

SWORD & SONG NEWS

The newsletter of Sword and Song Ministries & Institutes for Biblical Truth
Spring 2004 • Celebrating 27 years of ministry

An extension of the Prophetic Teaching Ministry of Tamara Winslow
P.O.B. 26558 Colorado Springs, Colorado 80936 USA Web address: tamarawinslow.com

The old man's reddened eyes were swollen from the past night's weeping. His face was grieved and solemn. His stride was tempered with agonizing, reluctant responsibility. The distant sound of bleating sheep and lowing oxen confirmed what he already knew to be true: Saul had disobeyed the commandment of the Lord again. Once more Saul had overstepped his responsibility and had yielded to the fear of man, trying to help correct what he deemed necessary without considering the bigger picture. This time it would cost him the kingdom entirely. The elderly prophet Samuel knew all too well the consequences for presumptuous behavior. Those who took upon themselves self-willed responsibility without approved authority always found great loss. Saul would be no different.

Not many months had passed since Saul's first revolt. The Philistine armies had gathered a multitude of trained warriors and posed a great threat to Israel. Saul's infant reign was still fragile. In the eyes of the Israelites, the Philistine foes seemed terrifying, and understandably the people faltered in their support of the untested young king. Then, while waiting at Gilgal according to Samuel's prophetic protocol, Saul became anxious. During those seven days, numerous supporters scattered from him. Fearing the loss of his new-found allies and frustrated by Samuel's seemingly insensitive delay, Saul decided to take upon himself the responsibility of sacrificing the offering, something specifically reserved as the prophet's God-given responsibility.

While the smoke was still ascending from the burnt offering, Samuel arrived. Challenged by Samuel's questions, Saul defended himself by accusing the aging prophet's delay as the real problem and excusing his forced sacrifice as necessary to preserve his own limited new authority. He saw no error in his irresponsibility. Personal insecurities and fear had motivated him to take authority that had not been granted him.

As Samuel approached the sound of the recently captured livestock, he knew that Saul would not understand the seriousness of his actions. It grieved Samuel exceedingly. Nonetheless, no matter how insignificant Saul felt his overstepping was, the consequences were stern. He would lose the kingdom all because he didn't understand and appreciate the boundaries of responsibility and authority.

We live in a day when the definitions for responsibility and authority are either non-existent or skewed by misconceptions and abuses of what some consider personal liberties. Having worked with innumerable young students in Christian training centers internationally, and having had 450 Generation X and Y Institute students live for one-month time slots in our home over the past 15 years, I have agonized firsthand over the massive definition deficit existing in our younger generations. It appears convincingly possible that human beings are unknowingly and potentially moving toward doing whatever is right in their own eyes. Lawlessness increasingly dominates all facets of human expression both inside and outside the Church. Furthermore, correcting such is almost impossible and even arouses some to mockery. Have we forgotten what the words "responsibility" and "authority" really mean in a godly and just actuality? I believe so.

The word "responsibility" is only occasionally found in a few English translations of the Bible. Conceptually, however, responsibility is a Biblical constant for godly behavior that can't be ignored and yet is seldom explained or taught. Likewise, the concept of "authority" is also described with a wide variety of expressions and degrees due to the numerous Hebrew and Greek words that can be translated as the word "authority." Regrettably the generalization of authority has created a frightening trend that more accurately resembles licentiousness and self-will rather

UNDERSTANDING THE BOUNDARIES OF AUTHORITY

By Tamara Winslow

than responsible living. What do the Scriptures have to reveal to us about responsibility and authority that can enable us to live more productive and reverential Christian lives?

The word responsibility scares people, and truthfully it should in a healthy sense. A life without an understanding of responsibility is a life without purpose. It is reckless and aimless. In studying this Biblical concept one must also study the topics of diligence, slothfulness, being charged in functions of duty, position and tasks, keeping and keeper, stewardship, manager, liberty, freedom, love, relationships, grace and callings. Each of these subjects further define responsibility and provide a balanced approach to it for the purpose of Christian lifestyle. It's a massive subject with overlooked ramifications.

