



ETPIM GLOBAL Connect

A Tri-Annual NEWSLETTER of End-Time Prophetic Intercession Ministry Global

"In all the work you are given, do the best you can. Work as though you are working for the Lord, not any earthly master. Remember that you will receive your reward from the Lord, who will give you what he promised his people. Yes, you are serving Christ. He is your real Master." Col 3:23-24 (ERV)

The Casual State of Today's Church

Defying the Distractions that Compete for Our Affection

By Pastor Mireille Desrosiers

"But the LORD is in His Holy Temple. Let all the earth keep silence before Him."

Habakkuk 2:20 NKJV



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One of the things that personally disturb my spirit in today's church and other religious gatherings is a decrease in or a total lack of reverence that we show for the Lord's presence in our midst.

Because this is satan's strategic plan to prevent God from being elevated to the highest place of honor in our midst and in our hearts, anyone can fall into his trap if not watchful. This is where conscious efforts must be made on our part to fight that spirit-controlled attitude and aggressively protect His most-needed presence in our midst.

Philippians 2:12b (NLT) says "Work hard to show the results of your salvation, obeying God with *deep reverence and fear.*"

Reverence means deep respect for someone or something. It also means high esteem, high regard, great respect, acclaim, admiration, appreciation, estimation. Other synonyms are adore, deify, glorify, venerate, worship. Antonyms

of the word reverence are: blaspheme, desecrate, profane, violate, dishonor, disrespect, insult, displeasure. Among those two groups of words, anyone can clearly see which ones better express an attitude of awe, fear and reverence to Almighty God.

Public figures with great charisma tend to be very influential and highly respected. They often tend to draw people with their good character and their pleasant personalities. Former President Barack Obama was liked by many, especially those who were not prejudiced. Mother Theresa was also liked and admired by many, regardless of their faith or religious choices. One of the many ways people expressed their likeness of such people is through their high regard, their reverence of them. Our God is the Creator of all that exists. If mere mortals are given such high honor, how much more should we towards Him?

From the BibleStudyTools web-

site, I captured these 15 of the attributes of God:

1. *God is infinite*
2. *God is immutable*
3. *God is self-sufficient*
4. *God is omnipotent*
5. *God is omniscient*
6. *God is omnipresent*
7. *God is wise*
8. *God is faithful*
9. *God is good*
10. *God is just*
11. *God is merciful*
12. *God is gracious*
13. *God is loving*
14. *God is holy*
15. *God is glorious*

Common sense should dictate that if God carries these many attributes and those that are not fully listed here, why would we not be in awe of Him? Why do we sometimes treat His presence as that of any commoner?

In the Bible, we read of people falling on their knees or their faces because of the visitation of an angelic being. Angels are messen-

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The Zakar Man Book by Joseph Vernon Duncan

A Review by Bradley Etienne

There is a lot of valuable information in the Zakar Man book that I'm still digesting and working with in my mind. I'll go into detail on what I took away from Duncan's insight on the Zakar Man.

Right off the bat, Duncan explains that he's going to describe the male man's role in the context of our capacity to worship God. Going into this book, I had no idea what being a "Zakar Man" entailed and, if I'm being honest, I was a little intimidated by just the book's cover. It sounded like a way to describe a "big, burly, macho man," and I was worried about my ability to fill that role. The definition of Zakar at the start helped me understand what the focus of this book would be about, and I began to see that there was information here that I needed to read.

Duncan really drives home the fact that men should be exemplary worshippers and that we should fight the lies satan tries to plant in our minds that men should stay uninvolved in church.

Throughout the text, Duncan sets up these calls to action that I greatly appreciate. This is an example of one of them, and they helped put me in a different mindset than I'm used to. It would be an understatement to say that I'm generally passive and unassertive. These calls to action helped me feel like I should get out of my seat and do something. "Actions speak louder than words" is a cliché saying but still true.

Next he talks about the unification of a husband and his wife and how a husband should treat his wife. "treat your wives as your own body" with the scripture Eph 5:29 to back it up was powerful to me because I could look back and see good and bad examples of that in my life. The good examples were tied to good families while the bad ones were obviously tied to families that were in some way, damaged. The husband should cover and protect his wife no matter what.

