Why the Good Kids Are Angry

Paul D. Mooney

“We are responsible for the young man and woman who must sit in service after service and endure the positioning of the unfaithful and the unholy who take the ‘high’ seats. We are responsible when the good kids take the ‘surrender mode’ - when they lose hope.”

This article first ran in 2015 and is being published again by request. We appreciate the kind words of support for Indiana Bible College Perspectives magazine, and we thank you for making this work possible.

British-American Bernard Lewis, a renowned Middle East scholar, has written for decades about the rapid advance of the “Islamization” of Europe. He cites as one of the reasons for Islam’s shocking success the “surrender mode” among Europeans, who, he points out, display an “unwillingness to enter into any serious discussion” regarding the topic.

Lewis’ concept of the “surrender mode” is not to be taken lightly. What causes cultures and religions to surrender their core values without a fight? Denial? A false sense of invincibility? Are such people brainwashed into submission, desensitized to danger? Do they no longer understand the value and importance of their foundational principles? Have they forgotten what shaped them and made them? Or have they just grown frustrated and disappointed by those in positions of leadership whose dedication to globalism and to their own pocketbooks supersede the will and best interest of the common man? These supposed leaders skirt around the law, make their own rules and suffer few consequences. The honest lose hope. They unconsciously or consciously slip into the “surrender mode.”

Lewis notes that many Europeans, especially the young, feel no sense of loss or danger. They aren’t in mourning even though they are suffering a rapid degeneration of their cultures. They ignore the growing Islamic conversions, the changing demographics, and the innate subversive power of mass immigration itself, as if numbers don’t matter. Further, they refuse to consider the consequences of decades of anti-marriage philosophies, not to mention the casual aborting of their children. They surrender to what they see as inevitable.

The deeper and broader matter here is the consequence of the Church not going through the vetting process, so to speak. The Bible does say that we must “Know them which labor among you” (1 Thessalonians 5:12). If we fail here, the end result will be disastrous chaos. If we promote platform personnel in the house of God who do not live Godly, separated lives, then we thwart the moving of the Spirit. We create hurt and separation among the good and faithful.

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Many good young men and women and seasoned saints in our churches feel cheated and betrayed. Some become angry. Others quietly carry a deep hurt when they see the ungodly who openly flaunt their cool mockery of holiness and righteous living, yet despite the unfaithfulness, continue unreproved and remain in good standing. They flood social media pages with examples of their rebellion, yet they remain – chosen – performing in our services, leading our worship and sometimes even preaching in our pulpits. This leaves a conundrum for the obedient. Do they cry out? Or, do they ignore the misbehavior? Do they wink at it? Do they step aside, silently sulking into the surrender mode of inevitability? But should the forsaking of scripture be inevitable?

When elders tolerate such behavior, are they saying that talent upstages godliness? Are they saying that they prefer performance to anointing or faithfulness? What confusion! It is an unfortunate betrayal to allow a talented person in any discipline, whether it be oratory, music, sound, communication or business, to take even one step on the assumption that personality, talent, connections or money can cover sin. Only the blood of Christ can cover our sins. We must therefore walk humbly, not in arrogance flaunting our disobedience.

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We are responsible for the young man and woman who must sit in service after service and endure the positioning of the unfaithful and the unholy who take the “high” seats. We are responsible when the good kids take the “surrender mode” - when they lose hope (Ephesians 5:3).

God forbid we teach them that only the talented and only the cool matter. God forbid we stand by while the good kids get angry. We cannot sleep through this day of confrontation. We cannot surrender on the issues of righteousness and holiness. We ARE a holiness movement.
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DEALING WITH GOSSIP

Interviews by John Fonzer Jr.

Kevin Woodgett, Muncie, IN - Gossip is idle talk, idle words. Gossip doesn’t have to be true; it’s just you putting out there what’s damaging to the next ear. There never even has to be a finalization to what is being said, but it’s out there just the same. Once you share it, it becomes lethal. Then the church is not paying attention to the work of God. They are paying more attention to things that really have no merit.

We have a zero-tolerance policy for discord. It’s in our right hand of fellowship ceremony. We tell people that if there is discord in our church, we have a remedy. We charge people that they have the authority that if someone comes to them with discord, they can tell them they don’t want to hear it. If that person won’t hear them, they have the authority to take the matter to the elders.

The resolution is that the person you are talking about should know you are talking about them. What you are saying, you need to be able to say in front of the person; we bring them together. If there is no praise or virtue in a thing, we shouldn’t even think it, because what we think will eventually come out of our mouths. We are made in the image of God.

Jeff Arnold, Gainesville, FL - Gossip is like mob violence to me. It separates friends, casts people down in the eyes of other people, and casts a veil of suspicion on people without having any proof. More importantly, gossip brings the anger and displeasure of God on people.

The majority of the time, cowardice is attached to it. I think the person being gossiped about is owed a trial. I’ve said to people, “If this is truth, let’s go to the person and confront them. We are in the reconciling and restoration business. Let’s get these people restored.” But I have never had the first person to go with me - ever. They’re only interested in condemnation and separation. God doesn’t want anybody lost.

Almost everybody I have gone to about their gossiping has appreciated it. I don’t confront them to condemn them. Seldom do I bring somebody in my office. When the pastor brings a person in the office, it’s like the warden bringing somebody out of the prison cell. I talk to them in the hallway, so as not to embarrass them; but at the same time, I want them to know their gossiping must stop and that they are playing into the hands of the adversary. I remind them . . . he that repeateth a matter separateth very friends, and he that soweth discord is doing something God hates.

If they don’t stop the gossip, I will take it to the pulpit and do a Bible study on it. I have never put anyone out of the church.

Matthew Cannata, Noblesville, IN - I have seen where gossiping has split churches and ruined ministries. Whatever happened to extending grace, instead of kicking them when they are down? If what you’re saying causes your brother and sister to look at somebody else in a different manner, when they didn’t have an opinion toward them at all, or if you tell what you don’t have permission to tell, you’re gossiping. Galatians says ye who are SPIRITUAL restore such a one. I encourage every God-called pastor to deal with gossip and let the church move forward. It is a shame to allow gossip or the gossiper to tear down others.

If we give undesirable attention to gossip, we give an occasion for the devil to cause confusion and division in our churches. Yes, I believe leaders must deal with gossip by approaching the involved parties and not just sweep it under a rug until it eventually makes its way in the church body and infects it.

Rufus Parker, La Crosse, WI - I would have no problem putting someone on roller skates and tell them to get down the road. So far, I have not had to. Gossiping is a bad habit, and it demonstrates a lack of character. I’ve seen churches destroyed by gossip. Sometimes, it’s just people being around people hearing them talk, and they just want to add to a conversation. They don’t realize they are adding to the gossip. Other times, people have a bone to pick with someone, or they are jealous and as a result, discredit or talk about a person. They don’t know if it’s true or false.

