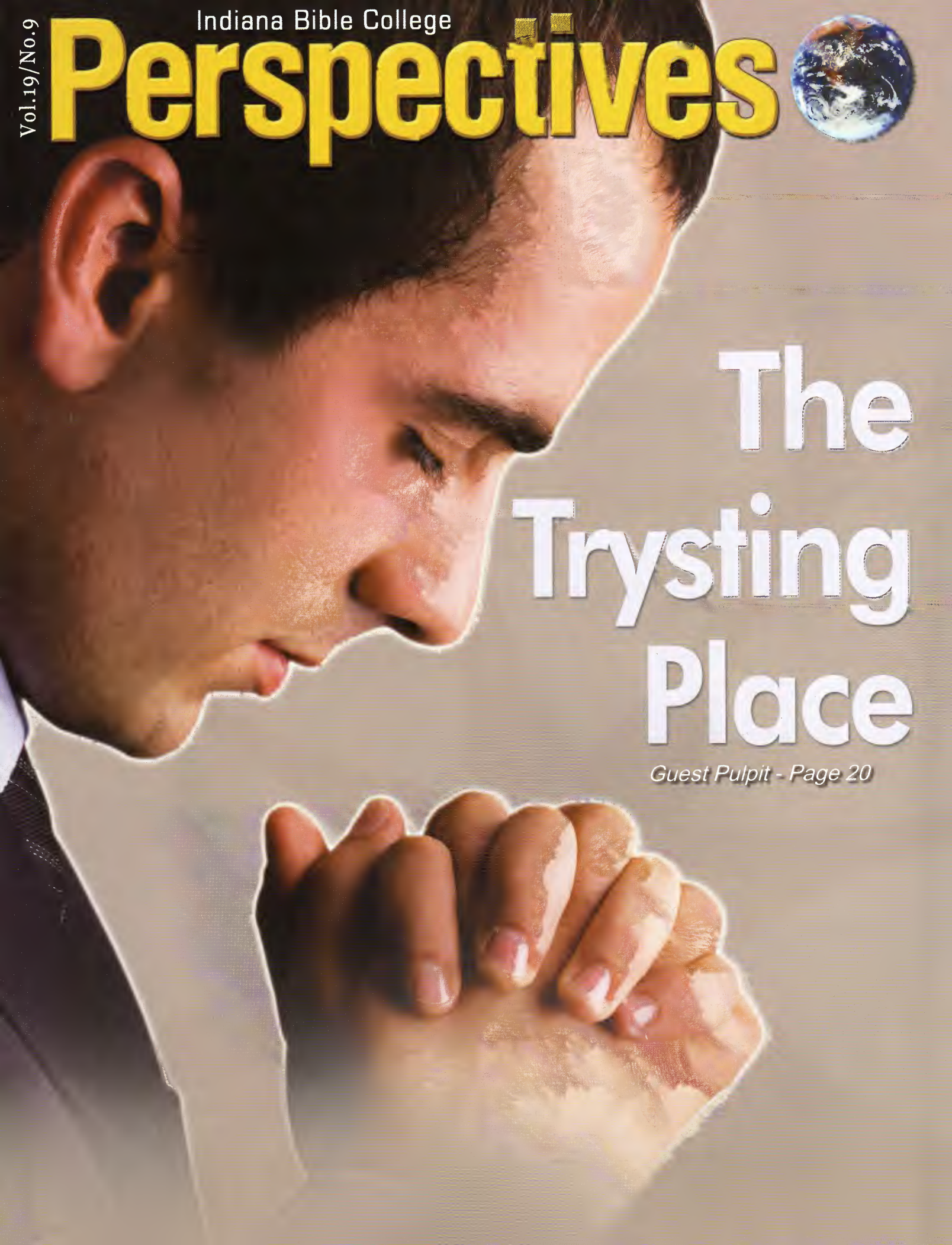
Vol.19/No.9

Indiana Bible College

Perspectives



The Trysting Place

Guest Pulpit - Page 20

Woodstock, Lingering Memories

"I confess that this "sixties" perspective taints my thinking somewhat, but what I am seeing today is very similar to what I lived out in my youth. There is spiritual corruption and darkness attached to the notion that all that is wrong in the world, the evil, the hatred, the religious differences, let's say, can be altered or silenced by simply ignoring all issues while merely loving one another or creating a mosh-pit of empty-headed jump-for-joy music."

Woodstock. It happened on Max Yasgur's farm in upstate New York forty years ago, in August of 1969. According to Pew research, if you are under the age of 30, you likely do not know what I am talking about.

Woodstock was a huge outdoor rock concert that brought together an estimated five hundred thousand young people, who for three days drank and drugged themselves into an oblivious "love-in" with little regard to morals.

The concert planners lost control, the crowd that exceeded all expectations crashed the gates, and the party was on, despite the rain, the mud, and the trash that contributed to the chaos. Amazingly, it was relatively peaceable. Peace, music, moving and grooving... that was the program; and the top rock bands of the day, Hendrix, Joplin, Stone, Baez, The Who, and dozens more played on and on into the days and into the nights. It was an unprecedented moment.

In 1969 I was pastoring a church in Muskegon, Michigan. I was 25 years old and had been pastoring three years. My wife and I were on the front end of the boomer generation, and by the late 60's one in three of all the people living in the USA were in their 20s. It was a youth explosion. By comparison, today only one in seven are in their 20s. Micki and I were into coffee shop ministry, bus ministry, crashing concerts ministry, hippy ministry and let's-have-some-church ministry. We ministered to families torn apart by the Vietnam War and to mixed-up young people who were trying to find their way through the opening moments of the sexual revolution that had developed during the sixties. A new dark spirit had gripped our nation, and it was in a confrontation with righteousness.

Woodstock portrayed a generation of young people who had been captured by the notion that all the world's problems could be solved by love, with music as the synergist. "Peace, not war" was the cry. "Just love one another" was the solution. The youth of my generation thought they had a better idea. On the surface it sounded good: check out, get real, no rules, make love. The battle cry was "Peace, brother...peace!" Millions, who were often referred to as beatniks and hippies, participated in this coast-to-coast rebellion.

I agree with those who see that period as a time when we were very close to creating a monolithic consciousness of purpose, both socially and politically. From my youthful perceptions, formed in part by a short-lived career as a disc jockey and as a matriculating student at Indiana University and because of countless hours spent on the shortwave radio and from hanging out at antiwar rallies, I could see and feel a certain singularity trying to emerge. But I could not relate to the methods of my own generation, because, in spite of all the fanfare, the message lacked substance. Peace on Earth and love for all were right ideas, of course, but the Woodstock generation were approaching those ideals without a foundation and without truth.

What I saw with my own eyes was a generation who thought you could love without having any rules about love. Free love and recreational sex became the moral force of the day. And by "moral force" I mean that it was so cool to be immoral or amoral that all other notions were discounted as old school and stupid. Amoralness, they said, was the path to love and peace. Their notion of "right" was to be without morals. If it feels good, they argued, what could be wrong with that? More love was the solution to everything. But what was lacking was the responsibility that comes with love. People needed commitment, but they were served up one-night-stands and left with dark memories of emptiness and forgotten names. Society's solution was abortion. But abortion never took away the scars or the pain. Make no mistake: it was an evil spirit that came "rapping, gently rapping at my generation's door," to paraphrase Edgar A. Poe.

I confess that this "sixties" perspective taints my thinking somewhat, but what I am seeing today is very similar to what I lived out in my youth. There is spiritual corruption and darkness attached to the notion that all that is wrong in the world, the evil, the hatred, the religious differences, let's say, can be altered or silenced by simply ignoring all issues while merely loving one another or creating a mosh-pit of empty-headed jump-for-joy music. Such is the idea behind the thinking of those who propose that if the Church can but be smart enough, cool enough, modern enough, and progressive enough to eliminate all absolutes, all doctrine, and all convictions, then we may expect all the world to love us and we to love them until all the world at last is at peace. As for me, I've heard it all before. Such thinking ignores the complexities of, let's say, sin, demons, abuse, criminal behavior, greed, lust, hatefulness, pride, ambition or the vicissitudes of life in general.

I reject a Woodstock approach to solving the world's problems. Or a Woodstock philosophy as an approach to church, for that matter. The rock concerts with all their emotion, all the high ideals, and all the dancing and free love did not end the Vietnam War. It did not build lives. It did not save the soul. Fortunately many left Woodstock and the "mashups" of the fifties. They cut their hair, washed the Hindu markings off their faces, put on suits, got an education, applied right thinking to their lives, took wedding vows, and built families and businesses.

I remember how much like anarchists my generation felt they were; but without substance there was no possibility of bringing peace to the world. They were not anarchists; they were foolish and unlearned. It is impossible to build a society or a church that is good and holy on philosophies based on meaninglessness. Jesus did not offer us salvation abstractly (Luke 13:3). In other words, if there is no repentance, then there is no deliverance; if no morals then no happiness; if no doctrine, then no stability. The church should not be fearful of holiness, doctrine, or separation, for such is what Christ came to give us: grace through which we are forgiven of sin, the Holy Ghost whereby we are empowered to live above sin, and His love because of which we are determined to show forth the difference He has made in our lives. A city on a hill cannot be hid.

Table of Contents

In This Issue

Vol. 19. NO. 9

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Web Site: www.ibcperspectives.com
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- To report on those trends and events which directly affect the work of the church.
- To promote and enhance the ongoing ministry of Indiana Bible College.

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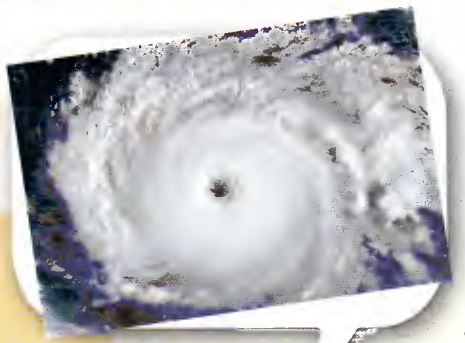

6
Feature Story
Hurricane Revival
Pastor Shawn Plant
Galveston, TX

2 From The Publisher

5
Opinions
Body Piercing and Tattoos

9 News You Can Use

11
Plainly Speaking
"I Don't Want a Divorce!"
Cindy Miller

13 Answer Forum
14 Columnists
17 World News
19 IBC Today

20
Guest Pulpit
The Trysting Place
Ken Gurley

23 Apostolic News
25 Smiles

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Body Piercing and Tattoos

Note: The opinions on this page are entirely those of the individual and do not necessarily reflect the opinion of Indiana Bible College.

Pastor Larry Schoonover
Puyallup, WA

Some pursue these out of peer pressure or wanting to fit in, but they open themselves to spiritual influence. The prophets of Baal cut themselves to appease a spiritual influence in their lives. I have not had to face this issue with existing members; however, many have come to God recently with tattoos received from prisons and gangs. None of them are proud of their tattoos, and none wear jewelry for their piercings. Some live in danger because the markings associate them with rival gangs. Leviticus 19:28 says, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD." I have no problem with placing people in leadership who had tattoos before they came to God.

I have researched the matter of Celtic Imagery, after seeing Celtic art on the bodies of people. The same images in Celtic Art were also prevalent on witchcraft websites. I believe we are dealing with old spiritual influences that have only changed their faces for the present.

