

# THE PENTECOSTAL LEADER

*Equipping Pentecostal Leaders for Today's Ministry*

Volume 94, Issue 1

January/February 2012

## **A Word for the Weary: God Will Finish What He Started!** **By J. Lee Grady**

*The devil is busy trying to abort God's promises.  
Hang on and keep believing.*

Here's a trivia question: Which building project took the longest to complete?

- A. The construction of the Pentagon.
- B. The carving of Mount Rushmore.
- C. The digging of the Panama Canal.
- D. The building of the Empire State Building.
- E. The carving and assembling of the Statue of Liberty.

The answer is C. It took 31 years to dig the Panama Canal, mainly because that superhuman task was started and stopped several times due to floods, mudslides, unexpected costs (the total bill for the United States was \$375 million in 1914) and a horrific death toll (20,000 French workers and 6,000 Americans died on the job site.) The moral of that story: Expect delays when you cut a 50-mile-long canal to connect two oceans.

I'm not attempting to move millions of tons of earth to make room for cargo ships. My ministry assignment is different. But I still feel overwhelmed at times by the task. God calls each of us to join Him in His work, but accomplishing anything spiritual (such as building a church, winning the lost, or influencing culture for Christ) is impossible in human terms. We can't accomplish anything for God without supernatural faith.

**"God does not tell you to begin something and then leave you halfway through it. He is a wise builder and an expert craftsman. He is the Alpha and Omega, the beginning and the end. He finishes what He starts."**

God gives us a promise—that's the easy part. Then He reveals His strategies, works miracles and sends provision. Working with God is exhilarating when these things happen. But faith is also warfare. The devil hurls

doubts and obstacles in our direction. There are battles and, sometimes, casualties. These are the times we are tempted to quit.

Zerubbabel and Joshua, the two men commissioned to rebuild Solomon's temple, struggled with intense discouragement as they looked at the ruins of Jerusalem. The task was overwhelming, the cost was prohibitive, the workers were dismayed and their enemies were fierce. They started the work in earnest, but they heard a familiar voice that whispered: "You'll never finish this. God is going to abandon you in the middle of this project."

Fortunately, just when Zerubbabel and Joshua were about to throw in the towel, the prophet Haggai showed up with a refreshing announcement. He told them: "But now take courage ... and work; for I am with you," declares the Lord" (Hag. 2:4, *NASB*). The Lord also promised He would see the building project to completion. He said: "The latter glory of this house will be greater than the former ... and in this place I will give peace" (v. 9).

Those powerful prophetic promises propelled Zerubbabel and Joshua forward. The words invigorated their weary faith and steeled their determination. Their passion was refueled. They returned to the work, even though it seemed impossible. In the end, God's glorious house arose from an ash heap.

This is God's promise to all who are called to labor with Him. He does not tell you to begin something and then leave you halfway through it. God is a wise builder and an expert craftsman. He is the Alpha and Omega, the beginning and the end. He finishes what He starts.

The apostle Paul knew this when he wrote: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6). The Message Bible says it this way: "There has never been the slightest doubt in my mind

Please turn to page 10

# A Picture of Faithfulness

## By Clyde M. Hughes

**H**aving just concluded another tense discussion on the integrity of preachers, my blood is flowing. The charges were the same: self-centered, power-hungry, and manipulative. How to respond to such bitterness when you know there is too much truth in the hurt blurted out? Sadly, dozens, if not hundreds of preachers in my past fed those accusations. But my usual coping mechanism kicked in. In my lifetime having dealt with hundreds, if not thousands of ministers, it was just like God to send more than enough examples of good men who love Him. The faithful preachers in my life simply have overwhelmed the bad in my memory. But speaking of some abstract character is not very meaningful. Sometimes an image is helpful. So allow me an attempt at painting such an image of what a preacher should be.

Dr. Robert L. Cannon was born 80 years ago. That is not so significant, for everyone has been born. But what makes him significant is the life and ministry which followed that first date. Bob was saved at seventeen-years-old in 1949. Just two weeks after his conversion he received the Baptism of the Holy Ghost! A year later, he was ordained at the age of 19 and he has preached weekly from that time forward until his recent illness. Observing the rapid pace of these events sparks images of a firebrand for God. For a year-and-a-half, the young preacher was used in the evangelistic ministry and as God developed him, he went on to conduct a number of campmeetings including serving as the denominational campmeeting night speaker more than once, writing a local newspaper column and articles for magazines, teaching in seminars and mentoring other young men. Many of those young men moved on to their own successful ministries. During the first year of ministry, he founded a Pentecostal church in Falmouth, Virginia and remains as Pastor Emeritus and Senior Advisor of that church. He co-founded another church in Callao, Virginia and served as Associate Pastor for Calvary Pentecostal Tabernacle in Richmond and Abundant Life Tabernacle in Richmond. In those early years, he was a member of the International Fundamental Christian Association, Incorporated and the Fundamental Christian Faith Association.

Brother Cannon joined the International Pentecostal Assemblies fifty-seven years ago beginning that distinguished chapter in his life and ministry. He followed his church planting passion and founded the Echoes of Faith church on the east side of Richmond which he pastored for 56 years, probably making that the longest serving pastorate in IPCC

history. In the role of pastor, he served as teacher, administrative head of the church, was in charge of the worship, and the plethora of things pastors are called upon to perform.

For the IPA/IPCC, he has served on the Board of Trustees for Beulah Heights Bible College at his own expense for approximately 45 years. He served as the Regional Treasurer of the Mid-Eastern Region of the IPA and later as District Overseer for a number of years. He served as an executive member and General Secretary of the International Pentecostal Assemblies for about fourteen years and was instrumental in the most important decisions of the denomination. His lessons were shared in the role of teacher through those many years.

He was a man on a quest, studying at the William Carter Bible College in Goldsboro, NC where he received a Certificate of Sacred Literature in 1957. He went on to study in extension courses from the Central Bible College of the Assemblies of God. In 1966, he received a citation and a Doctorate of Divinity Degree from Beulah Heights Bible College.

