



7 CORE VALUES

Place of **Hope**. People of **Promise**.

IPHC

International Pentecostal Holiness Church

Introduction

Dr. Doug Beacham

The International Pentecostal Holiness Church (IPHC) is well into its second century as a global movement serving Jesus Christ. Throughout our history, the Spirit has clearly spoken through Scripture and prophetic voices revealing the emphases that should be made by our movement at given junctures of time and location.

This collection of essays reflects the Spirit's leading similarly at this particular moment of time. Arising from Isaiah 54:2, 3, we discern that Jesus is calling the IPHC to be a "Place of Hope" and "People of Promise." Since the beginning of 2013, the IPHC Executive Committee has been speaking on these dual vision statements. We have experienced the affirmation of God's people in their responses to these declarations.

IPHC has a powerful mission statement: "The mission of the International Pentecostal Holiness Church is to multiply believers and churches, discipling them in worship, fellowship, and evangelism as we obey the Great Commission in the cooperation with the whole body of Christ."

Our goals are based around the goals established in Target 2000 and Mission 21. Our objectives are reflected in the ongoing specific actions and programs enabling us to accomplish these goals and our mission.¹

Our vision, reflected in the insights of Isaiah 54:2, 3, enables us to "see" the horizon to which the Holy Spirit is calling us. We can *see* "Places of Hope;" we can *see* "People of Promise." We envision places, people, and opportunities in our present and future that needs us to be what Christ has called and empowered us to be.

Though we have a mission statement and goals, IPHC had not specifically identified Core Values. Following the 2012 resignation and home-going of our late General Superintendent, Dr. Ronald Carpenter, Sr., I sensed the Holy Spirit wanted to speak to us as we grieved over his passing. Bishop Carpenter always had his eyes open to the future and my heart yearned to hear the Lord speak to the IPHC about our future.

In December 2012, ten leaders met in Dallas, Texas, for two days of prayer and Bible study to seek the face of the Lord. Joining me in Dallas were Bishop Chris Thompson, Bishop Talmadge Gardner, Bishop Tommy McGhee, Dr. Harold Dalton, Dr. Lou Shirey, Rev. Garry Bryant, Rev. Bill Terry, Rev. Lee Grady, and Rev. Terry Fowler. This group met to wait on the Lord and to hear from His Word. We trusted the Lord would speak to us; but we did not anticipate that He would speak with such clarity and scope.

Our study of the Word centered on Joshua 1:6-9; Psalm 2:8; 2 Chronicles 20:12; Isaiah 54:2, 3; Luke 10:1, 2; 1 Corinthians 1:18-25; and Ephesians 1:15-23. As we studied and prayed, other passages came to mind. But these initial seven were chosen because each had been significant to me during the seven years I served in World Missions Ministries. I had witnessed the global impact of these texts.

As we prayed, we became convinced that Isaiah 54:2, 3 was God's clear direction to the IPHC as a prophetic word for our time. In the study of the texts before us, we recognized seven areas of focus that the Lord kept bringing to our attention. It was from those seven that we realized the Holy Spirit had identified our core values.

As we meditated on these seven, we realized that "Prayer" was not specifically mentioned. In our discussions we came to the conclusion that prayer should be the foundation and framework for all seven and not listed alone, as if it stood alone. Thus, each of the seven is introduced intentionally as "We prayerfully value ..."

In January, an ad hoc group began to work with us to clarify the vision statements and broader understanding of the Core Values. Drawn from people with a variety of backgrounds, this group met numerous times and provided much needed insights. I want to thank Stacy Hilliard, Max and Jessica Barroso, Kaleigh Hamilton, Courtney Amos, Jana DeLano, Greg Kuhn, Wesley Samuel, Megan Alba, and Steffan Light for their joyful and valuable service to the IPHC in this effort.

In addition, various IPHC leaders spoke on our Core Values as presented in the 2013 Easter through Pentecost Sunday video series. You can find the Core Values and videos at www.iphc.org/corevalues.

The women and men who contributed these seven essays were prayerfully chosen. We wanted some global voices as well as voices that had experience and insight into their assignment. We hope you will be inspired as you read these essays. Other than standard editorial adjustments, we have intentionally left each essay with the unique style and approach of the writer. A special thanks is due Dr. Moses Kumar (India), Rev. Timothy Poon (Hong Kong), Mrs. Jessica Barroso (The Awakening), Mrs. Adrian Hinkle (Southwestern Christian University), Rev. Garry Yeatts (North Carolina), Rev. Russell Board (Japan), Bishop Chris Thompson and Rev. Stacy Hilliard (Evangelism USA) for their diligent and inspiring essays.

We invite you to order additional copies of this booklet to share with your congregations. We believe the Holy Spirit has given us Values, Mission, Goals, and Objectives that will help us bear more fruit that will remain (John 15:16). We pray these “Core Values” will guide us as we faithfully serve Jesus Christ until He returns.

On behalf of the IPHC Council of Bishops, I humbly and prayerfully encourage us as ...

1. We Prayerfully Value **Scripture**
2. We Prayerfully Value **Pentecost**
3. We Prayerfully Value **Holiness**
4. We Prayerfully Value **Christ’s Kingdom**
5. We Prayerfully Value **All Generations**
6. We Prayerfully Value **Justice**
7. We Prayerfully Value **Generosity**

May Jesus Christ be praised!



Dr. Doug Beacham
General Superintendent – Oklahoma City, OK

We Value Scripture

Mrs. Adrian Hinkle

Perspective plays a significant role when considering most matters. Details omitted from an account may greatly alter one's decision or approach for a solution. Perspective enhances one's ability to perceive the depth or shallowness of a given problem or victory. Perspective is knowledge.

THE AUTHORITY AND INERRANCY OF SCRIPTURE

From its inception, the International Pentecostal Holiness Church has valued the authority and inerrancy of the Christian scriptures as the inspired words of God. At its core, the scriptures are written with didactic intent for retraining future generations on the hope of redemption they gave to God the Father through His Son, Jesus Christ. The beauty of the collected scriptures is the story they tell. In every episode, readers partake of the journey along side each of the characters. However, as the stories interweave into the larger metanarrative (the overarching story of Scripture), readers see not only the redemption of the individual, but the redemption of Israel, and ultimately the redemption of humankind.

The narratives of the world emphatically deny and distort the existence of God. He is depicted as distant, nonchalant, or even insensitive and inconsistent. According to the modern worldview of many, the world is self-contained and thus the solution to every problem is found within humanity and choices made. The modern worldview also allows for the unfolding of life events as mere fate and evil is not a real force but a product of ignorance that is easily solved through education. However, this is not the worldview portrayed and taught through Scripture.

THE NATURE OF SCRIPTURE

The nature of Scripture is that it offers God's self disclosure so that the faith community gains perspective from whom they worship. Christians are called to know God. The scriptures teach that this knowledge is not based merely on the acquisition of facts but rather the accumulation of experiences. Learners

gain insight on the character of God through the effects of His actions. While God cannot be fully known, humanity is allowed to gain insight from what they are able to observe. God is vastly active and present throughout history. The scriptures overwhelmingly document the presence of Yahweh (the Lord) through many of the narratives to demonstrate His continued interest and activity in the lives of humanity. This activity of God produces an observable effect on humanity and thus the invisible becomes visible. God becomes observable, not through His own image, but the character traits exemplified by His actions and impact on a world in need of grace, redemption, and justice.

Additionally, Scripture points readers to other means of learning about their Creator. One such account is found in Proverbs 8. The use of this description in Proverbs 8 is a means for allowing the readers to “rediscover” their God as Creator through the observation of his work in creation itself. In humanity’s quest for wisdom and relevance, Yahweh Himself is personified as Wisdom and consequently the very source of that which they seek to acquire. Yahweh is thus able to transcend to the tangibility of the created world. Present reality of the world is governed by the God who permeates the concrete world. The writers of wisdom literature are endlessly occupied with connecting humanity’s sense of God through their familiarity of the world.¹ In other words, experiencing creation is a means of knowing God.

THE VALUE OF SCRIPTURE

Finally, the value of Scripture within the IPHC is the extension of the promises described. Within Genesis, readers are introduced to Abram, who receives an unconditional promise of land and descendants. In essence, he has received the hope of the fulfillment of a promise for his condition of barrenness. This covenant initiates the ongoing relationship with what will eventually be the nation of Israel and their covenant God.

While Abram experiences the fulfillment of this promise through his arrival to the land promised to him and the birth of his son, Isaac, the fullness of this covenant is not yet realized. As the stories compile and merge into a greater metanarrative, the readers begin to realize that this covenant has not yet come

to fruition. Through the rest of the Hebrew Bible, readers follow the journeys of characters. Like the readers, these characters seek to understand their role in the plans of their God. Soon, the covenant family of Abraham, Isaac, and Jacob, grows to the nation of Israel after Jacob's wrestling with the unknown in Genesis 32. Regrettably, soon after, readers learn that the sons of Jacob become far removed from the land of promise as they seek refuge from famine in Egypt. The remaining Pentateuch (Genesis through Deuteronomy) describes the drastic measures it takes to restore the nation back to its intended place of promise. Along the way, they forget the identity of their God and thus it is recast for them in Exodus. They struggle for survival and to learn how to serve their God until finally, they are brought to the plains of Moab where they are able to see the land once promised to their forefather, Abraham. It is a land and a promise they hope for, but are not currently experiencing.

After the conquest of this land, Judges explains to the readers that there arose another generation who did not know God. Readers watch as the tremendous events unfold that further plunge the nation into religious apathy and ultimately back to self-reliance with request of a human king at the expense of rejecting God as their King. Israel frequently gains and loses its perspective of their identity in covenant with God. Repeatedly, prophets are sent to remind and/or correct their perspective. Through stories, such as Hosea and Gomer, readers see the absolute love of God for His people and the painful pursuit He willingly acquires.