Various dictionaries define responsibility in this way. To be responsible, a subject is called upon to account or answer for something, some duty or behavior that they have been given authority to do. It can also mean to discern between right and wrong and may also mean to be able to meet one's obligations, duties or what one is trusted in. The synonyms for responsibility include stability, loyalty, faithfulness, competence, honesty, duty, obligation, trust, dependable, capable, bound, pledged and liable. Responsibility requires one to be able to think rationally and hence be accountable for one's behaviors especially in how those behaviors affect others.

A responsible person thinks consequentially and does not live in the moment. Carnal mindedness drives an individual to live for the temporary while spiritual mindedness considers actions that affect a lifetime and all that might be influenced by it. To be responsible as a Christian one must be consequential, with an intentional lifestyle concerning every action, thought, word, desire and duty. Consequently, the responsible spiritually minded Christian also then understands true liberty.

Liberty has been shamefully abused and misattributed to a wide assortment of inexcusable behaviors and so-called rights. Christians as well as non-Christians stand guilty in this. Privilege to do, be, say or perform in any of the arenas of life has been eroded away in both Christian and non-Christian circles by the humanistic philosophies affecting personal accountabilities and freedom. Consequently, the definitions for responsibility have been gradually overruled by individuals demanding their rights of irresponsibility, which are often accompanied by an absent accountability for the effects of their so-called rightful expressions. Liberty is not godly liberty if watchful love and responsible consequential behavior do not boundary it. Even well-meaning help can go radically wrong if it's done outside of permissions, granted authority and loving consideration of long-term effects. Responsible authority considers the bigger picture.

The biblical concept of authority has equally been skewed by generalization. There are at least seven different Greek words that can be translated as authority, though not all of them mean the same in concept. Generally speaking, the word "authority" can be broken into two categories of thought. Authority can mean power or ability as in the case of the Greek word "dunamis". All created beings possess some form of power or ability. But the definition we as believers need to be most concerned with comes from the Greek word *exousia* (also translated as authority) which means permission, right or privilege to use the power one possesses. Furthermore, we need to realize that there are varying measures of authority or permission to use ability indicated in the Scriptures. Some of these are especially related to leadership while others affect relationships, spiritual gifting, and even personal expressions in handling affairs in life. All boundaries of authority can grow and develop over the course of faithful usage.

Some of the greatest conflicts in history originated from the irresponsible use of ability without permission having been granted to do so. For example, King Saul had the ability to sacrifice the burnt offering but he had not been given the right to do so by Samuel. His presumptuous behavior cost him his kingdom.

Some of the questions we need to constantly ask ourselves are as follows: Do I have the permission, the right and privilege to use the abilities or powers I possess in each situation or relationship I face? Will my good intentions to give aid overstep what is actually my responsibility to do? What is motivating me to do these things or say these things or take on this problem as if it were my own? What parameters of authority have been granted to me and how far do they go? Am I doing these things out of fear of man, personal insecurities, judging other's faults, greed, good intentions without the word of the Lord or prideful selfish ambition? These questions and more all need to be asked and answered in order to determine the parameters of responsibility and authority operating in the individual life.

So how does one determine one's responsibilities and parameters of authority without falling into legalism – and at the same time express oneself without overstepping what one is supposed to do? How does one avoid being a Saul?

Boundaries are a foundational Biblical principle. God instructed Adam to keep, or protect and build a hedge-like fence around, the Garden of Eden. This "fencing" was designed to protect humankind's relationship with God and one another as well as the fruit produced from their labors. It also declared a sense of ownership. Ownership is a Biblical concept, but it is often not understood in non-western cultures. Communal family possession concepts differ greatly in non-western nations and persons from those places frequently have great difficulty with understanding

boundaries such as this, because what the individual owns, the family or community jointly owns. Nonetheless, God instilled the concept of the boundaries of responsibility and authority in the Garden of Eden to protect what was valuable to Him and humankind. In establishing boundaries like these, one must first of all consider what degree of ownership and commonality one has in the matters that one is involved in. If you don't own or aren't considered a primary member or leader of the matter you want to be involved in, your authority to do anything is limited and your responsibility is dictated by the one who owns it.