A memorable story was often told that as a young preacher helping in a service, a drunk walked into the church during the sermon. Characteristically of a drunk, he wanted to get involved and was soon sharing in the "Amen's" and "Hallelujah's" of the congregation, but to the point of being a distraction. Young Brother Cannon sat down beside the drunk and said something to the effect, "You're going to have be quiet," but to no avail. A time or two more requests were ignored until finally, Brother Cannon emphatically stated to the inebriated one, "In the Name of Jesus, be quite!" To which the old drunk responded, "In the Name of Jesus, YOU be quiet!" The story became legendary within the ranks, but the enthusiasm of the young preacher screams out in a refreshing way.

His preacher-grandson, Chad Cannon, says, "I remember Papa telling me about a time where God spoke directly to a visitor in church one morning. It was a service where the Holy Spirit was moving mightily and He moved on a member to give a message in tongues. The visitor (who was Italian) asked my grandfather where that person had learned to speak Italian. Papa replied that the member was never taught that language. The visitor replied that there is no way that the person did not know Italian, because what they spoke was a higher dialect, and not the typical, every

Continued on page 3

**A Picture of Faithfulness** (continued from page 2)

day Italian. My Grandfather asked what he thought the person was saying. The visitor replied that the member kept repeating over and over 'My eyes, My ears and My hands are constantly on you.' My Grandfather explained to the visitor that God had a message specifically for him that day, and that person was ministered to as a result. That was quite a move by God that day."

Chad also said a few words Brother Cannon had told him that would never leave him. He said, "If you have missed the call of God on your life, you have missed everything." He has also told him, "Anybody can preach, but not everyone can pastor." "Both speak volumes to me of his character and integrity," Chad said. Also within those words one can sense much of the excitement, the sorrows, the victories and disappointments of many a life-long pastor. "I can say that my Grandfather has stayed true to his calling, never wavering. Also, of all the people I have met in ministry, I have never met a more devoted pastor. No matter the time, place or situation, he was always there for people. He is right about preaching. A lot of people can do it, but not all can pastor. Most of my Grandfather's most important ministry was accomplished on his knees while he prayed with and for people. He feels that his calling is not complete until he goes home. I find that many people today do not share that same sentiment."

While God blesses the preacher, there are natural gifts that can make one a "successful" pastor in the eyes of man. But it is the hidden service of a man that really certifies his calling. Chad said, "I feel that the most important thing he ever did in ministry, whether or not he realizes it, is when he cared for my grandmother while she was ill, up until she went home. He was a true husband and was there for her. It spoke to me personally, and I know that Nanny knows how he stayed true to her "for better or for worse, for richer or for poorer, in sickness and in health. Though his ministry was never worldwide, I know he obeyed the Word in that he has made 'Full proof of his ministry.' He has touched countless lives. I hope and pray to even be remotely like him."

In a 1968 *Bridegroom's Messenger* issue, Dr. Cannon challenged our people by his statement, "We are spending more time in prayer for our youth and we believe that we should have no doubt of our church of tomorrow....that the world can see Christ and even though many youth of today are saying God is dead, we can say of a truth, 'GOD IS ALIVE!'"

While the story of the Prodigal teaches us of redemption, it also teaches us of faithfulness. Brother Cannon would have been the third son in the story, the son who had remained faithful to the father yet was joyously welcoming of all coming back home. In the Faith Chapter of the Bible,

it seems the key ingredient for inclusion in that very special chapter was faithfulness to God at the most critical moments. We never have the right to add to Scripture, but in the corridor of our 95 year history is the IPCC's own wall of heroes. On that wall is the name of Robert L. Cannon.

# THE PENTECOSTAL LEADER

*Successor to The Bridegroom's Messenger*

## Purpose Statement

Inspirational and instructional ministry journal  
designed to equip today's leaders and laymen  
for tomorrow's ministry.

## Editor in Chief

Dr. Clyde M. Hughes

## Editor

Patricia Howard

## Contributing Editors

Janice Boyce

## GENERAL EXECUTIVE COMMITTEE

### General Overseer

Clyde M. Hughes

### Assistant General Overseer

B.G. Turner

### General Secretary

Anthony Ralph

### General Treasurer

Ervin L. Hargrave

### Director of Global Missions

Aaron Turner

### Director of Church Ministries

Randy Davis

### Director of Stewardship Ministries

Frank Angié

## MEMBER OR ASSOCIATE DENOMINATION OF

National Association of Evangelicals  
Pentecostal/Charismatic Churches of North America  
World Evangelical Alliance  
Pentecostal World Fellowship

The Pentecostal Leader - Vol. 94, Issue 1 (ISSN 1538-5434) published bi-monthly by the International Pentecostal Church of Christ, Post Office Box 439, London, Ohio 43140. Periodicals postage paid at London, OH 43140. Address all editorial communications to: THE PENTECOSTAL LEADER, P.O. Box 439, London, OH 43140, Phone 740.852.IPCC. Member of the International Pentecostal Press Association, International Pentecostal Church of Christ - Dr. Clyde M. Hughes, General Overseer, Post Office Box 439, London, OH 43140. Editor, Patricia Howard, E-mail editor@ipcc.cc. NOTE: Contributions in the form of reports or articles, published or unpublished, cannot be acknowledged are subject to editing. **POSTMASTER:** Send address changes to *The Pentecostal Leader*, P.O. Box 439, London, Ohio 43140-0439.

# Leadership

## By Dr. Robert L. Cannon

(Excerpts from a Bible Study delivered at Lake Odessa Campmeeting, August 1967)

In John 10:11, 12 we read: I am the good shepherd the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Many leaders have motives other than the good of God's people. Let's call them two-legged wolves. Careless living disqualifies one for leadership. A slip of the lip will sink a ship. Many leaders are drivers. Compare communism and the sickle.

Teaching and training are two aspects of leadership. Learning by hearing is teaching; learning by doing is training. Leadership is giving of service, not taking of glory. Responsibilities should accompany titles. We are saved to serve, not merely to gain Heaven or to skip Hell. One big qualification for the draftee is, "Will he be of service to the country?" Benefits are of value according to the responsibilities. Leaders aren't just born thus but are grown to be leaders. Qualifications for leadership:

1. **Consecration**, to the Master's cause Romans 12:1. Mere lip service won't answer the needs of the world. Prayer inspires and invigorates us. We need to be daily drawing from the wells of prayer.

