

Encourage

Inspiration for IPHC Leaders

Healing Victims of Sexual Abuse

Practical advice for pastors
and counselors



The Secret of Prophetic Preaching

SPECIAL FEATURE:

Are You Down? Don't Drown!

BY FERRELL HARDISON



A Message from Our Bishop

The Truth Wandereth Here and There

In this season of spiritual darkness, we have the opportunity to shine the light of Christ's truth!

Anglican theologian John Jewel wrote these words in his 1562 classic, *The Apology of the Church of England*: "It hath been an old complaint, even from the first time of the patriarchs and Prophets, and confirmed by the writings and testimonies of every age, that the truth wandereth here and there as a stranger in the world, and doth readily find enemies and slanderers amongst those that know her not."

In Jewel's day an "apology" meant a defense of a particular argument or position. Today, I have heard some conservatives in the global Anglican movement strongly suggest that the Church of England should apologize for some of its most recent positions, particularly as related to certain moral issues where the Bible is very clear.

I will leave it to the Anglicans to work out their own church salvation in fear and trembling. They do not need my advice, though I gladly offer my prayers.

When I first read Jewel's opening sentence, "the truth wandereth here and there as a stranger in the world," I was deeply moved. For a number of years I have been an avid student of global culture and Christianity. There are a lot of reasons for my interest, but one is that I have this sense in my spirit that Western culture is actually in the midst of a real "dark ages."

Popularly that phrase was used to describe the pre-Enlightenment era, a



BY
DOUG
BEACHAM

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period that spanned from the fall of Rome (about A.D. 476) to the fifteenth century (1400s). It was a period in Western culture of significant Christian influence.

Rodney Stark, in his book *The Victory of Reason*, and other writers have challenged the commonly based view of this era as “dark.” Stark calls it “a hoax originated by antireligious, and bitterly anti-Catholic, eighteenth century intellectuals who were determined to assert the cultural superiority of their own time.”

I use the term today because we are living in an era when truth has been so relativized that only those who hold various forms of power can claim they have the truth. Thus truth in the West has been disconnected from the Creator, Redeemer and Sustainer of life.

Truth is now a power-tool at the whim and convictions of competing political and social ideologies. Those who hold the truth in this atmosphere can impose their truth with powerful effect.

An example of this is the common phrase, “the right side of history.” When it comes to many of the truth claims of the spirit of lawlessness prevalent in our world, the International Pentecostal Holiness Church, and myself personally, are on the wrong side of history.

I make no apologies for that. Instead, I have chosen to align myself, consciously and publicly, with the Author of history. The only side that matters, and the only perspective that matters, is that at the end of history “...every knee will bow, of those who are in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord” (Philippians 2:10-11, NASB).

To my global IPHC family I say: Be encouraged. The Light still shines and our personal and corporate history is tied to the Author of history.

In Jewel’s words, this truth has wandered “here and there as a stranger in the world.” But everywhere the Truth stops, darkness flees and the Light shines. To my global IPHC family I say: Be encouraged. The Light still shines and our personal and corporate history is tied to the Author of history. This Easter, and every day and week, preach and live the gospel! ☐

It’s not my version of history’s future that matters; it’s God’s version that counts!

We will celebrate Easter this month. And when we do we remember God’s version of history. We remember the reality of the gospel: “...that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” (1 Corinthians 15:3-4, NASB).

Encourage

A place of hope. A people of promise.

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Welcoming the Ministry of Apostles and Prophets

In the past we did not leave room for these two vital gifts.
But I believe it is time for an apostolic reformation.



BY JOE
JACKSON

JOE JACKSON is the senior pastor of Calvary PH Church in Belvedere, North Carolina. He and his wife, Stacey, belong to the North Carolina conference.

Back in 2009 I had just finished doing some jail ministry in northeastern North Carolina. While standing in the parking lot with my ministry partner, Bob, he asked me a profound question. “Joe, what is your role in the body of Christ?”

“What do you mean, Bob?” I asked. I knew that if I could answer a question with a question, I could avoid answering! But after a few moments I decided to give my typical answer.

“Of course, I am an evangelist, Bob!” He replied: “Are you sure?”