2 Cor 10:12 Not that we [have the audacity to] venture to class or [even to] compare ourselves with some who exalt and furnish testimonials for themselves! However, when they measure themselves with themselves and compare themselves with one another, they are without understanding and behave unwisely.¹³ We, on the other hand, will not boast beyond our legitimate province and proper limit, but will keep within the limits [of our commission which] God has allotted us as our measuring line and which reaches and includes even you.¹⁴ For we are not overstepping the limits of our province and stretching beyond our ability to reach, as though we reached not (had no legitimate mission) to you, for we were [the very first] to come even as far as to you with the good news (the Gospel) of Christ.¹⁵ We do not boast therefore, beyond our proper limit, over other men's labors, but we have the hope and confident expectation that as your faith continues to grow, our field among you may be greatly enlarged, still within the limits of our commission,¹⁶ So that [we may even] preach the Gospel in lands [lying] beyond you, without making a boast of work already done in another [man's] sphere of activity [before we came on the scene].¹⁷ However, let him who boasts and glories boast and glory in the Lord. [Jer 9:24.]¹⁸ For [it is] not [the man] who praises and commends himself who is approved and accepted, but [it is the person] whom the Lord accredits and commends.AMP

Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter:⁸(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.KJV

Luke 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.⁹ When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. KJV

Paul the apostle, teacher and preacher clearly defined his personal measure of authority and responsibility toward the Gentile Churches he was called to minister to. He knew what he "owned" according to God's calling and perspective and wisely did not move outside of that even when other so-called apostles challenged his authority due to their greedy ambitions. He recognized what measure of responsibility God had given him. That authority had been proven over the process of many years' sacrificial service and faithful love. The established Church leadership – James, Cephas and John – also confirmed these parameters. They recognized God's grace on Paul for the Gentiles and on Peter toward the Jews.

Great confidence and faith find residence in the proper parameters of responsible authority. For example, the Roman centurion is reported in Luke 7 and Matthew 8 as possessing the greatest faith Jesus had found in Israel. Why was this so? The man understood the power associated with responsible, delegated authority. Well-meaning persons desiring to help, pray or do some great work for God who also fail to understand this first principle of ownership and commonality accomplish little, even nothing. Their efforts may even be destructive even though they had good intentions. Good intentions often ignore consequential long-term thinking. Just because you can help and think you have the ability to make something better, doesn't mean you have the authority to do so. Aggressive help without proper parameters of permission often violates the parameters of ownership and causes unnecessary offense. If you don't own it, or are limited in what percentage you possess in the property, business, ministry, relationship, nationality or association, etc., then be wise and don't disregard those boundaries. You may lose the relationship, the job, your reputation and even your inheritance if you ignore these principles. Ask before you do. It will save you great grief.

Understanding responsible authority means you know what is clearly expected of you. You don't assume to know or do otherwise. Unspoken or presumptuous expectations are a tool in satan's hand. Carnality thrives in this atmosphere. When determining what boundaries exist, if the persons you're dealing with neglect to communicate and leave the decisions up to you, be very, very slow to move, or wait to gain favor gradually. If you don't do so you may be slapped at a time when you don't expect it. If they don't ask and don't give permission, don't assume you're to speak, do, pray or desire to intervene. You may suffer a horrible backlash and never recover your confidence again.

Always go to God and make sure His expectations are clear for every relationship and duty. Then wait to ascertain if those you're working with indicate through CLEAR communication and actions, accompanied with the necessary favor that will confirm God has opened the way. Selfish ambition and self-will are an open door for problems. These two motivations, frequently disguised under the cloak of "wanting to help," are frequently spawned in the seething pot of judgmentalism, pride, greed and neediness.

Many a soul has fallen prey to affection deficits and then sought to satisfy that neediness with "helping" germinated out of wrong motivation. Are you going outside of your boundaries of responsibility and authority because you need to be loved and appreciated and seek to gain that through "doing?" These are tough issues but ones that must be confronted.

The boundaries of responsible authority are probably most difficult when dealing with Christian relationships. The type of relationship will generally determine how much authority and responsibility you're allowed in each relationship. A deep relationship takes time to develop. Many an innocent, naive soul has been wounded by attempting to expect depth of interaction more quickly than is wise. Countless saints in the name of Christian so-called love and distorted liberty recklessly jump in to speak into the lives of persons they've just met. I've watched innumerable zealous saints with good intentions and absolutely no wisdom or consideration for consequences willfully pray for, lay hands on, prophesy and counsel persons they've just met without wisely establishing and discovering what boundaries of authority they have or haven't been granted. This is not liberty or the right of any Christian. Such behavior demonstrates a lack of respect and self-will. I can't count the number of times I've witnessed and personally been subjected to such persons. They have no relationship with the ones they've met. These persons take this so-called rightful "authority" and consider the other person's life their personal responsibility to counsel, comment about, forcefully lay their hands on and then pray without any consideration of their lack of wisdom.

