

New Guide Recommends Heavy Restrictions on Reopening Churches

An ecumenical group of clergy, scientists and other experts has released a guide to help congregations consider best practices for reopening for worship.

Among their suggestions:

–Refrain from congregational singing. Clap or stomp instead.

–Preachers, shorten your sermon.

–Congregants, mouth your response during Communion instead of speaking.

–Pass the peace to other worshippers with a gentle nod or a reverent bow, but no physical contact.

The 36-page document notes that church leaders will make different decisions depending on the recommendations of denominational and health officials.

“Christians will refrain from judging the witness of others as long as others are not endangering the common good,” it states.

“Resuming Care-filled Worship and Sacramental Life During a Pandemic” includes links to recommendations from the Centers for Disease Control and Prevention and to guidelines issued by regional denominational groups as they respond to the CDC’s recommendations.

The guide urges worshippers not to dwell on limitations during the pandemic. Instead, it suggests that they focus on creative approaches to worship.

“As states ‘re-open,’ how will we resume worship gatherings in person while the pandemic is still with us?” the document asks in its introduction. “A care-filled response to that challenge is much more than unlocking the church doors and inviting all to come, sit, sing and greet one another as had been our custom. We know the dangers posed and the risks taken if we were to do that. We care enough not to let that happen.”

The document first recommends each congregation create a “COVID-19 Task Force” to oversee the preparations and develop and implement policies that may be adopted by church leadership.

The guide notes “the risk of producing aerosols (droplets of water suspended in air) that can spread the coronavirus” and, thus, recommends that preachers wear a face covering during sermons. It also says congregations should consider using standard gestures or American Sign Language to respond silently during liturgies.

And it suggests that worship leaders stay at least 16 feet away from congregants, “since they may sometimes need to use louder voices.”

CDC guidelines no longer recommend that congregations refrain from singing during worship.

Still, Brian Hehn, one of the consultants for the ecumenical guide, said the team developing the document chose to continue to express caution about singing.

“The consultation did discuss the most recent CDC recommendations and their changes in language,” said Hehn, director of the Hymn Society’s Center for Congregational Song. “Because of our theological convictions agreed upon (such as the general ‘do no harm’ statement), we agreed to err on the side of caution as a way to care for our neighbor.”

The document reflects on the rites of passage and the

traditional sacraments, such as baptism and Communion, that occur in sanctuaries and offers specific tips—often involving hand sanitizer—on how to proceed with them when churches choose to reopen in the next days and months.

“We recommend that worship leaders disinfect their hands in full sight of the congregation to help the congregation feel at ease about things the leaders will touch,” reads the document. “If it is done with clear intention and openly (but not awkwardly), the act will communicate to the congregation, ‘This matters!’”

The document recommends brief, limited contact during baptism, which requires physical touching between the presider and the baptized person. It also suggests that some church members—two or three—be present as witnesses and that outdoor ceremonies could occur in “flowing streams, lakes or in beach settings.”

Witnesses should also be limited for confirmations and weddings.

“When a funeral is not advisable, a rite of committal may still be possible, especially if it is held outdoors,” the guide states. “The committal rite may be expanded by beginning with the reading of Scripture, a very brief homily and the commendation taken from the funeral rite.”

The document adds that cremation may be an “appropriate option” for Christians.

“Researchers of the novel coronavirus strongly suspect that a person who has died of COVID-19 remains contagious, thus putting at risk those who prepare human bodies for burial,” the guide states. “Under these circumstances, cremation of the dead may be more likely to preserve the health of the living.”

Participants in the guide’s consultations included United Methodist, Evangelical Lutheran, Episcopal and Roman Catholic leaders, as well as representatives from other traditions.

They met starting in May via Facebook Live to hash out the details of what they might advise before sending their conclusions from each meeting for review by medical experts.

