

Encourage

Inspiration for IPHC Leaders



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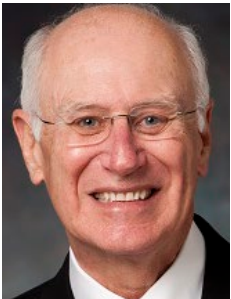
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EMBRACING The Word and the Call

In this important season of anniversaries, I fondly remember when God called me to ministry 50 years ago.



BY DOUG
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions Ministries. You can follow Bishop Beacham on [Facebook](#) or Twitter [@DougBeacham](#).

Since 1998, numerous IPHC congregations have commemorated centennial events related to their founding. One that is occurring this month is the centennial of the Gospel Tabernacle PHC in Dunn, North Carolina. This congregation is associated with the life of G.B. Cashwell and the Pentecostal revival that began in Dunn on New Year's Eve, 1906.

Many of us gathered in Falcon, North Carolina, in January 2011 to commemorate the centennial of the merger of the two holiness denominations that formed the IPHC as we know it today. Centennial celebrations of the IPHC have been held in Hong Kong and South Africa.

Over the past month there have been several occasions marking significant milestones in which I have participated. In September, Susan and I represented the IPHC at the 85th birthday gala for Dr. Charles F. Stanley in Atlanta. A few days later Bishop John Kim celebrated the 40th anniversary of the founding of World Agape Mission Church (IPHC, Korean-American Conference) in Los Angeles.

On a personal note, Susan and I celebrated our forty-fifth wedding anniversary in September. A little later we attended the 50th reunion of the Franklin County High School class of 1967. We may have all looked older but we are still young at heart!

This October the global church will commemorate the beginning of the Protestant Reformation. The IPHC will be well represented in Wittenberg, Germany, as several hundred Pentecostals will gather October 31st and November 1st to remember when Martin Luther posted his famous Ninety-Five Theses to the Castle Church door.

While not at all approximating the importance of the dates referenced

above, this October is particularly important to me. Fifty years ago, during the week of October 9-13, 1967, I sensed in my heart that Jesus wanted me to serve Him in fulltime ministry. It was the week of King Memorial Lectures, on the Emmanuel College campus in Franklin Springs, Georgia.

As a freshman, I had enrolled with law and politics on my career path. I was a Christian, but had my own agenda. But that week changed the course of my life. Speakers included

missionary Rev. D.D. Freeman, denominational leader Rev. R.L. Rex, conference superintendent Rev. B.E. Underwood, and night speaker Rev. L. DuRant Driggers.

I remember two things from that week that intersected in my mind and heart. Firstly, Rev. Underwood, then superintendent of the Virginia Conference (now Appalachian Conference), spoke on the infallibility of the Bible. These lectures were published in 1969 as *The Spirit's Sword – God's Infallible Book*.

As an eighteen-year-old college freshman, this was the first time I had heard a conservative scholarly defense of the authority of the Bible. Underwood's scholarship and passionate delivery made a lasting impression on me.

Secondly, during one of the evening services, Rev. DuRant Driggers preached from Isaiah 6 about the ministry call of the prophet Isaiah. Underwood's lectures on the Bible and Drigger's anointed preaching converged as I sensed the Holy Spirit asking me

to set aside my career goals and be willing to serve the goals God had for me.

I can still show you the place where I knelt at the altar of the Franklin Springs PHC. It was not a particularly emotional time of prayer. Instead, it was a time of questions, willingness and asking God to confirm that it was His call and not my imagination. The next day the call was confirmed through an unexpected conversation with friends, and then by my father's affirmation.

I grew up in an IPHC pastor's home and a local

congregation in South Norfolk, Virginia. My teenage years were spent listening to the preaching of Rev. John W. Swails at the Franklin Springs PHC. Both of these experiences were very positive.

My parents had always encouraged me and my siblings to serve the Lord, but they never pressed us on specific assignments. I'm sure they faced discouraging moments in ministry, but those were never expressed to us. Instead, serving Christ and His church was an honor with eternal blessings.