Relationships take time and must be handled with delicate care. Be quicker to listen than to speak. Unless you're asked directly and have been given permission – and furthermore, know the person well – keep your mouth shut even when you think you have a word or revelation from the Lord. Give God time to develop the relationship in a healthy way or to open a door of favor so that if you need to speak or pray you can do so without offense. Jesus didn't pray for anyone unless they indicated they wanted him to and only after he had determined if they had faith to receive. Agape love gives what is needed not, what is desired.

Many a believer, upon seeing strife in a situation or relationship where he or she has no responsibility to get involved, does get involved and violates the boundaries of authority. Sometimes this well-meaning or even proud intervention causes more strife than originally existed. Proverbs clearly warns about this. If it's not your problem, stay out of it or you will eventually get bitten.

Prov 26:17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. KJV

There are numerous principles that could be discussed concerning this broad subject. I've mentioned only a few. Persons who ignore such wisdom in a sense repeatedly shoot themselves in the foot, crippling their advancement toward their profit, inheritance and fruitfulness. Confronting these violations is seldom easy. In most cases the individuals are totally oblivious to what they've done, especially when they simply wanted to help. Yet their lack of understanding the bigger picture fosters a lawlessness that often creates loss and unnecessary problems. If they knew the extent of the damage they may have caused they would be severely grieved and most likely repent. But this problem goes much deeper than behaviors. It is rooted in conscience and an absence of understanding of the Fear of the Lord.

When confronted, Saul exposed his personal insecurities. He demonstrated an unstable identity rooted in the fear of man and most of all willful pride by assuming he could do what Samuel was supposed to do. His actions were inspired by greed and impatience. Samuel was faced with one of the most painful circumstances a leader encounters. He had to remove someone who had been newly anointed for a position of authority that had gone sour.

Authority and responsibility given can seldom easily be retracted. It often takes many years of painful downfall and gradual extraction to remove the leader who has misused authority and responsibility. The lives they've been appointed over suffer needlessly and division is inevitable no matter how much explanation is given. Trust breaks down, requiring many years to repair. But the most frequent manifestation of boundaries overstepped is blame.

Saul blamed Samuel for his sin. In order to restore broken-down boundaries of responsible authority, one must acknowledge one's error and stop blaming others for one's problems. Persons violating these parameters often blame those they're responsible to for lacking to communicate more clearly what they were responsible for and for what they had authority in. Saul judged Samuel as being in error since Samuel did not arrive when he had promised to arrive. God did not judge Samuel's delay or his communication skills. Saul had postured himself to be Samuel's judge and invited God's judgment. Had he not done so, things might have been different.

One needs a proper understanding of the fear of the Lord in order to manage one's God-given abilities without overstepping established protective boundaries. A great conflict often erupts in the human being once the boundaries of responsible authority are addressed. That conflict is the fear of being controlled. The Greek word

"kurios" (from "kuros") literally means supreme in authority or controller and is the very word which is translated as "Lord" throughout the New Testament.

An improper understanding of control and authority results in a fear of being controlled rather than the true nature of God's Lordship that releases and directs gifted persons into the most profitable expressions possible. He is Lord, or controller, but that is mixed with all of the other attributes of His character. He is a good lord, faithful lord, gentle lord, wise lord, healing lord and the list goes on and on. Furthermore, He is Lord of little lords, which is altogether the same word "kurios." Once again, however, He models for us the wide variety of loving and just attributes that must then be imitated in our living situations.

This is why an improper fear of man and God paralyzes gifted saints and perverts the true nature of the original protective purpose for the boundaries. The slothful servant in Matthew 25 buried his talent improperly. He feared the Lord instead of obeying Him. The Lord had given each of the servants different measures of talent with the instruction to develop them. He didn't tell them what to do or how to do it. He simply expected them to use what they possessed. Two of those servants found individually expressive ways to responsibly multiply what they had each received. But the slothful servant feared the Lord in a negative sense. He also judged God's character and then criticized God for being too harsh and possessive.

