

Why We Must Support Trump in Prayer and at the Polls

Why would a magazine on Spirit-led living write about an election and put Donald Trump on the cover? It's because I believe there is spiritual warfare going on that concerns much more than who is elected in November. As I wrote in an article in this issue, and as I've documented in the books I've written, the opposition to Donald Trump is so anti-God that we can't be silent and hope the threat to our freedom and religious liberty will go away.

I am unashamedly pro-Donald Trump, and I'm using all our platforms to get out the message about why to vote for him. But there is a spiritual aspect we must include: prayer.

The Bible says to "pray for those who are in authority, that we may live a quiet and peaceful life in all godliness" (1 Tim. 2:2b). Elsewhere it says to seek God first, and "all these things" will be added to you (Matt. 6:33). It's hard to document and measure spiritual things, but millions of people have been praying in groups large and small, believing for a shift in the very serious situation in America.

Traditionally most Pentecostals and charismatics have stood on the sidelines when it came to politics and often even the "cultural wars." Our focus was on spirituality and living a righteous life—both important in a time when the culture is becoming more ungodly. We must be an example to the world. And we must exercise spiritual authority by praying. If we don't, who will?

We must also discern the times and see what God is doing and what the Word says. Even Scriptures we know well such as 2 Chronicles 7:14 can seem confusing: "If My people, who are called by My name, will humble themselves and pray, and seek

My face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and will heal their land.” What wicked ways? There are many obvious “sins” worldly people do that hopefully don’t apply to Spirit-filled Christians who are walking with the Lord.

My friend Mary Colbert, whom I know as a prayer warrior, told me the Lord showed her that one of the “wicked ways” is when believers do nothing. This was so insightful I included it in the chapter on prayer in my January 2020 release, *God, Trump, and the 2020 Election*. The answer comes from the Parable of the Talents (Matt. 25:14-30) in which two servants invested their talents and were called “good and faithful.” The third servant was afraid he’d get in trouble if he lost what he’d been given, so he did nothing. The master called him “wicked.” Mary believes Christians who “do nothing” because they fear being ridiculed as politically incorrect are “wicked” and must repent.

Pastor John Kilpatrick believes we are experiencing “spiritual warfare for the soul of this nation,” and he says, “It’s time to quit discussing things about the president. It’s time to quit discussing what’s going on in Washington—it’s time to start praying. The people of God need to pray right now.”

The Bible says, “Faith without works is dead” (James 2:26). So we can pray, but we must work, and we must vote. God calls His people to be “wise as serpents and harmless as doves” (Matt. 10:16). We must be like the gentle Jesus even as we fight for the soul of our nation.

So I encourage you to register to vote, if you haven’t already, and encourage others to do so. Get involved in your local community and help turn the tide. I believe there is hope for the future. But we must act now. None of this matters if you don’t vote.

In *God, Trump, and the 2020 Election*, I quoted Dennis Prager,

who may be the best Jewish friend to evangelicals in this country. He made this point: “So I don’t understand when Christians don’t vote. It’s a puzzle to me. I am told by my Christian friends that there [are] still Christians who just sit home on Election Day. So they benefit from all these people before them who fought for America and to have a country whose motto is ‘In God we trust’ [and] who maintained that motto. I mean, if you don’t [trust God], how do you defend Normandy Beach? These people didn’t just vote; they got blasted by Nazi machine guns. What would they have said? ‘Why bother? Why bother fighting a war?’ It’s the same thing [with voting].”

That generation rose up to meet the challenge. The question is: Will we? We cannot assume others will do it. Donald Trump can’t win without our help. Each of us must do our part. God demands no less.

Stephen Strang is founder of Charisma. He believes God, Trump and the 2020 Election (Charisma House), available wherever Christian books are sold, is his most important book. Listen to his new podcast by the same name on the Charisma Podcast Network.

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Winning Every Battle You Face

After I became a Christian, there were many years when I had no victory in my everyday life. I was miserable because I still had wounds in my soul from the past that made me insecure, angry, suspicious of others and hard to get along with.

Even though I loved God and went to church every week, I had no idea that there was power available to me to overcome the hurts from the past and the struggles of everyday life. And every challenge that was hard to handle defeated me.

But I was so grateful when I found out that not only is God powerful, but He wants to fill us with His power. He promises in His Word that we can have abundant life in Christ because He has overcome the world! (See John 10:10, 16:33.)

The truth is, as believers in Christ, we don't have to live weak, wimpy, pitiful, pathetic, barely-getting-by lives. We can have God's power working in us to enable us to do whatever we need to do in life.

