

Encourage

Inspiration for IPHC Leaders

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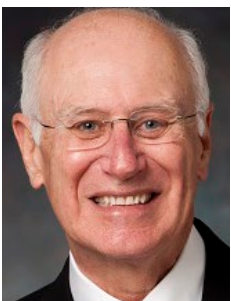
BY J. LEE GRADY



A Little Child Shall Lead Them ... With a Little Help



How much time are you investing in the next generation—
especially your family members?



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](#).

Around Easter weekend Susan and I received a short video of our youngest granddaughter, three-year-old Lib, retelling the story of Jesus' betrayal, death, and resurrection. Looking at the pictures in the child Bible story book that her mother had been reading to her, Lib told the story in her own words.

Of Judas receiving money to betray Jesus, she said: "Would you pay me to capture Jesus?"

When she turned to the next page, featuring an image of Jesus on the Cross, she said: "He died on the Cross, and He died, and some of his friends they dressed up His body in the tomb."

When she turned to a page detailing the resurrection, she said: "And the angel of the Lord came down from heaven and some friends with Mary came to the tomb and saw the angel who said, 'Do not be afraid. God is alive. He has risen! So He is alive!'"

There are a lot of reasons why I share this story; not the least being that Susan and I are proud grandparents! (This video is on IPHC General Superintendent on Facebook if you want to see it.) But we are also thankful because our son and his wife are taking

time to teach their children the stories of the Bible.

I am keenly aware that the percentage of people in our pews who actually know the Bible is getting smaller. It's a great shame on many levels.

I'm writing this column while attending the Third Global Gathering of the Global Christian Forum. The late Bishop James Leggett told me that his attendance at other Global Christian Forum events were the most inspiring and encouraging events he attended outside the denomination. One of the primary functions of this event is to bring Christians together from around the globe from the entire spectrum of Christianity

that affirms the triune God and acknowledges Jesus Christ as Lord and Savior.

I now understand why Bishop Leggett found this event so inspiring. The more than 200 delegates go into small groups where time is allotted to share their testimonies. It's wonderful to hear the personal stories of other people and their walk with Jesus.

The group I met with had people from Albania, Germany, Switzerland, Tasmania, Poland, Brazil, Finland and the United States. Almost everyone began his testimony by referring to growing up in a Christian home.

One man spoke of the influence of his godly grandmother. Others shared

of hearing the Word of God and prayers from a father and mother. One mentioned that his grandfather always read aloud a chapter of the Bible at the table following a meal. The family was not dismissed until the Bread of Life was read aloud!

I began my testimony by referencing my own Christian parents. I found my heart turned towards the IPHC core value of All

Generations. How much do we as followers of Jesus value those who are coming after us, the children who are the future? Is our time and attention given to them whether they are our own biological children or not?

In connection with this issue of sharing the faith from one generation to the next, I've

also been thinking about our core value of Generosity. Most of the time we think of money, and that is certainly part of it. But I'm finding myself thinking of generosity in more basic, relational expressions such as being generous with my time and my attention.

Among the most valuable resources of our lives is time. How do I spend my time? Who do I spend time with? What's more valuable: Time engaging with someone about our faith, or doing what pleases me?

Time with someone requires attention, actually being present by listening, caring, sharing a burden or feeling the full effects of a laugh. Attention means I am

"Please make time and give attention to those around you. Share your faith journey with Jesus."

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A place of hope. A people of promise.

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present where my feet are. It means I'm not looking over someone's shoulder to see who else is in the room during a conversation. It means giving that person "myself" as an expression of grace and love.

Time and attention are so valuable that Satan uses every tool possible to distract them. He uses our own needs to be heard rather than to listen. He uses the technological gadgets we carry in our hands and pockets. We have to battle spiritual attention deficit disorder to be present with God and with another person!

But the battle is worth it for the souls of people. So, please make time and give attention to those around you. Share your faith journey with Jesus. Tell the stories from the Bible. Be generous to others with your faith. 



Singleness and the Next Generation

There are more singles in our country today than ever before. How are we going to disciple them?



