Protected and Unprotected: A Proceeding Word

By Bob Mumford
The world is changing. The Church is changing. People are changing. The velocity of change increases exponentially. Change that feels like it comes “faster every year” is not in our imagination. We must be confident that we, who call ourselves by His Name, are on the right side of change. If we are on the wrong side, we can and will know loss.

Perhaps, more now than in any time in U.S. history, we are encountering demands that will require the two primary ingredients that Lifechangers has sought to provide for those who are presently engaged: (1) an unshakable kingdom based on Father’s Own Nature of Agape; (2) the person or persons who have built their lives on unshakable kingdom principles and have, regardless of the expense, sought to move from eros rationale into an Agape mind-set, identified as the “Mind of Christ” (1 Cor. 2:16). Those who are building a life on what is constant, will be able to see themselves protected.

One well-known leader said it this way: “The weakness of the church in the west is that they only want to be taught what they already know!” The problem that I seek to address is uncomplicated to present. However, it is most complicated to correct. We have been bombarded and afflicted with a multiplicity of voices, ideas, doctrines, and a plethora
of how the future will unfold. Much of the church is now in a condition described in Scripture as “having become dull of hearing” (Heb. 5:11) and therefore among the unprotected.

The world is becoming increasingly unknown and unfriendly. It is to this world that we are being required to introduce to our children and grandchildren. The success and necessity of the kingdom of God is discovered in our ability to embrace complexity as well as seek to provide answers that work in times of adversity. We must be mature enough to “take it” as well as “give it.” Biblically, this is described as long-suffering and endurance!

My intention, in this Plumbline, is to be unguarded and as direct as I am able, in my attempt to speak to you for your protection. Life is hard. Oftentimes it becomes demanding! My age, experience, and biblical understanding tell me our personal lives and western society are about to become unmanageable. Forgive the negative. It is there with great intention. Every auto battery has two poles in order to function. One is positive and the other is negative. Hopefully, this Plumbline will prove to be instructive and transform all the negatives into that which increases life and hope firmly rooted in an eternal kingdom perspective.

Peggy Noonan, a conservative author on politics, religion, and culture, describes what the more critical issue looks like:
There are the protected and the unprotected. The protected make public policy. The unprotected are starting to push back, powerfully. The protected are the accomplished, the secure, the successful—those who have power or access to it. They are protected from much of the roughness of the world. More to the point, they are protected from the world they have created. Again, they make public policy and have for some time.

I want to call them the elite to load the rhetorical dice, but let’s stick with the protected. They are figures in government, politics and media. They live in nice neighborhoods, safe ones. Their families function, their kids go to good schools, they’ve got some money. All of these things tend to isolate them, or provide buffers. Some of them—in Washington it is important officials in the Executive Branch on the Hill; in Brussels, significant figures in the European Union—literally have their own security details.

Because they are protected they feel they can do pretty much anything, impose any reality. They’re insulated from many of the effects of their own decisions. . . .

If you are an unprotected American, [you are] one with limited resources and negligible access to power...[https://pjmedia.com/instapundit/227774].
While I was reading this, the “upside down kingdom” seemed to allow me to see and apply Peggy Noonan’s application in a clearly positive sense. Entering, consciously, into the Kingdom dimension, releases the transforming glory of Christ, causing human nature to progress toward what is described as “the freedom of the glory of the children of God” (Rom 8:21). Our protection, in the positive sense, consists of being set free from the enslaving bondage of our past failure, equally free from the fear of the unknown future. Free from the past and the future, we are protected by living in God’s eternal now! No one can be more safe!

In a kingdom context: the protected applies to those who are in safe hands, guarded, and adequately provided for. The unprotected tend to be the vulnerable, unprepared, defenseless, and helpless among us. However true this is in America and the west, it is far more applicable within the nations of the world now in financial, military, and religious upheaval.

Those of us who seek to know and embrace Christ and His governmental kingdom must recognize that we live and have chosen to live under a different kind of governmental reality. Therefore, we are instructed to rely upon God as Father, who has offered and provided a new and different kind of protection.