2. **Sincerity**, that is, just being honest. A lie is a lie whether from the pulpit or the pew. How about ministers who speak evangelistically? The word "sincerity" means "without wax." Wax was used to cover up imperfections. Nothing can hide the real! Walk in the sunlight. We'll be judged in the sunlight of His love, regardless of who we are! One might misunderstand your speech, but they never misunderstand your life.

3. **Unselfishness**. Two examples are David and the Lord Jesus. What kind of an example are you setting? Some say, "I don't want my right hand to

know what my left hand is doing." Be sure that your left hand is doing something! A leader must approach every task with faith. It can be done—It must be done—It will be done—I'm going to do it!

4. **Vision**, is the sight of faith. Jesus is the knifeless surgeon. There is a talking according to your troubles, and there is a talking according to the VISION. Knowledge of the past, present and future is basic for vision.

5. **Responsibility**. Tribulations will either make you BETTER or BITTER. He makes you better. We make the bitterness. The know-how should be followed by the show-how.

- \* Be a student of new methods.
- \* Be able to see possibilities in people. The wild Gadarene was a harder job than the wild waves just recently stilled. Christ did not grant the Gadarene's request, but DID to the owners of the swine. The Gadarene did not have possibilities of leadership, therefore Jesus sent him back home as a witness.
- \* A good follower makes a good leader.
- \* A leader should be a hard worker. He should do more than is expected of him. A sister once said to a preacher, "If I could just get inside the gate!" Then he answered her, "Sister, that place was taken long ago!"
- \* Enthusiasm is contagious.
- \* Change over people's negative by your positive attitude. Praise works wonders. Heaven comes down and glory fills the soul.
- \* Instead of being selfish, be self less.
- \* Be able to laugh at your own mistakes. Be a good sport. Have a good sense of humor.
- \* Keep people's confidence.
- \* Never give wishes for facts.
- \* Be a good listener. That makes a good learner.
- \* Be prepared for disappointments.

Reprinted from *The Bridegroom's Messenger*, May, 1968.

# National Youth Department News

## ANNUAL CONFERENCE CD'S

The CD's of this year's Annual Conference and Campmeeting are available for purchase. Eric Gilbert, Lead Pastor of 3trees Church in Russell Springs, Kentucky ministered for all four of our nightly services. The wonderful scriptural content and inspirational delivery will challenge you, your family, ministry, and/or church to reach new heights in 2012.

These sets of 5 Discs which include all 4 nightly messages and the Wednesday morning Chairman's Address can be purchased for \$20.00. Please make your checks payable to the National Youth Department and send them to:

IPCC National Youth Department  
P.O. Box 439  
London, OH 43140

## CAMP DATES AND SPECIAL INVITATION

Happy New Year to everyone! The King's Commission students and I are praying for you! We are believing with you that your families and ministries would be blessed with His presence, and that many would be brought into His kingdom this year!

Summer will be here before you know it and we are preparing now for our upcoming camp season. The following are the dates for our Summer Camp sessions. More information will be arriving soon!

**Junior Kids Camp and Teen Camp - June 18-22, 2012**  
**PIVOT Youth Conference - July 16-19, 2012**  
**Eastern Kids Camp - July 30-Aug. 2, 2012**

We would like to extend a **SPECIAL INVITATION to our PASTORS/CHURCH LEADERS** to come and join us at our camps. We believe it is our responsibility and a necessity to bridge the generational gap and have our elders teach and build relationships with our students! We would love to see our staff roster taken up with Pastors and Church leaders that are passionate about our students. Please consider coming and working alongside us in trying to minister to and encourage our students to sell-out to Christ!

## Missions News: Where will you be involved?

Global Missions has always been an aspect of ministry that is deeply important to the vision of the IPCC. It is our hope that during the coming year of 2012, that we might be able to reach further and affect greater change for the Kingdom of God than in any year prior. This, however, is not possible unless men, women, and churches are willing to be involved.

Thankfully, the IPCC has been so blessed with many men and women who have been willing to enter into ministry all over the world. The IPCC has commissioned many individuals into ministry around the globe on various continents and a number of countries. Some have sacrificed years from their lives, such as Sister Edith Greet. She traveled to India in 1947 with only \$17.00 to her name, and has since ministered nearly 65 years among the people of India. There have been many others, who like Sister Greet, have given up nearly all the years of their lives ministering among people who, though of a different nationality, have become their people. Some have returned from the mission field ill, others have returned with very little financial means here in the states, and still others have not returned at all, having given their last full measure of devotion for God and a Kingdom which they have so dearly loved. The IPCC truly has been blessed with missionaries second to none in the Kingdom of God.

The IPCC has also been blessed with many churches who have tirelessly worked and labored to support the cause of Global Missions. It has become customary for the IPCC to award plaques of recognition annually to those churches whose giving has excelled. It is a blessing to see those familiar churches and pastors come forward and receive recognition and realize that they support missions because they believe that all men should be saved. It is perhaps a greater joy to see those new churches and pastors be recognized who have caught a vision for missions. Global Missions within the IPCC is possible because so many of our churches have determined to be involved.

Within the IPCC we also afford individuals opportunities from time to time to join us in Global Mission trips. We have seen many individuals both young and old who have gone to a mission field and have had their walk with the Lord and their understanding of the Church at large become totally changed. One of our members has often shared his experience of traveling to Kenya in 1985. During this trip his life was changed, and he was able to see the way that the majority of the people of the world actually live, and that so many have yet to hear of Christ. He tells of the children that were so impoverished that he cried as he watched them. Upon returning home he determined to give in a greater way to Missions and has in the past 25 years been a part of giving several hundred thousand dollars to Global Missions. Not only was his local Church radically changed by his involvement, but the Kingdom of God at large was greatly changed.

What does God have in store for the IPCC and the Global Missions Department as we enter 2012? Well, that largely has to do with whether or not you choose to be involved. While we understand that God is sovereign, we must also understand that He largely directs His sovereignty through the lives of willing men and women. Who will be the Edith Greet or the many missionaries like her of this hour? Which Church will allow God to grip their heart this year, causing them to look past their own needs into the many nations and peoples of the world who have yet to hear of the Gospel of Christ? Who will go on a short-term missions trip and allow their life to be indelibly changed? Who among us will determine to give part of their estate to the Global Missions Endowment fund so that the work of mission will continue long after their life is over? I suppose the correct question to ask is, where will you be involved?

