

Encourage

Inspiration for IPHC Leaders

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A CORE VALUE OF OUR CHURCH: 'WE PRAYERFULLY VALUE HOLINESS'



The IPHC has always taught that holiness is possible through sanctification.



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](#).

Holiness is at the core of our relationship with God. Psalm 96:9 says: “Oh worship the Lord in the beauty of holiness! Tremble before Him, all the earth” (NKJV).

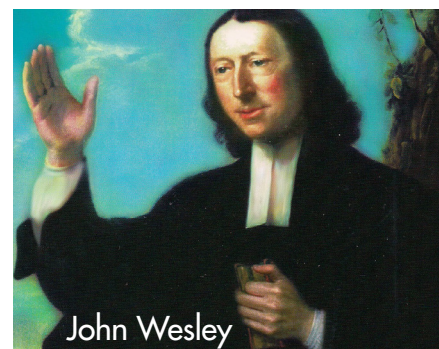
The IPHC has chosen to focus this year on “The Beauty of Holiness.” From Scripture we discover God’s holiness, how God makes us holy, what it means for us to be holy and how holy people share God’s love in this world.

The IPHC was birthed in 1898 as part of a holiness revival that swept the world. That revival emphasized God’s holiness and His command and provision—because He provides the ability for us to “be holy, as I (God) am holy” (see Leviticus 11:44, 45; 19:2; 20:7, 26; 1 Peter 1:16).

That emphasis included the command that we personally live holy lives reflecting the character of Jesus Christ (Ephesians 1:4; Colossians 1:22; 3:12; 1 Thessalonians 4:3, 4; 2 Timothy 1:9; 1 Peter 1:15). It also included the command that the church, the Body of Christ in the world, live holy as a light to the nations (Deuteronomy 7:6; 14:2, 21; 26:19; 28:9; 1 Peter 1:16).

Our movement was birthed in the Wesleyan holiness perspective of Christian theology. John Wesley’s *A Plain Account of Christian Perfection*, as well as the insights from those who followed him, is how we have historically viewed holiness in the Scriptures.

Wesleyan holiness provides us with a two-fold work of grace through Christ’s redeeming blood. First, in pardon of sin, the guilt we carry for our actual sins are forgiven through Christ. We receive this gift of pardon and justification by faith. We do not earn forgiveness of sins; rather we receive by faith what Christ has provided for us in His death and resurrection.



John Wesley

Second, though we are forgiven of our actual past sins, there often remains a war between our new birth nature and our carnal, fallen nature. IPHC theologians have consistently interpreted Romans 7 as the Apostle Paul's description of the believer's struggle in the flesh following conversion. Victory over our fallen nature comes as we fully surrender our will, thoughts, and desires to Christ, and receive by faith the gift of sanctification provided in Jesus Christ (Romans 6–8).

This is how we experience deliverance from the bondage of sin and its addictions that so easily ensnare us (Hebrews 12:1). This is the hope and joy of our present life: Though we experience temptations of varying degrees that seek to have dominion over us, Christ has provided the way for us to resist sinful dominion and live under His righteous and holy dominion (Romans 6:11–22).

The IPHC Articles of Faith 9 and 10 state our position on sanctification. The phrase, “second definite, instantaneous work of grace,” refers to God's grace in Christ that brings victory over our carnal nature. While this can occur at pardon and justification, it often occurs later in our walk with Christ, subsequent to regeneration. Sanctification is God's provision for dealing with our carnal nature through Christ purifying our minds, hearts, will, and bodies.

“Victory over our fallen nature comes as we fully surrender our will, thoughts and desires to Christ, and receive by faith the gift of sanctification provided in Jesus Christ.”

Sanctification is definite and instantaneous. This refers to a spiritual awareness in time when we surrender fully to Christ. As N.J. Holmes wrote in his book *God's Provision for Holiness* in 1902: “The crucifixion (of our flesh) will not take long when we are ready to submit to it. It may take us some time to get ready for the cross.”

It is important that we be clear about the meaning of the phrase “work of grace.” It is not about our work; it is about the work of Christ. We surrender—God sanctifies! We receive sanctification the same way we receive pardon and justification, by faith in Christ's work in our behalf.

