do you remember what happened to the guy who used the excuse, "Everyone else is doing it, so that makes it ok for me?" An office in a stale in the restroom was the outcome of that stupid excuse.

Where am I going with all of this? Right into the biblical perspective of how a Jesus follower should interact with their native culture. Which just happens to be the theme of this week's Inside Jimbo's Head segment.

### *Inside Jimbo's Head Theme Music*

#### ***Opening—Where are we Going***

Here we go. Let's jump on this horse and ride hard? Why? We, just like the riders from the pony express in a whole different era, have an important message that must get through, with no excuses or exceptions.

Last week we looked at the five perspectives that are most often used to describe the way the church has historically answered the question, "How should a Christian interact with their native culture?" It may have been somewhat confusing for you if you have not heard of these before, but, as I pointed out last week, I wanted you to walk away with one conclusion firmly fixed in your mind. Each of these perspectives all had one big omission. And to talk about this question, especially from a biblical perspective, without the one point these perspectives omit . . . well, it leads to the confusion you may have felt last week. Of course, that omission is the focus of this entire series, the kingdom of God instituted and established by Jesus.

This is such an essential element to the gospel and all biblically-centered doctrines that without it, not only is our doctrine askew, but so is our entire way of life as followers of Jesus.

So today, I will pull from the positive elements of each perspective as well as the points I encouraged you to value and emulate. By doing this, I will pull together the basic principles you must know to properly, biblically, interact with your native culture and its institutions, including your native government. Having a proper perspective on how to interact with even your government is especially necessary when your government portrays itself as being “Christian.”

I will then end this discussion with an example from real life that I hope will put these principles together. In the next episode of Inside Jimbo’s Head, we will begin to look at the nitty-gritty of specific applications of these principles.

However, before we get into these principles, I want to give you one important assignment. Yes, that’s right, an assignment. I have already completed this assignment as part of my preparation for this entire series. After this episode, I suggest you search the scriptures and the biblical evidence for each point I share. Because of time, I cannot present these things here, but they will more than likely be a part of this course at DLD University when it is launched.

The best way to do this is to go to “jimbo-speaking.org” and click on the episode tab at the bottom of that page. Here you will find all the episodes we have covered to date. Scroll down to episode thirteen. To the right of the episode description, you will find where you can download a pdf transcript of this episode of Inside Jimbo’s Head. This will provide you with a written record of these principles and make it easier for you to accomplish your assignment. When you’re done with the assignment, do not throw your work away or stick it in a folder somewhere. Take time to meditate in quiet contemplation before the Lord on each principle with your emphasis on the biblical passages associated with it. You may want to start with a time of thanksgiving and praise spoken and sung to your Father. Oh, and one warning. If you do this, do not expect to be comfortable living the life you have lived up until that point in time. This *will* turn your world inside out and upside down . . . for sure!

So let’s start looking at how a Jesus follower should interact with their native culture and its institutions.

### ***Section 1: The Six Key Areas***

In order to develop a biblical answer to our question of the day, we must have a clear understanding of how the Bible speaks to six key issues. These issues include:

1. The condition of people and the cultures they have developed.
2. The purpose of humans and their culture as seen through the eyes of humankind.
3. The condition of a person who is “in Christ.”
4. The purpose of the person “in Christ” through the eyes of God.
5. The reality of the kingdom of God and its authority over those who are “in Christ.”
6. The uses of their native culture and the limitations on a person who is “in Christ” concerning their native culture, cultural institutions, and cultural processes.

As we look at these six areas, because of our time constraints, we will talk about them in groups of two.

You will remember from our previous discussions that all but one of the historical perspectives defined by Niebuhr had positive principles as well as those we should value and emulate. To make these things as understandable as possible, I will list a series of principles. Some of these are drawn from the Niebuhr perspectives but all from a biblical perspective.

## ***Section II: How the Bible Portrays Humankind and Their Cultures Who are Outside of Christ***

The first areas we will look at are how the Bible portrays all humankind who are not “in Christ,” the cultures they have developed, and the purpose they pursue.

The first biblical principle here is that all of humankind is corrupt for their very natures have been corrupted by the fall into sin. This includes all aspects of humankind, including their ability to reason. This corruption from the fall into sin left them in a place where sin has full dominance over their lives.