Bob and I had been ministering together for about five years up until this time, and we knew each other pretty well. Bob has a way of getting to the point. I knew he was trying to get me to say that I carried an apostolic anointing, but I was resisting that label. Besides, I already knew the joke that says, “Never call yourself an apostle unless you are trying to be listed in the phone book first!”

Apostle. I was scared of that word! I didn’t want to use it for myself because I didn’t want to sound prideful.

I first met Jesus during the charismatic movement of the late 1970s. During those years God was doing a mighty work in our country. Praise music was becoming popular, and a new worship style created division in many main-line denominations. We had sung hymns with just a piano in the background, and now a new wave of praise musicians was shaking up the status quo. They



even played drums!

People were being saved and filled with the Holy Spirit like never before. They began to dance and glorify God just like King David had danced through the streets. We felt free to move as the Spirit moved us, and we worshiped God in new and expressive ways. It was glorious!

This new freedom broke the bondages of legalism off of the church. Before the new wave of the Spirit, many Pentecostals were enslaved to so many rules: Women couldn't cut their hair, wear jewelry or makeup; we couldn't go to movies; we couldn't pick up a deck of cards to play Go Fish or we would be accused of gambling! We were in bondage to the law.

As we enjoyed this new freedom, I believe God was setting things in place for the fulfillment of an obscure passage of Scripture. He was ushering us into an apostolic reformation.

Ephesians 4:11-13 says: "And He Himself gave some to

be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, until we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (NKJV).

There is nothing in this verse that says apostles and prophets passed away in the first century. We needed them back then—and we need them now!

I sensed that a fresh apostolic anointing was being released in the church in the early 2000s. It was as if a fresh wind was released into the Body of Christ. Today we call this the five-fold ministry. But in the late 1990's and early 2000's you only heard about the pastor, teacher and the evangelist.

In those days, we thought of these traveling ministers as people who would visit your church and tear it up so that you would have to spend two months putting it back together! And we never mentioned the words apostle or prophet. We assumed apostles and prophets had died off after the New Testament was written.

But something new was stirring! We thought we had arrived, but God knew better. We have not yet come to the unity or full knowledge of the Son of God. The church is still divided, and we are still immature. We are still segregated into our camps: Pentecostal, Baptist, Methodist, Catholic, non-denominational. Many Christians are still babes in Christ. We are in need of the apostolic ministry—so that the church can be built up!

Now God is renewing our minds—and showing us that we left out two vital members of His ministry team. We were not working in His garden with all the tools He had provided. We had lost sight of the value of the apostle and the prophet in the work of ministry.

Today, men and women are rising up out to reclaim this calling. The apostolic and the prophetic are being restored. We are seeing a new fervor for New Testament ministry. We are working together with other churches. People who had never crossed over a property line of another denomination now have a heart for the entire church.

Just as there was some reaction against the charismatic movement 40 years ago, some people are opposing this apostolic reformation. But I believe God has started something. A true reformation is upon us! I pray we will fully welcome this new move of God. The result will be that the church will arise like never before in unity and maturity. ■

There is nothing in this verse that says apostles and prophets passed away in the first century. We needed them back then—and we need them now!



Healing Those Who Struggle in SILENCE

Many people in our churches have been traumatized by sexual abuse. Here's how you can help them.



BY B. KAY
JONES

B. KAY JONES serves as co-pastor with her husband, Les, at New Song Family Church in Decatur, Alabama. They are members of the Alpha Conference of the IPHC.

Every Sunday, people enter our churches carrying the painful scars of sexual abuse. The church must learn how to respond appropriately to them in order to bring healing—or else the victims will look to inadequate sources to numb the pain only Jesus can heal.

Statistics show that one in four women and one in six men have been sexually abused. But these statistics only include those bold enough to report the abuse. It excludes individuals whose families have brushed abuse under the rug while witnesses have turned their heads to avoid getting involved.

Most sexual abuse cases are not reported due to the pain, shame and embarrassment that the victims and their families feel. Offenders, especially child predators, often silence their victims by threatening to kill or harm the people they love or by shaming the victims, making them feel responsible for the offense.

An extensive number of people suffer in silence with disabling pain. They are afraid of how others will respond if their secret is exposed. If they are not assured of a safe haven in God's church where they can share the experience, the enemy will continue to torment these precious ones for whom Jesus died.