(Another call to action here) You can spot a good father or a "Zakar Man" by what he does and how he carries himself. He goes on to talk about the exclusivity between a husband and wife and how tremendously important that is in the eyes of God. "Indeed, for a wife to be described as an "own" wife or a husband to be described as an "own" husband, there must be an official agreement made which establishes exclusivity of partnership" (27).

Moving on to how a man should love his wife, Duncan introduced more and more exact calls to action throughout the rest of the book. The submission of the husband section had a point in it that stuck with me. There will be times when the husband must "surrender his own personal agenda" to ensure the needs of his wife. Again, this hit home because I'm realizing how much of a Zakar Man my dad was not. I think the devil wants me to sit around in this sort of "pity party" complaining about my dad, but I'm learning ways to grow from his mistakes. I shouldn't let toxic, past experiences dictate how I live my life, otherwise the cycle never ends. The end of this chapter transitions well into his next topic. Incompatibility should not be an issue that comes up once you have already married your wife.

Duncan then moves into responsibility. He states clearly, the truth that a man should not be a father unless he marries a woman. Right there is a point about upholding the responsibility of bringing a child into this world, which he talks more about later. These next two quotes were powerful because they explicitly lay out what to look out for in marriage and relationships in general. "Divorce should not be in the equation at all." Zakar men should not throw in the towel and try to "start over" if their marriage is not working the way they planned. Zakar men remain with their wives and communicate openly and honestly so that there is clarity in the mar-

riage.

Disagreements are natural, but no reason to completely split from one another. "Leave no room for the devil to mess up your lives." Surrounding yourself with the word of God is a good way to make sure you have what you need when satan tries to attack you. Keeping your eyes, ears, minds and hearts clean should cut off routes that satan could use to enter and wreak havoc in your relationship. Remaining faithful was a key point in this chapter and he gives scripture from Prov 6:32-33 to back it up. I'm holding on to the insight he gives about raising children because I want to pour my everything into raising my kids (whenever that may be). Making sure I do what I can to help them grow spiritually, mentally and physically is going to be a primary focus in my life. When I moved back to MA, I could see all my aunts and uncles doing whatever they could to support my mother in this reactionary role she was pushed into. I appreciated his clarification on God's ultimate expressions of intimacy with His people being in terms of Father and His children. I'm personally reserving the word Father to refer to God from now on because He is my place of security, structure, comfort, etc. I made sure to understand the impacts of absent fathers in the lives of their sons to see if there was something in my life I should address and sure enough, there was. "If the father has been passive or has habitually demonstrated a non-committal approach to family life, one would expect the son to act in a similar way..." (44).

Reading this hurt a little because I really do not like being compared to my dad. Seeing that in the text put a spotlight on the moments in my life where I exhibited this behavior and I'm thankful that I can now do my best to stop that behavior.

Here is where I felt like I was being led more out of my comfort zone. He talks



My Thanksgiving to My Daddy... *by Sister Marie Gonet*

Father God, I praise You for Your redeeming grace. I rejoice in Your conquest over satan and over his power to wound and destroy through death. I thank You for Your power over the grave. Thank You for raising Jesus from the dead and giving us the assurance of life forever with You. Please bless us, dear Father, with a life that reflects the power that You have now working in us. In Jesus' Name I pray. Amen.

Father God at this time in my life all I want to do is to pray like Paul.

Paul's Prayer for the Colossians in Colossians 1:9-12 - Lord, I pray that I would be filled with all wisdom and spiritual understanding in the knowledge of Your will. That I would walk worthy of You in all manner of pleasing, that I be fruitful in every good work, and increase in the knowledge of You. That according to Your glorious power I would be strengthened with all power, in patience, and longsuffering with joy. Thank You, Father, for making me a partaker in the inheritance of the saints in light!

"Oh give thanks to the Lord, for He is good; for His steadfast love endures forever!" - 1 Chronicles 16:34

Everything good in my life comes from God (James 1:17). With God's help I will grow closer to God when I understand this truth and build my life around it. Developing these habits can help me become more grateful and thankful:

Regularly, daily, all day I practice giving thanks. I make it a habit of expressing grat-

itude. When I see something good in my life, I Thank God for it and share it out to family and friends especially on both ETPIM Global prayer lines. For example, the other day I was in an accident again. It was by God grace that it was not fatal. Daily I see how He protects and guides me along the way to green pastures and stillwaters. So I try my best to express gratitude regardless of the situation.