Now, this does not mean that men can't act more morally, at least by human standards of morality. It also does not mean that humankind cannot reason. We have seen humankind take great strides (as they would see them) through their corrupt ability to reason. Yet always remember that God does not reason as man reasons. Why? The ability to reason has been corrupted by the fall into sin. You see, my friends, the corruption of humankind's nature, including their ability to reason, does mean humankind cannot live as a reflection of God's holiness, love, and truth. Fallen humankind cannot reason in the same way a holy, loving God of truth reasons. Thus, because of the fall, even our natural ability to reason is skewed and deficient when compared to the truth of God.

The key to understanding the Bible is to understand how God created us to be a reflection of Himself. In other words, He created us in His image. Humankind was to reflect the divine nature, the divine character.

Because of this, humankind was to serve with dominion over all of creation from within the kingdom God created. In other words, we were to move beyond the garden serving as princes from God's kingdom, spreading the authority of God throughout the entire world while employing the character of God.

This is key to understanding the entire teaching of both the Old Covenant and the New Covenant.

This first biblical principle leads to the second. Those who have not been regenerated through repentance and active faith in Jesus and His work as the Messiah, cannot know the Father and are living in darkness doing evil deeds. This includes even those deeds that seem moral, for they come from our corrupt, evil nature, which is the result of the fall of humankind into rebellion against God's authority.

Because of this, the Bible paints a clear, well-defined image of the radical distinction between God's work in Christ and man's work in culture. In other words, there is a huge chasm that exists between God's new creation in Christ and the cultures developed by corrupt humankind.

Thus throughout the gospel accounts of the New Covenant, we find Jesus sharply judging the world (those who are not "in Christ"), its culture, and its institutions. In other words, Jesus judged as false all of the ways of fallen humankind, including their religious institutions.

If there was any culture or institutions that you might think Jesus would not judge, you would have to think of those of the Jewish people. However, because the principles of kingdom living established by God with the Jewish people had been so perverted and even disobeyed, these were the ones Jesus spoke the harshest condemnations toward.

It is important here to remember that the people of the Old Covenant were not regenerated or "in Christ" as the people of the New Covenant. Thus they couldn't establish the kingdom lost in the fall and the spreading of the rule of God throughout the entire world. Paul explains this in the book of Romans, as does the writer of the book of Hebrews. For this reason, Father promised the Messiah.

Now we can look at the third principle that falls under this heading. The fallen condition of humankind has led to the pursuit of a corrupt purpose, not the original purpose for humankind established by God.

When we defined culture back in episode two, we saw that the word culture came from the concept of cultivation. In other words, a culture is one that sustains and grows, cultivates, the aspects of the life of a group of people. Thus a specific culture develops from the purpose taken up by fallen humankind to sustain and develop the human condition.

Now, much could be said about this principle. However, the simplest observation here is the best. If humankind's purpose, as seen through their own eyes, is trying to sustain and develop the human condition and the human condition is corrupt, the only thing that corrupt humanity can develop, sustain, and grow are things that are like them—corrupt.

Thus, without the knowledge of God, which only comes through a full, complete, intimate, experiential, relational understanding coupled with a regenerated human nature, the results of humankind's corrupt purpose must be corrupt. These results of a fallen, corrupt purpose must be seen as corrupt, at least from the standpoint that they do not reflect the nature of God and thus are far less powerful than the results that flow from a God-given purpose producing results after His nature.

So, these three principles, flowing out of this first area of understanding reflected throughout the Bible, can best be summed up in this statement. All of humankind is corrupt and can only produce things after their own nature. Thus all things produced by fallen humankind, including their culture, institutions, and processes, must be corrupt in that they do not reflect either the character of God or accomplish His purpose through His power. Because of humankind's fallen nature, they cannot produce or sustain things that reflect God's nature and power.

I do want to stop here for one moment and give a caveat to what was just said.

This does not mean that Christians cannot use things produced by human society.

However, as we will see in subsequent episodes, we cannot use those things that replace the cultural principles and processes of the kingdom of God.

This becomes interesting, but I have discovered one thing that helps me in determining what I should make use of and what I should not depend upon. One major element of kingdom principles and processes is that of community. The key to biblical community is the “intimacy of relationship” between those in Christ. This intimacy of relationship must reflect the intimacy of relationship they have with the persons of the Trinity. I have learned that whatever breaks down that intimacy of relationship either with God or the community of His people is impotent at best and toxic at its worst.

As I said, this can be tricky, and I do not have time to discuss this in this episode, but when we move on to the next segment of this series Cultural Christianity Versus Kingdom Christianity in two weeks, many of these issues will become clear.