“We want to create resources that help the churches proclaim the gospel they profess in the face of extraordinary circumstances that limit some of the ways we have grown accustomed to doing so through public, in-person worship services and fellowship opportunities,” the Rev. Taylor W. Burton Edwards, a liturgical scholar and one of the co-conveners, told Religion News Service via email prior to the release of the document.

“We view this as a gift to the wider church, both in terms of the process of ecumenical dialog made public and in terms of the end products. Those who use them are free and expected, really, to adapt them.” {eoa}

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Why, God, Why? What to Do When Life Doesn't Make Sense

Karen Jensen Salisbury can certainly empathize with those who are asking the burning question in these crazy and chaotic times, “Why, God, why?” Years ago, tragedy struck her family, and she wondered the very same thing.

On New Year's Day in 1997, her husband, Brent, passed away suddenly at the young age of 37. With two young boys, 12 and

13, to raise alone, she began to question the way God does things, especially in her own life.

Over time, the Lord spoke to Jensen Salisbury's heart, and she began to realize God's purpose for everything He does. She eventually wrote about it, and her words have touched the lives of many. The message became a kingdom purpose for her.

And now, Jensen Salisbury says people must realize God's purpose in the current events of today, including the COVID-19 pandemic and the tragic death of George Floyd, which has caused racial tension to rise to another level in America.

"You know how we've heard people say—and they usually say it in a holy voice—'You should never question God,'" Jensen Salisbury tells Dr. Steve Greene on a recent episode of *Greenelines* on the Charisma Podcast Network. "I think that's a bunch of hooey, and for several reasons.

"First of all, you are already asking the questions in your heart, and God knows it," she says. "You can't scare Him. You can't ask questions He's never heard before. He's not going to fall off the throne. And if you don't ask them, the problem is those questions are in your heart. They stand between you and God. So, I think He can take it. You might as well be honest with Him."

Jensen Salisbury adds, "Jesus said, 'The thief comes to steal, kill and destroy. I have come that you might have life and life more abundant.' So, you can't get confused if there is stealing, killing and destroying going on. That was the case of my husband, for sure. It was the thief, the devil. ...

"We're a time right now where there are a lot of questions. There are so many things going on right now," Jensen Salisbury says. "But what did you learn through your grief that will help you deal with the kind of unrest that we're having right now? Life doesn't make sense sometimes, but don't let those hurts and events define you. Be defined by who God says you

are.”

For more on why you can ask God the tough questions, listen to this entire podcast.

Curt Landry: Fear and Panic Will Worsen Unless We Turn to Jesus

The COVID-19 pandemic and the violent protests throughout the country over the senseless killing of George Floyd has brought a great deal of fear and panic to America in 2020.

The founder of Curt Landry Ministries says that if Americans don't turn to Jesus and learn how to manage that fear, it's only going to get worse as time goes on.

“I was born in Los Angeles and I lived through the Watts riots, so I understand the fear and the anxiety that comes when something is brought to light,” Curt Landry told Dr. Steve Greene on a recent episode of *Greenelines* on the Charisma Podcast Network. “What happened with George Floyd was just absolutely wrong. But it is a symptom of something much deeper, because there are a lot of George Floyds out there that happen that aren't so publicized. This problem is something that's been attached to our culture for a long time.

“So what's happened is that the Lord, between the pandemic and these protests and riots, is shaking this country and saying ‘I want to clean some things up.’ But you can't clean things

up unless you find things to unify over. So I'm frustrated with the fact that we didn't listen. We need to begin to agree on these: left and right, believing and non-believing. Hopefully, all of us can agree that what happened with this officer was absolutely wrong. We have to come to a place of unification and agree on that.

"What is going to happen in the next 90 days is the fear in our community is going to come from the cancel culture. Jesus said in Matthew that if you have a problem with your brother, then go to him and talk to him about it. We shouldn't go to Facebook or Twitter and battle our personal emotions there. On all levels, if you're going to walk in truth, you've got to face your own lies. ...