I can't look at every situation and clearly understand why it's happening. I can only know God is at work in these situations and working them out for my good and His glory (Romans 8:28). Regardless of what's happening, we can thank God for His presence. He is redeeming the situation and sustaining us through it. He saved me from the car accident and also provided the finances to repair the car without having the insurance raise the premium.

I praise God when all is well and I'm learning to see how a bad experience can produce good outcomes. We should all take some time to consider the benefits of the difficult times in our lives. After a period away from the situation, we should be able to see the good that came out of those experiences. Often we will be able to see how those bad experiences helped us gather strength for future blessings in your life.

Make gratitude a part of our interactions with other people. Gratitude should impact both our relationship with God and our relationships with other people. Rick Warren once said, "To appreciate means to raise in

value. That's not only true of things, it's true of people. When you appreciate somebody, you literally raise their value. We ought to appreciate people because it increases their self-worth." Make it a regular practice to say thank you to people in your life. I am grateful and always thank Pastor Mireille for the hard word and sacrifices she's making for ETPIM Global and her obedience to God. Often, the people we express gratitude to the least in our lives are those the closest to us. I've noticed those who are the most grateful and have learned to see God's work regularly show the most perseverance. Not only are thankful people able to draw strength from gratitude, they're also able to empower others with their perspective as well. Pastor Mireille is always chastening me not to let anything bother me so much that will cause my blood pressure to rise up. I thank her for that! Thanksgiving is a superpower, it enables us to see past our experiences and embrace how God is moving.

Brothers and sisters in Christ, I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the Gospel from the first day until now, being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus. [Philippians 1:3-6](#) ♥



God's Love for Us - *by Deaconess Marcia Thomas*

God's love for us is steadfast and unchanging. God's love comforts us. God's love is revealed to us through Jesus Christ. God's love is poured into us through the Holy Spirit. God's love compels us to love one another.

Many of us grow up doubting the love of God because of relationships we have with others. Broken relationships, hurt from others, or even our own bad choices can cause us to doubt why God would choose to love us. Sometimes well-meaning churches even misguide us into thinking that we need to earn God's love by behaving or acting "good enough." God demonstrated the greatest act of love when Jesus Christ died on the cross for us. We no longer have to work toward being loved, it is given freely for all!

Here Are Some Bible Verses About God's love For Us!

Deuteronomy 7:9 - Know therefore that the LORD your God is God, the FAITHFUL God who keeps covenant and steadfast love with those who love Him and keep His commandments, to a thousand generations!

Psalms 36:7 - How precious is Your love, O God!

Psalms 86:5 - You, Lord, are forgiving and good, abounding in love to all who call to You!

Psalms 86:15 - But You, o Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness!

Psalms 136:26 - Give thanks to the God of heaven, for His steadfast love endures forever!

Zephaniah 3:17 - The Lord your God is in

your midst, a Mighty One who will save: He will rejoice over you with gladness; He will quiet you by His love; He will exult over you with loud singing!

John 3:16 - For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life!

John 15:9-17 - As the Father has loved me, so have I loved you. Abide in My love. If you keep My commandments, you will abide in My love, just as I have kept my Father's commandments and abide in His love. These things I have spoken to you, that My joy may be in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in My Name, He may give it to you. These things I command you, so that you will love one another.

1 Corinthians 13:4-8 - "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It always protects, always trusts, always hopes, always perseveres!"

Romans 5:8 - God shows His love for us in that while we were still sinners, Christ died for us!

Romans 8:37-39 - No, in all these things we are more than conquerors through Him who

loved us. For I am sure that neither death, nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord!

Galatians 2:20 - I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me!

Ephesians 2:4-5 - But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved!

1 John 3:1 - See what kind of love the Father has given to us, that we should be called children of God; and so we are the reason why the world does not know us is that it did not know Him!

1 John 4:7-8 - Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love!

1 John 4:9-11 - In this the love of God was made manifest among us, that God sent His only Son into the world so that we might live through Him. In this is love, not that we have loved God but that He loved us and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another!