When I accepted the call that week, I thought it would mean I would spend my life as a congregational pastor. I prepared for that with seminary and with five years of practical ministry under the late Rev. Carl L. Campbell at the Ray of Hope PHC in Richmond, Virginia. The seminary experience prepared my mind; my experiences under my father, Rev. Swails, and Rev. Campbell, prepared my heart. Both were necessary.

"I have never forgotten that week in October 1967, when the Word and the Call converged and changed my life."

Encourage

A place of hope. A people of promise.

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I wish I could say I've always lived up to the "call," and to the godly ministries of my seminary professors and three primary pastoral models. But I have learned from Philippians 1:6 that God is faithfully at work "bringing to completion" what He has started.

Over the past year, I have joined IPHC bishops in praying for a new generation of women and men who will respond to the call of the ministry. I see them in the various generations we term X, Millennials, and now Z. Outside these western categories in other parts of the world, I see them with a hunger for God's truth and the manifestations of God's love.

I was not licensed and ordained until June 12, 1971 and June 16, 1973, along with dear friend and IPHC Men's Ministries Director Rev. Bill Terry. But I have never forgotten that week in October 1967, when the Word and the Call converged and changed my life. May that convergence occur again and again for all of us. □

The Treasured Legacy of BISHOP J.H. KING

My new book about the first leader of our movement will help you understand our spiritual heritage.



A global leader: Bishop J.H. King (center) with Pentecostal leaders from Norway in 1912.



BY
TONY G.
MOON

DR. TONY MOON has taught Bible, Pentecostal history and theology, and ministry courses for 33 years. He is a professor of Christian Ministries at Emmanuel College in Franklin Springs, Georgia. Both a church planter and pastor, he has 26 years of pastoral experience and has served 12 years as conference official in the IPHC. His new book, *From Plowboy to Pentecostal Bishop*, is a biography of J.H. King. It is available from Lifesprings Resources.

Joseph Hillery King is viewed today by experts in Pentecostal history as one of the greatest leaders of early North American Pentecostalism. Those same scholars regard him as among the best theological thinkers in the history of the movement during its early decades. But who was this man? Those of us who belong to the IPHC should know his story.

King was born in 1869 near Anderson, South Carolina. God called him to preach at age fifteen near Carnesville, Georgia, while he was plowing behind a mule in a cotton patch. Joseph was converted on his sixteenth birthday at a Georgia Holiness Association camp meeting sponsored by Allens Methodist Episcopal Church South near Carnesville.

The following October, during a Wesleyan-Holiness convention at the Carnesville MECS, he first professed the Wesleyan experience of entire sanctification as a second definite work of divine grace. His earliest uncredentialed Christian ministry began around age seventeen in Anderson County, South Carolina. He assisted pastors and evangelists in rural MECS congregational revivals.

Joseph left home when he was twenty years old. Following a series of “fruitless” pursuits, including less than four months in the United States Army and a brief, failed marriage, he transferred his membership to the Methodist Episcopal Church in 1891. For the next seven years, he pastored several circuits of congregations in North Georgia and Southeast Tennessee, was ceremonially consecrated as an Elder (the highest rank of ordained local church leadership in the denomination), and completed a graduate-level seminary program, receiving a non-degree certificate.

In 1898, King left the MEC and became a charter member and ordained minister in B.H. Irwin’s uber-radical Fire-Baptized Holiness Association of America. He had accepted that organization’s teaching that there is a normative, third crisis experience in the Christian life beyond post-conversion, instantaneous sanctification, which was called “the fire.”

King evangelized for one year, in 1899–1900, briefly pastored a FBH “band” in Toronto, Canada, and in 1900 served for two months as the Associate Editor of the sect’s *Live Coals of Fire* periodical in Lincoln, Nebraska. In July, after Irwin’s fall, J.H. King was elected as General Overseer of the denomination.

King served in that role until 1911, when the Fire-Baptized Holiness Church consolidated with the Pentecostal Holiness Church in Falcon, North Carolina. Meanwhile, in 1907, he

had joined the Pentecostal movement, having received the “third blessing,” initial-evidence-tongues, Pentecostal baptism in the Holy Spirit. While mostly itinerating from 1911 to 1917, he served on the General Board of the PHC.