This is why the holy life is about joy, peace, love and hope in Christ. It is not about legalism, judgmental attitudes, spiritual defeat and hopelessness. This is why the IPHC identified “The Beauty of Holiness” a core value and focus. This phrase, the beauty of holiness, occurs in 1 Chronicles 16:29; 2 Chronicles 20:21; Psalm 29:2; and Psalm 96:9. It describes the glory, honor and adornment of the Lord. Throughout this year and beyond, insights from these passages, as well as from the totality of Scripture, will help us on this journey with our holy God.

I am convinced that our witness to Jesus Christ must be rooted in holy living. I mean this in two ways. First, the beauty of holiness invites us to exhibit holiness as the body of Christ, the church, living holy in the world. While holiness and sanctification denotes separation from the world, it is not isolation from the world.

Our separation unto Christ as His body, prepares us to live

Encourage

A place of hope. A people of promise.

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Editor in Chief

Dr. A.D. Beacham, Jr.

Publisher

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in the midst of this confused, hurting and hell-bent world. As a movement, my prayer is that the Holy Spirit will birth in us a corporate sense of holiness, which speaks to every aspect of our witness in the world.

Second, holiness needs to be viewed as a significant element in evangelism. The apostle Paul in 1 Corinthians 7:14 speaks of the power of a believing spouse to sanctify an entire family. In the most intimate of human relationships, marriage and children, holiness is greater than unbelief! I believe this is true across the social needs of our world.

The beauty of holiness is greater than immorality, greater than injustice, greater than human trafficking. It is greater than hunger, racism and greed. The beauty of holiness is greater than any corruption of sin. In the light of that beauty, the corruption that is in the world is seen for the devastation it is, and this beauty draws people to Christ. May the body of Jesus Christ arise with joyful and life-giving holiness as a witness to this dying world! □



FINDING HOLINESS IN A PORN-FILLED WORLD

How can we live a holy life when the
world around us is saturated with sex?



BY BEN
CRISP

BEN CRISP graduated from the School of Christian Ministries at Emmanuel College in 2015 and is currently in the M.Div. program at Regent University. He plans to plant a church after he finishes his education. His father, Ben Crisp, serves as an associate pastor at Whitnel PH Church in North Carolina.

Pornography is everywhere today—on the computer, on television, at the local theater and in magazines. Temptation is lurking everywhere we turn. Sexual purity and abstinence are considered old-fashioned, and today's society has fewer and fewer boundaries when it comes to sex. So, how can we pursue holiness in an environment that promotes sexual promiscuity outside of the context of a loving, God-honoring, heterosexual marriage?

Porn addiction, extra-marital affairs, and other sexual sins are symptoms of a much deeper issue. We cannot simply put a Band-Aid on this sin. We must deal with the root. In order to do this, I am going to outline four ways that I have found to be most effective in rooting this sin problem out of my own life.

Some of these remedies may seem basic, and I do not mean to over-simplify; however, it is sometimes as simple as whole-heartedly committing ourselves to these four things: studying scripture, prayer, being in community, and the continual pursuit to know God.

1. SCRIPTURE.

Living in the pages of the Bible is one of the lost arts of Christianity. We often prefer the quick fix. We read our verse of the day and check it off our to do list. But do we thoroughly study and meditate on scripture?

Jesus explained the importance of living in and keeping His Word (John 8:31–32; 14:23). The author of Hebrews explains that Jesus was tempted in every way like us (Hebrews 4:15). Therefore Jesus must have been tempted with sexual sin and He understands and sympathizes with us when we are tempted. Temptation itself is not a sin. It is our response to it that matters.

I have found a direct correlation between time invested in Bible study and victory over sin. The Holy Spirit uses the Scripture that we hide in our heart in times of temptation and give us strength to overcome temptation. The Word changes our thought processes. It allows our eyes to see and discern more clearly.

Begin memorizing Scriptures and saying them aloud when you are faced with temptation. When you verbalize the Word of God the atmosphere shifts. Quoting Scripture aloud may seem awkward at first, but it is powerfully effective.

2. PRAYER.

You cannot have any meaningful relationship without communication. Prayer is one of the essential ways that we build relationship with the Father. It allows us to overcome in situations of temptation because we are in relationship with God.

As we develop this relationship through prayer, our love for Him grows. We do not want to hurt Him by disregarding what He has asked of us. We do not want to betray Him or hurt His heart.