### ***Section III: The Biblical Perspective on the Condition of a Person Who is “In Christ” and Their Purpose***

Ok, let’s move forward. We’ll now take a look at the biblical perspective on the condition of a person who is “in Christ.” The second part of this area is the purpose God gives to those who are in Christ. Based on all we have said over the past few episodes, this second part should not take long. I bet you can guess the answer right now?

Looking at the condition of those who are not in Christ, you would think simply focusing on the opposite would answer this question. It does. However, I will go into a little more detail before we go on to the final two areas.

However, the first thing we must do is define what “in Christ” means. Now to the average person in conventional Christianity, the answer to this question would be simple. We are in Christ if we have accepted Jesus as our personal savior. In some traditions, the answer might be . . . “if we have been baptized. Some of you may add . . . “accept Jesus as our savior and Lord.” I hope that is the case if you have been listening to these podcasts. Yet I believe a fuller explanation is very important.

If we look in Thayer’s Greek Lexicon for a definition of the Greek word translated “in,” we find several meanings and biblical usages. However, under the sixth meaning, we find the definition of the word when used in the term “in Christ.” In this case, the concept of being in someone carries the idea “of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves.”

In other words, the idea of being “in Christ” carries three distinct aspects.

- First, we are wholly joined to Christ. That is, we are completely and fully joined to Christ Jesus.

- Second, we are subject to Jesus's power and influence.
- Finally, Thayer tells if we are "in Christ," it is as if Jesus is the place in which we live and move.

That, my friends, is a very powerful and overwhelming place to be. When we come before God in repentance with active faith in all Jesus has accomplished, we are completely and fully joined to Him. In other words, you cannot sometimes be in Christ and sometimes be out of Christ. On top of that, when we are in Christ, we are subject to His power and influence. I would only add to that the word totally. We are totally subject to His power and influence. Jesus becomes the place where we live and where we move. Each step, each action takes place in Christ.

Here are some of the results the Bible says have happened to those who are wholly joined to Christ, under his power and influence, as well as live and move in Him.

- We are born of God. We are His children, and His nature becomes our new nature. Thus we are new creatures in Christ Jesus.
- We are set free from the guilt of our sin. There is now no judgment with punishment following for those who are in Christ.
- Our old sinful, corrupt, natures are crucified. Our old corrupt natures are dead. Thus we are no longer slaves to sin but slaves to live in accordance with the very nature, the very character of God Himself.
- We are raised to the position of sons in God's kingdom. God, as our Father gives us the authority and responsibility of His kingdom. Actually, we are seated in heavenly places in Christ, and, as a community, we have the full authority and dominion of Jesus Himself in His ascended glory.

Now my friends, if that does not blow your socks off . . . well, someone should call for the undertaker. Yet, that is just a sampling. Here is my favorite. As we come into the full, complete, intimate, experiential knowledge of God's love, the attitude of Jesus, we are crammed full with the whole of the complete fullness of God! When Paul wrote that, I believe he was set back on his heels. Why? His very next words were, "Now to Him who is able to do far more abundantly than all that we ask or think . . ." If you think that statement is strong, you should read it in the original Greek! Our English language cannot adequately express the depth of that statement nor the depth of being crammed full with the whole of the complete fullness of God. Though, I think my intensified version comes close.

So my friends, do you have a greater picture of who you are in Christ? Are you beginning to understand that Father, through Jesus, has brought us back to the beginning? I hope so, for our purpose as those in Christ is directly linked to that statement. There is not enough time to get into it here, but our purpose is also directly linked to the concept that, as God's children, we have all been raised to the position of sons in His kingdom. Simply put, Father has given us the full authority and responsibility to care for and expand His kingdom.

Does that sound familiar? I sure do hope so, or I have been flapping my gums for no reason! And get this! All these things I have just mentioned are for this age. We do not have to wait for



the return of Jesus. In fact, Father expects, even commands us, to live in these realities in this age.

Now, now, now! Get rid of those excuses running through your head. They will only destroy you and the purpose Father has for you as a part of your community of Jesus followers.

Are you beginning to understand why we must move from a culturalized Christianity into the reality of authentic kingdom Christianity? That now leads us into the last area of principles. The first principle of this area is the reality of the kingdom of God and its authority. The second principle is how a Jesus follower, how, as a person in Christ, we should interact with our native culture, its institutions, and its cultural processes.

