

Encourage

Inspiration for IPHC Leaders

GOD Calls Us to TRAVAIL

BY BARBARA JAMES

Why IT'S STUPID to Watch Porn

BY J. LEE GRADY

BECOMING 'Spirit Contemporary'

BY DOUG BEACHAM

How to PREPARE for WORSHIP

BY BRIAN WIENEKE

We Must EMBRACE the BROKEN GENERATION

BY JANNA COOK



WHY WE MUST BECOME 'SPIRIT CONTEMPORARY'

A new book by Canadian minister Leon Fontaine offers a challenge to all American believers.



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](#).

In January at the Synergize 2016 Conference in Orlando, Florida, led by Dr. James Davis, I had the opportunity to meet Leon Fontaine, pastor of Springs Church in Canada. With six campuses in four Canadian cities and a Canadian television presence, Fontaine focuses on what he calls “Spirit Contemporary” as an effective means of reaching people for Christ. I’m reading a pre-release of his forthcoming book, *The Spirit Contemporary Life*. It is one of the most inspiring and relevant books on evangelism I have read.

Fontaine’s early life experience as a paramedic put him into contact with people living on the edge of life. He shares numerous stories of the miraculous power of Jesus, bringing healing to people and also leading people into personal relationships with Jesus.

What I like about Fontaine is that he is not the caricature of a typical evangelist, either in the pulpit or on television. He is down to earth and low key, yet passionate about Jesus. Center stage is Jesus, not the evangelist.

On his [website](#) Fontaine writes: “We believe Jesus Christ came to the earth so that all nations and people might have life and live it to the fullest. Our purpose is to reach the world for Him, and the most effective way to do this is by both functioning powerfully in the Spirit and by adapting ourselves to best connect with those we aim to reach. We call this being Spirit Contemporary.”

For months as the IPHC has prepared to focus on our core value of Holiness, I have found a stirring in my heart that it is imperative we remember, and discover afresh, that holiness is not isolation or withdrawal from the world. Holiness is a witness to the world of the glory of God and God’s vision for abundant life for this

world.

Abraham, the father of the faithful, was called to live in God's presence in such a way as to be a blessing to the world (see Genesis 12:2–3; 22:17). His descendants were called to be a holy nation among the nations of the world. They were separated from the nations in order to be among the nations as a people who lived by covenant obedience to the Creator of all peoples—to be a witness of what it meant to live by grace, trusting in God as King.

Israel did not keep the covenant and failed to live as a people who would light the way for the Gentiles. We believe that one day Israel will be reconstituted as that covenant people and the nations will make their way to Jerusalem in fulfillment of prophecy. But out of Israel, from among this covenant people, God did fulfill His promise through the lineage of David that the Messiah would come. The Messiah is Jesus of Nazareth, conceived by the Holy Spirit, born of a virgin, and present among us as the Son of God.

The church is called to live as a blessing to the world. Through Jesus, God calls people from “every tribe and tongue and people and nation” (Revelation 5:9; 14:6) to be holy and serve Him in the world (1 Peter 2:5, 9). Instead of one ethnic group in one location, now the holy people of God speak thousands of languages, are in every city and nation, and are of every color and race.

I want to invite us to discover anew that it means to live as holy people in this unholy world. To use Fontaine's

engaging phrase, it means for us to live “Spirit Contemporary.” That is not a rejection of the past; rather it is an affirmation that Jesus is the same yesterday, today, and forever (Hebrews 13:8). Jesus is always contemporary because He is always Lord.

If 2016 were the fullness of time when the Messiah was born, Jesus would dress like us, not like a first century Jew in Israel. Jesus would write in the dirt and tweet on His mobile device. Jesus would call men by the seashore and call women working at Google. Jesus would heal lepers and heal people with HIV. Jesus would save a woman caught in adultery and deliver men addicted to pornography and strip clubs. Jesus would feed five thousand and give hope to the millions trapped in modern ghettos.