Despite this pursuit, Israel continually turns away from the relationship offered until another turn occurs, the Babylonian captivity. Prior to the fall of Jerusalem, God communicates the ultimate reason for their demise is their failure to know their God. However, within this passage, the means of "knowing" is justice, righteousness, and pleading the cause of the afflicted and needy (Jeremiah 22:15-17). In addition to losing their perspective of Yahweh, Israel had failed to acknowledge their responsibility as the people of promise and thus had failed to know God. He also communicates His intention of a new covenant, a renewal of promise, through Jeremiah (Jeremiah 31). Despite this, Israel continues its downward spiral of theological confusion in the identity of their God. Therefore,

stories such as those in Daniel help to reaffirm the character of God and reestablish the correct perspective for the people of covenant. Israel regains its perspective of God and the identity bestowed to them as the people of promise. However, they must also come to terms with their current status as an exiled people. While God's promise to them remains, they are not currently occupying the land given to them. As in Deuteronomy, they await the land promised and hoped for, but not experienced. Israel is eventually released from this captivity. Though they do re-identify with their God and return home to Jerusalem, they still fall short of the expectations set for them.

As the story continues, the people of promise continue to fall short. God's active participation becomes even more apparent as the New Testament begins to unfold the fulfillment of the covenant promised in Jeremiah. The possibility of redemption to God becomes readily accessible to anyone who seeks it. It is no longer veiled and available only to those with the appropriate credentials but all people, even non-Israelites, are given access to salvation through faith. Once again, the story reveals that the recipients of this grace and atonement do not fully understand the bequest afforded to them.

Thus, the apostles continue to record descriptions of this promise. The covenant of land and descendants, given to Abraham, merges with the covenant of law and blessings given at Sinai (Exodus 19–20). Jeremiah informs the readers that this covenant will be replaced with a new covenant that will no longer be written on tablets of stone but will be chiseled on the hearts of people (Jeremiah 31:33). The author of Hebrews also affirms the new covenant with Christ making the first covenant (Sinai) obsolete (Hebrews 8:13). Even so, the recipients cannot fully account for this measure of grace and they, like Israel, question their identity. Hebrews goes on to describe faith and how to abide within this new covenant. Yet, the recipients of the new covenant continue to have difficulty with this new perspective. Epistles, such as Ephesians 1–2 seek to convey the beauty of the promise of a new identity. While Christian believers already possess an essence of this identity because of their salvation in Christ, its fullest capacity still awaits. Like Israel in the Plains of Moab, and the exile of Babylon, it is a land hoped for, but not yet experienced.

THE BEAUTY OF SCRIPTURE

The beauty of Scripture is the hope it offers. Its readers become the children of promise and are allowed to buy into the identity described from them. Like Israel, they become the recipients of a covenant not asked for, expected, or deserved. Soon, they realize they are the adopted sons and daughters who are grafted into the vine. While this world may continue to exist in peril, the good news is that something better awaits those who choose to follow after God.

The IPHC prayerfully values Scripture because of its insistence of hope. God is a redeeming God who is actively involved in the lives of His people and actively pursues them for the purpose of redemption. Using this model, the IPHC takes the responsibility of advocating the divine inspiration, authority, and inerrancy of Scripture because of its depiction of God's narrative and revelation of character. Scripture is the benchmark of truth. It holds readers accountable to the pursuit of truth, knowledge, and wisdom. It also holds readers accountable to the seeking of others through a shared love of Jesus Christ. It specifies the expectation of a community of faith that is actively involved in the passing of experiences with God from one generation to the next. It is the collective testimony of believers that continues to instruct and edify the community of faith. Scripture is itself a collection of testimonies that instructs its readers on the validity of God, His character, and the redemptive purpose He has with humanity. Like Israel, Christian believers must still learn to identify with the responsibility to protect and speak on behalf of those who cannot do so for themselves. The call to love others, advocate justice, and pursue the revelation of God's character remains. The IPHC upholds this expectation as it diligently considers the words of Scripture as God's continued story of hope to the people of promise.



Mrs. Adrian Hinkle
Southwestern Christian University - Bethany, OK

1. Gerhard von Rad, *Wisdom in Israel*, Nashville, TN: Abingdon, 1972, p. 62.

We Value Pentecost

Russell Board

BIBLICAL BASIS

At the time of His ascension, Jesus left explicit instructions for His disciples to wait in Jerusalem until they received the “promise of the Father,” which He described as a baptism with the Holy Spirit (Acts 1:5).

Some ten days later, a group of 120 disciples were waiting and praying when the promise was fulfilled. The term “Pentecostal” in the International Pentecostal Holiness Church (IPHC) name makes reference to the events that took place “when the Day of Pentecost came,” as described in the second chapter of the book of Acts.

The praying disciples were suddenly inundated with strange sights and sounds, as the Spirit of God was poured out upon them. The Holy Spirit filled them body and soul, causing a torrent of praise to gush from their lips, in languages they themselves did not understand (2:1-4).

Echoing Peter’s declaration that “the promise is for you and for your children and for... all whom the Lord our God will call” (2:39), the IPHC affirms that this experience is intended for and available to all believers today.¹ Baptism in the Holy Spirit is not reserved for a special elite corps of spiritual commandos, or for those who qualify as exceptional saints. All children of God can come to Him in faith, assured that He wants to fill them with His Spirit (Luke 11:13).

Priests in the Old Testament were anointed with oil, a symbol of the Holy Spirit, as a sign of being chosen and set apart to serve God. The New Testament teaches that all believers are priests set apart for God, gifted to serve Him (1 Peter 2:5). As Jesus was anointed with the Spirit at the initiation of His ministry, our baptism in the Spirit is the anointing that equips us with the power to serve God.

The image of baptism suggests being “immersed” or “engulfed.” The Bible also speaks of being “filled with the Spirit.” While the Holy Spirit dwells within every Christian, to be “baptized” or “filled” signifies an overwhelming experience of the Spirit’s presence and power, in abundant measure.

Laughing, weeping, shouting, dancing, singing, fainting—all these manifestations have been known to accompany the baptism in the Spirit. But as described in the biblical accounts, the common initial evidence is *speaking in tongues*, an expression of praise to God in a language unknown to the speaker, which may be a heavenly or angelic language. More important than the initial evidence, however, is the enduring evidence that follows: a life yielded to God, and empowered for effective witnessing.

The dynamic, miraculous, unstoppable growth of the Church described in the remainder of the book of Acts is directly traceable to the bold and daring witness of believers who were filled, directed, and energized by the Holy Spirit.

HISTORICAL ROOTS

Founded in 1898, the IPHC emerged out of the holiness revival of late nineteenth century America. But early in its formative years the nature of the Church was shaped in equal measure by the Pentecostal revival ignited at the Azusa Street Mission in Los Angeles in 1906.

Characterized by lengthy and unstructured meetings, the Azusa Street revival featured large numbers of conversions, ecstatic spiritual experiences with an emphasis on speaking in tongues, and many reports of miracles, all in a multi-racial setting.

Some who received the baptism in the Holy Spirit at the Azusa Street meetings carried the Pentecostal message to North Carolina, and the resulting revival brought the IPHC (along with other denominations) into the ranks of the Pentecostal movement.

The Azusa Street Revival is considered by historians to be a primary catalyst for the global spread of Pentecostalism during the twentieth century. Today over half a billion Christians identify themselves as Pentecostal or Charismatic, constituting one-fourth of all the Christians in the world. The numerical growth and transformative power of Pentecostal churches have helped to shift the Christian global center of gravity from Europe and North America to the continents of Africa, South America, and Asia. This trend shows no sign of abating.

The same Spirit who brooded over creation (Genesis 1:2) continues to move in new and creative ways among His people to

reveal the glory of God and exalt Christ. While we recognize the value of traditions, we fully realize that the Spirit of God is not confined within them. As at Azusa Street, He may well stretch and even break from current structures and practices in order to bring forth something new, although never in a way contrary to the Word of God. Therefore, we strive to remain open, alert, and responsive to wherever in the world the Spirit is moving today, with a view to joining in the work however He may lead.

PENTECOSTAL WORSHIP

Pentecostal churches are known for lively, expressive worship. When we gather together, we believe it is fitting to celebrate God's greatness and goodness, His ways and His works, with joy and exuberance.

We eagerly embrace the psalmist's exhortation to shout and sing our praise to God (Psalm 66:1, 2), and to employ a variety of instruments in our worship (150:3-5). Of course, we recognize that it is equally appropriate to worship the Lord in total silence, bowing before Him in quiet and reverent humility (46:10). In whatever form, worship is never flippant, but must be offered in "reverence and awe" (Hebrews 12:28).

Jesus emphasized the importance of worshipping God "in Spirit and in truth" (John 4:24). As it was the Holy Spirit who inspired the writing of Scripture, Spirit-led worship never conflicts with the Word of God. As the Spirit's ministry is to reveal and exalt Jesus, Spirit-led worship is always Christ-centered.

On an individual level, the Holy Spirit first reveals within our hearts the reality of who God is and what He has done for us (1 Corinthians 2:9, 10). Then the Spirit helps to give expression to the praise in our hearts. He may lead us to shout, to sing, to laugh, to cry, or to dance. He may also give us words in an unknown tongue with which to praise God, words that go beyond the limits of our understanding in expressing what is in our hearts.

On a corporate level, the goal of Pentecostal worship is to allow the Holy Spirit to direct the praise of the whole congregation. We can think of the congregation as an orchestra, with the individual members as the musicians. The Holy Spirit inspires each musician to play a melody of praise, at the same time orchestrating the individual strains into a harmonious symphony of praise to God.