To be protected in this context gives us a totally new and workable understanding of what it means
to be safe within the kingdom definition of things. Listen to this strange definition of what it means to be protected: “You have taken joyfully the spoiling of your goods; knowing in yourselves that you have in heaven a better and an enduring substance?” (Heb. 10:34). Our protection can best be understood in the words of this song by John Foley written about God as a secure Defender of those who put their trust in Him.

*For You are My God*

*Chorus: For you are my God;*

You alone are my joy. Defend me, O Lord.

You give marvelous comrades to me:

The faithful who dwell in Your land.

Those who choose alien gods, have chosen an alien band.

Your are my portion and cup;

It is You that I claim for my prize.

Your heritage is my delight, the lot You have given to me.

Glad are my heart and my soul. Securely my body will rest.

For you will not leave me for dead,

Nor lead Your beloved astray.

You show me the path for my life;
In Your Presence the fullness of joy.
To be at Your right hand forever,
For me would be happiness always.

This song has become my own prayer statement to God in my mind and human spirit. I often sing, “defend me, o Lord” renewing the truth that He, alone, is our defense! Such a clear and unequivocal posture needs to be presented clearly and then spiritually understood. The essential issue, as Christian believers, may be discovered in this biblical admonition: “We do not want this man to be ruler over us” (Luke 19:14). Failure to embrace Father’s highest will with all of our being, may lead to our being offended or scandalized when unexpected things happen for which we are unprepared.

False expectations and erroneous presuppositions and beliefs are not only injurious but also dangerous. Most often we are controlled and governed by them. Denominational and evangelical believers may not believe, understand, or embrace Christ’s present governing rule. Many are persuaded and governed by the accepted doctrine of “Christ is my soon coming King.” When His governing place in believers’ daily lives has been put off into the future, we are made free to live our own lives in the present. To state it bluntly: this causes us to be essentially unprotected!

What I urgently want us to see is that which
is not so obvious. For 100 years, the Charismatic emphasis has been that the Holy Spirit would be “poured out on all flesh” (Acts 2:17). Beginning in 1906 in America, there has been an outpouring of the Spirit of God. For 60 of those 100 years I, like many others, have travelled, taught, and brought many hundreds of people into the baptism of the Holy Spirit.

We are just now becoming aware that all Charismatic activity was so prolific and available that we all thought that what was happening was the norm. We expected that it would always be like this. Without warning or preparation, the Lord seemed to open my spiritual insight, like a blind man, to the following understanding. Following every serious outpouring of the Holy Spirit, there follows, inexorably and unavoidably, a time of persecution. The purpose of which is to separate that which has embraced the kingdom and that which needs to be “put back into the sea” (Matt 13:47). Such is a tough or “hard saying.” The biblical base is not difficult to display. However, understanding that which Jesus is saying is most complex. All I can do is introduce this idea and give a living example. The Message seems to handle the Greek intention most clearly:

Or, God’s kingdom is like a fishnet cast into the sea, catching all kinds of fish. When it is full, it is hauled onto the beach. The good fish are picked out and put in a tub; those unfit to eat
are thrown away. That’s how it will be when the curtain comes down on history. The angels will come and cull the bad fish and throw them in the garbage. There will be a lot of desperate complaining, but it won’t do any good. Jesus asked, “Are you starting to get a handle on all this?” They answered, “Yes” (Matt. 13:47-52).

When we identify the word “unfit” in this context, we would need to refer to Jesus’ own words in Luke 9:62: “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.” Suddenly, and without expectation, a whole new idea appears! It is one most of us have never examined or understood; what would it mean for a person to be “not fit for the kingdom (or government) of God”?

Allow me to give you a rather dramatic example of what it means to be unprepared for persecution or traumatic events that seem to be forced upon my thinking. I spent four wonderful and profitable years serving as a professor of New Testament and Missions at Elim Bible College. We were sovereignly involved in the outpouring of the Holy Spirit in Cuba. The public stadium in the center of Havana was packed every night. Physical healing was overt and dramatic. Evangelism seemed to be functioning in automatic. Everyone, it seemed, was seeking to know how to give themselves to the Lord Jesus! The city newspaper was reporting the events as news with
large headlines each morning. It seemed to be “the kingdom coming!”