Yes, Jesus would be a threat to the Herods, the

Emperors, and the Caiaphas's of the modern world. And yes, modern media would lift Him up in order to tear Him down. And yes, at the end of the day, we would crucify Him before a Congressional Committee and then display Him as Enemy Number One.

But Jesus would be holy among us. And He would call us to be holy with Him. And He and we are called to be “holy

contemporary.”

The call of the prophet Isaiah stirs my heart as I reflect on holiness and evangelism. The call occurred in the midst of a national crisis, one that reflects a loss of national leadership and direction. In the midst of that confusion, God speaks with His vision: “Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory” (Isaiah 6:3 NASB). Did you catch that? God sees the whole earth as full of His glory!

I suspect we would respond the same way as Isaiah, we are “undone, unclean.” But the revelation of divine holiness always wants to reach people like us and “touch” us from the altar. It's appropriate that one of our earliest Pentecostal Holiness magazines was *Live Coals of Fire*. Sanctifying power, evidenced in the removal of iniquity and purging of sin, is always followed by God's call, “Who will go for Us?”

In our contemporary world, let us be the ones who will respond, “Here am I! Send me.” □

Encourage

A place of hope. A people of promise.

February 2016

Vol. 3 No. 2

Editor in Chief

Dr. A.D. Beacham, Jr.

Publisher

International Pentecostal Holiness Church

Executive Editor

J. Lee Grady

Communications Director /

Associate Editor

Janese Bennett

Evangelism USA

D. Chris Thompson

World Missions Ministries

J. Talmadge Gardner

Discipleship Ministries

Thomas H. McGhee

**Clergy Development /
World Intercession Network**

Lou Shirey

Encourage is published monthly except in July and December by the International Pentecostal Holiness Church, P.O. Box 12609, Oklahoma City, OK 73157. Digital subscriptions are available free of charge by contacting jbennett@iphc.org. Images courtesy of thinkstockphotos.com unless otherwise noted.



If 2016 were the
fullness of time when
the Messiah was born,
Jesus would dress
like us, not like a first
century Jew in Israel.



PHOTO CREDIT: YELITZAVETA SEMERIK

WE MUST EMBRACE THE BROKEN GENERATION

I'm growing spiritually today because two
Spirit-filled women cared enough to notice me.
Will you care for the younger generation?



BY JANNA
COOK

JANNA COOK graduated from Emmanuel College in 2013 with a degree in Secondary English Education. In 2014 she enrolled at Liberty University to study professional counseling and will graduate later this year. She is engaged to Zachary Hancock, who serves as a youth pastor at Highway Pentecostal Holiness Church in Elgin, South Carolina. They plan to marry in January 2017.

My parents divorced when I was eleven years old. It was, by far, one of the most tragic and heart-breaking moments of my life—the desolation of everything that was familiar. It grieved me deeply to know that nothing was ever going to be the same again. I can still remember sitting at the counter of my mama's tiny one-bedroom apartment, burrowing my face in her chest as we wept together. I did not understand what was happening around me, and I did not understand why such a terrible shadow had been cast on my family.

A bitter seed was planted in my heart during that time, and it festered and grew as the years crawled by. By the time I was fifteen, I was filled with frustration and anguish, as I desperately yearned for a breath of familiarity and peace.

That summer, I remember going to our annual church camp meeting in Lake City, South Carolina. To this day, I could not tell you a single thing that the evangelist said, but I distinctly recall feeling drawn to the altar. I stood there for a few moments and prayed by myself, and then I felt a gentle hand rest on my shoulder.

As I turned to see who it was, I realized that it was our bishop's wife, Mrs. Violet McKenzie. She hugged me and began to pray in the spirit over me. In that moment she whispered in my ear, "Janna, I love you but Jesus loves you

so much more.” It was then that I realized that God, the creator of the entire universe, was keenly aware of me.

But this was only the beginning of healing for me.

Years later, as a sophomore in college, my heart was once again weighed down by frequent feelings of rejection and failure. I worked in the admissions office at Emmanuel College, and that summer I was given opportunity to travel to the Youth Quest conference. While I was there, I ran into Mrs. Tamara Amos. She knew nothing about my situation or the things that had been burdening me.