Pentecostal worshippers are not passive spectators, but active participants. Pentecostal worship leaders intentionally allow room for individuals to contribute to the service in song, prophecy, testimony, or speaking and interpreting tongues (1 Corinthians 14:26).

At the same time, individuals must submit to the elders (pastors) who are responsible for maintaining an orderly flow in the service (14:32, 33, 40). The goal is to maximize freedom while preserving order, so that everything is done for the good of the church and the glory of God (14:26).

We heartily affirm the biblical teaching that God has blessed His people with a variety of gifts with which to serve Him and each other (1 Peter 4:10, 11). We believe that the gifts of the Spirit mentioned in Scripture are as valid and needed today as in the first century. The gifts are distributed in a diverse manner so that we can appreciate the various forms of God's grace manifest in others. Those gifted to work behind the scenes need the anointing of the Holy Spirit just as much as those who are up front, and have equal access to His empowering.

Spiritual gifts provide no basis for feelings of pride or envy. All gifts come from God as their source, so no one can take credit for any gift. The gifts are to be exercised with diligence, generosity, humility, and cheerfulness (Romans 12:6-8).

Those who have received equipping gifts (Ephesians 4:11-13) are tasked with training believers in developing their own ministry gifts. Using our diverse gifts to serve one another in love, the church is built up in a way that glorifies God, as we grow in faith and maturity as disciples of Christ.

PENTECOSTAL WITNESS

Jesus explicitly connected baptism in the Spirit with bearing witness for Him (Acts 1:8).

Baptism in the Holy Spirit brings an infusion of *power* into the believer's life, power for a specific purpose: to testify to the lordship of Christ and the reality of His kingdom in the world.

This power was displayed in the transformation of Peter effected on the Day of Pentecost. Once shamefully intimidated into denying his association with Jesus, Peter now stood up and testified to the resurrection of Christ before a huge crowd, bluntly asserting their culpability in His crucifixion, and boldly

urging them to repent and seek forgiveness. The other disciples showed equal courage in the face of persecution, refusing to be bullied into silence by the religious authorities, and rejoicing at the privilege of suffering mistreatment and humiliation for the sake of Christ (5:40-42).

The book of Acts traces the literal fulfillment of Jesus's prophetic mandate (1:8), recounting the spread of the gospel and the expansion of the Church from Jerusalem throughout Judea and into Samaria, and the beginning of global missionary outreach through the journeys of the apostle Paul into Asia and Europe.

The outpouring of the Holy Spirit in the Azusa Street revival prompted a similar passion for evangelizing the lost, and for taking the gospel throughout the world. The baptism in the Holy Spirit infused a new wave of missionaries with compassion, confidence, and urgency, and sent them across the seas into Africa, Asia, Europe, and Latin America.

This zeal for missions was present in the founding DNA of the IPHC. In the early decades of the denomination, pioneer missionaries were sent to China, India, and Africa. As the church has grown, so has the missionary force, now more than 200-strong. Spirit-empowered witness has led to the establishment of IPHC churches in more than 100 nations around the globe.

Today IPHC churches are encouraged to take Jesus's geographical mandate as a guide for their own evangelistic outreach: bearing witness in their city or town ("Jerusalem"), in the greater region around them ("Judea"), and to their neighbors of a different culture or ethnic group ("Samaria"), as well as by sending and supporting missionaries to the unreached peoples on every continent ("the ends of the earth").

Even as Jesus was commissioned by the Father and empowered by the Spirit to bring about the salvation of the world, so the local church has been commissioned by Jesus and empowered by the same Spirit to make known that salvation to the world through word and deed.

PENTECOSTAL LIFESTYLE

Pentecost is not only about worship and witness. The Holy Spirit is given to lead us in our daily lives, and to cultivate the character of Christ within us.

Baptism in the Holy Spirit is not meant to be a one-time event, but the initiation of a life of continual refreshing, refilling, and renewal. Jesus spoke of the Spirit surging up from our hearts in “rivers of living water” (John 7:38, 39). This stirring of the Spirit naturally fills our hearts and mouths with songs of praise, and overflows in continual thanksgiving to God (Ephesians 5:18-20).

We are also instructed to “walk in the Spirit” (Galatians 5:16), that is, to seek the Spirit’s guidance and follow His direction as we go about the business of living. Jesus referred to the Holy Spirit as *Paraclete*, a Greek term variously translated as comforter, counselor, advocate, or helper. The root meaning is “one called alongside to help.” At home, on the job, in the classroom—wherever we happen to be, the Holy Spirit is there, ready to offer help, strength, and counsel as we have need.

Walking in the Spirit is like having Jesus beside us to listen to and lean on, whatever we might encounter or go through. Indeed, the Holy Spirit is the “Spirit of *Christ*” (Romans 8:9), sent to do for us everything that Jesus did for His disciples when He walked the earth (John 14:16, 17, 26, 27).

We note as well the implications of being filled with the *Holy* Spirit. The Spirit of God is not a vague, impersonal influence, or a spiritual force placed at our disposal. He is a divine person, with a will and character of His own. And this character is *holy*: pure, righteous, just, and good, with no hint of evil, impurity, or wickedness. He is not sent to serve our will, but to lead us in paths of righteousness, and to shape our character to reflect that of Christ (Romans 8:29).

The fruit of the Spirit’s work in our character is summarized in the qualities listed by the apostle in Galatians 5:22, 23: “love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.” To walk in the Spirit is to submit to His work of pruning flaws and cultivating virtues, so that these qualities take root and flourish in our lives.



Russell Board
*World Missions Ministries Continental Director for Asia
and Australia – Saitama City, Japan*

1. Scripture quotations, unless otherwise indicated, are taken from the New International Version (NIV).

We Value Holiness

Rev. H. Garry Yeatts

What is the first thought that comes to your mind when you hear the word holiness? Typically a person's response will be triggered by their exposure to the word. In smaller towns and communities I have been referenced as the "holiness preacher over at the holiness church." I typically assume the designation is intended to distinguish me from other denominational churches in the area. At times I've wondered, "Is there an implied stereotype in that designation—'holiness'?" The word "holiness" has accumulated unfair negative connotations as a result of far-fetched claims, and self-imposed forms of legalism by overly zealous adherents. However, holiness remains God's standard as clearly stated in the Bible.

The Holy Bible is the revelation of our holy God, inspired by the Holy Spirit, who points to our holy Savior, who calls us with a holy calling to be holy as He is holy, so we may dwell with Him eternally in his holy city (cf. 1 Timothy 3:16; Revelation 4:8; 2 Peter 1:21; John 14:26; John 6:69; 2 Timothy 1:9; 1 Peter 1:15, 16; Revelation 21:2). Therefore, it stands to reason one of the seven specific core values we prayerfully value is holiness.

The subject of holiness as it pertains to God and His people is broader and deeper than any ocean. To attempt to address the matter of holiness in a brief essay is like accepting the challenge of pouring the ocean into a teacup. The intent of this essay is to briefly set forth four specific reasons why the International Pentecostal Holiness Church (IPHC) prayerfully values holiness.

AN ESTABLISHED CONNECTION

First, we will forever have an *established connection* to holiness. In his excellent work, *The Holiness-Pentecostal Tradition*, Vinson Synan notes the IPHC, along with other classical Pentecostal denominations, was birthed from the womb of the holiness revival that spread across the Midwest and Southern United States from 1867-1900.¹ The designation of holiness is central to our identity. It is reasonable to conclude that because holiness is our heritage, we would naturally value holiness.

AN EMPHATIC SELECTION

Another reason for prayerfully valuing holiness is attributed to God's *emphatic selection*. The Bible declares holiness to be the fundamental aspect of God's being, as evident in His nature and His name (Leviticus 11:44; 19:2; 1 Samuel 2:2; Isaiah 57:15). Thomas L. Trevethan notes the word "holy" comes from a Hebrew root word meaning, "to cut," as to "cut off" or "cut asunder." Thus, the word "holy" presents the concept of separateness. God's holiness emphasizes His transcendence above and beyond all He has created. This is illustrated in Exodus 3:5, 6, 14 when God revealed Himself to Moses as the self-existent God, whose presence made a common bush on the backside of a Midian desert holy.²

To accommodate our understanding of His nature, God has revealed certain aspects of His character. Some theologians differ as to how narrowly God's attributes should be designated due to some areas of overlap; however, it is generally agreed they can be divided into two categories: *incommunicable* (sovereign attributes human beings are incapable of sharing with God such as His omnipresence, omniscience, omnipotence, and immutability); and *communicable* (moral attributes revealed in God's character and expected to be evident in the lives of His people such as His holiness, truth, goodness, love, patience, and mercy).

It is significant the writers of Scripture were inspired to emphasize the communicable attribute of God's holiness through repetition. The Bible twice emphasizes His holiness by repeating God is "holy, holy, holy" (Isaiah 6:3; Revelation 4:8).³ God's holiness is the only communicable, moral attribute that enjoys a three-fold repetition. With intention the Holy Spirit supervised the emphasis of God's holiness in both the Old and New Testaments (1 Timothy 3:16). God declares "Be holy, because I am holy" (cf. Leviticus 20:7; 1 Peter 1:15, 16). God has emphatically placed value on His attribute of holiness. We are wise to value what God values.

AN EXPERIENTIAL RECEPTION

Third, we prayerfully value holiness because of our *experiential reception* of God's holiness. As a result of being saved, our standing and status have changed. Through the

cooperative mercy and grace of the Trinity, we are moved from spiritual death into spiritual life (Ephesians 2:1), brought into light out of darkness (Colossians 1:13), and assured we are free from condemnation (Romans 8:1). As believers, we are separated from the worldly realm, and “seated in heavenly places in Christ” (Ephesians 2:6).