Abuse is such a heinous violation of the person's body, mind and spirit. As a result, victims often accept lives of lesser quality because they have no idea how to receive healing. Suicide, cutting, low self-esteem, eating disorders, promiscuity, anger, rage, guilt, isolation, anxiety and fear are just a few of the indicators of abuse. Those injured by abuse may lose hope of recovery for a happy healthy life, but the church must help them see that there is hope in the saving, healing, delivering power of Jesus!

In fact, the church is commanded to bring healing to the oppressed! Victims have a very hard time believing God really loves them. They blame God for "not being there." It is difficult to wrap your mind around a God of love when you have felt forsaken by Him. Helping people connect with the love and freedom of God is key to their restoration. We must be God's agents of love, hope and healing.

Sexual abuse causes sickening emotional pain. Like a cancer, it melts away dignity from the inside out. No earthly medication can dull the pain caused by acts of abuse that often play over and over in the mind like a movie. Many victims end their lives because they cannot find an end to the torment.

People who have never experienced abuse say, "I don't know why they don't just get over it." They cannot get over it by themselves—only Jesus can heal the pain and how awesome His healing is when received! Psalms 147:3 says, "He heals the brokenhearted and binds up their wounds (curing their pain and their sorrow)" (Amplified Version). Jesus is the only cure, but even from this scripture you can see there is a process involved in "binding up their wounds."

Victims of abuse are emotionally sick. My suggestion is to treat them with the delicacy you would treat a terminally ill person until they are able to receive their healing.

Scripture gives us wonderful instructions on dealing with the sick. James 5: 13-16 says, "Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up.

If they have sinned, they will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective" (NIV).

In the delicate matter of sexual abuse, I recommend that men minister to male victims and women minister to females. Often with sexual abuse comes a seductive or manipulative personality. Holy Spirit-empowered individuals need to minister deliverance and healing in these situations.

Your ministry team should have the care, love and oversight from church leadership. Receiving ministry for the effects of sexual abuse should always be the person's choice. Here are some suggestions:

1. Don't be afraid of their pain.

Be willing to love the abused person if he/she seems ready to receive God's love or not. The victim has been through hell and the last thing he needs is to be judged or rejected again. Go out of your way to show love by finding a common ground on which to build a bridge to their heart. Being consistent with your love creates an atmosphere for trust.

2. Most importantly tell the victims: "What happened to you is not your fault!"

You may have to repeat this multiple times for them to receive it. Properly placing the blame on the perpetrator is one of the most crucial parts of healing.

When they hear and grasp this truth, deep emotions will be released—often with tears flowing down their faces. The greatest trick of the enemy is to make abuse victims believe that something they did caused their brutal attack. Assuring them that nothing they could do would warrant abuse or place the blame on their shoulders is paramount.

3. Address the strongholds that have been established through the abuse.

Listen to the Holy Spirit: He will show you what strongholds exist. Common strongholds are: fear, doubt of God's perfect love, unbelief, rejection, unworthiness, malice, hate, murder and unforgiveness. Coaching the person through dealing with each stronghold gives him/her the confidence to unpack and destroy the baggage the enemy has loaded on their back. Here are steps to ministering deliverance:

- ◆ Name the stronghold.

- ◆ Renounce the stronghold aloud and break its power over the person. A stronghold is established by giving the

devil a place of advantage. Taking back the place the devil has established requires the victim to evict him. Have the victim name the stronghold and tell it to go in Jesus' name.

◆ Have the victims ask forgiveness from God for allowing the enemy to establish strongholds against God in their lives such as hatred, malice, murderous thoughts, sexual promiscuity and unforgiveness.

◆ Look in their eyes and agree with them, breaking the power of the stronghold over their lives in Jesus' name! This step is crucial. You will see in this process the eye really is the window of the soul. Often they will begin to cough, choke or try to check out of the process. Insist they look you straight in the eye as you agree for the breaking and dismissal of the stronghold over their spirit, mind and body.

4. After addressing the strongholds, have the victims forgive their offender.

This is the toughest part! I normally apologize in the place of the offender. A victim longs to hear "I'm sorry." Offenders are usually too weak to say it.

Tell the victim that God hates abuse. He was very grieved by the abuse that took place. When they ask where God was during the offense, tell them God was there the whole time urging the perpetrator to quit. You will be surprised how much healing this brings.