Carl A. Vickery, Beaumont, TX - These markings can be a fad, but I believe they can become demonic as well. I have dealt with this issue in those who want to get them and those who already have them. Each situation calls for a response in Biblical direction given out of love. I Corinthians 3:16-17 tells us we are "the temple of God."

If a parent's child receives a tattoo or piercing, I would ask where the tattoo or piercing is and what the parents want to do about it. Generally, I would instruct to forgive the tattoo or piercing and work with the young person on the real issue behind the action.

I do not have a problem with markings received before a relationship with Jesus Christ. God has used them to testify to others that if people can sing in the choir with a tattoo on their neck, then maybe this church can help them too. I teach a class on Sunday mornings where lifestyle questions are answered with Biblical and practical solutions.

Tim McCary, Phoenix, AZ - Tattoos and body piercing have gone well beyond the fad phase. *The Complete Encyclopedia of Signs and Symbols* proves that point. There are unconscious codes and secret languages that have shaped our most ancient emotions. Tattoos and body piercing go back 3,000 years. Our culture is in the midst of a cataclysmic change being reflected in the visual arena.

I periodically preach about these practices and treat each situation accordingly. Once new attendees are converted, we teach them He is a Word God and not an image God. When someone has vandalized the temple of God, sincere repentance is required. On my platform long sleeves for all men are required. Coupled with direct Bible admonition, Apostolic pastors must draw the line somewhere. And while we wait to decide, the next outlandish wave is already on the horizon.

Richard Brown, Pasadena, CA - These are fads similar to the elements of the hippie culture of the sixties. They are unacceptable because they are of the world (I John 2:15).

I have only seen these markings on young people who are clearly backslidden in the church and no longer attending. If a parent's child acquires a tattoo or piercing, I try to reason why that young person is anxious to identify with the world. I explain that even professional athletes who are known as 'men of faith' do not have them. I have no problem with those being placed in leadership who had tattoos or piercings before Christ. They should cover the ones they can and communicate remorse to curious young people. I have addressed this topic in my church.

Pastor Larry Gammons
Lilbourn, MO

I don't believe all tattooing is demonic. People get caught up in fads. Tattoos for Christians are unacceptable, but many fail to see the embarrassment of having them. I have several tattoos I acquired before I was saved, and I wear long sleeves to cover them. I have had to explain to youth why they shouldn't get tattoos even though I have them. If I had to do it over, I would never have a tattoo.

Markings in the flesh were related to idolatrous practices in the Old Testament. The children of Israel were not to mark their flesh in any way (Leviticus 19:28, 20:7, 24 & Exodus 33:16). In the principles for modest behavior in the New Testament, the Apostles teach that the Christian is not to call attention to self for the reason of promoting self. These markings fall into that category. Young people going against the wishes of their parents to get tattoos or body piercings should remove them to learn from their mistake. I would be cautious about placing people with visible facial tattoos into leadership, although I deal with youth directly on this subject.

Donnie Copeland, N. Little Rock, AR - Although some tattoos and piercings are demonically influenced, most are expressions of an emotional period in the person's life. I have dealt with this subject. I think that a believer who acquires these shows a clear sign of spiritual digression. The Bible tells us that we are salt (preserving entity), light (visible example) and the body of Jesus. If someone's child gets a tattoo or body piercing and the family asks my opinion, I would suggest they have it removed.

Someone coming to God with markings of the world is a sign of God's grace. Our platform policy takes care of most situations. Visible tattoos present a challenge, but we would use this person if at all possible. Due to our culture we should address this subject on a more consistent basis. The church is a sweet paradox: "in the world but not of the world."

Troy Fair, Sacramento, CA - Our body is the temple of the Holy Ghost, a habitation for Jesus Christ. It should exemplify Christ. Body piercing is self-mutilation of the body for the express purpose of the admiration of others.

Leviticus 19:28 leads us to know God is concerned with how we mark our (His) body. Romans 12:1-2 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world..."

This issue has not presented a problem for us. If there is a willful determination to pursue this lifestyle, I recommend repentance and removal of the tattoo. This can alter a young person's perspective. If exposed markings were acquired before Christ, I have no problem with them being in leadership.

Tim Lee, Cape Girardeau, MO - Tattoos and body piercing in any form are actions contrary to scripture. Personally, I have not had to deal with anyone in our congregation acquiring a tattoo. I do have a number of new converts with tattoos who received them while involved in drugs and alcohol. Therefore, in my local setting, it would appear that these markings are influenced by demonic spirits. These converts try to conceal their tattoos because of their personal convictions, rather than from a pulpit mandate. If someone is supposedly in church and gets a tattoo, I would not use that person in leadership. I do involve those in leadership who had them before they were born again.

Hurricane Revival

By Linda Schreckenberg

Shawn and Rebecca Plant
Galveston, TX

The powerful and devastating winds of Hurricane Ike in 2008 brought much more to Galveston, Texas than just the third largest hurricane in United States history. It brought the winds of a tremendous revival of souls for Pastor Shawn Plant and his family, the only members of this tiny newly begun church - Turning Point Galveston. However, that number would grow rapidly.

Pastor Plant would find himself directly in the path of a divine move of God. Pastor Plant was about to experience a tremendous wave of new souls in Galveston, Texas. He would begin to reap the spiritual remnants of a major hurricane. Awed by the results that Turning Point Galveston is now experiencing, he says, "I believe God allowed Hurricane Ike to attack the island just so He could prepare the land and hearts of its people."

The Church That Gives Back

"I believe a pastor's number one priority should be his personal walk with God," says Bro. Plant. "Prayer and fasting will keep your mind clear of distractions. As a pastor, my focus is to get as many people in the door as I can. Whatever it takes to get them here, I must do it!

"I truly believe outreach is the most important key to having a growing church. I believe we reap sparingly because we sow sparingly. I believe the pastor should be 10 times more intense than he wants the people to be. I *gotta* win souls, I *gotta* go to the streets, I *gotta* love people, then have my promising leaders take them in to mentor them. The pastor has to be the leading factor in reaching out to people."

Turning Point Galveston has a full-time outreach director whose only job is to follow up on all guests. The church also holds a home fellowship group night focusing on Bible study for new converts.

Congregation of Turning Point Church in Galveston, TX

Evangelism & Ministries

Turning Point Galveston is "the church that gives back," according to Bro. Plant. He explained, "Most of the church's ministries are focused on giving to our community through gifts and through community services by way of food boxes, counseling, the Disciple House for Men, workforce/computer training and in volunteer work. The church also worked in the areas of Hurricane Ike relief -- food and necessary referrals. Another ministry is our Kids' Church, a valuable ministry to children.

"We believe in giving to the community what they need to get to heaven. Street evangelism is a must. People want what the church has, and they *will* respond. That has been proven by the miraculous growth of Turning Point in a short period of time. God has promised to do a quick work in the last days."

Bro. Plant meets with department and ministry leaders on a daily basis. These sessions include prayer and a discussion of ideas and progress that has been made. "Ninety-five percent of our congregation is involved in some form of ministry and evangelism," said the pastor. "When I preach or teach, I encourage the entire congregation to get involved by emphasizing the eternal consequences of not bringing brothers and sisters to Christ."

Amidst the miraculous influx of new souls at Turning Point, there have been other numerous miracles, including the healing of a woman's eyesight at the altar.

Ministry Focus

Pastor Plant's philosophy of ministry is to never give up on anyone. He says, "I am for the under-dog, the homeless and the broken. I'm for that kid who, unless someone steps in, is destined for destruction. I love to see people who realize there is hope for them and know that someone really cares what happens to them."

At Turning Point Galveston, Bro. Plant's favorite preaching subject is redemption. "I want the people to know that God wants them, that He loves them and is waiting for them to come home. The focus of my ministry is on the outcast, on people who are broken and need direction and hope."

God Provides The Facility

The Plants stepped out on faith and started ministering to people of the island without having an actual building. The pastor explained: "At our first effort in street evangelism

after the hurricane in November of 2008, we were privileged to meet Bro. Purdy, pastor of a local Southern Baptist church. He graciously offered to rent his church building to Turning Point for Sunday afternoon services. The church is a beautiful building with a seating capacity of 350. We have held services there ever since. Pastor Purdy faithfully attends these services and has brought his congregation there to learn more about outreach."

God is indeed Jehovah-Jireh, the One who sees and provides. Bro. Plant described a recent blessing in these words, "Recently, the Southern Baptist organization's Nehemiah Vision group put a new roof on the church, repaired the air conditioning system, upgraded the sound system and the projection system. Turning Point has complete access to the sound and projection systems, as well as any of the instruments. The repairs would have been in the thousands of dollars."

This year Turning Point has seen 4,000 first-time guests, more than 365 baptized, and more than 200 have received the Holy Ghost. They have not had one single service without multiple baptisms and/or in-fillings of the Holy Ghost. When asked if there were any future plans for the church, Bro. Plant said, "We plan to rent until God tells us otherwise and opens a door."

Personally

Pastor Plant grew up in the Houston, Texas area. "I was raised in church and received the Holy Ghost at a camp meeting at seven years of age," he said. "I was called into the ministry when I was just ten years old, while attending then elder Bro. James Kilgore's church in Houston. I preached my first sermon at Life Tabernacle in Sherman, Texas when I was 25 years old. But I would have to say that my ministry has been most influenced by my pastor, Bro. Gary Howington of Ferriday, Louisiana. We went there in 2001. In my humble opinion, there is no greater man walking in shoe leather. He blessed our family and made a place for us on his team."

Pastor Plant preaches

Bro. Plant served as Assistant Pastor in Louisiana for seven years. During that time, he was utilized in various areas of ministry, including outreach, choir, Sunday school and missions. Called to Galveston in September 2007, the doors to Turning Point were opened about nine months later.

Miraculous Beginnings

Pastor Plant reflected on the Lord's direction to Galveston, " I felt the call of God to Galveston while on a family vacation there. The Lord told me, 'If you will come, I will give you what you need for revival.'"

The first big event was a neighborhood party on a Saturday in November of 2008. More than 1,500 people came. The church fed them, some were baptized, and several came up for prayer. "We rented the Ball High School gym where a service was held the following Sunday morning," said Bro. Plant. "We were blown away when 93 people showed up at that service. At the Holy Ghost Miracle Rally held at the high school gym, there were around 300 in attendance with 182 first-time guests. Sixteen received the Holy Ghost, nine were baptized, and numerous people came up for their healing."

In the last week of February 2009, Turning Point held a week of Outreach and Personal Evangelism, handing out 9,000 personal invitation cards. Bro. Plant described the results of that outreach effort: "In a service at the gym, we had 495 first-time guests among the attendance. 150 came forward for prayer, 64 were baptized, and there were numerous infillings of the Holy Ghost. Area churches also helped us tremendously with that effort."

Pastor Plant is excited about the future of Turning Point. He said. "The church has recently been approved for a Spanish daughter work. God has blessed us with another building that was damaged by the hurricane, and we have secured a lease on that building. Before the year is out, we will have a Spanish church in an area of 62,000 people with a Spanish population of 28 percent."

Pastor's Favorites

The Plant family loves Galveston. "In 1992, I married my beautiful wife, Rebecca, who has greatly complimented my ministry through the years," he said. "God has blessed us with two sons, Kelly and Gabriel and two daughters, Kelsey and Hannah.