In 1 Corinthians 6:9-11, Paul reminds the believers in Corinth of their sinful past and their present righteous condition in Christ. After briefly cataloging certain sins, he states: “And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Corinthians 6:11, NKJV). These are but a few scriptural illustrations underscoring the truth that we are instantly separated from one spiritual state into another when we are saved.

Our spiritual status changes in keeping with our spiritual state. Believers are no longer designated as sinners, but “saints.” God’s people are referenced as saints sixty-one times in the New Testament. In each instance the word appears in the plural, and is translated from the Greek word *hagios*. The same designation of holiness is assigned to the Trinity: God the Father (John 17:11), God the Son (Acts 3:14), and God the Holy Spirit (Luke 3:16). Being spiritually set apart from a negative state and status into a positive state and status is identified as “holiness of relation” or “basic holiness” by Noel Brooks.⁴

“Be holy, because I am holy” (cf. Leviticus 20:7; 1 Peter 1:15, 16) is God’s sovereign expectation for His people. He has a unique plan for each of His saints as His “handiwork” (Ephesians 2:10). However, His general plan for all His saints includes His expectation that His character be developed in each of us. It is overwhelming to consider God knew us before His words and acts of creation brought the heaven and earth into existence. It is glorious to consider His redemptive plan is to bring us into personal relationship with Him, and make provision that we can “be holy and blameless in his sight” (1:4).

Commenting on our holy relationship with God, Brooks sets forth this challenging declaration: *“There is no such thing as mere holiness of relation divorced from real holiness of heart and life. Basic holiness always involves some degree of actual holiness as well as an obligation to seek for more holiness”* (emphasis original).⁵

God does not call sinners to holiness. He calls sinners to repentance. God calls His saints to live a life of holiness. The question of *how* the saints can be holy as God is holy is a legitimate concern. Future glory is our destination, but what should be our expected spiritual quality of life on earth? In commanding that His people be holy as He is holy, must we live our lives in the frustration of Paul's depiction of Romans 7:15-20? In order to be consistent in our character development and conduct reflecting God's holiness, we must embrace and appropriate what God initiated in relational holiness.

It is here that we place value on our Wesleyan holiness-heritage that acknowledges relational holiness as initiated in the salvation experience. Yet we believe God has provided a definite, crisis experience of sanctification, subsequent to personal salvation. We are correct to emphasize the crisis aspect of sanctification. But we must guard against concluding the crisis experience moves us into a greater realm of holiness beyond what is initiated in the salvation experience. We are not moving into a new realm of holiness through sanctification, we are growing in the holiness already granted when we were set apart to God in our salvation experience.⁶ Brooks states the emphasis on the crisis should be on the *logical* conclusion rather than the *chronological* order.⁷

In his Muse Memorial Lectures presented in 1975, Brooks presents an insightful exposition of Romans, chapter six. Highlighting various verbs and Greek verb tenses, Brooks provides a biblical foundation for our Wesleyan position on sanctification. For example, he points to the Greek aorist verb tense to highlight our "old man was crucified with Him [Christ]" (Romans 6:6), thus underscoring a past event accomplished for all time when Jesus died on the cross.⁸ This decisive work of Christ makes "the body of sin" inoperative ("destroyed"), so the believer might exercise faith to "know with certainty" (6:11) that he can "deny the mastery of sin" (6:12) from controlling his life. This belief, in cooperation with the expression of the will, enables the possibility of "yielding" (6:13) completely to God. Brooks points out these three key aspects, "reckoning," "denying," and "yielding" are crucial in both the crisis of sanctification, and the equally important process of growth.⁹

Brooks further points out the verb “yield’ appears twice in Romans 6:13, but in two different verb tenses. This is critical for the believer to understand in the experience of personal sanctification. The first “yield” appears in the present tense, indicating continuous action; however, the second “yield” is in the aorist tense designating a crisis experience in which a discernable difference is evident in the life.¹⁰ In summarizing the importance of Romans chapter six, Brooks notes it is one of the “basic New Testament texts which encourages us to believe that sanctification is a second, definite crisis of dedication of a life to God for a life of holiness.”¹¹

AN EDIFYING REFLECTION

Finally, the International Pentecostal Holiness Church values holiness because of its *edifying reflection*. Everything we receive from God as believers comes by way of God’s mercy, grace, and unconditional love (Ephesians 1:3-13; James 1:17). When we accept Jesus Christ as our Savior, we receive from God a new nature that transforms our inner being (2 Corinthians 5:17; Ephesians 4:24). As we function in life, we are to reflect God’s holiness, not our own.

The Bible exhorts believers to live a life of “true righteousness and holiness” (Ephesians 4:24). The logical conclusion is a “false holiness” must also exist. The adjective “true,” is synonymous with the authoritative truth of the Bible, not our personal convictions, as if they should become the standard to apply to every person. Unfortunately, misguided zeal has prompted some believers to drift into the quagmire of legalism. Holiness becomes a list of regulations that bind and burden, blotting out a lifestyle that is liberating and blessed. God’s grace is then substituted with human performance (cf. Matthew 5:20). Those who depend on human performance generally have weak faith when confronted with prospects of dying. The goading question that evades a confident answer is, “Have I been good enough to go to heaven?”

We do not deny the negative aspect of holiness. Our corporate convictions as stated in our *Covenant of Commitment* remind us to take a stand against the philosophies, attitudes, and positions reflected in the world (Romans 12:1, 2; 2 Corinthians 6:17; James 4:4; 1 John 2:15-17). Sensitivity to God’s

command to *be* holy (1 Peter 1:15, 16) requires a personal, conscientious process of growth in God's holiness. The more we reflect God's holiness, the more edified we become in the area of personal character.

We should reflect God's holiness when we *worship* Him. There are three specific charges to God's people to worship Him "in the beauty of holiness" (1 Chronicles 16:29; Psalm 29:2; 96:9, KJV). Our worship should be expressed within the context of His holiness as pointed out in the preposition, "in." "Beauty" refers to garments worn in festivals, and in this context, points to the attitude we should manifest toward our holy God. God's call to worship is to a festival, not a funeral. Worship in each of the verses referenced in this paragraph literally means "to bow down," or "to prostrate oneself." The posture of our spirit and soul toward God must be one of humility and submission in awe of God. When we approach God in worship, bowing before Him in humble gratitude, we begin to sense a marvelous transformation takes place. In worship our attention is focused upon our pure and powerful God who is in control of every circumstance we face.

This is illustrated in the experience of the prophet Isaiah. Discouraged over the circumstances of King Uzziah's death, Isaiah experienced a transformation, not in his circumstances, but in his spirit. When Isaiah focused on our exalted God, and heard the seraphim acknowledging God's holiness, conviction grasped his soul; he was changed, and given renewed spiritual impetus to address his circumstances (Isaiah 6:1-8). We value God's holiness because as we worship Him in the beauty of holiness, there is a supernatural exchange. We are able to put on the garments of praise in exchange for the spirit of heaviness (Isaiah 61:1).

We value holiness in our daily *walk* with God. Walking is often used figuratively in the Bible to depict our conduct (cf. Genesis 17:1; Micah 6:8; Romans 13:13; 2 Corinthians 5:7; Ephesians 5:7, 15; Colossians 4:5; 1 Thessalonians 4:1; and 3 John 1:4). Our relationship to God, and our fellowship with God in our daily walk should reflect the purifying effect of holiness (1 John 1:7). As believers who maintain a biblical worldview, we understand our relationship with God extends beyond the sanctuary. Because we value holiness, it will be evident in our

walk, witness, and our work. The beauty of holiness should be evident in our lives as we walk after the Spirit (Romans 8:1, 4) wherever we go, and with whomever we associate. Walking after the Spirit emphasizes the ministry of the Holy Spirit within us as we pursue and practice a life of holiness. On the authority of the Bible, the Holy Spirit engrafts us into Christ in the salvation experience (James 1:21), and matures His fruit within our lives in the process of sanctification (Galatians 5:22, 23). “Pentecostal” in our denominational name points to the spiritual experience that empowers, enables, and equips us to be the kind of people God desires us to be—holy.

Valuing holiness is an important aspect toward our victory in *spiritual warfare*. The subsequent, crisis moment of sanctification is an exercise of our will to activate growth in the holiness God initiates in our lives at the moment of salvation. The Bible does not reveal ascending degrees of holiness to achieve. In the same light, as believers we do not engage spiritual warfare for victory, but rather from victory. We are “more than conquerors” through Christ (Romans 8:37), and we’re destined to always triumph through Him (1 Corinthians 15:57).

This New Testament affirmation was vividly illustrated in the Old Testament during the reign of King Jehoshaphat. When the allied forces of Moab, Ammon, and Mount Seir were preparing to invade Judah, Jehoshaphat called for a national prayer meeting. The result was the implementation of a supernatural strategy of sending, not warriors but worshippers to confront the enemy. As they advanced, they sang to the Lord and praised the beauty of God’s holiness (2 Chronicles 20:21). By placing value on holiness, they placed their dependence upon the God of holiness and were victorious.

The IPHC prayerfully values holiness. We do so because of: (1) Our established connection confirmed by history; (2) God’s emphatic selection of His communicable attribute of holiness; (3) The experiential reception as taught in our doctrine; and (4) The edifying reflection provided in the practical application of this biblical truth.