Understanding that God did not cause the event, but did not take away the offender's free will to stop the event, is also good ground to cover. Unforgiveness becomes like the stake in the ground holding a chain to keep a dog in close proximity. Until the stake is uprooted when they forgive, the enemy will keep them going in circles and wallowing in a mess.

Forgiveness doesn't mean being reconnected with the offender. Forgiveness is choice, not a feeling. Forgiveness means we relinquish to God the right to have vengeance on the offender and trust that God will deal with the person. Forgiving the offender severs the chain that holds the victims to the event.

5. Ask the Father to send the Holy Spirit to fill the empty places where the enemy has been evicted.

Encourage the victims to fill their minds with the Word of God. Provide them scriptures to memorize. Hold victims accountable to pray, to attend church services and Bible studies. Freedom isn't free. We must remind the newly freed that Jesus paid a high price to purchase it and we must pay the price to keep it by saturating ourselves in worship, prayer and the Word!

Finally, remember that Galatians 5:1 says, "It is for freedom that Christ has set us free. Stand firm, then, and do not

let yourselves be burdened again by a yoke of slavery" (NIV). As we begin to address the ugly topic of abuse in our churches, I believe more and more people who have been traumatized by abuse will find true freedom for the shame of the past. □



The Long-term Impact of SEXUAL ABUSE

From 28 to 33 percent of women and 12 to 18 percent of men in the United States are victims of childhood or adolescent sexual abuse. It is vital for pastors to understand the long-term effects of this abuse on adult victims.

Depression (this is the most common long-term symptom)

Negative thoughts including guilt, shame and self-blame

Disturbed sleeping patterns as well as eating disorders

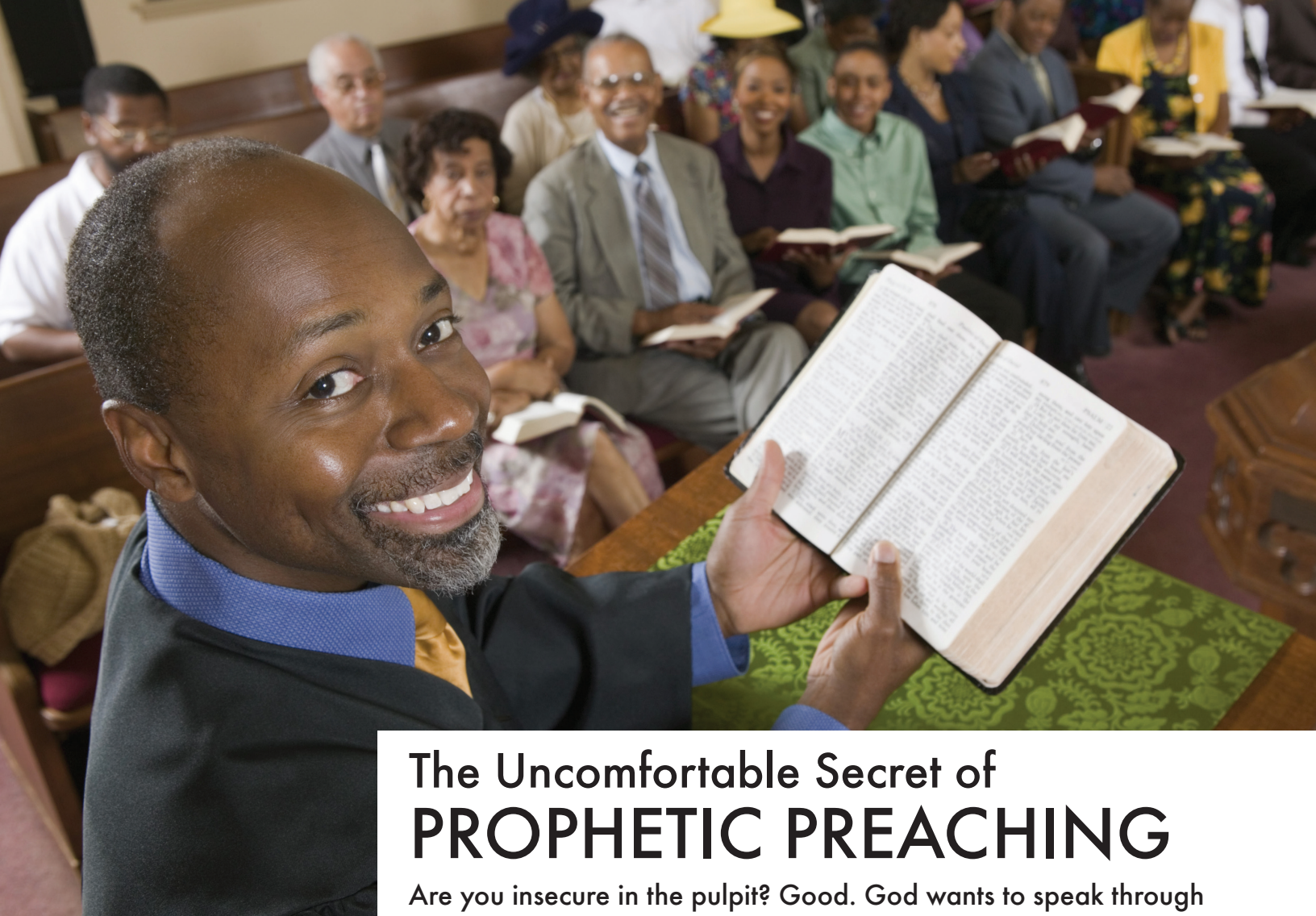
Denial and inability to see the perpetrator of the abuse in a negative light