BY RODNEY
ANDERSON

RODNEY ANDERSON is the newly appointed Discipleship Ministries consultant for Singles Ministry and the director of Singles Ministry for North Point Ministries. He leads the Singles Ministry staff at all NPM churches and oversees all aspects of their operations. He currently lives in Roswell, Georgia, with his wife Sarah, his two boys—and absolutely no cats!

My oldest son is in first grade. The other day he came home from school and said, “Dad, can I have an Apple Watch?”

I was dumbfounded. I don’t even own an Apple Watch. But apparently two of his friends in his class already do. In the first grade!

Now, I’m not sure what this next generation after millennials will be officially called—iGen, Gen Tech, Linksters, Generation Z—but I know they will be the first generation to have no memory of life without being completely linked to the internet at all times.

Millennials grew up with the internet, but they didn’t grow up with it literally in their hands 24-7 like this next generation. And the data is still out on what growing up constantly connected is going to mean for this generation, but there are definitely trends. Some are good. Some are not.

This next generation seems to be safer, less rebellious, and, believe it or not, less promiscuous. Those seem to be good things. But they are simultaneously less independent, more depressed, and far lonelier than any previous generation. Those definitely are not good.

Doctors will now tell you loneliness is worse for your health than smoking or obesity. It seems the generation that is growing up with constant connection feels more disconnected and isolated than ever. In fact, studies are showing they

are even losing their ability to know how to connect and empathize with other people in real life.

But in all the descriptions and identifiers of what next generations will be, there is one that I feel is always missing—single. I don't know if it's the direct result of the constant connection the internet provides, and its inability to teach people how to connect with one another in real life, but the rising generations will be single longer than any previous generation.

In August 2014, for the first time, single adults began to outnumber married adults in the United States. According to U.S. Census numbers, 51.2% of the population is single, which is up almost 40% from 1976. Singles make up more than half the population in 46 of the 51 largest U.S. metropolitan areas.

And when you take into account the current divorce rate and couple it with the rise in the age that people first marry, this trend will only continue. In recent polling, only 30% of millennials say that having a successful marriage is important. And in 2010, Pew Research found that 4 in 10 Americans thought marriage was becoming obsolete. Now, I'm not making any kind of cultural statement, I just want to make the case that the trend toward rising numbers of single adults is going to continue.

We are no longer a nation that graduates college students who then go on to get married and start families in a short amount of time. Those days are behind us. We have a massive population of single adults with many more to come in the years ahead.

Unfortunately, because of growing up constantly connected, many of these single adults will need a lot of help finding places they can build real, authentic, community. They will need a place where they have the opportunity to take their eyes off the screen world and look up to the real world around them.

Let me be clear, I don't think singleness is a problem to solve. There is nothing wrong with being single. In fact, as we all know, the Apostle Paul celebrates it. The problem is, never has this many single people existed before while simultaneously experiencing little or no community.

This is where the church has an opportunity to step in. As the body of Christ, we have the privilege of partnering with the Holy Spirit to see the needs in the world around us and then to offer and provide hope and healing for those needs. We know where the trend is headed, and if we start preparing the way now to minister and provide authentic community to this massive single population, we could help heal a need that no one in culture is currently meeting.

Right now, most churches are doing very little for singles, and I completely understand why. Compared to children's ministry, student ministry, small groups/Sunday school, and missions, singles ministry is just a lower priority. Plus, let's be honest, providing a quality environment for singles is just hard.

At best, many singles ministries can end up simply feeling like an adult youth group. And, at worst, they feel like an awkward meat market. Neither is very appealing. But I think we can do better. The trends tell us we have to do better.

What if we really started rethinking how we connect single people? What if churches spent time really thinking

of the best environments to build real social connections? What if we created ongoing opportunities for single people to meet, have fun, and do life with other likeminded people?

What if we helped them discover the joy of being offline and present with real people? What if we provided them the cure for their growing sense of loneliness? What if the examples in our preaching began to reflect the reality of the demographic in our congregations? What if we thought through the lens of how our content will land for a single person?

If we started doing that, I don't think we could keep people away from our churches. We'd be solving a huge problem that meets a huge felt need, for a huge population, that currently no one in culture is solving. I think one of the biggest evangelistic opportunities the church has ever had is before us.