We have been exhorted to pray many times in Scripture. Paul writes, “Pray without ceasing” (1 Thessalonians 5:17 NASB). “With all prayer and petition pray at all times in the Spirit” (Ephesians 6:18). Lack of prayer is one of the great reasons that we do not have the spiritual stamina to resist temptation.

Prayer must become the breath of our spiritual lives. Then we will see relational growth with the Father, increased spiritual maturity, and strength to overcome the struggles that we face.

Begin by investing at least fifteen minutes per day in prayer. Time that you set aside to converse with the Father. You can use the Lord’s Prayer (Matthew 6:9–13) as a template to assist you in this process. As you begin to pray and encounter the presence of God, fifteen minutes will not be enough! You will want so much more!

3. COMMUNITY.

Find and participate in a good church—a place for meaningful relationships to grow and develop. There are three types of relationships that will serve as catalysts for spiritual growth. One of my mentors, Lee Grady, says every person needs three kinds of relationships to grow as a disciple: (1) Pauls, (2) Barnabases and (3) Timothys.

* Pauls are mentors. They impart their lives to you. They impart spiritual wisdom and guidance. They are spiritual fathers and mothers who will hold you accountable and assist you in spiritual growth and maturity.

* Barnabases are people who come alongside you. They are friends who will link arms in battle with you—and the people you have fun with! They are peer-level brothers and sisters in Christ who hold each other accountable.

* Timothys are the people you are pouring into and mentoring. They keep you honest because they are looking to you as a spiritual leader in their lives. This keeps you

keenly aware of your dependence upon the Holy Spirit and the importance of holy living.

You should cultivate all three of these types relationships. Pray and ask God to highlight a spiritual father or mother. Ask them if they would be willing to partner with you to see spiritual growth and development in your life. And if you are struggling with an addiction to porn, open up and confess your struggle. Transparency brings freedom.

4. KNOW HIM.

Dr. Luper, one of my mentors and professors at Emmanuel College, asked a question that has revolutionized my spiritual life: “What am I intentionally doing to know God more today?” Spiritual growth and holiness do not just happen. We must be intentional. We must take ownership of our faith and be proactive.

The first three commitments to Scripture, prayer and community are ways to ensure that we grow in holiness and godliness. Beyond checking off lists, we must have the attitude that we want to seek and know God. Otherwise these become legalistic activities. But the first three commitments are meant to help us achieve the fourth—to know God. That is the ultimate goal!

When it comes down to it, you may be asking: Is it possible to go a day without looking at porn? Is it possible to go to work without lusting over a co-worker? That’s the wrong focus. The better question to ask is: “What am I intentionally doing to know God more today?” When you focus your mind on knowing God instead of not sinning, you have more victories.

Truly knowing God is the highest good. New Testament writers use the term, *ginóskō*, to emphasize this relational, intimate knowledge of God. This type of knowing God moves from the head to the heart.

Moses said: “Teach me your ways so I may know you” (Exodus 33:13). Paul said, “That I may know Him” (Philippians 3:10). Jesus said: “This is eternal life that they may know You, the one true God, and the one whom You have sent, Your son, Jesus Christ” (John 17:3).

It is time for us to know the truth and apply it. When we seek to know Him, sin looses its grip. Holiness happens! ▢

“When you focus your mind on knowing God instead of not sinning, you have more victories.”



A CONVERSATION WITH A SNAKE

Why do leaders who know better decide it's okay to flirt with sin? We need to take our own advice so we can embrace holiness.



BY RANDELL O. DRAKE

RANDELL O. DRAKE has been an ordained IPHC minister for 35 years and is serving his 14th

year as New Horizons Ministries IPHC Conference Bishop. He and his wife, Michelle, have been married 33 years. They have two sons, Taylor and Evan, one daughter-in-law, Ashlie, and they are the proud grandparents of a granddaughter, Aubrielle.

A shepherd boy was tending his sheep on a cold wintry night. He had a fire going and was warming himself by it when a snake slithered up. The boy drew his spear to kill the snake, but froze in consternation when the snake spoke to him.

"Please, don't kill me. I mean you no harm. I am just cold and want to warm myself by your fire."

"You are a snake and you will hurt me if I let you live."

"No, I won't hurt you—I promise! Just let me stay here a while. You will see I mean you no harm."

The boy agreed, lay down his spear and relaxed. He dozed for a few moments and awoke with a start. The snake had slinked closer to him.