Misuse of abilities is a result of improper relationship with one's Lord. Slothfulness is driven by fear and greed while proper responsibility emphasizes a right understanding of authority that gives room for individual expression. There's plenty of room to develop and grow in the boundaries of responsible authority if love and respect exist.

In the end of it all, wisdom moves slowly. Carnality reacts in the moment. We can observe the parameters of responsible authority without losing personal expression, but it will never happen until we understand that liberty without responsibility kills. Every person's responsibilities and authority will differ, but none of these will function in a healthy manner until they're submitted to the fruit of the Spirit. Seek God and learn what, how and when He says you can do something. If it's not yours to do, then wait until the doors of favor and permission open. Then you'll experience tremendous faith and enjoy the blessings God commands on unity which comes a blessed result of responsibility and practiced authority submitted to the loving character of God and spiritual wisdom.

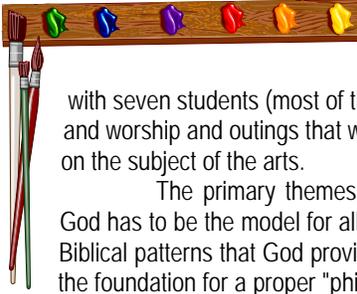
SECOND MINISTRY HOUSE CORNELIUS HOUSE II



Ahhh. A bit of breathing room (for now) –Cornelius House II opens its doors

Due to the need for more student living space we've purchased a second house just five minutes' walk from Cornelius House One. Cornelius House Two is a comfortable three bedroom, two bathroom home containing a large partially finished basement that provides space for classes. The basement needs some renovation that includes replacing the carpets, finishing the ceiling and enclosing the furnace room. Plumbing fixtures are available to accommodate a third bathroom in the basement, and there is another set of rooms that can be used for a study room and a fourth bedroom. The kitchen is roomy but will need to be renovated as well. The back yard desperately needs attention and we will install low-maintenance xeriscape considering the present drought conditions we face in Colorado Springs. Several of the July Institute staff assisted by Michael Winslow built a lovely two-level wooden deck so students may relax and fellowship outside after classes. There is also some need for fencing to be replaced behind the house. Thus far, Institute students, staff and the guest staff chef stayed in the house during the July Institute, and students also stayed in the house during the week-long Biblical Creative Arts Institute in October. The basement classroom provides a fairly well sound-proofed environment so we can do praise and worship without disturbing the neighborhood. It has become more than obvious, though, that this housing situation will only provide a temporary solution for classes. We are desperately in need of a space for classes, staff housing and study areas and request your prayers in this direction. In between Institutes and the new 2004 seminars we will be renovating the rooms that need special attention and painting.





INSTITUTE FOR BIBLICAL CREATIVE ARTS REPORT

The first Institutes for Biblical Creative Arts was conducted October 13th-18th, 2003 with seven students (most of them international) in attendance. God worked mightily through the teachings, praise and worship and outings that were all designed around presenting an entirely Biblically based original curriculum on the subject of the arts.

The primary themes, taught by Tamara Winslow and Marguerite Watson, presented the concept that God has to be the model for all artistic creativity and emphasized the necessity of creative Christians to identify the Biblical patterns that God provides for believers to imitate His example. With the character and functions of God as the foundation for a proper "philosophy" platform, and the importance of understanding the effects of the New Birth, students realized that they need to be spiritually minded when being creative. Reactions were often intense and varied. Some were overjoyed at finally having a Biblical basis on the subject. Others wrestled with the challenges they encountered through the truths of what the Scriptures revealed. All in all it was a very productive and foundational week for all who participated.

Marguerite Watson presented her vision to the students for a center that would eventually provide a Biblically oriented environment for Christian artists of all spheres to study, learn and create artistic expressions that communicate godly and Biblically sound values rather than humanistic, worldly, soulless, and pain-driven arts. She is presently taking the next steps in seeing this vision coming to reality. Go Marguerite! Please stand with her as she sees the next stage of vision fulfilled.



I can't remember the exact day it happened, but I do remember the class. A small group of English Literature majors was clustered around a table, studying a particular network of artists who'd sent ripples through the art and literary world of their Victorian times (and still affect it today). The gifting present in this artistic group was amazing, yet personal choices twisted and corrupted it. Immorality, rebellion and bitter sarcasm, festering childhood wounds and dissatisfaction with life worked its way into their art. Though often beautiful on the surface, it seethed with pain and dysfunction underneath. And, because those works were studied and pondered by following generations, the message and values of the artists were transferred to them.