These are only a few of the scriptures that shows God's love for us. I pray that we may meditate on them so that we can be and act as our heavenly Father in Jesus' name. Amen!



Black Liberation Theology - by *Miriam C. Desrosiers*

James H. Cone was a distinguished author and theologian from the late 1960s. He was also known for being a professor of Systematic Theology at Union Theological Seminary in New York City. Although he died in 2018, his legacy still lives on in his theological work *A Black Theology of Liberation* (1986). This text explains Cone's views on Christianity, not only as a whole, but in relation to the black community. Because it stemmed from the residual effects of Malcolm X and Martin Luther King Jr.'s contributions to the Civil Rights Movement, one can see how the dynamic of the text is very biased by having "anti-white" and "pro-black" beliefs. He does this almost to the point of disregarding the ordeals of white presence in Christianity and removing the ignorance of the order from which it stems from. This paper is going to explore the prospect of black theology in a predominantly white "Christian America".

Christianity and Liberation

According to Cone, Christianity means liberation, and theology is the analysis of liberation for the oppressed. This, altogether, means that black theology is for the societies where people are oppressed because they are black. Cone says that theology stops being a theology for the gospel when it stops coming out of an oppressed community (1). This means that if a community who is not oppressed tries to speak of or preach the gospel, then it is not truly theology. The definition comes from biblical tradition: God is a God of the oppressed. This is why He helped Esther win favor with King Xerxes I for the sake of her people and helped Moses lead the Israelites out of Egypt; these groups of people were being threatened by another group of people in a higher position of authority, and God took control of the situation for the sake of the weak. He is concerned about them and works to free or liberate

them from their oppressors. Cone states that theology's sole reason for existence is for the assistance of the oppressed in their liberation (4). It is a way for them to turn to, not only for advice, but for motivation during the trying times.

Cone also makes comparisons to white American theology with regards to black theology and how no group, regardless of race or culture, can break away from the tradition of white theology because of how much it influences the theological culture. We as Americans live in a society where we are taught by white seminaries; even our pastors, regardless of their race, have been taught by white seminaries. These teachers of theology are the ones who make a majority of the decisions. Cone makes a good point when he says, "the black theology view of God is in part dependent on white theologians" (65). However, this does not necessarily mean that they are completely in charge. Liberation means that the oppressed are defining their own structure for themselves and disregard whatever cues or ideas that the oppressors may try to give.

Cone talks about how white scholars believe that they can define religion and what is right or wrong in Christianity. He states that "all authentic God-talk must meet their approval before it can be called 'theology'" (Cone, 66). This is because they have only read their own works and writings and listened to their own sermons. There are not many scholars who are black or of color in general, which is why it is very difficult to get a different view of Christianity. Moreover, Cone suggests that it would seem as though white people generally do not allow black people to speak for themselves and want to keep defining what they think "Black Power" is without any previous or primary experience; "too many whites think they know how we feel about them" (66). He's saying that the whites believe that their way is the best way and assume that the

blacks will be okay with it just because they said so. This lack of clarity between the two groups makes it more difficult for there to be any meaningful communication which, to the point of Christianity, makes one group's views of God more obscure to the other.

Neglected Theologies and Oppression

I enjoyed reading this theological work a lot because it really opened my eyes to things I did not realize before. It's very true that it is difficult for us to get away from the white seminaries and teachings, because it all goes back to the white scholars and theologians of the past. I would say, however, that his writing seems a bit dated. I understand that the book was written in the late 60s, which was around the time that the Civil Rights movement was ending. There are a lot of parts in the text concerning Christianity that have changed quite a bit since then; there are a lot more white pastors who are being more inclusive of people of color in their community. I would say that my church community is very diverse and inclusive of the many different cultures from the various backgrounds. There is also a diverse panel of pastors that are a part of the church, not to mention the fact that the head bishop is Puerto Rican. This is not the same as having a black pastor, nor does this mean that Bishop was not taught by white seminarians; however it does show the growth and differences between the time periods.