Providing and demonstrating real community for this disconnected and lonely generation will provide the avenue by which many of them will first step foot in church. And I

believe it will be the avenue by which many will step into a relationship with Jesus Christ.

The need for community has always been a part of the human experience. Our Creator wove our need for community into our hearts. Community is a felt need that will never be cast out of the human soul. And this generation will be one who needs the church to show them how to find it.

No one in culture is doing a very good job of creating meaningful connections for single people. But the felt need for friendship is as strong as ever. Imagine what it would look like if we got out on the forefront of this?

Imagine if we started working now to prepare ourselves for the needs of the next generation? There is no telling the impact the church could have on this disconnected generation. ■

"We are no longer a nation that graduates college students who then go on to get married and start families in a short amount of time. Those days are

How Leaders Can Avoid COMPASSION FATIGUE



Do you know that caring has a cost?
You can't care for others if you don't care for yourself.



BY DEBI
ADAMS

DEBI ADAMS lives in Greensburg, Pennsylvania, and serves on the board of the IPHC Women's Ministry. She also serves with her husband in the River of Life Conference where he is bishop, and they pastor LifeSpring Christian Church. She is an ordained IPHC minister and is a chaplain in a state psychiatric hospital where she is Board Certified by the Association of Certified Christian Chaplains.

The first time I heard the term “compassion fatigue” was during a seminar I attended for my chaplaincy training. As I listened to the instructor describe the symptoms, I realized I knew what compassion fatigue was because I was experiencing it! I suffered these symptoms first in some of my relationships, next in the pastorate and finally in my role as a chaplain.

If you're in ministry of any type, the chances are great that you, too, have experienced feelings of emptiness and have put on spiritual masks of strength during times of fatigue. I wondered how I could continue to face the many demands of ministry because of my sleepless nights.

It is with renewed strength and restful nights of sleep that I share my journey about compassion fatigue. One of the greatest lessons I learned is that it is healthy to offer yourself compassion.

First, we will look at fatigue, we must understand it is a feeling of long-term tiredness which is distinct from weakness. It has a gradual onset. With this knowledge, we understand that fatigue is being extremely tired physically or emotionally. Secondly, compassion motivates people to go out of their way to help the physical, mental or emotional pains of others.

Compassion fatigue can then be described as “the cost of caring.” It is also known as secondary traumatic stress, which can cause a gradual lessening of compassion over time. Has your compassion lessened? Are you running on empty? If so, you may be experiencing compassion

fatigue.

Compassion is a wonderful gift of God. It releases the power of change for good. It causes action because it releases the power of God and sets things into motion. I love in the scriptures where it says that Christ was “moved” with compassion.

Compassion always moves us! It's no wonder that the enemy of our soul works so hard to interfere with our compassion. Matthew 14:14 (NKJV) says: “And when Jesus went out He saw a great multitude; and He was moved with compassion for them and healed their sick.”

We also know from Psalm 103:8 (NIV) that God is moved by compassion: “The Lord is compassionate and gracious, slow to anger and abounding in love.”

The greatest compassion that mankind has ever experienced is that “...while we were still sinners, Christ died for us” (Romans 5:8 NKJV).

Since the benchmark of a Christian is care, mercy and compassion, how do we follow the example of Christ and show compassion without experiencing compassion fatigue?

We must first know some of the signs of compassion fatigue:

- n Bottled up emotions
- n Irritability or misplaced anger
- n Poor self-care
- n Difficulty concentrating
- n Mentally or Physically tired
- n Preoccupied
- n Difficulty separating work life from personal life
- n Denial
- n Lessened compassion
- n Exhaustion physically or emotionally
- n Difficulty sleeping

When we look at the word fatigue, we see that it is a very common complaint and it is a symptom, not a disease. It is one of the enemies of resilience. There are several things we can do to

counteract compassion fatigue:

- n Invite the Holy Spirit—The Comforter—to come along side you.
- n Practice the Sabbath rest.
- n Set personal and emotional boundaries.
- n Practice self-care.
- n Show compassion to yourself.
- n Carry Christ's presence, not your own.