For two short stints, King shepherded the Memphis congregation from 1914 to 1917 and oversaw the tiny Memphis Convention from 1915 to 1917. Reverend King was elected as General Superintendent at the 1917 PHC General Convention. He occupied that post until his death in 1946. He was bestowed the honorary title of Bishop at the 1937 General Conference.

Since 2005 I have published twelve pieces and delivered nine presentations about different dimensions of King’s theology in both academic and popular venues, including the *Journal of Pentecostal Theology*, *IPHC Experience*, Society for Pentecostal Studies meetings, Emmanuel College, the IPHC Archives and Research website, and a book chapter on his theology and practice of Pentecostal preaching. Vinson Synan, former dean of Regent University’s School of Theology, started urging me about a decade ago to write a biography of Bishop King.

I was reluctant to make the commitment because I knew that producing a definitive, academically respectable account of King’s life would be a long-term project. In the end, Dr. Synan had much to do with my final decision to pursue that goal. And the fruit of my labors, *From Plowboy to Pentecostal Bishop: The Life of J.H. King* (Lexington, KY: Emeth Press, 2017) has finally been released!

My investigation of this luminary’s life and ministry through his writings and those of others has yielded great personal blessings. I think it can provide the same benefits to others.

Pondering the history of the Pentecostal movement, the FBHC and the IPHC through the lens of Bishop King, who for forty-six years served in the top echelons of denominational leadership during the early history of those two Pentecostal bodies, added much to my knowledge of historical facts and to my understanding of the people, formative events, developments, theological doctrine, culture, and tradition that shaped those movements. This case study approach to reviewing IPHC history made it come alive since

the focus throughout was primarily the specific person and life of Bishop King.

Bishop J. H. King’s consistently holy character and conduct for some six decades as a dedicated Christian and minister are inspiring. His humility, self-awareness and transparency about his own personal struggles and weaknesses, perseverance as a church leader in the face of obstacles and opposition, prayerfulness, studiousness and self-sacrificial generosity demonstrate admirably some of the qualities it takes to endure the challenges, disappointments, and stresses of daily life as a Christian and of professional ministry.

Every member of the IPHC could benefit from the bishop’s reflections on the distinctive Wesleyan and North American classical Pentecostal theologies of holiness and Spirit baptism. Without neglecting the instantaneous, post-conversion aspect of the experience of sanctification, he also had a strong theology of progressive holiness, which he often connected with Christian suffering.

King came to believe that the primary means the Holy Spirit uses to conform believers into the moral image of Christ is both physical and emotional suffering. He also demonstrated the importance of lifelong spiritual growth in the Christian life with respect to advancement in the intellectual comprehension of biblical teachings on subjects like sanctification, divine healing, end-time events and interdenominational church unity.

Relative to Pentecostal Spirit baptism, while he affirmed the teaching until the day he died, his theological

explanation of it went far beyond the initial evidence of speaking in tongues.

“The Pentecostal Aristocrat” was a moniker used for Bishop King in 1949 Pentecostal Holiness Advocate

promotional blurbs about his recently released,

posthumously published memoirs, *Yet Speaketh*. This memoir expresses at least three of his major emphases and goals during the twenty-nine-year span of his leadership as the administrative head of the PHC: quality Christian education on the elementary, secondary, and higher education levels, adequate training for credentialed clergy, and a balanced spirituality in terms of the problem of religious fanaticism.

Regarding the third emphasis, as IPHC minister Lee Grady sometimes reminds us, there is still a need for vigilance in the Pentecostal movement relative to the problem of “wild fire” and what King often referred to as “religious extravagance.”

In addition to stateside evangelism

and church planting, foreign missions, holiness, and purity of theological doctrine, his vision for the organization was driven by these passions. For him they were all supportive of the church’s fulfillment of Christ’s Great Commission. These needs are no less urgent today.

These are just a few ways in which my time with Bishop King over the last thirteen years has spiritually nurtured and benefited me. I hope this new book will help you appreciate King’s vital contribution to our movement. □



“King came to believe that the primary means the Holy Spirit uses to conform believers into the moral image of Christ is both physical and emotional suffering.”