Though there are some things that definitely make sense in Cone's writing, I personally would not base my decisions and opinions solely on his text, even though I am a black woman in America. I definitely have experienced some of the things he talked about in his book, and there were some things that he had said that I had not noticed before, however I do know that we as an American society have grown a lot since the time of the Civil Rights Movement. Cone states that American



Black Liberation Theology - *Miriam C. Desrosiers*

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white theology is not involved in black liberation (4). In chapel here at Gordon, there are white speakers that talk about and encourage against black oppression. Since we are a diverse college community, they need to keep in mind all the backgrounds and cultures present so they are aware of the people they are preaching to. Space is given to different student-led organizations that want to promote the inclusivity of our diverse groups in the context of growing together in Christ. We may not be perfect, and there are obviously still problems we face in the church, but the growth is still apparent and it is interesting to make the comparison between the times of the past and present.

I believe that it is important that we do not disregard the other cultures of color. I understand that the author was mainly focused on the black community because it is a community that has dealt a lot with oppression throughout history and it is the community that he, as a black man is a part of. However, even in the context of a book that is trying to include a marginalized community, it doesn't include all minority groups. I think that oftentimes the other cultures are pushed to the back when oppression is mentioned. I know that the Asian communities are also neglected, especially when it comes to faith in God: there are a lot of Chinese Christians who were and still are oppressed because of their beliefs. The consequences of Christianity in China are being thrown in jail, the closing of churches, and even death. It is very important that we do not forget our brothers and sisters who are facing these immense trials and that we all stand together as one body of Christ for the glory of God.

I think that it would be best to move away from the mindset of oppression because it will be nearly impossible to get out of it. God gave us resources to use, prayers to communicate, and scripture to turn to during difficult times. Psalms, for example, is filled with the prayers and songs of King David when he was being chased down by his enemies. However, he knows that God is there with him and that He will be a shield for him (Psalm 3:3). It is all just a matter of accepting the truth that there are groups that are being oppressed and asking God for wisdom and guidance during the difficult times. Not only would that be a more positive spin on the situation, but it enables the groups to form a deeper connection with God through the hope and faith that He will bring them out of their desert.

Black Theology in a Community

If there were a church or community whose teachings and methodology were based around those of Cone and black liberation theology, it would probably be very wary of traditional theology; the church would try and redefine religion and what is right and wrong so that the people would not fall back into the traditional "white" teachings. They would most likely speak more about both biblical and personal oppression, both within the community and among the people in society. To do this, they would turn to biblical references to relate to and encourage one another through with scripture telling of how God helps those who are weak. The church community would talk about Jesus in regards to how he helped the poor and sinners; He is for the oppressed, the poor, and the sinners.

Because Cone believes that "too many whites think they know how [the oppressed feels] about them" (66), the people would put more thoughts into how the oppressed think and would listen to and even consider what their opinions are.

Either Luke 5:31 or Mark 2:17 would be their foundational scriptures; in both of the verses, Jesus says, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:31 NIV). In believing this, they would feel certain that Jesus came for them specifically because of their oppression and that he is coming back to save them. They would believe that the importance of Jesus is found in his Blackness because the blacks are the oppressed group. All in all, their main focus would be on the oppressed community and how God works in and throughout that community.

In his theological work *A Black Theology of Liberation*, James H. Cone is trying to help his audience see the impact of oppression in Christianity. He wishes for people to understand that what white Christians are practicing is not Christianity because they tend to overlook those who are suffering for the sake of their own thoughts and beliefs. Cone does this by focusing on the oppression of the black people in the American society and exhibiting how white Christians in America may seem to ignore or look past the oppressed because they assume that they know everything going through the black person's mind. Though I enjoyed the text and learned a lot of interesting points concerning the Christian system and how it is

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gers of the Almighty, and even the Archangel Gabriel, the chief messenger of God does not deserve for anyone to fall prostrate before him. In fact, out of the 20 or so angelic visitations in the Bible, the angels would always oppose to it and would point to the worship of God. The Bible tells us that heavenly beings cover their faces and their feet and bow in worship before the Almighty.

As fashion continues to dictate how we should dress, we're seeing a steep decline of what used to be our "Sunday's best" choices. This gets more magnified with this irreverent spirit, whereby young and old show no concerns with adequately covering themselves, showing lines and curves by wearing overly tight outfits, short skirts and booty shorts to church, a practice that is nowadays common to both men and women, bearing complete distraction to those fighting hard to focus their attention on the Father. Sad to also say that church leaders are more concerned about membership or not wanting to cause offense to the people, while obviously offending the Holy Spirit in their midst.