Some people have the misconception that when they give their lives to Jesus, they will no longer have any problems. It would be nice if this were true, but in this world, we will have trials and tribulations. The good news is we can cheer up anyway because Jesus has overcome the world.

In John 16:33b (NIV), Jesus says, "In this world you will have trouble. But take heart! I have overcome the world."

No one can promise you a problem-free life, but God promises that if you will put your trust in Him, He will give you a faith that enables you to rise above the problems you face. And when you get through them, you'll be stronger on the other side than you were before you had them.

Knowing you can have power from God to live in this world is one thing, but learning to believe this truth and walk in it is the key to having victory over the trials and suffering you face. I love Philippians 3:10 because it says we can actually experience the same power that raised Christ from the dead.

In this verse in the Amplified Version, the apostle Paul says his determined purpose was to “know Him [experientially, becoming more thoroughly acquainted with Him, understanding the remarkable wonders of His Person more completely] and [in that same way experience] the power of His resurrection [which overflows and is active in believers].”

This is an amazing and encouraging promise from God, because we all face problems and have weaknesses we can't overcome in our own strength or effort. But if we are determined to trust God in every situation, all the time, we can fight the good fight of faith by His grace.

Romans 8:37 (NIV) says: “In all these things we are more than conquerors through him who loved us.” I love this phrase “more than conquerors.” But what does it really mean?

Being more than a conqueror means that before you ever have a problem, you are confident that you have whatever it takes to overcome it through your relationship with Christ. In other words, you know you have the victory before you ever get the problem.

Now in order to “qualify” for the power of God, we must first come to the place where we recognize that in and of ourselves, we are weak, and we have limitations. If we didn't have any weakness, we wouldn't realize we need Him. And one of the best prayers we can ever pray is, “God, I need You, and I'm nothing without You!” (see John 15:5).

It's so important for us to understand this because if we wait until we have a problem that's too big for us to handle before we rely on God's strength, we're setting ourselves up to fail.

The best thing we can do to live this life in victory is to continually seek God with our whole heart, realizing we're desperate for Him all the time. Spend time with Him in prayer and Bible study every day. Then, when the storms of life happen, you will be confident that, in Christ, you already have everything you need to overcome them, and you'll experience the power of His Resurrection as you rise above them!

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Why Some Say 'Charisma' Is Being Too Political

Why would a magazine like *Charisma*, devoted for 45 years to inspiring people to encounter the power of the Holy Spirit, focus on things political? I've been asked that especially by those who don't understand why I have written several books

supporting Donald Trump.

The answer is simple. The power of the Holy Spirit is for us to see change in our own lives and in our culture. This is more than just personal piety or feeling a “touch” of the Holy Spirit. We believe we have power over the enemy and the forces of darkness that are dragging our country the wrong way.

For too long, Christians have been timid and passive and, in my lifetime, I have seen our country drift further and further from God and further from our Judeo-Christian base. Within the Christian community, charismatics and Pentecostals have generally taken a back seat in dealing with cultural issues to “evangelical” leaders who are more prone to be politically active.

An exception to this is the fact that very early on, it was charismatics and Pentecostals such as Paula White Cain who backed Trump. He met with these leaders while most evangelicals stayed at arms’ length from Trump. They prayed for him, and a few began saying that God had shown them He had raised him up for such a time as this, as He had leaders in the Bible. Some prophesied Donald Trump would win against all odds, and he did.

I delve into these aspects and the spiritual warfare that is going on in our country in some depth in my books. I believe in the power of the Holy Spirit and believe the spiritual aspects of what is going on are much more important than any political party or candidate. I tried to make the case that those who believe God is in control no matter how bad the attacks should be using their spiritual authority to turn the tide in this nation, which also affects many other countries around the world.

An analysis of our content going back years is that only a very small part could be called “political.” But the Left has hijacked the term “political” so that many things that are

biblical principles, such as life and marriage, are considered “politics” and off-limits to Christians. For decades, we’ve been shunned from the public square and told to keep our religion and our piety within the four walls of the church.

Because we are not limited by the “Johnson Amendment” that prohibits nonprofits from offering political endorsements, Charisma has been able to endorse politicians going back to Ronald Reagan.

I believe we are in a time of crisis. I believe God has raised up Donald Trump, as imperfect as he is. That is why I wrote *God and Donald Trump* and why I have written several other books, including *God, Trump, and the 2020 Election*.