***Section IV: The Reality of the Kingdom of God and its Authority and How the Christian Should Use Their Native Culture, Cultural Institutions, and Cultural Processes.***

To understand these principles, I am going to take a little break from how I have explained the other principles.

Always remember the key to how we, as Jesus followers, are to relate to our native government, i.e., kingdom and our native culture are to realize we are new creations in a new kingdom where that government is on the shoulders of Christ. We have been transformed, enabling us to live by that kingdom's new cultural standards. We are totally and completely separated from all that was ours in our fallen natural state.

The best way I have found for us to understand the implications of this is to think of ourselves as people who once were citizens of country X and now have become citizens of country Y. We are no longer under the protection or other benefits of country X because our citizenship has been canceled. We are now under the protection and benefits of country Y, the place of our new citizenship. If we are going to live in the full benefits of our new country, we must assimilate into the culture and processes of that country and obey the laws of that country. We have made a new pledge of allegiance, leaving your allegiance to country X and totally committing your allegiance to country Y.

On top of this, our patriotism is no longer to your old country, and our cultural standards are no longer those of our old culture. Our patriotism and our cultural standards are now solely connected to our new country. This is why we had to totally understand these things before you made the legal commitment to God's country, kingdom, and its new culture.

Side note: This is why I believe the counting the cost questions are so important in presenting God's kingdom to one who wants to follow Jesus.

That illustration is not simply an analogy, but the reality for each person who has, through active faith, become a disciple of Jesus. It is the reality for all who are in Christ.

So then, how do we interact or relate to our old governing authority and culture now as members of Christ's government and culture?

We will be getting into examples of this in the next segment of this series. There we will deal with specifics concerning how cultural Christianity views specific issues and how kingdom Christianity views the same issues. This will start in two weeks. However, I would like to clarify our question of the day with a simple illustration that I believe will set us on the right road in a way our travels through life are kingdom-centric not culture-centric.

Madeleine Albright was born in 1937 in what at that time was Czechoslovakia. In 1948, at the age of eleven, Madeleine and her family immigrated to the United States. Her Father, who had served as a diplomat for Czechoslovakia to Yugoslavia, settled the family in Denver, Colorado. In 1957, at the age of twenty, Madeleine became a U.S. citizen.

Madeleine Albright has an extensive and impressive educational background as well as an impressive background in both government service and democratic politics. She was actually the first female United States Secretary of State in the history of the United States and served from 1993 until 2001 as the U.S. Ambassador to the United Nations.

As a citizen, Madeleine was very familiar with both the history, politics, and culture of her native Czechoslovakia. However, to become a citizen of the United States, she, as all immigrants seeking citizenship, had to take the oath of allegiance to the United States.

Before taking that oath of citizenship, she had to take specific steps. These included:

- Proving her eligibility for citizenship
- Applying for citizenship
- Proving her identity
- Proving her willingness to take the oath of allegiance to the U.S.
- and showing her proficiency in both English and U.S. Civics

Among other things, the oath of allegiance to the United States, Madeleine, and all other immigrants must take to become a United States Citizen and have the full rights and privileges of citizenship are the following.

- They must renounce and end all allegiance to any foreign leader or power from their previous citizenship.
- They must support and defined the guiding principles of the United States, i.e., the constitution and the laws.
- They must defend the United States from all enemies both from outside the U.S. and from within the U.S.
- They must be willing to fight the battles of the United States in the military
- and they must participate in work of national importance.
- They must take the oath without any mental reservation or any purpose of evasion.

To participate in the economic privileges, political privileges, and to come under the protective privileges of the United States, Madeleine had to make this oath without any mental reservation or purpose of evasion.

To serve at the highest levels of the government of the United States of America, Madeline had to prove her faithfulness in upholding this oath by being screened through an extensive process carried out by government officials. This included the FBI and the IRS.

As Ambassador to the United Nations, she had to recognize the civil and cultural background of all the member countries showing respect for them and often use them to help members of a specific country understand the positions of the United States. She could not disregard these civil and cultural realities, yet, as a citizen of the United States, as an ambassador of the United States who took both an oath of allegiance and a similar oath of office, neither could she seek to live under the civil realities of any other country nor take their cultural values as her own.

If, for some reason, President Jimmy Carter had made her ambassador to either the Czech Republic or Slovakia (the two countries previously Czechoslovakia), the same would hold true even though she once lived under these civil and cultural realities. She had to remain true to her oaths and her new citizenship.