"For believers, I think what the future holds is that the Lord is wanting us to claim our inheritance in Him. The Lord is wanting us to be more kingdom-minded, operating in faith. And He is teaching us not to fear. The Lord has not given us a spirit of fear. I think people also have to wake up to the fact that Satan doesn't want to just hurt you, he's trying to destroy you. God sent Jesus because he absolutely wants to bless us and to empower us. People really need to be sober about all of this."

For more from Curt Landry on the immediate future of the country, listen to the entire podcast.

Why Some Sin Can Only Be Seen Through the Eyes of God

Like almost everyone else, I know I have been thinking about and discussing racism a lot over the past few weeks. I am not going to use this blog to speak about any particular case of racism because there have been and will be plenty of blogs and articles dissecting every facet of racism and its effects on our world.

I do want to make a clear, unambiguous and unequivocal statement that racism is sin.

Most people that I know, when confronted about racism or bigotry, respond by denying that they are racist or bigoted. For the rest of this blog, I am going to use the word bigotry to describe racism and all other "isms" which result from deep seated hatred. This is because bigotry encompasses all deeply held hatred, which goes beyond color and even culture.

When the recent outcry against racism began, I stated the same thing: "I am not a racist." We say that because we fully and completely believe that our statement is true. Yet, for many of us, that statement is what we believe to be true in our hearts, but it says in Jeremiah 17:9, "The heart is more deceitful than all things and desperately wicked; who can understand it?"

As I prayed and sought out any seeds of bigotry within my own heart, I was directed by the Spirit to read Numbers 5:12-31. These verses may be unknown to some of you, but they discuss what a husband was to do if he believed his wife had been unfaithful.

But the text goes beyond simply believing that his wife was unfaithful. It speaks of the husband being overcome by a "spirit of jealousy." These verses describe a circumstance

when a husband was so consumed by an evil spirit that he was outside of himself. It is this spirit of jealousy that is still considered in courtrooms today when dealing with what are called "crimes of passion."

You may be wondering: What does a jealous spirit or a crime of passion have to do with bigotry? I believe the answer is found in Numbers 5:18:

"Then the *kohen* will have the woman stand before *Adonai*, loosen [uncovers] the woman's hair, put into her hands the reminder offering, the offering for jealousy, while in the *kohen's* own hands are the bitter waters that bring a curse."

Let me try to explain what is taking place in this text. The husband is overcome by a spirit of jealousy, so much so that even if his wife is totally innocent and he cannot accept her innocence as true. This spirit of jealousy is so overwhelming and controlling that he is unable to fairly judge her because his heart has been so affected that he cannot see the truth.

So, G-D, in His infinite wisdom, provided a means for justice and truth to be achieved even when the husband was unable to see clearly because of his sin of jealousy. The husband would bring his wife to the *kohen* (priest) and the priest would *uncover her head*. This language doesn't just mean he took off her head covering;

It means the husband, for this moment and this single situation, stepped away from being the *covering* for his wife, and the priest, for this single situation, stepped into that role. The woman would stand before G-D, and the priest would stand as her authority in this matter.

Why? Because there are some things so emotionally charged that we as humans cannot fairly, justly and honestly judge for ourselves.

I believe for most of us. bigotry is one of these issues. It

is a sin issue that is so emotionally charged and so deeply seated within us that many of us have become blinded by the spirit.

The only way we can really see what is true when it comes to bigotry is to stand before G-D and allow our priest, Yeshua, to uncover our head, so that He can show us if we are truly guilty. {eoa}

Eric Tokajer is author of *With Me in Paradise, Transient Singularity, OY! How Did I Get Here?: Thirty-One Things I Wish Someone Had Told Me Before Entering Ministry, #ManWisdom: With Eric Tokajer, Jesus Is to Christianity as Pasta Is to Italians and Galatians in Context.*

Bishop Harry Jackson: George Floyd's Death Signifies Prophetic Time for Change in America

In 1955, 14-year-old African American Emmett Louis Till was brutally murdered in Mississippi after being accused of offending a white woman in her family's grocery store. His killers were acquitted, and the injustice served to spark the beginning of the civil rights movement in America.