If you read that book, you know it isn’t just about politics. This is not about a political race or about a man. It is about the direction of our country and what God is saying. I quote Christian leaders who are rarely, if ever, quoted by the secular press; I document prophecies and spiritual insights.

We are going to have an election one way or another. Depending on who wins, there may be a drastic difference in our country. It will even affect our liberties to worship God as we see fit and limit our ability to share the gospel with the world.

I recorded a podcast on July 22, 2020, on the Charisma Podcast Network in which I shared stories from years past and discussed in more depth why I take this position. I—along with the entire Charisma Media organization—am just trying to be salt and light in our culture. Even the smallest light burns brightly where it is darkest.

I also hope you will check out [this link](#), where you can read about each of my books, which are not so much about Donald Trump as they are about God.

Won’t you stand with me? Help us by sharing this column, articles you see on or [this link](#), or reading and sharing my books.

Stephen Strang is founder of Charisma. He believes God, Trump and the 2020 Election (Charisma House), available wherever Christian books are sold, is his most important book. Listen to his new podcast by the same name on the Charisma Podcast Network.

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RT Kendall: You Might Be A Pharisee If ...

My colleague Jack Taylor used a phrase in a sermon—"Chances are you are a Pharisee if ..."—and I have been intrigued by the idea ever since. We all need to learn to laugh at ourselves and not be defensive when our weakness is touched on. Meekness, a great virtue, could be defined as the ability to accept a hard criticism without being the slightest bit defensive. A certain measure of meekness is required to work through this article because I think it hits all of us.

I lead the way, I assure you, in being an expert in Pharisaism because too much that follows continues to hit me between the eyes. I am not proud of this. But I want you to know I do not see myself as being fully emancipated from this bondage. And

yet we are going to look further at the very sins that angered our Lord Jesus most.

Sometimes we get angry at church, even in a prayer meeting. Prayer meetings are the backbone of a good church but can also be the most painfully boring times of the week. This is because there are those who love to hear themselves pray—and drive others mad. Pharisees, though good people in so many ways, are alive and well in the church today. If, however, Pharisaism makes us angry when we see it in others, we need to see it in ourselves and how it must equally grieve the Holy Spirit.

What is the possibility that you or I could be a Pharisee? What are the signs—or warning signals? Chances are you and I are Pharisees if:

We love to point the finger. It comes easily. The devil does it best. He is called “the accuser” (Rev. 12:10). You must choose whether you want to play the devil and point the finger, or be Jesus who lets us save face. Jesus actually gave us a selfish motivation for not pointing the finger: “Do not judge, and you will not be judged” (Luke 6:37a, NIV). I will forfeit the benefit of this promise if I play the role of accuser.

We love to say “Gotcha.” We love to catch people in the act or see them squirm when they are found out. God knows we all have skeletons in the cupboard, and if He decided to tell the world what He knows about us, we would die on the spot. But there is a better way to live. Joseph fantasized that he would see the dream fulfilled of his brothers bowing down to him after the wicked thing they did to him, and say “Gotcha” to them. But when the dream was actually fulfilled, he was a changed man, and instead of looking at them with glee in their helpless state, he wept over them and totally forgave them (Gen. 45:1-11). That was the secret of his greatness and the reason God trusted him with such a lofty status.

We are good at sending people on a guilt trip. The Law invariably finds people guilty. When you have interpretations of the Law that exceed the Law—or rules of your own you think are valid—it only widens the scope for the possibility of guilt. And when we superimpose our rules and wishes on friends or enemies in order to require that they come up to our standard, we become Pharisees. They loved to make people feel guilty. God is not that way. Believe it or not, once we are justified by faith in Christ alone and walking by faith, God does not want any of us to feel guilty. On the contrary, He gives us the Holy Spirit, whereby we say to Him, “Abba, Father” (Rom. 8:15). When the guilt is gone and we have fellowship with the Father, the joy is greater than any this world can offer. Total forgiveness means we do not send another person on a guilt trip; we are aware of what we have been forgiven, and we treat others as God has treated us.

We require standards of people not written in Scripture. I grew up in a church in which they often spoke of godly standards. I could not go to the movies as a child. My mother did not wear lipstick. My father would not read a Sunday newspaper. When we impose rules on people—even if we justify them for some reason or another—that are not solidly written in the Word of God, we risk being the Pharisees of our day.

We practice guilt by association. We accuse people of being unclean, unrighteous or out of order when they mix with people of other faiths, varying views or questionable lifestyles. If I accept an invitation to preach to a group with whom I do not agree theologically, does it make me guilty of condoning what they believe? No. But some would accuse me. Pharisees would. Not Jesus. If I try to make you feel shameful because of whom you choose to spend time with, I am a Pharisee.

