Shekhinah WordShare

Salutations to all those whose spirit resonates the beckoning of Apostle John's revelatory prophecy and are called to be conformed to the image of God's Son: grace and peace unto you from the God and Father of our Lord, Christ Jesus of Nazareth, the Alpha and Omega, Son of man/Son of God and Redeemer (Revelation 1:1-8) .

It is with immense joy and yet profound humility that we commemorate the Lord's pervasive presence through acts of intervention, guardianship, and discipline within our lives. According to progressive revelation concerning the identity of the Spirit of God within sacred Scripture, Jesus affirmed the move of the Holy Spirit within his own life and ministry and the subsequent lives of his followers when he referenced Isaiah 61:1-3:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (K.J.V.)



Elder Dennis G. Peterson, patriarch
Evangelist Victoria E. Peterson

Our joy is intensely replete because we who comprise the Lord's planting constitute the authentic body of Christ which help make up the visible institutional church (Psalms 1:1-3). We believe the church is the most valuable possession that we as pilgrims in an alien society own. It is the foundation of our social strength and the transcriber of our sacred culture and spiritual heritage. For many persons, including ourselves, it is also the seat of our homogenous unity and bearer of hope for a richer and fuller life in this world and the age to come. The church is that sacred vessel which contains the beginning and ending of our soul's faith. Therefore, we rejoice, because as plantings of the Lord, we are also a part of Christ's Church.

On the other hand, we are humbled by evidence that proclaims that the body of Christ stands not solely on the merits and aspirations of those who are deceased—perhaps long gone; but on the steadfast ennobled witness of souls who actively give their best for the kingdom of heaven. We are humbled because of saints past and present who have journeyed through dreadful plagues of satanic oppression in order to bequeath to us the truth and meaning of Christ in his church. We

are humbled as we consider the pain and cross they endured (Hebrews 11:1-40). However, even in the midst of suffering, 'their lives, as the writing of God, are filled with holy comfort.' They exemplify the witness of Christ, "written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshly tables of the heart" (2 Corinthians 1:3, 3:3 *K.J.V.*). The impact of their consecration continues within our membership of authentic love. Thus, the reason for Shekhinah Christian Life's eschatological manifesto is not to engage in a critique of their ministerial triumphs or weaknesses, but to commend our apostolic, ecumenical, entrepreneurial intentions unto you the beloved of God, affirming our fidelity unto Him who is able to preserve us amidst our struggles, however caused, and grant us virtue according to the glorious riches of His grace.

Brethren, as of those subjugated by the Lord's commission to his scattered people within the pulpit, the pew and on the streets; despite personal challenges and distractions, strengthening and restoring the Lord's flock remains our heart cry, passion, and calling. It is our sacred duty to help thwart the abandonment of a believer's practical confidence and personal trust in the integrity, ability, character, and sovereign reality of Jesus Christ within our civic and spiritual practices (1 Thessalonians 2:3-5; Acts 2:47). To paraphrase the words of the apostle to the Gentiles, "What is our hope, or joy, or crown of rejoicing," says Paul, "Is it not you in the presence of the Lord Jesus Christ at his coming (1 Thessalonians 3:19 *KJV*)?"

Our commission as context within Shekhinah Christian Life Transnational Ministries, is to provide a nurturing and uplifting, non-competitive, trans-hermeneutical, trans-cultural, multiethnic, authentic Christian sanctuary of refuge wherein the Word of God is proclaimed, where the elect of God, the relegated, the marginalized, and those searching for a place to spiritually rest and worship, may meet in covenant within an attractive and user-friendly environment for edification, equipping, mentoring, coaching, and comprehensive ministerial support, both fiscally and temporally, toward the end-time fulfillment of the Great Commission and ministry of the Holy One of Israel – Christ Jesus of Nazareth (Isaiah 43:1-3). All persons therefore, who as servant-followers/servant-leaders are willing to abide within covenant of the Word of God, and desire participation in Christ's holy lifestyle of spiritual discipline and ministry, we, your colleagues in the faith welcome you to partake of Shekhinah's eschatological manifesto pursuant of the sacred immanency of our Lord (Jeremiah 23:1, 9-14, 21-33; 2 Timothy 4:2, 5; Hebrews 4:11-16).