Before you spread something you hear, you should be sure it’s true. Even if it’s true, you need to use wisdom and ask yourself if it is something you should share or something you should keep to yourself.

James E. Walden Jr., Winterville, GA - I would define gossip as a poison in the church. If it is left unchecked, it will kill everything it touches.

We let people know upfront we don’t do drama in this church. I can’t have you talking about your brother or sister, and you not wanting anybody to know you said it. If you don’t want to be part of it, just leave it alone. I don’t let people get comfortable talking about people. If they tell me, “Don’t tell who said this,” I say, “You’d better not tell me.” If it is a personal matter that involves another individual, it should not be discussed unless you have express permission from that person.

I have not had to make anyone leave the church, but I addressed an individual and told them if they did not stop, they were going to have to leave. Eventually they left on their own. Once they left, all the trouble stopped.
How is a church able to send out nine families to pastor, evangelize, or start home missions works, and multiple young people to Bible colleges, yet still see long-term growth in numbers? Pastor Dale Pace of Cornerstone Worship Center in Fond du Lac, Wisconsin may have the answer: “Long-term investment in discipleship produces long-term spiritual and numerical growth. Investing in discipleship in all age groups of the church is vital to growth.” He says, “A lot of people don’t want to go through the lengthy investment process of development and discipleship, because they desire immediate growth in numbers. However, long-term investment brings the greatest return over time. We have spent 10 years in Fond du Lac investing in our children, youth, young adults and adults through focused development.”

Individual Discipleship & Revival Atmosphere Produces Growth

Pastor Pace believes that discipleship and a revival atmosphere are key elements in a growing church. He states, “Maintaining an atmosphere of thankfulness, praise and worship in every service allows any person in attendance to feel the presence of God. They will see joy in the lives of those around them and be attracted to that.” Every service, his church gives victory reports before they read prayer requests. In this way they are giving glory to God for all the things He has done. It helps to build faith and create an atmosphere that God can do anything. The church promotes unity and love for one another by choosing one family as their prayer focus each week. That family is called to the front of the church for prayer on Sunday mornings, and then lifted up in prayer throughout the week.

Pastor Pace feels it is of vital importance to disciple people. “For a church to have continued revival, the leadership must continually invest in the personal growth and development of its members. By being purposeful in our training, development and involvement of our children, youth and adults, we have created a culture of people being involved in ministry inside and outside of the church. Now our young people expect to go into strong saints and leaders.”

Investing in Discipleship

Over the past 10 years, the Paces have committed to training and developing the members. When Pastor Pace first came to Fond du Lac in 2007, the church had several young men and couples who felt a call into the ministry. The pastor decided to begin training them to follow their calling. Three single individuals were encouraged to attend Bible college and the others met once a week for three months for training. The men met with Pastor Pace for classes and the wives met with Sis. Pace. They also completed the Passing the Mantle series together as a group. Over the next few years, 10 men became licensed ministers and in the next eight years, they have all been released to follow the call of God into ministry. Some have planted home missions churches, some have evangelized, and some are pastors of churches. The students have graduated and are working in various fields of ministry. Two young ladies are involved in ministry positions in their churches. This was sacrificial investment in God’s kingdom! “Giving up nine quality families with children left a real void in the church that had to be filled,” said Pastor Pace. “We continued developing other young people and adults to fill the roles left by the others. However, in the long term, this has brought real individual growth to Cornerstone!”

Investing In Young Futures

Pastor Pace says they have been very committed to having the children involved in Bible quizzing. “This is the greatest venue we have for developing strong young people,” he said. “They start early learning the Word of God. Our Sunday school teachers are very carefully selected and trained to teach Bible principles and doctrines as absolute truth. The greatest discipleship tool for children and teens is, in my opinion, the Bible quizzing program. At least 80-90 percent of our teens are involved in Bible quizzing. We like to say that ‘Bible quizzing is not mandatory at CWC . . . but almost!’” He states that approximately half of his church is involved in some form of ministry -- from Sunday school to music ministry to cleaning and serving. They try to utilize everyone, especially young people. He and his
wife feel a special burden for young people. He tells his church, “Encourage young people; you might be encouraging your next pastor.”

The youth are encouraged to participate in every possible Wisconsin district youth function. “We have people who sponsor those who could not otherwise attend camps, rallies and conventions,” said Pastor Pace. “At least 90 percent of our youth are involved in one of the church departments by the time they reach high school. They sing, play instruments, work as ushers, assistant teachers or nursery workers, greeters and even church cleaning. They set up and tear down for special events. They lead worship and teach Sunday school at our daughter work on Sunday afternoons. We pair them with adults who can mentor and instruct them. Our goal has always been that every teen would move into a position in one of the church departments as soon as they graduate. Over the years, it seems they are developing into those positions at even younger ages. They are a tremendous resource!”

**Investing in Evangelism**

The pastor reports that “through the knowledge of the Word, our members have become strong and healthy saints. Healthy saints naturally reproduce, and numerical growth occurs.” The church is currently invested in establishing small groups to disciple and reach out to their community. A pastor cannot personally mentor every person in his congregation without limiting the size of his church. Instead, Bro. Pace believes that a pastor should “take key leaders to mentor and they, in turn, mentor others. We need to focus on the biblical concept that ‘like produces like.’ Invest in those leaders that will reproduce themselves.

In the past, many people came into the church through block parties, community involvement, etc. Pastor Pace says these were great venues and a lot of people were filled with the Holy Ghost and baptized, but they did not have a good retention rate, so he changed their focus to programs that promote more spiritual growth. He has taught most of the New Testament epistles verse by verse over the past 10 years. He says, “If people aren’t grounded in the Word then they are always going to flounder in their walk with God. Whatever sacrifice I have to make in study and prayer to develop the people is what I will do. It is a driving purpose in my life. I want to teach people how to live and walk by faith, allowing God to work in them and through them in their lives.”

“My job is not to draw people to me but to Jesus Christ. If the Lord tarries, someone else is going to pastor this flock. My job is not to have them so in love with me that if I’m not there they can’t live for God.”

**Physical Investment**

When Pastor Pace first came to Fond du Lac, the church had a sanctuary that seated around 200 people and was about 7,000 to 8,000 square feet. They began a building program in early 2010, and in October of the same year moved into their new facility of over 19,000 square feet, situated on five acres in the middle of Fond du Lac. The new sanctuary is able to seat around 350. They have large classrooms, a beautiful office complex, and space on the property to expand and grow. They are currently investing in trying to finish up their fellowship hall, and restoring and refinishing their parking lot. When trying to find a building, they were taken to a property that was at one time a lumber yard in the heart of downtown. It was a mess, and some people were offended when they saw it. However, when walking inside the main building, Pastor Pace saw a slab in good condition that they could work with. God gave him faith to see the end result and performed more miracles than they could count in getting them into the facility. The church has alternately grown and shrunk over the years as new converts came into the church, and ministers and their families were sent out into the harvest, yet the growth outweighs the loss. The church has about 150 strong, faithful people.