How Your Church Can Reach the “LEAST OF THESE”

Special needs children and their families represent a huge mission field that we cannot ignore.



BY TODD
PRESLEY

TODD AND STEPHANIE PRESLEY have been in full time ministry for twenty years, and they are ordained in the IPHC. They are the founders of ELI Project, a unique ministry that reaches families with special needs. ELI Project serves more than forty-five families in Wales, hosting more than fifty outreach events annually. ELI Project began in Neath, Wales, and has now spread to Atlanta, Georgia, and to Kenya, East Africa. The Presleys have four children.

Special needs as a people group are the least funded, least educated and the least reached people group. Eighty percent of couples going to church who have a special needs child usually stop attending church. Why is this? The short answer is they don't fit in.

Families that have children with special needs deal with isolation, depression and the stresses surrounding the constant care their child needs—along with the worry that their child will not be accepted. There seems to be more negative than positive information that parents hear about their child. As church leaders, we need to make a difference in these families' lives.

Jesus came not only to save us but to show us how to live. Every instruction and example He gives contradicts what culture and society tell us what is good and right. “Go the second mile”, “forgive offenders”, “judge not,” are all based on love. Jesus also instructed us to love the “least of these.”

In Matthew 25:34–40 Jesus welcomes the righteous and they ask him, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? A stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?” The answer: “Truly, I say to you, as you did it to one of the least of these, you did it to me.”

Society and culture class special needs children as the least of these.

As the church we have the relief, the help, and the answers these families need. Jesus demonstrated this through simple yet profound acts of love and acceptance.

My wife Stephanie and I have a son with Down syndrome, autism and a heart defect. Because of the struggles and hardships we faced while caring for our son, God gave us an inroad to reach out to other families with special needs children. We do this through the simple act of creating an environment of love and acceptance through our ministry, *ELI Project*. ELI stands for "Every Life's Important."

Just because we don't see special needs kids and their families does not mean they are not there. Recent estimates show that about one in six of children aged three through seventeen years of age have one or more developmental disabilities.

Developmental disabilities are a group of conditions due to an impairment in physical, learning, language or behavior areas. These conditions impact day-to-day functioning and usually last throughout a person's lifetime.

For many families with special needs children, it is too difficult to go to public places, like church. This is mostly due to the lack of acceptance and accommodation. If we as the church are willing to extend this acceptance, we will be the love of Jesus as we serve these families.

Here are a few creative ways your church can minister to special needs children and their families:

V PRAY. With all the difficulties and uncertainties these families face, they need our spiritual support.

V BEFRIEND A FAMILY WITH SPECIAL NEEDS. Many families with special needs deal with isolation due to the unique conditions that their child presents.

V VOLUNTEER. In your town or community there are schools and nonprofit organizations that serve special needs children and adults. These places are always looking for volunteers to help.

V MOM'S COFFEE MORNINGS. On a weekday morning, open up your home or church

"Because of the struggles and hardships we faced while caring for our son, God gave us an inroad to reach out to other families with special needs children."

facilities to mothers with special needs children. Love on them in a practical way. Listen to their concerns and struggles and pray for them.

V MAKE YOUR FACILITIES ACCESSIBLE. Some families with special needs children do not go to church simply because of the lack of practical accessibility. Create disabled parking places near the front door. Put in a wheelchair ramp. Have a stall in the restrooms that is large enough for two people. Move chairs or pews so that those using wheelchairs or crutches can easily maneuver.

V FAMILY NIGHT. Creating an atmosphere where the whole family is welcome allows for parents to connect with other parents while also connecting with the church.


V PARENTS NIGHT OUT. Set up a respite service. Create a fun and safe environment for children with special needs. You will bless both the child and the parents.

V YOUTH NIGHT. Get your youth involved. Most teenagers with special needs don't have a lot of social interaction. Have a game night, karaoke night or pizza party, all catered to accommodate teenagers with special needs.

These are just a few ways for the church to reach out to families with special needs. We don't have to be therapists or teachers. We simply need to love and accept these families.