We assume something or someone is of the devil when the person’s ministry makes us uncomfortable. The Pharisees could not deny that Jesus performed miracles. If they said these miracles were done by God, it would have condoned Jesus’

behavior and put them to shame. So they resorted to a trick that has been repeated many times since. They attributed what was done to the devil. If you and I are threatened by others' success and notice how popular they are but have no answer but to say, "They are of the devil," we are Pharisees. It is fair to say they are misguided or in theological error. But to claim they are of the devil is dangerous stuff.

We say a person is not a Christian if he or she disagrees with us. Instead of saying politely that individuals for some reason disagree with us, we glibly say, "These people aren't even saved." There is always the possibility that those who attack us are not truly converted. But why say that? Why not give them the benefit of the doubt? A good rule of thumb: When you fall out with a person, treat that person with such dignity that he or she will respect you when you make up.

We esteem "the way we've always done it" above change, even when the latter is not heretical. Remember that the Pharisees made the Word of God of no effect by their traditions (Matt. 15:6). Their own traditions were based not on Scripture but on their peculiar rules. When new ways emerge that are not contrary to Scripture, beware of falling into the trap of always wanting the old wine. Those who say, "The old is better" (Luke 5:39b) want to stay in their comfort zone—to keep the taste they are used to. All new movements God raises up require change. Every person described in Hebrews 11 had to move out of his or her comfort zone.

We do not practice what we preach. Jesus plainly said of Pharisees that "they do not practice what they preach" (Matt. 23:3b). I cannot think of a greater hypocrisy on the planet than demanding of another person what I would not do myself. This does not mean we are perfect or never sin (1 John 1:8). But if our faces, hearts and lives reflect the love of Jesus, people are going to want what we have.

We are more comfortable talking about the mighty movements of

God yesterday than today. God does not always do the same thing twice. We must be willing to lose face for God's glory and recognize that God may be working right before our eyes.

We take ourselves too seriously. The Pharisees thought they were God's remnant, and it was up to them to preserve the Law by their traditions. They took themselves very seriously by the attention they demanded, the way they dressed, the way they tried to trap Jesus, the way they demanded to be called "Rabbi" and insisted on seats of honor. This is the lifestyle of a Pharisee, and it is not a good sign at all when we take ourselves very seriously. This means we can't laugh at ourselves—certainly we can't cope with being laughed at, listen to criticism without being defensive or be passed by without sulking when we thought we should be invited. The most secure people are those who can laugh at themselves, accept criticism without being defensive and be passed over when they think they should have been consulted or invited. The main psychological problem of the Pharisees was that they were insecure.

We judge by outward appearance. This borders on guilt by association but is slightly different. I refer to when we don't like the way people dress, their accent, their neighborhood, their friends, their education or lack thereof, or their theological or church background. Pharisees are masters at this. If I seek significance by my appearance or my clothes or whether or not I wear a suit or tie, I have lapsed into a pharisaical mode that is certainly not good.

We care more about people's opinions than God's. Jesus said the Jews could not believe in His Messiahship because they preferred the praise of one another rather than making an effort to receive God's praise. We must make a choice: Whose opinion matters? If we care more about what people think, we are Pharisees. I fear more than anything else in the world that I should want your approval more than God's.

We need to be sure people know about it if we give, pray or fast. Jesus made it clear: If we do what we do to be seen by men, we will get our reward, but it is only in the here and now—the praise of people, not of God.

We are motivated by money. You will recall that the Pharisees loved money and were motivated by the love of money (Luke 16:14). Pride runs almost parallel with our love of money. In other words, we hang on to our cash and assets, but if someone dangles a promise that our giving—whether to a church or charity—will be known by our getting special recognition and credit, the motivation to give is increased adequately to make us give. God gets no glory in this case; neither do we receive a reward from Him. What is more telling, however, is that we spend lavishly on ourselves and feel totally at ease.

We feel righteous by comparing ourselves to others. Rather than measuring ourselves by the Word of God, we measure others. When we get a righteous feeling by selecting somebody we assume to be more wicked than ourselves, we totally avoid the very things Jesus wants us to do—namely, to see what we are like before God and not in the eyes of people.