**Focus on Hitting the Mark**

The Greek word for sin is *hamartia*, which means to “miss the mark.” Pastor Pace believes that “a lot of times what we do in our planning and events isn’t focused enough. The theme for our church this year was FOCUS. We want to make sure that in everything we do, we are hitting the mark.” The church conducts a once-a-year planning session. They meet monthly with leadership to keep on track. He meets individually with departments and leaders. This way he is able to focus more specifically. Pastor Pace uses a lot of concepts from other people in order to effectively minister. He listens to others’ insights and ideas and tries to find what will be effective for his local congregation. He says, “Whatever I find that will be effective, I will use -- whether it’s points we received at a conference or organization tools.”

Evangelism is an area they are working on by training people how to communicate and connect with people in need. They have put a great deal of focus on their Guest Ministries. Guests are never referred to as “visitors.” They have a hospitality room right off the church foyer where they invite guests before and/or after service. Coffee and treats are served, while Pastor Pace and other leaders are able to get to know the quests and discover their interest level and needs. They are able to promote Bible studies and often get them set up right away. With everything the church does, the pastor is very focused on doing it to the best of their ability in order to hit the mark in following God’s will.

One venue that he feels is directly responsible for bringing many visitors to their church is the bus ministry. They call it Life-saver Ministries, and the bus is painted like a roll of lifesavers. “We reach hurting children on our Sunday school bus. God honors that. We probably have close to 200 walk-in guests a year. We attribute a large part of that to our bus ministry. When these kids are allowed to be involved in church programs, their families come to see their kid ‘perform.’ The families see an opportunity for a changed life and many continue to attend.”

**Personal History**

Pastor Pace grew up in East Texas under the ministry of Bro. Cecil Davis. He graduated from Christian Life College in 1990 and became the pastoral assistant, youth pastor and choir director in his home church. He was married in 1991 to Maleah Fikins Pace, also a graduate of CLC. He then worked under Bro. Curtis Young as youth pastor for three years in Baton Rouge, Louisiana. They went on AIM to Ivory Coast West Africa for seven months and taught in the Bible college there, then went on to start a home missions church in Dodgeville, Wis. in 1996. Finally in 2007, he took the pastorate of Cornerstone Worship Center and has been there since. He has served as presbyter for 11 years on the district board. They have four children: Collin, age 23, Kevin, 21, Eric, 19, and Alana, 15.
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Martyn Ballesteros
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Timothy Spell
Dr. Jeff Iorg, an author, teacher, and president of Gateway Seminary, has recently come out with a new book called *Leading Major Change in Your Ministry*. Below are some insightful truths found in the book.

1. God has an amazing capacity to use leaders in their present situation, while at the same time using that present situation to train them for future ministry challenges.

2. While meeting every need is impossible, showing concern and caring for someone in need is almost always possible.

3. The final question to answer when diagnosing the need for major change -- "Am I willing to see the change to completion?" -- is a gut-check for every leader. Major change takes time, often years, to plan, execute and fully implement. The difficult part of major change is not the dreaming or launch phase; it is the completion phase.

4. Some leaders feel any opposition, such as asking questions about costs or timetables, is evidence of disobedience to God. It may, instead, be a natural part of processing the change.

5. Some leaders mistakenly think a longer presentation always carries more weight. This is not necessarily true. Abraham Lincoln’s Gettysburg Address -- only 272 words -- is still more powerful today than most political speeches. Shorter can be better than longer.

6. For the good of the whole, there are times when a leader has to make the difficult choice of separating someone from their church or ministry when their opposition impedes the organization’s mission. Courageous leaders are willing to make those tough decisions and live with the painful consequences.

7. To ensure risks are considered carefully, major change mandates a thorough planning process. Winging it is not sufficient. Hope is not a strategy.

8. When people are going through change, they crave certain things from their leaders, such as clear communication, resources to help them accomplish the change, and recognition of the sacrifices they are making for the mission.

9. Conflict among leaders trying to decide about a major change can be a healthy part of the process when it produces honest debate. As long as the debate remains focused on core issues, it will lead to greater insight and unity about the final decision.

10. Another common mistake is addressing conflict in a public forum, like preaching about it or discussing it in a hallway conversation. If a conflict needs to be addressed with a person or a group, meet with them directly and intentionally.
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Tell us a little about yourself and your ministry.
I have spent most of my life in pastoral ministry, with the exception of seven years evangelizing and 12 years as a religious executive with the United Pentecostal Church. Throughout this time, I have written over 25 books.

In your opinion, how important is communion to the body of Christ? Do most churches give communion the importance/seriousness it deserves? Why or why not?
Communion was one of the few things that Jesus specifically told His disciples to repeat. My observation is that the practice of communion is not well understood and does not serve the same important place it had in the first century church. For example, Paul spent only a few years with the Corinthians who were primarily Gentiles, having no background in Jewish traditions. Yet one practice he left behind was the “Lord’s Supper.” The Corinthians made a number of mistakes in their practice of communion, but it is clear that Paul had left this as a priority.

Is there any scriptural indication of how often a church should partake in communion? Is once a year often enough? Why or why not?
To my knowledge, there is no specific scriptural instruction on how often a church should partake in communion. In many liturgical churches, communion is offered daily. Perhaps the practice of one time each year comes from the Passover being an annual event, but there are times when I have led a church to communion repeatedly within a short period of time.

Many denominations take communion weekly. What is your opinion on this?
Taking communion weekly was a common practice originating with the early church fathers, but I am not comfortable making the practices of the early church fathers a prototype of how the first century church behaved. It does seem clear, however, when Paul addresses the Corinthians that communion was taken often.

What benefits should a church receive by participating in the Lord’s Supper?
1. It is a call to personal reflection. Paul speaks of taking communion unworthily. This unworthiness reflects a lack of self-examination. The self-examination should not result in our feeling as though we are outstanding saints. The objective is not the score we give ourselves, instead the benefit is in having experienced the self-evaluation.
2. It brings us past Pentecost to the premise of the gospel, beginning with Christ’s death. We celebrate Pentecost and the outpouring of the Holy Ghost, but we must remember that those events would not have occurred without the spilled blood and broken body of Jesus Christ.
3. It establishes common ground for all. At the Lord’s Supper, there are no rich or poor, but all cultural distinctions are set aside and we become common in receiving the memorial of the body and blood of Christ.
4. Communion is an opportunity to bless and be blessed. For example, Jesus used one of the traditional Passover cups of blessing to institute the Lord’s Supper. In those days, a patriarch’s blessing on his descendants was a significant part of the first century Passover. Jesus chose to re-purpose one of those blessings for a different cause. In His shed blood, there is profound blessing.