Bishop Harry Jackson, the senior pastor at Hope Christian

Church in Beltsville, Maryland, says we are now confronted with a similar iconic moment in American history with the death of African American George Floyd at the hands of law enforcement officials in Minneapolis, Minnesota, less than two weeks ago.

Jackson, who hosted a forum at his church with U.S. Vice President Mike Pence and many kingdom leaders Friday afternoon, says Floyd's tragic death must serve as an opportunity to help heal the vast racial divide in this country and to help every person feel safe and cared for as a member of the American family.

"It's important that government leaders as well as business leaders and church leaders must initiate a bipartisan attempt to bring our nation together in the wake of George Floyd's death," Jackson said. "It's almost like the George Floyd family has taken the place of Emmett Till from years ago, when he was murdered in Mississippi and his body was put on display in the Chicago, Illinois area. That's when the Civil Rights movement really began.

"It's almost like his death was prophetic and symbolic of a time and a season where change had to come. At that moment, whites and blacks came together to address the civil rights issues, and we found momentum. I think we're now going to find momentum to change in this season of time as well."

Floyd's death has marked a period over the past 12 days of accelerated racial and civil unrest across the United States. Violent protests in many major cities have marred the American landscape, resulting in a heightened strain on relations between the American public and law enforcement officials.

Jackson, a member of President Donald Trump's evangelical advisory board, regaled the forum with a personal story of his father's harrowing brush with law enforcement in Florida more than six decades ago, indicative of centuries of racial

injustice in America.

“My father, Harry Jackson Sr., was threatened at gunpoint by a state trooper in Tallahassee in the 1950s,” Jackson said. “The guy discharged his weapon over my dad’s ear, temporarily deafening him. My dad decided to leave the South at that point.

“My dad was misused and abused in the 1950s. And it’s not just George Floyd’s death alone. It’s representative of the almost 400 years of historical challenges that we’ve faced.”

Speaking on behalf of the Trump administration, Pence says that Floyd’s death has “shocked the conscience of this nation,” and that President Trump is determined for America to move forward with a renewed commitment of equality and equal opportunity for every American.

“This is a time in this nation where we mourn with those who mourn and we grieve with those who grieve,” Pence said. “The American people’s hearts were broken to see the video that came from the streets of Minneapolis. The death of George Floyd was a tragedy, and we have said from the very outset that justice will be served. I want to assure everyone that we have employed full resources to address that department to support the prosecution of those responsible to the fullest extent of the law.

“We have no tolerance for violence against any individual in this country, no tolerance for police brutality and no tolerance for rioting in the streets or looting of the destruction of property, or the claiming of innocent lives, including those of law enforcement. ... As we make our way through this time, as a nation, our focus is now on healing, on how we heal America.”

And Pence says the church must have a huge hand in doing so, as it has in the past.

“I thought it was altogether fitting to come here to a place of worship to do that,” Pence said. “It is undeniable that, in the long struggle for equality in this country, people of faith have played a decisive role. The entire quest to end slavery emanated from the churches in this country to challenge the conscience of this nation. The civil rights movement that happened when I was a little boy in Columbus, Indiana, I am told by those involved, was driven out of the pews of this nation.

“I can’t help but feel as the nation reels from the tragic death of George Floyd that a place to start a conversation about this is in a place of worship. It is the wellspring of our nation’s strength. It has been the wellspring of our national unity, and it has been a steady march toward a more perfect union. We’ve got to heal that which divides by breaking down the barriers to opportunity for African Americans and any American that has been left behind. Today is just one of many conversations that we will have here and across the country in the days ahead. I am absolutely confident that with your [faith leaders’] steady counsel, your steady leadership and with God’s grace, we will come through this challenging time, and we will come together and move our nation forward, just as we have always done.””