But one night in a service I was once again embraced by a Spirit-filled woman who was led by God to minister to me. That night the Lord used Mrs. Tamara to minister acceptance and love to me. She reminded me that I belong to my heavenly Father. After that moment, she often sent me reminders that she was praying for me, and that the Lord was pleased with the woman I was becoming.

My story is not uncommon. There are many young people who have been through much worse than I have: sexual abuse, abandonment, depression, anxiety, shame and addiction. Many of these young people are sitting in your pews, and in their hearts beats the deep desire to be known and to be loved. They also want to be healed.

I am the woman I am today because people took notice of me in my dark place, and they allowed the Holy Spirit to use them to minister healing, wholeness and hope to me. They didn't ignore me. My generation is desperately seeking to have someone call out the gold in us and pull us out of our darkness.

Do you see the young woman who became pregnant in high school and longs to be told she's not worthless? Do you see the young man who was abandoned by his father? He's searching for a place to belong. Do you see the victim of abuse desperately yearning to feel safe—to find a place where she can rest in peace? Do you see the child from a broken family seeking calm in the midst of chaos?

It would be foolish to say that my generation is not difficult to understand. With our smart phone faces and cyber lingo, it would seem we've lost the ability to communicate. Yet with every Facebook post, with every tweet, and with every picture on Instagram my generation is screaming: Please notice me, love me, and give me a place to belong!

We are more than our smart phones. We are a generation of powerful, effective, caring, intelligent people who are seeking to make a difference in the world. We are an army fit for battle. We are a people called and appointed to spread the good news of Jesus.

As I consider this thought, my mind is drawn to a story in Ezekiel 37. When God placed Ezekiel in the valley of dry bones, He posed this question: “Son of man, can these

bones live?”

And, in my heart I believe that God is posing the same question to the church.

My generation is a vast army that is spiritually dying. Yet I believe God is calling the church to prophesy like Ezekiel. I believe God has planted the

church in a valley full of dry bones, and He is calling them to prophesy, “You will live and not die! You will be the man or woman that God has called you to be. You will not lay in the shame of your past. You can overcome the pain of your circumstances. You can live!”

A precious woman prophesied in 2005 that I would live, and another woman ministered to me in a conference in 2011. Today I am alive and breathing. I am a warrior fit to be all that God has called me to be. I would still be lying in a valley of dry bones if someone had not noticed me.

May God give us the wisdom to see those around us, and may our eyes be opened to the needs of a generation longing to be seen. My prayer for my generation and for the church is found in the words of this song, *Come Alive (Dry Bones)*, by Lauren Daigle.

With every Facebook post, with every tweet, and with every picture on Instagram my generation is screaming: Please notice me, love me, and give me a place to belong!

*God of endless mercy
God of unrelenting love
Rescue every daughter
Bring us back the wayward son
And by your Spirit breathe upon them
Show the world that you alone can save
You alone can save*

*As we call out to dry bones
Come alive, come alive
We call out to dead hearts
Come alive, come alive
Up out of the ashes
Let us see an army rise
We call out to dry bones come alive* ■

GOD CALLS US TO TRAVAILING PRAYER

When God wants to do something big, He calls for the most intense form of intercession.

PHOTO CREDIT: YELIZAVETA SEMERIK



BY BARBARA JAMES

BARBARA JAMES is the president and co-founder of Joysprings Foundation, Inc., a ministry that provides “Times of Refreshing” retreats for spiritual leaders. She has also served as director of the World Intercession Network for the IPHC. She and her husband, Bane, live in Franklin Springs, Georgia.

What is travail? Any mother knows the anguish involved in childbirth. Travail can also be applied to any form of hard labor. Webster’s Dictionary defines travail as “very hard work; the pains of childbirth; intense pain; agony.”

I have found this definition correct in the spiritual realm as well. Travailing prayer is hard work, and it can be as intense as giving birth. Travail takes place after you have carried and nurtured a promise in your heart for a period of time. It comes on you suddenly.