Has "Grace" given us a dangerous green light to be too casual in God's awesome and mighty presence? In the Old Testament days, during the time when the Mosaic Law judged everything, people were "fearful" and thus more careful because the law showed no mercy to any offender. Aaron lost two of his four sons because they offered 'unauthorized' fire before God (Lev. 10:11), Uzza got struck dead for touching the Ark of the Covenant that was about to fall (2 Sam 6:17, 1 Chro 13:9-12), Judah's son Onan, in Genesis 38:9, was killed by God for spilling his seed or sperm **on** the ground. David lost his newborn son with Bathsheba because he took her husband's life after committing adultery with her. Samson lost his sight and eventually his life due to his violation of his Nazarite vow. So many examples of how in the Old Covenant God **demand**ed fear and reverence. When King David brought the Ark of the Covenant from the house of Obed-Edom to Jerusalem

(2 Sam 6:1-2), he would sacrifice a bull and a calf every six steps. This was a sign of deep reverential fear of the Almighty.

Today, the church has almost totally lost that sense of awe and reverence for God. The church I attended after I first gave my heart to the Lord insisted that once you enter the doors, you needed to quietly be in prayer or be reading the Word until the service started, because you were automatically in God's presence. Habakkuk 2:20 "But the Lord is in His Holy Temple: let all the earth keep silence before Him." Nowadays, when we go to church, you barely see people pray before the service. When people arrive, the spirit of distraction awaits them at the door. This is the time they're chatting with friends or the person next to them. They're on their cell phone talking, checking email, texting, or shopping on the internet even during the most sacred moments of praise and worship. In some churches, especially in our black churches, you see people walking up and down for no reasons. One has to wonder, is it, perhaps, to show off their beautiful outfits or their hairdos? People have their long conversations during those times that should be dedicated to giving God praise and worship.

When God is not given the highest priority, when He is not placed in the highest place of honor, it won't be too long before we start seeing that church or that ministry becoming less and less powerful. These attitudes of the church only help the wicked one, as we cooperate with him, to eventually push away God's presence, His anointing, His power and might. We should never want to become too familiar with God's presence in our midst.

Where is the source of this irreverent attitude towards God's presence stemming from? In order to avoid this, one needs to understand what the conspirator's plans are. The envious, jealous, proud spirit of Lucifer who, at first, was in charge of praise and worship in heaven, can't bare watching our God being worshipped, glorified, and revered, and when God's children keep Him in high regards.

Indeed, satan is at the root of this big problem in the church; he is the culprit at the base of it all. When you consider the big role that satan used to play in God's presence, and seeing that we human beings have been assigned to that role, he feels so humiliated. He cannot stand watching us give his enemy, our God, all of our love, devotion, reverence praise and worship. It simply drives him mad because he wants it all for himself.

In 2 Kings 23:3, the Bible records King Josiah ordered the High Priest, assistant priests, and guards on duty to bring out of the Temple all the sacred objects used in the worship of Baal, of the goddess Asherah and of the stars. In other words, right there in the magnificent, glorious Temple of God built by King Solomon, they were also using God's sacred objects to the service of Baal. This practice was eventually stopped by King Josiah. The origin of Baal and Asherah worship was brought in Israel by Queen Jezebel. We remember how she put a stop to the worship of the true God and ordained the worship of her Phoenician god Baal and goddess Asherah. Jezebel was so against the worship of the true God that she had God's priests and prophets in Israel killed. The foreign queen was very influential even over the king of Israel, her husband Ahab. Overtime, Jezebel made sure that the worship of the God of Israel was abandoned and every heart turned to her own false gods. But when God's timing was perfect, those false prophets of Baal were dealt with through the zeal of the Prophet Elijah who killed all Baal's prophets.

Church, beware! A lack of reverence for God or the things of God in our midst, a clear manifestation of the spirits of distraction at a moment that should be sacred are some of the clear signs that the spirit of Jezebel is at work in that gathering or that moment. It is imperative that we pray and even fast for the spirit of deep reverence to return in the midst of God's people and into God's house once again. If you've been made aware of this, then let's be watchful and push very hard to not fall into that trap. Don't let the spirit of Jezebel dictate what level of reverence we should show to our God. ♥

The Zakar Man Book by Joseph Vernon Duncan

A Review by Bradley Etienne

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about Zakar Men being Prophets, Priests, and Kings. Three big titles that I wouldn't think I could live up to. Duncan goes in detail how these three roles intersect with each other to form a Zakar Man.