Any such conversations, Jackson says, has to begin by speaking to the hopelessness felt by the younger black generation, but also by addressing how to make them feel safe in the future by ensuring tragedies, such as the one involving George Floyd, are eliminated from the American landscape.

It also includes a more stringent screening process for police officers so individual psychological and emotional issues come to light before the officers are hired and employed to serve the public.

“They have got to know that people feel their pain,” Jackson says, “and that their hurt actually matters. I believe future

listening sessions will give government and local law enforcement officials things they need to work on.

“One of my friends here said it this way. If you have racial issues, it’s not just a training issue. I think we have a screening issue of people who have emotional problems; perhaps they’ve had some sort of traumatic experiences in their own lives. And yes, there are training issues. You’ve got to deal with the fact that some police forces have been allowed to develop an insensitivity. Some regions have a climate that tolerates police brutality. We have to address a myriad of issues that may take a while to correct ... but perhaps if you use measures like withholding federal funding for states who have a track record for this, the problem won’t last for another decade. It will address sanctified self-interests.”

Bishop Jackson’s message to the minority communities? Have patience, but take action.

“I want to say it’s going to get better from here,” Jackson says. “Be patient, but demand the system work on your behalf. That means you do that through engagement, and you do that through voting. But you also invest in the process. Whether you’re Democrat or Republican, you have to vote in this election, and you’ve got to get out and let your desires be known. We want to have change, but we must all act to bring about that change.”

Why the Church Must Regain

Its Role as a Center of Miraculous Healing

As a long-time pastor, Dr. Pam Morrison has developed a passion to help those struggling with addiction—especially those in the inner city—and to help them regain control over their lives through finding Jesus Christ or by growing an existing faith in Him. And, she says, it's the responsibility of the church to regain its role as the center of miraculous healing.

It's what prompted her to write her book, *Jesus and the Addict: Twelve Bible Studies for People Getting Free from Drugs*. And, it's what drives her podcast, *Rooted by the Stream with Dr. Pam Morrison*, on the Charisma Podcast Network. In essence, she believes, it's up to the church to help guide addicts toward freedom from drugs and overcome the sometimes overwhelming emotions that come with it.

"One of my major goals is to get people to really grasp their faith and live it out," Morrison told Dr. Steve Greene on a recent episode of *Greenelines* on the Charisma Podcast Network. "On my podcast, we talk about faith-based recovery, both to help addicts and to help people in ministry to know what to do and to have courage to reach out to the recovery community and draw them in.

"My book is especially intended for pastors, church leaders, mentors, sponsors, teachers, families and friends of addicts; also for anyone working in prison ministry, transitional communities, churches or people who help family members. It's a source of healing and insight for people in recover themselves, and for those who love and support them.

"I also have a strong burden for Christians who don't really grasp everything that their life in Christ offers them. They

haven't really come to understand all of the benefits of being a Christian and what having that righteousness of Christ has—a life that the Holy Spirit gives them. What I want to do is to really help people get to the point that they understand what comes with it, and then they can get stronger. They become so rooted that no matter what comes at them from life—addictions or whatever—they can weather it. They can get through it and they still trust God in the midst of all kinds of circumstances. I want to help people find joy through transformed thinking. When they see themselves as God sees them, everything will change for them.”

For more on Dr. Morrison's ministry, listen to this entire podcast and be sure to tune into *Rooted by the Stream with Dr. Pam Morrison* on the Charisma Podcast Network.

Is There Such a Thing as a 'Righteous Riot?'

News of the death of an African American man in Minneapolis last Monday—while in police custody following apprehension for allegedly trying to pass a counterfeit \$20 bill—spread across the country this past week.

This followed the almost immediate emergence of a grotesque video of a white police officer pinning a handcuffed black man, George Floyd, to the ground by kneeling on his neck for nearly nine minutes. Public outrage over this police brutality

spread to multiple metropolitan areas each night, culminating Saturday night with an opportunistic "night of rage" on Pennsylvania Avenue in Washington D.C., as protesters and "professional agitators" clashed with the Secret Service and U.S. Park Police in front of the White House.