Travail can be associated with the prayer of tears. Later the strategic time comes to push that promise forth through prayer. Finally you realize that the promise has been born, and you are greatly relieved when the delivery is over and there is assurance that the promise is being fulfilled.

In his book, *Kneeling on the Promises*, James Goll says travail is “a form of intense intercession given by the Holy Spirit whereby an individual or group is gripped by something that grips God’s heart. The individual or group labors with Him for an opening to be created so that the new life can come forth.”

The story of Elijah’s travail in I Kings 18:41–46 is a good example. Israel had been without rain for three and a half years, but suddenly the prophet Elijah heard the sound of rain in his spirit. Immediately he proclaimed the miracle to King Ahab, and then rushed to the top of Mt. Carmel to travail for the miracle.

Bent over as a woman in travail, his head between his knees, Elijah assumed a posture of agony and faith. Seven times he sent his servant to see what the sky looked like, but it was only on the seventh time that the servant

saw a cloud the size of a man's hand. An opening in the sky, created by travail, sufficient for a miracle of rain! It was enough.

Elijah declared: "Go up, say to Ahab, 'Prepare your chariot and go down, so that the heavy shower does not stop you'" (1 Kings 18:46 NASB). Then Elijah girded up his loins and outran Ahab to Jezreel and the downpour came. It was God's time.

Abraham learned this lesson well. Lettie Cowman, author of *Streams In The Desert*, wrote: "God has His set times...If God had told Abraham in Haran that he must wait for twenty-five years until he pressed the promised child to his bosom, his heart would have failed him. So, in gracious love, the length of the weary years was hidden, and only as they were nearly spent, and there were only a few more months to wait, God told him that 'according to the time of life, Sarah shall have a son'" (Genesis 18:14 KJV).

The set time came at last. The intercession, faith, and obedience so visible throughout Abraham's life were partners to the miracle. Cowman continues: "Take heart, waiting one, thou waitest for One who cannot disappoint thee; and who will not be five minutes behind the appointed moment...Ah, happy soul, when God makes thee laugh!" Even in travail we must honor the set time of God, for there will come a moment of delivery—a time for joy and laughter.

Christian parents understand travail. Over the years we pray for our children. We agonize over miracles of destiny we long to see. Waiting for God's set time while guarding the gift of hope is often difficult and painful.

We are at a pivotal point in time, and the essential mandate is still the same: We need fervent, travailing prayer.

When my daughter Beth was five years old I pleaded with God to release me from a public job so that I could spend one full year with her before she started school. After an intense time of prayer I realized this was not God's plan; but in the midst of the brokenness being processed in my heart, there was also an inner assurance that God would take care of my desire for a meaningful relationship with my daughter.

Six months after my husband and I had moved from our home of 30 years to a new location, our daughter Beth decided to join us. By that time she was a single adult. God gave us not one, but seven wonderful years together.

When she felt it was time to leave, my husband Bane, Beth and I were all struggling. Beth commented later that the day her fully packed car pulled out of our driveway was one of the saddest days of her life. We were all trying to be strong, but our hearts were filled with an inner grief that needed God's touch. We

knew a very special season of relationship was ending and courage was needed for a new day in God's plan.

The travail of years was shrouded now in the agony of separation and mystery. Where was the cloud the size of a man's hand? The following evening, as my husband and I finished the evening meal, a downpour of rain suddenly began to fall.

We stepped to the door to take a peek. The sky, clothed in a bright array of both raindrops and rays of sunshine, abruptly glistened with the radiance of a sparkling double rainbow. A double rainbow! How incredible of God, we thought, to remind us of His passionate heart as One who keeps the promises of covenant. Oh, the comfort that holy sign gave us on that particular evening!

A month later, as we entered the state where Beth was then living, the sky suddenly was flooded with another brilliant double rainbow. One month later, as we drove into the tiny community where our son lived, the sky again displayed a glorious double rainbow.

Imagine! Three months in a row the Lord had put a double rainbow in the sky. For all of us as a family, these glorious double rainbows came at strategic times and places, signs of promise, for He always remembers covenant relationship and the travail of heart that brings forth His best. Yes, those who put their hope in God shall not be disappointed!