"My favorite activities include our family time on the beach and sailboating. I enjoy collecting sand dollars and the pictures my children draw for me. We have two family pets - a dog named Katy and a cat named Princess. I enjoy classical music, my favorite preacher is Bro. Ken Gurley, and my favorite author is John Maxwell."

Closing Comments

Reflecting on the miracles in Galveston, Pastor Plant said, "I am quite aware that unique circumstances have helped to catapult us into revival. After Hurricane Ike, the city and the people were in a recovery mode. They were ready to accept what the church could do and what the state and local government could not do. The door was wide open to any kind of outreach we wanted to pursue. People all over the island were in a mindset to 'help thy neighbor.' What an opportunity to launch our work!

"Galveston is a very laid back Bohemian, eclectic place. I call it a working man's paradise. However, we have a lot of wicked forces at work. Every day is a spiritual warfare, and we take this battle seriously.

"As the song says, 'greater works are still to be done in this city, because there is no one like our God.' I say to you, gentlemen, fellow ministries of the gospel, we must seize the day. The last day is upon us!"

Pastor Plant may be contacted at Plantshawn@yahoo.com. His phone number is 409.370.8677.

First evangelism rally, attended by over 1,500 people.

Pastor Plant prays for a guest.

A baptism at the church

Exterior view of the rented church building

First baptism in the ocean

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Research Shows Positive Changes in Faith of African-Americans

The results of a new study released recently by The Barna Group show that over the past 15 years, African-Americans have experienced some significant changes in their beliefs and behaviors in relation to the church, the Bible and the Christian life. For example, Barna discovered that blacks today are more likely to:

- Believe that the Bible is totally accurate in all the principles it teaches.
- Say that their religious faith is very important in their lives.
- Be born again.
- Believe that Satan is real and not just symbolic.
- Believe that a good person cannot earn his or her way to heaven.

The research also shows an increase in church attendance, Bible reading and in an overall commitment to Christ among African-Americans. No changes were found in Sunday school attendance or in the percentage of African-Americans affiliated with the Catholic Church.

The study, which was based on 9,232 phone interviews in 2007 and 2008, and then compared with research from 1992, also revealed that the religious beliefs and behaviors among white Americans showed little change over the past 15 years.

For the complete report, go to www.barna.org.

Church Legal Structure

Owen Taylor, Esq.
omt1@juno.com

Churches need legal structure to maintain tax exempt status, limited liability and corporate protections. It is wise to properly form and operate churches in conformity with the Bible, common sense and the laws of the land. "Let all things be done decently and in order." 1 Corinthians 14:40. Nevertheless, some churches fail to properly and legally establish themselves.

All states allow churches to incorporate yet not all churches are incorporated. Incorporation provides a legal shield from legal actions and judgments. In my opinion, incorporation is a prudent and necessary step and is not an option for a church. In effect, incorporation creates a separate entity that is sued and can be sued instead of an unincorporated group of people with potential personal liability. Therefore, the effect of incorporation is the protection of the members of a church from being successfully sued in the event of some unfortunate event. It has been clearly established by the courts that if a church is not incorporated, every member of the church may be sued in the event of legal liability. Some states do provide, by statute, immunity from suit in certain cases, but no statute provides greater protections than incorporation. In addition, incorporation will force organization and formalization of the church legal documentation that will be of benefit to the church and will enhance the tax-exempt status of the church. For these reasons, incorporation of a church should be done as soon as possible.

Most states have on-line corporation offices that will supply all that are necessary for incorporation of a non-profit corporation. However, from the perspective of the State, a church is simply another form of non-profit corporation. Some states allow for incorporation of churches or religious corporations separate from other non-profits and, usually, it is better to incorporate as a religious corporation than a simple non-profit. The forms that are supplied by the state can usually be easily completed and filed. Unfortunately, the form only provides a portion of the information that is necessary for a church to be income tax exempt and offer donation receipts to donors.. Therefore, it is necessary to supplement the simple form supplied by the state with other information that will give protections and includes provisions that will satisfy the U. S. Internal Revenue Service. These additional provisions will address issues of the exclusive nature of the church's activities, restrict activities concerning political activities and attempts to influence legislation, restrict the payment of any unreasonable private salaries or innurement to unreasonable compensation and will include provisions in the event the church shall go out of business or dissolve. If the state-provided form and the additional IRS provisions are included then it is likely that the church is properly incorporated. Additional, optional provisions concerning fiscal year, membership, directors/trustees and similar provisions may be included. If possible, legal counsel should be used for the preparation of the articles of incorporation, by-laws, etc. In the long haul the incorporation process will pay many benefits.

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I Don't Want A Divorce!

Interviewed by Charlotte L. Pound

Sis. Cindy Miller

Sis. Miller, tell us a little bit about yourself and your background.

I live in Columbus, New Jersey, with the love of my life, Stan Miller. We have the privilege of pastoring Calvary UPC in Wrightstown, New Jersey. The church started as a Bible study in our living room 18 years ago. It has been an amazing journey. We have three children, two children added by marriage and four grandchildren. They are all living in the area so it is a blessing.

I went back to school to study counseling. I received an M.S. in Christian Counseling and then felt the Lord led me to go on and pursue a Ph.D. in Pastoral Care and Counseling. In addition to having spent the last 10 years serving in the counseling arena - providing not only direct service to clients but also serving as a consultant to pastors, churches, schools and military; I've been privileged to join the faculty at Urshan Graduate School of Theology. I have a real burden to help equip pastors (the ones doing the bulk of people helping) in the area of pastoral care.

Why did you write the book, I Don't Want A Divorce?

In working in my field I developed and presented marriage enrichment and intervention seminars. Pastors wanted a resource that was easy to use but effective. I think *I Don't Want A Divorce* provides a real help in an uncomplicated way to those using the book. The book is multifaceted, and has been used by couples wanting to strengthen their marriage, in group settings for Sunday school classes or a mid-week elective class or for retreat weekends.

Do Apostolic churches have as many problems in this area as denominational churches?

Absolutely! Some research indicates that the divorce rate is climbing among members of denominations who have strict teachings against divorce. I was amazed in my work with couples in crisis to see the couples who were not religious working harder than my clients who were committed Christians. It seemed that the Christian put all the work of change in the marriage on God - "If God would fix my marriage or change my spouse then we would be okay." A good marriage requires hard work. A godly marriage requires even more.

What is the leading cause of divorce in Christian homes?

The problem in a Christian home is the same as in a non-religious home: sin and selfishness. People today are very concerned about their personal happiness. People act as if happiness is on the same level of need as food and water. Not understanding their own issues that create the problems they experience in relationships, they blame the spouse or others for the misery and believe they married the wrong person. The pursuit of the *right person* becomes the life goal. What people need to understand is the work they must do in their own core being and having the goal of becoming the right kind of person instead of pursuing the right person.

What should a pastor do to strengthen the marriages in his church?

I think most pastors are very committed to helping couples and families succeed. The very fact that they make it a priority of the church sends a message to the couple that marriages are important. Pastors admit to being frustrated when they spend time and money hosting retreats and the couples who really need it don't show up. However, most retreats consist of enrichment activities, but couples in distress need *intervention*, not enrichment. It is a different dynamic. Also, I am a very strong proponent of pre-marital counseling - intense pre-marital counseling! I wish couples would get into counseling early in the relationship before they have even announced an engagement.

If pastors have good resources they feel are effective in the work they do with couples that is excellent; if not, then I encourage them to contact Urshan Graduate School of Theology for information about counseling resources. The Practical Theology department offers certification classes in premarital and marriage counseling, as well as workshops on Pastoral Care and Counseling teaching the tools and techniques of working with people. Or a pastor may choose to audit a particular class.

How are churches using your book and workbook in their churches? Can you share any success stories?

I hear good reports from churches using the book. Because it is an interactive workbook for the couple, it is easy to implement as either the teaching resource or as a homework assignment during the week to bolster the work being done in the class. Like I said earlier, churches use it in every setting. I was excited to hear from pastors who were using the book as an outreach tool in their communities by inviting people to come for marriage mentoring to strengthen and heal marriages. I love that idea. I know the book is being used in other countries successfully, so it is cross-cultural, which I find encouraging.

What's the main failure men or women make that causes their marriage to falter or fail?

Marriage issues are not gender specific. Laziness is a problem. Selfishness is always something to be addressed. The downward spiral begins after repeated disappointments or hurts that are not addressed or reconciled and distancing occurs, which if left unattended will eventually lead to more difficult issues in the marriage. Reluctance to confront the problems with the hope that it will all just go away never works.

Are you available for seminars and retreats?

Yes, I travel overseas and in the U.S. for speaking engagements in districts and churches.

Any final comments?

For my Ph.D. dissertation work, I am looking to include couples who have experienced healing in marriage after a crisis in the relationship. If anyone would be interested in participating, please contact me at UGST for more information about this project. Or they can visit my web site at: www.LetsTalkMinistries.net.

How can people purchase your materials or contact you?

I Don't Want a Divorce can be purchased through Pentecostal Publishing House. I can be contacted through the office at Urshan Graduate School @ www.ugst.org or by phone at 609-291-9178 or 609-723-0200. Our church web site is www.calvarytabernacleupci.org.

For information about these events, call the event coordinator. If you would like your event on this list, call (800) 8000-AIS. IBC Perspectives does not endorse any seminar or conference listed. This page is provided simply as a service to the greater Apostolic community.