In the midst of the glory, success, evangelism, and manifest Presence of the Holy Spirit, the prophetic climate changed suddenly and unexpectedly. In a precipitous manner, the prophetic climate changed from consummate joy to a negative sound that did not seem possible. The theme of the prophetic urgent sounding forth was “the blood of your sons and daughters will flow in the streets.” Not possible! False and not scriptural! Great confusion came upon us all. How could this possibly happen? What in the world was happening?

Predictable, but nearly unobserved, the Communist Fidel Castro swept down out of the mountains, over-throwing the government of Cuba, and the blood bath began. I was seeing that which I did not want to see. Holy Spirit visitation is preparatory for the demands of life, which can change almost without notice. Are we a seed that withers when there is insufficient root or moisture? Are we a protected seed that understands the kingdom demand, allowing us to bring forth 30/60/100 fold? (Mark 4:8).

For my sake and for yours: take time to reread the parable Jesus taught of the Sower and the Soils in Mark 4. Read it, if you will, as though you have never seen it before. What do you think Jesus is saying? That parable, you know, is one you may have never heard preached for it does not comply with the
Christian proclamation now being presented. Christ proclaimed the kingdom. If we proclaim salvation, apart from any conscious or intentional embrace of God’s Government in the earth, we will be left unprotected!

My intended application about what it means to be protected and equipped as kingdom citizens who are able to yield fruit in “keeping with repentance” must not be missed (Matt 3:8). We are now looking at a global outpouring of the Holy Spirit, which has been present for more than a hundred years, preparing our world for that which is to come. Suddenly, we are also being made aware of an ISIS threat, which is also global. The fact that ISIS is “Religion, totally out of date, exhibiting forms of brutality and cruelty not seen since the middle ages.” As I write this, we are watching the massacre in Orlando, Florida on the national news.

Allow me to be as blunt and direct as stated in my introduction. The Church, in order to win this eternal battle, must be able to “take it” as those who are ready with as much strength and faith as we exhibit when we are “giving out” the message of the kingdom. Martyrdom will become increasingly commonplace in this next 25 years.

**Take Another Look at the Future**

Around 1990, I began to search out some greater clarity on how the future could possibly unfold
differently than most of us have been thinking. Not trying to prophesy the date of Christ’s coming, what I wanted to know was how did the concept of kingdom serve to interpret and re-interpret our present thinking and prepare us to have a pertinent message. This would be in line with the parable about the kingdom of God being like a “dragnet being cast into the sea and gathering fish of every kind” from Matt 13:47. It gathers the protected and the unprotected. Please try to understand that the kingdom of God and its relationship to the new birth is what prevents us from “taking Jesus’ gift of salvation” and refusing all that He said and taught!

I sought to understand some of the kingdom prerequisites for being prepared for the change and turmoil that we are now facing. Out of it came a PowerPoint presentation that I entitled: Kairos Post Modern: 500 Year Steps. With the use of some 13 Church history books, I attempted to establish some insight into God’s ways. This teaching has proven to be unusually accurate and increasingly valuable. It has also been severely tested! We believe we have reason to exhibit increased confidence in the principles. It seems to establish an amazingly accurate fact that Father moves, quite drastically, in approximate 500 year increments. You are welcome contact Lifechangers if you would like a copy of this PowerPoint presentation.

In order to more fully grasp the greater significance of our idea of 500 year steps, we are required
to see and embrace the scientific concept of an expanding universe. This fairly recent concept has proven to be a game-changer. Within the expanding universe lay, partially hidden, an ever-expanding Kingdom birthed by Christ, Himself. It is described like this: “Of the increase of His Kingdom there shall be no end.” Signifying the Kingdom principle of continual change, expansion cannot be resisted or diverted. All change in the Kingdom dimension, will demand and/or require change in our own responses. Thus, Christ’s Kingdom “keeps on coming.” While it may be unwanted, uninvited, resisted, and/or denied, all human attempts to divert or replace it prove futile and frustrating.

Now, for our application: We are, presently, at a 500 year junction and no one seems to be aware of the magnitude of the coming change. In 1517, a bold and courageous Martin Luther nailed his 95 theses on the Church door in Wittenberg. Quietly, a world transformation began. Thousands upon thousands died. Everything changed. Nothing stayed the same. Next year is 2017 and is 500 years exactly! The turmoil and changes I have sought to identify in this Plumbline are all part and parcel to the magnitude of the shift and changes we are all being called upon to engage and embrace.