Travail activates, energizes, and fulfills the deepest realities of spiritual joy. That incredible joy is the undeniable witness of divine strength in action; it's the evidence of prevailing, supernatural power at work.

A dear friend and ministry leader recently shared two words the Lord gave him for this year:

NOW and **JOY**.

I believe these words embody the broader dimensions of dynamic joy and miraculous intervention which God is willing and eager for us to presently receive. Families need these interventions. Churches need these interventions. Our nation needs these interventions. We are at a pivotal point in time, and the essential mandate is still the same: We need fervent, travailing prayer.

Individually and corporately, be encouraged to embrace it with expectant hearts and a fresh commitment to its success. Travail, though painful in the birthing process, will surely break forth into life-giving joy and the fruitful miracle of life-filled kingdom adventure and advance! ■



PHOTO CREDIT: VITALY VITORSKY

SEVEN WAYS TO HELP YOUR WORSHIP TEAM PREPARE AND BE PREPARED

Worship will flow easily when you train your ministry team in these practical ways.



BY BRIAN WIENEKE

BRIAN WIENEKE is the worship pastor at Bethel Worship Center, a P.H. church in Camden, South Carolina. Prior to this he worked in the Christian music industry in Nashville, Tennessee, for 20 years. He has two daughters, Briana and Ashleigh, both students at the University of South Carolina. He is engaged to marry Cindy Pattison later this year, and he will welcome 9-year-old Anna as his new daughter.

Worship through music is an important part of the modern church experience and it is vital that worship leaders and their ministry teams understand their mandate with clarity. Each week, at churches both large and small, our sanctuaries are filled with worshipers. There are nearly as many differing expectations of what that worship service experience should be as persons attending.

The worship leader is charged with developing leaders who are authentic and effective. He or she must help the ministry team maintain a proper focus throughout their times of preparation and ministry. Here are seven ways to help your worship team prepare and be prepared:

1. Let's be Martha now, so we can be Mary later.

There has been much said about Martha in regard to her busyness and misplaced focus on preparedness and how she should have been more like Mary when Jesus arrived. Truth be told, we can learn a lot from the example of Martha and Mary. Perhaps Martha's timing was just off. There is a time to be "Martha" but it is not when you're sitting at His feet.

Challenge your team that during your weekly rehearsals, in their individual prep times of learning lyrics and listening to new songs, and in the pre-service sound checks, to be like Martha and to make sure everything is in order and everyone is ready and confident in their tasks for the service.

We always want to enjoy what we're doing, but even while doing so, there is work to be done. Be diligent and require your team to be diligent as well. By asking them to do the work of "Martha" now, we can all be "Mary" during the service and sit at His feet.

When service time arrives, there is nothing more that can be done to be more prepared. Everyone should already know their part and task. Now it's time to simply love on Him. It's time to be "Mary" and it's a blessing that spills over into the congregation.

2. Have a full run-through at the pre-service sound check including transitions.

A lot can change between your rehearsal night and the Sunday morning worship service. Atmospheric changes can change the sound, individual adjustments can be made to instruments, a rogue soprano can drink an energy drink, and people forget what they are supposed to do.

These are all things that can affect the flow of the worship service. Go ahead and take the time to refresh everyone's memory and do the "Martha" things and make sure everything is in order.

3. Have well-established and clearly communicated policies on tardiness and communication for the day of worship services.

Everyone on the worship team has committed to be faithful and dependable. It is not too much to ask that they be punctual and communicate well. Sunday morning, prior to a service, is not the time to be dealing with tardiness issues or wondering where your drummer is. Things occur that are outside of our control at times, and sometimes people simply oversleep. Establish and communicate a pre-determined protocol to follow.

For example, the worship leader could state this: "There is a five-minute grace period after the start of sound check. If you know you're going to be more than five minutes late, please contact your designated leader. If you have contacted your leader to explain your tardiness, when you arrive quietly slip into position and join us. If you have not contacted your designated leader and are more than five minutes late, then you will not be on the platform today. You can worship within the congregation."