In your opinion, what is the meaning of 1 Cor. 11:27-29: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." What is meant by "unworthily?" Should a pastor discourage people from taking communion if they have unrepentant sin in their life?
I think the words worthy and unworthy are often misunderstood. Paul was not limiting communion to perfect people. As noted earlier, he called us to judge ourselves. He wanted self-examination. The term unrepentant sin complicates the matter a bit. Hopefully, all who examine themselves will feel to “turn around” from any sinful behavior. It is important to note that most who struggle with the feeling of unworthiness also struggle with the challenge of guilt and shame from failure. This is even if the failure has long since been repented of and forgiven.

Why did you write Until He Comes? What is the target audience, and what is covered in the book?
Until He Comes was the first book out of the 25 I have written that I did not specifically set out at the beginning to write. The four lessons contained in it were first taught to our church. Afterward, I preached a communion service for four consecutive weeks. It was when the audio was posted on the church website and I began receiving requests for the material from other pastors that I began to compile this book.
The four Bible study lessons are about 40-45 minutes in length and contain the following material: 1. Understanding the Passover, 2. Eliminating the Leaven of Bad Influences, 3. Communion—Identifying Priorities, and 4. Proper Practice of the Lord’s Supper.

The sermon material is designed for 20 to 30-minute sermons and deals with the following topics: 1. You MUST Remember, 2. The Essential Examination, 3. Fathers at Communion—Blessing, and 4. Reasons to Celebrate -- He’s Coming Back. The target audience for this resource is pastors who will adapt it to fit their own needs.

How to purchase your book? Cost?
Until He Comes can be purchased at carltoncoonsr.com for $14. It is available in both hard and electronic copy. This allows one to easily make the content their own. Carlton Coon can be contacted by email at carltoncoonsr@gmail.com.
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<td>Calvary Tabernacle 1402 Fiddler Ave. Indianapolis, IN Host: Paul D. Mooney</td>
<td>To be announced</td>
<td><a href="mailto:ibc@apostolic.edu">ibc@apostolic.edu</a> 992-2121bc.com or call (317) 262-4030 or (317) 554-8069</td>
</tr>
<tr>
<td>SEPT 25-28</td>
<td>93rd Annual UPCI General Conference</td>
<td>Kentucky International Convention Center, 221 S. 4th St., Louisville, Kentucky 40202</td>
<td>To be announced</td>
<td>Online registration, hotel reservations and exhibit registration available at <a href="http://www.upcigc.com">www.upcigc.com</a></td>
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<tr>
<td>OCT 10-12</td>
<td>The Apostolic Conference North</td>
<td>Holiday Inn Conference Center 3100 Wellington Place, Janesville, WI 53546 Host pastor: David Punzel</td>
<td>To be announced</td>
<td><a href="http://608.991.4971">http://608.991.4971</a> <a href="http://www.therockchurchwi.com">www.therockchurchwi.com</a></td>
</tr>
<tr>
<td>OCT 18-20</td>
<td>MidAmerica Conference</td>
<td>First Pentecostal Church of Jesus Christ, 1401 Calvary Rd., N. Little Rock, AR 72216</td>
<td>To be announced</td>
<td>For more information visit midamericaconf.com</td>
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<tr>
<td>NOV 2018</td>
<td>West Coast Conference - Fresno, CA</td>
<td>Fresno Convention Center, 848 M Street, Fresno, CA</td>
<td>To be announced</td>
<td>For more information call: (559) 225-1622 <a href="http://www.truthtabfresno.org">www.truthtabfresno.org</a></td>
</tr>
<tr>
<td>FEB 2019</td>
<td>Indiana Bible College LIVE RECORDING</td>
<td>Calvary Tabernacle 902 Fletcher Ave. Indianapolis, IN Host: Paul D. Mooney</td>
<td>Paul Mooney, Rob Rodenbush, Lindel Anderson, IBC Choir, IBC Chorale, IBC Praise, others</td>
<td><a href="mailto:ibc@apostolic.edu">ibc@apostolic.edu</a> 992-212-1bc.com or call (317) 262-4030 or (317) 554-8069</td>
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<tr>
<td>FEB 2019</td>
<td>WinterFire 2019</td>
<td>First Cathedral 1151 Blue Hills Ave. Bloomfield, CT 06002</td>
<td>To be announced</td>
<td>For more info: visit <a href="http://www.winterfire.org">www.winterfire.org</a> or visit Instagram/Twitter/ Facebook @winterfireconf</td>
</tr>
<tr>
<td>FEB 2019</td>
<td>Compassion Sunday 2019</td>
<td>Contact your local church for details.</td>
<td>To be announced</td>
<td>For more info: visit <a href="http://www.compassionservices.org">www.compassionservices.org</a></td>
</tr>
<tr>
<td>APRIL 2019</td>
<td>Indiana Bible College THEOLOGY CONFERENCE</td>
<td>Indiana Bible College 1502 Sumner Ave Indianapolis, IN 46227 Host: Paul D. Mooney</td>
<td>Paul Mooney, Rob Rodenbush, Jason Gallion, Bobby Killmon, Lindel Anderson, others.</td>
<td><a href="mailto:ibc@apostolic.edu">ibc@apostolic.edu</a> 992-212bc.com or call (317) 262-4030 or (317) 554-8069</td>
</tr>
<tr>
<td>APRIL 2019</td>
<td>Ascend Student Convention 2019</td>
<td>Carlinville, IL</td>
<td>To be announced</td>
<td><a href="http://www.ascendsc.org">www.ascendsc.org</a> <a href="mailto:asxstudentconvention@gmail.com">asxstudentconvention@gmail.com</a> (317) 789-8710 ext. 194</td>
</tr>
<tr>
<td>JUNE 2019</td>
<td>Power Conference 2019</td>
<td>Crossroads Arena 2800 S. Harper Rd. Corinth, MS 38834</td>
<td>To be announced</td>
<td>For more info, call Josh Hodum (662) 287-4118 or (662) 872-9999</td>
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Theology: Some Pentecostals Resist Apostolic Doctrine

Author Edith Blumhofer writes about this pressure to accept tradition concerning the Assemblies of God (AOG), “More than 25 percent of the ministers ultimately left.” These ministers felt that they had to leave the AOG, or leave the Bible’s clear revelation to inform their faith. An AOG historian herself, Blumhofer wrote, “If one admits the strong restorationist component at the heart of Pentecostal-ism’s identity, oneness Pentecostals were more zealously restorationist, more doggedly congregational, and more Christ-centered—in short, in some important ways more essentially Pentecostal—than Trinitarians.”

The basic issue troubling Pentecostals was they found most practices in the denominational churches rife with doctrines and practices influenced by the interpretation of man-made creeds and creeds. All Pentecostals rejected traditions that were not clearly biblical. When they had to make a choice, they took the Bible as their basic guide and delivered a direct, uncompromising message of repentance to a crowd that, at least in Jonah’s mind, would not want to hear it.