If you would like further information in regard to any IPCC Global Missions, please contact:

Rev. Aaron Turner, IPCC Global Missions Director

Email: [sccipcc@aol.com](mailto:sccipcc@aol.com)

Telephone: (937) 462-8654

## Jesus: Living and Discipling Among the Lost

### By John Ridgway

In the Gospels we have recorded for us four distinct movements of the gospel of the kingdom. Two of them were among the Jews. Matthew's Gospel gives the details of a movement in Galilee that had become at least 5,000 men (Matthew 14:21), and this did not include women and children. The other Jewish movement was in Judea. John's Gospel describes this movement by saying that many people were believing in Jesus (John 2:23, 8:30, 10:42, 11:45, 12:11 and 12:42).

However, there were two other movements outside of the Jewish mainstream. One was among the Samaritans, and the other was among the Gentiles. Both of these movements offer guidance for us as we seek to bring the good news of the kingdom of God to the Hindu, Muslim, Buddhist, Shinto-Buddhist, Secular and other mainstreams of the world today.

Among the Jewish people, Jesus often taught in their synagogues, but in the case of these two movements among the Samaritans and the Gentiles, telling of the good news of the kingdom started through a significant personal encounter with an individual.

**However, our tendency has often been to draw individuals out of their family and community and ask them to join another community that professes Christianity rather than to disciple them in their own context where they can reach their own family members and relatives and friends and work colleagues.**

In the case of the Gentiles living in the Decapolis, it started when Jesus healed the man who apparently had thousands of demons (a "legion" of them) living in him. In Mark 5:1, we are told that the disciples and Jesus crossed the lake to the region of the Gerasenes and that Jesus got out of the boat. This area was known as the Decapolis. Due to it being a Gentile area with high Greek culture, it was not a place that Jews would readily visit. Also, this specific spot was a place of pigs and a place of the dead.

This may explain why there is no record of the twelve disciples getting out of the boat. Yet in the midst of this very uninviting context was a man in extreme need. Night and day he cried out and cut himself with stones. The internal pain was so great that relief came only when he cut

himself externally. He was alive but not truly living, and his existence was only possible among the dead.

Jesus came to this distraught man and removed the huge burden in his life that he was never meant to carry. After this extraordinary encounter, the man wanted very much to go with Jesus. But Jesus said to him, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:19).

We most likely would not have given Jesus' advice but would have rather suggested the course of action that the healed man wanted. We probably would have told him to join the team of disciples with Jesus and be trained and grounded in the faith in a "safe" and separate place before facing his family.

Jesus understood that it took a Gentile to reach the Gentiles and that immediate family and friends and relatives are the first priority. Indeed many times in the New Testament we see the good news coming to an individual and his family. One primary example of this is of Cornelius and his relatives and close friends as mentioned in Acts 10:24.

However, our tendency has often been to draw individuals out of their family and community and ask them to join another community that professes Christianity rather than to disciple them in their own context where they can reach their own family members and relatives and friends and work colleagues.

In the case of the healed Gentile man, it seemed that he not only went back to his own family but "he began to tell in the Decapolis (literally, ten cities) how much Jesus had done for him." And his testimony had quite an impact as the verse states, "and all the people were amazed" (Mark 5:20).

Several months later, when Jesus revisited the area of the Decapolis (Mark 7:31), it is recorded that now at least 4,000 men were showing interest in what Jesus had to say (Mark 7:31-8:9).

In like manner Paul advised the Corinthians to remain in the situation they were in when God called them (1 Corinthians 7:20). He advised them not to change their context or place in life but to focus on their relationship to Jesus with a desire to obey Him (1 Corinthians 7:17-24). Paul indicated that this was his practice in all the situations where he was ministering. By people remaining in their contexts, the good news of the kingdom could spread throughout their communities, and this would eventually lead to the nations being disciplined (Matthew 28:19).

Please turn to page 10

# Is Church Membership Biblical?

## By Matt Chandler

“The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother.” - Cyprian, *Treatise on the Unity of the Church*, 6.

I was 28 when I became the pastor of *Highland Village First Baptist Church* (now known as *The Village Church*). I had had a rough go early on in my church experience, and at that time I was not fully out of my “disenchanted with the local church” phase.

In all honesty, I wasn’t sure at the time that church membership was biblical. Despite that, the Spirit had made it all too clear that I was going to be pastoring this small church in the suburbs of Dallas. That was one of the many ironies of my life in those days.

*Highland Village First Baptist Church* was a “seeker-sensitive” church in the Willow Creek mold and had no formal membership process, although they were actively working on one and wanted the new pastor’s input. I had a strong understanding of the church universal but wasn’t well versed—and, as I said, somewhat skeptical—about the church local. We started growing quickly with young and oftentimes disenchanted 20-somethings who usually had no church background, or bad church backgrounds. They liked *The Village* because we were “different.” This always struck me as strange because we weren’t doing anything but preaching and singing.

In conversations with these men and women I began to hear things like “The church is corrupt; it’s just about money and a pastor’s ego,” or “I love Jesus, it’s the church I have a problem with.” My favorite one was, “When you organize the church it loses its power.” Although something occasionally resonated in me with these comments (I, along with most of my generation, have authority and commitment issues), I found them confusing since they were being made to me by people who were attending the church where I was the pastor.

### TWO QUESTIONS FROM HEBREWS 13:17

With conflicts already brewing over other doctrines that I viewed as far more central, I wondered if we should let this church membership thing slide and come back to it later. I was preparing at the time to preach through the book of Hebrews and “happened” to be in chapter 13 when verse 17 leapt off the page: “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.”

Two questions occurred to me. First, if there is no biblical requirement to belong to a local church, then which leaders should an individual Christian obey and submit to? Second, and more personally, who will I as a pastor give an account for?

These two questions started my search for a biblical understanding of the local church, and they began around the ideas of authority and submission.