During a time when I was experiencing compassion fatigue, my healing began when I cried out to God. I confessed that while I was offering hope to everyone else, I was losing it myself. I was suffering from compassion fatigue not only from pouring out to others but because I was being bombarded from all sides.

It was a strategic attack of the enemy. I had prayed, believed and still my feelings did not change. What do you do when you feel hopeless?

In my desperation, I cried out to God and He heard me and sent me the answer I so desperately needed. He took me to the Scriptures and showed me that hope has a door.

Hosea 2:14-15 says: “Therefore, behold, I will allure her, will bring her into the wilderness, and speak comfort to her. I will give her vineyards from there and the Valley of Achor as a door of hope: She shall sing there, as in the days of her youth, as in the day when she came from the land of Egypt” (NKJV).

It is important to know that the wilderness God calls us to is a place of privacy, not a place of punishment. He is calling us away from all the distractions, so we can meet with Him. When you meet with God, undistracted, then He will open the door of hope to you.

“Achor” means trouble and was the scene of Achan's sin in Joshua 7:26. God opens the door of hope in the place of previous trouble. I love this! When God restores your hope in a place of previous trouble it shows a greater revelation of His redeeming power.

“God can break the power of compassion fatigue. But He expects us to recognize the symptoms and accept to His invitation to a place of obedience, rest and privacy.”

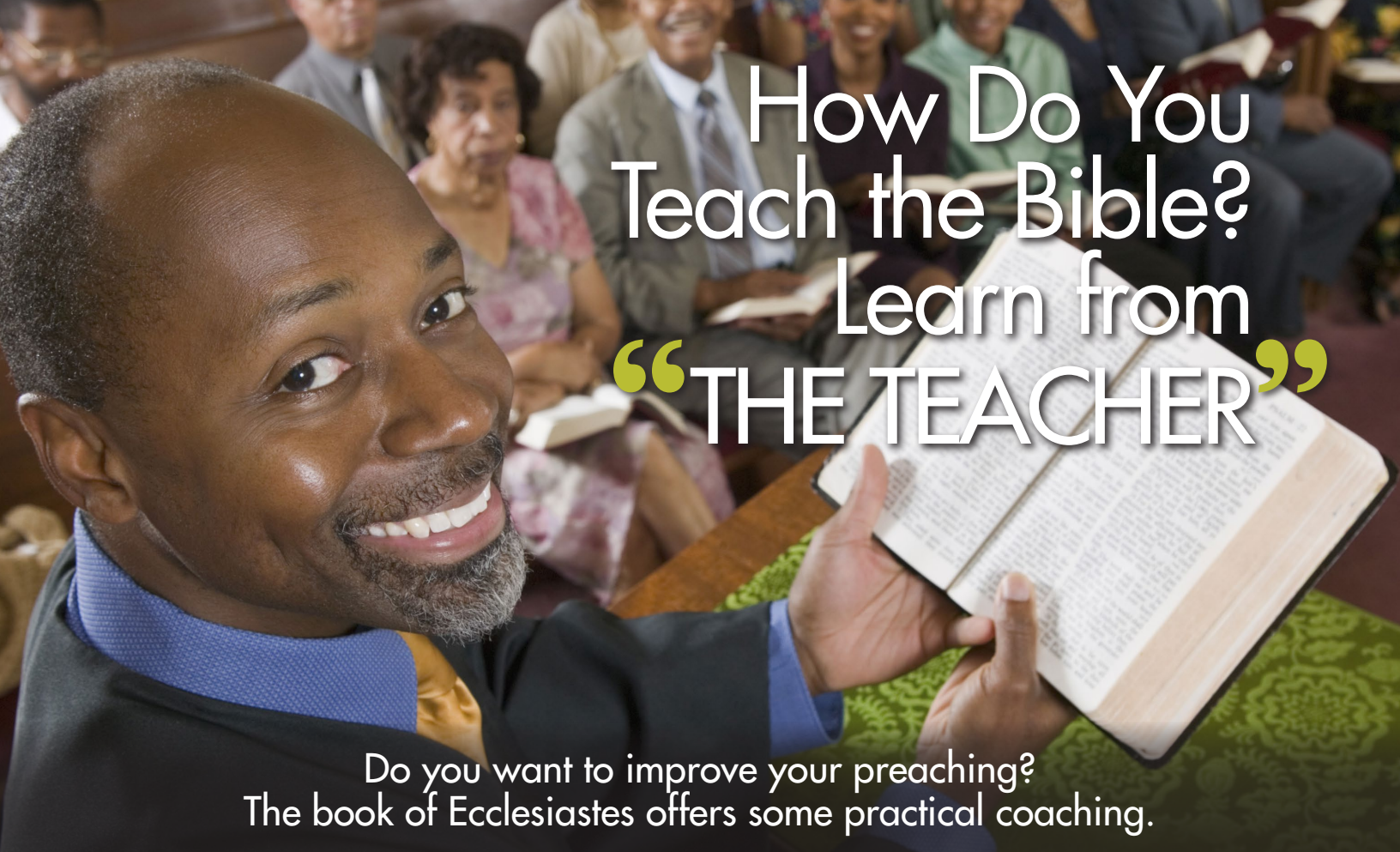
Our compassion for others is restored when we walk through the door of hope that God has opened for us.