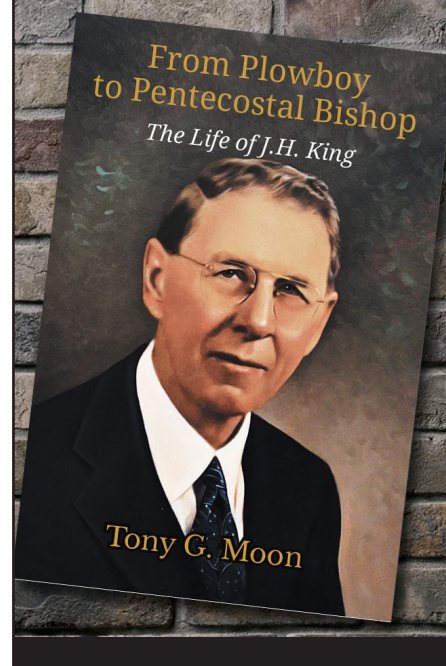
Stephanie and I would be happy to assist and advise any church wanting to reach out to families with special needs children.

Does this strategy work? Yes! In Swansea, Wales, we have a program that incorporates families with special needs into the church. Through some simple training and creating a space, we've opened the door for families with special needs to be able to comfortably attend church. We, as the church, don't need to be therapists or specialists, we just need to be the love of Jesus by opening our hearts and doors to these families.

Contact us on how your church can make a difference. You can reach us at toddandsteph@eliproject.org or you can support us by going to this link: <https://give.iphc.org/presley-todd/> 

Order Now!

Dr. Tony Moon's new book
now available at
lifespringsresources.com



Stop Leading from YOUR POSITION



Leadership is not about a job title or a corner office.
You must lead by serving.



BY BRAD
DAVIS

BRAD DAVIS is a native of Louisiana. He is married to Whitney Spires Davis and is the father of four daughters and a son. Brad currently serves as vice president of Student Services at Southwestern Christian University in Bethany, Oklahoma, where he oversees housing, spiritual life, student life and enrollment services. Brad is also senior pastor of Northwest Christian Center and will soon complete his doctorate in education at Oral Roberts University.

Do you remember when the teacher asked, “Who wants to be the leader?”

It seemed that every student would raise their hand in hopes that it would be their turn to lead. The teacher would pick someone to be the leader for the day. Mostly, it meant that the student was the one who was first in line and the rest had to line up behind him.

In that case, leadership only meant being first. Those were the days of simplistic leadership.

But leadership in the grown-up world is different. It is not that easy. If we are honest, leadership is difficult. Many times it is difficult because leaders do not realize the expectations that others have placed on them.

Genuine leaders must begin by exploring known expectations, recognizing that their constituents demand certain attributes from them. Leaders cannot influence and inspire the people around them without meeting the expectations of those who follow them. With the ever increasing changes in our world, leaders of organizations must understand the expectations that their employees and followers have.

Far too often a leader fails to influence and inspire his or her employees because the leader works from the framework of a positional leader. A positional leader is a person who has been given a position or title within the organization.

From this perspective, the title or position is the influencing factor—and what the leader relies on, rather than actual leadership abilities. At this level, the employees can become skeptical of the new leader. However, their expectations remain the same. James Kouzes and Barry Posner, authors of *The Leadership*

Challenge, conducted research concerning leadership expectations and they found that “the majority of us look for and admire leaders who are honest, forward-looking, inspiring, and competent.”

Based on this research, a leader cannot remain in the positional level of leadership. Leadership is not about sitting in a corner office and telling others what to do; but rather, being visible within the organization and willing to work side by side with those who serve in the company.

True leadership is not earned by the title upon the placard; rather, it is developed by doing, serving, and leading by example. Only then can a leader meet the high expectations of honesty, vision, inspiration and competence. These four characteristic expectations will help to lay a foundation for anyone who is in a leadership role.

1. HONESTY.

Employees desire a leader who is truthful with them. A lack of honesty causes distrust between the people in the organization. Business writer Sherrie Scott puts it this way: “Honesty encourages open communication between employers, employees and co-workers. It leads to effective relationships in an organization. When workers are honest about the various aspects of their jobs that need improvement, employers can take action and help. Employers that are open about company policies and changes that affect the organization are more trustworthy from the employees’ perspective.”