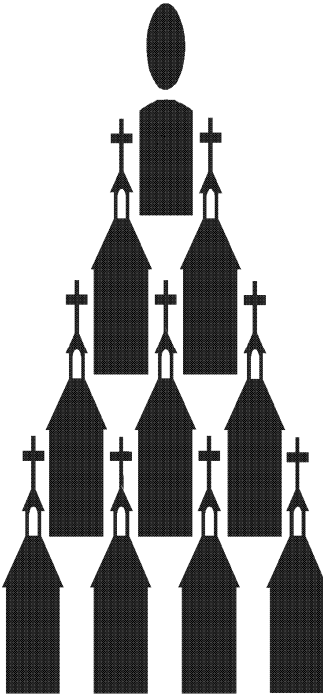
Regarding the first question, the Scriptures clearly command Christians to submit to and honor an elder body (Heb. 13:17, 1 Tim. 5:17). If there is no understanding of local church membership, then who are we to submit to and obey? Is it anyone with the title “elder” from any church? Should you as a Christian obey and submit to those loons at Westboro Baptist? In order to obey Scripture, must you picket soldiers’ funerals, as the pastor of Westboro seems to imply?

Regarding the second question, the Scriptures clearly command an elder body to care for specific people (1 Pet. 5:1-5; also, Acts 20:29-30). Will I as a pastor be held accountable for all the Christians in the Dallas Metroplex? There are many churches in Dallas that I have strong theological and philosophical differences with. Will I give account for what they teach in their small group, how they spend their money, and what they do concerning international missions?

### WHAT ABOUT CHURCH DISCIPLINE?

After considering questions of authority and submission, the second issue that came up in my study of the local church was the biblical teaching on church discipline.

You see it in several places, but none so clearly as 1 Co-



inthians 5:1-12. In this text Paul confronts the church in Corinth for approving of a man walking in blatant, unrepentant sexual immorality. The Corinthians are celebrating this as God's grace, but Paul warns them that this type of wickedness shouldn't make them boast, but rather mourn. He calls them arrogant and tells them to remove this man for the destruction of his flesh and the hopeful salvation of his soul. In verses 11-12, he pulls no punches: "But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge?"

It has been my sad experience that very few churches still practice church discipline, but that's another article for another day. My question out of this text is simple: How can you kick someone "out" if there isn't an "in"? If there is no local commitment to a covenant community of faith, then how do you remove someone from that community of faith? Church discipline won't work if local church membership doesn't exist.

#### **LOTS OF OTHER EVIDENCE FOR MEMBERSHIP**

There are other evidences to support local church membership in the Scriptures.

We see in Acts 2:37-47 that there is a numerical record of those who have professed Christ and been filled with the Holy Spirit (v. 41) and an acknowledgement that the church was tracking the growth (v. 47).

In Acts 6:1-6, we see elections take place in order to address a specific problem and accusation.

In Romans 16:1-16, we see what appears to be an awareness of who is a church member.

In 1 Timothy 5:3-16, we see a clear teaching on how to handle widows in the church and in verses 9-13 we read this:

Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry and so incur condemnation for having abandoned their former faith. Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.

In this text we see criteria for who would or would not qualify for Ephesus's widow care program. The local church in Ephesus is organized, and they are working out a

plan.

We could go on and on here, asking questions about how we could be obedient to the commands of God in 1 Corinthians 12 or Romans 12 if we aren't connected to a local covenant community of faith. But to unpack all the possible texts would require longer than I have for this article.

#### **GOD'S PLAN IS THAT WE WOULD BELONG TO LOCAL CHURCHES**

When you begin to look at these texts it becomes clear that God's plan for his church is that we would belong to a local covenant community of faith. This is for our own protection and maturation, and for the good of others.

If you view church as some sort of ecclesiological buffet, then you severely limit the likelihood of your growing into maturity. Growth into godliness can hurt. For instance, as I interact with others in my own local body, my own slothfulness in zeal is exposed, as is my lack of patience, my prayerlessness, and my hesitancy to associate with the lowly (Rom. 12:11-16). Yet this interaction also gives me the opportunity to be lovingly confronted by brothers and sisters who are in the trenches with me, as well as a safe place to confess and repent. But when church is just a place you attend without ever joining, like an ecclesiological buffet, you just might consider whether you're always leaving whenever your heart begins to be exposed by the Spirit, and the real work is beginning to happen.

What's the bottom line? Local church membership is a question of biblical obedience, not personal preference.

**Matt Chandler** serves as lead pastor of *The Village Church* in Highland Village, TX. He describes his 7 year tenure at *The Village* as a re-planting effort where he was involved in changing the theological and philosophical culture of the congregation. The church has witnessed a tremendous response growing from 160 people to over 5000 including two satellite campuses (Denton and Northway). Alongside his current role as lead pastor, Matt is involved in church planting efforts both locally and internationally through *The Village* and various strategic partnerships. This article was originally printed in the 9Marks eJournal at [www.9marks.org](http://www.9marks.org). Reprinted with permission.

**A Word for the Weary: God Will Finish What He Started!** (continued from page 1)

that the God who started this great work in you would keep at it and bring it to a flourishing finish on the very day Christ Jesus appears.”

Many of God’s servants today are weary. Budgets have been tight, resistance is strong and trends are negative. The devil is busy trying to abort God’s promises. You may have been tempted even this week to resign from your assignment. But I want to encourage you with the words of Haggai: “Take courage! The Lord is with you!” Regardless of what you lack, the Lord’s mighty presence is all you need to finish the task. Hang on to Him and keep believing.

**J. Lee Grady** is the former editor of Charisma. You can follow him on Twitter at leegrady. His most recent book is *10 Lies Men Believe* (Charisma House). Reprinted with permission from Charisma, November 2011. Copyright Charisma Media, USA. All rights reserved. [www.charismamag.com](http://www.charismamag.com)

<http://www.charismamag.com/index.php/fire-in-my-bones/32289-a-word-for-the-weary-god-will-finish-what-he-started>

Note: In case you are curious about the other projects mentioned in the trivia question, here are the answers: A. The Pentagon, the world’s largest office building, was built in 16 months. B. Mount Rushmore was carved in 14 years. D. The Empire State Building was completed in 1 year and 45 days. E. The Statue of Liberty was carved and assembled over a 10-year period.

---

**Jesus: Living and Discipling Among the Lost** (continued from page 7)

In the case of the Samaritan community, Jesus again sought out a needy individual who in this case was a woman with a history of immorality. The disciples were surprised that he would be talking to such a person, as in those days the two communities had no dealings with each other. Also, a religious leader did not normally talk with a woman in public. However, this woman had an encounter with Jesus that changed her life. She raced back from the well to the Samaritan town and caused many of the Samaritans to come and listen to Jesus.