Christ is our greatest example of reaching out beyond the pain of current circumstances. He refused to allow His present pain of dying on the cross to dull his sensitivity to the needs of others.

Jesus reached out to the thief on the cross. He cried out to the Father, “Father, forgive them for they do not know what they're doing” (Luke 23:34 NIV). He looked to John and told him to take care of his mother. Jesus was able to do this because He had met with God privately.

God can break the power of compassion fatigue. But He expects us to recognize the symptoms and accept to His invitation to a place of obedience, rest and privacy.

May you experience the power of renewed hope, compassion and rest that only comes from abiding in His presence. □



How Do You Teach the Bible? Learn from “THE TEACHER”

Do you want to improve your preaching?
The book of Ecclesiastes offers some practical coaching.



BY KEITH
MARRINER

KEITH MARRINER holds a B.A. in Christian Ministries from Emmanuel College and a Masters of Divinity, a Masters of Theology and an Ed.D. in Christian Education from Southeastern Baptist Theological Seminary. He serves as executive editor of One Accord Resources and as an adjunct professor at Emmanuel College's School of Christian Ministries and Liberty University Online. He is author of *Following the Lamb: The Theme of Discipleship in the Book of Revelation*. He currently resides on northeast Georgia with his wife, Jennifer, and their two daughters.

There are many preachers who keep their congregations guessing about the point of their sermons. But is this really helpful? Wouldn't it be better to tell the audience what your main point is and then show them?

The writer of Ecclesiastes closes his book with a brief outline of how *the Teacher* systematically went about instructing those placed under his care. I believe these verses may rightly be applied to a teacher of the Bible today.

Ecclesiastes 12:9–11 (NIV) provides at least three principles that can guide every teacher of Scripture.

1. PREPARE WELL TO TEACH OTHERS.

In Ecclesiastes 12:9, the author describes the preparation of the Teacher in developing proverbs for his audience. There are four characteristics of how the Teacher prepared to teach the people knowledge.

The Teacher *pondered* and *searched out* what he would teach others. The first verb is a rarely used term. It refers to deep thinking on a matter. The idea is that the Teacher thought over what he would teach again and again so that it would truly be helpful to others.

As teachers of God's Word, we must take the time to consider deeply what it says and how we will communicate it to others. This is something we can do throughout the week as we drive in our cars, take a run or mow the lawn. Make the most of these times to think about and consider deeply the riches of God's Word.

The second verb the author used basically refers to research. For some of us, this is the best part of preparation to teach. We look forward to pulling out commentaries, doing word studies, and digging into the text to find every little truth. For others of us, study is a necessary evil that must be done before we have something worth communicating to others.

Whichever kind of person you are, it is absolutely necessary to set aside ample

time to study God's Word if we are in a position to instruct others in it. This doesn't mean you have to take 20 hours a week to prepare to teach. But it does mean that we make an effort to carve out dedicated blocks of time—think hours, if possible—to prepare well. It means we do what we can to improve as teacher of God's Word by getting instruction ourselves through classes, conferences, or books.