How urgently I am appealing to you to examine, perhaps re-examine what I am saying and see how and in what manner these insights may bring changes to your own life and future. Your protection,
in some ultimate sense, may depend upon your ability to “hear what the Holy Spirit is saying to the Church.” We, too, are required to pray: “May your governmental kingdom come. May your will be done on earth in the same manner that it is accomplished in Heaven.”

What is happening is not normal. Embracing some reaction from those who insist on positive gospel, I seem to be required to begin from a totally different place. That place is located in Scripture.

And Jesus answered them, “The hour has come for the Son of Man to be glorified and exalted. 24 I assure you and most solemnly say to you, unless a grain of wheat falls into the earth and dies, it remains alone [just one grain, never more]. But if it dies, it produces much grain and yields a harvest. 25 The one who loves his life [eventually] loses it [through death], but the one who hates his life in this world [and is concerned with pleasing God] will keep it for life eternal” (John 12:22-25 AMP).

Our primary admonition or critical issue is to follow Jesus (John 12:26). He, too, was required to “fall into the ground and die” (John 12:24). That signals a certain kind of death, which He has provided for us. No one seems willing to teach us how to die that certain kind of death Jesus said was
necessary. That kind of death is the cross of Christ, of which, Paul says “some (believers) are enemies of His cross” (Phil 3:18). Paul is not referring to the enemies of Jesus but of “enemies of the Cross of Jesus” as a pre-suppositional obligation of what it means to embrace a certain kind of death in order to effectively follow Jesus in behavior and obedience as a Father-Pleaser.

It seems appropriate for us to attempt to summarize a long and tortuous theme concerning the significance of protecting the unprotected. There remains the possibility of our being offended or scandalized for the simple reason of our ignorance or refusal to accept Christ in His governmental role:

1. Salvation is a gift. We did not ask for Christ to do this. Neither were we able to make it happen. God’s redemptive love is unconditional Agape.

2. God’s kingdom is an inheritance, contained within the gift of salvation, which can be lost or preserved. “If you abide in My Word, you are My disciples indeed” (John 8:31). Kingdom inheritance can be lost or gained. King Saul had the governing purpose of God taken from him (I Sam. 15:11; Mt. 21:43).

3. To lose one’s inheritance is not tantamount to losing our gift of salvation, which is unconditional. However, loss of one’s kingdom inheritance allows us to be and become unprotected by reason of our
loss of the providential care and protection of God as a Father. He knows those who are His. God’s providence is His provision and personal care for those that obey Him (Heb. 5:9). I do know such insight is uncomfortable and controversial. It was John Knox who said, “God’s Providence is mine inheritance.”

4. We must continue to separate the intentionality of salvation, which is the kingdom response in Agape. That response comes out of the fruit of the new birth and the pure, unconditional gift that He has provided and which He protects. “Where sin abounds, grace does much more abound” (Rom. 5:20).

5. To live in the kingdom is God’s offer for us to be governed and protected by a wise and loving Father. It is conditional. His love for me when I do not relate to Him as Father, His Agape love for me remains unconditional. This can be seen in the parable Jesus told of the father who had two sons. The father celebrated and welcomed home the prodigal son. He also said to the religious elder brother, “Son, you are always with me, and all that is mine is yours” (Luke 15:11-32).

The Safety of Yielding to the Kingdom

It is only by reason of death and the consequent resurrection that we are able to enter into the
Person of Christ where the satanic, demonic, and corruptible are unable to follow (1 Cor. 15:55). Read carefully, maybe several times the quote from *The Unshakable Kingdom and the Unchanging Person* by E. Stanley Jones:

*Professor Royce of Harvard said, “No man is safe unless he can stand anything that can happen to him.” Then one who belongs to the kingdom is safe, for not only can he bear failure, sickness, old age, and death—he can use them. He is the only safe man in the universe. He has the significance of the ultimate order.*