Rejecting wrong doctrines by embracing the Bible as their model, these ministers resisted a particular pressure from Trinitarian Pentecostal leadership. That pressure was seen mostly as “… proposing a creed to replace the Bible.” Author Edith Blumhofer writes about this pressure to accept tradition concerning the Assemblies of God (AOG). “More than 25 percent of the ministers ultimately left.” These ministers felt that they had to leave the AOG, or leave the Bible’s clear revelation to inform their faith. An AOG historian herself, Blumhofer wrote, “If one admits the strong restorationist component at the heart of Pentecostal-ism’s identity, oneness Pentecostals were more zealously restorationist, more doggedly congregational, and more Christ-centered—in short, in some important ways more essentially Pentecostal—than Trinitarians.”

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So . . . doubt, apprehension, anxiety, dread and Jonah’s fear overshadowed his calling, and he resisted the voice of God and succumbed to the weakness of his flesh. He had lost his “first principles” and immediately Jonah is found on a ship, at sea, in a great storm – running from the call of God on his life. When the captain called to Jonah, within it it was seen that the captain had that he had “fled the presence of the Lord” (Jonah 1:10) and gave himself up so that the others on the ship might get reprise from the storm. Satan’s goal in Jonah’s distraction was to make sure the message of repentance was not preached to Nineveh. But the great victory was that Jonah’s own act of surrender and repentance provided him escape and great revival in Nineveh.

As we enter the challenge of taking responsibility for an opinion, belief or attitude that violates this code of modern morality, we have gone wrong. The point of repentance is starting over again. That means that in order for us to recover our common sense, to have to recover our faith...In order for us to recover our faith we need religious renewal and reform. In order to have reform, says Chesterton, to return to the form, we must have repentance. We must admit that we have gone wrong. The point of repentance is starting over beginning fresh. The only fresh beginning is that which starts from first principles, which will always be fresh when all novels are stale” (Dale Abigaut, 2006).

I’m sure I’m not the only one to have noticed Americans have completely lost their common sense. There is little sense of responsibility – “It wasn’t ME!” “That’s not MY job!” “It’s not MY fault!” Rarely do we hear apologies – “I’m sorry” or “Please forgive me, it was my mistake!” It seems people are afraid to do the “right” thing. Perhaps they don’t even know what “right” is anymore. Instead, they live bound by the fear of maintaining political correctness – afraid of taking responsibility for an opinion, a belief or an attitude that violates this code of modern morality.

We all remember Jonah; he was called of God to go and preach against great wickedness in Nineveh. One can only imagine the torment Jonah felt in his mind as he contemplated that task to God that had put before him. If he went to Nineveh, there would be no welcoming committee, no warm reception. And he had no olive branch to present. His mission was to preach against great wickedness in Nineveh. One can only imagine the torment Jonah felt in his mind as he contemplated that task to God that had put before him. If he went to Nineveh, there would be no welcoming committee, no warm reception.

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Roots of the Apostolic Doctrine

Pentecostals have tradition-ally taken the direct approach of restoring the Bible as the pattern for methodology (all we believe and practice is a return to the Bible as the pattern for methodology (all we believe and practice). As we enter the challenge of taking responsibility for an opinion, belief or attitude that violates this code of modern morality, we have gone wrong. The point of repentance is starting over beginning fresh. The only fresh beginning is that which starts from first principles, which will always be fresh when all novels are stale” (Dale Abigaut, 2006).

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SUPPORTING CHURCH PLANTERS IN NORTH AMERICA

2017

CHRISTMAS FOR CHRIST

TOP 10 DISTRICTS*

$336,479.57  LOUISIANA
$301,519.41  BRITISH COLUMBIA
$226,658.87  FLORIDA
$221,000.00  INDIANA
$215,072.70  MISSISSIPPI
$192,676.74  OREGON
$161,009.51  ILLINOIS
$160,837.13  ALASKA/YUKON
$130,376.65  MISSOURI
$124,943.86  ARKANSAS

TOP 20 CHURCHES*

$150,100.00  THE PENTECOSTALS OF FORT ST JOHN
$57,250.00  PENTECOSTALS OF ALEXANDRIA
$54,812.00  THE PENTECOSTALS OF BOSSIER CITY
$51,000.00  PENTECOSTALS OF GAINESVILLE
$40,000.00  GREATER FAITH CHURCH
$38,000.00  APOSTOLIC WORSHIP CENTER
$34,000.00  LIFE CHURCH
$30,000.00  CALVARY TABERNACLE CHURCH
$30,000.00  LIFE CHALLENGE UNITED PENTECOSTAL
$26,472.96  SAINT LAURENT UPC
$25,122.38  PORTLAND PENTECOSTALS
$24,202.38  OREGON CITY UNITED PENTECOSTAL CHURCH
$22,501.50  FIRST PENTECOSTAL CHURCH
$22,000.00  THE SANCTUARY UPC
$21,895.00  THE PENTECOSTALS OF APOPKA
$21,600.00  NEW LIFE UPC AUSTIN
$21,100.00  ATLANTA WEST PENTECOSTAL CHURCH
$21,000.00  POWELLS GROVE PENTECOSTAL CHURCH
$20,090.50  THE PENTECOSTALS OF LAFAYETTE
$20,000.00  BETHEL UNITED PENTECOSTAL CHURCH

*OFFERING REPORT APRIL 1, 2018

THANK YOU FOR ANOTHER RECORD BREAKING OFFERING $4.373 MILLION

NORTHAMERICANMISSIONS.FAITH
Global Missions is Recruiting “NEXT GEN” Missionaries

We know they’re out there. Are they in your Children’s Ministries classes? Got any candidates in your Youth group? Maybe you have a few tucked away sitting on your pews or ministering from the platform?

We need your help to identify those we can train and release for cross-cultural ministry abroad. As you continue to participate in the I AM GLOBAL initiative, revival fires stay lit as seasoned missionaries return to the field quicker than ever. Now is the time for us to equip the next generation of missionaries so we will be ready as those revival fires spread. We have the experience. We have the programs. Now what we need is to identify those willing to go. Help us find them!

nextstepsprogram.net/next-gen

OCTOBER 18-20, 2018
INTERACTIVE MISSIONS ENCOUNTER | ST LOUIS, MO

BE THE LOVE  BE THE VOICE  BE THE HOPE  BE VITAL

GLOBALconNEXTions.org
DISCOVER > PREPARE > GO

Photo: 2016 Global ConNEXTions Lunch with a Missionary
Counseling
(636) 448-0121.
Marriage. Mins. Ref: Pastor Daniel Batchelor, Dupo, IL. Call for spiritual, emotional and relational growth nationwide for individuals, families or couples.