The boy started for his spear again, when the snake spoke again: *"I won't hurt you. I am just getting warm. I appreciate you letting me stay here for a while longer. Thank you."*

The shepherd boy was surprised by the good manners of the snake and his logic in the matter. It was a cold night. The snake hadn't attacked him. Maybe, the snake was telling the truth. He would let him stay as long as he behaved himself. So, the boy closed his eyes for a few minutes and rested.

Suddenly, he felt something brush across his hand. He opened his eyes to find the snake lying right next to him. The snake's head was on the boy's hand. The shepherd boy reached for his knife when the snake spoke for a third time.

"I have been here for a while, but I am still cold. If you will just pick me up and place me inside your coat next to you, I will be warmed by you and then I will go."

"I am not going to pick you up. You will bite me and hurt me. You could kill me."

"If I was going to hurt you, I would have already done it. I had the opportunity, but see—I am a good snake. I haven't hurt you and I won't. I promise. You can trust me. Just pick me up and put me under your coat, next to your heart, where I can get warm."

The boy thought it over. He reasoned that the snake had not harmed him up to this point. It seemed like a nice snake. He had always been taught that snakes were bad, but this snake seemed different. This snake seemed to care about him. It just wanted to get warm, get closer to him and his heart. The boy decided to do it.

He reached over, gingerly picked up the snake and placed it under his coat, next to his heart and warm skin. After a couple of moments, just long enough for the boy to feel good about his decision, the snake bit him! The boy felt the searing pain of the fangs and realized that the poison was already in him.

The shepherd boy yanked the snake out of his coat and threw it to the ground. But the poison had already started taking its toll and the boy could feel the pain. He looked at the snake with shocked and questioning eyes.

"You lied to me. You said you wouldn't hurt me. You said I could trust you."

The snake raised his head up, looked the boy straight in the eyes and said,

"You knew what I was when you picked me up."

SIN. We know what it is when we pick it up. We know the consequences—heard the stories and seen the results of others' sins. We've preached the sermon. Of course we know! And yet...

As leaders, we are sometimes guilty of talking the talk but not walking the walk. We know the drill. We know the way to act. Yet, if we aren't careful in our own lives, we will find ourselves like the young shepherd boy, giving in to the temptation to allow sin to get close to us, to slowly permit sin to penetrate our sanctified lives, to grant sin access into our hearts and minds.

Scripture says that sin easily entangles and that the pleasures of sin are fleeting (Hebrews 11:1, 25). The wages of sin are death (Romans 6:23). Would you wager your family, reputation, character, ministry and even your life for fleeting pleasures?

I want to remind all leaders to stay on guard, to shun evil, to turn away from temptation and to resist sin.

"Personal holiness can't be legislated. It must be lived and experienced as we are empowered by the Holy Spirit."

Growing up in the IPHC as a teenager, I don't remember many sermons on personal holiness. Oh, I knew what I should look like on the outside to be holy. I knew what not to drink or say or smoke. I knew where not to go. Holiness was assessed by external behaviors. Yet, I don't remember being taught a lot about how to actually live a life of personal holiness from the inside out.

One important part of holiness is to understand the difference between temptation and sin. Jesus was tempted in all things, but He did not sin. Therein is the hope we can have to face temptation, but not sin. "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it," (1 Corinthians 10:13 NASB). We can escape temptation!

Personal holiness can't be legislated. It must be lived and experienced as we are empowered by the Holy Spirit. It's how we are to truly be Pentecostal people. As the Holy Spirit empowers us to be witnesses of Christ by the way we live out our everyday lives.

Sometimes, personal holiness is about what not to do. Do you have a problem with pornography? Stop going to the websites on your computer. Put a blocker on your computer. It's the same when dealing with gossip, anger, lust, gluttony and unforgiveness—just don't go there.

Take the steps to insure your temptations are fewer, so your sins become fewer. Have someone in your life that can hold you accountable. Look for that way of escape! Sometimes, it is that easy.

In counseling others we ask them to talk through their issues. Then we guide them to realize that they have the answers to their questions and know what path to choose. We point them to God's Word—to the fact that they are experiencing conviction and conflict in their life decisions. It's about recognizing the snake for a snake and knowing it will always be a snake and sin is sin and will always be sin.