The Samaritans then invited Jesus to come and stay in their town. There is no record of the twelve disciples going, as it may have been outside their comfort zone. But Jesus stayed with the Samaritans for two days. We do not read of him criticizing their lack of understanding of God’s purposes or their temple at Mount Gerizim. He presumably ate their food, slept on their beds and used their washing facilities in the midst of their particular context. He literally lived and disciplined amongst the lost, and there was a great response. (Note John 4:39, 41-42.)

As they listened to Jesus, they responded, “We have heard for ourselves, and we know that this man really is the savior of the world.” They discovered that he was not only a Jewish prophet but was someone who really loved them just as much as he did his own Jewish people.

Our tendency has often been to pull people out of their messy circumstances or what appear to be difficult contexts and disciple them in safe environments where we are comfortable. In contrast, Jesus chose to go to the lost in their own contexts and relate to them right where they were. Following his example, these people in turn impacted many of their relatives and friends in their own community. If the Samaritan woman had been extracted out of her own community, it is doubtful that such an impact would have occurred.

Today, the great need of the mission workforce is that we die to our own plans and strategies. We need to listen to the voice of God leading us to needy people who want to respond to the good news of the kingdom of God. We need to help those people to influence their own families and relatives and friends and work colleagues in their own communities so that they in turn will disciple their own people. In this way we will see the fulfillment of the Great Commission taking place in our generation and the generations to come.

**John Ridgway** is an international consultant engaged with various multinationals in the area of cross-cultural communications and managing cultural and linguistic diversities. He is also a consultant for various Christian organizations in the area of pioneer missions. He and his wife and two adult children currently live in Denver, Colorado after living 30 years in Asia. You may contact him by email at: [jwr2010@q.com](mailto:jwr2010@q.com). Reprinted with permission from the May-June 2011 issue of *Mission Frontiers*. [www.missionfrontiers.org](http://www.missionfrontiers.org).

## Church News

**NEW GENERATION PENTECOSTAL CHURCH APPLIES ERIC GILBERT'S STRATEGY TO REACH SCHOOLS** – Pastors Ryan and Jaime Rutherford have been trying to minister to the local inner city school. Noticing a rickety ladder and no broom for the janitor, they bought one and took it to the principal. He thanked them and promised to return them soon. They said, “No, no! It’s our gift to you!” He was overwhelmed. They have also been delivering care packages to the teachers in the very poor school in an effort to gain influence with them.

**CHURCH TO FEED 1,000 ON THANKSGIVING (Wayne Allen, Portsmouth Daily Times)** – Sand Hill International Pentecostal Church of Christ is hoping to feed 1,000 or more people a meal on Thanksgiving Day. “We have a congregation of between 40 and 50 people, who are giving up our Thanksgiving Day meal to cook a meal for the community,” said Pastor Gary Newman. “We are going to supply a hot turkey dinner that day for those who would not have one otherwise.” Newman said the church, however, cannot hold 1,000 people. “For those that can come in and eat at our fellowship we will serve them. For those who can’t make it we will deliver them a hot meal,” Newman said. “All of this has come about from us getting a steam table.”

When asked why the church would do something like this, Newman said, “If you remember in the scriptures, Christ always fed the multitudes with the physical food, then he gave them the spiritual food. We are feeding people with the physical food, but we will share the love of Jesus Christ with them as well.” \*Update: Sand Hill fed 1,300 people. 750 were fed Thanksgiving Day with most of the meals being delivered. The other meals were delivered through the week. God stretched the help to up to 110 with volunteers coming from other churches and the community. He stretched the money with a \$1,000 donation from another local charity. The church placed a note of blessing in each box.

**FIRST TRI-STATE DISTRICT PRAYER BREAKFAST, Portsmouth, OH** – A brain-child of Doug Adkins, the first district breakfast was a very nice event. Held at a central Golden Corral, the atmosphere was conducive to fellowship, the food was good and Gary Newman and Bishop Hughes did the speaking. The fellowship was great. It was a wonderful time.

**TRINITY PENTECOSTAL CHURCH OF CHRIST THANKSGIVING SERVICE & DINNER, Columbus, OH** – The church on Summit Street had the largest crowd in decades! Although it was a very special service, attendance has been growing and growing in its diversity with Anglo, Black, Hispanic and American Indian! That probably means it is the most diverse church in the IPCC. A wonderful Thanksgiving Dinner was beautifully prepared. The church has an inspiring adult teacher who evokes much thought which was refreshing. A black school principal visited for the first time. He was very unique and impressive.

**FAITH FAMILY WORSHIP CENTER, Jackson, OH** – “God has been so good to us in Jackson, Ohio. The Spirit of the Lord has been so rich in our services, with people responding seeking for more of God! We are currently working on receiving small personal items to give to residents of a local nursing home for Christmas, collecting cards to send to wounded soldiers for Christmas, collecting hats and gloves to give out for winter to families in need, and preparing for our Christmas dinner which will be open to the community and especially our volunteer fire fighters and their families to be held December 10th at the new fire station in our area. Our women’s ministry has made up holiday trays and pumpkin rolls to sell to raise funds which will later be used to help fund our outreaches. We were blessed in our service last night to have Rev. Sam Miller attend our service and greet our people. What a blessing to meet him and have him share just a little of what God has done in his life! We pray all have a very blessed Thanksgiving. Please continue to pray for us for wisdom, knowledge, and understanding as we pastor the church.” - Pastors Cecil and Trudy Wright

# FANATICS

## By Janice Boyce

**M**y husband, William, is a Dallas Cowboy fan and has been as long as I can remember. He never flip-flops to another team when the Cowboys are down, he remains true and faithful.

The definition of the word “FAN” is an avid supporter. From the word fan we get the word “FANATIC” which means unreasonably enthusiastic.

There is no limit to what fanatical fans will do for their teams or favorite players. Besides singing their teams praises, they will spend unbelievable amounts of money on products with their team’s logo. The number of products they can buy are endless. There are hats, sweaters, jackets, pajamas, socks, slippers, watches, lamps, jewelry, wallets, bedspreads, curtains, rugs, wallpaper, shower curtains, towels, and the list goes on and on. You can get these things in all sizes from infancy to XXXXLarge. There are some fans that dedicate a whole room in their house for their favorite team or player. It is like a shrine filled with every item imaginable that represents their team. Cost is not an issue, they will always find enough money to get one more item or go to one more game. Once at the game they will paint their faces and dye their hair in their team’s colors. They even have unshakable loyalty in the midst of scandal.