I know now that even though those are still big titles to fill, I was created by God to fulfil them to the best of my ability. I need to constantly be seeking out God in order to hear His word, I need to be setting the tone of worship in the household, and I need to govern the home by maintaining the other two roles and leading by example.

Duncan explains how so many women today have been shoved into reactionary roles because men have not been living the way God created them to live. I love my mother with all my heart and I do not want to be the type of man that would put someone through what she has gone through. I want to be a Zakar Man that takes care of his wife and kids, and guards his home from the advances of satan.

In the next chapter, Duncan advises men to stay in their stronghold. True, earnest worship is

a Zakar Man's stronghold and I should make my home my primary place of worship. I am more aware of satan's strategies to distract men and lead them away from home so he can spoil his goods. I need to make sure I am at home, covering my family and worshipping the LORD like I was created to do.

Without worship, the male man is nothing but an animal driven by the desires of the flesh. Sexual immorality is talked about in this chapter and Duncan gives clear examples of the downfalls of men who let their phallic passion control them. Samson and king David being the two examples he gave were plenty of evidence to show that Zakar Men must never neglect their purpose of worshipping God in all they do. Duncan goes through a plethora of sexually immoral practices in this chapter and the scripture found in 1 Cor 6:18-20 provides the perfect instructions to that men should follow to avoid them. "Flee sexual immorality." Paul warns men to not even be near places where you can fall into sexual immorality. Flee and keep your flesh under control.

The final chapter has one call to action has stuck with me and helped me understand what needs to happen next in my life so I can continue to grow with God. "Men, if you are not fasting, praying and seeking the face of God, and getting involved in the Lord's work, you are weak..." (80). It's true. If these aren't happening in my life, I am more at risk of being unable to defend myself from satan's tactics. Duncan is also purposefully using "and" here, not "or." They all need to be focused on, or I will be at risk. I'm grateful for this because I have clear guidelines to follow and the tools to make sure I can follow through.

I am going to keep the insight I've gained from this text close to my mind and my heart so that I can continue to properly mature into the man God created me to be.

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Black Liberation Theology – *Miriam C. Desrosiers*

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mainly based upon white theologians and their beliefs, I felt as though limiting the point of view took away from the other groups of people who are oppressed.

It is good to remember that God is a "God of" as opposed to a "God for". The word "for" implies favoritism, whereas the word "of" shows how a part and a whole are related, God being the part, and who He is being the whole, in this case. If we continue to believe that God has favorites when it comes to the children of His kingdom, we can start to believe that He

loves one group more than the others and that He did not send Jesus to die for everyone's sins.

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Our Vision Statement

As an end-time Prayer Ministry, our mandate is to pray the will of the Father on the earth, as revealed through Prophetic Insight and Foresight.

Our Mission Statement

Our objective is to build an army of effective, fervent Intercessors, Prayer Warriors and Watchmen. By using in-depth Biblical Teachings and Principles as well as relevant Vocational Training, our goal is to equip and empower them to discover and enhance their divine calling and propel them into fulfilling their God-ordained purpose and destiny for the nations.



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As a ministry, we fast corporately every FRIDAY

- **Regular Fridays:** from MIDNIGHT until 1:00pm or after the NOON session
- **Last Fridays:** *Through Special Announcements*, we host 24-hour fasting where each person covers one or more hours.
- **Special Fridays:** As the Lord leads, we feature a topic of prayer and fasting and we gather for corporate prayer as follows:
9:00am | 12:00pm | 3:00pm | 6:00pm | 9:00pm
- **Our 2020 Fast will start on Saturday, January 4 and will end on January 24 for a total of 21 days. Hope you can join us!**
- **ETPIM Global USA Spring / Summer Rotation: January 1 - April 30, 2020**
- Promptly submit any article, tips, meditation, words of encouragement to be featured in our next issue scheduled to be released by **April 30, 2020!** Your submission deadline is **March 31, 2020.**
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