Rev. H. Garry Yeatts
*Cornerstone Conference Biblical Ministries Director –
Browns Summit, North Carolina*

-
1. Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, Kindle Edition, Grand Rapids, MI: Eerdmans, 1997, pp. 66, 67.
 2. Thomas L. Trevethan, *The Beauty of God's Holiness*, Downers Grove, IL: InterVarsity Press, 1995, pp. 13, 14
 3. Scripture quotations, unless otherwise indicated, are taken from the New International Version (NIV).
 4. Noel Brooks, *Scriptural Holiness*, Franklin Springs, GA: LifeSprings Resources, 2002, p. 32.
 5. *Ibid.*, pp. 32, 33.
 6. J. Rodman Williams, *Renewal Theology: Salvation, the Holy Spirit, and Christian Living, Vol. 2*, Grand Rapids, MI: Zondervan, 1990, p. 89.
 7. Brooks, *Scriptural Holiness*, p. 65
 8. Noel Brooks, *Fingertip Holiness*, Franklin Springs, GA: Advocate Press, no publishing date, p. 6.
 9. *Ibid.*, pp. 10, 11.
 10. *Ibid.*, p. 12.
 11. *Ibid.*

We Value Christ's Kingdom

Dr. B. S. Moses Kumar

INTRODUCTION

A new day has dawned upon the International Pentecostal Holiness Church (IPHC). We are inspired to embrace and uphold Seven Core Values: Scripture, Pentecost, Holiness, Christ's Kingdom, All Generations, Justice, and Generosity. As "seven" signifies completeness, these "select seven" portray the total value system of the IPHC denomination as an ongoing movement through the second century of her existence.

The central focus of IPHC is that "We Prayerfully Value Christ's Kingdom," and upon this hinge the former three values—which are foundational, and the later three—which are functional or relational. The present essay tries to enumerate our perspective on this vitally central value of our Church. Everett L. Fullam has fittingly stated that the concept of the Kingdom is "the single concept that ties all of Scripture together."¹

FOUNDATIONS

All our core values are built around Isaiah 54:2, 3, where we are led to focus on IPHC as a "Place of Hope" and a "People of Promise":

1. A "Place of Hope" where we enlarge the place of our tent, stretching out the curtains of our habitations—that countless others may come under God's shelter and His rule; and,
2. A "People of Promise" who "will spread abroad to the right and to the left," (Isaiah 54:3) with our offspring possessing the nations and peopling the desolate cities, and that we as a church continue to reach out to the sea of people around us with broken hearts and shattered dreams!

SCOPE OF THE PROMISE

The promise is not just limited to our times but reaches beyond, as the prophet clearly and categorically says: "you

will spread abroad” (present generation) and “*your offspring* will possess.” (future generations). We see both geographical expansion (either side), and a generational extension (across generations). The apostle Peter, some 700 years later, elucidates this in similar terms: “For the promise is for *you* and for *your children* and for all who are far off, everyone whom the Lord our God calls to himself” (emphasis added).²

When Christ the King has come, He declared that “the kingdom of heaven is at hand” (Matthew 4:17), and in the course of time, He has purchased with His blood “a people for his own possession” (1 Peter 2:9); He has already pointed out, “I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice” (John 10:16).

At the magnificent milestone of Pentecost, with the outpouring of the Holy Spirit and the ensuing birth of the Church, Jesus through His Spirit initiates the fulfillment of His eternal agenda, when 3000 souls were added on the same day. This has continued to be an ongoing process culminating through the end of this age. Even within our own ranks, we would like to see this happen in 150 countries of the world according to our Vision 2020.

HISTORIC FULFILLMENT

This prophetic proclamation by Isaiah had kindled the fires of missions in the heart of William Carey, the Father of Modern Missionary Movement. His “deathless sermon” on this passage in 1792 birthed the two-fold emphasis of missions: “Expect Great Things from God—Attempt Great Things for God.” He not only founded the first ever Missionary Society, but turned out to be her first missionary—a “missionary of one-way ticket,” as Dr. Vinson Synan aptly would call. He surrendered himself totally to the cause of spreading Christ’s kingdom in the land of his choice—all the time enlarging the place of his tent or territory of influence, and stretching out the curtains. Ever since, he speaks to all generations through his outstanding example.

ATWORK WITHIN THE ANNALS OF THE IPHC

The Presiding Bishop, Dr. Doug Beacham Jr., envisages how the Holy Spirit had spoken to the IPHC through Isaiah 54 in the

very first generation of her history, and how in 1937 Bishop J. H. King referenced this passage in his call to the church: “We must pray for a revival that shall be greater than the one that gave us birth ... We must grow or die. He (Christ) says, ‘GO,’ and we must GO, till He comes. Pray more, receive more, give more.”³ Christ’s kingdom had become such a core value for Bishop King, as he uttered—“We must grow or die!” This enabled the IPHC to do her part in planting churches in over 100 nations of His world, and thus expanding Christ’s kingdom by the turn of a century.

A WORD FOR OUR TIMES

This very prophetic proclamation has become His word for our times, even in this first generation of a new century. And we strongly believe that “in Him it is always Yes. For all the promises of God find their Yes in Him” (2 Corinthians 1:19, 20). The Lord affirms His word through the prophet Isaiah, “so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it” (Isaiah 55:11). This gives us boldness to dream together with a confidence to see its fulfillment.

KINGDOM DYNAMICS

Christ’s kingdom is prophesied throughout Scripture and it is decreed that His Throne will be established forever. Terry Tramel profoundly expressed (on his Facebook wall) the status of different stations of Christ in time and eternity: “The manger is now empty ... the cross is now empty ... the tomb is now empty ... but thank God the throne is NOT empty”—and, as a matter of fact, it can never be empty! It’s not “Long Live the King” with Him, but “KING of Kings and LORD of Lords” forever (Revelation 19:16)! Isaiah predicting the birth of the Christ child, continued to prophecy: “Of the increase of his government and of peace there will be no end ... to establish it and to uphold it with justice and with righteousness from this time forth and forevermore” (Isaiah 9:7).

Our present emphasis on “Christ’s Kingdom” revolves around extending the borders of His reign in all that we do as a movement, “from church planting to social ministries

encompassing personal acts of kindness and grace.” The scope of Kingdom-expansion is “beyond our borders”—a centrifugal rather than a centripetal movement. The prophetic promised decrees of movement “to the right and to the left” touching the horizontal bounds of His world.

N. T. Wright argues that Christians for centuries have misread phrases such as “kingdom of heaven” as a reference to the ephemeral place of angels, harps, and pearly gates. But “the ‘kingdom of heaven’ is not about people going to heaven. It is about the rule of heaven coming to earth.”⁴ The Kingdom is where the King is. As we live our lives we take the King’s presence, power, and message with us to the ends of the earth—announcing the “rule of heaven” in time and space, paving the way for God to establish His eternal Kingdom in its fullness.

KINGDOM IMPLICATIONS

The two-fold implication of the Kingdom consists of church planting and social ministries. Church planting in a given location forever transforms the purpose and destiny not only of the people, but also of that very piece of land, setting it apart for God’s use. Here church planting means not only starting a functioning assembly or body of believers, or a cell group or house church, but also building a permanent place of worship where that body may belong to, grow, and thrive. We are not building just for today or for the time being, but for tomorrow and for future generations. How much of this kind of church planting is required in the lands of the unreached—in order to establish a permanent testimony of Christ’s kingdom?

Social ministries are channels of demonstrating the love of Christ, and the ensuing liberation from social evils and economic oppression. In fact, the value of “radical generosity” finds its manifestation also through the social ministries the Church engages in, in response to the demands and challenges of our times. How much more of this kind of ministry is required in the lands of the unreached—before the anti-Christian governments hasten to interpret even such acts of generosity as “incentives for conversions punishable under law.” We must be at work “While it is day” (John 9:4). In this God ordained moment of the Church, we need to seize every opportunity, as the Lord declares: “Behold, I have set before you an open door” (Revelation 3:8).

KINGDOM INSIGHTS FOR TODAY

In one of His parables, Jesus likened the kingdom of heaven to “leaven” a woman hid in flour (Matthew 13:33-35). The leaven does its job permeating the surroundings silently, without a public parade. In the religiously pluralistic society of our times, the traditional methods of evangelism such as street preaching or tract distribution may not always be adaptable or advisable.

Churchy language, with our own peculiar terminology, needs to be eliminated from our vocabulary. Use of local idioms and cultural media, like music and other fine arts, can facilitate our evangelistic operations. In as much as “this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations” (Matthew 24:14), I am urged to share the reflections of Professor David Zersen at this juncture:

The Gospel must be shared in a way that it comes to find a home in your mind and heart, and in the culture of your society. It is the task of the preacher or the poet or the singer or the painter to find the way to allow the Good News about God’s love in Christ to find a patch of ground and to blossom in our lives. When this happens profoundly, the dance or the song or the art that results from it reflects the joy of the life that experiences it.⁵

CONCLUSIONS

Dr. E. Stanley Jones, in his seminal work *The Unshakable Kingdom and the Unchanging Person*, sums up the essence of our being as the redeemed:

I have a destiny—I am a seed of the new order—
“the good seed means the sons of the kingdom”
(Matt. 13:38 RSV). I am sown in this particular place
to be the interpretation and meaning and message
of the new order. I know the seed and the soil are
affinities, so that all the resources of the Kingdom are
at my disposal.⁶

This is a challenge for us “the sons and daughters of the kingdom,” both individually and corporately, to develop “Kingdom consciousness” and to deploy “Kingdom resources.”

We are called to manifest the reality of His reign in what we say and in what we do. Reminding us of this, Bishop J.

Talmadge Gardner points out that we embody Christ's Kingdom on earth by "serving our communities, embracing diversity and reaching the lost." Stanley Jones, bringing out this interpersonal dimension of the Kingdom, quotes Martin Buber: "'The Kingdom of Heaven is between you'—in the relationships you have with others—between you."⁷ We are called to announce the Kingdom of God to the people in our communities and neighborhoods, at our work places, and market places.