We have the recent scandal of the failure of Penn State officials to call in proper authorities and report the sexual assault of a 10-year-old boy. It is considered one of the worst scandals in the history of college athletics. Yet, the first Penn State game after the scandal broke, the stadium was packed. The fans were all dressed in their colors, blue and white, waving banners and posters in support of their team. As the fans entered the stadium, they were approached by reporters wanting to get a feel from them about the recent scandal. One after one declared their loyalty to Penn State. The scandal, though disturbing, had not shaken their dedication as a fan. One man in his eighties declared that he had only missed one home game in his life. He was a Penn State fan through and through.

As William and I watched the dedication and loyalty of these fans, I looked at him and said, “Wouldn’t it be great if Christians were that dedicated to God?”

William has never been to a Cowboys game and has no plans to. He owns three or four Cowboy hats that I purchased for him. He has a Dallas Cowboy Jacket that was given to him. He has a Cowboys watch that I gave him for Christmas in 2010 and he has never worn it. That is the limit to his investment to his Cowboy fan status, yet if you were to ask him he would vehemently declare he is a Dallas Cowboy fan through and through.

That is the way a lot of Christians are in their dedication to God. They declare they are a fan but they very seldom attend church. They declare they are Christians but their giving is so sparse. They say they love God but they are never available when it is time to serve and work. The core of their commitment and time is somewhere else.

The Bible speaks of commitment as stewardship and faithfulness. In 1 Corinthians 4:2, it says, “Moreover it is required in stewards, that a man be found faithful.” It is a requirement, not an option.

As we approach 2012, let us encourage each other to be faithful in our walk with the Lord. Let’s be FANATICS!



**JESUS IS LORD!**

---

## Mid-Eastern District Leadership Conference

February 24-25, 2012

Pearl Street Pentecostal Church

Elizabeth City, NC

Special Speaker: Rev. Eric Gilbert

Registration Deadline: February 19, 2012

Cost: \$30.00

About the Speaker: Eric Gilbert is the founding and lead pastor of 3trees Church in Russell Springs, Kentucky.

Beginning with only six people, 3trees is now experiencing growth that many previously thought to be demographically impossible.

Eric is passionate about the mandate on his life to be a Spirit-Empowered, Life-Giving voice, encouraging people of all ages to have a greater experience in God. This call to be a voice and a conviction to speak the truth as plainly as possible, produce messages that are straight-forward and to-the-point, but also deeply compassionate.

Eric is married to his high school sweetheart, Amanda. They have two children, Natalie Grace and Dawson Chandler. He feels his greatest responsibility in life is to serve his family as husband and father.

For further information contact:

Rev. Gene Boyce, 252-426-7057  
Janice Boyce, 252-338-3003

Mail checks payable to **Mid-Eastern District:**

Janice Boyce  
121 W. Hunters Trail  
Elizabeth City, NC 27909

---

"I will not allow myself to believe for the bad. If the worst comes, I can adjust at that time. But for now, I will rejoice in hope and believe something good is coming my way."

"Learn to enjoy the simple things of life. Much time is spent grieving over the past or planning for the future. Enjoy this hour. You only have one chance to live and enjoy it."

"I am persuaded that the only joy one gets out of life is that which is enjoyed day by day. He who waits until tomorrow to have fun and happiness, will probably be disappointed."

"A mountain in your life is your opportunity to climb higher."

~Quotes by: T. L. Dooley

# Generational Curses: Fact or Fiction?

By David and Barbie Cooper

Turn on Christian television or pick up a magazine, and quite likely you will hear or read something about generational curses. What does the Bible say? The term “generational curse” never appears in Scripture. The passage in Exodus 20:4-6, which forms the basis for the concept, is perhaps one of today’s most misunderstood passages. This scripture addresses the specific punishment for the sin of idolatry. Notice that it appears in reference to only the third commandment: “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below” (v. 4, *NIV*).

Without question, it is the specific sin of idolatry that God says He will punish for generations. Notice the word *curse* never appears. That being the case, and since God’s chastisement is His act of love to bring us back to Him, why then should we think that we should attempt to stop Him? You see, God’s punishment is intended to develop and not to destroy (Hebrews 12:5-11). He punishes like a parent—to teach discipline, to correct, and to train. A child can avert the punishment of a parent by obedience. And the truth is that we can stop God’s punishment in any generation when we decide to turn from idolatry to seek the living God (see 2 Chronicles 7:14).

As humans, we all struggle to understand our behavior—especially our negative and sinful behaviors. Like Paul we say, “My own behavior baffles me” (see Romans 7:15). Psychologist Carl Jung theorized that we have a “collective unconscious” that is handed down for thousands of generations, subconsciously affecting our behavior, but our impulsive nature wants a “quick fix” to our problems. Consequently, the thought of having a curse broken and everything suddenly becoming OK is appealing to us.

While I know that the subject of generational curses is quite popular, we have to listen to Scripture. Hear the words of the prophet Isaiah: “To the law and to the testimony! If they do not speak according to this word, they have no light” (8:20, *NIV*). Unfortunately, most of what we read and hear about generational curses is biblically inaccurate. But what can we learn from this important issue?

## What Are Biblical Curses?

A *curse* is first referenced in Genesis at the time of the fall of Adam. In this case, it was the earth that was cursed, and it fell under the decay of sin (Romans 8:23-25). The Mosaic Law provided for blessings for those who were obedient and curses for those who disobeyed (Deuteronomy 28-29). The people were given the opportunity to choose

for themselves to either be blessed or cursed (30:15). We too have the power to “choose life” (v. 19). The curse was the consequence of disobedience, and it was designed to bring God’s people back to Him, not to destroy them.

In the New Testament, we see it as the law of sowing and reaping (Galatians 6:7-9). Biblically, there is no such thing as a generational curse of some sinful behavior or demonic spirit being passed down from generation to generation. We have the power of choice. So then, how do we explain the repetitive nature of sins in families, groups, and societies?

## Putting It Into Context

We each grow up in social settings. It begins with our family, then extends to school, friends, church, and then to the world at large. All of these help to shape and influence our development. We cannot understand our behavior without understanding the social context in which our behavior takes place. In a psychological sense, all human behavior occurs in a social context and has social meaning.