There would be a good chance if Madeleine Albright had conspired with another government in a way that subverted the purposes of the United States, she could be tried for treason. Think about it. If an immigrant continued to keep their allegiance to another government, another "kingdom," while trying to gain citizenship in the United States and that kingdom was an enemy of the United States . . . Well, you have seen enough movies to realize what could happen.

And an ambassador from the United States, if she identified with another government and gave aid and comfort to that kingdom . . . Well, once again, I'm sure you can figure out just how much trouble she would create for herself.

If this is true for those who are citizens and ambassadors to one of the kingdoms of this world, don't you think these are at least basic to a citizen of the kingdom of God?

Now, I think I need to go a little beyond that analogy if you are to get a true picture of how we are to interact with our native culture, its institutions, and its processes. Let me give you a sneak peek into the next episodes of "Inside Jimbo's Head," which will start, as I said, in two weeks. These are the nitty-gritty episodes I have been dangling in front of you. Yet I would be remiss if I did not spell out some specifics our question of the day. Here are the basics. The specifics will come soon.

- First, a Christian is to use their native cultural realities to help explain the spiritual principles of the kingdom of God to those who live in that cultural reality. If Madeline Albright was an ambassador to her original country of origin, she would do just that. Oh, and by the way, so did Jesus.
- Second, the Christian cannot use their native culture's standards, institutions, or processes to accomplish kingdom work. Hey, here's a thought. Why would you want to when the standards of God's institution, the kingdom of God, and its processes are so much higher and more powerfully effective?

- Third, the lack of proper separation between the culture of the kingdom of God and a Christian's native culture leads to the watering down of the spiritual realities we spoke of when we spoke of what it means to be "in Christ." This leads to the ineffectiveness and impotence of each Christian and their Christian community. Remember, Houston We Have A Problem?
- Finally, it is a misguided notion that the Christian should isolate themselves from their culture in a way that they shun it. By doing so, we cannot serve as an example of the kingdom culture and government of Christ to those to whom we are called to extend the kingdom. However, we must always remember the words of Jesus when He said we are in the world but not of the world. Our nature is totally different, our purpose is totally different, we belong to a totally different government, and our processes, for the most part, are totally different. We just don't fit in! If you do, you must have a headache. Have you ever heard of trying to fit a square peg into a round hole?

### ***Section III—Concluding Thoughts***

In Ephesians chapter six, verse twenty, the Apostle Paul speaks of his relationship with the kingdom of God in this way, ". . . for which I am an ambassador in chains . . ." Again in Second Corinthians chapter five, verse twenty he speaks of all of us when he says, "Therefore, we are ambassadors for Christ, as though God were making an appeal through us . . ." Finally, Paul tells the Philippians in chapter three of his letter to them, "For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their God is their belly, and they glory in their shame, with minds set on earthly things. But our citizenship is in heaven, and from it, we await a Savior, the Lord Jesus Christ . . ."

Now, I know this does not answer all of your questions on this subject. However, I believe if you focus on the fact that we are citizens of God's kingdom living in that kingdom's culture and that our allegiance can not be anywhere else, you will begin to work through those questions from a correct perspective. You also must remember that when we depend on our native cultural processes that negate or take the place of kingdom processes, we become impotent. Yep, that's right . . . Houston We Have A Problem.

So please remember, we will soon work through the specifics of the answer to our question of the day in upcoming episodes.

### ***Sign Off***

So, let me finish off by reminding you that tomorrow we will have a very special episode of the Hello, Jimbo Speaking Podcast. The entire podcast will be dedicated to one extended story from the frontlines of ministry. You will learn much about how we, as members of Christ's kingdom, are to accomplish ministry in His name.

But get this. At the end of the story, I will share with you an interview I did with the key character in this story. This story is over thirty years old but full of great insight. The interview

. . . Well, you need to listen next week and hear what this young lady has to say about how invested sacrificial ministry changed her life.

Also, please, be sure to subscribe to this podcast, consider becoming a support partner at either the \$0.99, \$4.99, or \$9.99 per month level, and check out the Hello, Jimbo Speaking webpage at [jimbo-speaking.org](http://jimbo-speaking.org). Remember to download a pdf of this episode, episode thirteen, so you can do your assignment.

So, until tomorrow, go out there and by God's grace make it a great day that honors and glorifies your King of Kings and Lord of Lords through the faith that produces obedience. Do not settle for anything less. No More Excuses! See you next week.