Mr. Floyd, 46, was a big man, reported to be 6'3" tall and estimated to weigh over 200 pounds. Once handcuffed, he physically and verbally resisted being put in a police car and struggled with police before being forced to the ground alongside the cruiser. There, two officers held him facedown, while Floyd can be heard on police body-cam and a citizen's cellphone video to repeatedly say he could not breathe and asked, saying "please," to be stood up.

One officer suggested they should roll him on his side. However, the lead officer refused for over six minutes, before Floyd lay still and silent. Sadly, the lead officer continued to press his knee into the man's neck for nearly another three minutes.

Riots of Opportunity

Many African Americans and others felt aggrieved over the death of "yet another black man" and have taken to the streets to protest, not only in Minneapolis but in cities across the country. But the protests almost inevitably, have turned to civil unrest and plain-vanilla vandalism, looting and arson in these major cities. As the situation escalated, the National Guard personnel in various states were deployed, and the federal government is addressing options to intervene should the crisis grow.

In Minneapolis, businesses and shopkeepers who had nothing to do with Mr. Floyd or his demise had their businesses destroyed and police Precinct Three was evacuated in the middle of the night after the city mayor and police chief determined it was "not safe" for these public "protectors and servants" to stay.

As soon as the police fled away en masse with only their cruisers, violent thugs broke windows, vandalized the inside and then set this symbol of police presence and protection aflame.

President Trump called the Floyd video "horrible" and ordered the FBI and DOJ to assist and expedite the investigation by the city and state police and asked the secretary of defense to gather military options if the Minnesota National Guard cannot quell the riots and unrest.

Although the four officers in the brutal video were fired from the Minneapolis police department early in the week, it took four days for the Hennepin County attorney to formally charge Derek Chauvin, the lead officer in the video, with third-degree murder and manslaughter. He was taken into police custody on Friday.

Many of the mainstream media seem to subtly try to justify the looting and rioting in Minneapolis and the other metropolitan areas, as just another form of protest. Of course, they preach these hypocritical rationalizations from the safety of their confines far away from the chaotic mayhem on the ground and are, I believe, contributing to emotional unrest.

A Righteous Riot?

Riots never end well. I remember the L.A./Watts Riots of 1965 and the race riots across our country in 1967. The riots of 1992, following the trial of offending police officers in the Rodney King beating, were a disappointment and a disaster for race relationships for years to come. The only good that came from that was the still-haunting question from Rodney King himself: "Can't we all just get along?"

George Floyd's needless death is terrible and horrific, but the people who say, "Well, I'm angry, too, so I'm going to break things," are also wrong. A carload of protesters in Minneapolis shouted for others to "shoot the white folk." This

weekend, a black Los Angeles protester said the rioting is necessary for whites to sense the fear and see the racism they live with every day. Do two wrongs make a right? Is there such a thing as a "righteous riot"?

The apostle Paul told pastor Timothy that "in the last days" perilous times will intensify, with evil individuals characterized as "without self-control, brutal, haters of good, treacherous, reckless." (2 Tim. 3:1-4b, NASB). He told the Thessalonians about a "man of lawlessness" (2 Thess. 2:3b) (also called the "lawless one") who will be revealed in the last days before the righteous ones are "gathered together to Him" at the "coming of our Lord Jesus Christ" (2 Thess. 2:2b).

This "lawless" anarchist is the Antichrist of the future, whose "activity is of Satan" and will seek to overthrow human governments (2 Thess. 2:1-12). Evil and unprincipled people throughout the ages have submitted to the spirit of this evil one, who is also called "the son of perdition" (or destruction, *as in looting and arson?*). This spirit also gripped Judas, our Lord's betrayer (John 6:70-71, 17:12).