apostolic calendar 2009

DATE	EVENT	LOCATION	SPEAKERS	CONTACT / INFO
Sept 3-5	**Eagle's Summit Apostolic Conference** A conference for saints, staff and leadership alike which focuses on equipping the minister and believer for Apostolic ministry.	Faith Sanctuary 1901 Jane St. Toronto, Canada Host: Grandville McKenzie	Gerald Jeffers, Sam Emory, John Arcovio and Steve Willoughby	For more information: (707) 696-3361 or jonarcovio@aol.com
Sept 10-11	**Mid-America Renewal Conference (MARC)** Indianapolis, IN. A power packed preaching conference in the heart of the Midwest.	Calvary Tabernacle 902 Fletcher Ave. Indianapolis, IN Host: Paul D. Mooney	Jerry Jones, Paul Mooney, Danny Hood, Jim Toney, Scott Graham, Joel Urshan and Terry Black	For more info call: (317) 262-4030 or visit our web site at: www.calvarytabindy.org
Sept 10-13	**Times of Refreshing, Houston, TX** Additional conferences will be held throughout the nation in 2010. Check our web site for dates and locations. www.gordonpoe.com/TOR	Royalwood Pent. Church 7803 Uvalde Rd. Houston, TX 77049 Host Pastor: Ron Macey	Bill Davis, Jeff Arnold, Gordon Poe and Mark Morgan; Children's Ministry: Lloyd Squires	For more information: visit www.gordonpoe.com/TOR/conference. (318) 742-9539
Sept 25-27	**Times of Refreshing, Denver, CO** Additional conferences will be held throughout the nation in 2010. Check our web site for dates and locations. www.gordonpoe.com/TOR	Landmark Tabernacle 2727 South Sheridan Blvd. Denver, Colorado Host Pastor: Billy Hale	Jeff Arnold, Eli Hernandez and Gordon Poe. Children's Ministry: Lloyd Squires	For more information: visit www.gordonpoe.com/TOR/conference. (318) 742-9539
Sept 30 - Oct. 4	**85th Annual UPCI General Conference** Official conference of the UPCI. Don't miss it!	St. Louis, MO	Mark Shutes, James Corbin, Calvin Jean, Michael Ensey, Rick Gonzales, Derald Weber, Scott Sistrunk, Stan Gleason	For more information visit the UPCI web site at: www.upci.org
Oct 4-9	**Open Bible Conference 2009** Powerful Preaching. Clear Bible Teaching. A Mighty Move of God! All welcome!	Apostolic Tabernacle 1500 Miller Ave. Shelbyville, IN 46176 Host: Robert W. Cavaness	To Be Announced	For more information call: (317)398-7834
Oct 29-31	**HELP ME HEAL National Ladies Conference** Register quickly to select your class sessions. Coming! West Monroe, LA March 18-20, 2010 Colorado Springs, CO April 22-24, 2010	Sheraton Airport Hotel 1850 Post Road Providence, RI (401) 738-4000	Lynda Allison Doty, Ruth Harvey, Roffie Ensey, Karla Gordon Trevino, Deborah Randall, and others	For more information, and to register, go to our website: www.awpministries.org Contact Denene Pelkey: (413) 243-1391
Nov 7	**AMEN's Veteran Appreciation Service** AMEN is hosting a service to honor all of our veterans, reservists and active duty military from all branches. www.apostolicmarines.org	The Life Church 2960 Oceanside Blvd. Oceanside, CA 92054 Host: Stephen Miraflor	A. V. Kelley, Ronnie Mullings, and James Ghiloni	For more information visit www.apostolicmarines.org or call (530) 626-1662
Nov 11-13	**West Coast Conference - Fresno, CA** 27th Annual Fresno Meeting (Spanish West Coast service, Sat. Nov. 14, 2009 Speakers: Fernando Cardenas, Robert Nix)	Fresno Convention Center 848 M St., Fresno, CA Host Pastor: Vaughn Morton	Crawford Coon, Michael Hearn, R.D. Frazier, Phillip White and Clifford Clark	For more information call: (559) 225-1622 www.truthtabfresno.org
Jan 2010	**Indiana Bible College LIVE RECORDING** Under the direction of Lindel M. Anderson, Dean of Music	Indiana Bible College 1502 Sumner Ave Indianapolis, IN 46227 Host: P. D. Mooney	Paul Mooney, Rob Rodenbush, Lindel Anderson, IBC Choir, IBC Chorale, IBC Praise, others	ibc@apostolic.edu www.go2ibc.com or call (317) 262-4030 or (317) 554-8069
Feb 2010	**Winterfire 2010** A conference for your entire leadership/ministry team offers a time of renewal & refreshing in the heart of New England.	Co-hosted by Faith Tabernacle, Pastor: Kent Elliott & The Pentecostals, Pastor: Jon Petoskey	To be announced	More information: (860) 649-9848 (860) 528-9834 www.winterfire.org
Feb 2010	**Indiana Bible College CONNECT** Your chance to visit the IBC campus and see what Bible college is all about. Watch our promo on YOUtube: www.youtube/ibcpromo07.	Indiana Bible College 1502 Sumner Ave Indianapolis, IN 46227 Host: P. D. Mooney	To be announced	ibc@apostolic.edu www.go2ibc.com or call (317) 262-4030 or (317) 554-8069
April 2010	**IBC Music Festival** In Pursuit of Excellence... For His Glory - A Music Conference created to inspire and challenge your Music Ministry. Under the direction of Lindel M. Anderson, Dean of Music.	Calvary Tabernacle 902 Fletcher Ave. Indianapolis, IN 46203 Host: P. D. Mooney	Paul Mooney, Lindel Anderson, and over sixty Apostolic singers, songwriters, music directors and drama directors.	ibcmusicoffice@aol.com www.ibcmusicfest.com or call (317) 262-4030 or (317) 554-8069
July 2010	**IMPACT Family Conference 2010** Day sessions to meet the needs of your entire family unit (Married, Single, Parents, Teens & Children) and your church leadership.	Woodlawn Church Hwy 98 - Columbia, MS Host Pastor: James Carney	To be announced	www.woodlawnchurch.cc Info: (601) 736-5128 ext. 107 Jerron@woodlawnchurch.cc Coordinator: Jerron Carney
July 2010	**Mile High Conference: 2010** Rocky Mountain Region Meeting designed to strengthen the cause of Oneness, holiness-minded preachers, churches and families.	Calvary Apostolic Church 5900 E. Yale Ave. Denver, CO 80222 Host Pastor: D.E. Haymon	To be announced	(303) 758-5900 www.cacdenver.org DEH2@comcast.net
Aug 2010	**Week of Anointing** Focused learning tracks for young ministers, evangelists, youth workers, and music ministers.	The Pentecostals 1255 Glenwood Dr. West Monroe, LA Host Pastor: Mark Foster	To be announced	For more information, call (318) 322-1467 or visit www.weekofanointing.com

Church Today: Separation of Church and State

Steve Waldron

Theology

s.steve@insightbb.com

I am having a difficult time communicating holiness to the church. Any suggestions?

Holiness is a subject the devil hates. He tries to fight and hinder it any way that he can. The reason the enemy hates holiness is because God is holy (Isaiah 6:3 for example). So that which is holy represents that which constitutes the essential character and nature of God to the devil. So Satan hates holiness because he hates God. Holiness, then, is an important doctrine in the Scriptures and in our lives, so we must proclaim it. I am very uncomfortable with those who say they will not preach Biblical holiness over the pulpit. I thought the idea was to pray, be led of the Spirit of God as to what is to be said, and then speak as the oracles of God. So, I wonder who is "God" when we are telling God what we will and won't preach from the pulpit?

On the other hand, Biblical separation and holiness is so foreign to our increasingly secular culture, it is important that we preach these things under the anointing of the Holy Ghost. Also, I have found that teaching these Biblical principles is a very effective way of communicating them. Explaining the Biblical basis for holiness seems to enlighten and instruct people better than some other forms of communication on this subject.

We are not going to please everybody and that's not the goal of being Apostolic. God commanded us to preach the Word, be apt to teach, and to please Him. It is our duty to preach and teach holiness and righteousness as we are directed by God. Truth not proclaimed is truth lost. And the Church is supposed to be the pillar and ground of the truth. So it is our duty to share it with others.

New convert courses, Bible classes, and Sunday Schools all provide excellent platforms for teaching the essential doctrine of holiness. Regardless of other factors, a revival that does not have holiness at its heart will not last. Do numbers equal revival? Or does a wholesale turning to God, and a forsaking of our sins and worldliness? We are to reach the lost, but let's allow the beautiful, essential message of holiness to be a part of our reaching.

In conclusion, let me say that much of the world is sick of sin. Our purity through Jesus is our "calling card." Don't be intimidated by denominal / charismatic numbers and crowds. Stay firm in the message. We are salt and light through Jesus. We are to be the influencers, not the influenced. Love Jesus, be a Biblical Christian, and obey Him in everything. One day we will hear Him say "well done." God will build His Church - our job is to stay faithful.

T. W. Massengale

Church Growth

susop@apostolic.edu

I've heard you say that if at all possible, every church should make new convert care a separate department in the church with its own director. Why?

The task of keeping track of all the new converts in their various stages of development is a great one. It is critical to the growth of the church. It is not enough for the pastor to 'hope' that the convert is being counseled the first week, attending church, attending the New Life Class, taking a home Bible study, developing friends, being visited and encouraged, and getting involved.

Simply hoping is not getting the job done. Someone needs to make *sure* it's being done, and if not, this director needs to find out why so that a solution may be quickly found before it is too late.

This task is too great to be placed within another department. You want the person in charge of this ministry to sit on the monthly council and hand in a regular report so that you will know exactly how each new convert is doing.

Problems and trials affect new converts much faster than mature saints. A pastor needs to be aware of all these various aspects of the spiritual child's growth. For this reason, it is strongly recommended that New Convert Care (NCC) be made a separate department. This director will keep track of all the various needs of the convert and make sure that each support ministry is doing their job.

Consider the various responsibilities of the new convert care ministry: They must ensure that all converts have an altar card filled out on them that service, collect the altar cards and give a copy to each person involved in NCC follow-up, oversee 'First Week Counseling,' make sure the convert is assigned a 'Care Partner,' insure that each convert is taught a 12 week home Bible study in their home, oversee the new converts class, take roll on all converts each service and follow-up when they miss, and much more. Because of the enormity of the task, New Convert Care should certainly be a separate department.

Robert L. Rodenbush

Church Today

rlrodenbush@earthlink.net

What Does Separation of Church and State Historically Mean?

Is the idea of "separation of church and state" that the liberal left so adamantly relies upon as Constitutional justification for excluding Christian values from the public sector valid?

I would have to say, 'no.' "Separation of church and state" is a distorted and erroneous concept used to justify the removal God and religion from government and society. Our nation's history and founding documents clearly show that freedom of religion was never intended to mean freedom from religion. In fact the phrase "separation of church and state" is not found anywhere in the Constitution. Neither is the current interpretation of the phrase an original Constitutional concept nor did it even exist until 1947.

The use of this phrase and the ensuing liberal doctrine was initiated by a 1947 U.S. Supreme Court case, Everson v. Board of Education, in which the Supreme Court referred to a letter that Thomas Jefferson had written to the Danbury Baptist Association on January 1, 1802. Clearly, however, the intent of Thomas Jefferson's letter was to assure pastors that the government would not establish a state church. It was not to assure society that a person will never be exposed to God or religion in the public sector.

Despite Jefferson's intent the Supreme Court declared, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." The phrase "separation of church and state" that the Supreme Court invoked as justification and which today has become the basis by which liberal activists have attempted to remove every vestige of God and religion from our Government, courts and schools, has become distorted from its historical roots.

To be sure, in 1781, Thomas Jefferson stated, "And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with His wrath? Indeed I tremble for my country when I reflect that God is just: that His justice cannot sleep forever." Notes on the State of Virginia, 1781.

Unfortunately, Jefferson's intent and purpose concerning this phrase has been hijacked and twisted to mean the total opposite of what Jefferson and the founders of our nation intended the First Amendment to the Constitution to mean.

Carol Clemans

Spiritual Growth

carol@caroleclemans.org

How Is Counseling Helpful In Emotional Healing?

Bible-based counseling and teaching is the key to emotional healing. Romans 12:2 says, "...be ye transformed by the renewing of your mind." If people have had painful abusive/emotional events happen in their lives, they have their own interpretation regarding those events. Most of the time their interpretation is very negative about themselves – I call it "stinkin' thinkin'." Their self-talk is: "Because this (whatever it was) happened to me, then I'm unlovable, dirty, hopeless, unworthy of God's love, unworthy of healthy love from others, feel afraid, etc." These are people who have had a wonderful salvation experience, but the emotional pain in their lives robs them of their joy in the Lord.

I, as a Bible-based counselor, "walk" them through God's Word and they find God has His positive interpretation about their life that brings the healing. This happens when the "old" thoughts are replaced by the "new" thoughts of God's truth. This is the process of "being transformed by the renewing of your mind." I teach this in seminars, too.

Some people promote soul healing. My soul is either saved in a relationship with God or it is unsaved. My soul needs salvation. It is my thoughts and feelings that need healing because it is where humans carry their emotional wounds. It is in their thinking processes – their "emotional seat."