We become “safe” as the result of allowing Father’s own deconstruction process that began with our proper response to that “certain kind of death” symbolized in water baptism. Buried in order that we may be resurrected, baptism is much more than church ordinance. It is a form of spiritual warfare when we face adversity such as “failure, sickness, old age and death.” Deconstruction is what Father uses to save us from ourselves. Our journey and lessons learned in the life-labs that Father has provided for us, offer a multiplicity of repeated opportunities for us to yield to that certain kind of death. Embracing life as Christ intends is the “ultimate order” or kingdom governmental order. It is experiencing life that is abundant (John 10:10).
My present emphasis is not on the death, but the abundant life that comes out of death. Life is in the new sprout, coming out of death, which is the New Creation! Let’s be clear, without a certain kind of death, the new spout does not appear. Jesus taught us that failure to engage that certain kind of death leaves us “alone, all alone” (John 12:24). It is, spiritually, a type of being alone in a crowd. Alone in the sense of relational failure. It is embracing that certain kind of death that enables us to “Sell it all and buy the whole field” (Matt 13:44). “Trade our valuable pearl for that greater one being offered” (Matt 13:45-46). How I pray that the Holy Spirit will quicken the Life of Christ in us, which He promised would keep us safe and protected.

Such safety, security, and “significance of the ultimate order” as described by E. Stanley Jones signify three types of freedom:

First, we are free from the torment of choice that manifests as increasing internal resistance toward God and the reality of life in general. Secondly, we can be relatively free from hidden corruption and offence. Freedom as seen in, “And you will know the truth, and the truth will set you free” (John 8:32; 2 Peter 1:4). Finally, we can be protected and free from the “darkness” that seeks to pursue us. Darkness is increasingly unable to follow us into the Light of Christ when we have embraced water baptism and that certain kind of death (Mark 10:38-39; Rom 6:4; Col 2:12; 1 Peter 3:21).
Our learned and practiced response to that certain kind of death embraced in each life-lab, circumstance, or opportunity, literally sets us free to embrace resurrection. Unintended consequence; personal failure; unexplained and wrongly interpreted events that seek to create fear; and internal doubt and conflict must be “put to death”! There is simply no other method to which they will respond. This form of torment does not yield except by reason of its exposure to biblical forms of death, the corn of wheat (John 12:24).

Kingdom agenda is governmental, carrying father’s external purpose. The modern expression of church has been falsely conformed to our own ideas and misconceptions about what it means to be protected by success and social agenda. To our dismay, most of the church has lost or refused the kingdom agenda. Scriptures says, “Seek first the kingdom of God” (Matt 6:33). It does not say, for us to “seek first the church.” I am aware that sounds anti-church; however, I ask you to receive it as an observation from within the church herself. We are committed to restore her to her own kingdom inheritance.

International problems and social constructs have already excluded “The Church” in its planning. The secular world no longer expects or anticipates that she has any viable answers to offer. She has, on many levels become increasingly irrelevant because of her commitment to her own agenda.
In 155 AD, Bishop Polycarp was asked to deny Christ or be burned alive at the stake. He said to his accusers, “Eighty and six years have I served Him (Christ Jesus), and He never did me any injury; how then can I blaspheme my King and my Savior?” This statement has enabled many to be able to distinguish between the *known* will of God (His wishes or desires) and the *eternal/hidden* purpose concealed in the mystery of God’s Own Being.

We know that the wishes of God are not always “done on the earth” (Matt. 6:10). We also know that Jesus, Himself, asks us to pray that His Father’s will/pleasure would be done on this time/space earth. This second aspect of God’s will is presented by the words purpose or intention. What God intends and purposes in the earth is inexorable (ultimately unstoppable) and not dependent upon man; neither does it always suit our purpose. It is His and His alone. It is there, in the center of His will and purpose that we are protected. Both of these words are used in the Greek text of Eph. 1:11.

Who are we to say to God, “What are You doing in the earth?” When we read about the life of Jesus, we come to His ultimate surrender in the Garden of Gethsemane and what we identify as the purpose of God. Jesus is asking the Father if there is any other way His eternal purpose can be accomplished other than this sting of betrayal and crucifixion (Matt. 26:42-50). Purpose then, must contain reasons that supersede wish or desire. No one could ever question
that Father willed/wished Him to live! **We seek to do the wishes, and we are required to yield to the purpose.**

Yielding our own person in the form of our own personal desire defines that certain kind of death. It is most demanding and costly, but it is also the place of **protection**. Calvin Theilman, who is Billy Graham’s pastor once said to me, “A gang of ugly facts has murdered my beautiful theory!” Theory, understood as what I have requested or expected, may find itself submerged, overwhelmed by, and sublimated in the greater purpose. We may even be required, in God’s purpose as contrasted to His expressed will, to “yield” to the Father the most beloved and treasured person of our entire life. Why? That depth of answer requires inquiry into the Mystery of the kingdom.