What Ken Milliken shares about the "Kingdom at work" (on his Facebook wall) is very much appropriate and applicable:

When we pray "Father, your kingdom come...", do we realize that is a prayer that He delights to answer as any other? I am so excited and blessed to see Him bringing the Kingdom through so many changed lives, people of all ages being saved and coming into the Kingdom—through Christians living as Kingdom citizens and ministering in Kingdom power and love—through the Kingdom being seen as present in healings, deliverances, restoration of families, homes, marriages!! Oh yes Lord—Your Kingdom come! Keep bringing it!

Lord, let your kingdom come until "the kingdom of this world has become the Kingdom of our Lord and of his Christ" (Revelation 11:15). Yes, Church. It is pivotal that "We Prayerfully Value Christ's Kingdom"—enjoying its transforming power in our lives and lifestyles, and transmitting its value for our times and for all times.



Dr. B. S. Moses Kumar
*World Missions Ministries Field Superintendent for India –
Hyderabad, India*

1. Everett L. Fullam, *Living the Lord's Prayer*, Virginia: Chosen Books, 1980, p. 59.
2. Scripture Quotations, unless otherwise indicated, are taken from English Standard Version (ESV).
3. A. D. Beacham Jr., "A View Across the Horizon," *IPHC Experience*, Franklin Springs, GA: LifeSprings Resources (February 2013): p. 5.
4. N. T. Wright, *How God Became King: The Forgotten Story of the Gospels*, New York, NY: HarperOne, 2012, p. 43.
5. David Zersen, *Now We Are Free*, Itasca, IL: The Lutheran Church of St. Luke, 2008, p. 33.
6. Jones, E. Stanley, *The Unshakable Kingdom and the Unchanging Person*, Nashville, TN: Abingdon, 1972 p. 301.
7. *Ibid.*, p. 288.

We Value All Generations

Mrs. Jessica Barroso

God is intentional about multi-generational ministry and so is the International Pentecostal Holiness Church (IPHC). We know that the Lord not only loves generations, but He values each and every one. God promised Abraham in Genesis 22:18 that through His offspring all nations on earth would be blessed. From generation to generation, He has a place, a plan, and a purpose for every man, woman, and child in His kingdom. We understand that the Lord's will for our movement is not limited to those who have gone before or even those who are currently serving, but to the children, youth, and young adults who are coming behind them. Therefore, as the IPHC family, we seek to make room for, raise up, provide opportunities for, and honor every single member of our Church, no matter his or her age, as we serve the Lord together.

MULTI-GENERATIONAL MINISTRY

When discussing multi-generational ministry in the context of the local church, we often turn our attention to age specific ministries. Few would argue that it is not absolutely necessary to address the needs of each generation. In that regard, children's ministry is equally as invaluable as a concentrated focus on young marrieds or senior adults. Each age group represents varied levels of maturity, station in life, family dynamics, and spiritual needs. The church would be mistaken if it did not develop ministries and programs specifically designed to be relevant to a particular audience. However, the church is not just a place to be ministered to, but to be engaged.

In 1 Corinthians 12:18, Paul reminds us that the body of Christ is made up of many parts. He tells us that, "God has placed the parts in the body, every one of them, just as he wanted them to be."¹ God designed us to be in relationship with one another for the betterment of individuals, one's community, and one's local church. Every one of us, young or old, has

something to contribute. In the book *Lost and Found*, Ed Stetzer, Richie Stanley, and Jason Hayes make an interesting observation that generations no longer worship together. They note, “it now appears normal that older generations meet together wearing suits and singing hymns, boomers wear Hawaiian shirts and sing peppy songs about how Jesus changed their lives, and emerging generations meet in dark rooms singing in minor keys.”² However, they acknowledged that this disconnected worship proves unhealthy for congregations. We cannot look at multi-generational ministry simply as fragmented age specific programs. Instead, we recognize that we each have our place and serve our purpose, regardless of age or station in life. God’s faithfulness continues through *all* generations (Psalm 100:5). We are many parts that make up one body and we must be engaged with one another for His will to truly be manifested in our communities of faith.

Perhaps one of the IPHC’s greatest needs is for father/son and mother/daughter relationships among our local houses of worship. The Christian walk was never intended to be a series of steps taken in the silence of one’s prayer closet. God designed us for fellowship (Acts 2:42-47). He desires for us to confess one to another our struggles and weaknesses, to encourage one another and empower each other (James 5:16). Our Church is desperate for spiritual fathers and mothers to cultivate meaningful relationships with those tender in the faith (Romans 15:1, 2). Our movement is longing for those who are older, wiser, and more experienced to serve as mentors, accountability partners, and examples to follow. Our God is intentional about generations and the bridges connecting them.

The next generation cannot expect to accomplish great feats for the kingdom without the imparted wisdom, mentoring, and nurturing from those who have gone before them. We find a perfect example of this in Joshua’s relationship with Moses. Moses mentored Joshua (Deuteronomy 34:9) from the time he accompanied Moses to Mt. Sinai (Exodus 32:17) until Moses’ death in Moab (Deuteronomy 34:7). He was more than Moses’ aide, but was Moses’ successor in waiting. He served Moses until the Lord’s timing for Joshua to assume his place and lead the people of Israel. Having been thoroughly prepared, God commanded Joshua to get ready. “Moses my servant is dead. Now

then, you and all these people, get ready to cross the Jordan River into the land I am about to give them—to the Israelites” (Joshua 1:2). We can assume that Joshua would not have been prepared to conquer Jericho, Ai, the Amorite kings, and all of the cities of Canaan without his mentor’s influence and instruction. Perhaps most importantly, the Israelites would not have followed Joshua blindly into battle if not for their trust in him because of Moses. They knew him by name, recognized that he was well trained, and as a result had confidence in his leadership. Likewise, in the book of Ruth we find the story of Naomi and her daughter-in-law from whom the book takes its name. Despite a second chance for a husband and family in her native land, Ruth committed herself to care for Naomi after the passing of her husband and father-in-law. The author portrays a beautiful narrative of Ruth’s desire to learn from Naomi and follow her direction. Naomi is touched by Ruth’s loyalty and guides her through the customs of finding a kinsman redeemer and husband.

GOD’S WILL FOR GENERATIONS

God is, and always has been, intentional about His will for all generations. This is part of the DNA of Christianity. One generation may prepare the soil, but the next plants the seed. The following is then responsible for watering the soil and tending to its needs. Later generations are finally able to harvest the fruit, all the while nurturing the tree so it that can bear even more fruit. This model has been at the heart of the church for over 2,000 years. Proven and effective, we find nothing in Scripture to suggest the Lord would have it any other way. This same principle is part of our spiritual heritage as IPHC members. From the time of Bishop J. H. King to the present day, this pattern has been present in our movement.

After his own personal study of the passage, Bishop A. D. Beacham, Jr. challenged the IPHC family to study Isaiah 54 corporately. In particular, special attention has been given to its emphasis on generations. The beginning of the passage reads:

Sing, barren woman, you who never bore a child;
burst into song, shout for joy, you who were never in
labor; because more are the children of the desolate
woman than of her who has a husband,” says the
Lord. Enlarge the place of your tent, stretch your tent

curtains wide, do not hold back; lengthen your cords, strengthen your stakes. For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities (54:1-3).

In verse 1, the Lord urges the barren woman to sing and shout for joy, to celebrate the coming generation. He is adamant that Israel make room. This preparatory act is one required for any growing family. Whenever an expectant couple is readying for a child, space must be made both physically and figuratively. It often demands some stretching. Change isn't always comfortable, but it's almost always necessary. That's exactly what the Lord is asking of Israel, the barren woman. He's communicating to His people that a new generation is coming and they must think big (54:2). He commands Israel to enlarge the *place* of their tent, to the right and to the left, to make room for that which is to come. This verse is not in reference to a physical building or structure. The tent itself is not the focal point. Instead, the command is to enlarge the place, to widen the scope, and to broaden the horizons. The emerging generation of the IPHC family is on its way, and just as the barren woman joyfully embraced her offspring, our Church family must prepare space for them with a spirit of expectation.

Later the emphasis of the text shifts. The passage specifically calls attention to what her offspring will accomplish with God's favor, namely, for that which is promised to the *descendants* of Israel. Verse 3 expressly states, "your descendants will dispossess nations and settle in their desolate cities." The promise is for the future—make room for the *next* generation. However, looking forward does not negate the work of the forerunners of the faith. In verse 9 of the same chapter, the Lord reminds the Israelites of the promise He made to Noah never again to flood the earth. He acknowledges His new promise never to be angry with or rebuke Israel is of equal importance. The message is clear: in order to grow and be fruitful, we must lengthen our cords and strengthen our stakes. We must prepare ourselves for His promises!

THE IPHC VALUES GENERATIONS

The IPHC values all generations. While God's blessings continue from generation to generation just as He promised

Abraham, we believe that He is distinctly leading the IPHC to accommodate the emerging generation. Our Church recognizes the potential and significance of those we are raising up just as Paul did in Timothy. In 1 Timothy we find the familiar instruction, “Don’t let anyone look down on you because you are young, but set an example for the believers in life, in love, in faith and in purity (4:12).” However, this is no empty command. Paul continues that Timothy should preach and teach in public and to be diligent in doing so. The apostle didn’t simply ask Timothy to prepare himself personally, but to step out—to begin publicly proclaiming the gospel and to teach; to engage in active ministry. We should also notice that Paul doesn’t limit Timothy’s audience to only those younger than himself, but to believers and unbelievers of all ages, nations, and tongues. Paul recognized the leadership potential in Timothy so much so that he entrusted the church of Ephesus to his care. God’s plan for the next generation is bigger than we can imagine. Our Pentecostal Holiness young people are not just the future of our tribe, they are our present as well! However, they will not reach their full potential without the wisdom and direction of the fathers and mothers to guide them.