Columnist Forum

Spiritual Growth
You Are God’s Special Treasure
Carol Clemans

The WOW Factor
Team Chemistry
Chemistry is the harmonious interaction between people working together. We need chemistry with our team to accomplish the vision of the church.

Coon’s Connections
Expect Fruit
Carlton L. Coon, Sr.

Accounting & Tax
Cost Savings (Continued)
Delano Sherley

lower monthly payment.

However, it is always advisable to look at what it would cost to purchase the copier, rather than lease it. In most leases that we have analyzed, the business will pay 1.5 to 2 times the actual cost of the copier. If financing is the only way to purchase the copier, contact a local bank for a loan. The interest rate on a lease (which is hidden) is always much higher than what your bank will offer.

Another cost savings in purchasing a copier versus leasing is in property taxes. When you lease, the leasing company owns the copier, not the church. Since the lease company is required to pay property taxes, this cost is passed on to the church. This can be a significant additional cost on a high-end copier.

If you purchase the copier, you can still get a maintenance contract if one is needed.

THAT'S OUTRAGEOUS

Writer Calls Chick-fil-A's Presence in NY "Creepy"

Chick-fil-A opened its fourth restaurant in Manhattan in March. The location on Fulton Street, the largest in the world, frequently serves lines that stretch down the block. But not everyone is happy about Chick-fil-A's apparent success in the Big Apple.

Dan Piepenbring of The New Yorker called Chick-fil-A's presence in the city an “infiltration” because of the chain's “pervasive Christian tradition- alism.” He cited the presence of Bible verses and a painting of Jesus washing the disciples' feet in their Atlanta-based headquarters as well as their closing on Sundays as an example of this. Then he turned to the company's stance on LGBT issues. He quotes their promise to "treat every person with honor, dignity and respect," but says they have, "quietly continued to date anti-LGBT groups."

Piepenbringing argues Chick-fil-A operates with "an ulterior motive," citing their mission statement which says they exist "to glorify God." He says that "proselytism thrums underneath the surface of the Fulton Street location." The article closes with a stinging indictment of the Street location. "The article closes underneath the surface of the Fulton anti-LGBT groups."

It's one of the oft-talked about religions and sometimes draws the most controversy, but Pentecostalism has a long history. It is considered a renewal movement in the Christian church. Amanda Casanova, a writer for Religion Today, compiled a list of her observations about the Pentecostal church.

1. Pentecostalism started in the early 1900s. It's largely believed that the Azusa Street revival in 1906 marked the birth of modern Pentecostalism. At the revival, evangelist William Seymour preached about baptism of the Holy Spirit and the gift of speaking in tongues. However, others have said speaking in tongues may have started as early as 1896 and 1901.

2. The Pentecostal name comes from an event in the book of Acts. The church name comes from the book of Acts, where early Christians received the gifts of the Holy Spirit, such as prophesy and healing. Acts 2 says, “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.”

3. Pentecostal can be a broad term for many churches. There are a number of groups that call themselves “Pentecostal.” The Apostolic Pentecostal movement differs on the belief of the Trinity than other Pentecostals, saying that the Father, Son and Holy Spirit are three titles for Jesus. Other denominations include Assemblies of God and Open Bible churches.

4. Pentecostals believe in speaking in tongues and divine gifts. Speaking in tongues is thought to be an outcome of baptism through the Holy Spirit. The church believes in the gift of speaking in tongues. Most of the churches share the same core belief that salvation is through Jesus, healing is possible through Him, and He is returning again.

5. Some sects of the religion are strict. Some groups of Pentecostals strictly adhere to set rules, such as modest dress among women and hair guidelines for men and women. Some even forbid movies and sports.

6. Worship can be spontaneous. Worship is not just limited to music. Pentecostals allow dancing, shouting and praying out loud during worship. Worship services are sometimes elaborate. Singing is also not limited to the end of the song—if the worship leaders feel led by the spirit, they may extend the time of praise.

7. Pentecostals are one of the fastest growing religious groups in the world. While it’s hard to estimate just how many Pentecostals are in the world, a Pew Research Center study found that of the roughly 2 billion Christians in the world, about a quarter of those identify as Pentecostal.

GQ Magazine Includes Bible on List of Books “You Don’t Have to Read”

GQ Magazine is under fire for publishing an article titled “21 Books You Don’t Have to Read,” a list which includes the Bible. Some other classic books that the GQ editors suggest are overrated and not worth reading include The Catcher in the Rye, The Old Man and the Sea, and The Lord of the Rings.

The editors claim that the Bible is “repetitive, self-contradictory, sententious, foolish, and even at times ill-informed.”

Several pastors and Christian leaders responded to the GQ article, including Hillsong pastor Brian Houston who tweeted, “Wow, What a way for GQ to show this irrelevance. The Bible is way more hip than GQ.”

AN OUTSIDE LOOK AT THE HISTORY, BELIEFS OF THE PENTECOSTAL CHURCH

■ The state of Indiana has adopted a new law that grants personhood to unborn children. Indiana Gov. Eric Holcomb has signed a bill into law that allows suspects to be charged with murder if they harm a pregnant woman who then loses her unborn child. The law, which will go into effect July 2018, does not apply to legally obtained abortions.

■ A new archaeological discovery is helping to confirm the biblical record that presents King David as an historical figure in ancient Israel. Professor Avraham Faust said, “In the last 25 years or so, David’s historicity, and especially the size of his kingdom, have been hotly debated.” But a recent discovery at Tel ‘Eton, located in the Judean Shephelah to the east of the Hebron hills, seems to suggest that the highland kingdom controlled larger areas than some scholars believe.

■ Liberty Counsel represents outraged parents of 14-year-old girls who are students at Western Albemarle High School and were exposed to this material during Family Life Education classes in April. The Sex Positivity curriculum was presented, without the consent or knowledge of parents, to two classes of ninth-grade girls.

The SARA curriculum doesn’t align to the school’s curriculum and the promotion of abortion. Nowhere in the SARA curriculum are the words abstinence, legal, moral, faith or parents. However, the word sex or derivatives appears more than 49 times, including the sentence “I’d like to have sex tonight, wouldn’t you?" as well as the statement that “There is no ‘right way’ to have sex—as long as it’s consensual and safe.”

■ As part of the presentation, the students watched two YouTube videos describing sexual acts in graphic detail. The video’s producer served on the ACLU’s Board of Directors for three years and works with Planned Parenthood. The SARA curriculum also contains role-play activities considered coercive.
SYMPOSIUM ON THE
APOSTLES
Doctrine

THE CHURCH • THE CULTURE • THE KINGDOM

October 17-19, 2018
Spokane, Washington

Register at
SOTAD.org

(Registration begins June 1, 2018)
This year, Indiana Bible College graduated 34 students. Commencement exercises were held May 4, 2018, at Calvary Tabernacle, Indianapolis, IN. The commencement address was delivered by Rev. Thomas Dibble of Waterbury, CT. Graduates were also challenged by alumnus, Rev. Tyler Bryant, IBC Director of Distance Learning, at the annual Graduation Banquet held May 3, 2018.