Clear guidelines like this helps everyone to know what is expected. It also eliminates having to make what can sometimes be emotionally driven decisions.

This may seem a bit rigid, but when there are 20 to 30 people involved every week on your team, you'd be surprised how many times this issue is confronted. It helps

everyone involved to have as few conflicts as possible before the service.

4. All glory goes to Him. Remind your team to keep humble spirits before the Lord as they worship.

Worship leaders are not the stars. We can't intend to impress anyone with our musical abilities. No one on the platform/stage is there to be seen or heard. It's not a platform for someone to exhibit their gift. If the focus is not Jesus, our worship is not authentic.

5. Always bring the focus back to Jesus.

Give instruction to guard what your musicians say and what they allow their ears to hear in the moments leading to worship beginning. This is not a time to be wasted with idle chatter. Encourage your team to prepare for worship and fix their eyes on the Lord.

6. Pray for one another and take the focus off of ourselves.

Lift one another up. Lift the lead pastor up and pray that his mind and ears be shielded in those last moments before the service. Bring things into perspective by praying for the congregants as they begin to fill the sanctuary. Pray for the volunteers who are serving as teachers, childcare, greeters, and ushers.

7. Create an atmosphere of worship.

Prior to service time, release your team to worship like Mary did. All the "Martha" work has been diligently completed. We lead worship by worshipping. The notes to be played and the words to be sung are all a foregone conclusion.

The notes and words are going to come out through our worship naturally. Explain that each musician and every vocalist is set apart for the purpose of worship, and their only job until the end of the service is to fill that time with as much praise and adoration as they possibly can.

Worship is easy. It comes naturally out of our love for Him. It's the "Martha" stuff that goes undone that effects our ability to be "Mary." So I pray you will let the highest praise flow out of your team each time your church gathers to minister to our great God. ▢

"Worship leaders are not the stars. ... If the focus is not Jesus, our worship is not authentic."

WHY WATCHING PORN IS JUST PLAIN STUPID

I share these insights with the
young men I'm mentoring.
But they can apply to
anyone—including pastors!



BY J. LEE
GRADY

J. LEE GRADY is an ordained IPHC minister who serves as contributing editor of *Charisma* magazine and editor of *Encourage*. He also directs The Mordecai Project, an international missions organization based in Florida. He is a member of the IPHC's Sonshine Conference. You can follow him on Twitter at [@leegrady](https://twitter.com/leegrady) or visit his ministry website at themordecaiproject.org.

I have prayed for countless men who admit they struggle with porn. After we prayed together they got a level of victory over the habit, but some came back to me asking for more practical steps to freedom—because porn is assaulting us from all sides today.

My response: You must be ruthless. Paul told the Corinthians: “I discipline my body and make it my slave” (1 Cor. 9:27, NASB). You must ask God for the power to control your urges, and run every time you feel tempted. You should also consider that it’s really dumb to look at porn, for the following reasons:

1. PORN IS A HUGE WASTE OF TIME.

A 2008 study of graduate students found that 48 percent of young adult males look at porn weekly, and some view it daily. The statistics for women aren’t as high, but numbers are rising. The problem is that the more porn you look at, the more you need—and porn addicts spend hours (and sometimes lots of money) looking for bigger thrills. You’d be a lot healthier if you spent that time exercising, studying or hanging out with friends. Or praying!

2. PORN IMBEDS IMAGES IN YOUR MEMORY.

Philippians 4:8 says: “Whatever is pure ... dwell on these things.” A Christian who indulges in porn is filing thousands of unholy images in his or her brain. Those images will emerge during a conversation, during sleep or even during worship at church! Why would you want those movies showing in your brain every day?

3. PORN CHANGES YOUR VIEW OF SEX AND OTHER PEOPLE.

Porn addicts begin to view people as body parts. And married men who are addicts often try to force their wives to engage in degrading acts they've seen in films or photos. I've counseled guys who find it difficult to enjoy married sex because it's not as satisfying as the porn they consumed for years before marriage. Psychologists have proven that teenage boys who watch a lot of porn become much more sexually aggressive and assume girls want to be treated roughly.