We are a place of hope for all ages. We are a church that seeks to meet the needs of toddlers and grandparents, teenagers, and baby boomers. Hope is found in the fellowship of the saints as we engage one another in real relationship. Hope is found as we worship together. Hope is found as we reach the lost. Hope is found as we empower generations. At the same time, we are also people of promise and the promise in Isaiah 54 rings true for our movement today. In this passage, God is commanding us to prepare for what He has planned for the future of His Church. Lengthen, strengthen, and do not hold back. There is hope in the future of our church, and we believe that He will fulfill his promises to the IPHC.



Mrs. Jessica Barroso
Co-Director of The Awakening – Edmond, OK

1. Scripture quotations, unless otherwise indicated, are taken from the New International Version (NIV).

2. Ed Stetzer, Richie Stanley, and Jason Hayes, *Lost and Found: The Younger Unchurched and the Churches That Reach Them*, Nashville, TN: B&H, p. 124.

We Value Justice

D. Chris Thompson and Stacy D. Hilliard

The International Pentecostal Holiness Church (IPHC) values justice. It is our prayer that justice be enhanced through the IPHC.

God has spoken to the IPHC during this season through Isaiah 54. He has told us to enlarge the place of our tents, and stretch forth the curtains of our habitations. In doing so, we must value justice. God has called us to be a people who model justice; and true justice can only be achieved with the Word of God as our guide.

The Word of God must be the authority that determines our view of justice. God's Word does not give us the liberty to assert our preconceived opinions about any person, regardless of race, gender, ethnicity, or place of natural birth, in a manner that is contradictory to God's clear teaching.

God holds our treatment of one another in such high regard that in the Ten Commandments three relate to God and seven to one another. His declaration that we are to be the light of the world, directs us to live on a higher plain and to be the light that reflects His position on issues such as justice. In fulfilling the mandate to be a people of justice, we are tasked with being the guardians thereof; thus, our vision, our focus, and our purpose must be all encompassing of God's love, which extends justice to all.

LOVE LEADS TO JUSTICE

This extension of God's love must *first* be a reality in our own hearts. The Bible declares that God is love ... and since all that God has given us is an extension of His love, true justice can only be achieved in this reality. In order to give life to such a position of justice, we must be rooted in love. Love doesn't waver with cultural indecision; God is just because everything He does flows out of His love. In Romans 13:8, the apostle Paul instructs us to "Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law."¹

A multiplicity of complex matters becomes simple when we allow the love of God to hold us accountable for our actions. Love is a very simple answer to the complex issue of justice; whether it be the issue of immigration; or equitable

administration of our judicial system; or the governing of human rights; or our attendance to the disadvantaged; or our defense against human trafficking, love illuminates every human injustice and compels us as believers to be guardians of justice in every area of life.

Being faithful stewards of the true application of God's love enables us to give voice to the issue of justice. As we view others through the lens of love, life's diverse situations will not alter our perceptions, and as we embody God's divine justice, we, in the IPHC will carry out the divine mandate of *being* a "Place of Hope" and a "People Of Promise."

JUSTICE INCLUDES EQUITY

We value justice and the equality of all races. The ground is level at the base of the cross. Racism, with its hatred, bigotry, and exclusion, is a sin, which has brought division to the body of Christ. We value justice for all peoples. We repent of racist thoughts and actions of the past. We celebrate unity and equality in the body of Christ.

The initial outpouring of the Holy Spirit on the Day of Pentecost occurred in an interracial setting as sixteen people groups were numbered. The IPHC became Pentecostal in a time when the Holy Spirit broke down racial barriers, and the Spirit united people from many cultural and ethnic backgrounds. We believe we are better together. All people groups will be represented in heaven. Christ died for all.

JUSTICE FOR THE OPPRESSED

We must seek justice for those who are victims of human trafficking. Slavery still exists. There are approximately 20 to 30 million slaves in the world today. The U.S. State Department estimates approximately 15,000 to 18,000 men, women, and children are trafficked into the USA each year. According to some estimates, approximately 80% of trafficking involves sexual exploitation and 19% involves labor exploitation. The United States is one of the top three destination points for trafficked victims, along with Japan and Australia.

The IPHC must engage in the battle against human trafficking. Prayers must be prayed. Letters must be written. Houses of hope and safety must be built. Better laws must be written and laws

must be informed. Victims must be released and assisted. Funds must be directed to the proper sources of help. Every member must become involved.

We value justice for the immigrants of our society. While immigration is often viewed as an economic, social, or legal issue, it is ultimately a humanitarian and spiritual issue that directly impacts millions of unauthorized immigrants. The Bible frequently commands us to treat the immigrant justly. Many in the biblical narrative were immigrants. Consider these—Abraham, Rebekah, Jacob, Joseph, Ruth, David, Paul, and even Jesus. Hear the word of the Lord! He loves the alien (Deuteronomy 10:18). “The Lord watches over the foreigner and sustains the fatherless and the widow” (Psalm 146:9). “Do not oppress the widow or the fatherless, the foreigner or the poor” (Zechariah 7:10).

Jesus tells us to “love our neighbor” as ourselves (Luke 10:27). The neighbor in that passage of Scripture was a traveling stranger, a member of a different ethnic group. Every person is created in the image of God and possesses inestimable value. The basic human rights and dignity of all persons must be protected and valued.

JUSTICE FOR BOTH MALE & FEMALE

We value justice for men and women. Maximizing the gifts of both men and women is essential if the church is to fulfill biblical purposes. The Bible clearly defines the distinctiveness of male and female and their importance in God’s plan (Genesis 1:27, 5:2, 6:19). Gender differences are never to become a platform for discrimination and division, but rather are attributes to enhance and complete Christ’s body.

The Bible clarifies that both men and women are responsible before God. The apostle Paul declares, “There is neither Jew nor Gentile, neither slave nor free, nor is there male nor female, for [they] are all one in Christ Jesus” (Galatians 3:28). Christ did not abolish gender differences, but rather the discrimination that historically has resulted from them. We affirm the ministries of qualified women by releasing them to serve in places of leadership and to lead as called by the Spirit. We pray for equity in wages for women. We pray for a new sensitivity to the God-given gifts of the women of the IPHC.

JUSTICE FOR THE LEAST OF THESE

We value justice for the M-25 people. Who are the M-25 people? They are the people of Matthew 25:34-40, i.e., the hungry, the thirsty, the sick, the naked and those in prison. “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink; I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (25:35, 36). “The King will reply, Truly, I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me” (25:40).

We value justice for the unborn. We affirm every person’s right to life. The unborn must be protected. God’s word greatly places a high value on the unborn. “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations” (Jeremiah 1:5). “I praise you because I am fearfully and wonderfully made” (Psalm 139:14-16). Our future generations must not be sacrificed. We cannot lose our heritage. Children are gifts of God and the seed for future fruit.

We value justice for the seniors of our society. Life should not be cut off prematurely. Euthanasia is not a Bible condoned practice. “Honor your father and your mother, so that you may live long in the land the LORD your God is giving you” (Exodus 20:12). “Each of you must respect your mother and father, and you must observe my Sabbaths. I am the Lord your God” (Leviticus 19:3).

Time and space do not allow all justice issues to be presented. Several others immediately come to mind as justice for victims of pornography, child molestation and child labor laws. The goal of the IPHC should be to be distinct, a separate people, who advocate for justice among all peoples (Exodus 33:16; Isaiah 58:6). We must be people who declare the freedom Christ alone brings to all who suffer bondage, both spiritual and physical (2 Corinthians 3:17).

Let us close with these words by Rev. Samuel Rodriguez, President, National Hispanic Christian Leadership Council:

Justice does not belong to the left or to the right.
Justice flows from on high for the purpose of lifting
up the low. What is justice? Justice is not the purpose

of big government. Justice is the passion of a big God. Justice is not a political term to be exploited but a prophetic term to be lived out.

What is justice? Justice does not result in pathetic attempts of expedience but in prophetic postures of activism. For justice will at times march, at times it will protest, at times it will sing but justice will always speak on behalf of those that cannot speak for themselves.

It is not the agenda of the donkey or the agenda of the elephant. This movement stands driven by nothing other than the agenda of the Lamb. Behold the Lamb.²

We must not just deal with the effects of injustice and ignore the underlying causes. We dare not negate the factors embedded in laws, economic structures, and popular culture (lost without God), that reinforces injustice. We cannot be successful and significant until we get below the surface and deal with the roots of the problems. Let us again be called Christian! (Acts 11:26)



By D. Chris Thompson
*IPHC Vice Chairman and Executive Director of EVUSA –
Oklahoma City, OK*



Stacy D. Hilliard
*Director of Church Multiplication Ministries & African-American
Ministries – Oklahoma City, OK*

1. Scripture Quotations, unless otherwise indicated, are taken from the New International Version (NIV).

2. Speech given by Rev. Samuel Rodriguez at a meeting of the Christian Churches Together in Austin, TX, February, 2013.

We Value Generosity

Timothy POON Yiu-lun

GOD IS LOVE

Isaiah 54 explicitly and strongly conveys the message God is love. While Jerusalem is described as a forsaken wife (54: 1, 4, 6), God is the loving husband (54:5). Though Jerusalem was forsaken for a brief moment (54:7, 8) because she had turned away from God, He declared He will call her back (54:6) and will love her with His everlasting “kindness” (54:8; Hebrew, *hesed*).¹ This is a great word in the Hebrew Scripture, which encompasses the ideas of goodness, kindness, and faithfulness. Since God has entered into a covenantal relationship with His people, His loving-kindness is shown specifically by His fidelity to the covenant. Also, it is a love that is freely given because God is generous, and it is everlasting because God is eternal. During the time of the Old Testament, a husband did not have any obligation to show mercy to his disloyal wife. God, as the husband of Jerusalem, however, was obliged by His own loving-kindness so that He will have compassion on His rebellious people.