Degrees awarded include three major areas of study: Biblical Studies, Missiology and Worship Studies. Additional concentrations include Communications & Media, Religious Education, Social Science, Theology, Youth Ministries and Urban Missions.

Join us in prayer for the class of 2018 as they change the world with the Gospel of Jesus Christ!

"A TALENT-CENTRIC MINISTRY CAN LEAD TO EARTHLY SUCCESS BUT ONLY A TRUTH-CENTRIC MINISTRY WILL LEAD TO ETERNAL SIGNIFICANCE."

Rev. Tyler Bryant
Class of 2007
IBC Director of Distance Learning

Congratulations
CLASS OF 2018

Stesha Barkley
Christopher Branch
Christina Brown
Angellyna Cassaday
Ashley Condon
Emily Cox
Logan Cranor
Kara Dibble
Kaitlyn Eades
Lydia Gannon
Memory Glenn
Clayton Grana
Alyssa Harwood
Teighlor Hernandez
Krista Johnston
Bre Little
Ridge Maasdam
Timothy Nathaniel Matthews
Madison McDorr
Victoria McMurray
Thang Janette Nem
Samantha Null
Georgeon Pedigo
Tyrone Reed, Jr.
Paolo Repetto
Aaron Romine
Jacie Sellers
Alexander Spooner
Jessica Sully
LaceAnn Sumner
Jessica Tipsword
Brooke Torres
Jane-Claire Turner
Natalie Warren
HARD

DOCTRINE

Douglas Casses [Abilene, Texas]
“Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book.” Exodus 32:32, 33. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.” Revelation 3:5. “And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are written in this book.” Revelation 22:19.

**Absolute Truth**

In a world trying to tear down everything that would remind us of mistakes made, we need to remember doctrine. The doctrines of the Lord are sure and absolute truth. If statues of remembrance are destroyed, there will be nothing left for us to reflect upon. That is exactly what our society is reaching for today. We must remember what got us to this point, or we will not know where we’ve been or where we’re going. “Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” Revelation 3:3.

**It Looks Good, But It’s Worthless**

The word reprobate in scripture refers to a human being. To grasp the knowledge of this word, we must dissect scripture. Although I have heard this word used in casual talk in a relaxed way, this is a terrible understanding to me. We can be turned over to a reprobate mind. There has been debate as to when and how this happens to an individual, and whether one who has been sealed with the Holy Spirit of Promise can be turned over to this mindset. According to scripture, however, the reprobate-minded person once knew God. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Romans 1:21. We must remember that only God turns a person over to a reprobate mind. The Holy Spirit comes from above and is the Spirit of the living, abiding, sovereign God. It is His to give or take at His discretion and His power to decide what should be done in a human situation. There is a cut-off point with God concerning His working with us after we’ve known Him. We may appear whole but be full of dead bones. It could be likened to good food and bad food, because we all identify with that. I have made great-looking food that was not edible, because I put a little too much cayenne pepper in it. It can look good yet be worthless.

**Growing Weeds**

There is a sin unto death! We preachers love to classify every sin alike. Sin is sin, but there is a sin which can lead you to a greater damnation. “If any man sees his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.” 1 John 5:16-17. What is the sin unto death? We really cannot know, but I believe it is the stage of the reprobate-minded person. The Greek work adokimus is the word used in scripture for reprobate. It is used here in Hebrews to describe the reprobate-minded person once knew God. “For we know that the law is spiritual; but I am carnal, sold under sin.” Romans 7:15. The Greek word for reprobate is apokathesis which means “to reject.”

**No Forgiveness**

We believe, through knowledge of the scripture, that reproba- tion is the place of no forgiveness. The reprobate mind is worthless to God. It is not redeemable! Matthew 12:31-32. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

We are responsible for the progress of our soul, because we have unconditional freedom while in this human body. We must guard against the reprobate mind given by God. There is a secret place with God. However, there is also a rejected place with God. Like smoking turns your lungs black, through constant refusal of God, sin will turn your heart as black as night. I can exist with the world and its darkness; however, when it begins taking hold of my life, it’s time to get the sickle out! We do not want to personally be, nor for anyone in the church to be turned over to a reprobate mind.

It may sound like hard doctrine, but Revelation 3:5 promises us favor with God in the end by these words: “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

Bro. Douglas W. Casses and his wife, Rose, attend New Beginnings of Abilene in Texas. Bro. Casses assists Pastor Jonathan Neely in various areas of ministry, including preaching and teaching. He has also authored the book titled Sovereignty: The Human Condition, available on Amazon.com. He and his wife have three daughters: Misty Calk, Mandy Neely and Melissa DeFaniere.

**Seemingly, It’s Love**

Sometimes, it’s not pretty. We must do things that seem downright hateful to the human experience in our quest for God. However, it’s not always what some consider Christian charity that is actually love. When rebuilding is needed, it’s not pleasant to the hearer but necessary for their salvation. I would rather someone tell me the truth and help me get right with God than tell me a lie damning my soul to hell. I’m in this to inherit eternity with God. I do not wish to lie in the grass idle all the way to hell. It’s bumpy and rough sometimes, but my eye is on the prize. I want to win. If I exert energy and walk/run in a 5K, I want to finish. I want to win; however, I do not run 15 miles a day, neither can I, so I will probably be in the back somewhere. This does not dissipate my innate desire to win at all. I tell my wife, Rose, “I might be on hands and knees crawling, but I will finish.”

Remember, I’m preaching on hard doctrine. Everything in the Word of God is profitable, but sometimes it’s not sweet tasting on the tongue. “And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” Revelation 10:9. Even though it is bitter when swallowed, this is when a lightbulb will be turned on in your heart.

**Releasing Their Care To God**

Sometimes we are to release, through Christian love and mercy, performing for over for the saving of the eternal spirit. This is not for someone who has not known God or the power of the Holy Ghost. It is within the church concerning someone who has fallen asleep in the light, someone who refuses to follow God and has backslidden. This action can save them from being turned over to a reprobate mind. “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” I Corinthians 5:5. In the case of the scripture on turning one over to Satan, the particular brother was performing God-closeness in actions, while partaking of vile sexual sins. 1 Corinthians 6:18 says, “Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body.”