2. VISION.

A forward-looking leader is one who has vision for the future. There is an expectation from followers that their leader should know where he is going. An aimless wanderer will lose followers and the ability to lead.

From their research, Kouzes and Posner say that leaders who don’t know where they are going “are likely to be joined by the rest of us for only as far as we ourselves can see.” However, when a leader knows where they are going and can articulate the vision to the company, there is a vast difference.

S. M. Heathfield says: “When leaders share out a powerful vision and organize and staff the workplace to accomplish it, a powerful dynamic drives employee performance.” Employees will rally around a leader with vision.

3. INSPIRATION.

The third expectation for a leader is that he or she is inspiring. Employees want leaders who are optimistic and positive about the company and the future.

An inspirational leader can lift the morale of an organization and encourage them to continue to do what they are doing because it has purpose. Forbes Magazine contributor, Carmine Gallo, believes that leaders that inspire, bring real hope to the organization.

Gallo states: “Successful leaders are more optimistic than average. They act bravely and speak with courage and confidence about the future. They see the world differently. Where many see gloom, despair, tumult and turbulence, inspiring leaders see a bright, positive world full of hope and joy.”

Inspirational leaders are able to make a positive impact on people and the companies that they lead; however, their inspirational and motivational talks must also be followed by action. Inspiration alone can move employees temporarily; however inspiration and activity can boost morale and productivity.

“There is an expectation from followers that their leader should know where he is going. An aimless wanderer will lose followers and the ability to lead.”

4. COMPETENCE.

Lastly, competence is an important expectation, respected by employees and followers. A leader who is competent proves that the person is capable and effective. Competence can mean so many different things depending on the setting or situation; however, a competent leader has an understanding of the business and is able to function within the given scenario.

In the book *Credibility: How Leaders Gain and Lose It, Why People Demand It*, we learn that employees will respect and follow a leader who “takes the time to learn the business, to know the current operation before making changes or decisions that affect everyone in the organization.”

Uniquely, competence has taken on another aspect. It is not about the ability of the leader to run a company or understand the complexities of the business operations; rather, it is how a leader can work with, lead, inspire, develop, and motivate a diverse group of people.

Competence is more than just understanding personality types or dealing with an attitude from a disgruntled employee. A competent leader must understand diverse needs, cultural backgrounds, ethnic differences, and even at times the religious traditions of the people that work in the organization. Failure to become culturally competent will vastly affect the leader’s ability to lead effectively.

Next time someone asks if you want to be the leader and you want to raise your hand, remember what is involved in true leadership. Don’t be afraid of leadership. Embrace it. You can do this by being honest, visionary, inspiring and competent in your ministry. ▢

Beth Moore's Sermon Was a Prophetic Word to the IPHC

The opening night of General Conference was a landmark moment for our movement.

Opening night: Beth Moore preached from Jeremiah at General Conference in Orlando.



BY J. LEE GRADY

J. LEE GRADY is an ordained IPHC minister who directs The Mordecai Project, an international outreach focused on confronting gender-based violence. For 18 years he served as an editor with Charisma magazine, and he is the author of several books including the newly released *Set My Heart on Fire*, a Bible study on the Holy Spirit. He and his wife, Deborah, live in LaGrange, Georgia.

I've been in countless Christian meetings over the years, but I witnessed one of the most remarkable spiritual moments of my lifetime during the IPHC's General Convention in Orlando in July.

Many of you reading this article were in that gathering at the Orange County Convention Center in Orlando, Florida. When the speaker concluded the sermon, people began to stream to the altar. Many of them—including pastors—lay prostrate on the floor. Many were sobbing uncontrollably. Some people wept and prayed for an hour after the meeting was dismissed.

You may ask, "What's so remarkable about that? I've seen that happen many times." Yet this meeting, held on July 26, was unique because the speaker was a Southern Baptist—and a woman. Her message was so convicting and so saturated in the Holy Spirit that people ran to the stage even though she didn't even invite people to the altar.

The woman was author and popular women's speaker Beth Moore. Leaders from the Assemblies of God, the Church of God and Nigeria's Redeemed Christian Church of God were in attendance, along with thousands of IPHC delegates from all over the world. This was not Moore's typical audience by any means, but she seemed quite relaxed and at home, especially when a group of us prayed with her before she entered the auditorium that night.