LOVE IS GIVING

But love is not just about forgiving; love is giving! What made the outburst of anger to turn into everlasting loving-kindness is the self-sacrifice of God’s suffering servant, as was made clear in the fourth Servant Song (Isaiah 52:13–53:12). Historically, this song had been used to illustrate the suffering of the only Son of God, our Lord Jesus Christ. In the Hebrew Scripture, prophets Jeremiah, Amos and Zechariah spoke of the great pain God would bear (Jeremiah 6:26; Amos 8:10; Zechariah 12:10). This helps us to feel the weight of God’s love, for the giving of the Son is the summit of that love. When Jesus said to Nicodemus in John 3:16, “For God so love the world that he gave his one and only Son,” He was not talking about a love without cost; to the contrary, it is a love that had caused the giver unfathomable pain, the greatest loss one could ever have imagined! Through God’s example, we learn that to love is to be radically generous, not just giving one’s surplus, but to the point of giving one’s life.

ON GIVING AND STEWARDSHIP

Our Lord Jesus, as the exact representation of God's nature, taught us radical generosity and stewardship in the parable of the unmerciful servant (Matthew 18:21-35) and the parable of the talents (25:14-30) respectively. In the first parable, we are told that God is a loving master moved with compassion to cancel the debt of a servant, for the debt was too big for the servant to pay back by many lifetimes of labor. This same servant, who was shown such mercy, however, threatened to send one of his fellow servants to jail until he could pay him back. Jesus told His disciples in the Farewell Discourse (John 13-17) that, "Greater love has no one than this: to lay down one's life for one's friends" (15:13). Once again we see, love is giving, and even radical giving of one's life; and Jesus' disciples were urged again and again, to "love one another" according to the example that Jesus had set for them (13:34, 35; 15:12, 17).

In the second parable, we are informed that God entrusts us with everything we have at His sole discretion. We are not called to judge whether we have received too much or too little, but are to make use of all our talents for the purpose of serving the Lord, both faithfully and humbly. The most desirable recognition we can have from the Lord at the end of the day is, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!" (Matthew 25:21, 23) Our late Presiding Bishop B. E. Underwood clarified in his book *Spiritual Gifts* that there are two types of gifts in the letters of Paul, namely the "ministry gifts" (Ephesians 4:11) and the "manifestation gifts" (1 Corinthians 12:8-10). While Christ gave us "according to the measure" ministry gifts (Ephesians 4:7), the Holy Spirit "distributed to us just as He wills" the manifestation gifts (1 Corinthians 12:11), thus we are able to equip one another and to edify the church. Therefore, as the theologian Millard Erickson puts it, "Stewardship does not mean giving God a part of what is ours, some of our time or some of our money. All of life has been entrusted to us for our use, but it still belongs to God and must be used to serve and glorify Him."²

“IT IS MORE BLESSED TO GIVE”

When the apostle Paul gave his farewell speech to the elders of the church at Ephesus, he reminded them with the words of Jesus “It is more blessed to give than to receive” (Acts 20:35). As giving turns our eyes to others, it is the best cure to the sin of selfishness. In giving, we are concerned with those who are truly in need, and thus sets us free from our endless desires in this material world. Years ago a Time Magazine (US) poll revealed, “most people find happiness in family connections and friendships.”³ This result vividly illustrates the point. Jesus rebuked those who sought to accumulate material things for their earthly life, for life is much more than that. These people had enjoyed riches for their own selves, yet they were not rich toward God and were therefore considered fools (Luke 12:16-21).

But how is it more blessed to give than to receive? To Stephen Post and Jill Neimark, it is a more satisfactory life. In *Why Good Things Happen to Good People*, they explored the extraordinary power of giving with evidence of recent scientific research. The subtitle of this book is worth-noting, *The Exciting New Research That Proves the Link Between Doing Good and Living a Longer, Healthier, Happier Life*. Here are some quotes from the book:

Giving is the most potent force on the planet. Giving is one kind of love you can count on, because you can always choose it: it’s always within your power to give. Giving will protect you your whole life long.⁴

Generous behavior is closely associated with reduced risk of illness and mortality and lower rates of depression. Even more remarkable, giving is linked to traits that undergird a successful life, such as social competence, empathy, and positive emotions. By learning to give, you become more effective at living itself.⁵

Give love, and you’ll discover life in all its force, vitality, joy, and buoyancy. In generosity lies healing and health.⁶

It is important to hold on to this: it is more blessed to give than to receive, but we are not to give with the expectation of being blessed. Paul understood the principle of giving for he

devoted his greatest efforts in collecting gifts for the poor in Jerusalem from Gentiles churches. When we give, we express our trust in God and confess that He is the only benefactor. Furthermore, giving does not only remind us of receiving; giving is indeed receiving, and what we receive is joy! For we know that, when we are able to give anything to others, it is because we have already received something from our munificent God, who is not only abundant but willing to give as well. This understanding leads to gratitude, and it is with gratitude that we are able to give.

The effect of giving can extend beyond generations. It is true that the Wing Kwong Pentecostal Holiness Church is a generously-giving church. However, we would humbly admit that the Wing Kwong Church is simply one of the fruit of World Missions. What the Wing Kwong Church does today is simply a return to the 100 years of generous giving of our brothers and sisters in the States, especially our missionaries to Hong Kong and those who generously gave to facilitate the completion of Wing Kwong College in the 1970s of the last century.

WE ARE CALLED TO BE RADICALLY GENEROUS

Based upon the above biblical foundations, and in the light of Isaiah 54 particularly, Presiding Bishop Dr. Doug Beacham Jr. has urged us to focus on the dual themes of a “Place of Hope” and a “People of Promise.” One of the ways to realize this vision is to lead a life of radical generosity.

BE RADICALLY GENEROUS TO WORLD MISSIONS

From the very beginning, the IPHC has been a mission-oriented church. The reason why Rev. J. H. King was not elected as the first Superintendent of the merged IPHC in 1911 is interesting and illustrating. He was on mission to China. Dr. Frank Tunstall recorded in his book *The Simultaneous Principle* many stories of how our ancestors devoted themselves in missions all over the world without reservation. The words of Jesus in John 4:35 are still valid, “I tell you, open your eyes and look at the fields! They are ripe for harvest.” We need people who generously give themselves as reapers!

Those who are not called to vocational missions can participate through vigorously praying for our missionaries and

the needs of their mission fields. They can also support missions by monetary offering. The idea of the “Global Outreach” Offering is a fascinating one. It helps to open the eyes of our brothers and sisters to look far afield into the needs of the world outside the continent where they inhabit. It is by this “GO” offering that world missions are set in motions!

BE RADICALLY GENEROUS TO PEOPLE IN NEED

In Latin, the word “compassion” is composed of *pati* (“to suffer”) and *com* (“together”), which give it a literal meaning of “to suffer with.” Thus it is by definition that a compassionate person is one who suffers by feeling another’s pain. True compassion will never be isolated from actions of love, and those actions of love will never lead to hard feeling or a sense of inferiority to the ones who receive. Remember the words of our Lord Jesus, “Truly I tell you, whatever you did for one of the least of these brothers or sisters of mine, you did it for me” (Matthew 25:40). Being radically generous to people in need is a noble act.

Disaster Relief USA (DRUSA) is a strong arm of IPHC Discipleship Ministries, which allows brothers and sisters to help those who are in great need due to unexplained and sudden blows in life. At times we received encouraging reports from DRUSA shortly after a certain country or city was devastated by either a natural or man-made calamity. By extending our helping hands to people in need, we literally turn a desolate place into a place of hope.

BE RADICALLY GENEROUS TO OUR NEIGHBORS

In answering the question what is the greatest commandment, our Lord Jesus said, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this, ‘Love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30, 31). Love can be far-reaching, but it can also be extended tangibly to our neighbor.

In fact, every person is a person in need of something. We are called to be radically generous to our “neighbors,” literally the people around us. To give our spouses a long and tender bear-hug, to smile to the passers-by, and to say a heartfelt


“thank you” to those who serve us. All these are simple ways of giving, yet they are able to rescue our society from indifference, hostility, envy, distrust, and disrespect.

Let us admit that it is always within our power to give. The IPHC prayerfully values radical generosity. We strongly believe that by putting giving into practice, “Together we can make a world of difference!”



Timothy POON Yiu-lun
*World Missions Ministries Assistant Field Superintendent –
Hong Kong, China*

-
1. Scripture Quotations, unless otherwise indicated, are taken from the New International Version (NIV).
 2. Millard J. Erickson, *Christian Theology, 2nd Edition* (Grand Rapids, MI: Baker Books, 1998), 511.
 3. *Time Magazine*, <<http://www.time.com/time/interactive/0,31813,2028980,00.html>>.
 4. Stephen Post and Jill Neimark, *Why Good Things Happen to Good People: The Exciting New Research That Proves the Link Between Doing Good and Living a Longer, Healthier, Happier Life* (New York: Broadway Books, 2007), 1-7
 5. *Ibid*, 2
 6. *Ibid*, 7



The IPHC prayerfully commits to affirm
and express the following:

We prayerfully value
Scripture

We prayerfully value
Pentecost

We prayerfully value
Holiness

We prayerfully value
Christ's Kingdom

We prayerfully value
All Generations

We prayerfully value
Justice

We prayerfully value
Generosity

Enlarge the place of your tent, And let them stretch out the curtains of your dwellings; Do not spare; Lengthen your cords, And strengthen your stakes.

For you shall expand to the right and to the left, And your descendants will inherit the nations, And make the desolate cities inhabited.

Isaiah 54:2, 3 NKJV

iphc.org/corevalues