John recognized that the presence or "spirit" of the antichrist (the lawless one) was present in his day (1 John 2:8) and would continue in licentious and lawless expression until the revelation of the great Antichrist of the future (Rev. 11:7; 13:1-10).

So, while protesting *for* the poor and needy and *against* injustice and abuse can be right and righteous, we must be careful not to be deceived and diverted by the spirit of lawlessness that is present today. This spirit will intensify its efforts toward anarchy and lawlessness as we draw closer to the last days. It will deceive the spiritually gullible, as a deluding influence, and they will "take pleasure in wickedness" (2 Thess. 2:10-12).

In these troubled times, let us find our identity in our

relationship with Jesus Christ, our Lord (Eph. 1:3-14), and not with the world, flesh or the devil. Second, let us fulfill our God-purposed destiny by discovering our unique spiritual gifting and serving others (Rom. 12:6-8; 1 Pet. 4:10-11). And, finally, let us learn to have “compassion for one another; love as brothers, be tenderhearted, [and] courteous” (1 Pet. 3:8b, NKJV). Peter goes on in verses 10-12 (MEV) to quote from Psalm 34:

“He who would love life and see good days,

let him keep his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of the Lord are on the righteous, and His ears are open to their prayers;

But the face of the Lord is against those who do evil.” {eoa}

Gary Curtis served in full-time ministry for 50 years, the last 27 years of which he was part of the pastoral staff of The Church on The Way, the Van Nuys, California Foursquare Church. Now retired, Gary continues to write a weekly blog and frequent articles for digital and print platforms. Gary and his wife live in Southern California and have two married daughters and five grandchildren.

Science Professor: Many 'Christians' Have Simply Lost Faith in God's Word

Although the biblical worldview in America has dropped to about 6%, author and highly qualified science teacher Ivan Rudolph isn't convinced that Americans have abandoned their faith completely. But they have lost their burning desire to read and put the Bible into action.

In other words, God hasn't moved one bit. Man—including a great deal of the church—has, says Rudolph. Man chooses to believe his own theories, not those set down by God.

A case in point—evolution vs. creationism. Rudolph explores it in his new book, *Your Origin and Destiny: Explore the Meaning of Life, Time and Creation*, as well as the truth about the destiny of every man.

“The biblical worldview has been diminishing. It seems that they have lost a degree of confidence in the Bible,” Rudolph told Dr. Steve Greene on a recent episode of *Greenelines* on the Charisma Podcast Network. “They still believe in the Bible, just not all of it all of the time. And if you're hesitant to mark section of the Bible, your biblical worldview is going to be difficult to transmit to your kids. That's sort of the issue.

“So, restoring Christian confidence that what the Bible says—when you really look at the original words and tell us what the Bible says—is actually accurate, is probably my main reason for writing the book,” Rudolph says. “But also it is to reconcile between Christianity and science because the division should never have happened.

“Many Christians who didn't get the Bible, who didn't really

study it, sort of launched an attack, and that's caused the division," he says. "I would love to see that division heal."

For more of Ivan Rudolph's thoughts on the shrinking biblical worldview, listen to the entire podcast.

Your Origin and Destiny explores the meaning of life, time, evolution and creation. Do you ever wonder who you are and why you're on this earth? Harnessing science and faith, Ivan Rudolph, author of *Living Beyond: Making Sense of Near Death Experiences* (2015), offers unique revelations and research that will lead to you expanding your own perspectives in all these areas, even if you have thought them through in the past. You'll find that time itself is different and far beyond our assumptions and experiences. Finding answers to life's most pressing questions will leave you touched, satisfied and excited.

Have you ever wondered whether the fundamental evolution vs. creation disagreements can be resolved? They can, and Rudolph analyzes why our own beginnings are entrenched in this issue, and how the confusion and distress of this redundant debate has caused many to abandon belief in an eternal God and an afterlife.

This easy-to-read book, *Your Origin and Destiny*, is a unique and poignant approach to life's most important questions. You will be inspired by your fresh understanding and vision to pursue a fulfilling life of purpose and love, leading you into an eternal future. Most importantly, you will see yourself in a vibrant new light that will follow you long after the last page.