Self-destructive behavior and suicidal thoughts

Chronic anxiety (this can include panic attacks, phobias, nightmares and severe tension)

Fear of intimacy

Post-traumatic stress disorder, or PTSD (one study has shown that abuse victims show symptoms similar to Vietnam veterans with PTSD). □



The Uncomfortable Secret of PROPHETIC PREACHING

Are you insecure in the pulpit? Good. God wants to speak through humble vessels who aren't impressed with their delivery style.



BY J. LEE
GRADY

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Ever since God called me to preach, I've battled with deep insecurity about my delivery style. I can't electrify a crowd like T.D. Jakes, pack an arena like Reinhard Bonnke or get audiences to turn sermons into trending topics on Twitter like Craig Groeschel or Steven Furtick. Those guys hit home runs when they preach. I get base hits—or strikes.

It got worse for me when I was ordained in the IPHC. I met so many men and women who could preach the paint off the wall. I was not raised in a Pentecostal church, so I had never learned how to bring a sermon to a thundering crescendo like Ron Carpenter Jr. or Stacy Hilliard.

So for years I felt like the reluctant Moses, who complained to God by saying, "Please, Lord, I have never been eloquent" (Ex. 4:10). For years the Lord kept pushing me out of my comfort zone, urging me to surrender my fears so that I would take the microphone willingly. Once He told me: "I didn't call you to be T.D. Jakes. I called you to be you."

On many occasions after speaking in a church or conference, I would sulk. I battled constant discouragement and wondered if my words had hit the mark. Did I preach OK? Did the message sink in? Finally I asked an older pastor if he had ever struggled with disappointment in his pulpit performance. He smiled

and told me: “Son, I feel that way every Monday of my life.”

I’m learning an uncomfortable secret about preaching: Those who dare to allow God to speak through them will always squirm in holy agony. Preaching the gospel is both a glorious and a horrifying responsibility. When we speak under the anointing of the Holy Spirit and impart the very truths of Christ, we get so dangerously close to Him that our pride is challenged.

This truth is revealed in the story of Jericho. God told Joshua to organize a march around the walled city for seven days. The ark of the covenant was to go first, accompanied by seven priests blowing trumpets. On the last day, the walls of Jericho fell flat after the people shouted.

We Pentecostals have spiritualized this story in some comical ways. Some of us thought that blowing shofars during every church service would grow our churches. (In many cases those churches got smaller because the shofar blowing was so weird!) Others assumed we should march around the church every week or stage all-night shout-a-thons. That didn’t attract visitors either!

I have nothing against shouting, marching or shofars, but please don’t miss the main point of this story: It is powerful prophetic preaching that brings down the walls of spiritual resistance. God’s Word must be proclaimed. Notice these points about the Jericho story:

1. The trumpets were crude rams’ horns.

God uses the weak things of this world to confound the strong. The apostle Paul called the preaching of the gospel “foolishness” (see 1 Cor. 1:18). While it is OK to improve your speaking abilities, don’t become so polished that you become an orator with nothing to say. Don’t try to be sophisticated. You are just a ram’s horn.