Moore based her message on Jeremiah 12:5: "If you have run with the footmen, and they have wearied you, then how can you contend with horses?" Without a tinge of self-righteousness or condemnation, she lamented the powerless state of the modern church and called us back to the

raw authenticity of New Testament faith.

"We are settling for woefully less than what Jesus promised us," said Moore. "I read my New Testament over and over. I'm not seeing what He promised. I'm unsettled and unsatisfied."

She added: "I want holy fire!"

I don't know what is more fascinating—that a Baptist challenged Pentecostals to embrace Pentecostal fire or that a woman who is not supposed to preach to men in her own denomination brought male pastors to their knees in repentance.

"We've lost our tolerance for pain and given ourselves to whining," Moore declared. "We have settled for the spiked Kool-Aid of cool, cultural Christianity. What will make us relevant is not our cool factor. It's time for leadership to repent."

I've heard a lot of excellent preaching over the years. But listening to Beth Moore was uncanny because her sermon was not about her, and it didn't draw attention to her. There was no swagger. There was no pretense. The sweet dew of heaven rested on this woman.

I could hear the Holy Spirit speaking loud and clear through a broken vessel.

That's why people responded so dramatically, even though Moore simply closed her Bible and sat down when she finished her message. Everyone in the room knew they had heard God speak. They hit their knees because the anointing of the Holy Spirit wooed them to surrender pride, complacency and man-made religion.

What is baffling about this whole experience is that there are large numbers of Christians today who don't believe Beth Moore should be preaching to audiences like the one in Orlando. In fact, some fundamentalists have launched attacks on her because she preaches authoritatively from pulpits. One online blogger says Moore "puts the 'her' in heresy" simply because men listen to her teaching. It grieves me that this anointed sister in Christ has been subjected to such disrespect.

The old argument employed by some conservative fundamentalists is that Paul, in 1 Timothy 2:12, forbid women to preach. They seem to ignore the fact that 1) Paul empowered many women in other locations to speak and that women such as Phoebe, Priscilla, Chloe, Euodia and Syntyche were on his ministry team; 2) that the Bible offers other examples of godly women leaders and prophets; and 3) that Paul's unique concern in 1 Timothy 2:12 was about women in Ephesus who were "usurping" authority and teaching twisted doctrines.

The New Testament is clear that God has called all Christians to be His witnesses, and that both "your sons and your daughters" will prophesy in the last days (Acts 2:17). Our passion should be to see everyone empowered—

"I am grateful that the IPHC has historically affirmed the spiritual gifts of women, and we have ordained women for ministry since our earliest days."



Susan Beacham and Becky Shirey pray for Beth Moore before the July 26 service.

regardless of race, class, age or gender. If we truly want Pentecost, we should want to see the flame of the Spirit resting on the heads of every person—not just white males over 50.

We really shouldn't be too worried if God wants to use a woman today to call people to repentance. If He used Catherine Booth to shake England in the 1800s, or missionary Mary Slessor to plant the gospel in Nigeria, or Sojourner Truth to challenge slavery through her powerful preaching, or Kathryn Kuhlman to spark a healing revival in the United States in the 1970s, why are we still arguing about this?

I am grateful that the IPHC has historically affirmed the spiritual gifts of women, and we have ordained women for ministry since our earliest days.

This was the primary reason I chose to affiliate myself with the IPHC in the year 2000—because my ministry is so involved in training and encouraging women leaders.

Aside from Moore's sermon, another powerful sign emerged in our Orlando meeting that showed me how God is moving to empower women leaders. For the first time, the IPHC hosted a group of ordained women clergy for a caucus and discussion. I am grateful that our current bishop is working proactively to equip as many women as possible to serve as pastors, missionaries, evangelists and even conference leaders.

We need an army of women like Beth Moore, and my prayer is that more women in the IPHC will seek the Lord and dig into His Word with the same passion that Moore has. I believe she is a forerunner for a new generation of both men and women who will carry a holy Pentecostal fire that cannot be restricted by gender. ■