The majority of people I've counseled in the past 17 years have a relationship with God. It is the emotional and relational wounds in their lives that definitely impact their spiritual relationship with God. It's their thought patterns that need to be transformed by God's truth. Prayer is definitely a part of this process, but one prayer alone does not erase the old patterns of thinking. Taking ownership of God's truth and allowing the mind to be renewed is what brings the transformation. He is called the *Counselor*. It's His *Word* that I use as a tool to help others heal and grow in God.

Note: Carol Clemans, Cert. Pastoral Counselor, teaches Bible seminars nationwide & phone/web cam counseling – (636) 448-0121. Pastors Dan Batchelor & Todd Gaddy are on her Bd. of Dir. of LIFE ENRICHMENT MINISTRIES, INC. (501c3) Go to: www.miemieclemansof2wordpress.com for bio and CD's.

Howard Pastorella

Spirit of Freedom

hpastorella@sofm.org

Jesus Is The Answer

1 Cor 6:9-10 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

It has once been said that "if it's not Biblically correct, it's not politically correct." I am not talking politics here but making introductory remarks regarding the current ideology embraced in some circles that alcoholism is a disease. That notion was first put forward by the American Medical Association in the 1960s. The Supreme Court later challenged this position in 1988 by finding alcoholism to be willful misconduct. Let me hasten to say that this is not an attack on our Medical Association. (I am thankful for every practitioner in the recovery industry who has invested time, talents and energies to assisting a user to abandon the devastating lifestyles of using alcohol, tobacco and other drugs.)

The Apostle Paul would concur with the U.S. Supreme Court. His letters to the Corinthians and Galatians identified "drunkards" as a behavior category and "drunkenness" as an action. In I Cor. 6, Paul is not identifying diseases but classifications of unrighteous behavior – idolaters, drunkards, thieves, and so on. His writings to the Galatians identify drunkenness as a works of the flesh. He said "they that *do* such things" shall not inherit the Kingdom of God. The word "do" denotes action or behavior.

The great news about behaviors is they can be changed. The Apostle identified several behaviors manifested due to a spiritual problem. However, he did not only identify problem behaviors but also their solutions. Verse 11 says, "and such *were* some of you." The word "were," here, is past tense. The former behavior, whatever it was, stopped at some point. The change in the former behavior was brought about by the converts being "washed, sanctified and justified in the Name of the Lord Jesus and by the Spirit of our God." The same remedy exists today!

Howard J. Pastorella is the Director of the Spirit of Freedom Ministries headquartered in Metairie, LA. The Spirit of Freedom Ministries, Inc. is an intemational ministry to the chemically dependent and their families. For information about SOFM resources contact him at 1-800-535-6011 or hpastorella@sofm.org.

Aubrey Jayroe

Finance

jayroeone@sbcglobal.net

"I'm purchasing a new home which is my first home to own. How do I get the new tax credit?"

A new and enhanced first-time home buyer tax credit encourages the purchase of a home. The credit is 10% of the purchase price up to a maximum credit of $8,000 for a joint filing couple. The credit can be used only for the purchase of a principal residence and not for a vacation home or rental property.

A taxpayer is considered a first-time buyer if he or she had no ownership interest in a principal residence in the U.S. during the three-year period prior to the purchase of the current home. The home must be purchased within the first 11 months of 2009. It is not sufficient to be in contract for a purchase; the closing must occur before December 1, 2009.

The credit is limited to home buyers whose income does not exceed a set limit. See your tax professional to determine what those limits may be.

The credit for a 2009 purchase can be claimed on an original or amended 2008 income tax return. In other words, if a home is purchased in 2009, the taxpayer can either elect to take the credit on their 2009 return (filed in 2010) or they can claim it on their 2008 return (or amend the 2008 return if it has been filed). The claim for the credit can only be filed with title passes to the new residence. Form 5405 is the necessary form to use and can be downloaded at www.irs.gov.

The 2009 credit does not have to be repaid unless the home is sold or ceases to be used as a principal residence within 36 months of the purchase.

Aubrey L. Jayroe is an Accredited Tax Advisor, Accredited Tax Preparer and Enrolled Agent by the IRS, as well as an Apostolic pastor. Contact him at: (870) 633-6045. Jayroe & Company, P.O. Box 1217, Forrest City, AR 72336. Email: jayroeone@sbcglobal.net

Stephen M. Drury

Stewardship

smdrury@upci.org

David's Estate Plan

Pastor, is your church surviving from offering to offering, like a family living from payday to payday? Perhaps you haven't thought about resources right in your pew that can provide a new way to pay for the present and especially the future upkeep of all your vision and labors.

"David's Estate Plan!" was the title of recent Director's Communiqué by Carlton L. Coon Sr., General Director of Home Missions Division, UPCI. It was an excellent communication to ministers that was of value to the local pastor and his assembly. This 8-page publication is full of ideas/suggestions to help pastors.

Bro. Coon points out the importance of equipping the local church through teaching on planned giving through the use of estate planning, wills, donor-directed funds, charitable gift annuities, charitable trusts, etc. In many of our Pentecostal churches this type of teaching has not been a part of our culture. Pastor, why not change the culture of your church to understand that they can bless their family with good estate planning and planned gifts for the Kingdom?

This can be accomplished by equipping your church through workshops, Stewardship seminars, special Stewardship emphasis week, month or on an annual basis. If you do not feel equipped to do this teaching, contact your District Stewardship Director, Stewardship Department or Home Missions Division. There are individuals trained to teach at your church.

I Chronicles 22:7-8 explains that David had a vision to build the house of God. He established an "endowment fund" setting aside -- in advance -- brass, cedar trees and offerings to build the vision God gave him. Self-interest was not David's motivator. He prepared for a building he would never see, a dedication he would not participate in, God's glory to fall in a building he would never experience, and honor for God that he would get no credit.

It is vital our teaching as pastors on finance include stewardship of an individual's estate after death. If you do this, you can extend the influence of faithful saints of God in your assembly beyond this life to bless your community.

You can download the HMD Communique' by going to http://www.homemissionsdivision.com/resources/communique.asp

The Stewardship Group can help your church with Church Loans, Capital Campaigns, Church Construction and Teaching on Gift Giving and Estate Planning. Go to http://www.upcstewardship.net/documents.asp and fill out the appropriate form requesting that we contact you. Or contact our offices at the number/e-mail listed below.

Stephen Drury is Director of Stewardship, President of the United Pentecostal Foundation, and Co-Founder and Chairman of New Beginnings International Children's and Family Services. You may contact him at smdrury@upci.org or 314-837-7304 ext 309.

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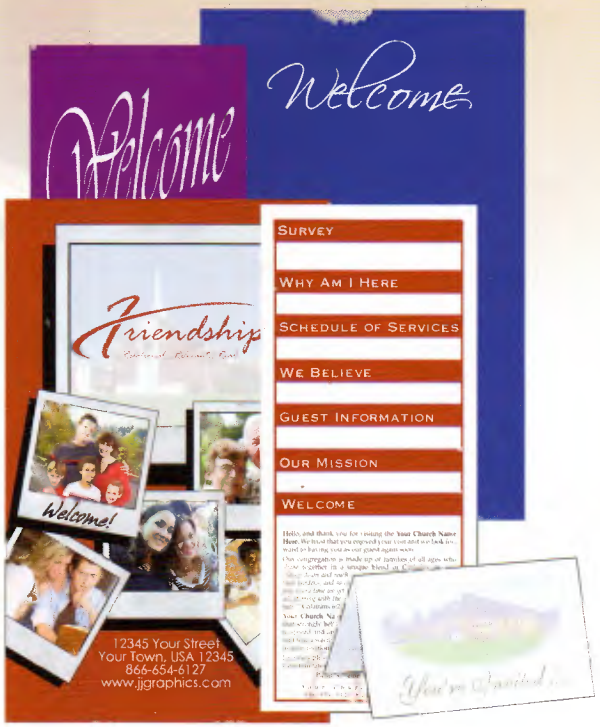

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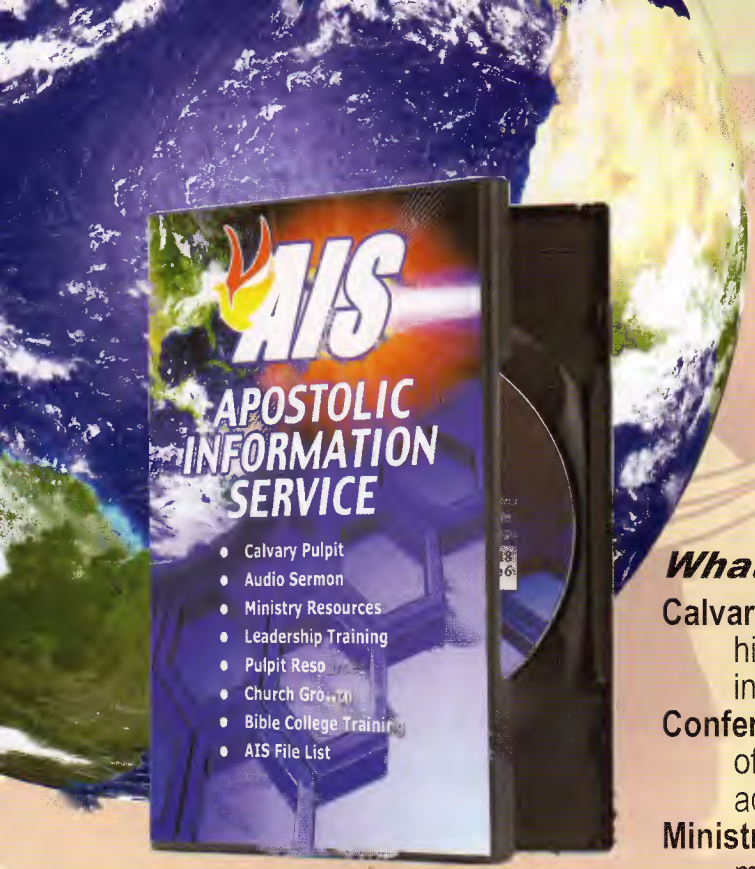

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What will you find in the AIS Online Database Library?

This massive internet-based library has been in development for eighteen years. It is the online library for Indiana Bible College and the largest Apostolic resource library of its kind. AIS subscribers receive unlimited access for themselves and all who attend their local congregation. Library categories include:

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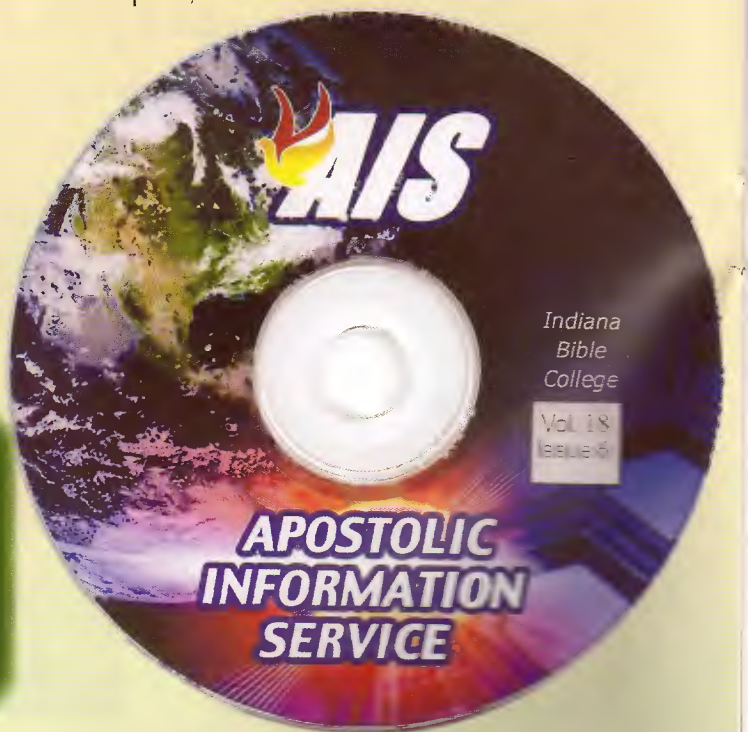

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THAT'S OUTRAGEOUS

Atheists' Lawsuit Seeks to Block "In God We Trust" Engraving

The nation's largest group of atheists and agnostics filed a lawsuit in July seeking to block an architect from engraving in "In God We Trust" and the Pledge of Allegiance at the Capitol Visitor Center in Washington, D.C.