Often, Father seems pleased to reveal that purpose at a later date; sometimes it will wait for eternity. It is a fact that “unto man has been appointed a time to die” (Heb. 9:27). That is purpose and not desire. God’s expressed wish is “life and that more abundantly” (John 10:10). In a fallen world the wish of God is not always available, but we know we are ultimately protected by His providence and eternal purpose. Yielding to that spiritual reality is the essence or nature of maturity. Your surrender to purpose is what is being asked. We and all other members of the Body of Christ are here to support one another when we face that requirement.

The spiritual danger is our being unprotected,
being offended or scandalized when God, as Father, does not do what we know He can do and has accomplished in Scripture. “Blessed is he who is not offended in Me” (Matt. 11:6; Luke 7:23). Offenses must come; blessed is that person who is not scandalized by what He does or does not do (Matt 18:7; 2 Cor. 7:12). Such is the cost of erroneous biblical promise to the unsuspecting.

We have made our wishes known. We have, to the best of our knowledge and ability “done all.” Now it is that time “after we have done all to stand” (Eph. 6:13). If there has been something left undone, which should have been done, His promise is that He will make us aware of that in due time.

For seeing that death came through man, through man comes also the resurrection of the dead. For just as through Adam all die, so also through Christ all will be made alive again. But this will happened to teach in the right order—Christ having been the first to rise, and afterwards Christ’s people rising at His return. Later, on, comes the End, when He (Son) is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. For He must continue King until He shall have put all His enemies under His feet (Psalm 8:6). The last enemy that is to be overthrown is death; for He will have put
all things in subjection under His feet. And when He shall have declared that “All things are in subjection,” it will be with the manifest exception of Him who has reduced them all to subjection to Him. But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that God (Trinity) may be all in all (1 Cor. 15:21-28, New Testament in Modern Speech by R.F. Weymouth).

Yielding is different than surrendering. We do not surrender our loved one to “the last enemy to be destroyed [overthrown] which is death” (1 Cor. 15:26). We are with every aspect of our being, yielding them to God the Father for reasons that demand faith, which is being called up from the deepest part of our entire being.

We sense that it should be different, but it is not different. In that reality lay a difference between wish and purpose. You and all of the rest of us who have known suffering are being required to yield in much the same way and with similar cost.

**Normalcy Bias**

Normalcy bias consists of that compelling and urgent need to believe that the future will be the same as or consistent with the past. It is a form
of presupposition blindness that increases our vulnerability to being unprepared and unprotected. But, if we have been “born from above,” we have been enabled to see the kingdom. William Gibson wrote: “The future is already here; it is just unevenly distributed.” Knowing is another word for seeing (John 17:3). Here are some things I want you to “see” in the kingdom sense. Each event will “serve to murder our theory” of how things should remain the same and contribute to normalcy bias:

1. **Changes in Europe:** As I have attempted to write this complicated Plumbline, Great Britain has voted to withdraw from the European Union. This may prove to be some kind of “Beginning of Global sorrow.” I do know that this event will emerge as some kind of ugly, highly contested and legally complicated divorce. The result of which no one will know contentment.

2. **Debt in the Five Global Spheres.** Each one of the nations listed, are to the others, deemed to be the weakest link. Each of these, making one first false-step could cause world economic chaos: European Union, China, Japan, Emergent Markets, and USA. This cannot be sustained.

3. **Government Administrators** who have been unable to rule wisely or who have not managed the resources of our nations, are themselves,
preparing to *survive* at the expense of the persons whom they were elected to serve. It is not possible for this to leave our nations and our economies in any “normal” condition.

4. **Increased anarchy and Secret Laws** passed by government officials. Essentially, there are only two kinds of Law: first is basic, easily understood Common Law. It has served us well for thousands of years. Common Law deals with daily life, commerce, moral and ethical norms, social guidelines, etc. What do we not understand about “Do not steal”? Secret law, however is now being piled upon us. Failure or refusal to implement the laws that are already on the books is intentional. Increased corruption requires new and complex laws that have been written by corrupt lawmakers. Secret law has been described in this manner: “Someone has stolen justice and hidden it in the Law books.”