Marguerite's Corner

By Marguerite Watson



Disappointed and somewhat horrified by what I discovered during that class, I began to wonder what God really intended for artists. I also wondered what would happen if a group of committed Christian artists who loved the Lord and His Word and wanted to create His way got together to study, learn, and work? What effect would that have on their generation and generations to come?

I didn't realize it then, but sometime during that semester God deftly planted the seeds of a vision in my heart -- that of a place where Christian artists could come to learn and create together in a way that glorified Him. Now, over a decade later, I can look back at times when He watered the seeds with the Word, teaching, friendships and situations, and also dry time when I pretty much forgot about the whole thing. I remember, too, how He nudged it back to life several years ago when someone asked, "If you could do anything, ANYTHING in the world, what would it be?" Suddenly

I knew.

Though when I came on staff with Tamara a few years ago it was to serve in whatever way was necessary, there was a second agenda unknown to me at the time. I think the Lord had plans to rebuild my own foundations AND begin putting together the foundations of the "arts house" He'd planted in my heart as well. Institute by Institute, month by month He's added more pieces to the puzzle. The Biblical Creative Arts Institute this October was yet another (and a very big) piece.

Not long ago didn't know what truths were important to emphasize or what was essential to the creation of art the way God sees (and does) it. Now I see that there IS a path I can learn to travel and help others how to travel as well. How I would love to see an army of artists raised up that can communicate like He does, with His heart!

So what's next? One of the initial next steps is getting a "constitution" for the arts house down on paper, so the foundation is set in place (and others who come along can click in with it). Studying, studying and more studying is also necessary, and then simply creating as He does and leads. As an intermediate step in the physical

sense, I've just purchased a small house with the view of acquiring a larger, artist-friendly, student-capable house in the future. Of course, underlying all of these things is LOTS of prayer. The theme verse of this building process over the last two years has been Zech. 4:6: "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." I don't want a "brick" in the structure that He hasn't placed.

There are some practical needs as well (since Tamara asked me to share!). Some of those are financial, tied in with purchasing a house. (Yes, He is stretching my faith!) I'm also praying for some more monthly support, so it won't be necessary to spend so many hours at a job that there isn't sufficient time to work on studies and projects related to the arts house development. Photos selling will also help in that department! And yes, there is a whole floatilla of other necessary things: wisdom, understanding, knowledge, the ability to see and hear what He's saying, discipline, growth in areas of leadership, etc., etc.!

During the Biblical Arts Institute this October, I was deeply encouraged when the Lord showed me during a time of prayer that He's very much my Father in this too, and that as I work away at the things He's given me to do, He'll be right alongside leading me along. It's not really my vision, after all -- it's His.

2004 SEMINAR UPDATES

Understanding the Generations Seminar

Biblical Perspectives on Leadership and Staffing Seminar

Biblical Perspectives on Praise, Worship and Intercession Seminar

Biblical Perspectives on The Anointing of the Prophetic

Biblical Perspectives on Healing & Medicine

Thus far 2004 has been a very busy year. Tamara taught five new 5-day Institute seminars each month since January with satisfying results. Though attendance hasn't been huge, the participants have been thrilled with the depth of the teachings and the extent of the new Biblical curriculum for each course. Students have come from overseas as well as the US. The January, *Understanding Generations Seminar*, presented a Biblical perspective on the generations living since 1900. The sociological overview of each named