Some American preachers today wow their crowds with dramatic stories, film clips, trendy graphics and motivational hype. It sounds good initially. But sometimes, after the applause, we realize it was just a bunch of ear candy.

What we need in today’s pulpits is less scripted sparkle and more messy, raw, honest, tear-stained pleas from broken men and women who are aflame with the Holy Spirit. Rams’ horns came from animals that had been sacrificed. Only consecrated preachers who have died to self can preach a message that will bring down a spiritual wall.

2. The trumpets were blown for seven days. We love sermons that become overnight YouTube sensations—the kind of messages that get everyone waving handkerchiefs and dancing in the aisles. But the kingdom of God is not built on one-night stands. When Paul the apostle preached, the results were not always immediate ... or positive. Sometimes there were riots—and jail time.

What God is looking for is not one big sensational sermon but a lifetime of faithful preaching. He wants consistency, not fireworks. It’s great when we have the exciting, handkerchief-waving moments, but we must realize that God’s Spirit is also moving on quiet days when no one shouts “Amen!” and all you hear in the audience is cell phones ringing and babies crying.

3. The trumpets were blown by unnamed men.

The Bible doesn’t tell us who blew the trumpets in Joshua 6. We know these guys played an important role, but their names never appear in lights.

The Hebrew men trudged through the dry desert around Jericho for seven monotonous days, blowing their horns until their throats were dry and their lips were sore. And in the end, when the walls of the city finally collapsed, Scripture says Joshua’s fame increased—not theirs (see Josh. 6:27).

Today we need preachers who are willing to faithfully speak God’s Word with no hope of fame or fortune. Your sermons may never end up on YouTube. If you truly want all the credit to go to Jesus, you won’t worry about your performance or your applause. Just do your job. Preach the Word and the walls will eventually fall. □

Those who dare to allow God to speak through them will always squirm in holy agony. Preaching the gospel is both a glorious and a horrifying responsibility.





Don't Let Discouragement Pull You Down!

Many of us forget that the Holy Spirit plays a key role in keeping us encouraged. Let Him pull you out the pit of negative emotions.



BY FERRELL
HARDISON

FERRELL HARDISON is the pastor of The Bridge, a multi-site church with its main campus in Princeton, North Carolina. He and his wife Millie are part of the IPHC's North Carolina conference.

I joined the IPHC in 1983 because I believed the doctrinal statement. Today, I'm still a believer. There were many other qualities that drew me to this great church, but its doctrine was my highest priority. I encourage you to go back and read that statement again (which you can access on the web at iphc.org/beliefs).

Let us be reminded that our church doctrine is not merely some theological dissertation for the archives; it's a relevant tool for ministry, and a mighty weapon against the enemy! While reading our beliefs recently, I was reminded just how pertinent our doctrine is to living victoriously in my individual daily personal life.

This is true for all of the IPHC family, so please go back and read it from time to time. If its relevance is true for me and for our church family, then it's true for the desperate needs of the secular culture we are all forced to marinate in every day.

Don't misunderstand me. I am not saying that we have to somehow go out and try to make our doctrine relevant to the needs of our world; rather we simply need to go out and show the world that it is relevant. The doctrine of this church was relevant, it is relevant, and it will always be relevant because it is based on an accurate interpretation of Scripture.

As we re-connect with the doctrine of our church and consider its bearing on how we live daily as "more than a conqueror," let's think specifically about dis-

couragement in ministry. There are many aspects of our doctrine I could zero in on that would provide much relief for us in the area of discouragement, but I would like to focus on one particular aspect of our doctrine and that is the Holy Spirit's work of sanctification in the believer.

There are many ways to define sanctification, one of them being: the ever-increasing control of the Holy Spirit over the whole of my life. Paul says to the Galatians in 5:16, "Walk by the Spirit, and you will not gratify the desires of the flesh."

When considering the desires of the flesh we usually think of Paul's words in verses 19-21 when he lists sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. Obviously, Paul is teaching the reader that this list is not comprehensive because he ends with and the like.

I submit that the believer's battle with discouragement is essentially a battle with the desires of the flesh; therefore the remedy for discouragement is found in the growing work of sanctification (or Holy Spirit control) in the area of our thought life. Discouragement and other negative emotions are most often rooted in our thoughts and perceptions.