We have no sense of sin by our thoughts, only our deeds. The Pharisees were offended by the teaching that what makes a person unclean is “what comes out of their mouth” rather than what goes in (Matt. 15:11-12). A good rule of thumb in assessing whether we are Pharisees is how we get a sense of sin. If it is only in what we do, then we can get off the hook quite a bit. The Pharisees could conceive of sin only in terms of outward acts—as in most of the Ten Commandments. They never dwell on the 10th commandment, which has to do with the heart—namely, coveting, which is what convinced the righteous Saul of Tarsus that he really was a sinner after all (Rom. 7:7-9). Sin is in our thoughts as well as our deeds. Therefore if we claim to be without sin merely because we haven’t done anything, such as being sexually immoral, we are first self-deceived and second devoid of the truth.

We major on minors. We do this in a thousand ways of course, but the example Jesus gave when He said that Pharisees “strain out a gnat but swallow a camel” had to do with tithing (Matt. 23:23-24). A Pharisee is one who avoids personal obligation to the whole Law by keeping some of it—namely, rules that give them a good feeling that they are OK. Tithing does this nicely. If individuals tithe, they tell themselves they are OK because “most people don’t.” Moreover, they make sure they tithe by doing it across the board—tithing spices such as mint, dill and cumin. Nothing is left out. Never mind that there are weightier matters of the Law—like justice (caring for the poor), mercy (showing kindness to strangers) and faithfulness. I found it was sometimes easier to get Christians to tithe at Westminster Chapel than it was to get them out on the streets witnessing on a Saturday morning—or to totally forgive their enemies.

We are experts in finding loopholes in the Law to excuse certain areas of disobedience. We can do that today in many ways. For example, “My church doesn’t need the money; I need to pay my bills, which God would want me to do.” Or we excuse ourselves from forgiving others because they have not apologized and need to repent first. We create our own loopholes. But our model is to be Jesus, not the Pharisees. Nobody repented at the sight of the crucifixion, and yet He said, “Father, forgive them, for they do not know what they are doing” (Luke 23:34).

We are more concerned to uphold our theology than to help people. We saw how the Pharisees could not bring themselves to rejoice that a blind man was healed because the healing took place on the Sabbath. It is good when we hold sound theology high in our priorities. I am a theologian, and I love theology. But when God uses a person whose theology I could pick to pieces, which is more important—to scold him for his error or rejoice that God uses such a person to see people blessed, healed and delivered?

We love to score theological points with our enemies. I am reminded of two churches in Alabama: one Methodist (which believed you could lose your salvation if you sinned), the other Baptist (who believed once saved, always saved). The two churches ran missions concurrently, but the Baptists were heard to say later, "We didn't have much of a revival, but thank God the Methodists didn't either." Vintage Pharisaism.

We claim God's approval of us rather than our rivals because we know our theology, not theirs, is sound. The party spirit that emerged from the rivalry between Sadducees and Pharisees kept them apart and fueled their motivation to score points. But at bottom the Pharisees knew that God must be with them rather than their opponents because of such teachings as the resurrected life beyond the grave and belief in angels. The Sadducees did not believe in these, and the Pharisees knew these truths were solidly based in their Law and traditions; therefore, God would decidedly be on their side. This gave them a superior feeling. They did not merely think—they knew they were on the side of the angels. It did not seem to bother them at all that right before their eyes was God's very Son whom they did not recognize. It is so easy for us to take ourselves so seriously because we know God would be on the side of the party who is sounder. Really? He may well feel toward us as Jesus did the Pharisees.

We easily dismiss people we don't want to like because we are able to find something truly wrong with them. When we hope we don't have to accept someone, we look for something we know is absolutely wrong in him or her; therefore, we have the excuse we need not to affirm the person.

We say, "We are more in tune with God than you are." This works several ways, but let me mention two of them. First, take people known as being charismatic. I fear that many of them honestly think they are more spiritual than others. "If you don't speak in tongues, you are not as spiritual as I am." Or, "If you haven't experienced the gifts of the Spirit, you

are not really in touch with God.” Such people make some evangelical Christians feel second-class, and this pharisaical attitude helps erect a wall that divides Christians from Christians. But second, take the Calvinists. I fear that many of them honestly think they are more on God’s wavelength than other Christians. “If you don’t believe in the sovereignty of God as we do, you are not a faithful believer.” Or, “If you don’t believe in predestination and the eternal security of the believer, you don’t really know the God of the Bible.” Such a pharisaical spirit alienates many other Christians and makes some of them feel they are theologically illiterate. As you can see, there is more than one kind of Pharisee!

We call another person a Pharisee. When I say, “The trouble with you is that you are always judging people,” I just judged you. What does one do? Answer: We must learn to control the tongue (Prov. 10:19, Eccl. 5:2).