In accordance with the assignment, let it be known that we, Elder Dennis G. Peterson and Evangelist Victoria E. Peterson, associate ministers in fellowship with historic Pentecostal Holiness movements; by prerogative and election serve as members of the Governors Consulant of Shekhinah Christian Life Institutional Fellowship, a 501 (C)(3) non-denominational sanctuary of refuge. Within such sphere it is our privilege to host this serial evangelical scriptural study, entitled: Shekhinah WordShare©.

WordShare materials published through social media platforms are forthright and unreserved in conveying the good news and protocols of the Kingdom of God. Our presentation

seeks not to appease those who are morally/ethically deficient in conviction, courage, or spiritual relationship, nor is it our purpose to contend with sociological partisanships. In light of said disclaimer, it is acknowledged that some statements, expressions, and vocabulary may be foreign and/or disturbing for readers who may need more preparedness; are morally compromised, casually religious, deficient of spiritual conviction, or lack the regenerative intimacy of a new birth experience in Jesus the Christ (Isaiah 49:1-13, John 3:7, 15-21, 36). Despite such challenges, our primary missionary purpose is to provide a stimulative and edifying Christian communication in which the good news of the celestial Kingdom is proclaimed, where you the elect of God, and those vocationally non-recognized or peripheralized, or individuals who simply search for a place to spiritually rest and worship, may meet in authentic covenant within the Word of God toward the end-time fulfillment of the Great Commission and ministry of Jesus of Nazareth (Isaiah 43:1-3).

For purposes of Shekhinah's WordShare© sessions, valuable information on any topic or subject within Scripture will be carefully collected, classified, categorized, analyzed, and synthesized; subject to biblical, logical, and sound scientifically resourced material presented so that an arousal of interest regarding spiritual/scriptural ideas and terms can be better understood. Elohimic teaching serves as an instrument of instruction for servant-followers and servant-leaders within Jesus Christ so that one's spiritual/vocational performance becomes actualized (John 7:16-17). Adhering to theological and ethical instruction helps the body of Christ to avoid entanglement with philosophical/theoretical and sociological speculations. The Lord's teaching employs scriptural methods of spiritual development which help servant-followers of Christ to embrace the certainty of Biblical reality and witness. Within such reality and witness, we who are members of Christ's body are to encourage one another to contend for the heritage and legacy of the "faith once delivered to the saints" (Jude 3).

The author of the Epistle to the Hebrews—written from Italy by Timothy, Apostle Paul's son in the gospel—encourages us to "consider how to spur one another to love and good works," not forsaking our assembly, as some do, but exhorting one another all the more as we see the Day of the Lord Christ approaching (Hebrews 10: 24-25). Therefore, in light of the series of end-time events occurring throughout our world, we pray that the Sovereign Lord God – the Creator Elohim of the heavens and the earth (Genesis 1:1), who is able to keep us from falling, will present us faultless before His presence with exceeding joy; the Elohim who brought again from the dead His only begotten Son, that great shepherd of the sheep who by his blood and eternal covenant, equips us with everything good, grant us peace and knowledge in the love of His Persona which is able to bless and keep us, be gracious to us, and lift up His countenance upon us in our down sitting and in our up-rising, in our work and in our play, in our tears and in our laughter until we meet in that day where there will be no more curse, no more sorrow, and no more pain; that day, when the wicked shall cease their troubling and the weary shall be at rest; where every day will be resurrection Sunday and the Sabbath shall have no end; in the Name of God our heavenly Father, and of His only begotten Son, our Lord and Redeemer Jesus Christ, and of the Holy Spirit, be glory and majesty, dominion and power, both now and forever. Alleluia! Amen!