The Madison-based Freedom From Religion Foundation's lawsuit, filed in U.S. District Court in western Wisconsin, claims the taxpayer-funded engravings would be an unconstitutional endorsement of religion.

The House and Senate passed identical resolutions this month directing the Architect of the Capitol to engrave in "In God We Trust" and the pledge in prominent places at the entrance for 3 million tourists who visit the Capitol each year.

The resolution came in response to critics who complained Congress spent $621 million on the new three-story underground center without paying respect to the nation's religious heritage. The center opened in December after years of construction.

The foundation is seeking a court order to stop the engravings, which the Congressional Budget Office estimates will cost less than $100,000. "In God We Trust" has been the national motto since 1956 and has appeared on U.S. currency since 1957.

The lawsuit says both the motto and the words "under God" in the pledge were adopted during the Cold War as anti-communism measures. Engraving them at the entrance to the U.S. Capitol would discriminate against those who do not practice religion and unfairly promote a Judeo-Christian perspective, it says.

Members of Congress who supported the measure swiftly denounced the lawsuit.

"This lawsuit is another attempt by liberal activists to rewrite history and deny that America's Judeo-Christian heritage is an essential foundation stone of our great nation," said Rep. Steve King, R-Iowa.

The foundation also is challenging the constitutionality of the National Day of Prayer in federal court.

Churches Use Innovative Methods to Accommodate Growth

Although attendance continues to increase at America's churches, they have not expanded their sanctuaries to accommodate the larger congregations. In fact, they have become more innovative in absorbing the growth.

Megachurches are "getting bigger without getting bigger," said Warren Bird, co-author of a new report. The findings are a result of a national study of America's roughly 1,200 megachurches conducted between February and August of 2008. More churches are opting for different strategies when accommodating larger flocks. The average weekend megachurch attendance in 2008 was 4,142 with the average main sanctuary seating at 1,794. As a result, some have turned to "overflow rooms" where attendees would watch the service on a video screen in a different area of the church. Many are holding multiple services, with the average megachurch today conducting five weekend services, up from 2005.

Perhaps the newest growth method adopted by megachurches is satellite campuses. During the last five years, over 30 percent of megachurches have adopted the multi-site model compared to only eight percent 6-10 years ago and three percent 11-15 years ago. On average, churches had two satellite locations and offered four services at these each weekend. These megachurches were the most likely group to plant other churches. The study also found:

- More megachurches are identifying themselves as "evangelical." In 2000, less than half (48%) chose the label "evangelical," but the number rose in 2008 to 65 percent.
- Fewer megachurches are choosing to identify themselves as "charismatic" or "Pentecostal." Only seven percent chose the charismatic label in 2008, compared to 14 percent in 2000, and only four percent labeled themselves Pentecostal, compared to 11 percent in 2000.
- The study stated the majority of megachurch attendees are Republicans, but "they are not the arch-conservatives many people portray them as," illustrating a shift, as well, in political views. Only 33 percent described the majority of their church's attendees as predominantly conservative. Three years ago, 51 percent had that label.

NEWS IN BRIEF

■ The Church of England is offering couples a two-for-one service – marriage for them and baptisms for their children. Statistics show 44 percent of Britain's children are born out of wedlock. New guidelines sent to 16,000 parishes encourage services that combine a wedding with a christening. The Church said it was responding to demand but still felt the best place for sex was within marriage.

■ Planned Parenthood's annual report for 2007-08 shows it claimed the lives of more than 300,000 preborn babies - and referred fewer than 5,000 women to adoption agencies. The abortion giant generated more than $1 billion in the most recent fiscal year - including about $350,000 in taxpayer money.

■ The surviving pages of the world's oldest Christian Bible have been reunited online. The early work, known as the Codex Sinaiticus ("the book from Sinai") has been housed in four separate locations around the world for more than 150 years. It is now available at www.codexsinaiticus.org.

HEALTH TRENDS

Divorce Takes Toll on Long-Term Health

Results from a new study to be published in the September issue of the *Journal of Health and Social Behavior* show that divorce or losing a spouse to death can exact an immediate and long-lasting toll on a person's health, even after remarriage.

"That period during the time that this event is taking place is extremely stressful," said study researcher Linda Waite, a sociologist and director of the Center on Aging at the University of Chicago. "People ignore their health; they're stressed, which is itself a health risk; they're less likely to go to the doctor; they're less likely to exercise; they're sleeping poorly."

It turns out – once you have tarnished your health – it's hard to snap back, even if you tie the knot again. "Remarriage helps. It puts you back on a healthy trajectory," Waite said. "But it puts you back on a healthy trajectory from a lower point, because you didn't take care of yourself for a year."

Results of the study of data collected from nearly 9,000 adults ages 51-61 showed those who had been divorced or widowed suffered from 20 percent more chronic health conditions, such as heart disease, diabetes or cancer, compared with individuals who were currently married. Additionally, individuals who remarried reported an average of 12% more chronic conditions and 19% more physical limitations compared with the continuously married.

EDUCATION TRENDS

Christian Teachers Leaving NEA

The Christian Educators Association International, which is a Christian alternative to the National Education Association, says it has seen an increase in enrollment since the NEA recently voted to throw its full support behind homosexual marriage or civil unions, and members voted down a resolution calling for the NEA to take a "no-position" stance on abortion. "Quite frankly, our phone has been ringing off the hook as former NEA members want out and are joining us," said Finn Laursen, Executive Director of CEAI. "And the reason many are considering us as an alternative is, first of all, we operate from a Christian worldview," said Laursen.

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IBC TODAY

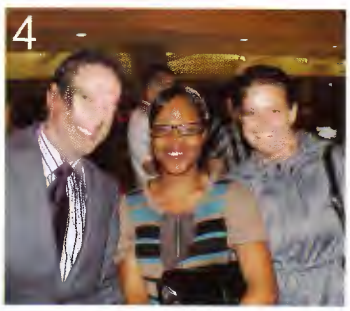
IBC Booth - Youth Congress 2009

IBC Makes Quite An Impact!

North American Youth Congress 2009 proved to be an incredible experience for all who attended. Not the least of which was the great emphasis placed upon our UPCI endorsed Bible colleges. Special thanks should be given to the General Youth Division for their unfailing support. From the free full-page ad, the inexpensive exhibit cost, and the video clips played before service, the GYD makes this our best recruiting event.

The story at the IBC booth was packed crowds before and after every service. We had more than 1400 register for our Mac-Book giveaway (Congrats to our winner: Katie from IL). Thursday evening we had hundreds of alumni hanging out at the booth for meet and greet with each other and President Paul Mooney (See our facebook page for some photos). We gave away over 7000 IBC posters (email us for a free poster!) and 1000 glow sticks. Hundreds of signatures covered our art inspired booth (now on display @ IBC campus). Thanks to all alumni and friends who stopped by. We hope to see you again soon!

Photos: (1) Kris Elkins, Ashley Webster, Dereck Frymier, Barry McCurry, Phillip Daigle, Brett Evans, Linnea Evans, Pastor Mooney, Kenneth Gordon (2) Carl Marxer, Erica Marxer, Jason Marxer (3) Jessica Monk, Sis. and Bro. Romine (4) Bro. Gordon, Stephanie Bance, Sis. Gordon (5) Bro. Brown, Abraham LaVoi (6) Bro. Anderson, Bryce White (7) Sis. Romine, Caterina DiGiovanni (8) Brent Edwards, Shawn Osbourn, Jason Pearcy, Pastor Mooney, Christopher Henderson (9) Austin Rios, Bro. Sleeva, Bro. Brown, and other alumni.



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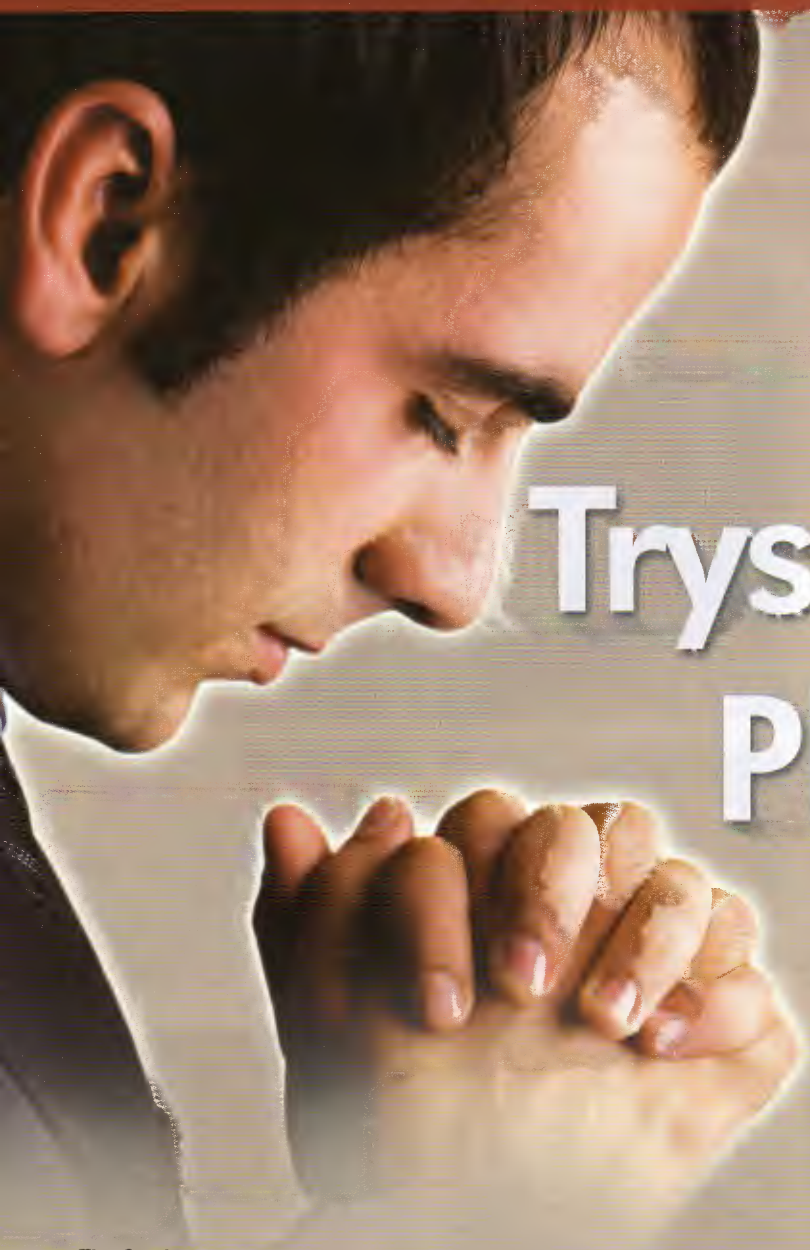

The Trysting Place

Transcribed by Linda Schreckenberg

The Setting

It's dark in the desert, but soon morning will come. No one stirs in the Tabernacle. The fires of the morning sacrifice are yet to burn. The pillar of God's glory has not transformed from fire to cloud. Israel's camp is quiet. From any height at all, one can see its symmetry. No haphazard multitude is this. All is arranged in the perfect shape of a cross. Beyond the periphery of the camp it can be seen, if one searched and sought with care. It's a small "tent of meeting." It is a place to get alone with God.