5. Increasingly, new secret laws are being created in abundance. They are written in legalese, intentionally designed to be complex and misunderstood. Secret laws have been created for the express purpose of hidden agenda. Confusion and complexity serve the purpose of seduction and ultimate confiscation. Secret law signifies a conscious attempt to deprive another of freedom or product that is rightfully his. My
understanding is that last year, here in America, we were subjected to some 40,000 new laws; most of which are artfully concealed.

6. **Unexpected anarchy**, social disorder, chaos and lawlessness from those from whom it is not expected may be the bullet that only a few would be able to see! Because we were unable to see the “hidden bullet” does not signify its inability to take us out. This illustrates the vulnerability of the *unprotected*. Most of you as Lifechangers’ readers know the biblical idea of *Arche*, which means ruled or governed by no one or nothing without a governing force.

7. **Currency Wars**: unpredictable disaster of the world financial system leaving many unprotected. Every paper currency in world history has collapsed without exception. Normalcy bias does not allow us to ever think our United States currency could fail. Modern press, the media, and television will not allow us to see this happening or even preparing to happen.

8. **Erratic voices**: unforeseeable, unreliable, and from all sources, including the religious ones. The Roman Catholic Church is swaying wildly. Both the Roman Catholic Church and the Presbyterian Church have now communicated that it is alright to “Pray to Allah.” Mainline religious
denominations are now essentially paralyzed by political correctness. The system does not allow for maintaining any semblance of being or remaining normal but is paralleling the shaking that is occurring in cultural traditions.

The terms, protected and unprotected, have helped us gain what I hope will be a clear kingdom distinction between those who are prepared for the changes and shakings that are taking place in various arenas and those who are exposed, vulnerable, in danger, at risk of being offended, scandalized, or stumbled allowing us to make workable application. Those of us who are already protected should prepare to guide and assist the unprotected. Protected is understood as conscious and intentional surrender of our personal sovereignty to the Lord Jesus Christ who seeks to take us to the Father for His providential care and protection. It is our being “fit” for the Government of God that prevents us from being unprepared and unprotected.

Believers who have received Christ as their personal savior and fully embraced the teaching that they will be spared from future shakings that are about to take place are unprotected. This limited way of thinking is overly focused on simply reading more scripture, faithfully paying tithes, and remaining undisturbed. Some churches believe the rest of the world’s difficulties and challenges are the responsibility of others or that it is somehow
beyond their realm of responsibility. The unprotected, will, I assure you be exposed to being offended and scandalized by the events that are now on the horizon.

**Becoming Unshakable**

When the tares (darnel) in the field grow up together and are exposed, they are more numerous and prolific than the “good seed” who are the children of the kingdom (Matt. 13:24-30). The tares (darnel) are not “weeds,” but when they have been sown into the field they so resemble wheat itself as to be almost similar, difficult to distinguish until they mature. Remember we are not talking about going to heaven but being among those who are centered on: “Your kingdom come. Your will be done on earth as it is in heaven” (Luke 11:2).

Protected and unprotected can be seen in five socio-economic factors of life, which seem to be increasingly distressed.

1. **Natural family structure**; its place, function, and effectiveness have been marginalized, ridiculed, and increasingly abandoned.

2. **Culture and Tradition**, which has lost its bearings in every nation, none excluded. Culture is disintegrating most rapidly in the west and increasingly so in most nations of the world.
3. **Political arena**; shaking globally, politics seem to be an outright disaster, with corruption that is overt and ramped. It may be that God is preparing for the “kingdoms of this world to become the kingdom of our God and of His Christ” (Rev. 11:15).

4. **Economic system** has been corrupted by greed, creating an increased climate of “rape, pillage, and plunder” that overshadows abundance, fairness, and generosity. My son, Eric Mumford, has been downloading from the Lord a most effective and life-changing insight into kingdom economic behavior.

5. **Religious expression** seems to have lost its prophetic voice and proceeding word. Internally paralyzed by reason of self-serving agendas religion seems to be circling the wagons rather than offering viable solutions and genuine peace. Thank God for the exceptions!