The truth is, the Pharisee lurks in all of us. This means we would be among those Jesus condemned the most. This fact alone ought to catapult us out of our comfort zone and make us see not only our self-righteousness but also how grateful we should be that God saved us. We don’t deserve to be saved. God was simply kind, good and merciful. He saved Saul of Tarsus, a Pharisee of the Pharisees indeed. And Saul, called Paul, never got over it. He thanked God as best he could as long as he lived.

If God could save Paul, He could save anybody. If God could save you or me, He could save anybody. Why did He do it? I don’t know, and probably never will. I can only spend the rest of my life doing my best to thank Him and show Him how thankful I am.

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Why This One Trait Is Crucial for Any Man or Woman of God

It is impossible to define "integrity" adequately with one word. But you know it when you see it. There was a time in ancient church history when confessing Jesus as Lord sent a signal to the authorities that made you a marked man or woman. Saying "Jesus is Lord" was taken as an insult to Caesar, and those who confessed Jesus as Lord were liable to a martyr's death. Integrity is revealed by what you will give your whole life for. Lack of integrity is exposed by caving into the fear of man, rather living for an audience of one.

I preached my first sermon at the Calvary Church of the Nazarene in Nashville, Tennessee, on Dec. 2, 1954. It was on the faithfulness of God, my text being Lamentations 3:23b (KJV): "Great is thy faithfulness." In the sermon, I quoted

Proverbs 20:6 (NKJV): “Most men will proclaim each his own goodness, but who can find a faithful man?”

Every person I have known that I began to admire a little bit too much sooner or later disappointed me. This is not their fault. It is mine. One should know not to admire anyone too much. The best of men are men at best. I hate to think it, but I am sure there is someone out there who has been hurt by me.

God is faithful because He is a God of integrity. In Him there is no guile, no guilt, no shame, no injustice. He cannot lie; He keeps His word (Heb. 6:18; Titus 1:2). Likewise Jesus, the Son of God, mirrors His Father’s integrity and faithfulness. This is why Paul could say, “I live by the faith [or faithfulness] of the Son of God” (Gal. 2:20b, KJV). God keeps His word; He will never let you down.

That said, if you and I are to maintain integrity, it means we must reflect the character of God—namely, trustworthiness, honesty, graciousness and faithfulness.

Without Fault

In 1948, before he became very famous, Billy Graham and three friends—Cliff Barrows (1923-2016), George Beverly Shea (1909-2013) and Grady Wilson (1919-1987)—felt the need to make a covenant with each other. They were aware of so many people in the ministry who went off the rails in various ways. They had the perspicacity to see that this could happen to them. In a hotel room in Modesto, California, they covenanted together to maintain certain principles. They called it the Modesto Manifesto. These principles came under four areas:

Money: The four men were aware that some evangelists emphasized money a great deal and took love offerings. They vowed never to emphasize money. They would also let someone else handle the money. Local campaign committees would oversee the offerings and the distribution of funds. They also agreed to live on a certain salary, no matter how much the offerings

increased.

Sexual purity: A number of religious leaders, especially those who traveled, were falling into sexual sin. The men agreed to pray continually to God that they would be kept from this. They set up some rules. They would never allow themselves to be alone with a woman—whether at meals, counseling sessions or traveling.

Criticism: Some evangelists openly criticized local pastors from pulpits. The men vowed not to do this, nor would they criticize those who criticized them.

Exaggeration: The phrase “evangelistically speaking” has been coined to label exaggerated figures of the number of people attending meetings or the number of people who came forward to confess Christ publicly. The men vowed to be honest in this matter. If numbers were mentioned, they came from information from the local police, fire departments or arena managers.

Best of all, these men kept their vows! Did it pay? Oh yes. I doubt that any public figure has been scrutinized like Billy Graham or members of his team. The world tried to get something on them but never did. Graham and the other men kept their covenant with each other. There is no doubt in my mind that God honored Billy Graham, part of the reason being these principles laid down in what Barrows called the “Modesto Manifesto” years later.

I believe people with a big hole in their integrity will be found out, whether in this life or at the judgment seat of Christ (Num. 32:23). Proverbs 10:9 (NIV) says, “Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out.” You don’t need to read far into Proverbs until you see the connection between the fear of the Lord and wisdom, integrity and sexual purity.