The Tent of Meeting

In Exodus, we read, "Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the 'tent of meeting.' Anyone inquiring of the LORD would go to the tent of meeting outside the camp. Whenever Moses went out to the tent, all the people stood at the entrances to their tents watching him until he entered the tent. As Moses went into the tent the pillar of cloud would come down and stay at the entrance, while the LORD spoke with him. When the people saw the pillar of cloud standing at the entrance to the tent, they stood and worshiped, each at the entrance to his tent" (33:7-11, NIV).

The "tent of meeting" says the NIV. The "Tabernacle of the congregation" says the KJV. The "tent for meeting with God" says the Living Bible. But a description of this tent in the Moffatt's Translation arrests my attention. He called this tent to meet with God, this place for an encounter with the Divine, "The Trysting Tent."

A Tryst

The word "tryst" sounds like it belongs in some Victorian-era novel. Few would know its definition, and those who do associate it with a clandestine rendezvous, something sordid and inappropriate. The word is wrapped in the sepia tones of a simpler time and place. It is not, however, an innocent word. It carries with it the impression of secrecy and romance, intrigue and longing, unrequited desires and longings.

The *American Heritage Dictionary* defines it as "an agreement, as between lovers, to meet at a certain time and place, a meeting or meeting place that has been agreed on." A tryst is when two lovers rendezvous at a set time. A trysting place is where these two will meet.

Think of it. This tent was a place where two lovers, God and Moses, could meet together at an appointed time. Think of it long enough and it will change how you view your "alone time" with God. Communing with God is more than obligation or drudgery; it is a time alone with the One who loves us very much.

Israel's Dilemma

Such a place was needed more in the 33rd chapter of Exodus than in any other place in the Bible. We find ourselves standing in the rubble of God-inscribed tablets of stone. Moses, normally meek and mild, is angry. Aaron is hiding. The people are ashamed, and God is being stubborn.

While Moses had been on high breathing the rarified atmosphere of God's majesty, Aaron had fashioned a golden calf for Israel's sport. Moses descended with the Law of God in his hands only to see a once-delivered people, sustained daily by the hand of God, breaking several of the commandments in his hands. Stone hit stone, and the shards of broken commandments flew.

In the previous chapter, God told Moses to leave Him alone that His wrath could burn against Israel. God promised to destroy Israel and start over again with Moses in fashioning a new nation. Moses stands in the gap, and the longest pause in Scripture can be found: "Please forgive their sin, but if not, then blot me out of the book you have written" (Exodus 32:32). God agreed to not destroy Israel, but refused to accompany them to the Promised Land, and He struck the nation with a plague.

Israel Repents

The chapter opens with sorrow. God has told His people to get moving. He will not go with them lest He decides to destroy them. The people fell on their face and began to repent. God told Moses to tell the people to remove their ornaments. Prostrate before the holy mount, the people stripped themselves of all their jewelry and left it in the dust. What they had given for a false god was now given to the true God. Egypt's plundered jewelry had meant to be a blessing but it had now become a curse. A golden calf was ground to powder and gold, silver and precious stones spilled on the ground.

A Different Tent

At this time, Moses does something unusual. He sets up a tent. It does not appear to be the Tabernacle, but something else. The Tabernacle was the focus of Israel's encampment. There the sacrifices were offered. There the sins were dealt with. The priests offered up incense and performed their official duties, and everyone brought a sacrifice.

This other tent seems different. It was set up outside the camp. It was not just reserved for the priests alone. It was for "anyone inquiring of the Lord." In a day of judgment, Moses set up a Trysting Place. In judgment, there is mercy.

Apathetic Religion

I am guilty of a love/hate relationship with religion. I love what like-minded people in organizations can accomplish. Yet, at times, I hate religion. We humans have a bad habit of promoting organization over a work of the Spirit. Schedules, protocols and rituals are formulated that prohibit God from moving. When the Spirit is not flowing, the sap of spiritual life cannot infuse His people.

I recognize that people can worship God anywhere, but I'm a "church-aholic." I love steeples and churches. I like seeing parking lots filled with the cars of worshipers. God must smile when He sees the people of His name worship and sacrifice together. At these times, I love what visible religion means to all of us.

Then the dark side comes back. I hate religion when it appears we are just going through the motions. We sing, "I will give you all," but our mouths speak words far from the truth in our hearts. Our professions appease our consciences and, pacified, we grow deaf to the needs of people around us. God refuses to be worshipped in half-hearted fashion.

The word "apathetic" described the Greek god who did not care for humanity. Some religions have an apathetic god. Some religions have apathetic worshippers.

> "This tent was a place where two lovers, God and Moses, could meet together at an appointed time. Think of it long enough and it will change how you view your "alone time" with God. Communing with God is more than obligation or drudgery; it's a time alone with the One who loves us very much."

God Desires Intimacy

We serve a present God, one who is a present help in the time of need. He meets with us. He sets up a place and a time to make it happen. God is not interested in our measured worship. He desires intimacy. Paul said, "That I may know Him." It is more than head knowledge. God wants to meet me in the place of intimacy more than I want to be there. Oswald Chambers said it well: "It is a joy to Jesus when a person takes time to walk more intimately with Him. The bearing of fruit is always shown in Scripture to be a visible result of an intimate relationship with Jesus Christ."

Outside of the camp and off the beaten path, God will meet with us. It's a bit of a hike, but who minds the sacrifice for love's sake? One moment with Him, one kiss from Heaven, and the sacrifice disappears. It's not sacrifice. It's love. Each of us is invited to the Trysting Place. We stay so busy trying to pull God into our worlds that we miss hearing Him inviting us into His world. God described the Tabernacle with these words of pent-up yearning and love for His people, "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Israel's Refusal

Moses set up this Trysting Place for anyone to meet with God. Yet, when Moses went there, the people wouldn't join him. Sometimes we confuse the Tabernacle and the Trysting Place. We saved folks don't see the need for abiding fellowship. We think forgiveness abdicates the ongoing need for intimacy.

In one sense, the Tabernacle purchases the Trysting Place. John said that the blood of the Lamb permits us to walk in the light and have fellowship with Him (I John 1:7). But the people did not go to the Trysting Place. Why? Moses was there. He spent time with God. They may not have been able to journey to the Holy Mount, but they could have gone to the tent of meeting. Yet, they refused to move.

Pastor Ken Gurley
Pearland, TX

The Desire of God

God wants more than obligatory praise. He wants us to go outside the camp, break into our schedule and to make an encounter with Him happen. The Trysting Place is where you and I can make plans to be with our heavenly Father. Have you ever been convicted during a message? If God chose to speak to us at the altar, I believe He would not be punishing us over what seems so big to us. He would probably say, "Where have you been? I went to the Trysting Place time and again, but you weren't there. Adam, where are you? Eve, is everything okay? We had this time together in the cool of the eve—a trysting place. It's lonely there without you."

The Trysting Place Brings God's Glory

Those who find the Trysting Place find God's glory. When Moses went and communed with God in the Trysting Place, the same glory of the Tabernacle spilled over into the Trysting Place. Those who take the time to seek after God invite Him into their lives. The glory from His presence is found in the Trysting Place.

"Preacher, I'm clumsy with this. Romance has never been my strong suit. What do I do?" Know this, He loves you very much. He will help you when you don't know what to say. Start the conversation by thanking Him, and pray the Word. Last of all, enjoy His presence, saying nothing at all.

When Moses left the tent that day, Joshua stayed behind. Moses looked at the young man and understood. Is it any wonder Joshua succeeded Moses? Joshua pursued God. He was not as talented or gifted as Moses, but he had a heart for God. He went to the Trysting Place to be alone with God. The Bible says Joshua "did not leave" the tent. In the original language this implies it was a continuous event. He was always at the Trysting Place. Moses (Law) has gone from the Trysting Place, but Yeshua (Grace) abides there. There is grace in the Trysting Place.

Seeking the Trysting Place

There are two people in Scripture named Noadiah. One is a Levite who guards the temple vessel. One is a young prophetess by the same name. Noadiah means "A Tryst of Jehovah." I pray for a generation of men and women named Noadiah who will seek the Trysting Place with God. They will be known for their relationship with Him.

Jesus called His apostles that "they might be with him" (Matthew 9). The Sanhedrin was amazed at Peter. They knew he had been with Jesus. God's presence makes all the difference. The place need not be elaborate. He only wants you to carve Him out some time to commune with Him. Your heart is His Trysting Place.

Final Thoughts

God seeks a relationship with us. In the Upper Room, Jesus said "With desire I have desired to share this meal with you" (Luke 22:15). Oh, the passion of God! He desires a Trysting Place with us, a place of communion. Come to this Trysting Place, that place of intimacy with Him.

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Chalking the Talk

By Linda Schreckenberg

Bro. Eddie Jones

Captivated by flashes of colorful rotating lights, children listen intently as Bro. Eddie Jones of Decatur, Alabama, ministers to them. A chalkboard with a large sheet of paper and light bar is set up, and the exciting evangelistic message begins.

Bro. Jones illustrates his message by drawing pictures in various pastel-colored chalks as sounds and lighting effects accompany his message. Using the special effects of black lights and fluorescent lighting, his picture develops as he preaches. The results are powerful. At the end of each service, he gives the finished artwork to the child who brought the most children to church.

"I feel compelled to give back to the Lord who has given so much to me," said Bro. Jones. At six years old, he was left with a paralyzed right leg and crushed head from an accident. His family brought him to a Pentecostal church, and God miraculously healed him instantly that night. After that, he began to develop a talent for drawing. "I began doing artwork as a pre-schooler and took commercial art courses in high school," he said. "Basically, I have done artwork all of my life."

Bro. Jones evangelized out of the First Pentecostal Church, pastored by Bro. T.W. Barnes, in Minden, Louisiana. "At that time I felt the need to come up with illustrated messages that appeal to children, ages four and up," explained Bro. Jones. "I began to utilize the Chalk Talk ministry one service each week, then Sunday mornings and evenings."

Chalk drawing

He then took the Chalk Talk ministry to youth camps and weekend revivals. Bro. Jones noted that in youth camps where the Chalk Talk ministry was used every night, record numbers of children and teens received the Holy Ghost. He said, "One woman's husband was present at church when I ministered in chalk on 'Thirty Minutes Over Hell.' He went home that night and dreamed about it. The next night he received the Holy Ghost."

Some of the topics in the Chalk Talk ministry are: Calvary, The Resurrection, Day of Pentecost, Manger To The Cross (Christmas), Ark Of Salvation (Noah's Ark), Sodom and Gomorrah, and 30 Minutes Over Hell, always followed by The Holy City. Flashing lights highlight certain areas of the drawing, making the scenes appear to come to life.