I say "most often" here because there can be other sources of discouragement such as various physical or mental diseases and complications.

Some of the most admired personalities of Scripture battled discouragement, as seen in Abraham, Jonah, Job, Elijah, Jeremiah, David and many others.

The work of sanctification begins when we are born again by the Holy Spirit and we are adopted into the family of God. As we pursue God with our whole heart, we will experience a crisis work of sanctification followed by a progressive work that will conclude either at our death, or when He calls us out of this world in the rapture of the church.

At that point, the increasing work of sanctification will end in glorification. What a day that will be! But we're not in the "sweet by and by" yet; we're still in the nasty "now and now," so how is the Holy Spirit's work of sanctification relevant to my battles with discouragement? Let's review just a few of the causes of discouragement in leadership:

- ◆ Inconsistent or non-existent personal devotional time with God.
- ◆ Relationship conflicts with family, friends and team members or coworkers.
- ◆ A sense of isolation.
- ◆ The unrealistic expectations of people.
- ◆ Little or no real privacy.
- ◆ Unfair criticism.
- ◆ Various kinds of loss and the grief that follows.
- ◆ Unhealthy self-image.
- ◆ Not taking a sabbath. (Whether we are at home or at work, we're always working!)

◆ You're always inside, rarely outdoors.

So let's make the solutions for discouragement practical by creating a "to do list."

1. Reflect.

Seriously. Right now! Go to your calendar and set aside at least two days in the near future to get away for the purpose of rest and reflection. During this time, admit that you're going in the wrong direction mentally and determine to take action. Have an honest conversation with God and with yourself about where you are heading. As the Holy Spirit ministers to you, write down your thoughts. Also during this time—

2. Re-connect.

Re-connect with the Holy Spirit's work of sanctification in your life. Take personal responsibility for this struggle by praying for the Holy Spirit's control over your thoughts. Discouragement is birthed in our thought life. Your perceptions and imaginings are the product of your mind.

Who or what is having the most influence on how or what you are thinking? You? Toxic people? Satan? God? Simply and sincerely pray and seek for God's overwhelming control (sanctification) of your thought life, because this is where discouragement is born and this is where it flourishes—in the thought life.

If discouragement is not confronted by the power of God's word and the work of the Holy Spirit, this mental descent



can grow into a paralyzing depression, even for a Christ follower. Wake up and take action against this enemy!

3. Receive.

You need help from others. Don't permit your pride to keep you from seeking help. As Christians, we need each other. That's how God made us, so stop fighting it! Let some godly people into your battle.

Don't shut the door on those who may be able to help you—receive them. You need a Christian counselor or mentor to come beside you or at the very least, you need to open up to a trusted friend. Consistent private prayer moments and meditation on the scriptures is the primary way to seek God for the Holy Spirit's control of, not only your perceptions and thoughts, but the entirety of your life. However, especially in the beginning of this process, and based on the level of your struggle, you may very well need someone to assist you.

Your pastor will be able to recommend a Christian counselor or a strong Christian in your church family who can walk with you in this conflict. I would encourage you to read Lee Grady's March 2014 article from Charisma Magazine titled "6 Mentors Who Can Help You Grow Spiritually." (You can access it at fireinmybones.com.) Again, receive others into your life! God will provide people who listen with understanding and who will bring healing to you in their words of counsel.

4. Read.

Reading is proactive, and it's a powerful way to win the war against discouragement. Start with the Bible. If you want suggestions on books to read, you can email me at fehmdh@gmail.com. I will be happy to recommend a few books that will help you get a better perspective on your life. One such book I recently completed is *Replenish: Leading from a Healthy Soul* by Lance Witt.

Are you discouraged in ministry? Remember that as long as we live on this earth, and especially if we're in ministry, we will all experience a constant flow of negative outside interference and consternation into our lives. It's inevitable.

God is not going to isolate us in a bubble of protection. We all have to live in a world that's been cursed by sin. But God has made available to us the supernatural power of the Holy Spirit as our sanctifier.

Let there be a revival of sanctification in our churches—sanctification of our mind and of our thought life! May we awaken to the fact that this work of the Spirit creates an overwhelming bulwark in our lives that the enemy can never breach. □