Without a Price

Can you be bought off? There are stories of spies, whether with the KGB, the CIA or MI6, who have crossed over to work for the enemy they started out to be against. Why? They had a price. They could be bribed. It has happened with corrupt judges, politicians and government employees. It has happened with men and women who went to Hollywood—each aspiring to become a star—who succumbed for a price. I'm afraid that there are those in the ministry who traded their convictions for the invitation that promised a high honorarium.

The Syrian commander, Naaman, came to Israel to be healed of leprosy by Elisha. Assuming he would need a lot of money, the wealthy general brought silver and gold and other commodities that would be worth millions today. He was not prepared for the kind of person who would be healing him.

First, Elisha did not even come out to meet Naaman. That was a humbling moment for the Syrian general. Generals are used to everybody bowing and scraping before them. Second, he was told by Naaman's servant to dip himself in the Jordan River seven times. That was even more humbling. But he finally yielded, did what he was told to do and was miraculously healed (2 Kings 5:14). After that, he meets Elisha for the first time.

Naaman is overwhelmed with the miracle and wants to show his appreciation and gratitude to the prophet Elisha. Elisha almost certainly lived on the offerings of people. But when a wealthy Syrian shows up, Elisha won't take any money at all (2 Kings 5:16). Elisha wanted to teach Naaman a lesson—that the God of Israel is different from the gods of Syria. Naaman was given a glimpse of sheer grace. The glory of God meant more to Elisha than anything else.

However, Elisha's servant Gehazi was of a different ilk. As we will see again and further below, he chased Naaman's caravan before he got too far and lied to Naaman, saying Elisha had changed his mind and would take a gift after all. "Of course," said Naaman. But Gehazi should have known better. Elisha

perceived Gehazi's wicked deed by the Spirit, and the result was that Gehazi was struck with leprosy for the rest of his life—and also lost his job.

But there is an aspect of the story that moves me more deeply; Elisha does not command Gehazi to go and tell Naaman the truth. This would seem to be a natural thing for Elisha to do—to make sure Naaman did not believe Elisha put Gehazi up to what he did. But Elisha did nothing. He did not even bother to protect his own reputation with Naaman; he let him think whatever he willed.

This to me is amazing. Elisha knew God knew the truth. Even though Elisha wanted to teach Naaman a lesson—namely, to let Naaman see what the God of Israel is like—Elisha still did not try to clear his name before Naaman.

All Elisha did was for an audience of one. That is what mattered to Elisha—that God Himself knew. Elisha wanted the praise that comes from God only (John 5:44).

It hurts a lot when people believe things about you that are not true—especially if those who love, support and admire you are told lies. The temptation can be heavy to say something! Tell the world the truth! But to do that would be forfeiting the praise God would have given, not to mention risk losing the anointing. It's not worth it to try to clear your name! That is why I admire Elisha so much.

Without Arguing

Sometimes God asks us to believe and do things that make no sense at the time. God “tested” Abraham and said to him, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you” (Gen. 22:2).

This is arguably the strangest, most apparently unfair and senseless request of God to be found in the entire Bible.

Abraham believed the Lord when He promised Isaac to him and Sarah in their old age (Rom. 4:19-21). God made it clear to Abraham that Isaac, not Ishmael, was to be the promised child (Gen. 17:18-21). So why would God ask Abraham to sacrifice Isaac? It made no sense at all. Here is what is even more extraordinary: Abraham obeyed! He followed through. He knew two things full well: God gave him Isaac, and Isaac was the only link to the fulfillment of the promise that his seed would be as the sand of the sea and the stars of heaven.

Did Abraham complain? Did he say, "Why, Lord?" One would sympathize had Abraham done so. But in his own mind, Abraham reckoned that God would raise Isaac from the dead (Heb. 11:19). That is how much he believed God's word! His own reasoning was, simply, that he must sacrifice Isaac and then wait for God to raise him from the dead.

But God had another idea. The moment Abraham was about to come down with the sword and slay his beloved Isaac, God stopped him (Gen. 22:12). It was Abraham's finest hour. He not only showed complete loyalty to God but was rewarded with God swearing an oath to him (Gen. 22:16; Heb. 6:17).

Abraham should be your role model—and mine. This means believing God's Word even when it makes no sense at the time.

Here's the thing: God always honored the person who held to Scripture. "You have so exalted your solemn decree that it surpasses fame" (Ps. 138:2b). King Saul became "yesterday's man" because the Scripture that stated only the person called of God should offer the burnt offering made no sense to him.

You and I face the same thing. There are passages in the Bible—Old and New Testament—that don't make sense to us. It will be to our folly if we dismiss these merely because they don't make sense to us—as if our opinion is valid and lets us off the hook because we deem ourselves capable of judging God's Word. Never forget that the Bible is God's integrity put

on the line. He knows what He has written. He has not forgotten what He has written. His Word is a test whether we will believe His Word or dismiss it because it does not make sense to us.