The third characteristic of how the Teacher prepared was how carefully he *set in order many proverbs*. This refers to the arrangement of the material. He didn't just throw his teaching together willy-nilly but arranged it in a manner that would be instructive to his audience.

As a teacher of the Bible, one of the things I do is provide orderly and clear outlines of what I am teaching and often, make my notes available to my students.

We are handling God's Word. It is *the* truth that our audience needs to hear and apply to their lives. If we are careless with handling it, we convey that it is unimportant.

In Ecclesiastes 12:10, the author notes a fourth characteristic of the Teacher's preparation to teach: *he searched to find just the right words*. I believe the Teacher was a wordsmith, someone who was skilled in using words and language. He thoughtfully considered how best to express himself to his audience—what combination of words would not only communicate his message but would also have the maximum impact.

But when we are taking the time to unpack the wonders of God's Word, we shouldn't be in a hurry. We should consider how can I say this in a way that will truly make an impact on those listening to me?

For one who regularly teaches to the same group of people, this includes getting to know your audience well. The better we know those we are teaching, the better we are equipped to find the right words to communicate Scripture to them effectively.

2. TEACH WITH A SPECIFIC GOAL IN MIND.

Next, the author of Ecclesiastes comments on the *goal* for which he taught others. Ecclesiastes 12:11a states, "The words of the wise are like goads, their collected sayings like firmly embedded nails." A *goad* was an implement that prodded an animal in a desired direction.

His instruction is likened to a goad. It is intended to lead his audience to a certain place. According to 12:13 that place is genuine worship of the one true God and following his commands wholeheartedly.

As teachers of Scripture, we should have a goal for which we are teaching others. A rather general goal would be to see our listeners conformed into the image of Christ. But we should also consider a more narrowly focused goal for each time we engage an audience with Scripture. The text should

drive our goal.

Again, it isn't enough to transmit information. What we should desire is a change in the hearts and minds of those to whom we teach God's Word, change that will result in people being genuinely changed for the good, to live according to the precepts of Scripture.

3. PLACE YOUR CONFIDENCE IN SCRIPTURE'S EFFECTIVENESS TO TRANSFORM PEOPLE.

There is a reason why we should have confidence in teaching the Scripture. Christian Scripture is the Word of God. Its source is divinely inspired (see 2 Peter 1:21). This is what the author of Ecclesiastes was alluding to when he stated, "The words of the wise ... are given by one Shepherd" (Ecclesiastes 12:11b).

The words of the Teacher are effective ultimately for one reason. It wasn't just because of his preparation in study, nor his effectiveness as a communicator, nor the thoughtfulness with which he considered his teaching, but it had lasting effect and impact on his audience because *what* he taught was God's Word.

Christian teachers may also confidently trust that what they teach is not in vain. This is because "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (2 Timothy 3:16–17).

Scripture is effective in shaping and changing those who hear it because the God who inspired Scripture is the same God who created us for him. He knows us better than we know ourselves (Psalm 139). He can direct his Word to penetrate our hearts and minds and do a reforming work in us. Scripture is also the chief God-ordained means for transforming people who are lost and in rebellion against God (see Romans 10:17).

This is why the Lord commands not just teachers, but all Christians to "Let the message of Christ dwell

among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts" (Colossians 3:16).

This does not mean we grow slack in our preparation to teach. The Teacher was diligent in his preparation, even though what he taught was God's Spirit-inspired Word. Christian teachers and preachers must also give great care and time to being well prepared before they instruct others in the truth of God's holy Word. ▢

"It isn't enough to transmit information. What we should desire is a change in the hearts and minds of those to whom we teach God's Word."



Five Toxic Attitudes You Must Allow God to Change

As a leader, you must never stop growing in holiness.
Let the Spirit's holy fire burn up the dross in your life.



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 was filled with the Holy Spirit more than 40 years ago, so I wish I could say I have “arrived” at some level of Christian perfection. But the truth is that God is still working on me, sometimes with a shovel and a pickax, and other times with a bulldozer and dynamite. I have learned that the Holy Spirit, our great refiner, never stops stepping on my toes, confronting my sin and exposing my stinking attitudes.