He also does a chalk drama on soul winning. He draws a man with a Bible in one hand holding the collar of a man with his other hand, dragging that man away from sin. The theme of that message is to compel sinners to come.

Bro. Jones indicated he would soon be using a new lighting system with 100 different lighting effects that changes colors and sounds as he preaches. He has shown others how to utilize the Chalk Talk ministry and noted that anyone can start a Chalk Talk ministry.

For more information, contact Bro. Jones by e-mail at pastoreddiejones@aol.com or by phone at 256-350-3200. He hopes to have a website for Chalk Talk in the near future.

Revival At Bible World Church

Aggressive Soul Winning Strategy Helps Reach Lost

By Debbie Simler-Goff

Bro. Jack Cunningham

At Bible World Church in Chesapeake, Virginia, 140 people were baptized in Jesus' name and 189 received the Holy Ghost from Sept. 3 to Oct. 1 in 2008. The year before, 47 were baptized and 145 received the Holy Ghost in the same time span. Pastor Jack Cunningham explains how such dynamic results were achieved: "We applied the Forty Days of Fire program developed by Pastor Jared Arango of Newport News, Virginia. This year we are planning an even larger campaign in the fall of 2009 (Oct. 14 to Nov. 22)."

Forty Days of Fire is an aggressive soul winning strategy designed to reach the lost, while focusing the church on personal witness, corporate evangelism, intercessory prayer and fasting, as well as perfect church attendance and giving. "A focused campaign involving all church members is what's needed," said Bro. Cunningham.

Much planning goes into creating a place for every member to be involved. Members are engaged in various forms of evangelism: handing out invitations, giving their personal testimony, teaching Bible studies, telephone evangelism, door-to-door evangelism and more.

"By involving many members, we become much more effective," said Bro. Cunningham. "Fifty members giving their personal testimony one time each day for 40 days results in 2,000 personal testimonies. Fifty members handing out 10 invitations per day for 40 days results in 20,000 invitations distributed. Fifty members calling five people each day for 40 days results in 10,000 telephone contacts."

Church members also commit to 40 days of prayer, 40 days of fasting, 40 days of perfect church attendance and more. Some choose to follow the Daniel's fast, some fast one meal a day, some fast sodas, some fast media, and some even fast texting (especially the teens).

"We encourage the members to choose their own fast," said Bro. Cunningham. "We ask all the members of the church to attend every service (Sunday morning, Sunday evening and mid-week Bible study) during the 40 days. We ask people to make a commitment to pray every day during the 40 days. Some pray an hour a day. Some commit to 15 minutes a day. Some come to the church at 6 a.m. to pray. Most pray at home on their own."

Every service during the 40-day period is evangelistic. Sinners are baptized and prayed through in every service, and often on off service days. Water baptism and Holy Ghost goals are set for adults, students, children, Spanish and other ministry groups.

"Last year our goal was to have 40 adults, 40 students, 40 children, and 40 Spanish people filled with the Holy Ghost," exclaimed Bro. Cunningham. "We surpassed our goals!"

Information on Forty Days of Fire is available at http://40daysoffire.com/main.php or through the Global Impact website at www.globalimpact.com. Promotional kits can be purchased through these sites. Prices range from $40 - $80. Spanish, youth and children's brochures are available.

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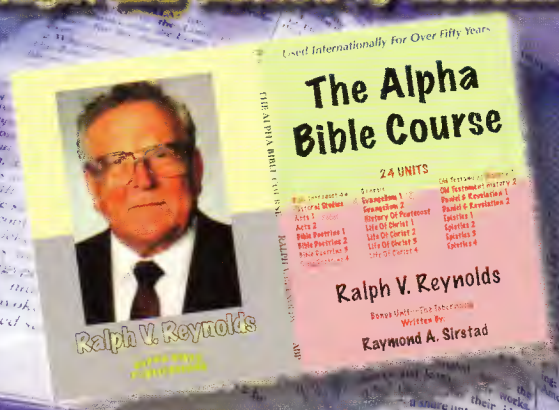

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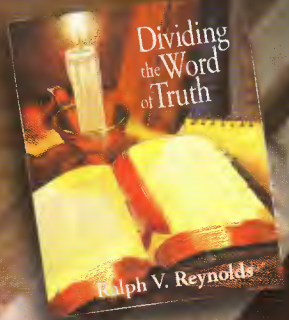

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Word To The Wise:

"The average man's idea of a good sermon is one that goes over his head and hits one of his neighbors."

* * * * * * *

Preacher's Wife

They say that a preacher's wife is always his number one assistant.

An example of this comes one Sunday morning after the preacher had just finished his sermon. He went and sat down with his wife and she asked him how he thought the church service went.

The preacher shrugged and said, "The worship was excellent, and I think the prayer and testimony times went quite well, but . . . I just don't think the sermon ever got off the ground."

The wife looked over at him, and before she could stop herself, she said, "Well, it sure did taxi long enough!"

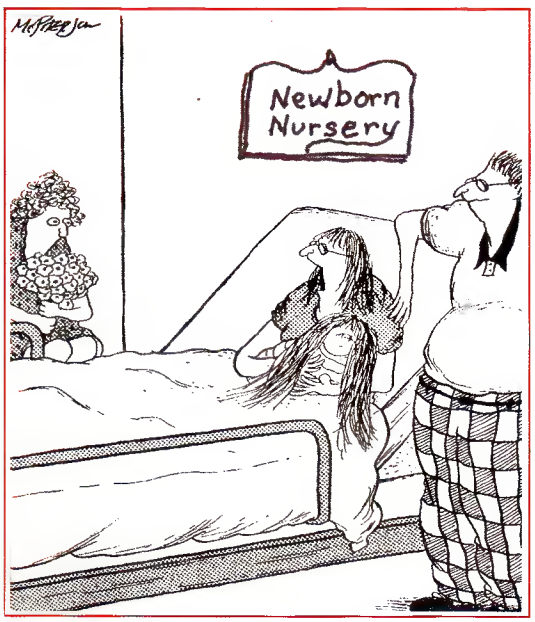
* * * * * * *

Pocket Change

A small boy started pulling handfuls of money out of his pockets: nickels, dimes and quarters.

Stunned, his mother asked, "Where did you get all that money?"

"At Sunday school," the boy replied nonchalantly. "They have bowls of it."



"The Bible says long hair is a woman's glory. So Billy and I started praying nine months ago . . ."

* * * * * * *

An Honest Husband

Joe's wife likes to sing. She decided to join the church choir. From time to time she would practice while she was in the kitchen preparing dinner. Whenever she would start in on a song, Joe would head outside to the porch.

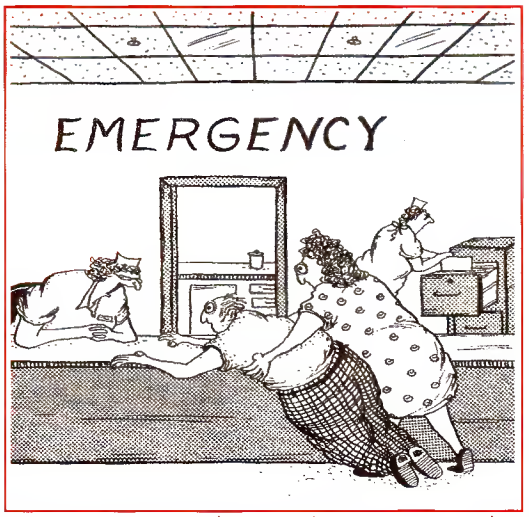
His wife, with hurt feelings, said, "What's the matter, Joe? Don't you like my singing?"

Joe replied, "Honey, I love your singing, but I just want to make sure the neighbors know I'm not beating you."

* * * * * * *

While serving as church usher, I was carrying out our tradition of escorting parishioners to their seats before the service began. After I returned to the entrance of the sanctuary to escort the next party, I greeted two strangers and asked where they would like to sit.

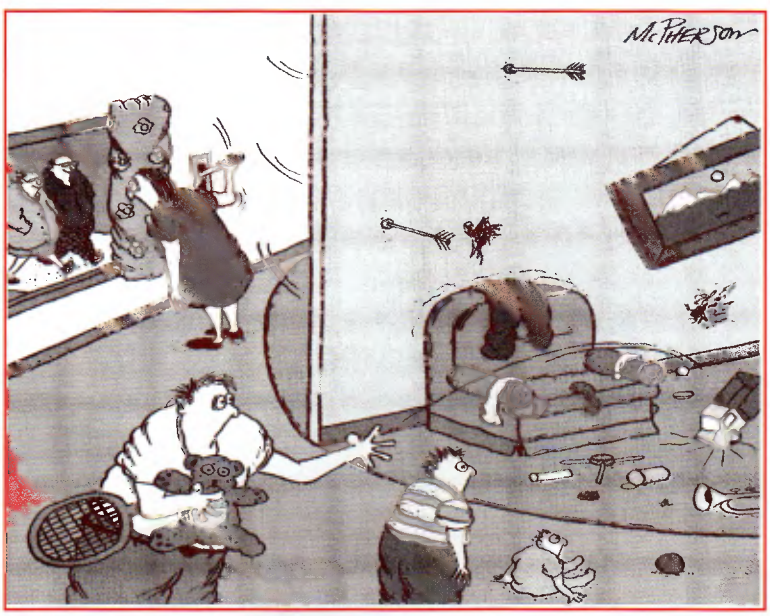
Looking confused, the young man smiled and said, "Non-smoking, please."



"Sorry. Your pastor said we can't treat you unless he prays for you FIRST. I'll give him a call."

It doesn't hurt to have a little Biblical humor to start the day . . .

Q. What kind of man was Boaz before he married Ruth?
A. Ruthless.
Q. What do they call pastors in Germany?
A. German Shepherds.
Q. Who was the greatest financier in the Bible?
A. Noah – he was floating his stock while everyone else was in liquidation.
Q. Who was the greatest female financier in the Bible?
A. Pharaoh's daughter - she went down to the bank of the Nile and drew out a Little prophet.
Q. What kind of motor vehicles are in the Bible?
A. Jehovah drove Adam and Eve out of the Garden in a Fury. David's Triumph was heard throughout the land . . . Also, probably a Honda, because the apostles were all in one Accord.
Q. What excuse did Adam give to his children as to why he no longer lived in Eden?
A. Your mother ate us out of house and home.
Q. Which servant of God was the most flagrant lawbreaker?
A. Moses – he broke all Ten Commandments at once.
Q. Which Bible character had no parents?
A. Joshua, son of Nun.
Q. Why didn't they play cards on the Ark?
A. Because Noah was standing on the deck.



Spotting an unexpected visit by some of their saints, Sis. Frumdee activated their hidden clean living room.

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WILDERNESS SURVIVAL GUIDE
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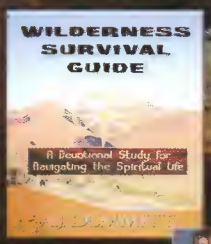

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About Steve Waldron: Th. D; Ph.D Candidate
Steve Waldron currently serves as an instructor of numerous Bible courses at Indiana Bible College in Indianapolis, Indiana. He previously pastored a church in Atlanta, Georgia for twelve years.

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re-new-al - to become new, fresh or strong again