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**Guest Pulpit**

Rose and Douglas Casses
Abilene, Texas
Folding Baptistry Makes Baptisms Possible Anywhere

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Temple Ministry Promotes Health and Wellness
Apostolic Doctor/Team Encourage Healthy Lifestyles For Church, Community Members

By Gregg Stone

Begun your journey to healing by improving your physical health. This wellness initiative, entitled Temple Ministry, is dedicated to health education, health maintenance and illness prevention. Founded in 2015 by Dr. Jonathan Tackett and his mother, who is a nurse practitioner, Temple Ministry provides avenues to better help church members and visitors keep their “temple” healthy and clean. “It is organized and run by a team of four volunteers in the church who are trained healthcare professionals as well as several technical assistants,” explained Dr. Tackett, a UPC licensed minister who attends Lonoke Apostolic Church in Lonoke, Ark. “The goal of the program is to improve the health of each church member, and it is accomplished by increasing health awareness, identifying risk factors, making lifestyle modifications, and facilitating contact with other needed healthcare professionals. By improving physical health, a person can begin a journey to healing—a part of being made “whole,” the completion of which comes through spiritual healing and deliverance through God’s Spirit.”

Temple Ministry consists of two different, yet equally important programs. “The first is an ongoing monitoring and surveillance program in which the ministry director and volunteers monitor various aspects of participants’ health status,” explained Dr. Tackett. “Often, these aspects include blood pressure, glucose levels, weight, and other measures. The information obtained can be used to assess health risks and coordinate treatment with primary providers.”

“The second component of the program focuses on special events. These events are health seminars or fairs, which can be conducted by the church for members and guests or for community members. The target population is those who do not have access to healthcare due to socioeconomic status or other personal, cultural or societal reasons. These special events provide the church with another opportunity to meet community members. In doing so, the pastor and church members have interaction with individuals they otherwise may not have had. In this way, Temple Ministry can be a powerful form of outreach to grow and expand the Kingdom.”

The connections with community members have provided avenues to witness to others about the gospel, and the results have been phenomenal. “One couple in particular not only received the New Birth experience but also became tremendous workers in the church,” said Dr. Tackett. “They had multiple health problems, including cancer, and at follow-up appointments the oncologists began reporting that the tumors were shrinking, and they couldn’t explain it. Many others who have not yet necessarily received physical healing for their diseases have received spiritual healing, finding the way to salvation with Jesus.”

Costs of starting a Temple Ministry would include those for basic equipment and supplies, specifically testing for cardiovascular-related diseases, namely blood pressure and glucose (diabetes) screenings. “Start-up costs would be approximately $100-150, which would cover enough supplies to test approximately 100 people,” explained Dr. Tackett. “More advanced testing for conditions such as high cholesterol requires more expensive medical equipment and supplies. There are numerous other screenings that can be performed to test for a myriad of other illnesses, all at a reasonable cost. Additionally, as the ministry grows, costs to replenish supplies will accrue.”

For more information on Temple Ministry, please contact Dr. Jonathan Tackett by cell: 501-676-1410 or email: jktlotr@sbcglobal.net.

Folding Baptistry Makes Baptisms Possible Anywhere

By Gregg Stone

Can any man forbid water, that these should not be baptized? Not with the help of the Port-A-Tub, a folding baptismal that can easily be stored in the trunk or back seat of most cars. Weighing in at less than 50 pounds, the folded unit can be transported by almost anyone and can easily accommodate most adults, making baptisms possible at nearly any location.

The Port-A-Tub was designed and created by Bill and Sandy Chambers of Del City, Okla., who are both actively involved in prison ministry. “My wife was given a vision of a folding baptistry,” explained Bro. Chambers, who serves as a chaplain. “She sketched a picture of it, and approximately eight months later I built the first unit. Improvements have now been made, and we believe we have the strongest, lightest, cheapest and most efficient unit on the market.”

The Port-A-Tub measures 21 inches x 3 feet x 7 inches when folded and 21 inches x 3 feet x 6 feet when ready to use. It is ideal for prison ministries, as well as new and home mission churches, saving them money compared to conventional units. It’s also great for special occasions, parks, jails and more. “They are made with all-welded steel tubing and extra heavy vinyl,” said Bro. Chambers. “They are easy to fill and empty. A hose fitting is provided for indoor use but can be easily removed to provide an opening for outdoor use. The unit can be set up in less than 10 minutes and filled in around 20 minutes with normal water pressure. Each unit comes complete with a vinyl repair kit and instructions and sells for $995, including shipping and handling inside the U.S.”

The Port-A-Tub has been shipped to more than 20 states and 11 countries, including Russia, China, Cambodia, Ireland, Germany and Canada, to name just a few. The majority of the units have been shipped to missionaries around the world. “One was shipped to China, and when it arrived at the church in Taipei the people were ecstatic,” said Bro. Chambers. “Eleven people were baptized in Jesus name using the Tub, and the latest report from that area indicates that 35 people have been baptized in Jesus name.”

Bro. and Sis. Chambers have been involved in prison ministry for over 25 years. Their mission is to answer the call and to do all that they can to further the Gospel, and to provide others an opportunity to baptize those who may not have available resources. They will be happy to answer any questions.

For more information, contact Bro. and Sis. Chambers via telephone at 916-284-6175 or email to chaplainschambers@integrity.com.
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Word To The Wise:

“Never lend money. It gives people amnesia.”

* * * * * *

A cop stops a guy for speeding.
Guy: ‘Officer, I know I was speeding, but I don’t think it’s fair - there were plenty of other cars going just as fast, so why did I get the ticket?”
Cop: ‘Ever go fishing?’
Guy: ‘Ummm, yeah...’
Cop: ‘Ever catch all the fish?’

* * * * * *

A couple of birds were watching a rocket take off from Kennedy Space Center.
“Wow,” said one, “look how fast he flies.”
The other replied, “You’d fly like that too if your tail was on fire.”

An ancient open burning ordinance delays Moses from freeing his people.

* * * * * *

A church secretary takes a call. The caller says, “Is the head hog at the trough there?”
The secretary says, “Please, sir, do not refer to our pastor as the ‘head hog at the trough.’ That is very insulting.”
“Oh, I’m very sorry. I meant no disrespect by that. It’s just a local phrase we use in the part of the country I come from. The real reason I called was to donate $50,000 to your building fund.”
The secretary says, “Hold on. I see the ‘Big Oinker’ coming through the door right now.”

* * * * * *

Earl and Bob, both obsessed with baseball, never missed their favorite team’s games. They promised whoever died first and went to heaven would come back to earth and tell the other if there was baseball in heaven.
One day, Earl died. Bob waited for him to come back. Finally Earl did.
He said to Bob, “I have good news and bad news. I’ll tell you the good news first. There IS baseball in heaven.”
Bob said, “That’s great!”
Earl said, “Time for the bad news -- you’re pitching tomorrow night.”

* * * * * *

In a grammar lesson in eighth grade, Mrs. O’Neill said, “Paul, give me a sentence with a direct object.”
Paul replied, “Everyone thinks you’re the best teacher in the school.”
“Thank you, Paul,” responded Mrs. O’Neill, “but what is the object?”
“To get the best grade possible,” said Paul.

“We’re the Meeks and we’re here to see about our inheritance of the Earth.”

I have something important to tell you, Moses... I wa-

Not without a permit, pal...

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