We know, yet we don't do what we know is right. We must take our own advice. James 1:22 says we are to prove ourselves to be "doers of the word, and not merely hearers (or preachers) deluding themselves." Let's obey the Word and embrace true holiness. ■



BUT I DON'T WANT TO PRAY FOR MY PRESIDENT!

God says we are to pray for those in authority. Why is it that many Christians have excused themselves from this command?



DR.
HAROLD
DALTON

HAROLD DALTON and his wife, Anna, began their ministry as missionaries to South Africa. Today he serves as Assistant Director of World Missions for the IPHC. He holds a Doctor of Ministry degree from Trinity Evangelical Divinity School. The Daltons have three married daughters and seven grandchildren.

Scripture teaches that we should pray for and honor those in authority. Yet this directive is widely ignored and often blatantly disobeyed by Bible-believing Christians. This would be an easy command to obey if only the apostles Paul and Peter let us select which persons in authority we choose to honor and remember in prayer!

A few years ago Republicans in the United States said to the Democrats, "You should respect the office of the President even if you disagree with his policies." One administration later, Democrats are making the same point. Is it possible that neither side is standing on principle or biblical grounds; but rather that both are simply trying to support their own agendas?

Paul wrote: "Therefore I exhort first of all that supplications,

prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority..." (1 Timothy 2:1). Is this not a command of Scripture? Remember, Paul suffered persecution at the hands of several political and religious leaders. Yet he uses the word "all" in reference to those who are in authority.

1 Peter 2:13–17

is clear, yet this command is also disobeyed often. Peter wrote: "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God. Honor the king."

Should I give honor to the president of the United States, the governor and the mayor? Yes!

Some people justify their disobedience by saying, "Yeah, but this president flagrantly disobeys God's Word." I often read such comments on social media, written by Christians. But we are shown in Scripture that it is very possible to disagree with a leader with kindness and respect—and still show honor. As Christians we must ask ourselves if we are exhibiting the fruit of the Spirit to the watching world.

Take a moment and remember

"Scripture teaches that we should pray for and honor those in authority. Yet this directive is widely ignored and often blatantly disobeyed by Bible-believing Christians."

who was king and who was governor when Jesus was living on earth. It was Herod and Pilate. And who was the emperor when the Apostle Paul was writing these words—one of the Caesars! When 1 Peter was written, the emperor was probably Nero. There was nothing much praiseworthy about these dictators, yet it is precisely these types of people we are told to honor and remember in prayer.

Scripture also tells us to pay our taxes. Surely this command could have been left out? No one enjoys paying taxes, but Scripture is quite clear. Jesus even told Peter to catch a fish and find money to pay their tax bill (see Matthew 17:24–27). Jesus also said: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matthew 22:21). And Paul reinforced this idea when he wrote: "Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Romans 13:7).

Some Christians in the United States have even suggested that this is a time for civil disobedience. Is there a time to disobey? Yes, there will be times to stand against the government to engage in political protest, but in choosing to disobey civil government one must accept the possibility of arrest and the right of the government to administer punishment.

In Acts 5, the early disciples were arrested for disobeying the high priest's orders to stop preaching the gospel. Peter and the other apostles told their accusers: "We ought to obey

God rather than men" (Acts 5: 29). Yes, Peter and the others chose to disobey the authorities, but they also accepted the consequences. In the end, the apostles counted themselves worthy to suffer persecution.

Notice that in this story there was no rebellion against the authority that put them in jail. There was no prayer for God to deliver them or bring judgment on the evil government. The prayer was one of rejoicing that they were worthy to suffer. For another example, remember when Paul and Silas sang praises to God in the prison cell rather than complain about unjust treatment (see Acts 16).

Scripture also tells us to do everything for the glory of God. 1 Corinthians 10:31–32 says: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

Are we doing this when we speak with hatred or disrespect toward our governmental leaders? Perhaps we need to read Paul's words to Titus when he said: "Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men" (Titus 3:1).

After the 2016 presidential election, we have the responsibility to accept the choice of the majority. Once the decision is made, Scripture is plain. It does not matter if one agrees with the person elected or the policies they stand for. Our command is to honor leaders and pray for each one. Of all people, Bible-believing Christians should be the ones who honor and pray for leaders. If we obeyed this command, our prayers might actually bring the change we want to see in our nation. □



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.

AFTER AN **AFFAIR** ... IS HEALING POSSIBLE?