Dr. Don Colbert: COVID-19 Only a Foretaste of Plagues to Come

Many people, including renowned family practice doctor Don Colbert, believe the COVID-19 pandemic serves as only a foretaste of worldwide health crises to come. And as an MD, Colbert believes this is the perfect “wake-up” call for remind people of the urgent need to protect their health.

Dr. Colbert says people must build up their immune system if they are to stay healthy through any future pandemics which could follow the COVID-19 crisis of 2020. In his new book, *Pandemic Protection*, Colbert says we must adhere to what the Bible says to avoid disaster in the coming days.

“What I’m trying to do is teach people how to get their immune system strong because we are fearfully and wonderfully made,” Colbert told Dr. Steve Greene on a recent episode of *Greenelines* on the Charisma Podcast Network. “It is absolutely amazing how God has created our immune system to fight viruses, bacteria and cancer cells.

“But then, I also tell people that prevention is worth a pound of cure. Yes, we must practice safe measures like hand washing and hand sanitizer and wearing a mask when we’re out in public, as well as some social distancing. But we must combine those key things with the right diet with the right nutrients, decreasing our stress and improving our sleep, and fasting, because fasting is absolutely critical for us as part of the diet. Fasting keeps our immune system charged. Exercise is so important, so I tell people to increase their activity. In my book, I’ve included some very simple things that are proven scientifically to help boost our immune function.

“The late John Paul Jackson gave us an amazing prophecy years

ago about this thing he called the 'perfect storm' that the world is headed for. And COVID-19 is only the beginning. There's another wave coming. You read Revelation chapter six and it talks about the four horseman and it talks about the pale horse of death. A quarter of mankind will die with these plagues. COVID-19 was only a forerunner of plagues to come."

For more about Dr. Don Colbert's thoughts on COVID-19 and future pandemics, listen to the entire podcast.

Order Dr. Colbert's book, *Pandemic Protection*.

Prophetic Vision Reveals Great Falling-Away

Caught up in the spirit during prayer, I saw a road in the spirit—a pathway. As I kept on looking, I noticed something curious. Crosses were lying on the ground. One after another, I saw crosses strewn along this narrow path.

Just then, the Holy Spirit gave me an interpretation about what I was seeing. These crosses were abandoned. Believers who were once on fire for God left their crosses behind when the pressure to be conformed into the image of Christ was too great. Instead of clinging to Him and casting their cares, they cast their cross and turned back to nominal Christianity—or no Christianity at all.

I was shocked as I kept on looking. I saw cross after cross after cross. It almost looks like a graveyard, except instead

of death to self, these abandoned crosses represented those who died to their highest calling.

These crosses belonged to people who started down the path to self-denial. These crosses belonged to people who started down the road to the knowledge of the holy. These crosses belonged to people who started down the lane of life—that narrow road that's constricted by pressure—and when that pressure became too great, when the cost became too much, they abandoned the cross and turned back.

I am reminded of Christ's words in Matthew 16:24-27 (AMPC):

"If anyone desires to be My disciple, let him deny himself [disregard, lose sight of, and forget himself and his own interests] and take up his cross and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying, also].

"For whoever is bent on saving his [temporal] life [his comfort and security here] shall lose it [eternal life]; and whoever loses his life [his comfort and security here] for My sake shall find it [life everlasting].

"For what will it profit a man if he gains the whole world and forfeits his life [his blessed life in the kingdom of God]? Or what would a man give as an exchange for his [blessed] life [in the kingdom of God]?"

"For the Son of Man is going to come in the glory (majesty, splendor) of His Father with His angels, and then He will render account and reward every man in accordance with what he has done.

You can't embrace God at the highest levels if you do not embrace the work of the cross—and embrace your own cross. The good news is if you've left your cross on the side of the narrow road, you can still pick it up and follow Christ again.