We are influenced by our relationships from the moment we are born until the time of our death. These influences give us a propensity toward certain destructive behaviors unless we discern them and decide by the grace of God that we will reject them.

Our religious affiliation and other spiritual relationships also shape our development. We may be influenced by the godly or by the ungodly, by the pure or by the profane. We are also influenced by the Holy Spirit (John 16:13) as He works in our lives, or we can come under the influence of demonic powers if we yield to sin and fail to fight the good fight of faith (Ephesians 6:10-13).

We are also shaped by environmental conditions and learned behavior. We do pass on generational attitudes, biases, negative and sinful behaviors to other generations because we learn it and do it without question. We tend to copy what we learn when we are young. So we need to stop and examine ourselves and decide we are not going to blindly follow the prejudices, traditions, or dysfunctional ways of the previous generation.

We also are shaped by genetic predisposition. People may have certain genetic predispositions to certain problems. Women, for example, suffer depression twice as frequently as do men because of their biological makeup, not because of a generational curse (and not because they have to put up with men!). The fact that women suffer twice as

Continued on page 15

**Generational Curses: Fact or Fiction?** (continued from page 14)

much depression as men doesn't mean there is a generational curse of depression. Furthermore, the evidence is inconclusive as to how much influence genetics actually has regarding certain behaviors. There may be a lot of overreaction in this area of wanting to credit too much of our behavior to genetic determinism. Any predisposition to dysfunctional living is only evidence of the sin nature we received from Adam (Romans 3:23; 5:12).

Finally, we are shaped by psychological influences. Fear is a learned response. We are born with only two fears—the fear of falling and the fear of loud noises. We learn to be afraid because of early childhood experiences. Fear is based on the way we think and is relieved when we change our thinking and refocus our minds on the faithfulness of God (see Isaiah 26:3-4). God's perfect love drives out fear (1 John 4:18). Fear is not a generational curse; it is a learned response. It is possible that you have learned to be afraid because you grew up in a home filled with fear. In that sense, it could be said that fear is being transferred from one generation to another. But this is not a generational curse. You can break free when you decide you are going to trust God instead of living in fear.

**How Can We Be Free?**

First, the curse of sin and the law is broken in Christ. He has redeemed us from the curse of the law (Galatians 3:13-14). Take time to study these biblical passages to learn how Christ has set you free. You are a new creation (2 Corinthians 5:17). You are blessed, not cursed (Ephesians 1:3). You are delivered from all forms of satanic bondage when you receive Christ as Savior (Colossians 1:13).

Nobody can curse what God has blessed. In ancient Israel, Balaam declared that no sorcery or divination could work against Israel. Balak, king of Moab, wanted Balaam to curse Israel. Balaam emphatically responded that the people were blessed by God and that the blessing could not be reversed (Numbers 23:20-23). In Christ, you and I are grafted into Israel and have become the Israel of God (Galatians 6:16), so there is no sorcery or curse that can ever stand against us.

We are to live in faith, not fear (John 8:31-32, 36; Galatians 5:1; 2 Timothy 1:7). We live free when we walk in the Spirit (Galatians 5:16-17). We have authority over all demonic influences in the name of Jesus (Luke 10:19). When we resist the devil, he flees (James 4:7).

Second, be transformed by the renewing of your mind (Romans 12:2). I don't think we have spent enough time contemplating how powerful this truth is. All change, deliverance, wholeness, peace, and maturity comes from the way we change our thinking. We live out the inner self-image (Proverbs 23:7). If you see yourself as an addict, or as in bondage, or as cursed, you will be. So discard defeated labels (1 Corinthians 6:11). Your family may have put a label on you. Instead of saying, "Our family has always struggled with this," you need to say, "The problem ends with me and my generation." Declare that your generation will serve the Lord. God's grace gives each generation a new beginning. "Where sin abounded, grace did much more abound" (Romans 5:20).

Finally, take responsibility for your life (Ezekiel 18:1-23; Jeremiah 31:30). Ezekiel was the prophet of personal responsibility. He clearly told his people that the problems they encountered were because of their choices. And he would not allow them to blame the previous generation. It's not a matter of a curse, but of a choice! It is making the choice to live the blessed life through faith and obedience.

Have you ever seen two children grow up in the same dysfunctional family only to turn out entirely different? The environment itself didn't shape the child; it was the choices that were made about the environment. Sometimes a child who grows up in a godly home goes on to live a dysfunctional life. Some would try to trace their behavior to a generational curse, but it is because of the choices they ultimately make in their adult life. When addictions, habits, and dysfunctional ways of thinking have become deeply ingrained, people are trapped and they need deliverance through prayer and discipleship. Their plight is the consequence of their behavior, but it isn't the breaking of a curse that is needed; it is the cleansing power of the Holy Spirit!

God says, "Forget the former things; do not dwell on the past" (Isaiah 43:18, *NIV*). He further declares, "I am doing a new thing!" (v. 19, *NIV*). If, according to Lamentations 3:23, the mercies of the Lord are new every morning, they are certainly new in every generation. The quality of your life and of your generation is up to you to decide, so decide to consecrate this generation to the Lord. If you are a child of God, there is no curse upon you, only the hope-filled opportunities provided by the grace of your Father God!

Jesus proclaimed, "So if the Son sets you free, you will be free indeed" (John 8:36, *NIV*). You are not under a generational curse! Go and live your life in freedom!

**David and Barbie Cooper** live in Atlanta, Georgia, where David serves as senior pastor of the Mt. Paran Central Church of God. Reprinted with permission from the August 2008 issue of the *Church of God Evangel*.

# **L**EADERSHIP 21

AN INSPIRATIONAL TRAINING EVENT FOR BOTH LEADERS AND LAITY

---

---

---

**March 9-10, 2012**  
**Dayton, Ohio**

**Speaker:**

*Ron Luce*, the President and Founder of *Teen Mania Ministries*, a Christian youth organization that reaches millions of young people worldwide. He rallies teens all over the U.S. at events called “Acquire the Fire.”

**For more information contact:**

*Rev. Brent Hubbard*  
*P.O. Box 439*  
*London, OH 43140*  
*740.852.0448 or [www.theleadership21.com](http://www.theleadership21.com)*