He does this not to shame me or torture me, but to conform me to the image of Jesus. This grueling process is what the Bible calls “sanctification”—a big, theological word that simply means God is serious about burning the junk out of my heart so I can reflect His divine nature.

God doesn't mind putting me through the fire because He knows the happy outcome. The process of sanctification can be painful, but the result is, according to the author of Hebrews, the “peaceful fruit of righteousness” (Heb. 12:11).

When we invite Jesus into our hearts, He moves in—and He does not timidly co-exist with our sin. He is a ruthless warrior, and He goes on a loving rampage until every area of our rebellious hearts have been conquered.

He slays our pride, kills our greed and shows no mercy to any sinful behavior that has controlled us. Our choice is to cooperate with this

process, or to drag it out longer than necessary because we don't want Him to meddle in our private lives.

Those of us who are ordained in the IPHC should have a special appreciation for the divine work of sanctification. Our movement was born out of the Wesleyan Holiness tradition, and our spiritual grandfather, John Wesley, paid special attention to the Spirit's sanctifying work. He believed that it is possible for a Christian to be so surrendered to the Spirit that we could achieve full deliverance from the power of willful sin—on this side of heaven.

How are you doing when it comes to sanctification? Are you becoming more and more like Christ each year? Or have certain attitudes crept into your life that block the Holy Spirit from finishing His work in you?

Below are five attitudes God wants to change in all of us. Bad attitudes can keep us out of our promised land. They can hinder God's work in our lives. They can quench the Holy Spirit. If you have not yielded these attitudes to Him, let the Holy Spirit move in and begin the process of demolition.

1. STUBBORNNESS.

Some Christians approach God with hands joyfully upraised; others keep their arms defiantly crossed. Is your daily prayer: "Not my will, but Yours be done"? Or do you place strict conditions on your obedience?

God wants surrender. Don't be a stubborn foot-dragger or a Jonah who runs when God calls you. Some believers I know started out with a carefree heart of surrender, but they grew cautious and doubtful when things didn't work out the way they expected. Quit sulking. Get back in the game, take off your parking brake and move forward with Him.

2. NEGATIVITY.

Joy is a fruit of the Holy Spirit, but you would never know this when you are around certain Christians. They never learned to rejoice in the hard times. They never see the silver lining around any cloud. They always expect the worst. Their faith is extinguished by fear and doubt.

Jesus died on the cross so we could experience unspeakable joy. If you have carried around a heavy blanket of

sadness all your life, let God exchange it for a garment of praise.

3. SELF-CENTEREDNESS.

The essence of sin is selfishness, but this attitude should not characterize Spirit-filled Christians. When we are baptized, we become a part of the church and we learn to love each other, serve each other and esteem each other higher than ourselves. We no longer have permission to be isolated loners. The Holy Spirit teaches us to say: "It's not about me." Quit viewing life through your own needs. Learn to put others first.

4. WOUNDEDNESS.

We've all been hurt. But real success in life is determined not by our circumstances but by how we face them. God calls us to forgive, no matter how much pain we endured when we were betrayed, disrespected, violated or overlooked.

God wants to wipe away your tears, but He can't heal you if you hate the people who hurt you. Forgiveness is a choice, not a feeling. Don't wait until you have a warm, fuzzy feeling for your enemy. Make the decision to love anyway, and the feelings will come later.

5. FAULT-FINDING.

Philippians 2:14 commands us: "Do all things without murmuring and disputing" (MEV). But since the church began 2,000 years ago, there have been finger-pointers and whiners who have slowed the progress of the gospel with their petty complaints.

There are 686,000 species of insects in the world, and billions of them are buzzing at the same time; in the same way there will always be critics buzzing with their latest accusations and opinions. Yet the world is not changed by insects but by people who have been transformed by Christ. Don't join the tragic chorus of small-minded critics. Be an encourager instead.

God wants holiness. But some of us don't realize that we can't have true holiness until we surrender attitudes that are contrary to His nature. It's not enough just to let go of sinful behaviors. He wants you to be like Jesus inside and out. He wants truth in the inner parts. Let Him take a sledgehammer to your bad attitudes. □



"I have learned that the Holy Spirit, our great refiner, never stops stepping on my toes, confronting my sin and exposing my stinking attitudes."