The progress of faith movements provides us with an overview from rise of Pantheism to the present Post-Modern Christian Era. Listen carefully, if you will. Is it not clear and logical for us to understand and embrace change in the realms of the Holy Spirit? If, indeed, the Scriptural premise is “of the increase of His Government there shall be no end” (Isaiah 9:7), does that not imply or rather require us to keep
step with the Spirit as He reveals, interprets, and applies the principles of the kingdom to our hurting world?

Our kingdom presupposition looks like this: He is Alpha and Omega, the Beginning and Completion (Rev. 21:6). Becoming unshakable and protected requires us to “put on the mind of Christ” (1 Cor. 2:16). To have a philosophic mind-set means Christos-Sophia or to know the wisdom of Christ as the governing King. Eternal life is to know God as Father just as Christ knew and related to Him as Jesus the Son of Man. Christ as “the Way” is used eight times in scripture not as the “goal” but as the manner in which we are to live in order to be “unshakable” (John 14:6). The powers, governments of both heaven (religious governing persons) and earth (secular governing persons) will be shaken (Matt 24:29; Mark 13:25; Luke 21:26 & Heb. 12:26f). God’s purpose is to make us unshakable and secure, even in the eye of the storm. He states clearly that this is accomplished by imparting to us an unshakable kingdom, which is to be received, embraced, cultivated, and brought to maturity, 30-60-100 fold (Luke 8:8). To do so, as we have labored to explain, puts us into a protected posture that increases our responsibility to identify and bring to kingdom maturity those who are unprotected.

A new world system where moral corruption, secret laws, economic upheaval, political agendas, and advanced technology will increasingly lure us to
feel unwelcomed, uncomfortable, and required to engage things totally unfamiliar. This is of course, more applicable to those of us who are up in years. Such will either offend or cause us to press into Christ and His kingdom.

Professor Royce of Harvard said, “No man is safe unless he can stand anything that can happen to him.” Then one who belongs to the kingdom is safe, for not only can he bear failure, sickness, old age, and death—he can use them. He is the only safe man in the universe. He has the significance of the ultimate order. E. Stanley Jones

We are relationally protected and unshakable in the manner Peter describes in 2 Peter 1:8-10 when God gives us the ability to have vision, be fruitful, and be kept from stumbling. We are now being required to face the unfamiliar and challenging circumstances in our natural family; culturally aware of changes that are opposed to kingdom government; politically informed and conscious of the sign and symptoms of anarchy; economically wise, protected and unshakable. May I ask for you to be radically determined and unrelenting in your goal to get out of debt that causes you to be owned by another who could be cruel and demanding? Finally, our purpose as a member of the Body of Christ is to follow an
unshakable kingdom agenda. Consider sending a copy of this Plumbline to someone for whom you would like to offer protection.

So don’t turn a deaf ear to these gracious words. If those who ignored earthly warnings didn’t get away with it, what will happen to us if we turn our backs on heavenly warnings? His voice that time shook the earth to its foundations; this time—he’s told us this quite plainly—He’ll also rock the heavens: “One last shaking, from top to bottom, stem to stern.” The phrase “one last shaking” means a thorough housecleaning, getting rid of all the historical and religious junk so that the unshakable essentials stand clear and uncluttered. Do you see what we’ve got? An unshakable kingdom! And do you see how thankful we must be? Not only thankful, but brimming with worship, deeply reverent before God. For God is not an indifferent bystander. He’s actively cleaning house, torching all that needs to burn, and he won’t quit until it’s all cleansed. God himself is Fire! (Heb. 12:25-29, The Message).

The purpose for my uncompromised emphasis on protected is primarily so that we will become enabled to provide adequate protection for others in need. The strong are assigned by God the Father to protect and care for the unprotected (Neh. 5:1-7). In the New Testament Jesus said, “Blessed is he
who is not offended or scandalized by what I do” (Matt 11:6). We must find ourselves willing and freely able to allow God to be God without telling Him what He can do or not to do. Please begin to say to yourself, “Father, from this moment on, I will not resist You or Your will and purpose; I yield to Your timing and methods. I will not be shaken. You alone are my God. Defend me, Oh, Lord.”