As Paul put it, "Who are you, a human being, to talk back to God?" (Rom. 9:20a). Who do we think we are, that we can judge God Almighty?

The Bible is God's integrity put on the line. God magnifies His Word above all His name (Ps. 138:2b). I can think of nothing more wonderful than this: The God of the Bible is a God of pure integrity. The same can be said about His Son.

R.T. Kendall was the pastor of Westminster Chapel in London, England, for 25 years. He is the author of a number of books.

CHARISMA is the only magazine dedicated to reporting on what the Holy Spirit is doing in the lives of believers around the world. If you are thirsty for more of God's presence and His Holy Spirit, subscribe to CHARISMA and join a family of believers that choose to live life in the Spirit. [CLICK HERE](#) for a special offer.

For Such a Time as This

The novel coronavirus, which originated in late 2019 in Wuhan, China, will likely be remembered similarly to the way we recall Pearl Harbor or Sept. 11, 2001. In some ways America will never be the same. I knew I needed to deal with this by

writing a quick update of my book God, Trump and the 2020 Election. I completed that book last fall, and it was released Jan. 14, 2020—around the time news reports out of China were warning of a new virus infecting many. Fast-forward to April, when I felt compelled to put together this book—call it part two of the God, Trump and the 2020 Election message—which I wrote in less than three weeks.

Thankfully, President Trump quickly shut down the U.S. borders. On Jan. 31, he announced travel restrictions on those coming from China, effective Feb. 2, and then, effective March 16, on those coming from Europe, where the virus was spreading quickly. He declared the outbreak a national emergency on March 13. Even most churches closed their doors after March 16, when the president released guidelines recommending gatherings be limited to no more than 10 people.

With the stay-at-home orders, some enterprises were considered essential—drugstores and grocery stores, for example. Restaurants and bars had to close except for takeout or delivery. However, churches were considered nonessential. This created an interesting question about religious liberty. Why did the government officials consider churches nonessential? We do, after all, have a constitutional right to freedom of religion.

Rodney Howard-Browne, pastor of The River at Tampa Bay in Florida, held services after sanitizing everything and making sure people stayed the required 6 feet apart. The sheriff of his county held a press conference to shame Pastor Howard-Browne for disregarding public safety and announced a warrant for his arrest had been issued. Later, deputies went to his home to arrest him on two second-degree misdemeanors.

Liberty Counsel pointed out that Americans have freedom of religion under the Constitution, but many businesses allowed to stay open—like The Home Depot or repair shops—have no such right. After being threatened with a constitutional lawsuit

they knew they would lose, the local Hillsborough County authorities changed and said churches are essential. Florida Gov. Ron DeSantis and several other governors determined that churches were essential in their states. In a way, religious liberty won. But if it's a virus this time, what happens next time officials order churches to close, especially after so many Americans have quietly gone along with the shutdown orders?

I believe Donald Trump has given great leadership in this pandemic. I believe he will continue to give great leadership, and the economy will roar back. Trump's single major selling point to American voters who normally might not vote for a Republican was the soaring economy. Some have said the coronavirus poses an "existential threat" to President Donald Trump's 2020 reelection. If this is true, then we have even more reason to back this president and help him get reelected.

This unexpected pandemic could affect the outcome of this election. If anything, the stakes will be even higher than if this pandemic hadn't happened.

The book released just prior to this one, *God, Trump and the 2020 Election*, explores what is at stake if he loses in November. It is the most important book I've ever written, and I believe it will help you understand what secular media won't tell you: Where is God in all this and what is His will?

The purpose of this new short book is to light a fire under the Christian community that we must turn out at the polls as never before, or life as we know it will end, and persecution of Christians and those who oppose our values will likely begin.

We are releasing *God, Trump and COVID-19* mostly as an e-book for only \$5 on our own website, as well as a paperback for \$15. It will also be available at and other e-retailers, but not in many stores until the publishing supply chain returns

to normal. It's a quick read, and I hope you will help this book gain momentum by buying it and urging others to do the same. That's because my deep desire is that you become passionate about reelecting a president I believe has been raised up by God for such a time as this.

Stephen Strang is founder of Charisma. He believes God, Trump and the 2020 Election (Charisma House), available wherever Christian books are sold, is his most important book. Listen to his new podcast by the same name on the Charisma Podcast Network.

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