God can bring restoration to a person who falls into sexual sin. But we must follow His rules for healing.

The infamous Ashley Madison website promotes its dating business by announcing: "Life is short. Have an affair." It now appears that this company will have a short life as well. Ashley Madison will likely go out of business after anonymous hackers in 2015 published the names of 37 million accounts on the site for extramarital affairs.

Ashley Madison caters to people who want to secretly cheat on their spouses. Clients pay a fee using their credit cards, set up discreet profiles and chat with potential hookups—all in a supposedly "secure" environment. A special guarantee promises users they can get their \$250 back if they don't have an affair within three months. About 90-95 percent of the website's users are male, and women are allowed to post their profiles for free.

So much for cyber security. You may have thought adultery would be easier in this era of Snapchat and password protection. Think again. Millions of people were literally caught with their pants down in this embarrassing scandal.

When the hackers released their information on the Internet last summer, the news sent shockwaves across the world as users realized they'd been busted. The list of red-faced clients include employees at the White House and the U.S. Congress, law enforcement and military officials, a Justice Department attorney, many pastors, and Christian activist and reality TV star Josh Duggar, who appeared in TLC's *19 Kids and Counting*.

Duggar resigned in disgrace from his job at the Family Research Council. After the Ashley Madison scandal broke, he released a statement in August admitting he had been unfaithful to his wife. Research into the hacker's information showed that Duggar, who is 27, paid \$986.76 for two Ashley Madison subscriptions. He listed himself on the site as "attached male seeking female."

I don't know anyone who paid money to Ashley Madison, but I do have friends who have experienced the pain and shame of an extramarital affair. Adultery has been happening since the book of Genesis, and it never ends well. Ever since the patriarch Judah was outed for his secret affair with Tamar, or when a prophet exposed David's affair with Bathsheba, men and women have tried unsuccessfully to hide their marital unfaithfulness.

If you have been involved in an extramarital affair, or you know someone who has, here are five painful but necessary steps you must take immediately:

1. GET BRUTALLY HONEST.

You can hide your sin for a while, but if you don't confess it to God and your spouse, you will be miserable—and the guilt will only intensify. Numbers 32:23 says: "Be sure your sin will find you out." Come clean. Your spouse's reaction may be one of anger, disgust or heart-crushing disappointment, but you can't

"If you have been involved in an extramarital affair, or you know someone who has, here are five painful but necessary steps you must take immediately."

heal your broken soul without a full confession. Holiness requires transparency.

2. BREAK OFF ALL TIES TO THE PAST.

Most affairs begin as emotional connections that later lead to sex. That's why it's not easy for some people to end affairs cold turkey. You must be ruthless in severing all communication with the other person. No calls, no letters, no texts, no involvement whatsoever. The adulterous man described in Proverbs 7 falls into sin because he naively wanders near the house of the adulteress. It says of his foolish error: "He does not know that it will cost him his life" (Prov. 7:23).

3. REBUILD YOUR MARRIAGE.

If your spouse is willing to forgive you and start over, you must work as hard on repairing your marriage as you would if you were rebuilding your house after an earthquake. You may come to the realization that your marriage was not built on a strong foundation to begin with. After going through a season of forgiveness and re-establishing trust, renew your marriage vows with a minister and supportive friends.

4. RECRUIT A SUPPORT TEAM.

You can't rebuild your marriage alone. You will need a counselor, a loving pastor and Christian friends who are willing to speak the truth to you. Read good books on marriage, attend a marriage retreat and reach out for help. You may feel like hiding from others in shame, but you must resist the temptation to stay isolated.

5. SEEK A PERSONAL REVIVAL.

Ultimately, people wander from their spouses only after they have wandered from God. If your heart is aflame with the Holy Ghost, you will not let your eyes or your feet drift into sin. The only way you can truly repair your marriage is by surrendering your entire life to Jesus and asking Him to ignite your heart with love for Him. Begin having a daily quiet time with God, read His Word, pray with your spouse and invite him or her to join you on this journey of spiritual revival.

You can use these steps when you counsel people in your church, or when you have to oversee a process of restoration for leaders who have had to step down because of infidelity.

If we are going to experience holiness in our churches, we must offer biblical restoration to those who fall into sexual sin. That restoration process requires brutal honesty, tough love and strict discipline—tempered by huge doses of God's mercy. □