4. PORN HARMS YOUR SEX LIFE.

Secular counselors have released countless studies proving that the human brain is "rewired" (in other words, damaged) by watching porn. The chemical dopamine is released when we feel sexual stimulation, but a porn addict needs higher and higher levels of this to be stimulated. He will search for more hard-core porn to satisfy the urge.

5. PORN GRIEVES THE HOLY SPIRIT.

Ephesians 4:30 says: "Do not grieve the Holy Spirit of God" (MEV). When you grieve someone he gets quiet. When a Christian makes sinful choices, the Lord does not condemn us but He will withdraw the sense of His presence so we become desperate for Him again. A mature Christian learns to avoid anything that offends the Holy Spirit.

6. PORN BRINGS CONDEMNATION AND SHAME.

Many Christians go through life feeling spiritually defeated because guilt weighs them down. Romans

The word "holiness" is in our denomination's name—yet how many of us embrace holiness in our inner lives?

8:6 tells us: "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace" (NASB). If you focus your attention on porn, you will live in a depressing spiritual rut. Get up, repent, receive forgiveness and learn to overcome your habit by trusting in His indwelling power. To find

total healing you should admit your struggle to someone else (see James 5:16). Transparency brings freedom.

7. PORN IS FILTHY.

The Covenant Eyes ministry has reported that 66 percent of porn performers have herpes, and 7 percent have HIV. Porn is full of disease. It's gross. James 1:21 says: "So get rid of all the filth and evil in your lives" (NLT). The Greek word for "filth" (rhyparia) can mean "obscenity" or "moral defilement." The next time you are tempted to look at a porn site, imagine yourself standing in a latrine, up to your neck in human waste. Don't soak your soul in filth!

8. PORN WILL PULL YOU INTO WORSE SEXUAL SIN.

Never downplay the power of temptation. You may think you can "manage" your sin, but the truth is that porn is a beast. It is stronger than you are. It is a cruel taskmaster that will take control and make you do things you regret. I have counseled men who admitted to me that porn was their first step toward adultery.

Our church is called the International Pentecostal Holiness Church. The word "holiness" is in our denomination's name—yet how many

of us embrace holiness in our inner lives? Holiness is not about a dress code or what you look like on the outside. If you are addicted to porn yet you put on a suit and tie to look "holy" on Sundays, you are playing a hypocritical game of charades. It is time for a personal transformation.

If you are struggling to stay free from porn, print out this article and tape it to your computer screen. Then read it before logging on. You may even want to write the words "DON'T BE STUPID" at the top of this list to remind you that purity is still important in this pornographic world. Get a grip. Use self-control. Don't let porn destroy your life—or your relationship with God. ☐

A poster for the Elevate Conference. It features a stylized logo with a blue 'A' inside a circle, with the word 'elevate' in a large, blue, sans-serif font and 'CONFERENCE' in a smaller, blue, sans-serif font below it. The dates 'March 9-10, 2016' are written in a blue, sans-serif font. Below the dates, the registration information is listed: 'Registration \$49' and 'Early Registration \$39 by Mar. 1'. The registration link 'Register Now @ www.thefirstphchurch.org' is also provided. A list of featured speakers is shown in red text: Bishop Doug Beacham, Bishop D. Chris Thompson, Dr. Conrad Lowe, Josh Hannah, Jim Whitfield, Doug Bartlett, and Anthony Craver. At the bottom, the text 'TAKING LEADERS and CHURCHES to the NEXT LEVEL' is written in a blue, sans-serif font.

elevate
CONFERENCE

March 9-10, 2016

Registration \$49
Early Registration \$39 by Mar. 1
Register Now @
www.thefirstphchurch.org

Featured Speakers:
Bishop Doug Beacham
Bishop D. Chris Thompson
Dr. Conrad Lowe
Josh Hannah
Jim Whitfield
Doug Bartlett
Anthony Craver

**TAKING LEADERS and
CHURCHES to the
NEXT LEVEL**