generation was compared with the Biblical concepts of the Chosen Generation attributed to Christians according to 1 Peter 2:5-9. The conclusions from these comparisons enabled students to understand the positive and negative spiritual strongholds affecting each generation. The course concluded with a teaching on strategies for possible ministry that will realistically impact Christians living in each Generation instead of the worldly stereotypes often restraining spiritual growth. The February *Biblical Perspectives of Leadership and Staffing* introductory course was very well received and explained Biblical leadership and staffing from a different perspective. God is the model for how to lead and operate a staff. With this principle established, Tamara was able to expound on leadership and staffing by using the functions and character of God as released in the believer through the New Birth and restored dominion of Gen.1:26. It was a powerful life-changing week for all who attended. *Praise, Worship & Intercession* was the theme of the March Seminar. One of the students, a regular participant and also an IGSC student remarked that this seminar was her favorite. Praise, worship and intercession are lifestyles. The teaching emphasized how to walk in these necessary spiritual expressions and what should be normal Christian practices according to Biblical doctrine. The between-class discussions revealed that these subjects are not commonly being taught to the believers from a Biblical perspective. It was an eye-opening week for everyone. The April seminar, *Biblical Perspectives on the Anointing of the Prophetic*, included in-depth teaching on the subject of the anointing, it's origins, operations, boundaries and affects on spiritually minded believers and persons called to be prophetic. Truths often overlooked came forth to challenge the participants that all New Testament believers are to be prophetic, but not all will be prophets by calling. The startling comparison of New Testament prophets with Old Testament prophets challenged the group to rethink their stance on what the function of prophets is to be today. *Biblical Perspectives on Healing & Medicine*, was the theme for the May seminar. Several students involved in the medical field-a Finnish surgeon, a critical care nurse and a pre-med student were some of the participants who attended this encouraging and powerful course. This thrilling subject addressed the concepts of Healing from God's model in the Scriptures as Jehovah Rapha. The course on Biblical Physical Anatomy also examined the connections between spirit & body. Time flew by in these teachings. The anointing was so strong and helpful. Due to the tremendous response, plans are being made for a Level Two course of this seminar.



Students from the Biblical Perspectives on Healing and Medicine seminar

June 1st - Bibles for the World Staff Retreat
 June 2nd -19th- Writing books, Teaching Christian Living Bible Training Center
 June 21st-July 1st- Los Angeles, CA Korean Prayer School
 June 25th-27th- New Hope Chapel, LA
 July 15th Institute staff begins to arrive for staff training
 July 16th -23rd Institute Staff training
 July 23rd - August 16th Institute Level One
 August 17th- Sept. 5th- Writing books, Teach at Christian Living Bible Training Center
 Sept. 6th-10th- Institute Seminar Biblical Perspectives on Business
 Sept. 12th-30th approximate dates- England- Conference; Lydia Praise Concerts etc.
 Oct. 8th-28th- Institute Level One course
 Oct. 29th- Nov. 15th- Writing books, Teaching Christian Living Bible Training Center
 Nov. 15th-19th- Institute Seminar Biblical Perspectives on the Creative Arts

2004 SCHEDULE

4 NEW TEACHING TAPE SERIES

THE GREATNESS OF SALVATION

This multi-tape series examines the depths of what salvation *REALLY* means!!! God has supplied for our every need in advance through salvation and it's wide definitions. Listen and learn what it means to be saved in all arenas of your life. Discover the provision of God into your finances through His salvation. Learn about the amazing truths in salvation for healing and health. Develop your walk in waiting on God for the manifestations while you are holding onto the truths. This is a wonderful new series not to be missed by any sincere believer.

A SEVEN CASSETTE SERIES * \$28.00**

1. What Is Salvation?
2. & 3. Salvation as Prosperity
4. Salvation as Healing
5. External Influences That Brings Healing
6. Personal Responsibilities for Healing Through Salvation
7. Waiting on God's Salvation

CAN ANYONE TELL ME WHERE TRUTH HAS GONE?----NEW

A FOUR TAPE TEACHING SERIES* \$16.00

1. What is Truth?
2. Categories of Truth
3. Where Has the Truth Gone?
4. Mental Girdles

UNDERSTANDING THE NEW BIRTH---- NEW

Guaranteed to make the listener think, this intensely researched teaching series explains often misunderstood passages concerning what the new birth is, the affects of the new birth and how to live as Christian according to the New Creation realities. Listen with your seatbelt fastened.

A SIX CASSETTE SERIES \$24.00

1. Conflict of Creations
2. What is the New Birth?
3. Understanding the Fall
4. Circumcise the Heart
5. New Creation Conversation
6. Dealing with Anger

UNDERSTANDING THE CALLING OF GOD---- NEW

A THREE CASSETTE SERIES \$12.00

1. What is the Call of God?
2. How does the Call come?
3. Vocation as a Calling

SINGLE TAPE---- NEW

WHAT IS A WATCHMAN?

\$4.00